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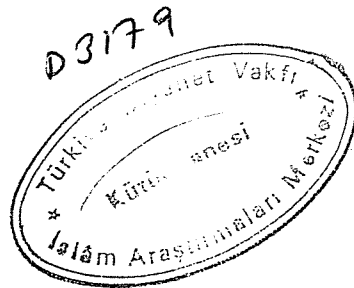
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"Analyse et commentaire du livre Rimāh hizb
al-Rahīm 'alā nuḥūr hizb al-rajīm d'al-Ḥājj
'Umar al-Fūtī", Diplôme d'études

(111826)

any question, had it not been for my ignorance, and had it not been for the Word of the Almighty: "Ask for those who possess the Message". Part of Q 16: 43. You are the shining sun of the Maliki school. May Allah not deprive us of your comprehensive answers and of your curative medicine. ... Those who do not know the truth are the same as unhealthy individuals seeking a cure from physicians. Students benefit from their instructors, who are duly rewarded by the Creator. I seek the truth from the leading authorities of our time, both Malikis and Shafi'is. I knock on their doors, and beseech them to comment on these papers. Although the inquiry is addressed to the Shaykh of the Malikis, our master, al-Imam Sālim as-Sanhūrī al-Maliki in particular, I have not excluded any qualified scholar ... You have encouraged me to correspond with you. Now that I was queried about the legality of this plant, I decided, before giving an answer, to consult with you, notwithstanding that I believe that tobacco is legal in accordance with the *qa'ida* of al-Qarafi. I await your answer ... (f.101) ...

At this point we conclude *al-Hikaya al-Adabyya wal-Risala al-Talbyya ma'a al-Ishara al-Shajaryya*. Written by Ahmad ibn Abd Allah.



- Kuntī Ahmed (Tah) 114126

10 AĞU 2007

SHAYKH SĪDĪ M'HAMMED AL-KUNTĪ
UNE FIGURE OUBLĒE DU SAHARA OCCIDENTAL
AU XIX^e SĪECLE

Pierre BONTE
 Laboratoire d'anthropologie sociale
 CNRS, Paris

MADE KATRI ANDREAN
 SONIA BILLY JACQUES

Selon une lecture coloniale, légitimatrice de la conquête européenne, les populations sahariennes, mais la même lecture est faite d'autres histoires africaines, auraient connu au XIX^e siècle un déclin économique et social qui justifie et explique l'occupation armée de ces terres étrangères au nom du progrès et de la civilisation. Dans les régions septentrionales du Sahara occidental qui nous intéressent ici, aux confins de l'Algérie, du Maroc et de la Mauritanie, cette lecture bute sur les résistances locales : il faut attendre 1934 pour que ces «confins» soient «pacifiés» après une résistance acharnée des tribus sahariennes ; une génération plus tard, dans un nouveau contexte politique, ces tribus manifesteront à nouveau leur irrédentisme. Ces irréductibles nomades, loin de se situer aux marges de la «civilisation» européenne, ont en fait connu, dans la seconde partie du XIX^e siècle, une remarquable évolution qui se traduit par leur insertion dans le marché mondial, en fournissant l'Europe en plumes d'autruche et autres artefacts africains. On sait mieux aujourd'hui que cette période correspond à un ultime développement du commerce transsaharien (Newbury, 1966) qui se réorganise à partir des comptoirs européens sur les côtes d'Afrique : Saint-Louis à

sh. 77-124

Xavier YACONO
Faculté des Lettres
et Sciences Humaines
de Toulouse

met Al-Hādī Umar Al-Futi there. During Al-Bakkāy's years of leadership for leadership, c. 1829-1846-7, the policy of the Qādiri leadership of the Kunta was to get the policy of the rulers of Ḥamdullāhī flexible in order to appease the Tuareg and to gain peace for the area of Timbuctu. Shaykh Ahmadū I of Macina (1817-1845) did not respond to the Qādiri leadership's aim. After he succeeded to the government of Macina, Ahmadū II (1845-52) agreed to Al-Bakkāy's proposals for internal independence for the district of Timbuctu. This was such a major concession that Ḥamdullāhī under the rule of Ahmadū II could not tolerate any further flexibility for the Kunta leaders. The treaty of 1846 between Al-Bakkāy and Ahmadū II for internal independence marked an end of perpetual cycles of violence, under which the tribes of the area of Timbuctu had lived for more than ten years. (2) In the following year, Al-Bakkāy visited Ḥamdullāhī in a vain attempt to persuade Shaykh Ahmadū II to show flexibility and tolerance in freedom for the Tobacco trade; in less taxes, Kharādj on lands, especially those taxes which were levied from certain places and imposed only on certain categories of people; and in cancelling the requirements of the veil for women, particularly the women of peasants, « Al-Fallāhīn ». (3)

