

060601

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Fulaniler (060601)

16 Ekim 2016

F

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

## Fallata

**Fallata** is the name given in Sudan to the people called Fulbe (Fulani) in West Africa, but it is also a generic term used loosely, with some negative connotations, to refer to all people of West African background, not just the ethnic Fulbe. Those still speaking Fulfulde in Sudan constitute perhaps ten percent of the population. They are spread over the savannah belt across the Sudan from its western border to the Red Sea and extend south along the Blue Nile as far as the borders with Ethiopia and the Republic of South Sudan.

The Fallata are diverse in their original home and history of migration, mode of livelihood, degree of integration into various local communities, customs and traditions, language and dialect, and many other aspects (Abu-Manga, Socio-cultural). They migrated at different times from different regions in West Africa, mainly Futa Jallon (in present-day Guinea), Mali, Northern Nigeria, and Cameroon, beginning probably in the tenth/sixteenth century. Religion has been the main factor in their migrations, whether as individuals and small groups on pilgrimage or as

large groups on *hijra* (religious migration) because of their unwillingness to settle under the Christian rule, with the advent of colonialism in West Africa.

The oldest recorded settlement of the Fallata was in Darfur around the tenth/sixteenth century according to Abdullahi ibn Fodio (d. 1828) in his manuscript pamphlet titled *Kitāb al-nasab* ("Book of genealogy"). Here, they can be classified into two distinct groups in terms of their livelihoods and social histories—the so-called knowledgeable Fallata of northern Darfur (in and around El Fasher) and the pastoral Fallata of southern Darfur, centred in Tulus (about eighty kilometers south of Nyala). The ancestors of the former were encouraged by the Fur kings of Darfur to settle in order to help disseminate Islamic knowledge and provide various administrative services (Lampen). Members of the present generation are mostly government employees, although some are in business. They no longer speak Fulfulde. The pastoral Fallata are divided into the Ika (non-Fulfulde speakers) and the Iba (Fulfulde speakers). Although both are regarded as Baggara (cattle herders), the Ika are more closely identified with Baggara Arab cul-

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pp.35-51

Fulaniler

school just before graduating to hitchhike the length of Africa. He spent the next two years working on a steamship.

Returning to South Africa in 1956, Fugard married Sheila Meiring, an actress whom he credits for developing his interest in theater. In 1958 he became a clerk for the Fordsburg Native Commissioner's Court. The court handled cases of people accused of violating the PASS LAWS, which were among the many laws restricting Africans' right to live and work where they pleased. Fugard called the job "the ugliest thing I have ever been part of," but it also gave him the intimate view of apartheid's cruelty that became a key element in his work.

By 1959 Fugard had written and produced two plays, *No-Good Friday* and *Nongogo*, and he and his wife moved to London to gain theatrical experience. They stayed only a year, returning to South Africa after the SHARPEVILLE MASSACRE in 1960. Fugard's next play, *The Blood Knot*, opened in 1961 with Fugard and an African actor, Zakes Mokae, playing two mixed-race half brothers confronting the psychological costs of official racism. At the same time Fugard began protesting the official segregation of theater audiences.

In 1967 the South African government seized Fugard's passport and placed him under surveillance. But the harassment did not stop Fugard from collaborating in 1972 with black actor-playwrights John Kani and Winston Ntshona on *Sizwe Bansi Is Dead* and *The Island*, each of which was nominated for three Tony Awards. His 1982 play *Master Harold . . . and the Boys* concerns the relationships between a privileged white boy and his family's black servants.

Considered one of the best playwrights in the English-speaking world, Fugard continues to write and produce plays. He is the author of the plays *The Road to Mecca* (1985), *Playland* (1993), *Valley Song* (1995), and *The Captain's Tiger* (1998). In *Sorrows and Rejoicings* (2001), Fugard dealt with issues of race in post-apartheid South Africa. He has also published the novel *Tsotsi* (1980) and the nonfiction volumes *Notebooks 1960-1977* (1983) and *Cousins: A Memoir* (1998). More recent works include *Exits and Entrances* (2004), *Victory* (2007), and *Coming Home* (2009). Fugard is currently on the faculty at the University of California, San Diego, School of Theatre and Dance.

See also THEATER, AFRICAN.

KATE TUTTLE

## Fulani (060601)

### Fulani

Pastoral people of West Africa widely dispersed through parts of Senegal, Guinea, Mali, Niger, Nigeria, and Cameroon, with smaller numbers in surrounding countries; also known as Peul, Fula, and Fellata.

The Fulani inhabit a vast territory stretching from SENEGAL on the Atlantic coast to the CENTRAL AFRICAN REPUBLIC

to the east. Throughout this region, however, they live side by side with other peoples, and they do not form a majority in any of the countries they inhabit. The Fulani are the only cattle-raising people in West Africa.

The Fulani are the most thoroughly pastoral people of West Africa: more than half of them raise livestock, to varying degrees of exclusivity. Early explorers and researchers noted the cultural and physical differences between the Fulani and neighboring African groups. The Fulani themselves are keenly aware of their distinctive physical appearance: some have relatively fair skin, long hair and aquiline features. The popular image of the Fulani is that they are the cattle keepers of West Africa. However, many Fulani today have adopted settled agricultural or urban livelihoods.

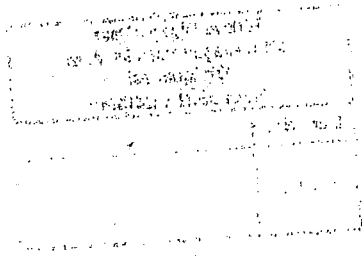
Traditionally, the pastoral Fulani have practiced varying degrees of nomadism. Some have migrated widely in search of water and pasture for their herds, while others have migrated seasonally between summer pasture and a more settled winter existence, which has often included crop cultivation. The Fulani have traditionally exchanged dairy products for cereals and vegetables produced by neighboring agricultural peoples. The Fulani reckon descent patrilineally; lineage groups form the basis for the social organization of the pastoral Fulani. Until the seventeenth century, the highest level of political organization among the pastoral Fulani was the autonomous band with its headman. Although some pastoral Fulani maintain traditional animist beliefs, the majority has adopted Islam.

Scholars believe that the Fulani originated in the grasslands surrounding the valley of the SENEGAL RIVER, in the area known today as Senegal. This belief rests on both historical evidence and the similarities between the Fulani language, Fulfulde (also known as Pulaar, Fula, and Peul), and the languages of the SERER and the WOLOF of Senegal. These languages belong to the West Atlantic group of Niger-Congo languages.

