

"BAGIRMI"

COG

J.S. Trimmingham, "A History...", s. 136-137,
213-215

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TA, V, 40-41

ABO, III, 170

BL, II, 1184

ML, I, 447

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Ş. Arsilan, "Hâdîr...", C. III, s. 24-28

- Bagirmi

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NACHTIGAL, G. Zur Geschichte Bagirmi's.
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(1874), 39-59, 99-133.

MAROU TATIBALAN DIRTAN
MARA BELIR BUKUCIAN

- Bagirmi

12 OCAK 1994

PRINS, P. Vers le Tchad: une année de rési-
dence auprès de Mohamed Abd-er-Rahman
Gaourang, sultan de Bagirmi, avril 1898-mai
1899. La géographie 1 (1900), 177-192.

MAROU TATIBALAN DIRTAN
MARA BELIR BUKUCIAN

waged almost uninterrupted defensive wars against both the Fulah and the Dahomeyans, and repelled many aggressive attempts. But while they were able to hold out against the armed attacks of the Fulah, they were obliged to submit in some measure to their cultural influence. This manifested itself especially in the mass conversion of the Yoruba to Mohammedanism.

The Peoples of Adamawa

In the first half of the 19th century the Fulah conquered the vast territory of (present-day) *Adamawa* and founded there a State of their own (with Yola as its capital). The Sudanic tribes living dispersed in this territory had the alternative of recognizing the rule of the Fulah or moving farther south.

Among the peoples who were able to safeguard their independence, most attention should be paid to the group of the *Tikar* tribes who held their ground thanks to their system of fortified regions. (The immense territory of the entire tribe was surrounded by a wall and a ditch, and in certain cases they built several such lines of defence.) Inside the fortified regions the tribe lived by families. The families had their own huts and courtyards, and between every two such courtyards there was a cultivated strip of land, so that the population was able to earn its living even in isolation from the outside world. Besides, in view of the vast dimensions of the fortified regions, their full blockade and isolation was practically impossible. Thus, for instance, the city of Ngambe, the main settlement of a *Tikar* tribe, the *Mandingolo*, encircled by seven rings of such fortifications, succeeded in holding out against a siege of the Fulah emir, *TIBATI*, for eleven years.

The most important among the Sudanic tribes of Adamawa who fell under Fulah influence were the *Wate* and the *Baya*. Some of the Sudanic tribes of Adamawa in part fell under the influence of the Fulah, in part remained independent. Such were, for example, the *Falli* inhabiting the northern part of Adamawa, part of whose tribes — those living in the flat country — were held in subjection by the Fulah, and another part — those in the Mandara mountains — preserved their independence.

Finally, some Sudanic tribes of Adamawa, which came in the neighbourhood of the Bantu and were thus in permanent contact with them, began mixing with Bantus. The most important among the tribes of this group were the *Bafia* (or *Bapea*).

The Central Sudan States. Bornu

Late in the 18th and early in the 19th centuries Bornu was ruled by a pious, weak sultan, *AHMED* (1793—1810). In the earliest years of the 19th century, with the help of the troops of the Wadaian sultan, he defeated the sultan of Baghirmi who had risen against the supreme power of Bornu, but in 1809, after the country had weakened as the result of a raging plague, the Fulah armies (of *OTHMAN DAN FODIO*) attacked him and took even his capital city, *Birni*. True, the peoples of Bornu, led by a *Kanemba* chief, *FAKI MUHAMMAD EL-AMIN*, succeeded in expelling the Fulah from the country, but the struggle lasted many years. Under Sultan *DUNAMA* (1810—1818), the successor of *AHMED*, power actually fell in the hands of *MUHAMMAD*, who assumed the title of "sheikh" and founded a new capital, *Kuka*. In 1817 he had to make war upon Baghirmi which had again revolted. This war lasted seven years (1817—24), and *MUHAMMAD* won it with the help of Fezzan troops (of the Pasha of Tripoli).

BAGIRMI

After his death (1835) his son, *OMAR* (Sultan *DUNAMA*, who died in 1818, was succeeded by his son, *IBRAHIM*, whose power, however, was only nominal, like his father's), put an end to the war with the Fulah and expanded his territory to the west. But the supporters of the practically removed *IBRAHIM*, in order to restore the rule of the old dynasty, came to an agreement with the sultan of Wadai who sent his troops to overthrow *OMAR*. The Wadai troops in March 1846 defeated the forces of *OMAR* at *Kuseri*. *OMAR*, however, had *IBRAHIM* murdered, and continued his defensive war. When the sultan of Wadai, after plundering and burning down the capital city, withdrew his exhausted troops and proclaimed *IBRAHIM*'s son, *ALI*, sultan of Bornu. *OMAR* in the first battle (in May 1846) crushed the troops of the new sultan who fell on the battlefield. Thus the new dynasty in Bornu was consolidated, and *OMAR*, as the liberator of the country, attained great popularity. In 1853, it is true, his brother, *ABD-ER-RAHMAN*, rose in revolt against him and even removed him for a while and became the sultan; but in a matter of a few months *OMAR*, escaping from captivity, gathered his supporters and utterly defeated the troops of the usurper who could not yet consolidate his power.

After this came a long peaceful period in the history of Bornu (apart, of course, from the slave-hunting expeditions towards the south which did not stop). From 1851 on, the court of the sultan frequently received "guests" — European travellers, chiefly Germans (*BARTH*, *VOGEL*, *ROHLFS*, *NACHTIGAL* and others), under whose influence *OMAR* gave more consideration to peaceful trade contacts.

Baghirmi

The death of Sultan *MOHAMMED EL-AMIN* of Baghirmi (1785) was followed by a long period of wars (with Bornu and Wadai) and internecine struggles for about half a century. In the early 19th century *ABD-ER-RAHMAN*, son and successor of *MOHAMMED EL-AMIN*, rose against the sultan of Bornu who aspired to rule over Baghirmi and who defeated him with the help of *SABUN*, the sultan of Wadai. *ABD-ER-RAHMAN* was killed together with his wife, the country was pillaged, and the youngest son of *ABD-ER-RAHMAN* was put on the throne. He was soon overthrown by his elder brother, the heir-at-law to the throne, *OTHMAN* ("BUGOMAN" or "BURKOMANDA"), had to wage several wars with the sultan of Wadai who regarded Baghirmi as his vassal State (and also, in turn, with the partisans of his two younger brothers who pretended to the throne). Only then was he able to consolidate his power definitely by recognizing the supreme power of the sultan of Wadai to whom he obliged himself to pay annual tributes. After that he was at war with Bornu for seven years (1817—24) (as we have seen above), and later he waged several wars with the Fulah. There were, of course, conflicts with the sultan of Wadai. Besides, both *OTHMAN* and his successor regularly sent expeditions for slaves to the south.

The clashes with Wadai, as well as the slave-hunting expeditions continued also in the reign of *ABD-EL-KADIR* (1845—58) who was killed while fighting a caravan of pilgrims trying to traverse Baghirmi territory under a Fulah chief despite the interdiction of the sultan.

His son and successor, *MUHAMMAD*, tried to shake off the yoke of Wadai, as a result of which the sultan of Wadai launched a campaign against the country, besieged and took the capital city, *Massénya* (1870). *MUHAMMAD* was forced to flee to the south, while the sultan of Wadai occupied the country, took away a rich booty and forcibly settled 30,000 Baghirmi craftsmen in Wadai, the result being that the trades in Baghirmi declined considerably.