Al-Bakkāy was amongst those leaders in the Western Sudan, like Sa'īd b. 'Ibrāhīm of Jenne and others who saw no need for Islamic reform to be implemented through fighting. The Shaykh was against the Jihād movements of his time. He detested completely the Tidjānī Jihād of Al-Hādī Umar, and preferred the rather « mature » (4) Jihād of Bornu and Sokoto, to the more zealous Jihād of the Lobbos of Macina. Contrary to some rumours, Al-Bakkāy was not against the Lobbos all the time,

(*) This is an outline on the conclusion of a 1974 P.H.D. Thesis « Ahmad Al-Bakkāy Al-Kuntī of Timbuctu — An historical study of his political and religious role (1847 - 1866) ». Presented recently in the London University by Abdelkader Zebadia of Algiers University (history department). Abbreviations as follows :

- I. - BNP — Bibliothèque Nationale de Paris.
 - II. - BIF — Bibliothèque de l'Institut de France.
 - III. - IFAN — Institut Fondamental de l'Afrique Noire.
 - IV. - BBT — Bakkāy's Books of Timbuctu.
 - V. - BNA — Bibliothèque Nationale d'Alger.
 - VI. - PRO — Public Record office, London.
 - VII. - BCEHAOF — Bulletin du Comité des études historiques et scientifiques de l'Afrique Occidentale Française.
 - VIII. - AGR — Archives générales de Rabat, also known as Al-Khizāna Al-'Amma.
- (1) Cf. Al-Bakkāy to Al-Hādī Umar in BNP (Paris); Barh, Travels... 1857 - 8, V, 163.
 - (2) Cf. Sidi Al-Mukhtār As-Saghir Al-kuntī to Shaykh Ahmadū I, in BIF (Paris); Barh, op. cit. IV, 435 F.
 - (3) Cf. Ahmadū II's report to the Amīr Qhuruba saīd, in BIF; Ba and Daget, l'Empire Peul du Macina, I, 1962, 284.
 - (4) Cf. Al-Bakkāy to Shaykh Umar of Bornu in (IFANDAKAR); to Ahmadū III of Macina, in BNA (Algiers); and to Muḥammad Ibn 'Ahmad As-Sūgī, in BNP.

Kinti, Ahmed
maddesi idin

Hilal GORERU

MS: Timbuktu (CEDRAB), 3593.

5. *al-Ṭarāʾif al-ṣuġhrā*

See Brown (1967a), no. 1.

BĀBĀ AḤMAD b. AL-MUKHTĀR AL-ṢAGHĪR

1. *Q. fī 'l-radd 'alā 'l-Ghalādī*

MS: Timbuktu (CEDRAB), 994.

ʿUMAR b. MUḤAMMAD b. AL-MUKHTĀR al-Kuntī b. c. 1820, d. c. 1895.

Marty (1920), i, 116-17.

He settled in Adraṣ-n-Iforas where he built a fortified village and *zāwiya*. His eldest son Sī. Muḥammad preached *jihād* against the French, but died in 1896 and was buried next to his father at In Settefen.

1. *Manzūma fī dabṭ al-naḥs*

MS: Timbuktu (CEDRAB), 2440.

ʿURWA b. MUḤAMMAD b. AL-MUKHTĀR al-Kuntī

1. *al-Manhaj al-qawīm ilā 'l-ṣirāṭ al-mustaḳīm*

MS: Timbuktu (MMHT), 476.

