

INTERNAL AND EXTERNAL INFLUENCES ON THE DISINTEGRATION AND COLLAPSE OF THE MAHDIST STATE IN SUDAN (1885 - 1899)

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ABSTRACT

This article examines the internal and external influences and their role in the disintegration and collapse of the Mahdist state during the period 1885-189. The researcher concluded that there are internal and external factors that played a major role in weakening the power of the Mahdia state and then led to its downfall. The article includes entry and two main sections. In the entrance to the article, the researcher discusses the emergence of the Mahdia state, the stages of its development, and then the emergence of the idea of Mahdia in the Muslim community. The researcher also discusses the internal effects that led to the disintegration and the fall of the Mahdia state, which he summarizes in five topics. First: the absence of the spiritual factor represented by the personality of the Mahdi, who is considered the founder of the first Mahdia state and the pretender of the prospect of the Mahdi. Second: The political revolutions that broke out in some provinces of the country Anzac to reach power. Third: Tribal revolutions, which were not aimed at obtaining absolute power, but arose as a result of the state interfering in its lifestyle and forcing it to laws and regulations that contradict the traditional systems of life in which it lives. Fourth: The weakness of the state, which is represented in the economic and technical aspects, as this factor had a profound impact on the fall of the state. Whereas, the state did not have enough economic power to enable it to cover its expenditures at the civil and military levels. Also, the state did not have any recent industrial advancement that would enable it to manufacture advanced weapons for the defense itself. Fifth: Foreign intelligence, as foreign agents and intelligence agents spied on the state's secrets, which led to exposing its weaknesses and knowledge of its economic and military capabilities. Accordingly, she began to wait in wait for the Mahdia state and search hard for the appropriate opportunity to eliminate it. The second section of this article includes two main topics. In the first topic, the researcher discusses the failure of the foreign policy of the Mahdia state and its impact on the fall of the state. As for the second topic, the researcher deals with the European colonial expansion that invaded the property of the Mahdia state and its territories, which led to its fall and the fall of the country under the rule of British colonialism that spanned from 1898 - 1956.

Keywords: The internal influences on the disintegration and collapse of the Mahdia state - Sudan - the Mahdia state.

1. INTRODUCTION

The Mahdia state is attributed to its founder, Mohammed Ahmed bin Abdullah bin Fahl, whose accounts differed in the place of his birth. Mohammed Ahmed belongs to an honourable Arab family whose lineage is related to the honourable house of the descendants of Ali bin Abi Talib, the honour of God, the face (Dabakh 2012-2013). Mohammed Ahmed grew up in a poor family and his father used to make small boats used for transportation and fishing. Since his childhood, Mohamed Ahmed had no desire to work in the family (making boats), as he always tended to know and meditate (Rossi 1994). Due to the scarcity and scarcity of wood on the island of Labab, his family was forced to leave the island of Labab in search of a better way to live, and after a long journey, his family settled in the village of Karry, north of Omdurman (S. M. Hassan 1953). After his family settled, Mohammed Ahmed joined one of Khartoum's cells, and the Khlalawy are religious schools famous in Sudan with this name in the past for memorizing the Holy Quran and its sciences. In the Khalwa Mohammed Ahmed learned to read, write, calculate, and memorize the Holy Quran, and he did not exceed twelve years of age. After that, he joined Khlalawy or Ommarhay in the Al-Jazeera region, where he was a student at the hands of Sheikh Mohammed Sharif Noor Al-Permanent, and while he was on the island, he heard about Khalwa's ghosting in the region of Berber. Mohammed Ahmed then decided to join one of the Sufi orders to obtain the scientific license at the hands of a famous sheik, and he was impressed with the obesity method that was led by Sheikh Mohammed Sharif Noor Al-Diem. During this period, Mohammed Ahmed became famous for his diligence, perseverance, and piety, which earned him respect and appreciation from his teachers and colleagues. One of the situations that I mentioned about him was that he was refusing school food

(Al-Khlalawy) on the pretext that it was money from the government that took it from the poor and vulnerable people without the right. His Sheikh Mohammed Sharif admired him and gave him a piece of his private land to take care of him for an agreed fee. In addition to the foregoing, Mohammed Ahmed was rejecting all customs and traditions that contradict Islamic norms such as music, dance, mixing between men and women, finery, and other manifestations of immorality, degradation, and distance from all suspected (Abdeljalil 1955). This is evident in his disagreement with his spiritual teacher, Mohammed Sharif Noor Al-Daim, who was said to have held a ceremony marking the circumcision of his children. In this ceremony, musical instruments and music were used, and Mohammed Ahmed started strongly opposing this behaviour. He was said to have entered into an intense debate between him and his sheik, who immediately expelled him from the obese way (Shabikka 1991). It was reported that Sheikh Mohammed Sharif Nur al-Daim said that the reason for his expulsion of Mohammed Ahmed was that he had speculated that he was the expected Mahdi. He forbade him from leaving these ideas on the pretext that no one had advocated them before him in these countries, and when he insisted on sticking to them, he had to expel him from the method, which is what we find in his famous poem he organized in defamation of Mohammed Ahmed.