Until the eleventh century, the Fulani practiced a traditional pastoral lifestyle on the western fringes of the ancient kingdom of GHANA. With the fall of Ghana in the eleventh century, a new Islamic state, known as Tekrur, arose in the Senegal valley, and some Fulani for the first time adopted a settled existence. They merged with the settled population to form a Fulfulde-speaking subgroup known as the Tukolor. By the fourteenth century, Fulani groups had begun a gradual migration southward and eastward from their original homeland. By the fifteenth century they had arrived in the FOUTA DJALLON region of present-day GUINEA and in the Macina region of present-day MALI. A century later, pastoral Fulani had reached Hausaland and Bornu in northern present-day NIGERIA. By the eighteenth century the Fulani had taken up herding on the northern grasslands of present-day CAMEROON.

04 EKİM 2009

MADDİ İHTİSAP İNDİKTAN  
SONRA GELEN DOKÜMAN



Fulaniler

Fülânî İslahat Hareketi

# SÛFÎ VE İKTİDAR

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Doç.Dr. Kadir ÖZKÖSE

2. Baskı

KONYA - 1429/2008

Author: VER EECKE, CATHERINE  
Title: PULAAKU: ADAMAWA FULBE IDENTITY AND ITS TRANSFORMATIONS (NIGERIA)  
School: UNIVERSITY OF PENNSYLVANIA (0175) Degree: PHD Date: 1988 pp: 376  
Adviser: KOPYTOFF, IGOR  
Source: DAI 49/06A, p.1504  
Subject: ANTHROPOLOGY, CULTURAL (0326); HISTORY, AFRICAN (0331)  
Publication No.: AAC8816242

Abstract: This dissertation examines the concept of pulaaku in its diverse manifestations in Adamawa Fulbe society, Gongola State, Nigeria. Based upon three years of ethnographic research, including participant observation, focused interviews, and questionnaire surveys, the study seeks to provide an extended definition of pulaaku, accounting for its variable uses in different contexts: rural (nomads and villagers) and urban, and between youths and elders. It also explores the pervasiveness of pulaaku, within Fulbe social institutions, both past and present.

It is argued that pulaaku, a concept rooted in the pastoral Fulbe heritage, embodies Fulbe identity and a system of morality, entailing restraint, endurance, and a strong sense of shame, together with an aloofness and a drive to domination, all of which codify social interactions. As a birth-acquired element and an ethnic marker, it distinguishes the Fulbe from other people and it "Fulbe-izes" their behavior.

In its association with Fulbe morality and identity, pulaaku has become ubiquitous in Fulbe institutions. It prescribes respectful interactions among kin and is suggestive about marriage arrangements, which the Fulbe see as preserving their integrity. It is also prescriptive about the qualities which will make one a good leader or a prestigious person, and it reinforces strict adherence to the obligations of Islam. Pulaaku is thus a kind of fervor which is reflected in many Fulbe behaviors and institutions.

Pulaaku has also played a role in Adamawa history, where Fulbe have sought to be distinct from other peoples. It has often been emphasized to enhance Fulbe unity and their domination of traditional and modern politics. Moreover, it has helped the Fulbe to adjust to such changes as Islamization, the rise of a cash economy, and the rise of the Fulbe state, by incorporating new concepts within its subsidiary components.

Pulaaku, it is concluded, is best understood as a key concept: it contains a broad array of contextually relevant meanings and it penetrates into the core of the Fulbe identity. It is also a key symbol which, by reference to Fulbe heritage, orders Fulbe experience and makes intelligible the diverse facets of Fulbe identity and the rigid Fulbe moral code.

29 OCAK 1997

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## نبذة من تاريخ الفلاني وأصولهم

ذ. علي يعقوب

كلية اللغة العربية والدراسات الأدبية

الجامعة الإسلامية بالنيجر

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء  
والمرسلين. وبعد :

فهذه ورقة بحثية مختصرة في بيان أصل الفلانيين  
وموطنهم وأهم لهجات لفتهم ونبذة عن حياتهم الاجتماعية،  
وأخرى عن دورهم في نشر الإسلام في ربوع غرب إفريقيا  
ووسطها.

1 - أصلهم : لم تتفق كلمة المؤرخين على أصل القبائل  
الفلانيين، وقد ذكروا في ذلك أقوالا عدة، ومنها :

أ - إنهم طائفة من بني إسرائيل انتقلوا من «طور سيناء»  
فنزلوا (تورو)، وتورو منطقة في حوض السنغال وموريتانيا.

ب - أنهم من الروم، وهذا ما رجحه الوزير جنيد حيث قال :  
«والأصح أنهم من روم بن عيص بن إسحاق بن إبراهيم عليهما  
السلام، نزلوا بجنب البحر وجاوروا اليهود الذين في

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SONRA GELEN DÜKÜMAN

et-Mağribü'l-ifriki, eded. 4, 2000 Rabat



Fulani ✓

EDIT. N. K. SINGH, A. M. KHAN, ENCYCLOPAEDIA OF THE WORLD MUSLIMS:  
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MAULVI AL-HAQ

Fulani ✓

Tribe of Chad, Nigeria and Senegal

The Fulani of West Africa form the largest nomadic society in the world. Their herds of cattle and sheep are the major single source of meat for hundreds of villages, towns and cities from Wadai, beyond the eastern shore of Lake Chad, to the Atlantic coast of Senegal. The fact that they live in many countries, occupy rugged countryside and are highly mobile means that their numbers are not precisely known, but it is reasonable to estimate that the Fulani nomads number between 7 and 8 million. Along with those who are settled, the Fulani may number as many as 16 million, 93 per cent of them Muslim.

The Fulani call themselves Fulbe. English and Hausa speakers call them Fulani. Hausa may also refer to them; as Filani and Hilani. They are called Peul by French speakers, Fula by the Manding, and Fulata by the Kanuri. Their language is Pular in Senegal and Fulfulde in Nigeria and most areas; it is of the West Atlantic subfamily of the Niger-Congo group, which also includes Wolof, Serer and Temne. A rich and flexible language which lends itself to literature, it is usually written in Roman script, although Arabic was used in the past.

While a detailed survey of the Fulani across West Africa remains to be compiled, a generalised description would begin with the division of them between the nomadic and sedentary.

The Bororo'en are fully nomadic Fulani with large cattle herds. They have adapted ecologically to great tracts of open grassland and orchard bush. They inhabit areas of low peasant farmer density and have weak Islamic affiliation and knowledge.

The Fulbe Ladde (Bush Fulani), also called Fulbe Na'i, or Cattle Fulani, are semi-sedentary, for they

<sup>-Gad</sup>  
<sup>-Nigeria</sup> FULANI 423  
<sup>-Senegal</sup>

often rely upon various crops to round out their subsistence. They live in a symbiotic relationship with peasant farmers and seasonally camp in or close to towns and villages. They claim to be Muslims and adhere more closely to the tenets of Islam than do the Bororo'en. The Fulbe Mbalu (Sheep Fulani) are a relatively small group of Fulani scattered in assorted enclaves who gain their total subsistence from herding sheep.

