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A Reading of the Book of Fulan Tribe in the Past and Present and its Sciences, Knowledge and Exploits by Sheikh Mohammed Bay Belalem

Abstract

This paper deals with an issue that has long confused the people of Africa themselves and then the northern world as well, as Africa is an underdeveloped South world that does not rise to the standard of the North and it's a misconception since the Africa's identity is deeply rooted into history for over thousands of years. On that basis, the ideas of the northern world are illogical and somewhat impractical. This is in fact illustrated by the precious works of African scholars (manuscripts and rare documents).

These precious manuscripts truly reflect Africa's cultural identity and its forward-looking future. We note that through the manuscript Fulan' Tribe in the Past and the Present and its science, Knowledge and Attributes. This intervention attempts to introduce one of the works of African scholars that is part of his cultural identity.

The study ultimately asks: questions whether the historical intellectual output of African scholars plays a role in highlighting Africa's identity. Have African researchers exploited their manuscript intellectual heritage? What is the significance of Sheikh Belalem's book?.

Keywords: *Africa, cultural, identity, Fulan' Tribe, manuscripts*

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Epistemoloji xaos: suallar və yeni koqnitiv mənzərə

Xülasə

Bu yazı Afrika xalqının özlərini, sonra da şimal dünyasını çoxdan çaşdıran bir məsələdən bəhs edir, çünki Afrika Şimal standartına yüksəlməyən, inkişaf etməmiş Cənubi dünyadır və Afrikanın kimliyi min illər boyu tarixə dərin kök saldığı üçün bu, yanlış fikirdir. Bu əsasda şimal dünyasının ideyaları məntiqsiz və bir qədər də praktiki deyil. Bunu əslində Afrika alimlərinin qiymətli əsərləri (əlyazmalar və nadir sənədlər) göstərir.

Bu qiymətli əlyazmalar həqiqətən Afrikanın mədəni kimliyini və gələcəyə baxan gələcəyini əks etdirir. Qeyd edək ki, "Keçmişdə və indiki Fulan qəbiləsi" əlyazması və onun elmi, Bilik və Atributları vasitəsilə. Bu müdaxilə Afrika alimlərinin mədəni şəxsiyyətinin bir hissəsi olan əsərlərindən birini təqdim etməyə çalışır.

Tədqiqat sonda soruşur: Afrika alimlərinin tarixi intellektual məhsullarının Afrikanın şəxsiyyətinin vurğulanmasında rol oynayıb-oynamadığı sualları. Afrikalı tədqiqatçılar əlyazma intellektual irsindən istifadə ediblərmə? Şeyx Belalem kitabının əhəmiyyəti nədir?

Açar sözlər: *Afrika, mədəni, kimlik, Fulan' qəbiləsi, əlyazmalar*

Introduction

Africa is home to numerous manuscript treasuries and libraries dating back hundreds of years. These libraries contain precious books, manuscripts, and important documents that reflect Africa's history and identity throughout its various historical eras.

Our belief in the necessity of caring for these repositories and libraries, and promoting them, their

scholars, and their documentary and intellectual heritage, inevitably leads us to highlight them in our writings and studies, and to present them to researchers and readers in a format that allows them to comprehend and utilize them in their research and studies.

Perhaps our encounter with such a study will motivate us to move forward in discovering the essence of Africa, through the knowledge of its scholars, their intellectual and cognitive production, and their contribution to introducing Africa's heritage.

Research

This study also discussed the contributions of some Algerian scholars regarding the Fulani tribe and their role in documenting the history of the West African region in the past and present, mentioning the most important sciences and knowledge in which they excelled, and mentioning the biographies of some scholars from the Algerian Sahrawi Fulani tribe.

This was during the period of time extending from the beginning of the twelfth century AH to the fourteenth century AH, and this discussion would not have been complete without addressing the reasons for the interest of Fulani scholars in the history of the region in general and the region of Oulf in Adrar in particular. He mentioned the most important manuscript treasures of the Fulani scholars there, and mentioned the most important scholars' reviews of Sheikh Bay Belalem's book and introduced him and his valuable book, which is considered a source document that chronicles the Fulani scholars, their biographies, and their intellectual and scientific contributions during the aforementioned historical period (Bay Belalem, 2004, p. 341).