After his Sheikh Mohammed Sharif expelled him from the obese way, he joined Sheikh Al-Qurashy wad Al-Zain, the Sheikh of the obese method in the island, so he improved his hospitality, and it did not take a few years until he granted him the honour of a sheik, "he obtained the method" as is common knowledge of the Sufis. Then he returned to the island, Aba, where his brothers settled after the death of their father, married his cousin, Ahmed Sharif, and became the leader of the obesity method on the island, Aba. It was not long before people began to flock to him as groups and individuals to take blessing and knowledge for what he knew of righteousness and met (Holt 1970). During his stay on the island, Aba, and he received news of the death of his Sheikh Al-Qurashy wad Al-Zain, who took the obesity method, and Mohammed Ahmed wanted to return the beautiful to his Sheikh, so he decided to travel to the island and decided to build a dome over the shrine of his Sheikh as usual in the Sufi culture. This explains the difference between the position of Mohammed Ahmed "Al-Mahdi" regarding some of the Sufi customs, and the position of Mohammed bin Abdul-Wahhab, the leader of the Wahhabi movement, who considered building domes on the shrines as an explicit polytheism that should be fought against anyone who insists on doing it. Especially that some writers believe that Mohammed Ahmed was influenced by Wahhabi thought, while Mohammed Ahmed was building the dome of his teacher Al-Qurashy wad Al-Zain. A man from West Sudan called Abdullah bin Mohammed called him Taishy, and when Abdullah saw coexistence, this is what Mohammed Ahmed characterized from righteousness. The pious had told him that he was the awaited Mahdi and he saw in his dream that he would be among his supporters (Bayoumy 1995). The prophecy of the expected Mahdi exit was rooted in Sudanese society at the same time as other societies, both Islamic and non-Islamic, because of that era of oppression, injustice, and tyranny. Some of the clerics even predicted that the Mahdi would leave his disciples. Also, Abdullah Al-Taishy was among the enthusiasts and believers of the imminent appearance of the Mahdi. It was reported that he called Al-Zubair Pasha and to Darfur by the Egyptian government the expected Mahdi, but Al-Zubair rejected this idea and expelled Abdullah Al-Taishy from the Darfur region (Imail 1998,p. 96). The idea of the awaited Mahdi or Mahdia is based on the belief that a man at the end of time will come to fill the land justly after it is filled with injustice and oppression. In the Noble Qur'an, the name of the awaited Mahdi did not include the loyalty of his appearance, loyalty to his moral or ethical qualities. Rather, I mentioned some words that have a relationship with the name of the Mahdi, such as (Hada), (Huda) and (Hady). What is the verse: {pain (1) This book is guidance for the righteous (2)}, and says: {You do not have Hdyhm, but Allah guides whom and what you spend and what you spend good Vlonevskm only ſbngae face of Allah and spend the best of you and you've not wronged (Baqarah verse 272, p. 46) as well as in the verse: and their fathers and their offspring, and their brothers and Ajtbenahm and Hdenahm to the straight path (87) that the guidance of Allah to guide him whom He N slaves even

Pagans for good deeds for them what they were doing (88) those who gave the Book and judgment and prophecy, the atonement by those lost and all of us by a people who are not their Bcaffren (89) Those who have the guidance of Allah Fbhdahm Aguetdh Say not ask him to pay if he Except for the remembrance of the worlds (90)} (Al-Anam, verse: 87-90, p. 138). As for the books of the Noble Prophet's Sunnah, some hadiths were mentioned that dealt with the expected subject of the Mahdi. Some of them mentioned his name, lineage, location of appearance, and attributes. Many Sunni scholars and hadiths have spoken of the Mahdi and cited in it several hadiths attributed to the Prophet, peace, and blessings are upon him. It was reported on two clothes on the authority of the Prophet, may God's prayers and peace be upon him: "The black flags come from the East as if their hearts are zipper of iron, so whoever hears them, let them accuse them and pledge allegiance to them even if they love on snow" (ZullFigar n.d.) On the authority of Abu Saied Al-Khudary the authority of the Prophet, he said: "The earth is filled with injustice and unfairness, and a man of my authority will rise, and he will fill it with instalment and justice, possessing seven or nine." And on the authority of Jabir bin Abdullah, may God be pleased with him, he said: "Jesus comes down to Mary, and then their prince Al-Mahdi says: Come pray with us." He says, "No, some of you are a prince of some of God's honour for this nation." (Al-Twegrry 1983). And on the authority of Asim bin Abdullah on the authority of the Prophet, may God's prayers and peace be upon him, he said: "If only one day remained from the world, then God would be so long that day until God sent a man from me or the people of My house parallels his name, my name, and the name of his father, the name of my father, who fills the land with justice just as I filled it with injustice and unfairness" (Al-Mashky 1983). The awaited Mahdi.