The Toroobe are the Fulani, schooled in Sunni Islam and prominent in politics, law, religion and letters. For many years, they have married and intermingled freely among the Hausa and other local non-Fulani peoples. Many belong to the Qadiriyya *tariqa*. Generally, they do not speak Fulfulde.

The Fulbe Siire (Town Fulani) are largely Fulani who for one reason or other have lost their cattle. The group also includes former Fulani slaves, Fulfulde-speaking tradesmen and other blacks who aspire to higher status by calling themselves Fulani. (This prestige stems from the Fulani-led *jihād* of 1804, which began in what is now northwestern Nigeria).

Nomadic Fulani, who are lighter in skin colour than the local black peasantry, call the latter 'Haabe' and are strongly averse to intermarriage with the darker peasants. The degree of Haabe and Fulani Islamisation is varied, as is their retention of pre-Islamic cultural elements. The embracing of Islam over the centuries has not led to the breakdown of ethnic boundaries through intermarriage.

Therefore the cultural homogeneity, as viewed by the casual observer in the western Sudan, is more apparent than real. While diversity in cultural and social affairs persists, Islam has provided an atmosphere in which life-style differences are tolerated. The subcultures of both Fulani and Haabe vary greatly throughout the western Sudan, although all of them fall within the title of 'Western Sudanese Islam'. The following is a description of one such subculture, that of the Fulbe Ladde or Fulbe Na'i (Bush or Cattle Fulani). It begins with the life cycle of a Fulani boy.

At two years of age the boy is weaned. He will have had several months of pillowing his head on the abdomen of a calf as he sleeps. He will have

# THE CAMBRIDGE HISTORY OF AFRICA

Volume 5  
from c. 1790 to c. 1870

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change of dynasty. But equally important was al-Kānamī's genius in turning potent ideas to his own ends.

## THE THEOLOGY AND LAW OF THE FULANI REFORMERS

The reformers' theology is of more concern to specialists in Islamic studies than to the general reader. Nevertheless, some account of it is fitting in this chapter, if only to show how theology and politics were inseparable in the minds of the Muslim reformers of eighteenth- and nineteenth-century Hausaland, as for most Muslims at that time.

The *shehu* wrote many books in classical Arabic on theological matters, a few before but most after the successful conclusion of the jihad in Gobir, which took place in 1808, often in apology and justification for having resorted to that drastic measure. Their numerous and complex themes and arguments were drawn from the whole wide range of Islamic classical and post-classical theological literature. But he was particularly indebted to the fifteenth-century theologians Muḥammad b. 'Abd al-Karīm al-Maghīlī, already mentioned above as a forerunner of the nineteenth-century reform movement, and to Jalāl al-Dīn al-Suyūṭī, an Egyptian. Neither of these two scholars was an especially original thinker. Both recensed the orthodox theology of the Mālikī rite and discussed mysticism and Islamic messianism. It was by their emphases rather than by any intellectual innovations that the *shehu* and his fellow reformers were influenced.

Four main heads of argument stand out from the mass of theological detail with which the reformers', particularly the *shehu*'s, writings are concerned. The first relates to the *mujaddid* and the Mahdi, and how to recognize the signs of their coming. It is a complicated matter, involving an understanding of prophecies, genealogies and portents, as well as the close study of *ḥadīth* – that is, the traditions recording the sayings and acts of the Prophet Muḥammad. All of this was of more than just intellectual interest in the context of the reform movement because, as was explained above, messianic expectations and the *shehu*'s role as a *mujaddid* supplied much of the rationale for reform and jihad.

The second head concerns the nature of sin. To rigorists like Shaykh Jibril b. 'Umar, all sin was equivalent to apostasy. But more moderate minds, such as the *shehu*'s, shrank from this stark absolutism. They preferred to regard sin as a continuum ranging from mere venial disobedience to, in the last resort, apostasy. The problem which this argument posed was particularly acute in an environment of mixed

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# History of Africa

Revised Edition

Kevin Shillington

## CHAPTER 16

### West Africa in the nineteenth century and the ending of the slave trade

#### *Islamic jihads in the western Sudan*

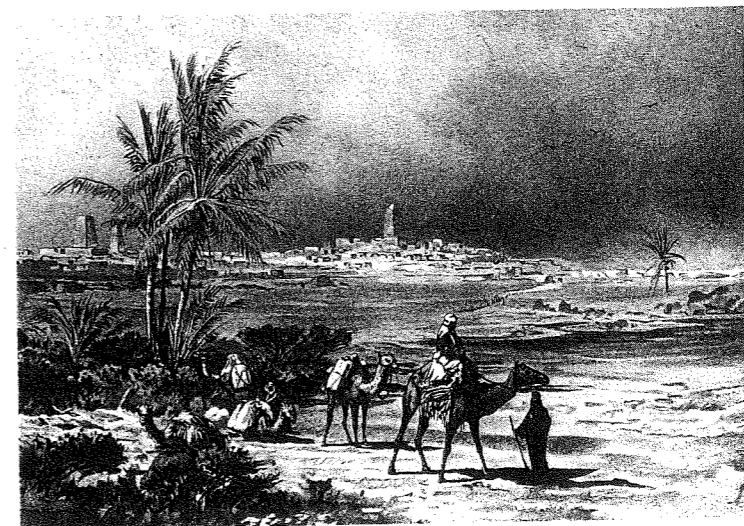
*Origins: the Fulbe (or Fulani)*

In the early nineteenth century the political map of western Africa was dramatically changed as a succession of Islamic *jihads* swept the region of the western Sudan. The Muslim leaders who formed the spearhead of this movement were drawn largely from people of Fulbe origin.

As we saw in Chapter 7 (p. 106), the Fulbe were a distinctive, mainly pastoralist people who had spread across much of the west African savannah by the seventeenth century. They retained their separate identity and usually took no part in the political life of the states or chiefdoms among whom they had settled. This may have suited them at first, but in due course they found themselves under increasing pressure from the settled agricultural population and their rulers. The Fulbe were often resented as intruders and their grazing lands and trading rights were restricted. At the same time they were subjected to increasingly heavy demands for tribute and taxation.