From his family he's one of the most distinguished scholars, Cheikh Bay Belalem ben Mohamed Abd Al Kader, son of Mohamed ben Al Mokhtar, ben Ahmed Al Alem Al Kablaoui Djazairi Known as Cheikh Bey. Cheikh Bay Belalem's origins is attributed to the tribe of Fulan, where conflicting sayings and opinions varied and famous that it belonged to the tribe of "Himiar", a well-known Arab tribe in Yemen (Bay Belalem, 2004, p. 49).

Cheikh Ahmed Bay Belalem was born in 1930 in the village of Sahel from the municipality of Aqbali 1 in the circle "Ouelaf" in Adrar city. His father was faqih, imam and koranic instructor which had a considerable impact along the cheikh scholar path.

He grew up in a family known for knowledge and righteousness. He started his education in his hometown of Sahel in Aqbali, a village that was a cradle of knowledge and from which many scholars received. He recited the Holy Quran in the school of Sahel Aqbali by the reciter Sheikh Mohammed ben Abdul Rahman bin Makki ben Alem then taught by his father the principles of grammar and jurisprudence, and by Sheikh Mohammed Abdul Karim Almagili for a period of time (Bay Belalem, 2005, pp. 337-338).

Then he moved to the Zaouia of Sheikh Moulay Ahmed ben Abdul Mu'ti al-Sibai in Marrakech, where he stayed for seven years, and read the Maliki jurisprudence and its origins, grammar, Hadith, Hadith, and interpretation. During his studies he obtained a number of licences.

After he graduated from the above mentioned zaouia, Cheikh Bey moved to the city of Oulef where he founded a school for religious sciences called "Mosaab Ben Omar religious school", still exists today. Cheikh Bey-Belalem's travels (may Allaah have mercy on him) had a great influence in highlighting his scientific personality inside and outside the country and his meetings with scholars and disciples. Among the countries he visited there were Morocco, Tunisia, Libya and the kingdom of Saudi Arabia where he did haj in 1964 then again in 1974 (Bay Belalem, 2005, p. 421).

His writings:

The Sheikh wrote in many arts, as his works exceeded about (40) books of different sizes and volumes of books, systems, explanations and investigations in some of them, which included the sciences of the Qur'an, Hadith, jurisprudence and its principles, inheritance, biography, history, preaching, guidance and direction...including (15) books in Maliki jurisprudence (Bay Belalem, 2019, pp. 67-86). Among the most important of these works:

1. Khalil's systems of Sheikh Khalifa bin Hassan al-Sufi al-Qamari, organized in nearly 10,000 homes, were explained by Sheikh Belalem in ten travels he called: - Reference to the sections of the book and the year and the sponsor consensus explaining Sheikh Khalifa bin Hassan al-Sufi's systems on Khalil's abbreviation. He's under the print of the House of Thought (Bay Belalem, 2019, pp. 67-86).

2. Establishing the argument by explaining the systems of Ben Paddy on the missions of Khalil

in (four parts) printing the house of Ibn Hizam.

3. The meeting of evidence illustrated to Salk on Fatah al-Rahim al-Malik in (four parts) is an explanation of his system (Fatah al-Rahim al-Malik in Imam Malik jurisprudence), which includes (2509) verses.

Elementary radiance on the floral planet of green abbreviation systems. It is an explanation on the systems of the Green and both of them to the Sheikh.

5. Intellectual detectives on the baccalaureate.

Wire has increased the easiest route (in two volumes).

7. Definitive travel and deterrent response to those who authorize loans. It is a reply to those who have given the permissibility of the transaction with the pastoral banks and has considerable benefits in denouncing those who are unaware.

8. Prey alloys on treasure gems. It is an explanation of the systems of the presentation of pride in Maliki jurisprudence.

9- Inference of the Book and the Prophetic Sunnah on the prose and systems of pride. The sheikh says that he made him a special methodology.

10. The Jabab revealed the jewel of students in the studies of hypothesis and arithmetic (explanation on Sheikh Abdul Rahman al-Skoti's systems in the mandates).