Ragimi
- i. Boston

3

جذور الثقافة العربية

في وسط أفريقيا

محمد صالح محمد ايوب

سيجد القارىء في مقالنا الثالثة عن جذور الثقافة العربية في وسط أفريقيا، معلومات هامة عن نشاطات مملكة (باجرمي) الاسلامية التي ازدهرت فيها الحضارة الاسلامية منذ القرن السادس عشر، ويتطور نظامها الاجتماعي وقيامه على مؤسسات ادارية دقيقة في شؤون الدين الاسلامي تشكلت في هذه المنطقة ثقافة عربية قوية قامت بشكل اساسي على اكتاف دعاة الدين الاسلامي من مختلف الجماعات في باجرمي، فظهرت آثار العلماء في الشؤون الثقافية، وأدى ذلك إلى انتشارها إلى مناطق أخرى مجاورة. وأهم نتيجة للأنشطة الثقافية لعلماء ودولة (باجرمي) هو تكوين مملكة (لوجون) الاسلامية إلى الجنوب من (باجرمي). ومن خلال ذلك توصلنا إلى شرح الارضية الاجتماعية والثقافية الأصيلة في باجرمي ولوجون، والتي كان لها دورها البارز في جميع الأحداث الهامة التي جرت في وسط أفريقيا، أهمها مواجهة الغزو الفرنسي، ولها صداها الثقافي إلى اليوم.

شكل تجمعات صغيرة⁽¹⁾ وعندما تجمعت هذه الجماعات في كيان اجتماعي واحد يرأسه ملك واحد، وكان ذلك عام (1513)، واشهر ملوك باجرمي قبل الاسلام هو

عرفت مملكة (باجرمي) في المصادر التاريخية بشكل عام ابتداء من القرن السادس عشر الميلادي، فقبل هذا التاريخ تعيش الجماعات الوثنية والاسلامية والجماعات العربية في باجرمي - لوجون حياة قبلية في

الملك (برن بى)، واثناء ملكه كانت الحضارة الاسلامية مزدهرة في المناطق المجاورة خاصة في كانم، وبالتالي ادى ذلك إلى انتشار الاسلام إلى باجرمي، خاصة في الاوساط الشعبية في القرى والى وادي⁽²⁾. ويذكر ج. يفر (G.YVER) في مقاله عن (باجرمي) في دائرة المعارف الاسلامية (ان دولة الباجرمي نشأت في القرن العاشر الهجري الموافق للقرن السادس عشر الميلادي، على يد اولئك المغامرين الذين اتوا من الشرق، وربما يكونون قد اتوا من (الفترة) وهزم هؤلاء المغامرون (البلاة)، ثم اندمجوا فيهم، وتمكنوا بواسطتهم من بسط سلطانهم على الغلبة (الفلان)، وعلى جماعات العرب المستقرة في هذا الاقليم، وفرض الفاتحون الجزية على هؤلاء جميعا، ثم اعتنقوا دينهم... وتقول الروايات الوطنية ان زعيم الفاتحين (دوكانج) هو الذي اسس مدينة (ماسينيا) وغزا الممالك الصغيرة الاربع التي تقسمت اليها الارض التي يسقيها نهر الورق، وزاد خلفاؤه في رقعة املاكهم ناحية الشرق والجنوب، واعتنق احدهم الاسلام وتسمى (بعبد الله) وكان هذا الملك مانصرا (لعبد الكريم) مؤسس مملكة وادي⁽³⁾.

وتتشكل البنية الاجتماعية لباجرمي ايام الملك (برن بى) اول ملك جمع شمل الجماعات المتناثرة في باجرمي، بتشكيل البناء الاجتماعي من الباجرميين والبلاة والفلانيين والجماعات العربية المستقرة في هذه المناطق منذ فترة زمنية طويلة. وتذكر المصادر بان هذا التلاحم بين جميع هذه الجماعات في مملكة واحدة كان في عام 1513م، على يد الملك (برن بى) اشهر ملوك هذه الفترة ومن بين الذين خلفوه على ملك باجرمي الملك (مالو) (1548 - 1561م) ولقب نفسه بلقب (مبانج) اى ملك، وخلف (مالو) الملك (عبدالله) (1561 - 1602م) وهو اول ملك مسلم حكم في مملكة الباجرمي الاسلامية⁽⁴⁾.

وبصفة عامة فإن الاسلام وصل إلى باجرمي منذ ازدهاره في مملكة كانم - برنو المجاورة منذ القرن السابع الميلادي، وبلغ مدى تقدمه في القرن الحادي عشر الميلادي، وانه بمجرد تطور النظام الاجتماعي لدى مملكة باجرمي، وتكتل شعبه حول سلطة ادارة واحدة، سرعان ما اعتنق ملك باجرمي الاسلام، لان الاسلام صار دين الغالبية العظمى من سكان البلاد. ولذلك فإن كل مقام به السلطان عبدالله (1561 - 1602) هو توطيد الاسلام في البلاد وتقويته وذلك بصورة عامة وعلنية، والافان جماعات الفلان والعرب، قامت بتبادل ادوارها في نشر الاسلام قبل ذلك بكثير، حيث تولت جماعات الفلان نشر الاسلام في المدن، بينما قامت الجماعات العربية بنشره بين الاهالي في اليا وادي والقرى⁽⁵⁾.

ويذكر بعض الكتاب انه في زمن السلطان الوثني لباجرمي (مالو 1548 - 1561) آخر الملوك الوثنيين، انتشر الاسلام في المملكة بشكل واسع، وقد اتاح ذلك فرصة لاختيه (عبدالله) (في اغلب المصادر ابنه عبدالله) ان يثور عليه باسم الاسلام، وقد انتصر عبدالله، وتولى الملك وسرعان ما ادخل عبدالله النظم الاسلامية، وبنى المؤسسات الاسلامية للعبادة ونشر الدعوة الاسلامية، فاستجاب لها كثيرون من اتباعه، واتخذ لنفسه لقب (مبانج) اى ملك، وكون جيشا عظيما، ونظم ادارة دقيقة على نمط التنظيم الذي كان متبعاً في كانم - برنو، وكان هذا الملك يستوحى من كانم - برنو اكثر اتجاهاته، وفي عهده امتد نفوذ باجرمي إلى كثير من المناطق المجاورة، فقبته أو دفعت الجزية له⁽⁶⁾.

ويرى (بارث) الرحالة الذي زار باجرمي عام 1852م ان الاسلام انتشر إلى باجرمي (المدن) بوجه خاص بفضل شيخ من شيوخ الفلاتا من (بيديري) قرية على مسافة تسعة اميال شرقي

GUSTAV NACHTIGAL

SAHARA UND SUDAN

ERGEBNISSE SECHSJÄHRIGER REISEN IN AFRIKA

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el-Qâdir, dessen Regierungsantritt fest steht, unter Rücksichtnahme auf die Verschiedenheit der mohammedanischen Zeitrechnung von der unsrigen, rückwärts rechnet, so gelangt man zu der folgenden Regentenreihe:

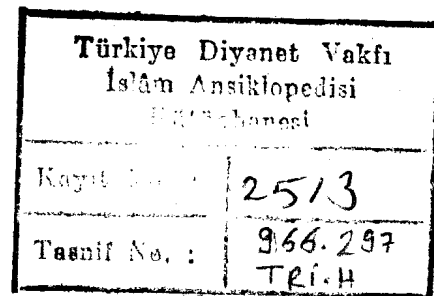
Birni Bessé	1522—1536
Lubatko	1536—1548
Málo	1548—1568
'Abdalláh	1568—1608
'Omar	1608—1625
Dalai	1625—1635
Burkomanda (Ngon 'Áisa Bélé)	1635—1665
'Abd er-Rahmán Wolí	1665—1674
Dalo Birni	1674—1680
'Abd el-Qâdir Wolí	1680—1707
Bar	1707—1722
Wanja (Wandscha)	1722—1736
Burkomanda Tad' Léle	1736—1741
Loël (Loën)	1741—1751
Hâdschî (Mohammed el-Amín)	1751—1785
'Abd er-Rahmán Gauranga	1785—1806
Ngârba Bira	1806—1807
Burkomanda	1807—1846
'Abd el-Qâdir	1846—1858
Mohammedü (Abú Sekkín)	1858—