Mohammed Ahmed was impressed by the words of Abdullah Al-Taishy and from that moment on, he began studying everything related to the expected Mahdi in the books of the year. He was alone with him a few days and once he found out that his name and that of his father matched the name of the Prophet, may God's prayers and peace be upon him, in addition to some phenomena that indicate the emergence of the Mahdi, such as injustice and corruption that were rampant in society, he called himself Mahdi. Initially, he tried to make this matter a secret, after inviting the Prophet, may God's prayers and peace be upon him, so that he could prepare the appropriate time to spread his idea and those who support it. He began to invite his elders and peers and when he found a rejection of his idea, he began to search for a safe place to install the pillars of this invitation, as he travelled to Kordofan and the Nuba Mountains connected to tribal leaders and Sufi and private roadmen from his acquaintances and relatives, and this trip was called secret tourism. After that, Aba returned to the island, where his family and relatives resided, but some sheiks gave it to the governor of Sudan Hakamdar Mohammed Raouf, who was appointed by Khedive Tawfiq, the ruler of Egypt. Initially, Raouf did not show interest and considered him a kind of jealousy that usually occurs between clerics, and in a desperate attempt, he was advised to invite Mohammed Ahmed to come to Khartoum to conduct a religious debate between him and the clerics to verify the truth of his matter (Humada n.d.). When Mohammed Ahmed refused to appear for the orders of al-Hakamdar (Ruler), a small campaign made up of two ferries (two ships), led by Mohammed Abi al-Saud, was sent to him by force if necessary (Al-Qaddal, 2002, p. 174). Abu Al-Saud arrived on the island of Aba and the discussion took place between him and the Mahdi and he advised Abu Al-Saud Al-Mahdi to comply with the orders of the governor except that all his efforts were unsuccessful. According to the instructions given to the campaign, its members tried to use force with the Mahdia prosecutor, Mohammed Ahmed, which led to an armed conflict in which the Mahdi defeated the government stripped him. The island of Aba was the starting point for what was known as the Mahdist Revolution. Where Mohammed Ahmed himself declared the awaited Mahdi publicly, saying: "I am the Mahdi expected of whoever wants security and whoever disbelieves." Knowing that the government did not keep silent about what he did, he travelled again to South Kordofan and called it public tourism or a public call. In Ahmed Kordofan, Mohamed Ahmed prepared the appropriate climate, as it was distinguished by the rugged nature, and it became for him a natural safe fort. He also found the necessary assistance from the residents of the region,

especially King Adam Umdabalow, king of the Nuba Mountains, who remained independent of the authority of the government. The government's efforts to suppress the spark of the revolution or insubordination, as some researchers call it, have continued, except that all its attempts were unsuccessful in the face of the ever-increasing strength of the Dervishes (the title of the followers of the Mahdi, who were later called the Ansar after the likeness of the Prophet, may God bless him and grant him peace). And every victory that the Mahdi achieved over his enemies or infidels, the enemies of religion as he calls them, brought him more followers and supporters (Al-Qaddal, 2002, p. 204). Each victory was a serum to strengthen and raise the morale of the supporters or Dervishes, who numbered in 1883 fifty thousand fighters. In the same year, he managed to seize the city of Al-Ubaid, the second most important center for the Egyptian government in Sudan, and with the fall of Al-Ubaid, the entire West of Sudan was subject to the rule of the Mahdi after his ruler, Sultans, the Austrian Pasha, surrendered, declaring his Islam to preserve his spirit and calling himself Abdul-Qadir mountain (Brockelmann 1973). Not a year has passed since the fall of Kordofan and Darfur until the armies of the Ansar began thinking about moving towards Khartoum, the capital of the Turkish-Egyptian government in Sudan. As for the Khedive Tawfiq government, it tried to defend and maintain the city of Khartoum as much as possible. He previously worked in Sudan for a few years, due to his previous experience and administrative wisdom that he was famous for during his participation in the Chinese Opium War. Gordon Pasha tried to reach a radical solution with the Mahdi by appointing him as governor of the Kordofan region, granting him the general's raid and dumping the Mahdi's treasury with money and gifts (Wengat 1968). But the Mahdi's response, which was led by religious enthusiasm and the vanity of repeated victories, always came with rejection, which made the former think about other tricks to curb the ghost of the Ansar force coming from the city of Al-Ubaid. Moral and Ham (Wilson n.d.). Gordon also sent to Cairo demanding that additional forces be sent to reinforce the situation in Khartoum. (Humada n. d. p. 189). After a ten-month siege, the Dervish forces managed to enter and seize Khartoum on January 22, 1885. Gordon Pasha was killed despite the Mahdi's warning of the followers of his killing because he wanted the Egyptian and Egyptian government to negotiate the release of Ahmed Oraby, the leader of The Arab revolution in Egypt, which was arrested by the British government (Sergey Samarnov 1994). By that, he put an end to the Turkish-Egyptian government, which lasted for more than sixty-one years and declared the establishment of the Mahdist state. Three days after the city was overthrown, the Mahdi moved with his crowds to the city of Omdurman on the West Bank of the Nile, thereby laying the foundation stone for his young state. The first thing that started with him was the construction of his mosque, and the city of Omdurman was called the pure spot after the city of the Prophet, peace, and blessings be upon him. In addition to the foregoing, the Mahdi established himself as commander of the believers and made the Holy Qur'an and wrote the correct Sunnah a source of legislation and cancelled all the books of jurisprudence that were present. He also made his theories and fatwas which he claimed to come to him through revelation or the Prophet's presence as he calls them are the primary reference after the Qur'an and they are not subject to criticism or scepticism.

After the Prophet, may God's prayers and peace be upon him, Al-Mahdi chose four successors from different tribes and regions, the first of which was Abdullah Al-Taishy, who had predicted the Mahdiah of Mohammed Ahmed and who was previously mentioned, the second caliph Ali Wad Healow, the third Caliph was Mohammed al-Mahdi al-Senussi, the owner of the Senussi movement in Libya, and he was the fourth and last It was the share of his cousin Sharif. Mohammed Al-Sanussy selection as the third successor to political goals was to win the support of the Sanusi movement, which penetrated Africa and found great support from governments and peoples for its renowned moderation and tolerance (ALsalaby 2001). Perhaps the Mahdi wanted to secure the northern front of Sudan to devote himself to consolidating the pillars of the state and then continuing the jihad and building the Islamic caliphate. Mohammed Ahmed also combined religious authority and political power, and tribes subjugated him, and there were no signs of opposition to the state of greed for power, simply because Mohammed Ahmed found three-quarters of the