11. Detection of masterpieces on the masterpiece of monuments (in the modern term).

12. The highlight of the strange millennium of the son of Alam is an explanation of the millennium of Sheikh Bal-Zajlawi in the stranger of the Koran (in two volumes).

The Noorani key explains the regimes of Sheikh Tahir Al-Tililili Al-Sufi in the Quran.

14. The Sunni Dora in the knowledge of what is inherited by the wild (systems).

15. The Yemeni shells explain the Sunni Durra.

16. Autumn fruit explanation in order to Sharif in Infiltration.

Access pillars of the Omriti system in asset science.

Facilitator of the explanation of the ship of assets.

19. Opening the respondent to the biography of the beloved Prophet.

20. Scholarship of the Trusts on the urgency of expressing.

21. Organized pearls on the prose of the son of Agrum.

22. The overhead trip to the Tuat region to mention certain flags, monuments, manuscripts and customs in two parts.

23. The So-called tribe in the present past and its science, knowledge and feats.

24. A poem in the reply to Salman Rushdie was shared with me in 1990.

25. Scholarship of Trusts on the urgency of expression.

26. Ghosn al-Dani in the life of Sheikh Abdul rahman bin Omar al-Tanlani.

27. Lecture entitled "How to teach Qur'an and jurisprudence in Tuat".

28. Lecture entitled "The Prophet of the Teacher" The outbreak of submersion and the dress code of 29. the turban and dress through the question of Saeed Hermas.

30. Two poems in response to the mysteries sent to him by Sheikh Mulai Ahmed Tahiri al-Sabai 'i.

31. Two poems in the lamentation of Sheikh Mulai Ahmed Tahri al-Sabai 'i.

32. Marathi Sheikh Moulay Mohammed al-Raqani al-Faqi

33. Marathi Sheikh Al-Zawi Student.

34. Merthya Sheikh Abdulaziz Sheikh Mahdia.

Death:

Cheikh Bey died on Sunday 23rd Rabie Tani 1430 Hegire corresponding to 19th April 2009 after an impressive career with important knowledge and civilization achievements which distinguished his features' personality and the study of outlooks and ideologies left by his predecessors to study and review their knowledge blogs in various sciences and the arts.

1. Definition of the book "tribe of Fulan" (Bay Belalem, 2019, pp. 81).

1.1 The Importance and the Theme of the book

The book of Fulan' tribe is one of the historical works written by Cheikh Ahmed Bay Belalem, and it is one of the most important on the Fulan ancient Arab origins, especially the West African countries. The importance of the book relies on the information needed by the researcher and the

Cheikh interested in the study of the West African basin in general, and the identification of the community in the Maghreb A west known as Algeria today. Cheikh Belalem defined in his book the tribe of Fulan to which he belonged; he mentioned the tribes which fused and colived with the tribe of Fulan and also translated some Sahraouian Falata works and others from different Arab and African countries. He had some important articles "Falata" and excerpts concerning the tribe, and he mentioned the struggle of the "Falata" and their efforts in calling to God in various parts of Africa (Al-falani, 1994, p. 14). The Cheikh also reviewed the heritage of some of the scholars of the "Falata", and spoke about his teachers, his license's and his academic writings, which is an autobiography that reflected the production of his service to science and scholars.

It is worth mentioning that the Cheikh was influenced by these symbols and their behavior and followed the example of spreading knowledge in the region (Aulf region), (Bin Ahmed, 1993, p. 11) where he was hosting students of science in his school and which had been the successive generations of scholars, but these efforts in education and religious education written in valuable books in various arts and sciences (Ahmed, 1921, p. 23).

The book "The tribe of Fulan: the past and the present and its sciences, knowledge and Attributes" of Cheikh Mohammed Belalem still needs to be defined. The Cheikh had collected historical and jurisprudential knowledge and heritage related to this tribe on the one hand, as well as the researcher and those interested in the heritage of the region of the effects and science left by the scholars of that region.

The follower of scientific, literary and cultural history in the Sahara finds it fascinating, exploiting valuable ammunition in the various sciences and arts. This leaves no doubt about the scientific contribution of the scientists of this region and the historical and civilizational dimension and their compatibility with various cultural, political and social interactions in the African continent and other Arab and Islamic countries.