AḤMAD al-BAKKĀʾĪ (or -BAKKĀY) b. MUḤAMMAD b. al-MUKHTĀR al-Kuntī al-Wāfi b. c. 1803, d. 15 Ramaḍān 1281/12 February 1865

Muḥammad al-Ḥāfiẓ al-Tijānī, *Tarjamat Mawlānā al-Shaykh Muḥammad al-Hāshimī*, 7; *Izālat al-rayb*, 47-8; Marty (1920), i, 85-97; Zabadia (1975); EI (2), v, 393-5; Barth (1965), iii, 308 ff.; Ould Ely (1985); Charles C. Stewart, art. "al-Bakkāʾī al-Kuntī" in *Oxford Encyclopedia of the Modern Islamic World*, i, 182-4.

He studied with his grandfather Sī. al-Mukhtār and with his father Sī. Muḥammad. He succeeded to the religious and political leadership of the Kunta of Azawād on the death of his elder brother al-Mukhtār al-Saghīr, but was challenged by his nephew Ḥammad who continued to lead a portion of the Kunta in opposition to al-Bakkāʾī's leadership. He

negotiated a pact with the Fulbe of Māsina in 1846 under which the administration of Timbuktu remained in Songhay hands, but with a Fulbe *qādī* and tax-collector who supervised the payment of the tribute agreed upon.

Al-Bakkāʾī established a *zāwiya* in Timbuktu, but later moved it to the nomadic encampment known as al-Ḥilla, due to some discontent with the institution in Timbuktu. He then divided his time between al-Ḥilla and Timbuktu. In September 1853 he received the German traveller Heinrich Barth and gave him his protection against both local elements and the demands of Sh. Aḥmad III (Āmadu Āmadu) of Māsina to hand him over to him. When Barth left Timbuktu eight months later al-Bakkāʾī accompanied him to beyond Gao and gave him a safe-conduct document (see Barth (1965), iii, 764-7) which served to protect him all the way to Bornu. Although he at first corresponded diplomatically with the Tijānī conqueror *al-ḥājj* ʿUmar, in 1861 al-Bakkāʾī went on the attack and joined forces with contingents of the defeated Fulbe of Māsina to besiege Ḥamdallāhi. Al-Tijānī, son and successor of *al-ḥājj* ʿUmar at Bandiagara turned the tables on the Kunta-Fulbe alliance. Al-Bakkāʾī died during an attempted counter-attack at Sarédina, and was buried there.

1. *Adʿiya*

MSS: Timbuktu (CEDRAB), 514, 515, 4041.

2. *Adʿiya manzūma*

(i) Opens: *Allāhu Allāhu rabbī lā sharīka lahū * Man aḥsan al-khalqa taqdīr^{an} wa-ajmalahū*. 38 vv.

MSS: MAMMP, 8.4, 281-2; Timbuktu (CEDRAB), 307(i).

Also: Timbuktu (CEDRAB) 338 (2 poems), 2423, 2803 (2 poems).

3. *Bughyat al-alf fī jawāb Ibn Yirkoy Talfi*

Reply to the attack on al-Bakkāʾī in a poem called *Tabkiyat al-Bakkāʾī* by al-Mukhtār b. Wadīʿat Allāh [Yirkoi Talfi], q.v.), a former Qādirī shaykh who had joined the Tijāniyya.

MSS: MAMMP, 8.4, 228 (table of contents only); Timbuktu (CEDRAB), 4860 (20 ff., lacks beg.).

182 BAHRAIN

120,000 (figures from the Canadian Bahā'ī Office of Public Information, March 1994.) The largest Bahā'ī community is in India.

[See also Bābism; and the biographies of the Bāb and Bahā' Allāh.]

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BAHRAIN. See Gulf States.

BAKKĀ'Ī AL-KUNTĪ, AḤMAD AL- (c. 1803-1865), Sudanese religious and political leader. Aḥmad al-Bakkā'ī inherited the religious and economic influence of the Kunta confederation in the Timbuktu region of the West African Sudan in the years 1847-1865 and was titular head of the Qādirīyah *ṭarīqah* in West Africa during that period. He was a grandson of Sīdī al-Mukhtār al-Kuntī (d. 1811), patriarch of the Kunta Awlād Sīdī al-Wafī to whom most strains of the Qādirīyah in West Africa are traced. He worked closely with his elder brother, Sīdī al-Mukhtār al-Saghir ibn Sīdī Muḥammad, who succeeded at his father's death in 1824 as principal *shaykh* of the Kunta until his own death in 1847. During this period the autonomy of Timbuktu and environs