Im 15. Jahrhundert war die Landschaft nördlich vom Ba Batschikam im Besitze von Einwanderern. Fellâta (Fulbê), die frühen Vertreter und fanatischen Verbreiter des Islâm in den sudanischen Ländern, thätige und intelligente Rinderhirten, lebten dort, halb sesshaft und halb nomadisierend, in einzelnen Abtheilungen unter verschiedenen Häuptlingen und in Abhängigkeit von den Bulâla des Fitri-Gebietes, denen sie einen regelmässigen Tribut entrichteten. Neben ihnen weideten schon damals die arabischen Stämme der Assâla, Debâba, Asêla, Dekâkire und Chozzâm ihre Heerden, ohne jedoch, ihrer reinen Nomaden-Natur entsprechend, zu ebenso regelmässiger Tributpflichtigkeit von den Bulâla angehalten werden zu können. Ausser diesen Fremden gab es am Ba Batschikam oder in der Nähe desselben kleine, von einander unabhängige Gebiete autochthoner Elemente, von denen die bemerkenswerthesten Mâdsche, Mobrôko,

A HISTORY OF ISLAM IN WEST AFRICA

By
J. SPENCER TRIMINGHAM

Bagirmi



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advanced in material prosperity through the labours of their cultivators, the justly renowned skill of their craftsmen, and the keenness of their traders. Katsina, the most important commercial town, acquired a reputation for Islamic learning during the reign of Jan Hazo Bakki (1618-48). For a time its power extended over Marāḍi in the north, Zamfara in the west, and Birnin Gwari in the south, but with the rise to power of Gobir its sphere of rule diminished. Kano, noted as a centre for dyeing and leather work, was at this time not very important as a commercial city. It had a very troubled history, eighty years of war with Katsina (1570-1650), devastated on a number of occasions by the Jukun who were at the apogee of their power during the seventeenth century, and subjected to repeated attacks from Bornu, Zamfara, and Gobir. Yet though a tributary state except under a few energetic rulers Kano was stated in 1585 to be as large as Kawkaw which an unofficial census computed as having 7,626 *windi* (family compounds),¹ that is a minimum of 60,000 settled inhabitants. Zamfara which had grown in strength with the decline of Kebbi was steadily weakening during the eighteenth century. Its capital was destroyed by Babari of Gobir (c. 1743-62) who founded his capital Alkalawa in former Zamfara territory (1173/1759). Gobir continued to ravage what was left of it until the Fulbe conquest. Gobir was important as a buffer state keeping the Tuareg at bay after the power of Kebbi declined. When eventually it succeeded in throwing the Tuareg back and relieving the Hausa regions from the menace of their expansion, it turned its attention to the subjection of its Hausa neighbours, and by the middle of the eighteenth century was the paramount Hausa power.

4. THE STATE OF BAGIRMI

When we turn to the country lying to the east and south of Kanem we find ourselves in a region where live small groups of peoples of diverse origins over whom the *mais* of Kanem and their Bulāla successors did not exercise any direct rule though they often levied tribute. In the sixteenth century, through adventurers forming a cohesive nucleus, adopting Islam, and increasing their sphere of influence, two historical kingdoms, Bagirmi and Waday, make their appearance.

South of the Bulāla of Kanem was the Kūka kingdom, formerly

(Hausa: Kwararafa) south of the river. It was a theocratic state with a divine ruler. The first historical mention of it is in the Kano Chronicle in the reign of Yāji (1349-85); see Palmer, *Sud. Mem.* iii. 106.

¹ See *Fattāh*, pp. 145-6/262.

powerful, centred on Lake Fitri with a capital at Yaw, which levied tribute on the bands of semi-nomadic Fulbe and Baqqāra tribes of northern Bagirmi, the district lying south-east of the Chad. About A.D. 1500-20 pagan Kenga immigrants¹ under a leader called Dokkenge or Birni Besi (1522-36) allied themselves with the Fulbe against attacks of the Kūka of Fitri who suffered a number of reverses. Dokkenge imposed his authority over four small chieftaincies and founded the settlement of Masenya. Gradually the group subdued neighbouring peoples and their authority was accepted by the Arabs and Fulbe. Barth was told that on their arrival they found one Fellāta shaikh living near Masenya, 'who, however isolated he was, nevertheless exercised a very remarkable influence over the introduction of Islamism into these countries'.² At any rate in the reign of Mālo (1548-68) we find his younger brother, 'Abd Allāh, disputing the succession on religious grounds. 'Abd Allāh (1568-1608) was eventually victorious with the help of pagan tribes. He introduced some Islamic institutions, thus giving the state greater unity, although the people undoubtedly remained pagan. He formed a despotic monarchy, taking the title of *mbang*, and organized a military and administrative system with titled functionaries much on the lines of those of Bornu from whose system he probably drew his inspiration. 'Abd Allāh also extended the influence of his state, making the Kūka and Medogo pay tribute. Idrīs Alawma made Bagirmi tributary during his campaigns,³ but after his death the rulers threw off their allegiance. About this time clerics who had caused trouble in Bornu took refuge in Bagirmi, among them Waladaidi (d. c. 1600) who prophesied the advent of a *mujaddid* or reformer.⁴ Burgumanda (1635-41) was an active campaigner, attacking Sokoro, Mandara, Musgu, and other Chadian tribes and plundering the Arabs. He directed one ambitious expedition through Fitri to Borqu (Waday) and Kawār. This is probably the period when the Bulāla, driven from Kanem by the Tunjur, finally imposed themselves over the Kūka of Fitri and founded Yawo as their capital.⁵

¹ According to Barth's information their former centre was Kenga Mataya, five days east of Masenya; *Travels*, iii. 432. The sacred symbols of the kingdom were a long spear of peculiar make borne before the *mbang* on ceremonial occasions, a small tympanum, and a horn or bugle, which were brought from Kenga (see Barth, iii. 401-2, 432, 609-10).

² Barth, *op. cit.* iii. 433.

³ Palmer, *Sud. Mem.* iii. 161-2; cf. Ibn Furtuwa in *Sud. Mem.* i. 32.

⁴ M. Belo, *Infāq al-Maisūr*, p. 7.

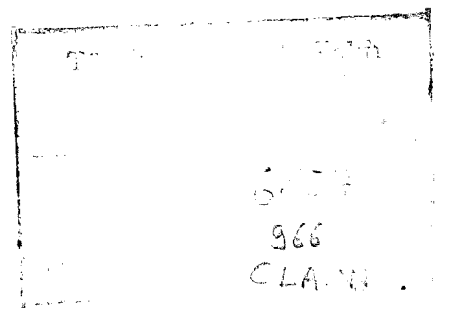
⁵ The Bulāla, Muslims in name, claimed to despise the *kirdi* (pagans). They were a ruling class rather than a people and acquired the language of their subjects. They now speak Kūka and all know Shoa Arabic. The Kūka adopted Islam about this time (see Barth, iii. 427-30).

Bagirmi

West Africa and Islam

A Study of Religious
Development from the
8th to the 20th Century

by Peter B. Clarke



Edward Arnold

Islam in Borno, Bagirmi and Wadai.

Borno.

The state of Islam in Borno at the beginning of the 19th century was described by al-Kanemi in his letters to the Sokoto reformers (see Chapter 5, p. 117). Not everyone was a Muslim, and the beliefs entertained and the religious practice of some of those who were Muslims fell far short of what was required of them by the precepts of Islam. Furthermore, the rulers appeared to tolerate and condone a number of un-Islamic practices.¹ This was not, however, as we have seen, the main reason why the Muslim reformers in Hausaland sanctioned the jihad against Borno (see Chapter 5, p. 116).