In his approach the author of the "tribe of Fulan," Cheikh Bay Belalem followed the method of the old and modern narrators, but sometimes we find that his composition varied between poems, news, stories, traces, benefits and the role of science. This intellectual diversity came as a result of the efforts of the scholars of that tribe through the ages (Daly, 2000, p.23).

1.2. The value of the book

We can say after we have briefly presented about the importance of writing the "tribe of Fulan's book", to conclude in the definition of this composition, and appreciation of its value to set the following observations:

1.2.1 Historical value:

The advantages of the authoring is enough to show the existence of a tribe whose name is related to one of the west African regions still unknown for long ages and if this author had not been found, and sought to publish it and bring it to light, future generations would not have been able to recognize it, nor would it be able to see it (Abdullah, Nd, p.25).

1-It is good for the tribe of Fulan that this author Cheikh Bay Belalem is a valuable compensation for what lacks the West Africa ... from the study and review or even the definition of, or even further of a well deserved male, and the statement of value worthy of, and to determine its position among other regions of Africa, and draw a picture in the imagination, The author of this book is a valuable compensation for what Western jurisprudence lacks and fits. The historical material that it contains between its two volumes has to a large extent determined the scholar and researcher to reveal important aspects of his life, scientific status, historical and artistic orientation, literary taste and cognitive level (Ahmed, 1981, p. 15).

2-The only copy of the book is an authentic one showing the depth of the thinking of Cheikh Bay Belalem, may God have mercy on him, and the historical outlook of the tribe of Fulan. It also gives us intellectual, literary and cognitive output of the scientists of the Touat region.

3-The book's copy reflects the richness of the region in the works and production of Cheikh Bay Belalem, in different arts which requires a great care from researchers and those interested in the heritage of West Africa, to shake off the dust through study and review.

1.2.2 Scientific value:

2. In terms of style:

This book is written in the same line of ancient writers in an easy and clear style, very good with

beauty, quality and tenderness; a style that is implemented to the heart, more interesting, and is called to send the noblest sensations, and overshadow the emotions, and the most powerful to the springs of imagination, inspiration, intuition and revelation as it is called for the transmission of the noblest feelings, and the most powerful emotions for the springs of imagination, inspiration, intuition and revelation, away from the complexity, ambiguity, cost, fabrication and linguistic noise. It is undoubtedly a method called for by the nature of knowledge and composition and religious purpose that the Cheikh made a balance between the presentation, discussion, analysis, interpretation and comment, a balance suggests that the possession of a good sense of criticism brings him to the position of senior scholars, and indicates conclusive evidence of authenticity (Bin Ahmed, 1992, p. 28).

4. Bibliography of The book:

Cheikh Bay Belalem's book is rich in data as it combines to some extent a selection of knowledge, a distinctive, an entertaining, and a very complex way between elevating the meaning and its kindness, and the accuracy of its pronunciation, its simplicity and its simplicity. It is not of one nature, of a single doctrine, of one Egypt, nor of one generation; it is a matter of different colors and diverse doctrines, and different places of divergence, and generations of different scholars (Hamid Lamine, 2016, p. 16).

5. Methodology:

Cheikh Mohamed Bay Al Fulani's book is subject to a specific methodology organized according to the general structure of the subject Cheikh Belalem defined its precise features in the introduction when he spoke about genealogy. He said: "After the genealogy was known to people before the advent of Islam, It proved that they were competing in it when Islam came to accept as a holy Book, Sunna and unanimity" (Bay Belalem, 2004, p. 49). He tried to abide by it along the writing in varying proportions as considered by its value, which made the manuscript an integral, harmonious and useful unit.

5. Description of the book:

5.1 External Description:

The book is of medium size, printed by Dar Houma in Algeria, dimension (23 / 15.5), the number of pages (514) pages, each of which included (21) lines, and in each line between (12 and 13) words (Bay Belalem, 2004, p. 49).