Sudanese people seeing him as the true Mahdi. However, the time did not give him the opportunity of the project of the Islamic caliphate, as he was exempt from death only six months after the fall of Khartoum with a fever. The pledge of allegiance was taken immediately after the death of Al-Mahdi to Abdullah Al-Taishy, as the first character that Al-Mahdi chose to be a successor after him (Dahif n.d.). The reins of affairs moved to the coexistence house, and the caliph Abdullah became the head of the state, and the caliph Abdullah took responsibility for protecting the pillars of the young state of Mahdia and continuing what the Mahdi planned regarding the issue of spreading the idea of Mahdia and fighting the enemies of religion from the Europeans and their local agents. Caliph Abdullah endeavoured to put in place a strong system that could extend the prestige of the state to the existing tribes. We can say if the Mahdi laid the cornerstone of the Mahdia state, then Caliph Abdullah Al-Taishy is the actual founder of the Mahdia state. He made many attempts to develop the country in many magazines such as agriculture, trade, industry, and others. European and Asian prisoners of war benefited a lot in developing the country and advancing development. Despite the achievements of the Caliph Abdullah, there are aspects of the failures, some of which are due to the policies of the Caliph and others due to internal and external natural factors that led to weak and shaky state pillars, which ultimately led to the disintegration and the fall of the Mahdist state. We will address these factors or effects as follows.

2. INTERNAL FACTORS AND INFLUENCES

1. The absence of the spiritual or religious factor: The spiritual factor played an important role in the march of the Mahdist revolution from its outbreak until the death of its leader, Mohammed Ahmed al-Mahdi, in 1885. Mohammed Ahmed swore to his followers that he was the awaited Mahdi who would rid them of the oppression and injustice of the rulers and that he would establish a state of justice (the Islamic caliphate) that would cover the entire Islamic world. He also claimed to the people that he is a supporter and a supporter of the two human beings and sex in addition to angels. And that the Prophet, may God's prayers be upon him, comes to him from time to time, who commits jihad against the infidels and promises victory. His honorable lineage, which he claims is associated with the lineage of the Holy Prophet, gave him a religious aura that enabled him to attract supporters from home and abroad. Religious work represented the essence of the Mahdist movement throughout the life of Mohammed Ahmed al-Mahdi. Likewise, the Mahdi's victories over the Turkish-Egyptian government army during the four years were proof of the sincerity of his Mahdi (Alraafy 1948). Religious work began to fade and disappear as soon as the Mahdi moved to the Supreme Companion. His death was a shock to many of his movement's supporters at home and abroad. This is normal for the human soul, as it happened before when the Prophet, may God's prayers and peace be upon him, moved to the supreme companion that shocked many immigrants and supporters merely to hear the news but rather wore many weak believers on their religion. The religious worker did not find a way to the hearts of the public after the death of Al-Mahdi as he had been in his life. Despite the pledge of allegiance by senior military leaders, jurists, and scholars to Abdullah Al-Taishy, as the successor to the Mahdi, it began to show signs of discord among the Mahdis. The Caliph Abdullah Al-Taishy, who was sold as a caliph, had an aura of religious and spiritual reverence and respect as the Mahdi had (Alraafy 1948, p. 132). Besides, the Mahdi was undisputedly unique to his Mahdi, unlike the Caliph Abdullah, who is considered an ordinary man just like any man who joined the ranks of the holy jihad. Also, Abdullah Al-Taishy, who became the head of state, was not an honorable lineage or the relatives of the Mahdi who thought that the matter would remain in their hands after the Mahdi, which is natural in human life. Also, the awaited Mahdi did not mention that he would succeed a person after him or die before fighting the oppressors and filling the land with justice just as it had filled an injustice. Hence, many supporters have retreated from continuing their holy jihad and found that the Mahdia Mohammed Ahmed al-Mahdi was nothing but a myth of stories. The promises that Mohammed Ahmed gave to his followers such as the conquest of Egypt, Arabia, and Istanbul became the search for water in a deaf rock. Also, many groups that were in support of the revolution of Mohammed Ahmed al-Mahdi and who were about to travel to Sudan as soon as I heard the news of the death of al-Mahdi, changed

their minds and satisfied themselves with support only (Halimah Boutakiah and Zuhriya Awamir 2017), (Al-Hasnawy 2016). We can say to loyalty that the urgency of the Minster, Mohammed Ahmed al-Mahdi, would have been a great affair and would have received broader and greater support for its successes in the beginning.