The Sokoto jihad had very little impact on the development of Islam in Borno in the 19th century. Indeed what impact it did have was more political than religious, contributing to the further decline of Borno's imperial influence. In a relatively short space of time, starting in the second half of the 18th century, Borno had lost control over Agades, Bagirmi and Damagaram, and had suffered serious defeats at the hands of the armies of Mandara and Wadai. By 1810 it had lost territory in the west, such as Hadejia.

Any further loss of territory and political influence was prevented by the Muslim scholar, Muhammad al-Kanemi. Al-Kanemi, as I have already mentioned, retook N'Gazargamu and went on to become a powerful force in the political and religious life of Borno. He has been described by one historian as "a man of deep religious conviction".² Being a scholar he was well versed in Islamic law and the Islamic sciences generally. Furthermore, from his correspondence with the Sokoto reformers it is evident that although he was fully aware of the existence of un-Islamic beliefs and practices in Borno and the fact that some Muslims tolerated and even participated in these beliefs and practices, he did not believe it was necessary or even right to resort to military jihad to reform Islam in Borno. In this correspondence, as we have seen, he rejected the use of military jihad in a state such as Borno on the grounds that there was no satisfactory means of discriminating between those Muslims who made every effort to practise their faith in accordance with the teaching of the Qur'an and those who wilfully and consciously disregarded this teaching. By waging jihad of the sword, therefore, one would endanger the life of innocent Muslims.

However, although al-Kanemi believed that the pen was more effective than the sword where the reform and development of Islam were concerned, and was prepared to tolerate to an extent failure, he could be absolutely rigid in his enforcement of certain aspects of Islamic law. For example, Captain Denham and his companions who visited Borno in the early years of the 1820s recorded how he commanded a man and a woman to be hanged for committing adultery, and how on another occasion he ordered two girls, both under 17 years of age, to be sentenced to death for immoral conduct. However, after it was pointed out to him by a scholar that such a sentence as the last-mentioned was *haram* (forbidden) since it was not strictly in accordance with the Qur'an, and after much pleading for mercy from many people, the Shehu, as al-Kanemi was known, commuted the

death sentence to that of head-shaving which was carried out in public.³

Although the Mais were allowed to remain as the legally constituted rulers of Borno, al-Kanemi was in fact from 1820 until his death in 1837 the most powerful man in the kingdom. He was regarded as a scholar, a miracle worker and an outstanding military tactician and strategist who prevented not only the jihadists from Hausaland but also the Bagirmi army from overrunning Borno. Al-Kanemi was succeeded by his son 'Umar in 1837 who, according to the German visitor to Borno, Nachtigal, was a cultivated, humane but weak man.⁴ By 1846 'Umar had become the sole ruler of Borno bringing to an end the Sefawa dynasty. The dynasty collapsed ironically just at the time when the Mais were attempting to regain some of the authority and power which they once enjoyed but which had passed into the hands of al-Kanemi. What seems to have happened was that while Shehu 'Umar was preoccupied with disturbances in Damagaram, Mai Ibrahim sought support from Wadai in his bid to strengthen his position in relation to 'Umar. Ibrahim's secret dealings with Wadai, however, were discovered and he was executed. Wadai, nonetheless, invaded Borno, sacked Kukawa and installed Ibrahim's son Ali as Mai. Later Shehu 'Umar was able to negotiate his return to Borno and the withdrawal of Wadai. Meanwhile Mai Ali was killed in battle, and no new Mai was ever appointed to succeed him, thus bringing the Sefawa dynasty to an end.

Shehu 'Umar, although Wadai was independent and challenged Borno for control of the vital trade routes to the north and east, took little interest either in foreign or domestic policy, devoting most of his time to scholarship. Borno was still renowned in the late 19th century for its scholarship. In the capital, Kukawa, there were several thousand students and, according to Nachtigal, "scholars from all countries and nations" went there to study and teach.⁵ However, like Bagirmi, Borno was to be overrun by Rabe in the 1890s, and then it was taken by the French before finally becoming, as we have seen, part of the former British colony of Nigeria.

Bagirmi.

Throughout the 19th century until its defeat at the hands of Rabe in the 1890s there was little change in the situation of Islam in Bagirmi. The Muslim reformers in Sokoto did entertain hopes of reforming and expanding the frontiers of Islam in Bagirmi, and for this purpose placed it under the authority of Adama, Emir of Adamawa. They also appointed a flag-bearer, Muhammad al-Hajj al-Amin, to lead a campaign for the reform and spread of Islam in Bagirmi. One of the main reasons why the leaders of the jihad in Hausaland were so interested in Bagirmi was on account of its geographical position to the east of Hausaland. As Last points out "a friendly Bagirmi was important to Sokoto owing to the expectation that with the coming of the Mahdi everyone would emigrate to the Nile, and attempts were made to keep the road east always open".⁶

However, things did not work out exactly as the reformers in Hausaland had wanted. In Usuman dan Fodio's day according to his own reckoning, some of the most outstanding and well-known Muslim scholars in West

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from c. 1600 to c. 1790

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TUAREG, TUBU AND THE FEZZAN

Muhammad al-Nāsir's son and successor, Ahmad, began his reign early in the eighteenth century with an attempt to refuse tribute to Tripoli; he was captured by the Tripolitarians, now perhaps stronger under Karamanli rule, and was fortunate to escape execution. Restored by the Karamanlis as shaykh of the Fezzan, he then lived out his long reign in peace, and died at last on pilgrimage – the journey to Mecca being often the act of a ruler who felt himself and his country secure. Perhaps this tranquillity is part of the background to an episode in Bornu in 1752, when the *mai* wished to draft some of the Tura in his domains for military service. These people, originally from the Fezzan, refused this duty, and threatened to return again to their first homes. The *mai* thereupon dropped his proposal. The incident is interesting also in that it illustrates how the flow of the exodus, generally towards Bornu, might possibly be reversed if circumstances changed sufficiently. Early in the nineteenth century the last of the Awlād Muhammad was murdered by a usurper, who took absolute power within the Fezzan for himself, though he was still a tributary of Tripoli.

The economic importance of the Fezzan was twofold. Firstly, it was a junction of many trade routes across the Sahara, for here the easternmost of the routes from Hausaland and the westernmost from Wadai joined with the principal Chad-Tripoli artery. Fezzan traders ranged even farther than this: the Fezzani community in Timbuktu, for example, was among the first to swear loyalty to the Moroccans in 1593, after the conquest of Songhay. In addition to serving as a junction, the Fezzan was also a granary for parts of the barren hinterland of the *Maghrib al-Adnā*: the mountains between Tripoli and Ghadames were chiefly supplied by dates from Fezzan, and Ghadames itself sometimes depended on corn and dates from the Fezzani oases.

MANDARA, BAGIRMI AND THE KWARARAFI

Southwards from Bornu lay three important powers: Mandara, Bagirmi, and the Kwararafa or Jukun. With the first two, Aloma himself had to deal. He intervened in Mandara, adopting two recurrent policies – backing a rival, local candidate for the throne, just as he did in Kanem and Agades, and establishing a base in the field so as to wear down the enemy. He seems to have succeeded without fighting. The ruler of Mandara had nominated his son to succeed him, and then died. The son, deposed by his uncle, fled to Aloma for help. Aloma gave the deposed son a robe of honour, and led an army on his behalf to the

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Bagirimi

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Bagirimi
1568-1900 C.E.

Abdullah

The state of Bagirimi was situated to the south east of lake Chad in the lower valley of the river Shari in Central Sudan. The state was founded in the early years of the sixteenth century. The state had its capital at Masina. The first three rulers of the state were pagans. The third ruler Malo was overthrown by his brother in 1568 C.E. who became a Muslim and took over the name of Abdullah. He proved to be a great ruler, and enjoyed a long reign of forty years from 1568 to 1608 C.E. He assumed the title of "Mbang". He reorganised the administrative set up. He built a strong army. He extended his influence, and the neighbouring chieftaincies of Kuka and Madogo became its vassals. He established some Islamic institutions, but the majority of the people remained pagans. Abdullah was a contemporary of Idris Alawma who ruled Bornu from 1570 to 1603 C.E. When Idris Alawma embarked upon his campaigns of expansion, Abdullah found safety in owing allegiance to Bornu. After the death of Idris Alawma in 1603 C.E. Abdullah threw off the yoke of Bornu, and declared the independence of Bagirimi.