Their sense of isolation from the people among whom they were settled may help explain why many Fulbe at this time turned to Islam. This was partly through contact with the Muslim traders of the towns and partly through contact with Tuareg pastoralists of the Sahel. Islam gave the Fulbe an added sense of unity and purpose. And Islamic law, the *shari'a*, provided

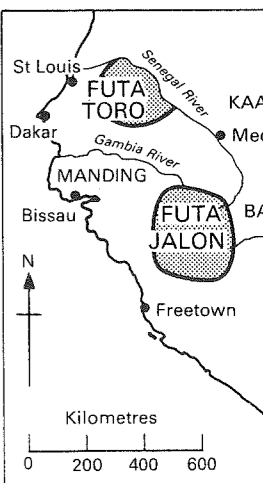
Timbuktu, from a German drawing dated 1858



- Fulaniler ✓  
- Futa Calon

*The jihads of Futa Jalon and Futa Toro*

*Usman dan Fodio and the founding of the Sokoto caliphate*



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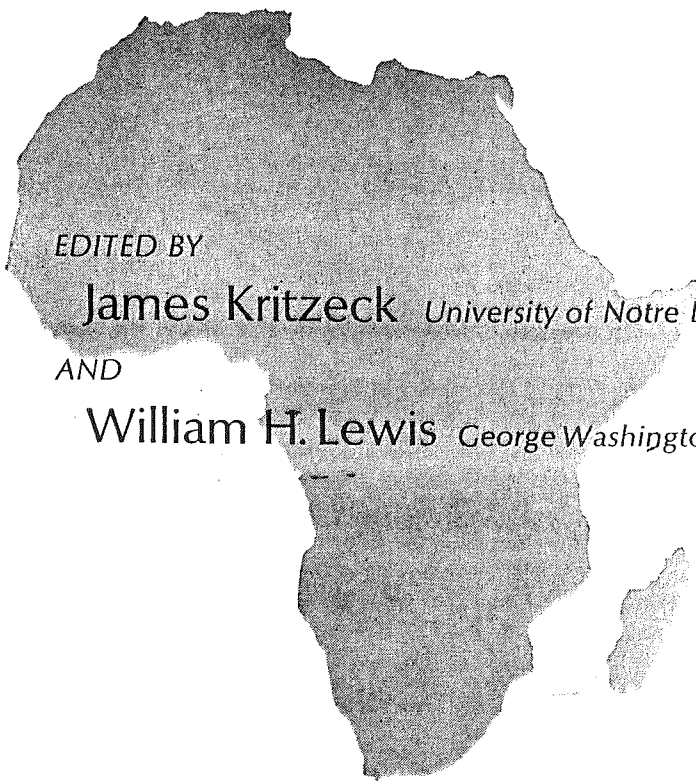
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MADDE YAYI  
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# ISLAM IN AFRICA

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generation was Makhluḥ 'Alī b. Salih al-Bilbali,<sup>21</sup> an expert on the *Sahih* of Al-Bukhari, who visited Kano and Katsina, and who may therefore be supposed to have contributed to the spread of Islamic learning.

For the seventeenth century a number of names have come down to us, outstanding among them Ibn al-Sabbagh<sup>22</sup> the famous Dan Marina of Hausa tradition, and the equally well-known Abu 'Abdullah Muhammad al-Kashinawi<sup>23</sup>—the Hausa Dan Masani. Little is known of the precise teachings of these authors who span the period between the fifteenth century and the renaissance of Moslem learning which began in the eighteenth and reached its height in the nineteenth century. It is apparent, however, that they succeeded to the tradition of Maliki orthodoxy established by Al-Maghili, and that their contribution was to lay down a basis of theological and legal knowledge upon which the subsequent advance of Islam was based. It is also clear that Islam in Hausaland was a slow growth, which took shape over the course of three centuries of theological argument and persuasion, and that prior to the nineteenth century, territorial conquest played only a minor part in its dissemination.

In so far as they were perpetuators of the early evangelical zeal, the debt of these Sudanese authors to Al-Maghili is clear. But the fund of learning upon which they drew was wider than that of one man, however crucial his inspiration. Native sources, and particularly the Kano Chronicle, the *Infaq al-maysur*<sup>24</sup> of Sultan Bello, and the *Ida' al-nusukh*<sup>25</sup> of 'Abdullah b. Muhammad suggest the following pattern. Before the sixteenth century learning had been confined to traditional materials—that is, the Koran and *hadith*. But the sixteenth century initiated an era of greater scholarly activity. This was stimulated by contact with the university mosque of Timbuktu, the heir to the learning of Moslem Spain, and a center of metropolitan standing in the medieval Moslem world. Moreover, commercial and political contacts between Hausaland and the surrounding Moslem areas, particularly Bornu, which had become islamized at a much earlier date, increased at this time, and as a result books became increasingly available. The basic Islamic texts were followed by a steady supply of material on all the Arabian sciences, both secular and religious. These came from North Africa and Egypt along the caravan routes, and the early disciplines of Timbuktu were maintained and expanded as Hausaland became increasingly involved in the trade and movement across the Sahara to the western and central Sudan.<sup>26</sup>

By the beginning of the eighteenth century scholarship in Hausaland had become familiar not only with the classical curriculum of Timbuktu, but also with the derivative works of the post-classical period of Arabic literature, as is clearly demonstrated in the *Shurb al-zilal*<sup>27</sup> of the Imam Muhammad b. al-hajj 'Abd al-Rahman al-Barnawi. This work, which

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draws on an impressive list of authorities from Averroes down to the late seventeenth century jurist Al-Kharrashi, introduced a style of homily which became characteristic of Sudanese religious writing. It appeared mainly in verse, and its formal purpose was to instruct in the duties and prohibitions of Islam. In fact, however, it arose out of the contemporary conflict between Islam and animism and was a powerful instrument of propaganda and moral persuasion. The primary vehicle of this literature was of course Arabic. But by the early nineteenth century, according to the evidence of our sources, it had extended into Hausa and gave rise to what, in the present state of our knowledge, must be regarded as the earliest written literature in that language.<sup>28</sup>

## THE FULANI JIHAD

From earliest times the Fulani had been the custodians of the Islamic literary tradition. According to the genealogy given us by 'Abdullah,<sup>29</sup> they entered Hausaland during the latter half of the fifteenth century, a date which agrees with the chronology of the Kano Chronicle. They settled in the area of Birnin Konni,<sup>30</sup> and from here they spread throughout Hausaland. Although we have no information concerning the earlier generations, it is clear that by the nineteenth century when 'Abdullah was writing, the profession of scholarship had already been established among them for many generations. About the year 1754 there was born<sup>31</sup> in Gobir, in the clan of Torodi, one 'Uthman, son of Muhammad Fodiyo, of the tenth generation from that Musa Jakollo who had first led the Fulani into Hausaland. Shehu Usumanu dan Fodio, as he is known in Hausa, was brought up in the established tradition of Moslem learning. He proved an apt pupil, and as a young man he set out on a career as a peripatetic preacher and Islamic evangelist. At first he addressed himself to the common people. Later he directed his zeal to the reform of the Habe kings. To begin with he gained some success and won over the powerful Sultan of Gobir, who made him tutor to his young son Yunfa. On the Sultan's death, Yunfa, with the help of the Shehu, succeeded to the throne. Yunfa, however, now began to demonstrate some independence of mind and action, and the two became estranged. At the same time the other Habe kings began to see in the Shehu and his movement a threat to their own positions. Tensions built up; a series of incidents led to a quarrel between the Shehu and Yunfa, and as a result the Shehu gathered his followers together and led them on an emigration or *hijra* to a distant part of Gobir. Yunfa, fearing the threat of such a breakaway, attempted to intercept and prevent it, and the situation broke down into war. In the campaign which followed, the Fulani defeated the Habe kings and set