Internal Description:

5.1.1 Nature of the version:

The copy in our hands is the printed version dedicated to us by the Cheikh about three years before his death, and it is clear to us the importance of the book to its owner from the signature of the author of the book Cheikh Bay Belalem; written in the usual way of the old eminent ones, as he mentioned in the last page of the book: "reported by the poor humble man Mohammed Bay bin Mohammed Abdul Qadir bin Mohammed bin Mukhtar bin Ahmed al Alem Al Fulani Al Sahli Qablawi Toati". It is a complete and clear copy, with the date of completion of its writing, (Ended on 20 th of Jumada I 1424 H corresponding to 20 July 2003 at the Koranic religious school.) (Bay Belalem, 2004, p. 49).

2. Documenting the copy of the book:

Books, catalogs, programs, proofs and the copy of the book approved helped us a lot as something useful to the proportion of this book to Cheikh Bay Belalem Al Fulani, and we adopted the proportion with regard to Cheikh Bay Balalem on:

A - The presence of the name of the book within the statement of Cheikh before his death in his writings.

B - The introduction and conclusion of the book prove the signature and the name of the author, as done by the predecessors, and shows a clear indication of the proportion of the copy of its owner Cheikh Balalem.

C - the existence of a significant number of scientific interpretations of the book of Sheikh is within the book. This is another proof of the correctness of the book's proportion to Sheikh Bay in the world.

But all the features of this version, as well as the many mistakes As well as the many errors that leaked, do not go so far as to doubt the originality (Bay Belalem, 2004, p. 49).

5.1.2-The status of the book version:

The copy of the book "tribe of Fulan" by Cheikh Bay Balalem is a full version, the number of pages is 514 pages. The first ones are: "Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the Most Merciful of the Messengers, his family and companions and those who follow him with charity to the Day of Judgment ...".

5.1.3-Line copy of the book:

This complete version is clearly printed in the House of Humma; it is a highly qualified version with the exception of some words. It is often written in the form of some words either by writing or by weight. Few spelling and grammatical errors are likely to be errors resulting from omission or from copying. It is more likely that both the author and the transcriber have corrected; however, they are few because of the speed of writing and not all aspects (Bay Belalem, 2004, p. 49).

6.- Descriptive presentation of the book:

The descriptive presentation of the most important political, intellectual events and developments that witnessed the era of Cheikh Bay Belalem Al Fulani, came in order to put the reader in the historical context of the text on the one hand, and the desire to touch the influences of influence and impact on the author on the other hand. We have found that the predominant feature of the age is the existence of some printing opportunities, although few, and that Cheikh Bay Belalem's personality had a strong presence despite that, but history has been forgotten and a turned page as much of the heritage of our nation, despite of the seminars given in Mecca (Bay Belalem, 2004, p. 49).

Some of the most important titles related to the book of the tribe of Fulan mentioned are the following:

- Contradictory statements in the origin of the Fulan' tribe.
- mentioned tribes that fused and mixed with the tribe of the Fulan.
- Translation of some outstanding Saharawi and others.

The scholar Hamza Ben Hadj Ahmed Al Fulani Al Qablaoui Al Sahli

- A letter to Oulad al-Nun in Aulf.

- Letter to Judge Ouargla.

- Poems.

- Translation of the scholar Sheikh Mohammed Hassan Benn Haj Ahmed Benn Mohammed Ben Malik al-Fullani.

Sheikh Bin Badi 's Message to Cheikh Muhammad Al - Hassan.

- His licenses.

Translation of Sheikh Abdul Rahman Al - Sukooti.

- Cheikh Muhammad Alan Belmnia about Mohamed Abd-el-Kader Belalem.

- Cheikh Mohamed Abdelkader Al-Fulani, who is now found in Tafrat Heggat.

Translation of Mohamed Ammar Baba.

- Translation of Cheikh Othman Ben Foudi al-Dulani from the Book of Islam in Nigeria.

Othman Ben Foudia Personality.

- Translation of Prince Abdullah bin Mohammed Foudi.

- Translation of Omar bin Mohammed Flata.

Sheikh Othman Danfidou Movement.

- Fulani and Hausa to the late 18th century.

The scholar Cheikh Al Ouafi Al Kanti; The morrocan scholar Mohammed Ben Abd Al Karim Al Meghili Al Tlemceni

- Hausa Land.