Burgumanda

After Abdullah the next famous king of Bagirimi was Burgumanda. He was an active campaigner, and he carried expeditions against the various tribes inhabiting the Chad region. He carried a campaign against the state of Waday as well. His rule did not last long. He ruled for six years only from 1635 to 1641 C.E.

Muhammad Al Amin

Bagirimi attained its greatness during the rule of Muhammad al-Amin, who ruled from 1751 to 1785 C.E. He went on a pilgrimage

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Bağheria

sıyla Reva eyaletine katıldı. İngiliz Merkezi Hindistan Delegationı'nın 1871'de kurulan alt birimi Baghelkhand Delegationı, genel merkezi Satna'da olmak üzere, öteki birçok eyaletle birlikte Reva'yı da içine alıyordu. 1931'de Bundelkhand Delegationı ile birleşerek, Hindistan'ın bağımsızlığını elde etmesiyle birlikte 1947'de kurulan Vindhya Pradesh'in doğu yarısını oluşturdu.

Bagheria, İtalya'da, Sicilya Adasının kuzeybatısındaki Palermo ilinde kent. Eskiden Bagaria adını taşıdı. Palermo kentinin hemen güneydoğusunda yer alır. Varlıklı Palermo'ların dinlenince yeridir. Ünlü tarihsel villaların arasında, dilenciler, cüceler, canavarlar ve başka garip figürlerden oluşan 60'ı aşkın Bizans heykelinin bulunduğu Palagonia Villası (1715) ile Valguarnera Villası (1721) ve Chartreuse tarikatı keşişlerine özgü çüppeler giymiş mumdan heykelleriyle ünlü Butera Villası (1639) sayılabilir. Kent, başta trunçgiller ve üzüm olmak üzere meyve yetiştirilen bir bölgedir. Nüfus (1981 geç.) belediye, 39.867.

Bagirmi Krallığı, BAGIRMI olarak da yazılır, 16. yüzyılda Çad Gölünün hemen güneydoğusunda kurulmuş tarihsel devlet. Çad Cumhuriyeti'nin bugünkü Chari-Bagirmi iliyle (*préfecture*) kabaca örtüşüyordu. Avrupalılar, Bagirmi'nin ve öteki güçlü Orta Afrika devletlerinin (Ouaddai-Bornu-Kanem) varlığını, Dixon Denham 1823'te Çad Gölü bölgesine girdiğinde öğrendiler. Bölgeye ilişkin ayrıntılar, daha sonra özellikle Heinrich Barth ve Gustav Nachtigal'in(*) keşifleriyle sağlandı.

Bagirmi hanedanı büyük olasılıkla 1522'de kuruldu. *Mbang* adı verilen Bagirmi kralı, devleti başkent Massenya'dan yönetirdi. Uyrıklarının çoğu gibi hükümdarlar da 1600 dolaylarında, dördüncü sultan Abdullah döneminde İslam dinini benimsediler. 17. yüzyıl, köle ticaretinin sonucunda Bagirmilere büyük zenginlik getirdi. Ama Bagirmi Krallığı, batıda Bornu ile doğuda Ouaddai (Vaday) imparatorlukları arasında sürüp giden çekişmede bir piyon olarak kullanıldı. 17 ve 18. yüzyıllarda Bornu'ya bağımlı iken 19. yüzyıl başlarında Ouaddai'nin eline düştü; sürekli yağmalanarak iki devlete de haraç vermeye zorlandı. Massenya, 1894'te Rabihüz-Zübeyr'in ordusunda yerle bir edildi. 19. yüzyıl sonları ile 20. yüzyıl başlarında yapılan bir dizi antlaşma, Bagirmi topraklarını Fransız denetimi altına soktu.

Bagirmiler, BAGIRMI olarak da yazılır, Afrika'da, Sahra'nın güney kenarındaki Bornu bölgesi yakınlarında yaşayan, Arap, Berberi ve Siyah karışımı bir halk. Çoğunluğu, Nijer-Kongo dillerinin Batı Atlantik öbeğine giren Fulani dilinin değişik lehçelerini konuşur.

Bagirmiler, Bagirmi Krallığı(*) döneminde öteki birçok halk üzerinde siyasal üstünlük sağladılar. Ama dalga dalga gelen işgalcilerce neredeyse sürekli bir kuşatma altında tutuldular. Bornu kralı İdris y. 1600'de Bagirmilere boyun eğdirirken İslam dinini de birlikte getirdi. Ama İslam dini çok yaygınlaşmadı ve halkın çoğu geleneksel inançlara bağlı kaldı.

Çapa tarımı yapan Bagirmiler, çoğunlukla akdarı ve süpürgeotu yetiştirirler. Aynı zamanda sığır, koyun, keçi ve kümes hayvanı beslerler, köpek evcilleştirirler. Süt, tereyağı ve peynir yapımı ile toprağı sulama ve gübreleme geleneklerinde Kuzey Afrika etkisi görülür.

Bagirmi toplumunun karmaşık tabakalaşma düzeninin en üstünde, kraliyet kökenli bir ailenin başını çektiği ayrıcalıklı bir soylular sınıfı yer alır.

Baglan, Afganistan'ın kuzeydoğu kesiminde il (*vilayet*). Yüzölçümü 17.106 km²'dir. Kuzeyden Kunduz, kuzeydoğudan Tehar, güneyden Pervan ve Kapisa, batıdan Bamyan ve Semangan illeriyle çevrilidir. Yüzey şekilleri bakımından dağlık bir bölgedir. İl merkezi Baglan kentinin yer aldığı kuzey bölümü, ilin öteki bölümlerinden daha düzlüktür. Bu bölümün dışında kalan il topraklarının sularını, kuzey yönünde akan Kunduz Irmağı ile kolları akaçlar. Şeker pancarı, pirinç, buğday ve pamuk önemli tarım ürünleridir. SSCB sınırı yakınındaki Kunduz'dan Kabil'e giden anayol, il topraklarını kuzeyden güneye aşar. 1979'un sonlarındaki askeri müdahalenin ardından Sovyet birlikleri, bu yolun Salang Geçidinin üstünde kalan bölümünü genişletmeye başlamıştır. Nüfusun çoğunluğu Taciktir. Yerleşik Nüfus (1982 tah.) 516.921.

Baglan, Afganistan'ın kuzeydoğusunda, Baglan ilinin (*vilayet*) merkezi. Kunduz Irmağının yakınında yer alır; deniz düzeyinden yüksekliği 500 m'dir. En çok şeker pancarı üretilen Baglan'da bir şeker fabrikası da vardır. Ayrıca pamuklu dokuma üretilir. Kentte sanayinin gelişmesi hızlı bir nüfus artışına yol açmıştır. Son yıllarda inşa edilen ana karayolları Baglan'ı, 210 km güneydeki başkent Kabil'e ve Afganistan'ın öteki ticaret, sanayi ve yönetim merkezlerine bağlar.

Bir Zerdüş atış tapınağının (ateşgede) yıkıntılarının bulunduğu Ateşgede-i Surh Kovtal, Baglan'ın yaklaşık 32 km güneybatısına düşer. Tapınağın İS 1. yüzyılda Kuşan imparatoru I. Kanışka tarafından yaptırıldığı söylenir. Nüfusun çoğunluğu Taciktir. Nüfus (1982 tah.) 41.240.