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حقوق الطبع محفوظة

الطبعة الأولى ١٤١٩ هـ / ١٩٩٨ م

مركز الملك فيصل للبحوث والدراسات الإسلامية

ص . ب (٥١٠٤٩) الرياض ١١٥٤٣



مركز الملك فيصل للبحوث والدراسات الإسلامية

٢١

# حركة التجارة والهدنة

## والتعليم الإسلامي

### في غربي إفريقيا قبل الاستعمار وأثارها الحضارية

الدكتور مهدي رزق الله أحمد

الطبعة الأولى

١٤١٩ هـ - ١٩٩٨ م



## دولة الفولاني الإسلامية

المطلب الأول: الفولاني - دراسة تعريفية عن الأصل

لشعب الفولاني عدة أسماء يطلقها عليهم المؤرخون، منها: البوهل، الفولا، الفلان<sup>(١)</sup>، التكلور<sup>(٢)</sup>. ويذكر بارث<sup>(٣)</sup> بأن الهوسا يسمونهم الفليبي، والبرنو يسمونهم فلاتة، والعرب يسمونهم فلان، والماندنجو يسمونهم فولاً.

وعندما عظم أمر الفولاني وكثر عددهم سيطروا على معظم بلاد غربي إفريقيا تجارياً وثقافياً، وذلك بشجاعتهم وحماسهم للدين الإسلامي والدعوة إليه.

كانوا يسكنون في إقليم فوتا تورو بالسنگال، وكانوا يشكلون في القرنين (٨ و٩ هـ / ١٤ و١٥ م) حاجزاً وثنياً ضد تقدم الإسلام، ولكنهم عندما اعتنقوا الدين الإسلامي في القرن السادس عشر أصبحوا متحمسين لنشره وحمل لوائه والذود عنه. وقد قاموا بحركة اجتماعية ودينية وسياسية وثقافية، هدفها نشر الإسلام، والقضاء على تجارة الرقيق، وتوحيد البلاد في ظل خلافة إسلامية، ثم العمل على نشر الثقافة الإسلامية العربية والتعليم الديني. وقد توجهوا من أجل ذلك شرقاً إلى إمارات الهوسا التي أصبحت فيما بعد تعرف باسم نيجيريا، وتمخض نشاطهم في بلاد الهوسا عن الحركة الإصلاحية الكبرى التي تزعمها عثمان بن فودي في مطلع القرن (١٣ هـ / ١٩ م).

وتوجهوا جنوباً إلى فوتاجلون حيث أنشؤوا في القرن (١٩ م) سنة ١٢٣٦ هـ / ١٨٢٠ م) تسع إمارات إسلامية في الفوتا، تديرها نخبة المثقفة التي أضحت إقطاعية محاربة يحكم كلا منها إمام منتخب لمدة سنتين دورياً بين

(١) انظر: الفوتي، تعريف العشائر والحلان بشعوب قبائل الفلان، العنوان، وصفحات أخرى متفرقة.

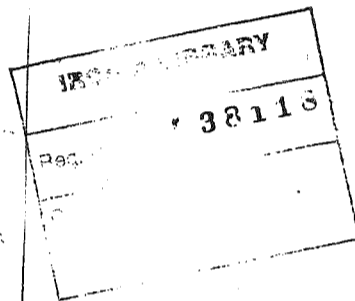
(٢) A. H. M. Kirk-Green's Travels in Nigeria, p. 95, 248.

(٣) Loc. cit.

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١ - إفريقيا الغربية - تاريخ إسلامي ٢ - التجارة أ - العنوان  
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- fulaniler



# THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

PREPARED BY A NUMBER OF  
LEADING ORIENTALISTS

EDITED BY

B. LEWIS, CH. PELLAT AND J. SCHACHT

ASSISTED BY J. BURTON-PAGE, C. DUMONT AND V. L. MÉNAGE AS  
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Zeynep Korkmaz and Selâhettin Olcay, *Fuzûlî'nin dili hakkında notlar*, Ankara 1956; Ali Hüseyinzade, *Doktor Abdülkadir Karahan Fuzûlî hakkında*, in *İlmi-Tedkiki Meseleler Medjmuası*, Baku 1958, 315-33; Hamid Araslı, *Böyük Azərbaycan şairi Fuzuli*, Baku 1958; Hüsayn 'Ali Maḥfûz, *Fuḍûlî al-Baḡdâdî*, Baḡdâd 1378. For detailed bibliography see A. Karahan's monograph on Fuḍûlî. (ABDŪLKADİR KARAHAN)

— FULANI [see FULBE].

× FULBE, pl. of *Pullo* (called Fula(s) in Gambia and Sierra Leone; usual French name: Peuls; usual English name: Fulani; their language is variously called Fula, Fulani, Peul (French usage), Ful (German usage), their own name for it being variously *Pular*, in Senegal, Gambia and Sierra Leone, and *Fulfulde*, in Mali and territories further east), a pastoral people—the only people of white (or red) stock in negro Africa—the 'cattle-men' who for more than a thousand years have been moving in groups across Africa at its greatest width. Wearing their would-be white rags with unflinching pride, they look at you with a glance of aristocratic nonchalance. They are one of the few nomadic societies of negro Africa, and G. Vieillard, who professed a brotherly affection for them, spoke of the Fulani as "parasites on the bovine species". Living amongst groups of stalwart negro farmers, the Fulani seem relatively frail, their frailty offset, according to Gautier (*Afrique noire occidentale*, 167) by a certain intellectual superiority.

According to Barth, Peul means "light-brown, red", in contrast to *Olof* (black), while according to Gaden the term *Fulbe* means "the scattered ones". Peul being the Wolof name which was adopted by the French, coming from the coast of Senegal, it is more correct to speak of *Pul* or *Ful*, or in the plural *Fulbe*, the name by which the Fulani call themselves.