2. Internal (political) revolutions call of Mohammed Ahmed al-Mahdi faced widespread opposition from the start, as this opposition was first started by some Sufi roadmen whose interests were linked to the new rule. Of them, however, they opposed that invitation and launched a wide media campaign at the behest of the Turkish government, especially during the era of Abdul Qadir mountain Hilmy Pasha and Gordon Pasha, and many of them went to write books denying the Mahdi's invitation with the support of the Turkish government. However, the Mahdi was able to win many of them and bring them under the pretext of his call, including Mohammed al-Khair Abdullah and Mohammed Sharif Noor Al-Daim, who were among the most hostile to the Mahdi idea. As for tribes exhausted by government taxes, they were more eager to join the ranks of the Mahdist revolution because they saw the Mahdi's personality as a salvation from the domination of the new rule, which often impeded their livelihoods through confiscation and monopoly. The internal revolution took place during the reign of Caliph Abdullah Al-Taishy, various forms, including revolutions of a political nature aimed at reaching power and imposing control, including tribal ones that were not aimed at power but rather the goal of preserving the cultural and social heritage that the Mahdist state tried to change by force under the guise of imposing state authority and maintain the unity of its entity. The first political opposition took place in the era of the Mahdi state by the supervision of the relatives of the Mahdi under the leadership of Mahdis cousin Caliph Sharif, who was under his command a great military force that includes the greatest and best leaders of the Mahdi Army such as Abdul-Rahman al-Nogumy, Mohammed Abdul-Karim, Mohammed Khalid Zogul, and Karam Allah Karkasawy and others. Fortunately, when Caliph Abdullah was pledged to succeed the Mahdi, he was not one of these leaders in Omdurman. Commander Abdul-Rahman al-Nogumy was stationed and traced the remnants of the withdrawing English forces. As for the generosity of God, Karksawy was sent to quell the uprisings of the Sholuks tribe in Bahr al-Ghazal. While Mohammed Khalid Zoqul was in the Dara region of the Darfur region, to whom he was appointed governor since he was handed over to him by the Austrian Sultan Pasha, who was the governor of him by the Turkish government (Derar, 1968). Al-Ashraf saw that their glory had been robbed of them so they tried what to get around the Caliph Sharif and circumvent opportunities to get rid of Caliph Abdullah. But the Caliph Abdullah knew that Al-Ashraf did not keep silent without any attempt to remove him, and for this, he put the necessary precautions to secure his position and preserve his position, the Caliph Abdullah wanted to finish the economic strength of the supervision by cancelling the expenses and specializations that were given to them from Bayt Al-Mal. In this regard, the Caliph stressed that he accused Ahmed Suleiman, who used to spend more money on the Mahdi family, that he accused him of betraying public money. The caliph removed Ahmed Suleiman from the Municipality of Bayt al-Mal, which he had administered since he was the Mahdi in Qadir mountain, that is, before the fall of the city of Al-Ubaid. The will of the Mahdi, which he wrote regarding the custodian of the money house of the caliph Abdullah, did not intercede, and the Mahdi wrote when Ahmed Suleiman was appointed as the trustee of the money house: On Muslims' Funds and Supplies of Money House "(Musa 1986). It is said that after he was appointed Secretary-General of Bayt al-Mal, he supervised the supervision of the Mahdi's relatives in Bayt al-Mal and singled them out exclusively for gifts and gifts. Abdullah Al-Taishy did not find any reverence or generosity worthy of him throughout the administration of Ahmed Suleiman, which led him to accuse Ahmed Suleiman of poking poison for him in the food. This shows the shape of the relationship that was between them in the life of the Mahdi. Loyalty We do not rule out that the caliph will fall behind him if things turn to him one day. By isolating Ahmed Suleiman, the caliph managed to weaken the influence of Al-Ashraf, his traditional rival. The second way that Caliph Abdullah followed to weaken the influence of Al-Ashraf is to get rid of their military influence and he invited all army leaders from Al-Ashraf asking for their presence to Omdurman

and immediately he stripped them of their military powers and imprisoned each other. The caliph also expanded the powers of his brother Jacob and appointed a new army called the Army of Lieutenants. To secure his position in Omdurman, the caliph ordered the displacement of the Baggara tribes to Omdurman, on the pretext that these tribes were disturbing the authority of the state for its looting and looting, and by bringing them to Omdurman would be under his watch (Shoger 1981). However, the goal was strengthening his position to counter the influence of Al-Ashraf. And as soon as those tribes migrated to Omdurman, the rivalry between the Nile tribesmen (children of the country) and the pastoral tribes from the west (children of the Arabs) appeared. This rivalry led to many clashes between the people of the same homeland, and the signs of discord and division began to erode the unity and cohesion of the state, and the Mahdi caliphate began to transform from a caliphate to a king of biting more than a Shura rule, and it prevailed over the Arab Baggara sons (Khaldun 1984).

One of the political revolutions that opposed the Mahdi State was that of Abu Gomeaza in Darfur, a West Sudanese tribe who used to work with charlatans and sorcery. The reason for the name is said to have come out of a sycamore tree, and this tree followed him wherever he came, so he dwelt on it. Abu Gomeazah claimed Mahdism after the death of Mohammed Ahmed al-Mahdi, and around him gathered a large number of Qur'an, Masalit, and Tamil tribes, and showed his rebellion against the authority of the state. In an attempt to win the tribes in western Sudan, he allowed the pilgrimage to those who wanted the pilgrimage, especially that the pilgrimage was prevented during the reign of the Mahdi under the pretext that it threatens the security of the country because some pilgrims are spies for the enemies of the state. Hajj continued to be prohibited during the reign of Caliph Abdullah. As soon as the tribes heard the new Mahdi, which permits the pilgrimage, I went to him and supported him. Caliph Abdullah sent an army to put down the Abu Gomeayza revolt in 1888 CE and the two armies met in the Dar Masalit area, in which the Ansar Army was crushingly defeated (Al-Qaddal, 2002). When the caliph learned that his army had been defeated in front of Abu Gomeaza, he sent another army under the command of Commander Mohammed Bushara, Mohammed Bushara managed to penetrate the Masalit house and set up a military camp in which it would be a base from which the Mahdia armies would be used to quell the Abu Gomeaza revolution. Abu Gomeaza withdrew with his followers, using tricks and dribbling. When Othman Adam's forces attacked the Abu Gomeaza forces camp and found him as a cell, Abu Gomeaza forces turned to the army of Othman Adam and suffered a crushing defeat in which Othman Adam's forces lost many lives and equipment (AbuShook 2017). Abu Gomeazas forces moved towards the city of Al-Fashir to seize it, but he had passed away, its leader, Abu Gomeaza, who had contracted the disease with smallpox. The movement did not end with the death of its owner, like other movements, but rather damaged its supporters around Isaga, which means (Isaac) in the language of the people of the region, Abu Gomeaza's brother, and they chose him as their leader to succeed his brother. The movement continued its resistance to the Mahdist state, where its supporters met the armies of Osman Adam in a battle named after the movement's leader (Isaga) on February 22, 1889. In this battle, the forces of Osman Adam triumphed and killed Isaga, and with his death, the danger of this movement ended (Derar 1968, p.189). Third: The Youssef Ibrahim Revolution: The Darfur region was subject to the Islamic Fur Kingdom since 1603 and the Fur rule continued over those areas until the late nineteenth century. The rule of the Fur ended with the fall of their capital, Al-Fashir, by the forces of Zubair Pasha, who was charged with annexing Darfur to the Khedive's estate with the permission of the Egyptian government in Sudan. After Zubair Pasha put an end to the continents of the Rizeigat tribes that were impeding the movement of commercial caravans between the Darfur and Bahr al-Arab regions, his armies penetrated the Fur kingdom, he immediately attempted to confront the forces of Zubair Pasha and fought with him in many battles, the last of which was the Battle of Manawashy, in which their Sultan Ibrahim Dagal was killed, and with death Sultan Ibrahim, the Fur kingdom ended, and the Darfur region came under the authority of the Egyptian government. In the year 1881, the Mahdist Revolution broke out in the regions of central Sudan, represented by the White Nile and Kordofan. When the rulers of the sultan's Pasha