Bagley, William Chandler (d. 15 Mart 1874, Detroit - ö. 1 Temmuz 1946, New York, ABD), Ana İlkecilik (*Essentialism*) olarak bilinen akımın önde gelenlerinden eğitimci, yazar ve yayımcı. 19. yüzyılın sonlarında ortaya çıkan ilercici eğitim hareketinin birçok uygulamasına karşı çıkmıştır.

Lisans diplomasını 1895'te East Lansing'deki Michigan Eyaleti Tarım Yüksekokulu'ndan (bugün Michigan Eyalet Üniversitesi) aldı. Chicago Üniversitesi ile Wisconsin Üniversitesi'nde (Madison) lisansüstü öğrenim gördükten sonra, 1900'de New York'taki Cornell Üniversitesi'nden psikoloji ve eğitim doktorası aldı. Eğitim alanındaki geniş deneyimleri arasında, Michigan'da bir köy okulunda öğretmenlik, değişik kentlerin özel okullarında yöneticilik, Urbana-Champaign'deki Illinois Üniversitesi (1908-17) ile Columbia Üniversitesi'nde (1917-40) eğitim profesörlüğü sayılabilir.

Bagley, eğitimciliği yaşamı boyunca, öğretmen eğitimi geliştirerek halk eğitimi yükseltme ilkesine bağlı kaldı. Yenilikçi eğitimin yandaşlarına karşı çıkarak, geleneksel ders konularına ağırlık veren Avrupa müfredat yaklaşımını savunan bir grup meslekten eğitimcinin oluşturduğu Ana İlkecilik akımının önde gelen sözcüsü oldu. Eğitimde fırsat eşitliğini ısrarla savundu, zekâ test sonuçlarına bakarak eğitim olanaklarının kısıtlanmasına şiddetle karşı çıktı. Radyonun bir eğitim aracı olarak kullanılmasında deneyleri oldu. Çok sayıda yapıtı arasında, Charles A. Beard ile birlikte yazdığı *The History of the American People* (1918; Amerikan Halkının Tarihi) ve *Our Old World Background* (1922; Eskidünya'dan Devraldığımız Miras) ile Beard ve Roy

F. Nichols ile birlikte kaleme aldığı *America, Yesterday and Today*'in (1938; Amerika, Dün ve Bugün) yanı sıra *Craftsmanship in Teaching* (1911; Ustalık Öğretim), *School Discipline* (1914; Okul Disiplini), *Determinism in Education* (1925; Eğitimde Belirlenircilik), *Education, Crime and Social Progress* (1931; Eğitim, Suç ve Toplumsal İlerleme), *Education and Emergent Man* (1934; Eğitim ve Yeni İnsan) ve *A Century of the Universal School* (1937; Evrensel Okulun Yüzyılı) sayılabilir. Bagley, ayrıca eğitimle ilgili birçok dergi yayımlamıştır.

Baglioni AİLESİ, 1488-1534 arasında Perugia'yı egemenlik altında tutan, Umbria kökenli soylu ailesi. Çoğu acımasız birer *condottiere* (paralı asker komutanı) olan Baglioniler, öbür soylularla ve papalıkla sürekli çekişmişlerdir.

Ailenin yükselişi, Papa V. Martinus'a karşı Perugia tiranı Braccio Fortebracchi ile birlik kuran Malatesta'yla (1389-1437) başladı. 1424'te bir çatışmada yaralanarak hapse atılan Malatesta, Perugia halkını Martinus'a boyun eğmeye ikna edeceğine söz vererek salıverilmeyi başardı. Spello'nun (1425), ayrıca Bettona ve Bevagna gibi başka yörelerin senyörlüğü ona verildi. Resmen lord unvanı almamasına karşın, Perugia'nun gerçek hâkimi oldu. Kendisinden sonra yerine oğlu Braccio (1419-74?) geçti.

1488'de rakip Oddi Ailesini saf dışı kılmayı başaran Baglioniler, Perugia'yı yönetebilmek için, ailenin 10 üyesinden oluşan Dieci dell'Arbitrio konseyini kurdular. Özellikle aile içine yönelik korkunç şiddet olayları bu döneme damgasını vurdu. Carlo ve Grifonetto Baglioni'nin 1500'de ailenin öteki bireylerini topluca öldürmeye girişmeleri bunlardan biriydi. Katliamdan kurtulmayı başaran Giampaolo (ya da Giovan Paolo; y. 1470-1520), aynı acımasızlıkla giriştiği misillemeden sonra Perugia'nın tek önderi oldu.

Bir *condottiere* yaşamı sürmeyi yeğleyen Giampaolo, yönetim işlerini adil ve dirayetli Morgante'ye bıraktı. Morgante'nin 1502'de ölmesinden kısa süre sonra Baglioniler kenti terk etmek zorunda kaldılar. Giampaolo ve kuzeni Gentile, 1503'te kısa ama amansız bir savaştan sonra Perugia'yı yeniden ele geçirdiler. Aynı yılın sonlarında papa seçilen II. Julius, Perugia'yı denetimi altına almakta kararlı davrandı ve Baglioniler 1506'da papanın üstünlüğünü kabul ettiler.

Giampaolo, Roma'ya çağrılarak X. Leo'nun emriyle orada öldürülene değin, dönemin iktidar mücadelelerinde önemli rol oynamayı sürdürdü. Giampaolo'nun ölümünde parmağı olan Gentile, Malatesta (1491-1531) ve Orazio tarafından saf dışı edilinceye değin kilisenin oyuncağı olarak hüküm sürdü. Hem Venedik, hem de Floransa cumhuriyetlerine *condottiere* olarak hizmet eden Malatesta, Floransa'ya ihaneti ile ün kazandı. 1529'da VII. Clemens'e karşı savunduğu Floransa'yı ertesi yıl Clemens'e kendisi teslim etti. Malatesta'nın ölümünden sonra yerine geçen Rodolfo'yu (1518-54) yenilgiye uğratan III. Paulus, Baglionileri 1534'te Perugia'dan sürdü. Baglioniler, ailenin değişik kollarının iyice zayıfladığı ya da yok olduğu 17. yüzyıla değin savaşı yetiştirmeyi sürdürdüler.

Baglioni, Bartolomeo d'Agno bak. BACCIO D'AGNOLO

Bagnold, Enid, evlilik adı LADY RODERICK JONES (d. 27 Ekim 1889, Rochester, Kent - ö. 31 Mart 1981, Londra, İngiltere), konu ve üslup çeşitliliğiyle tanınmış romancı ve oyun yazarı.

The cornemuse of central France is distinguished by a tenor drone held in the chanter stock beside the chanter; it is often bellows-blown and without bass drone. The Italian *zampogna* is unique, with two chanters, one for each hand, arranged for playing in harmony, often to accompany a species of *bombarde*; the chanters and two drones are held in one stock and all have double reeds.

The bellows-blown musette, fashionable in French society under Louis XIV, had a cylindrical chanter, beside which Jacques Hotteterre, c. 1650, placed a short stopped chanter with six keys giving notes above the main chanter compass. It employed a "shuttle" drone: a short cylinder bored with about 12 narrow channels variously connected in series to supply four drones, each sounded with a double reed and tuned or silenced by slider-keys moving in the slots through which the bores vented to the exterior. Partly offshoots of the musette are the British small-pipes (c. 1700) of which the bellows-blown Northumbrian small-pipe is played today. Its cylindrical chanter, with seven keys, is stopped at the bottom so that when all holes are closed it is silent, thus providing the means for true articulation and staccato. The four single-reed drones are in one stock and used three at a time. A complex species of similar date is the bellows-blown Irish union-pipe, with a chanter that is stopped on the knee both for staccato and to jump the reed to the higher octave, giving this bagpipe a melodic compass of two octaves. The three drones are held in one stock with three accompanying pipes or regulators. These resemble the chanter in bore and reeds, but are stopped below and have four or five keys struck with the edge of the player's right hand and arranged thereby to sound simple chords in support of the melody.