Al-Makrizî (765-845/1364-1442) was probably the first to speak of the *Fulâniyya*, a term which was used again by al-Sa'dî in the *Ta'rikh al-Sûdân* (1667). João de Barros speaks of them at length in his *Asia*, as do the various explorers who travelled through Africa from the 18th century onwards (Moore, René Caillé, d'Avezac (1829), Clapperton (1825), the Lander brothers (1830), d'Eichthal (1842), Barth (1850-55). Substantial studies have been devoted to them by De Crozals (1883), Gaden, Delafosse (1912), Mischlich (1931), and finally Tauxier (1937) who during his official career was for more than ten years in charge of districts containing many Fulani groups, and who produced an excellent comprehensive study. Vieillard (1938), Lhote (1951) and de Lavergne de Tressan must also be mentioned, as must Colonel Figaret, who settled at Bamako on his retirement, and died there in 1943.

Reference must also be made to the monographs by the British writers, East (on Adamawa), Stenning and Hopen, by the Germans Passarge and Strümpell, and by the Frenchmen Lacroix, Richet and Froelich, and also the works of Wolf and Ahmadou Hampaté Ba on Macina and Senegambia.

Origin of the Fulani. The problem of the origin of the Fulani is one that is the subject of hot dispute among Africanists. In fact it seems vital to know whence came these pastoralists, often turned warriors, who have played such an important part in the establishment of various African kingdoms, from Senegal to central Cameroon. Racial resemblances, or reminders of some passage in the Bible or the Kur'ân, have often led well-meaning authors along innumerable false trails which it is pointless

to follow, now that considerable light has been shed on the existence in neolithic times of a humid Sahara, which for several millennia sheltered cattle-owning pastoralists who came from the east of Africa and are most probably the ancestors of the Fulani. Until quite recently, ignorance of the Sahara's climatic changes obliged authors to search, far or near, for peoples bearing a physical resemblance to the Fulani, and to conjure out of nothing a migration route which would have led them to Futa Toro in Senegal, the place where they are first mentioned in history. The various theories, many of which read like pure fiction, can be grouped under two headings; non-African origins, and African origins.

It has been maintained in all seriousness that the Fulani were descended from the Tziganes, from the Pelasgians, primitive inhabitants of Greece and Italy, or from Gauls or Romans who vanished in the sands of the desert. In support of the Judæo-Syrian theory, supported as early as the end of the 18th century by Winterbottom and Matthews, the explorers of Sierra Leone, M. Delafosse in his *Haut-Sénégal-Niger* put forward plausible arguments which for long were generally accepted. On this view the Fulani would have been the descendants of Jews from Tripolitania and Cyrenaica, a party of whom are known to have fled into the desert after the great Roman persecution of 115 A.D. Travelling by way of Fezzan, Air and Macina they would have reached the region between upper Senegal and the Niger, occupied by the ancient kingdom of *Ghâna*. Tauxier, writing with merciless accuracy, has disproved this theory.

The supposed Indian origin of the Fulani has been upheld by many writers, including Faidherbe and Binger. It has been reinforced by the linguistic theories of which Mlle. Homburger has made herself the ardent propagandist, arguing as she does a relationship between the Dravidian languages and certain African languages such as "Serer-Peul", a relationship rejected by most writers. Finally Etienne Richet, in a lengthy study entitled *Peuls de l'Adamaoua*, has adduced evidence of anthropological and sociological similarities between the Fulani and the ancient Iranians.

Two original African stocks have been invoked as representing the ancestors of the Fulani. The closest, geographically speaking, is the most difficult to defend. It seems clear that the Fulani are not Arabo-Berbers, as Cortambert, F. Dubois and C. Monteil have maintained—Monteil claiming that the Fulani are the descendants of the Honainen, mentioned by al-Bakrî as the grandchildren of the soldiers sent in 734 by the Umayyads against the kingdom of *Ghâna*. The Nubian-Ethiopian origin seems much more worthy of consideration. It has moreover been supported by the greatest number of authors. Mollien, the first of these, in his *Voyage dans l'intérieur de l'Afrique aux sources du Sénégal et de la Gambie*, 1818, sees a resemblance between the features, character and customs of the Fulani and those of the Barabra of Nubia; he makes them a race of red Ethiopians. Barth (1855) is inclined to admit that the Fulani occupied western Africa prior to the expansion of the Berber people; he likens the Fulani to the *Pyrrhi Aethiopes* of Ptolemy, Ethiopians burnt to a copper-red colour. Coming from the east of Africa, the Fulani would have passed by southern Morocco (approximately 150 B.C.) and then, under pressure from the Arabs (from about 132/750), would have reached Senegal, occupying the region

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123; do., *Verspreide Geschriften*, IV/ii. 233 sqq.  
H. T. Damsté, *Atjehsche oorlogspapieren*, in  
*Indische Gids*, 1912, i. 617 sqq., 776 sqq.; do.,  
*Hikajat Prang Sabib* (text and transl.), in  
*B. T. L. V.*, lxxxiii. 545 sqq. (R. A. KERN)  
PUL (FULBE), a West African tribe,  
originally pastoral nomads, now to a large extent  
settled and agricultural. Fulbe, their name for  
themselves, is the plural of Pulo; they are called  
Fulani by the Hausa, Felata by the Kanuri, and  
by French writers Peul. Their language is called  
by themselves Fulfulde.

They appear to have come in from the north-  
east, perhaps ultimately from Fezzān, but their  
lines of migration in more recent times have  
rather been from west to east. Migeod, in 1923,  
found them in what is now the British Mandated  
Territory of Cameroons, which they had penetrated  
during the lifetime of persons whom he met. Their  
main centres of distribution are Futadjallon in  
French Guinea and Massina in Haut-Sénégal-Niger.

Ethnographically, though various theories have  
been advanced, they are now accepted as Hamitic  
by race. Meek (vol. i., p. 94) points out that  
they have a strong resemblance to the Proto-  
Egyptians. Delafosse was disposed to class them  
as hybrids between some mysterious Beni-Israel  
(not yet satisfactorily accounted for) and the tribe  
or tribes whom they found already in occupation:  
according to one account, the Tekrör (now called  
the Toucouleur [q. v.]). Frobenius (*op. cit.*, p. 165)  
says they migrated to the S. W. from Fezzān in  
order to escape the oppression of the "Gara",  
identified by himself and others with the Garamantes  
of Herodotus. He finds them spoken of in Soninke  
tradition under the name Bororo (still retained  
by the Nomad Fulbe in Adamawa at the time of  
Passarge's visit in 1893) or Borojogo, as a despised  
subject race. He finds no originality in the legends  
collected from their "singing men" (*mabube*), but  
holds that, so soon as they become independent  
they adopted the traditions of their former over-  
lords. In passing, it may be remarked that Frobenius  
is clearly in error when he says (*ibid.*): "Schon  
Barth identifizierte sie mit den Leucaethiopen".

Barth's own words are (ii. 505): "Darum aber  
möchte ich sie nicht (!) für die Leucaethiopes der  
Alten halten". Barth's own view is that they are  
half-way between a mixed Arabo-Berber and a  
pure negro stock. His reference, in the same  
passage, to indications of a connection between  
their language and that of the "Kaffer Südafrika's"  
must be based on the existence of noun-classes in  
both, a fact which will be dealt with in a later  
paragraph.