B. TODD LAWSON

Maddala
Alinsin

KUNTĪ, Ahmed ITM

12, 13, 14

P. Iradiel, *Evolución de la industria textil ... ss. XIII-XVI ... en Cuenca*, Salamanca 1974, 44-5; S. Cirac Estopañan, *Registros ... Sto. Oficio de Cuenca*, Cuenca-Barcelona 1965; B. Loupias, *La pratique secrète de l'Islam dans ... Cuenca*, in *Hésp.-Tamuda*, vi. (1965), 115-31; M. García-Azenal, *Inquisición ... de Cuenca*, Madrid 1978.

(MARIA J. VIGUERA)

KUNŞUL [see CONSUL].

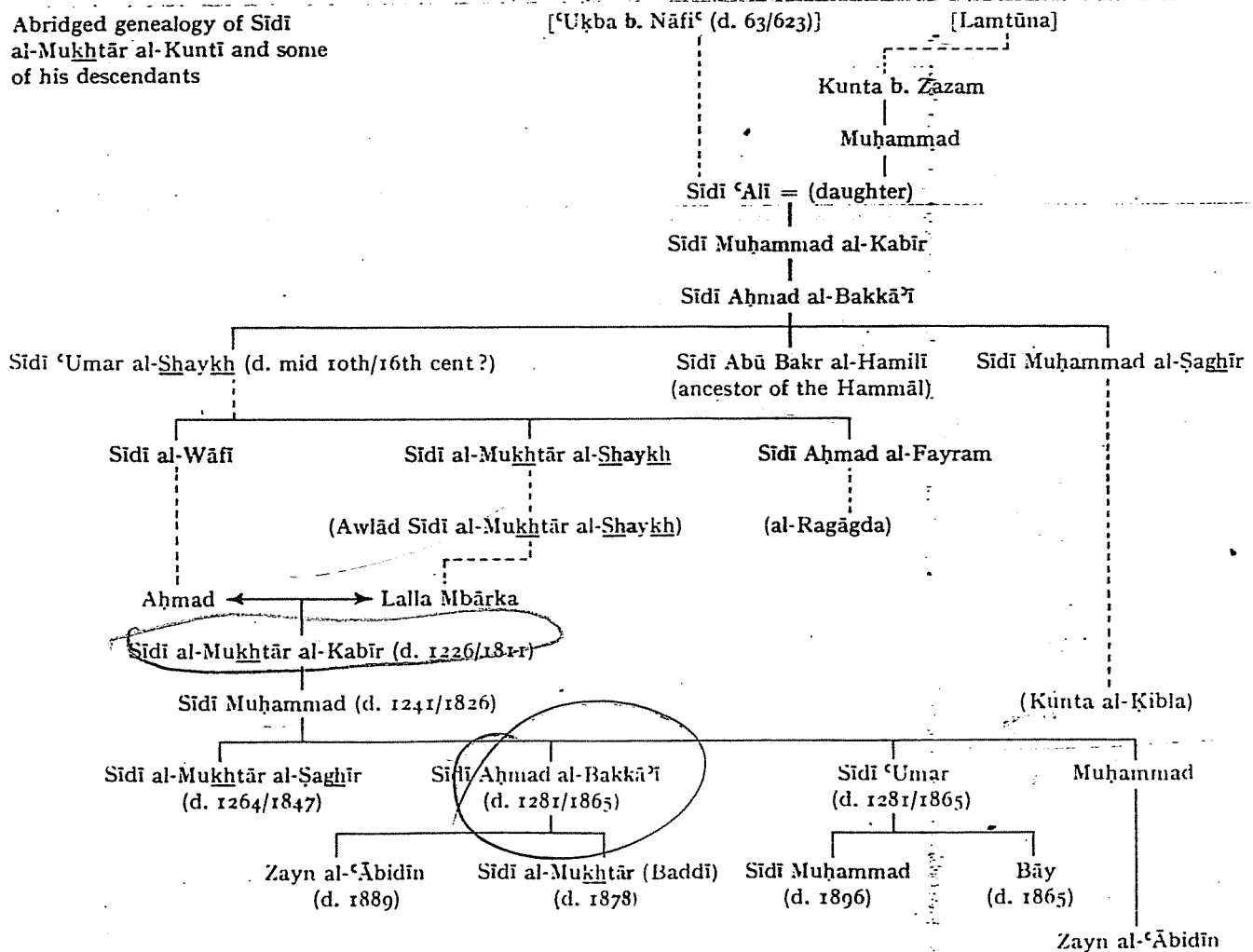
KUNTA (sometimes pluralised as Kanāta), a highly ramified Arabic-speaking tribe widely dispersed over the southern Sahara from Tagānit in Mauritania to the Adrar-n-Ifoghas in eastern Mali and beyond. Their own genealogies claim descent from 'Ukba b. Nāfi' al-Fihri [q.v.], to whom they attribute a series of exploits in and beyond ancient Ghāna as far as Takrūr. According to the so-called *Ta'rikh Kunta* (tr. in I. Hamet, *Notice sur les Kounta*), Sidi 'Alī, a descendant of 'Ukba, married the daughter of Muḥammad b. Kunta b. Zazam (or Zam), chief of the Id Oukal (Ibdūkal/Abdūkal) fraction of the Lamtūna Berbers, allegedly in the early 9th/15th century. Their son, Muḥammad, married into another Lamtūna group, the Tādjakānt, as did also his son Aḥmad al-Bakkā'i. It is from the latter's three sons that all the branches of the Kunta derive. Thus, even by their own accounts, the Arab element in Kunta stock would appear small, and, significantly, their eponym is Berber. Their *zawāyā* (non-warrior) status, too, is indicative of Berber origin and, like most such groups in the western Sahara, they probably acquired an Arab pedigree along with the Arabic language during the period of Ḥassāniyya ascendancy in the 9th-10th/15th-16th centuries.