saw that there was no point in resisting the Mahdi forces, he handed them over without any resistance. And with this, Darfur became until the control of the Mahdi, who appointed Mohammed Khalid Zogul as its governor. The state of Zogul continued on Darfur until the Caliph Abdullah Al-Taishy assumed power. Caliph Abdullah, Zogul was summoned to Omdurman as part of a campaign to eliminate the influence of Al-Ashraf and appointed a Fur member named Youssef. This Yusuf was one of the sons of Sultan Ibrahim al-Fadl, the last king of the Fur, who was killed by Zubair Pasha in the site of Manawashy 1874 CE. As soon as Mohammed Khalid Zogul left Darfur for Omdurman, Yusuf began thinking about regaining the ancestral throne, and a large number of Fur leaders gathered around him and called himself the title of Sultan. When the Caliph Abdullah heard what Yusuf bin Ibrahim had done, he summoned him to Omdurman, except that Yusuf did not believe the caliph's intentions, so he apologized for attending on the pretext that he was busy suppressing the revolutions of the Arab tribes such as Rezigat and banihalba. When reports of the seriousness of Yusuf's actions were repeated, the caliph sent to his worker in Kordofan Othman Adam, ordering him to move to Darfur to eliminate the disobedience of Prince Yusuf. Osman Adam moved from Kordofan, and as soon as he arrived in Darfur, he was joined by the forces of Karm Allah Karkasawy and the army numbered 17,159 fighters. Othman Adam's forces met with Prince Yusuf's army and a fierce battle took place between them in the Dara region, in which Osman Adam won, and Prince Yusef's forces were dispersed. This defeat is followed by a letter from the Caliph Abdullah to all the people of Darfur and the tribal leaders, ordering them not to harbor Prince Youssef or to assist him in any way. He also told them to strip Joseph of his mandate and vowed to help him with oppression and ruin. Prince Youssef did not keep silent about the defeat of his forces in the Dara region, so he gathered what was left of his followers and went out to meet Osman Adam on January 25, 1888 'The two forces met in the Beira region south of the city of El-Fashir where Prince Youssef's forces were defeated for the second time and then Prince Youssef and his companions retreated and fortified at Marrah mountain. Osman Adam once again wrote to all tribal leaders warning them against harboring or assisting Prince Yusuf. On February 3, Osman Adam went out at the head of another force to eliminate Prince Yusuf's danger before the Fur tribes around him who repeatedly came out of power gathered around him. Prince Yusuf was besieged in Marrah mountain and arrested and Osman Adam sentenced him to death and sent his head to Omdurman and with the death of Prince Yusuf Al-Darfur again to the authority of the Mahdia state. We can say that these revolutions exhausted the treasury of the Mahdia state and the state lost many soldiers. Also, the rebellion of al-Ashraf, and the Fur and Rizeigat after them, encouraged the other tribes to disobey. The defeats that the Mahdia state had received at the hands of the rebel leaders showed the fragility and weakness of the caliph's grip, besides, these revolutions raised the doubts of the caliph about his leaders, who were conquered by them the country, so we see the caliph summoning everyone who doubts about his matter merely suspicion and then depositing him in prison or executing him. This made the leaders and the leaders of the armies' confidence in the caliph decline by the day.

3. Tribal revolutions: By tribal revolutions, we mean the movements of disobedience and rebellion against the authority led by a tribe or part of it, not intending to attain power but to preserve its cultural and social heritage or to protect its herds which in its view became a source of income for the state without any consideration. For a long time, these tribes had an independent tribal system that allowed them the freedom to move from one place to another in search of water and grazing without any conditions or restrictions. In addition to herding, many tribes used their members to trade in trade, either by deporting goods to local and foreign merchants or by exercising them personally or independently. Tribes receive from this service food, clothing, and weapons with which they protect their herds. One of the first tribes that installed hostility to the Mahdia state was the Kababeash tribe of Arab origin, which was said to end in the ram of their grandfather and they were said to belong to the Yemeni Abbas tribe and they were said to be a branch of the Sudanese tribes such as Al-Jalean, Al-Shaigiah, Al-Kawahla, Al-Ataweah and others (Alshaygy 2009). The Kababeash tribe was deployed in the area between Dongola and the Kordofan Plains. Where this