Meek, after considering various hypotheses, comes  
to the conclusion (i. 96), that "the Fulani are  
probably a very ancient Libyan tribe whose original  
home was Egypt or Asia". He considers the nomad  
Fulbe as the purest representatives of the Hamitic  
element in Nigeria (i. 26).

Their physical characteristics are perhaps best  
summed up in the following quotation from Meek  
(i. 26), which agrees in the main with the accounts  
of Mungo Park, Barth, Nachtigal, Passarge and  
other travellers:

"Their colour varies from a light to a reddish  
brown"; — Passarge says "hellrötlich gelb" —  
"their physique is slender and sinewy, and some-  
times even effeminate; the face oval, the lips thin, the  
head dolichocephalic, the forehead rather receding

towards the temple, the nose straight or even  
aquiline, and often slightly rounded at the tip.  
There is little or no prognathism, the hair is  
ringlety and often straight... On his chin a man  
wears a scraggy tuft of beard. The eyes are almond-  
shaped and overhung by long black silken lashes.  
The beauty of countenance and graceful carriage  
of Fulani women are well known. In character  
the Fula is distrustful and shy, shrewd and artful.  
No African native can equal him for dissimulation  
and finesse".

This estimate coincides on the whole with that  
of the observers previously mentioned. Passarge  
calls them "eine ritterliche Nation", in the sense  
that they despise both manual labour and trade,  
regarding war, the chase and the care of cattle  
as the only occupations worthy of a man. They  
have more dignity and force of character than  
the negro; at the same time, "traue ich dem  
Fulla (*sic*) mehr überlegte Hinterlist zu. Er ist  
der grössere Charakter, aber auch im gegebenen  
Moment der grössere Schurke". Barth, also, says  
(ii. 505): "Die liebenswürdige Seite im Charakter  
der Fulbe ist ihre Einsicht und ihre Lebhaftigkeit,  
während sie andererseits einen ausserordentlichen  
natürlichen Hang zur Bosheit haben und bei  
weitem nicht so gutmütig sind wie die eigentlichen  
Schwarzen".

Passarge describes them as "fanatical in religion",  
but, as the nomad Fulbe are still, at any rate to  
some extent, pagan (Meek, i. 200 and elsewhere),  
this must refer to the settled Fulbe, called by  
the Hausa *Fulanin Gidda*, who would seem to  
have been converted to Islām, like the other tribes  
of Nigeria, about the eleventh century (Meek, ii.  
1—11). Those settled Fulbe are "by free inter-  
marriage and wholesale concubinage with the races  
whom they have conquered, fast being absorbed  
by the negro. Their noses are broadening, their  
lips are thickening, their hair is curling, their  
build is coarsening, and the prognathous mouth  
of the Negro type is beginning to appear. While  
they have profoundly modified the Negro type of  
those with whom they have settled, this modification  
must, in the absence of fresh infusions of Fulani  
blood, tend rapidly to disappear... they do not  
intermarry with the nomad pagan Fulani" (Meek,  
i. 28).

According to Labouret, nomad Fulbe are scattered  
over the country in small colonies "généralement  
installées à côté des villages sédentaires pour en  
garder les troupeaux". They supply the settled  
population with dairy products: Fulbe women  
selling milk and butter are a familiar sight to  
travellers.

The Fulbe reached the Upper Senegal region  
about 1300 A. D., when the Ghana empire was at  
the height of its power. About 1400, a section of  
the tribe, coming from Termes in the north-west,  
established themselves in Masina, under chiefs of  
the Djallo family. This kingdom was conquered by  
Askia Omar, the Songhai chief, in 1494. About  
the same time or not much later, a Pulo chief  
(*ardo*) named Tengella revolted against Omar,  
but was killed in 1512. His son, Koli, set up an  
independent pagan kingdom in Badiar, on the  
Upper Gambia, and his descendants, known as the  
Denianke dynasty, remained in power from 1559  
to 1776.

The Fulbe entered Bornu during the xvth century  
and, as they had done elsewhere, gradually penetrated

# İSLÂM ANSİKLOPEDİSİ

## İSLÂM ÂLEMİ TARİH, COĞRAFYA, ETNOGRAFYA VE BİYOGRAFYA LUGATİ

MİLLÎ EĞİTİM BAKANLIĞININ KARARI ÜZERİNE  
İSTANBUL ÜNİVERSİTESİ EDEBİYAT FAKÜLTESİNDE  
A. ADIVAR, R. ARAT, A. ATEŞ, İ. KAFESOĞLU, T. YAZICI  
TARAFINDAN