The period from the mid-10th/16th century, when Aḥmad al-Bakkā'i's son Sidi 'Umar al-Shaykh is said to have died, until the early 12th/18th century seems to mark the emergence of the Kunta as a distinct and relatively large tribe, their numbers no doubt being augmented by the acquisition and eventual integration of tributaries and slaves. They appear to have roamed over a wide area from the Hodh (al-Hawd) in the south to al-Sākiya al-Ḥamrā' in the north and Tuwāt in the east. Some members settled in Walāta and in a village in Tuwāt known as Zāwiyat Kunta where Sidi 'Umar's son, Sidi al-Mukhtār al-Shaykh, is said to have been buried.

In the early 12th/18th century a rift occurred. The clans descended from Sidi Muḥammad al-Ṣaghīr b. Aḥmad al-Bakkā'i hived off to roam the western Sahara from the banks of the River Senegal to al-Sākiya al-Ḥamrā' (the Kunta al-Kibla), while those descended from Sidi 'Umar al-Shaykh combined pastoralism with commerce, establishing a network of camps and trading posts from the Wādī Dar'ā through Tuwāt and the Azawād region north of the Middle Niger to Timbuktu in the west and Katsina in the east.

Among the latter, the Awlād Sidi al-Wāfi established a position of pre-eminence in the second half of the 12th/18th century, due to the role of their leader Sidi al-Mukhtār al-Kabīr b. Aḥmad b. Abī Bakr (1142-1226/1729-1811), who combined qualities of sanctity with political astuteness and commercial acumen. In ca. 1167/1753-4 he established his camp at al-Ḥilla in Azawād, which rapidly became a centre of study and of the propagation of the Kādiriyya Order. It is from the sub-order which he established, the Mukhtāriyya, that most of the Kādiriyya

Abridged genealogy of Sidi al-Mukhtār al-Kuntī and some of his descendants



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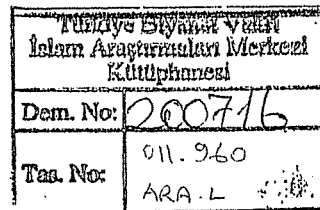
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118

CHAPTER THREE

MS: Timbuktu (CEDRAB), 3593.

5. *al-Ṭarāʾif al-ṣuġhrā*
See Brown (1967a), no. 1.