tribe exercises its pastoral and commercial activities between Egypt and Sudan. Since the invasion campaign led by Ismail bin Mohammed Ali Pasha entered Sudan in 1821. The tribe felt restricted in its freedom of movement, especially after the fall of both Dongola and Kordofan in the hands of the invasion army (Shokry 1947). As a result, she had no choice but to declare its rebellion against the new regime. The Kababeash rebellion against the new authority continued until the visit of Mohammed Ali Pasha to Sudan in 1839 (H. A. Ibrahim 1991) and after he announced his satisfaction and pardoned all those who stood in the way of the invasion campaign, and he followed this by reducing the taxes imposed on the tribes and exempting those who could not pay it. As a result of the policy of tolerance and softness shown by the Pasha towards the tribes and the parish, some tribes have accepted the new rule, and some have even expressed their willingness to approach him and cooperate with him at the same time. Turkish-Egyptian rule benefited from these tribes in the process of transporting soldiers and deporting some important products such as gum, ostrich feathers, and ivory feathers. At the same time, those tribes found an opportunity to develop their lives and secure their pensions, and in one way or another, their lives became closely linked to the new rule, especially in the field of trade with Egypt. At the outbreak of the Mahdist revolution, Sheikh Fadlallah, the leader of the Kababeash tribe, was one of the tribal leaders whom Al-Mahdi contacted, asking them to emigrate to him and join him since he was in Qadir Mountain in South Kordofan. However, Sheikh Fadlallah was not one of those who answered the call of the Mahdi and was content with silence. When the armies of the Ansar crawled to besiege the city of Al-Ubaid and opened it in January 1883 (Sergey Samarnov 1994). Tribal delegations were professional and supportive of the Mahdi. Sheikh Fadlallah, the leader of the Kababeash, was among the delegations that came to pledge allegiance to the Mahdi in al-Ubaid, where he and his brother Saleh came and showed his obedience and obedience, but this allegiance did not intercede for him, as the Mahdi imprisoned him and then executed him later. It was said that the cause of the execution was due to the occurrence of a letter in the hands of the Mahdi bearing the name and signature of Sheikh Fadlallah was sent to Gordon Pasha who was Hukumdar Sudan at that time. Besides, the Kababeash tribe has not severed its ties and cooperation with the Turkish-Egyptian government once and for all, which led the Mahdi to question the sincerity of their leader, Fadlallah. After the execution of Sheikh Fadlallah, the tribal leadership transferred to his brother, Saleh. Saleh wanted revenge for the death of his brother, Fadlallah, and he contacted Wesley, the leader of the English campaign that was sent to save Gordon when the Dervish surrounded Khartoum.

Sheikh Saleh was providing the rescue campaign with the information it needed about the conditions of the Mahdia state. The Kababeash tribe was said to have made some attempts to control the territory of Dongola with abundant natural resources and then to control the trade routes through which it crossed into Egypt (Omar bin Salem Babkour 2005). As soon as the Caliph Abdullah heard Saleh's movements and normalized him with the rescue and English intelligence campaign, he summoned him to Omdurman as usual when he doubts the loyalty of a person, but Saleh rejected this invitation by refusing because the Caliph Abdullah does not believe his consequences in his view of the repeated imprisonment and killing of many of those who were Summoned and headed by his brother, Fadlallah, who was previously mentioned. The Caliph Abdullah tried to pressure Saleh by strangling him by pitting the Kordofan tribes to cut off their ties to the Kababeash tribe and not to sell them grains or crops and not to support them in any form of assistance (Derar 1968).

Caliph Abdullah realized that the order of the Kababeash could not be disposed of by the means mentioned above, and that was due to the command of the Kababeash, so he sent it to his agent in Kordofan, Prince Othman Adam, who mobilized a tractor to cut off the Kabir. Osman Adam joined Kababeash in the Umm Badir Plain, which is 375 square miles from the capital, Khartoum. Othman Adam's forces confronted the remaining tribesmen and defeated the Kababeash tribe after they showed their courage and rare courage in front of Osman Adam's forces. As is well known in the custom of the Mahdist state, the expropriation, and confiscation of the property of everyone who violates the state's authority. Osman Adam had more of the captivity of women, camels, cows, and

sheep until it was said that after the defeat of the Kababeash, the price of camels and cows decreased in the market of Omdurman, and the treasury of the state's money house was filled (Fawzy n.d.). As for Saleh, he was executed and his head was sent to Omdurman to be a lesson to others. The uprising of the tribes over the Mahdi state did not stop with the defeat of the Kababeash, as the Habania and Shukriya tribes also revolted against the authority of the Caliph Abdullah. The Shukriya tribes were among the largest pastoral tribes stationed on the plains of Al-Butana and Al-Gadarif. It is one of the tribes whose life was also associated with Turkish-Egyptian rule and was exporting camels to Egypt. This tribe was led by a man named Awad al-Karim Abu Sean, who joined the ranks of the Mahdist revolution early, which made the Mahdi express his comfort to him and appointed him governor of Al-Gadarif after its conquest. However, some leaders of Shukriya showed their dissatisfaction with the Mahdia state and then questioned its intentions towards them, which made them deal with caution with it. However, this extreme caution drew the attention of Caliph Abdullah, who began to question the loyalty of Shukriya to him (Shaker 1981). The caliph went further and described the Shukriya tribe as weak of faith and knowledge, and that they were highly rebellious and disobedient. Accordingly, the caliph arrested the leaders of the Shukriya who resided in Omdurman, and then imprisoned them until most of them were said to have died in prison. As for the remaining tribal leaders, he preferred to flee to Abyssinia in search of the protection of its king and her guardians, especially Cape Adl, who was ruling the Harar region, which borders the Mahdist state. The fleeing Shukriya tribes turned into an enemy against the Mahdist state, and their members were launching an attack on the borders of the Mahdia state and returned to Abyssinia to be entrenched. And the Caliph stressed a great deal about the king of Abyssinia, asking him to return those fugitive elements or to put an end to their aggression on the borders of his country, or to send a letter written in their names bearing their signatures declaring that they belonged to Abyssinia or chose to return to their homeland. If they choose to depend on Abyssinia, they are removed from the list of patronage of the Mahdist state, and then they are treated as an external enemy in the event of an attack on the borders of the Mahdia state (I. Hassan 1977). In the south-western corner, the Rizeigat tribe, led by Madibo, rebelled against the Mahdist state.