LEYDEN TAB'İ ESAS TUTULARAK  
TELİF, TÂDİL, İKMÂL ve TERCÜME SURETİ İLE  
NEŞREDİLMİŞTİR

9. CİLT

NABA' — RÜZZİK



İSTANBUL  
MİLLÎ EĞİTİM BASİMEVİ

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sâit idi. Açeliler, *cihâd*'dan memnûn, onun faziletine ve ayrıca savaşı tazammun ettiğine kanî bir halk idi. Müslüman olmayanlara her yerde garaz bağlanıyor veya hiç olmazsa hakaretle bakılıyordu; aynı zamanda her hangi bir şekilde dini temsil eden kimseler büyük saygı görüyorlardı. Bununla beraber bu vaziyet, teşkilâtlanmış ve mütecâviz bir kuvvete karşı, kendileri tarafından *cihâd* başarı ile yürütmek için, kâfi gelmiyordu. Askerî bir teşkilâta ihtiyac vardı. Açe'de ehemmiyetsiz bir sultan bulunuyordu. Fakat memleketin durumu bakımından, o mühim bir âmil değil idi. Memleketin reisleri, Açe'nin gerçek sâhipleri, istekleri ile kendi topraklarında inzivâya çekiliyorlar ve müşterek bir işte çalışacak durumda bulunmuyorlardı. Silâhlı çeteler memleketi taryor, mümkün olduğu kadar, kâfirlerle fenâlık yapıyor, fakat Allah tarafından emredildiği tarzda savaşmadıkları için, birlikte çalışma ve umûmî bir yardımlaşma hususunda ortaya hiç bir dâva atamıyorlardı. Bizzat şeriat *cihâd* masraflarını karşılamaları gereken meşrû kaynakları gösterir. Çetelerin müttad işlerinden olan yakma ve yağma etme gibi hareketler Allah tarafından aslâ makbûl sayılmıyordu. Buna bu çetelerin teşkilâtlarının uzun zaman toplu olarak bulunmaları imkânsızlığını da ilâve etmek lâzımdır. Bu şartlar içerisinde savaş teşkilâtını destekleyen '*ulamâ*' (müfret olarak da kullanılır)'dır: bunların arasında bilhassa her zaman dinî tedrisat ocağı olan Tirô ulemâsı mühim yer işgâl eder. Bunlar memleketin reislerinin kayıtsızlığını ve uhrevî mükâfata dünya nimetlerini tercih eden halkı ayıplıyorlardı. Dâimâ dolaşarak, *cihâd* fikrini tâlim ederlerdi ve kimse açıkça onlara düşmanlık edemezdi; zira onlar şeriatî temsil ediyorlardı. Savaş yürütebilmek için, paraya ihtiyac vardı. Ulemâ dinî maksada tahsis edilen zekâtın bir kısmını ısrarla istiyordu. Ayrıca Tirô ulemâsı, muntazam askerî bir kuvvetin teşkilinde, usûlüne uygun şekilde alınan mühtedî askerlerden faydalanıyordu. Ulemâ uzun bir zamanda halk arasında savaş rûhunu yerleştirdi. Fakat cismanî hükümdarlar üzerinde sağladıkları üstünlük ancak savaşın devâmı hususunda halkı taassuba sevkettikleri müddetçe devâm edebilirdi. Savaş bitince, şeriat mümessilleri, dâimâ çok kuvvetli olan eski durumlarına dönerlerdi. Harp telkinleri ile dolu muhtelif yazılar, savaşçıları taassuba sevk etmek için, te'sirli bir vâsita olarak kullanılıyordu. Bu yazılar *cihâd* hakkındaki vaazların mütemmim bir tezâhürü idi. Ulemâ *cihâd* yürütmenin mecbûriyetini ısrarla ileri süren eser ve risâleler yazıyordu. Teşvik için, şehid olmanın uhrevî mükâfatları vaad ediliyordu. Savaşın

kâfirler en karanlık renkler altında tasvir ediliyorlardı.

*Bibliyografya*: C. Snouck Hurgronje, *De Atjehers* (Batavia, 1893—1894), I, 183 v. dd.; II 123; ayn. mll., *Verspreide Geschriften*, IV/II, 233 v. dd.; H. T. Damsté, *Atjehsche oorlogspapieren* (*Indische Gids*, 1912, I, 617 v. dd., 776 v. dd.); ayn. mll., *Hikajat Prang Sabil* (metin ve tercümesi, BTLV, LXXXIII, 545 v. dd.)

(R. A. KERN.)

PUL (FULBE), garbî Afrika'da yaşayan bir kabîle; aslında göçebe bir çoban halk olup, mensûpları bugün büyük ölçüde toprağa yerleşmiştir ve çiftçilik etmektedir. Kendilerine bizzat verdikleri ad olan Fulbe Pulo'nun cemidir. Bunlar Haysalar tarafından Fulani, Kanurilerce Felata tesmiye edilir; Fransızlar ise, onlara Peul derler. Dillerine kendileri *fulfulde* demektirler.

Bunlar şimâl-i şarkîden, belki de nihâyet Fezzân'dan, buraya gelmiş gibi görünüyorlar; bununla beraber son zamanlardaki göçleri daha ziyade garptan şarka doğru vâki olmuştur. Migeod onlara 1923'te bugün ingiliz manda bölgesi Kamerun'un bulunduğu civârda rastlamış idi. Pullar buraya kendilerinin burada rastladığı kimselerin yaşadığı bir devirde girmiş bulunuyorlardı. Başlıca yayılma sâhaları Fransız Guinea'sındaki Futacallon ve yukarı Senegal-Niger'deki Massina'dır.

Kavmi bakımdan bunlar, bu hususta türlü görüşler ortaya atılmış olmasına rağmen, bugün hâmi ırka mensûp addolunurlar. Meek (I, 94) bunların en eski mısırlılar ile büyük bir benzerlik arzettiklerini belirtir. Delafosse bunları (haklarında henüz kâfi bilgi mevcut olmayan) her hangi esrârengiz bir Banî İsrâ'îl zümresi ile gittikleri muntakada yerleşmiş buldukları kabîle veya kabîlelerin, bir rivâyete göre, Tekrôriarın (bugünkü: Toucouleur) karışmasından hâsil olmuş melez bir ırk olarak tesbit etmek temâyülünde idi. Frobenius (ayn. esr., s. 165) bunların bizzat kendilerinin ve diğerlerinin şahıslarında Herodot'un Garamantlarını müşâhede ettikleri „Garaların tazyikından kurtulmak için, Fezzân'dan cenûb-i garbiye muhâceret ettiklerini söylemektedir. Frobenius, Soninke-rivâyetinin bunlardan (1893'te, Passarge'in ziyâreti esnâsında hâlâ Adamawa'daki göçebe Fulbelerin kendilerini bizzat adlandırdıkları gibi) Bororo veya Borojogo adı altında, hakir görülen, boyunduruk altında bir ırk olarak bahsettiğini tesbit etmektedir. O bunların şarkîcilerinden (*mabube*) derlemiş olduğu rivâyetleri aslı bulmamakta ve bunların müstakil olur-olmaz, bir zamanki efendilerinin



# MÜSLÜMAN HALKLAR ANSİKLOPEDİSİ

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## FULANİ

**B**atı Afrika Fulanisi dünyadaki en büyük göçebe topluluğunu oluşturur. Sığır ve koyun sürüleri Çad gölünün doğu kıyısı Wadai'den Senegal'in Atlantik kıyılarına kadar yüzlerce köy, kasaba ve şehrin tek et kaynağıdır. Bu insanlar bir çok yerde yaşadıkları için sayıları kesin olarak bilinmemektedir. Fakat tahmini olarak sayıları 7 ile 8 milyon kadardır. Yerleşik olarak yaşayanlarla bu sayı 16 milyona kadar çıkabilir ki bunun %93'ü müslümandır.

Fulaniler, kendilerine Fulbe derler. İngilizce ve Hausa dilini konuşanlar ise bu insanları Fulani diye bilirler. Hausa dilinde Fulani, Filani ve Hilani olarak da geçer. Fransızca'da Peul, Fula dilinde Manding, Fulata'da Kanuridir. Wolof, Sererve Temme dilini de içeren Niger, Congo grubunun Batı atlantik ailesinden gelen dilleri, Senegal'de Pular ve Nijerya'da Fulfude olarak bilinir. Edebiyatta da kullanılan bu zengin ve esnek dil eskiden sadece Arap harfleri ile yazılmasına rağmen bugün genellikle Latin harfleri ile yazılır.

Batı Afrika'da yaşayan Fulaniler hakkında detaylı bilgi edinilmek isteniyorsa, göçebe ve yerleşik halk arasında kesin bir ayırım yapılmalıdır.

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