BĀBĀ AḤMAD b. AL-MUKHTĀR AL-ṢAGHĪR

1. *Q. fī 'l-radd 'alā 'l-Ghalādī*
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ʿUMAR b. MUḤAMMAD b. AL-MUKHTĀR al-Kuntī b. c. 1820, d. c. 1895.

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He settled in Adraṇ-n-Iforas where he built a fortified village and *zāwiya*. His eldest son *Sī*. Muḥammad preached *jihād* against the French, but died in 1896 and was buried next to his father at In Settefen.

1. *Manzūma fī dabṭ al-naḥs*
MS: Timbuktu (CEDRAB), 2440.

ʿURWA b. MUḤAMMAD b. AL-MUKHTĀR al-Kuntī

1. *al-Manhaj al-qawīm ilā 'l-ṣirāṭ al-mustaqīm*
MS: Timbuktu (MMHT), 476.

AḤMAD al-BAKKĀʾĪ (or -BAKKĀY) b. MUḤAMMAD b. al-MUKHTĀR al-Kuntī al-Wāfī b. c. 1803, d. 15 Ramaḍān 1281/12 February 1865

Muḥammad al-Ḥāfiẓ al-Tijānī, *Tarjamat Mawlānā al-Shaykh Muḥammad al-Ḥāshimī*, 7; *Izālat al-rayb*, 47-8; Marty (1920), i, 85-97; Zabadia (1975); EI (2), v, 393-5; Barth (1965), iii, 308 ff.; Ould Ely (1985); Charles C. Stewart, art. "al-Bakkāʾī al-Kuntī" in *Oxford Encyclopedia of the Modern Islamic World*, i, 182-4.

He studied with his grandfather *Sī*. al-Mukhtār and with his father *Sī*. Muḥammad. He succeeded to the religious and political leadership of the Kunta of Azawād on the death of his elder brother al-Mukhtār al-Ṣaghīr, but was challenged by his nephew Ḥammad who continued to lead a portion of the Kunta in opposition to al-Bakkāʾī's leadership. He

THE SAHARAN FRINGES OF MALI I: THE KUNTA

119

negotiated a pact with the Fulbe of Māsina in 1846 under which the administration of Timbuktu remained in Songhay hands, but with a Fulbe *qādī* and tax-collector who supervised the payment of the tribute agreed upon.

Al-Bakkāʾī established a *zāwiya* in Timbuktu, but later moved it to the nomadic encampment known as al-Ḥilla, due to some discontent with the institution in Timbuktu. He then divided his time between al-Ḥilla and Timbuktu. In September 1853 he received the German traveller Heinrich Barth and gave him his protection against both local elements and the demands of *Sh*. Aḥmad III (Āmadu Āmadu) of Māsina to hand him over to him. When Barth left Timbuktu eight months later al-Bakkāʾī accompanied him to beyond Gao and gave him a safe-conduct document (see Barth (1965), iii, 764-7) which served to protect him all the way to Bornu. Although he at first corresponded diplomatically with the Tijānī conqueror *al-ḥājj* ʿUmar, in 1861 al-Bakkāʾī went on the attack and joined forces with contingents of the defeated Fulbe of Māsina to besiege Ḥamdallāhi. Al-Tijānī, son and successor of *al-ḥājj* ʿUmar at Bandiagara turned the tables on the Kunta-Fulbe alliance. Al-Bakkāʾī died during an attempted counter-attack at Sarédina, and was buried there.

1. *Adʿiya*
MSS: Timbuktu (CEDRAB), 514, 515, 4041.

2. *Adʿiya manzūma*
(i) Opens: *Allāhu Allāhū rabbī lā sharīka lahū * Man aḥsan al-khalqa taqdīr^{an} wa-ajmalahū*. 38 vv.
MSS: MAMMP, 8.4, 281-2; Timbuktu (CEDRAB), 307(i),
Also: Timbuktu (CEDRAB) 338 (2 poems), 2423, 2803 (2 poems).

3. *Bughyat al-alf fī jawāb Ibn Yirkoy Talfī*
Reply to the attack on al-Bakkāʾī in a poem called *Tabkiyat al-Bakkāʾī* by al-Mukhtār b. Wādīʿat Allāh [Yirkoi Talfi], *q.v.*), a former Qādirī shaykh who had joined the Tijāniyya.
MSS: MAMMP, 8.4, 228 (table of contents only); Timbuktu (CEDRAB), 4860 (20 ff., lacks beg.).

