

THEOLOGY See Disputation; Kalam; Law**TITLES, ISLAMIC** See Sayyid; Sharif; Shaykh al-Islam**TIMBUKTU**

During the early medieval period, Timbuktu was a seasonal camp of Berber nomadic tribes as they took their livestock to the Niger River during the dry season. It became a semi-permanent settlement in the twelfth century. By the fifteenth century, the settlement had become one of the most famous intellectual and commercial cities of the African continent. Salt and gold were among the precious products sought after in Timbuktu. Merchants and scholars from North Africa visited or settled in there during the second half of the fourteenth century. A number of universities were established in Timbuktu from the fifteenth century onwards. Notable among them are the following: Sankore, which was established by Sanhaja Berbers; Djingerey Bey; and the Oratory of Sidi Yahya. Their course offerings included the study of the Qur'an, the hadith, law, theology, rhetoric, logic, prosody, and Arabic grammar. The universities of Timbuktu maintained close contact with other universities in North Africa and Egypt. They offered the same topics and recognized each other's degrees.

The two major sources of the political history of the medieval Western Sudan are the *Ta'rikh al-Sudan* (History of the Black people) and the *Ta'rikh al-Fattash* (History of the researcher) were written by Timbuktu scholars: 'Abd al-Rahman al-Sa'di and Mahmud Ka'ti, respectively. During the 1990s, the al-Furqan Islamic Heritage Foundation published catalogues of thousands of manuscripts in Arabic or Ajami located in the libraries and private collections of Timbuktu. These manuscripts include scholarly works and other documents, providing crucial information on the religious, social, economic, and political history of the region.

See also Africa, Islam in; Kunti, Mukhtar al-

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18 1 SUBAT 2001

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TOUBA

The city of Touba is located in the region of Diourbel in Senegal, West Africa. It is the second largest city in Senegal and (in 2001) had approximately one quarter of a million inhabitants. The city was established in 1887 by Ahmad Bamba, the founder of the Muridiyya (Mouride) brotherhood (*tariqa*), as the headquarters for his new brotherhood. According to tradition, the location was revealed to him by the angel Gabriel while he was seated praying. The French, fearful of an uprising against their regime, did not permit Ahmad Bamba to live in Touba but he continued to see it as a holy site and the center of his brotherhood. Succeeding caliphs would either live in Touba or have a principal home there.

Before his death in 1927 Ahmad Bamba began the construction of the great mosque in Touba, which is today the largest mosque in Senegal. The founder's mausoleum is in Touba as are several religious and Arabic schools, libraries, historical sites, and tombs of other Muridiyya leaders. The city is home to the annual Muridiyya festival, the Magal. The date of the Magal marks the exile of Ahmad Bamba to Gabon, symbolizing his suffering and resistance to the French colonial authorities. Hundreds of thousands of disciples make the pilgrimage every year to pray at the founder's tomb and to celebrate their religion. Especially during the immediate pre- and post-independence periods, when Muridiyya caliphs played a large role in the political process of Senegal, Touba was a major seat of political as well as religious power.

See also Africa, Islam in; Bamba, Ahmad; Tariqa.

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TRADITIONALISM

The term *traditionalism* is commonly used to describe the early Islamic movement that coalesced around the ideas of Ahmad Ibn Hanbal (d. 855) during the *mihna* (inquisition, c. 833-847). Traditionalism indicates the loose configuration of scholars who rejected the rationalist interpretation of Islamic

توبو^۱، قومی در صحرای شرقی. توبوها در سراسر منطقه بسیار بزرگی میان صحرای لیبی در مرز مصر و لیبی در مشرق، کوههای آهگار / اهگر^۲ در جنوب الجزایر در مغرب، منطقه فزان^۳ در جنوب لیبی در شمال، و نیمه شمالی چاد^۴ و سرحدات مجاور سودان در جنوب، پراکنده‌اند. در فزان، توبوها بخش اعظم سکنه غطرون را تشکیل می‌دهند و شماری از آنان هنوز در واحه کفره^۵ به سر می‌برند. فلات جادو، کوههای احجار و تسیلی - ن - اجر^۶ را به تیبستی^۷ متصل می‌کند. کوههای تیبستی و بُرکو^۸ و فلات آندی^۹، منطقه مرکزی کوهستانی را برای توبوها شکل می‌دهند، اما توبوها در منتهی‌الیه بخشهای جنوبی در امتداد صحرا در زنجیره‌ای از واحه‌ها (مانند واحه‌های کوران^{۱۰})، از بوله^{۱۱} تا کانم^{۱۲}، یعنی در طول مسیر وادی بحر الغزال^{۱۳} تقریباً تا دریاچه چاد، و در بخشهای شرقی تا وادی پراکنده‌اند.