See A. Baines, *Bagpipes*, Pitt-Rivers Museum, Occasional Papers in Technology (1960); W. A. Cocks, "Bagpipe," *Grove's Dictionary of Music and Musicians*, 5th ed. (1954). (A. C. BA.)

BAGRATION, PETR IVANOVICH, PRINCE (1765–1812), Russian officer, one of the famous generals of the Napoleonic wars. Descended from the noble Georgian family of the Bagratids, he was born at Kizlyar in the Chechen area north of the Caucasus. He entered the Russian army in 1782 and served for some years in the Caucasus. He was engaged in the siege of Ochakov (1788) and in the Polish campaign of 1794, being present at the taking of Warsaw and at the subsequent massacre. His merits were recognized by A. V. Suvorov, whom he accompanied in the Italian and Swiss campaign of 1799, winning distinction by the capture of Brescia. In the campaigns of 1805–07 he increased his reputation. With a small force of 6,000 men he successfully resisted the repeated attacks of Joachim Murat's 30,000 at Hollabrunn, and, though half his men fell, the retreat of the main army under M. I. Kutuzov was thereby secured. At Austerlitz he was engaged against the left wing of the French army, and at Eylau, Heilsberg and Friedland he fought with courage. In 1808, by a daring march across the frozen Gulf of Finland, he captured the Aaland Islands. In 1809 he commanded against the Turks in Bulgaria. In 1812 he commanded the 2nd army of the west, and, though defeated at Mogilev (July), rejoined the main army under Barclay de Tolly and led the left wing at Borodino (Sept. 7). There he received the wounds of which he died, at Simy, in the province of Vladimir, on the following Sept. 24 (new style; Sept. 12, old style). A monument was erected in his honour by the emperor Nicholas I on the battlefield of Borodino.

BAGUIO, CITY OF, in the province of Benguet on the island of Luzon, Republic of the Philippines. Pop. (1970 est.) 71,400. The site was probably visited by Spaniards about 1829, and a small military contingent was stationed near there (La Trinidad); but the locality was little known until U.S. occupation of the islands began after the Spanish-American War (1898). William Howard Taft (governor of the Philippines, 1901–04) and the other early U.S. officials intended Baguio to be a summer capital, but the idea was never carried out by the Filipinos. Meanwhile it became a popular summer resort because of its location in the mountains at an elevation of 4,500 ft., with pine forests and other scenic features. Many hotels, cottages, and homes accommodate persons from the lowlands during the hot season. Both

the Philippine government and the U.S. embassy maintain accommodations there. The local administration is in the hands of a mayor and council. The city is about 160 mi. N of Manila. To reach it a railway runs to a point beyond Dagupan. There are two automobile routes—the Baguio zigzag road and the Naguilian road. During the rainy season, from May or June until November, there is a heavy rainfall (annual mean, 181 in.), but the weather during the rest of the year is ideal. The native population consists largely of Igorots (*q.v.*); Episcopal missions in Baguio and elsewhere in Mountain Province have done much to improve their condition. Baguio is an important gold-mining centre. It was occupied by the Japanese in December 1941 and retaken by Allied forces in May 1945. John Hay Base, a U.S. armed forces rest camp for the Far East, is adjacent to Baguio. (AN. C.)

BAGUIRMI, a former sultanate of north central Africa roughly coterminous with the modern prefecture of Chari-Baguirmi in the Republic of Chad (*q.v.*). It lies southeast of Lake Chad and has an area of 32,011 sq.mi. The prefectural capital is Massénya.

The population ([1964] 402,000) of the prefecture is extremely mixed. In the southern and central sections, particularly along the Shari river, live Negro tribes known as the Boua-Kara, Seroua, Babalia and Kotoko. However, the chief element of the population, the Baguirmese, consists of a mixture of Negroes, apparently of the Kenga tribe, and Arabs. Remnants of the Bulala, once the masters of the country, live south of Lake Fitri. The Baguirmese, who are divided into many small tribal groups (the Fulani, Arabs and Hausa), are Muslims, while the Negro tribes of the south, adhering to their traditional religious beliefs, are referred to as pagans. Many of the Baguirmese are skilled craftsmen who offer their textiles and metal work for sale in their local markets, which are held regularly in all towns and large villages. During the 19th century, when wars were frequent, the Baguirmese built large cities protected by walls.

The early history of the country is unknown. In the 15th century it was inhabited mainly by agricultural Negroes. During the 16th century it was invaded by tribes coming from the east (perhaps the Bulala or Kenga) who established themselves as its rulers. The Baguirmi dynasty appears to have been established in 1522; the rulers as well as many of their followers accepted Islam during the reign of the fourth sultan, Abdullah (about 1600). Europeans first learned about the existence of Baguirmi and the other powerful states of central Africa (Wadai, Bornu-Kanem) when Dixon Denham penetrated the Lake Chad region in 1823. Details became known particularly from Heinrich Barth, who was imprisoned by the Baguirmese in 1855, and from Gustav Nachtigal in 1872. During the 19th century Baguirmi was constantly at war with its neighbours, particularly Bornu and Wadai, and the various sultanates were temporary victors. Thus, in 1871 large sections of Baguirmi were tributary to the sultan of Wadai. All these states were rather wealthy as a result of the slave trade which they controlled. When in 1895 the French began to expand toward Lake Chad, most of these territories were subdued by Rabah Zubayr (*q.v.*). Sultan Gaourang of Baguirmi, whose power had been destroyed by Rabah, was willing to accept French protection and signed a treaty with Émile Gentil in 1897. The sultan agreed to supply French troops with food, and the autonomy of his people was recognized. After Rabah's defeat in April 1900, a new agreement was made in 1903. The sultan ceded his claim to the left bank of the Shari and renounced the right to levy slaves from his vassal people. In return he received 100 horses, 100 head of cattle and 1,000 thalers (silver coins). A final treaty was made in 1912, when part of the sultan's administration was placed more strongly under French control. Under Governor Merllit, appointed in 1915, many functions, such as jurisdiction over criminal cases and the collection of taxes, were taken over by the French. When Gaourang died in 1918 he was succeeded by Abd el-Kader, who was followed by Youssouf in 1935.

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مظفره اربل، نک: ابن عدیم، ۴۲۰۳/۹؛ نیز ابن واصل، ۵۵۵/۵ (۵۶).

مآخذ: ابن اثیر، علی، التاریخ البیاهر، به کوشش عبدالقادر احمد طلیسات، قاهره/ بغداد، ۱۳۸۲/۱۹۶۳م؛ همو، الکامل، به کوشش ابوالفدا عبدالله قاضی، بیروت، ۱۴۱۵ق/۱۹۹۵م؛ ابن تفری بردی، النجوم؛ ابن خلکان، وفیات؛ ابن شداد، یوسف، النوادر السلطانیة، به کوشش جمال‌الدین شیال، قاهره، ۱۹۶۲م؛ ابن عبری، غریفوربوس، تاریخ الزمان، ترجمه اسحاق ارمله، بیروت، ۱۹۸۶م؛ همو، تاریخ مختصر الدول، بیروت، ۱۹۵۸م؛ ابن عدیم، عمر، بقیة الطلب، به کوشش سهیل زکار، بیروت، ۱۹۸۸م؛ ابن عماد، عبدالحی، شذرات الذهب، بیروت، دارالکتب العلمیه؛ ابن واصل، محمد، مفرج الکروب، به کوشش حسنین محمد ربیع، قاهره، ۱۳۹۵ق/۱۹۷۵م؛ ابوشامه، عبدالرحمان، الذیل علی الروضتین (تراجم الرجال)، به کوشش ابراهیم زبیب، بیروت، ۱۹۹۷م؛ اسامقین منقذ، الاعتبار، به کوشش فیلیپ حتی، پریستن، ۱۹۳۰م؛ اشرف رسولی، اسماعیل، الصیحة المسبوک، به کوشش شاکر محمود عبدالمنعم، بغداد/بیروت، ۱۳۹۵ق/۱۹۷۵م؛ ذهبی، محمد، سیر اعلام النبلاء، به کوشش شعیب ارنؤوط و محمد نعیم عرقسوسی، بیروت، ۱۴۱۳ق؛ همو، العبر، به کوشش صلاح‌الدین منجد، کویت، ۱۹۴۸م؛ سیط ابن جوزی، یوسف، مرآة الزمان، حیدرآباد دکن، ۱۳۷۱ق/۱۹۵۲م؛ نعیمی، عبدالقادر، التاریخ فی تاریخ المدارس، به کوشش ابراهیم شمس‌الدین، بیروت، ۱۴۱۰ق.

