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 Timbuktu 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 Tarikh al-Sudan (History of the Black people) and the Tarikh al-Fattah (History of the researcher) were written by Timbuktu scholars: 'Abd al-Rahman al-Sa'di and Mahammad 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; Kundi, Mukhtar al-

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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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Lucy Creevey

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 mubna (inquisition, c. 833–847). Traditionalism indicates the loose configuration of scholars who rejected the rationalist interpretation of Islamic
توضیحات

1. تابع
2. عارض
3. تاولت-اقیانوس
4. عدن
5. بریتانیا
6. کانام
7. تیبری
8. تیرو
9. تیرام
10. آمانا بُرکی
11. کردا
12. نورا
13. دچی
14. کهربا
15. دیش
16. گوران

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M. GABORIEAU

TUBA, conventionally Toba, the Roman Thubuna, 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 Shott Hojna and the Belezma mountains, it commanded all the eastern part of the Hojna basin, just as Zabi/Masla commanded the western part. The waters of the Bitham permitted irrigation there.

These advantages were seen of significance at two epochs, the Roman and the Arab ones. The Romans built the town of Thubuna, which became a municipium under Septimius Severus and with its citadel, it was able to protect the countryside from nomads. According to the itineraries, Tuba was a day's march from Makka and from Ngawus, two days' march from al-Ghadir, Masla and Bisra, and five days from Bagh. In A.D. 427 the Count Boniface stayed there, during which time he had a meeting with St. Augustine. The Byzantine times 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, Tuba had a great strategic importance. It had a garrison (qurda') and new walls, and was the strongest point of the central power when suppressing revolts of the Berber Khārijites or repelling the Shī'ī Kutama. Ibrahim b. ʾAl-Qalb, governor of Tuba, set out from here to conquer the province of Hiyina and to found the Aglabid line of governors. Later, it belonged to the Fatimids, then the Zirids and then the Hammadids.

During all this time, Tuba was a prosperous and populous place. Al-Bakri calls it the greatest town of the Maghrib between Kayrawan and Sigjimusa, 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, Masla [see Masla], to which Tuba 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 Hilal [g.r.] dealt a decisive blow to its prosperity. According to Ibn Khuldun, "after having reduced the towns of Tuba and Masla 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." Tuba was never able to recover completely after this. Its importance declined whilst Biskra benefited, and it soon disappeared completely. Today, the site of Tuba 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 Magrib lies within this site, one hardly as yet explored.


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 masif [g.r.] of southern Algeria in the west; the Fezzan [see Fazzan] region of southern Libya in the north; and the northern half of Chad [see Chad, in Suppl.] and the adjacent fringes of Sudan in the east. In Fezzan, they constitute the greater part of the district of Gatrân, and a few are still found in the Kufra oasis [g.r.]. The plateau of Djado [see Gando], connecting the Ahaggar and Tassili-n-Ajjer [see Tassilâ] with Tibesti, the massifs of Tibesti and Borkou [g.r.] and the plateau of Emaddi, form a mountainous heartland for the Tubu, but they spread far southwards across the desert through strings of oases like those of Kawar [see Kawar and Bilma], through Bodele to Kanem [g.r.], hence along the course of the wadi of the Babir al-Ghazāl almost to Lake Chad, and eastwards to Wadây [g.r.].

The name Tubu or Tubb 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 [g.r.] language, it means the people of Tù or Tibesti; the latter call themselves Tëda; in the same way are distinguished the Amma Borkû (Borkú), the Kreda, Norea, Cheurafide in Wadây and the Kocheda in the Babir al-Ghazâl. From the linguistic point of view, two groups may be recognised, speaking dialects very different in vocabulary; the Tëda of Tibesti, and the Dazâ settled in the southern districts. The Arabs give the latter the name of Gourari.

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 body, and slim body, dark skin, straight nose, sometimes aquiline, thin lips, and smooth hair. These physical characteristics are particularly strongly defined in the Tëda, who have remained isolated in their mountains. They are found scattered through the Dazâ 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.