اروپاییها نام توبو یا توبو^{۱۴} را به همه این اقوام اطلاق کرده‌اند، ولی گروههای گوناگون، خود را با نامهای ویژه می‌خوانند؛ در زبان کنوری^{۱۵}، توبو مختص بومیان تیبستی و به معنای قوم تو^{۱۶} یا تیبستی است. تیبستیها خود را تده / تیدا / تدا^{۱۷} می‌خوانند و به همین طریق آمه برکوا^{۱۸} (برکو)، کردا^{۱۹}، نورا^{۲۰} و چورافاده^{۲۱} در وادی، و کوتهردا^{۲۲} در بحر الغزال باز شناخته می‌شوند. از دیدگاه زبان‌شناختی، دو گروه را می‌توان شناسایی کرد که از نظر دایره کاربرد واژگان به گویشهای بسیار متفاوتی گفتگو می‌کنند: تدهای تیبستی و دزا^{۲۳}هایی که در نواحی جنوبی زندگی می‌کنند. عربها به دزاهای گوران^{۲۴} می‌گویند.

سازمان اجتماعی و دینی. توبوها از یک سو با سودانیهای سیاهپوست و از سوی دیگر با عربها و بربرها تفاوتهای ظاهری بسیاری دارند. آنها معمولاً کوتاه قامت‌اند و بدنی لاغر و خوش ترکیب، پوستی تیره، بینی کشیده و گاه عقابی، لبهایی نازک و موی صاف دارند. این ویژگیهای جسمانی به بارزترین نحو در تدها که در کوهستانها منزوی‌اند، دیده می‌شود. تدها میان دزاهای کم‌ویش با سیاهپوستان آمیخته شده‌اند، پراکنده‌اند. فقر سرزمین تدها، آنان را به زندگانی فلاکت‌باری محکوم می‌کند. برخی کوچرو و بقیه یکجانشین‌اند. تدها معاش اصلی خود را از کشت نخمل و غلات در فلات آندی یا دره‌های دارای آب، پرورش بز در تیبستی و پرورش گاو در سرزمین چاد تأمین می‌کنند.

در گذشته تدها همچنین با کرایه‌دادن شتر درآمد کمی

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/ فاطمه رحیمی /

تواطؤ ← تشکیک

توبنه ← طَبَنَه

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|----------------|-------------|--------------------|-----------------|-----------|-----------|
| 1. Tubu | 2. Ahaggar | 3. Tassili-n-Ajjer | 4. Ennedi | 5. Bodele | 6. Kanem |
| 7. Tibbu | 8. Tū | 9. Tēda | 10. Amma Borkuā | 11. Kreda | 12. Norea |
| 13. Cheurafade | 14. Koherda | 15. Dazā | 16. Gouran | | |

on the art of living, tr. Dawa Norbu, Delhi 1994; and T. Tsering, *The advice of the Tibetan Muslim "Phalu". A preliminary discussion of a popular Buddhist/Islamic literary treatise*, in *Tibetan Review*, (February 1988), 10-15, (March 1988), 18-21.

There are no special studies on the Muslims of Tibetan culture of northeastern Tibet; one can find information in the articles of Moevus and Zarcone cited above, and in D.C. Gladney, *Muslim Chinese, ethnic nationalism in the People's Republic*, Cambridge, Mass. and London 1991.

For the Muslims of Tibetan culture to the west of Tibet, see for the Pakistani region, BALTISTĀN; GILGIT, in Suppl.; and HUNZA; for the Indian regions, KASHMĪR and LADĀKH, and for this last, also P. Dollfus, *The history of Muslims in Central Ladakh*, in *The Tibet Journal*, xx/3 (1995), 35-58; N. Grist, *Muslims in Western Ladakh*, in *ibid.*, 59-70; eadem, *Muslim kinship and marriage in Ladakh*, in C. Ramble and M. Brauen (eds.), *Anthropology of Tibet and the Himalaya*, Zurich 1993, 80-92; S. Srinivas, *Conjunction, parallelism and cross-cutting ties among the Muslims of Ladakh*, in *The Tibet Journal*, xx/3 (1995), 71-95.

(M. GABORIEAU)

TUBNA, conventionally Tobna, the Roman Thubunae, a historic town of the central Maghrib, now in northeastern Algeria, situated 4 km/2.4 miles south of modern Barika (between Barika and Bitham). Being at the extreme eastern end of the *Shoṭṭ* Hoḍna and the Belezma mountains, it commanded all the eastern part of the Hoḍna basin, just as Zabi/Msila commanded the western part. The waters of the Bitham permitted irrigation there.