- Tekroun and Tekrina

Fulan Land

The Life of Haj Omar Ben Saeed Al Tal.

To conclude is that African Maghreb literature that was written to identify the Africa's identity and keeping it for generations as a resisting torch to what is now called "the globalization of identity or the identity of globalization", these intruded terms and concepts to our African Maghreb literature will widen the gap between the world of the North and the world of the South. The African Maghreb world must defend its Africanity from its defense of its African culture (Ould Hamden, 1993, p. 224). On this ground, I would like to emphasize from this scientific and academic platform that our Moroccan and African scholars have faced in one form or another through their blogs and interests

the propagandists of globalization of culture. This is what is highlighted in the authors' books and others. Hence, African literature continues to defend the identity of the African continent as a reflecting mirror.

This study also aims to discuss the contributions of some Algerian scholars regarding the Fulani tribe and their role in documenting the history of the West African region in the past and present. It also cites the most important sciences and knowledge in which they excelled, and the biographies of some scholars from the Algerian Sahrawi Fulani tribe (Daly, 2000, p. 28). This occurred during the period extending from the beginning of the twelfth century AH to the fourteenth century AH. This discussion would not have been complete without addressing the reasons for the interest of Fulani scholars in the history of the region in general and the Oulf region in Adrar in particular, mentioning the most important manuscript repositories of Fulani scholars there, and mentioning the most important scholars' appraisals of Sheikh Bay Belalem's book, introducing him and his valuable book, which is considered a source document chronicling the Fulani scholars, their biographies, and their intellectual and scientific contributions during the aforementioned historical period (Bin Ahmed, 1992, p. 17).

Sheikh Bay Belalem points out the importance of his book, which provides us with a clear and wonderful picture of the role of the family of Sheikh Osman Fodio (Al-Futi, 1935, p. 22) and his son, and their contribution in establishing the foundations of this family in Africa. The book before us contains valuable and important information that no researcher of African history can do without. It is a source document that chronicles and documents the history of some of the scholarly families that inhabited southern Algeria and some regions of Western Sudan, and their scientific, intellectual, and economic role during different historical periods.

Sheikh Bai Belalam's reliance on some important sources in his book clearly indicates the extent of the Sheikh's keenness to trace historical truth from its original sources. For example, his reliance on the book (Infaq al-Maysour fi Tarikh Bilad al-Takrur) by Muhammad Bello bin Osman Dan Fodi (d. 1253 AH) (Bay Belalem, 2004, p. 49). This book sheds light - in a concise manner - on the ancient history of a part of western and central Sudan, namely the lands of the Hausa, Yoruba, Bornu, Eyir, and Bagirmi. The book also sheds light on the biographies of some of its prominent scholars, while focusing on the Sokoto Kingdom during the reign of its founder, Osman Dan Fodi Muhammad, by mentioning his miracles, his descendants, his scholarly journeys, his educational efforts, the men of his state, his conquests, his correspondence with some of the notables of his time, his writings, and his litanies.

Among the most important books he relied on in his study are the book (News of the Lands of the Hausa and Sudan) by Abdul Qadir Dan Tafa bint Uthman Dan Fodi, the book (Recounting the Talk of What Happened Between Us and Abdul Salam) by Muhammad Bello, and the book (The Friends' Remembrance of the Great Caliphs in Sudan) by Abdul Qadir bin Muhammad al-Bukhari. He also relied on the book (The Treasure of Children and Offspring in the History of the Grand fathers and Homes) by its author Sheikh Muhammad Thanab bin Ahmad bin Majil (Al-Falani, 1994, p. 42), known as Thanab Kalu al-Fulati, one of the figures of the thirteenth century AH/nineteenth century AD.

He also points out in his book to the most important manuscript repositories of the Fulani scholars in the Oulf region of Adrar, namely the Sahel Library in Aqbali, which contains hundreds of manuscripts, some of which are in the handwriting of the great-grandfather of the Fulani, Muhammad ibn Malik, and others in the handwriting of Sheikh Muhammad ibn Muhammad al-Alam, whose subjects vary in various sciences and arts (Bay Belalem, 2004, p. 49).