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Janvier/January 1975

N° 3

TUNIS

74

X. Yacono

pu penser à lui lorsqu'il suggère au Sultan de « nommer un savant » (1). Mais il sait qu'un homme de guerre serait plus à sa place et c'est Hâdj 'Ahmed qui devient son candidat, peut-être à cause de liens de parenté (Hâdj 'Ahmed serait son gendre), plus probablement parce qu'il espère de... Hâmdân. Par suite, si Clauzel est l'ennemi déclaré, c'est non seulement pour des raisons personnelles, mais parce que, plus que tout autre, il est favorable à une implantation définitive.

Ce ne sont pas les conclusions auxquelles aboutit A. Temimi mais nous les croyons plus exactes parce que nous avons considéré que les documents nouveaux, qu'il a le grand mérite de nous faire connaître, s'ajoutaient à ceux que nous possédions déjà sans toutefois les remplacer. Pour acquérir en solidité, la construction historique doit reposer sur une sédimentation dont toutes les couches ont été soigneusement analysées. Ainsi les jeunes historiens, particulièrement bien armés, pourront-ils confirmer, infirmer ou compléter les travaux de leurs devanciers et essayer d'approcher cette vérité historique dont la destinée est d'être toujours remise en cause.

Xavier YACONO
Faculté des Lettres
et Sciences Humaines
de Toulouse

THE CAREER OF AHMED AL-BAKKAY IN THE ORAL EVIDENCES AND RECORDED DOCUMENTS (*)

By A. ZEBADIA

1. The Shaykh of Timbuctu

Timbuctu was under the Fulâni Caliphate of Macina with its capital Hâmdullâhî from 1824. From 1833 the Kunta Arabs were the most influential local notables in the city but still under Hâmdullâhî.

The Shaykh of Timbuctu meant the religious head of Timbuctu. The career of the Shaykh Al-Bakkây does not, however, reflect only religious involvement. Prior to his succession to the Kâdiri leadership of the Western Sudan in 1847, Al-Bakkây assisted his older brother, Sîdî Al-Mukhtâr Aş-Şaghîr (1826-1846). Some time before 1837, Al-Bakkây visited Sokoto in the company of his younger brother, Sîdî Ammâr, and met Al-Hâdj Umar Al-Futî there. During Al-Bakkây's years of training for leadership, c. 1829-1846-7, the policy of the Kâdiri leadership of the Kunta was to get the policy of the rulers of Hâmdullâhî flexible in order to appease the Tuareg and to gain peace for the area of Timbuctu. Shaykh Ahmadû I of Macina (1817-1845) did not respond to the Kâdiri leadership's aim. After he succeeded to the government of Macina, Ahmadû II (1845-52) agreed to Al-Bakkây's proposals for internal independence for the district of Timbuctu. This was such a major concession that Hâmdullâhî under the rule of Ahmadû II could not tolerate any further flexibility for the Kunta leaders. The treaty of 1846 between Al-Bakkây and Ahmadû II for internal independence marked an end of perpetual cycles of violence, under which the tribes of the area of Timbuctu had lived for more than ten years. (2) In the following year, Al-Bakkây visited Hâmdullâhî in a vain attempt to persuade Shaykh Ahmadû II to show flexibility and tolerance in freedom for the Tobacco trade; in less taxes, Kharâdj on lands, especially those taxes which were levied from certain places and imposed only on certain categories of people; and in cancelling the requirements of the veil for women, particularly the women of peasants, « Al-Fallâhîn ». (3)

Al-Bakkây was amongst those leaders in the Western Sudan, like Sa'îd b. 'Ibrâhîm of Jenne and others who saw no need for Islamic reform to be implemented through fighting. The Shaykh was against the Jihâd movements of his time. He detested completely the Tijânî Jihâd of Al-Hâdj Umar, and preferred the rather « mature » (4) Jihâd of Bornu and Sokoto, to the more zealous Jihâd of the Lobbo of Macina. Contrary to some rumours, Al-Bakkây was not against the Lobbo all the time,