These advantages were of significance at two epochs, the Roman and the Arab ones. The Romans built the town of Thubunae, which became a *municipium* under Septimius Severus and with its citadel, it was able to protect the countryside from nomads. According to the itineraries, Tubna was a day's march from Maḳkara and from Ngāwus, two days' march from al-Ghadīr, Msila and Biskra, and five days from Bāghā. In A.D. 427 the Count Boniface stayed there, during which time he had a meeting with St. Augustine. The Byzantines made it the chef-lieu of a district and built a vast fortress there. Nevertheless, the Arabs conquered it, probably at the beginning of the 8th century. For the next two centuries, under various Arab powers, Tubna had a great strategic importance. It had a garrison (*djund*) and new walls, and was the strongest *point d'appui* for the central power when suppressing revolts of the Berber *Khāriǧjites* or repelling the *Shī'ī* Kutāma. Ibrāhīm b. al-Aghlab, governor of Tubna, set out from here to conquer the province of Ifrīkiya and to found the Aghlabid line of governors. Later, it belonged to the Fāṭimids, then the Zīrids and then the Hammādid.

During all this time, Tubna was a prosperous and populous place. Al-Bakrī calls it the greatest town of the Maghrib between Ḳayrawān and Sidjilmāsa, and says that it was surrounded by a brick wall, with monumental gateways, and flanked to the south by a stone-built fortress crowned by vaulted chambers, with cisterns and accommodation for officials. Inside the town was a street lined with shops and markets. Outside the wall extended the suburbs, a cemetery, and irrigated gardens and fields. The fertile lands had many cotton plants. However, with the westwards movement brought about by the Umayyad power in Cordova, it was preferred to exercise local power from a stronghold created further to the west, Msila [see MASĪLA], to which Tubna was attached. The town thus lost

some of its splendour, but retained its military role.

In the mid-11th century, the arrival of the Banū Hilāl [*q.v.*] dealt a decisive blow to its prosperity. According to Ibn Khaldūn, "after having reduced the towns of Tubna and Masila to ruins, and having expelled their populations, they fell on the caravanserais, farms and towns, razed them to the ground and made the area a vast desert". Tubna was never able to recover completely after this. Its importance declined whilst Biskra benefited, and it soon disappeared completely. Today, the site of Tubna stretches out as a vast open space, with extensive ruins, traces of a wall 950 m by 930 m, and remains of the Byzantine fortress. Thus a whole slice of the history of the Maghrib lies within this site, one hardly as yet explored.

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TUBU, written in Arabic script as Tūbū, a people of the eastern Sahara.

They are distributed over an immense territory lying between the Libyan Desert, on the fringes of Egypt and Libya, in the east; the Ahaggar massif [*q.v.*] of southern Algeria in the west; the Fezzan [see FAZZĀN] region of southern Libya in the north; and the northern half of Chad [see ČAD, in Suppl.] and the adjacent fringes of Sudan in the east. In Fezzan, they constitute the greater part of the district of Gatrūn, and a few are still found in the Kufra oasis [*q.v.*]. The plateau of Djado [see DJĀDŪ], connecting the Ahaggar and Tassili-n-Ajjer [see TASSILI] with Tibesti, the massifs of Tibesti and Borkou [*q.v.*] and the plateau of Ennedi, form a mountainous heartland for the Tubu, but they spread far southwards across the desert through strings of oases like those of Kawar [see KAWĀR and BILMA], through Bodele to Kanem [*q.v.*], hence along the course of the wadi of the Baḥr al-Ghazāl almost to Lake Chad, and eastwards to Wādāy [*q.v.*].

The name Tubu or Tibbu was given by Europeans to all these peoples, but the various groups call themselves by particular names. Tubu is applied more particularly to the natives of Tibesti; in the Kanuri [*q.v.*] language, it means the people of Tū or Tibesti; the latter call themselves Tēda; in the same way are distinguished the Amma Borkuā (Borkū), the Kreda, Norea, Cheurafade in Wādāy and the Koherda in the Baḥr al-Ghazāl. From the linguistic point of view, two groups may be recognised, speaking dialects very different in vocabulary: the Tēda of Tibesti, and the Dazā settled in the southern districts. The Arabs give the latter the name of Gouran.

1. Social and religious organisation.

The Tubu are very distinct from the black Sudanese on the one hand, and the Arabs and Berbers on the other. They are as a rule of small stature, with a lean and slim body, dark skin, straight nose, sometimes aquiline, thin lips, and smooth hair. These physical characteristics are particularly strongly defined in the Tēda, who have remained isolated in their mountains. They are found scattered through the Dazā who are more or less mixed with negro blood. The poverty of their country dooms them to a wretched existence. Some are nomads, others sedentary. The main supplies come from the cultivation of the palm-tree and cereals in the *ennedi* or valleys with water, the rearing of goats in Tibesti and of cattle in the Chad region.