In addition to tracing the most important Fulani families in the Ulf region and their historical and scientific extension across various historical eras, he gives examples such as: the Fulani who inhabited the village of Al-Mansur, which was known in ancient times as "Dabder". This is how Sheikh Abdul Rahman bin Omar Al-Tanlani named it during his Hajj journey. This name was given to the Aqbali region, and it is the name of a well in Al-Mansur. Then the Fulani in the village of Arkashash: and the villages he describes as being similar to the village of Sahel Al-Fulani in terms of planning, housing, agriculture and water (Bay Belalem, 2004, p. 49).

The discussion then shifts to the Fellahi of Timadnine: this is the largest qasr in the Reggane district. It is home to the Awlad Belalem of the Fellahi, the Awlad Hajj Ali, and the Awlad Baba

Conclusion

The book of Fulan's tribe is huge because of its size of its availability, richness and diversity in material, one the important resources of the rare African Maghreb history, a prominent aspect of dealing with the creative texts during that period, the scientific behavior that varied its way, varied sciences and knowledge of the Koran, biography, the sunnah, the Arabic language, historical, literary and intellectual life in general.

أهم المدن الصناعية في دولة سوكوتو

This map illustrates the geographical features and key urban centers of the Sokoto Sultanate. It highlights the Niger River, Benue River, and Sokoto River. Towns labeled include Zaria, Kano, Sokoto, and others. A scale bar at the bottom right measures distances from 0 to 60 kilometers.

Al-Tayeb Abd al-Rahim Mohammed al-Falani: *Falata in Africa and their Islamic and developmental contribution to Al-Swaden*, Kuwait, Modern Book House, 1994.



This is a historical map of the region around Shiraz, Iran. The map is drawn in a simple, schematic style with black lines on a white background. The city of Shiraz is depicted as a large, irregular shape in the upper right. To its left, a river or canal is shown flowing towards the bottom left. The map is labeled with Persian text in various places. At the top right, the word 'شیراز' (Shiraz) is written. Below it, 'میدان' (Field) is written. Other labels include 'میدان' (Field) in the center, 'میدان' (Field) in the bottom right, and 'میدان' (Field) in the bottom left. The map also shows several smaller areas and features, such as 'میدان' (Field) in the top left, 'میدان' (Field) in the top center, and 'میدان' (Field) in the top right. The map is oriented with North at the top.

Al-Tayeb Abd al-Rahim Mohammed al-Falani: *Falata in Africa and their Islamic and developmental contribution to Al-Swaden*, Kuwait, Modern Book House, 1994.

List of Sultans of Sokoto from 1804 – 2014

S/N	NAME	FROM	TO	LINEAGE
1	Usman Danfodiyo	1804	1815	-
2	Muhammed Bello	1817	1837	Son of Danfodiyo
3	Abubakar I Atiku	1837	1842	Son of Danfodiyo
4	Ali Babba bin Bello	1842	1859	Son of Muhammed Bello
5	Ahmadu Atiku	1859	1866	Son of Abubakar Atiku
6	Aliyu Karami	1866	1867	Son of Muhammed Bello
7	Ahmadu Rufai	1867	1873	Son of Danfodiyo
8	Abubakar II Atiku Mairaba	1873	1877	Son of Muhammed Bello
9	Muazu Dan Bello	1877	1881	Son of Muhammed Bello
10	Umaru bin Ali	1881	1891	Son of Ali Babba bin Bello
11	Abdulahman Dan Atiku	1891	1902	Son of Abubakar Atiku
12	Muhammadu Attahiru I	1902	1903	Son of Ahmadu Atiku
13	Muhammadu Attahiru II	1903	1915	Son of Ali Babba bin Bello
14	Muhammadu Dan Ahmadu Maiturare	1915	1924	-
15	Muhammadu Dan Muhammadu Tambari	1924	1931	-
16	Hassan Dan Mu'azu Ahmadu	1931	1938	-
17	Sadiq Abubakar III	1938	1988	Grandson of Mu'azu

Princes and Caliphs of the Sokoto State from its founding to its fall

Shment Arshad Munir: The est adlshment of the Nigerian sokot caliphate an inquest in to the background of the 1804 jihad in hausa 210 years after a alqalm,12,2014.

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