(*) This is an outline on the conclusion of a 1974 P.H.D. Thesis « Ahmad Al-Bakkây Al-Kuntî of Timbuctu — An historical study of his political and religious role (1847 - 1860) ». Presented recently in the London University by Abdelkader Zebadia of Algiers University (history department). Abbreviations as follows :

I. - BNP — Bibliothèque Nationale de Paris.
II. - BIF — Bibliothèque de l'Institut de France.
III. - IFAN — Institut Fondamental de l'Afrique Noire.
IV. - BBT — Bakkây Books of Timbuctu.
V. - BNA — Bibliothèque Nationale d'Algérie.
VI. - PRO — Public Record Office, London.
VII. - BOEHAOF — Bulletin du Comité des études historiques et scientifiques de l'Afrique Occidentale Française.
VIII. - AGR — Archives générales de Rabat, also known as Al-Khizâna Al-'Amma.
Cf. Al-Bakkây to Al-Hâdj Umar in BNP (Paris); Barh, Travels... 1857 - 8, V, 163.
(1) Cf. Sîdî Al-Mukhtâr Aş-Şaghîr Al-Kuntî to Shaykh Ahmadû I, in BIF (Paris); Barh, op. cit. IV, 435 F.
(2) Cf. Ahmadû II's report to the Amîr Ghuruba sa'îd, in BIF; Ba and Daget, l'Empire Feul du Macina, I, 1962, 284.
(3) Cf. Al-Bakkây to Shaykh Umar of Bornu in (IFANDAKAR); to Ahmadû III of Macina, in BNA (Algiers); and to Muhammad Ibn 'Ahmad As-sûgî, in BNP.

were camel-breeders, they were forced to remain north of the ecological borders for the dromedary. Some of their groups apparently traversed the northern regions of Kurdufān (Kordofan), Dār Fūr, and Waddā'ī (Wadai) and entered the Chad Basin by the end of the eighth/fourteenth century. Around 1045/1635 they became involved in a civil war of the Waddā'ī sultanate, and the defeated Arab groups had to evade southwards. In the savannah, their hitherto existing economic base—camel-breeding—could no longer be maintained, and they were forced to seek alternative ways of living. In order to survive in their new environment, the ancestors of the Baggara developed an agropastoralist pattern, with cattle as the dominant domestic animal, and the cultivation of crops, mainly the *pennisetum* type of millet. The techniques of cattle-breeding were mainly adopted from Fulbe pastoralists (who are spread over many countries in West Africa, but found also in Central Africa and Sudanese North Africa) and the know-how of cultivation from the sedentary African peasants of the area. This pattern of culture successively expanded over the whole Baggara Belt from the middle of the eleventh/seventeenth century to the end of the twelfth/eighteenth century. Particular strategies of herding and cultivating had to be developed by the Shuwā in the seasonally flooded areas of the Chad Basin. Throughout this time, the Baggara were joined by Arabic-speaking groups from the region of modern-day Tunisia and Libya, including the Tunjur and Hasawna. By intensive mixing with autochthonous Africans they mostly became darker in complexion than the northern Arabs.

The Baggara have always been proud of their bellicose traditions and their techniques of hunting big game with lances

and swords from horseback. However, because of their decentralised political organisation into *qabā'il* ("tribes," Ar. pl. of *qabila*), they were mostly tributary to the sultanates of Funj (fl. eleventh-twelfth/seventeenth-eighteenth c.), Dār Fūr (1603–1874), Waddā'ī (1635–1909), and Kanem-Bornu (Kanīm Burnū) (eighth c.–1900). The Shuwa ranked among the main defenders of Bornu against the Fulbe Empire of Sokoto (1804–1903) in the early nineteenth century, and the Baggara of Dār Fūr and Kurdufān became the most active partisans of the theocratic Mahdist rule in the Sudan between 1882 and 1898. During the period of colonial administration and in the post-colonial nation states, the Baggara have been of marginal importance and their particular socio-economic pattern of transhumant cattle-keeping associated with crop cultivation in permanent settlements is preserved by only a dwindling minority.

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ULRICH BRAUKÄMPER

Al-Bakkā'ī, Aḥmad

Aḥmad al-Bakkā'ī (c. 1803–66), *shaykh* of the Kunta nomads and the Saharan Qādiriyya from 1847 to 1866, is better known for the political role he played