صادق سجادی

بگنم، نک: سکمان، بنی.

بگزمی، یا بگرمی، بقرمی، نام منطقه‌ای در ناحیه افریقای مرکزی، و دولتی به همین نام که در سده‌های ۱۰-۱۳ق/۱۶-۱۹م برخی از فرمانروایانش مسلمان بوده‌اند. این سرزمین در کرانه راست رودخانه شاری، در جنوب شرقی دریاچه چاد در جلگه‌ای گسترده و نسبتاً مرتفع با شیب مختصر به جانب دو دریاچه چاد و بحر الغزال واقع بوده است (کوک، ۳۴۴: EI¹؛ «دائرة المعارف...»).

زمین این منطقه جز در خشک‌سالیهای غیرعادی، نسبتاً حاصل‌خیز است و در آن انواع ارزن که قوت غالب اهالی آن را تشکیل می‌دهد، کشت می‌شود. پرورش گاو و گوسفند و بز و طیور نیز در آنجا رایج است (ناختیگال، II/69؛ EI¹؛ بریتانیکا، I/728) و برخی محصولات مختصر صنعتی هم در این ناحیه تولید می‌گردد (ناختیگال، IV/68). در گذشته عود و عنبر و شاخ کرگدن از این منطقه به اروپا، و نیزه و زوبین به نقاط دیگر افریقا صادر می‌شد (همو، II/119, 410). بگرمی در اواخر سده ۱۹م، ۱۳۰ هزار تن جمعیت داشت که از نژادهای مختلف تشکیل می‌شدند (ترمیم‌نگام، 138؛ «دائرة المعارف...»).

درباره سابقه تاریخی دولت بگرمی اطلاعات کتبی در دست نیست و آگاهیهای موجود درباره آن مبتنی بر روایات شفاهی است (کوک، ۳۴۴، ۳۵۳). بر پایه همین روایات در حدود سالهای ۹۰۶-۹۲۶ق/۱۵۰۰-۱۵۲۰م گروهی از مهاجران با یکی از قبایل بومی متحد شدند و پس از گرویدن به اسلام و غلبه بر چند دولت کوچک دیگر، شهر مسینا را تأسیس کردند و از آنجا به گسترش قلمرو خود و انتشار اسلام پرداختند و دولت بگرمی در نتیجه همین اقدامات پدید آمد (نک: ماکه، ۲۲۹؛ کوک، همانجا؛ ترمیم‌نگام، 137).

نخستین سلطان بگرمی، مالو، و جانشین او، عبدالله حاجی از نژاد

کنگا بودند و بگرمی را از سلطه بورنو خارج کردند. عبدالله حاجی سازمانهای اسلامی در آنجا ایجاد کرد و وحدت مردم از مسلمان و غیرمسلمان را استحکام بخشید (کوک، ۳۵۳، ۳۶۴؛ بروکلان، 409؛ ترمیم‌نگام، همانجا). اما به‌رغم حضور حاکم مسلمان، در این کشور، پذیرش اسلام به جمع محدودی منحصر بود و با آنکه در دوره‌های مختلف، به ویژه در دوره سلطنت محمد امین (۱۱۶۴-۱۱۹۹ق/۱۷۵۱-۱۷۸۵م) کوششهایی در جهت گسترش اسلام صورت گرفت، با این همه، موفقیت چندانی به دست نیامد (کوک، ۳۵۳؛ ترمیم‌نگام، 138).

دولت بگرمی در ۱۲۳۵ق/۱۸۲۰م به بورنو حمله کرد و شهرهای آن را تاراج نمود (فیشر، II/121). در ۱۲۸۷ق/۱۸۷۰م نیروهای دولت اوآدای، بگرمی را تصرف، و سلطان آنجا را تبعید کردند (کوک، ۳۴۴). بگرمی از ۱۸۹۰م، به‌رغم اعتراض دولت عثمانی، زیر نفوذ دولت فرانسه قرار گرفت و این دولت در ۱۸۹۷م سلطان بگرمی را تحت حمایت خود قرار داد (ناختیگال، I/182؛ کوک، همانجا)؛ اما این تحت‌الحمایگی، بهانه‌ای برای حمله به بگرمی، و ویرانگری آن به دست همسایگانش داد. تا آنجا که فرانسویها برای پایان دادن به این اوضاع، در ۱۳۱۷ق/۱۸۹۹م با فرستادن نیروی نظامی به این منطقه، به حیات سیاسی دولت مسلمان بگرمی پایان دادند (کوک، ۳۵۴؛ بروکلان، 417).

مآخذ: کوک، ژ.م.، مسلمانان افریقا، ترجمه اسدالله علوی، مشهد، ۱۳۷۳ش؛ ماکه، ژاک، تمدن سیاهان، ترجمه اسدالله علوی، مشهد، ۱۳۶۹ش؛ نیز:

Britannica, micropaedia, 1978; Brockelmann, C., *History of the Islamic Peoples*, tr. J. Carmichael and M. Perlmann, London, 1949; EI¹; *Enciclopedia Italiana*; Fisher, A.G.B. and H.J. Fisher, introd. *Sahara and Sudan* (vide: Nachtigal); Nachtigal, G., *Sahara and Sudan*, eds. and tr. A. G.B. Fisher and H. J. Fisher, London, 1971-1980; Trimmingham, J.S., *A History of Islam in West Africa*, Oxford, 1962. پرویز امین

بگ‌زاده، یا بیگ‌زاده، نام یک گروه بزرگ گُرد زبان پراکنده در شمال غرب ایران و مناطقی از سلیمانیه عراق. بگ‌زاده‌ها را یکی از ۵ گروه بزرگان و نجبای کرد دانسته‌اند (نیکیتین، ۲۸۵).

خاستگاه و پیشینه تاریخی: خاستگاه کردهای بگ‌زاده به درستی معلوم نیست. به نظر می‌رسد که اصل و ریشه بگ‌زادگان ایران و عراق مشترک باشد. اوین سیاح فرانسوی که در ۱۹۰۶-۱۹۰۷م در ایران به‌سر می‌برد، راجع به بگ‌زاده‌های ایران می‌نویسد: نسب آنها به پیربوداق فرزند شیرخان (بنیان‌گذار ساوجبلاغ)، از کردان مکرری آذربایجان می‌رسد. پیر بوداق دو فرزند به نامهای عبدالعزیز سلطان و عبدالله بیگ داشت. اعقاب عبدالعزیز به خان‌زاده شهرت یافتند و در شهرها نشیمن گزیدند، و نوادگان عبدالله به بگ‌زاده معروف شدند و در کوهستانها پراکنده گشتند. بگ‌زادگان تا اواسط قرن ۱۳ق/۱۹م، رئیس و خان کردهای مکرری و حکمران ساوجبلاغ آذربایجان بودند (ص ۱۱۲-۱۱۳). گروهی دیگر از بگ‌زادگان نیز که به بگ‌زاده‌های هورامان