The Rizeigat tribe was deployed in the area between Kordofan and Bahr al-Ghazal. These are pastoral tribes that occupy the craft of raising livestock (cows). The Rizeigat tribes were subject to the authority of the state in 1874 CE by Zubair Pasha Rahma, who put an end to their attacks on the caravans of commerce that were crossing their areas (Email 1998). When the spark of the Mahdist revolution erupted, the Rizeigat tribe was not one of the tribes that rose to support Mohammed Ahmed al-Mahdi and preferred neutrality until the armies of Mahdia entered Darfur, which was the sultans of the Austrian Pasha. Madibo was one of the tribal leaders in solidarity with the ruler of Salaten Pasha of Darfur on behalf of the Turkish-Egyptian government. As soon as Madibo saw the incursion of the Mahdia armies into Darfur, especially after two areas fell into doubt and his home was in the hands of Karam Allah Karkasawy, he advised his friend not to dodge and asked him to surrender to ensure her life. Here, it means that Madibo cooperated with the Mahdia Army and surrendered accordingly. However, the strange thing is that Madibo did not respond to the caliph's calls to him to emigrate to the Mahdi and pledge allegiance to him, but rather apologized with flimsy excuses whenever he was sent in his request. Upon the assumption of power by the Caliph Abdullah, he wrote to him to come to Omdurman to renew the pledge of allegiance on his hand and visit the tomb of the Mahdi, then he requested to attend Eid Al-Adha (Festival of sacrifices) and did not attend. The caliph asked Madibo to appear alone to Omdurman and warned him against the violation, but Madibo once again apologized for the attendance (Shaker 1981, p.714).

The Caliph was angered by the repeated violations of Madibo, and he wrote to his agent in Darfur, Mohammed Karakasawy, entrusted with the task of eliminating the Madibo rebellion. The Caliph was aware of the seriousness of Madibo, and he proceeded to two initial plans that he wrote to all the Rizeigat and Habania tribes and built a breach that tells them that Madibo's blood had been wasted and he warned them of Not harboring and supporting him. The second plan is that he wrote

to his worker on Bahr al-Ghazal, Karam Allah Karakasawy, brother of Mohammed Karakasawy, and urged him to join his brother's army to eliminate the matter of Madibo. The two brothers met in Shikka in late 1886AD and started chasing Madibo, but he preceded them to El Fashir and his influence with it disappeared. Karam Allah Karkasawy wrote to the Mahdia factor on Al-Fashir Prince Yusef bin Ibrahim, who passed his memo, ordering him the task of arresting Madibo. Youssef succeeded in capturing Madibo and sent him to Karam Allah Karakasawy, who in turn sent him to Omdurman. However, Madibo died in the city of Al-Ubaid before he arrived in Omdurman by Hamdan Abu Anjah as a result of settling accounts that were between them (Shaker 1981). With this ended the danger of Sheikh Madibo, who received his death in rare stability and courage.

While on the north side we find the relationship between the Mahdia state and the tribes of al-Jalean that inhabit the area from the Berbers in the north to the waterfall of the Sablugah in the south worsened. The Jalean tribe was one of the first to show support for the Mahdist revolution since the tribe's son Sheikh Mohammed al-Khair Abdullah joined. The loyalty of the Jalean continued until Mohammed al-Khair Abdullah was removed from the province of Berber, where the Jalean began their revolt against the authority of the Caliph. And this is through the contact of Abdullah wad Saad, who was condemned to house arrest in Omdurman by the caliph to the commander of the Egyptian garrison in the north and to express his assistance and solidarity with them after he managed to escape and escape from Omdurman (Al-Qdaddal 2002, p. 298).

The escape of Abdullah and Saad happened, and then he announced his solidarity with the Egyptian forces in the north, the escape of the Austrian sultans' pasha, to the former Darfuri, and the author of the book *Sword and Fire in Sudan*, which made the caliph accuse the leaders of the Jalean of smuggling the sultans of Pasha. When the English forces occupied the city of Dongola under the leadership of Wingate Pasha following its solidarity with the Italian forces, the Caliph realized that the goal of the English forces was to invade the Mahdia state and not only Italy. The caliph directed his instructions to all the tribes present in the path the English forces take to leave their places and then migrate to Omdurman or any other place.

The caliph's intention was from this policy to secure collusion of agents who provide the English campaign with information about the state of the state and at the same time, he wants not to leave the campaign Something you benefit from, crops, water, and beasts that are used for food and transport. And this policy has proven successful from the beginning of the Mahdist revolution in weakening the force of the enemy army and exhaustion and was famous during the era of the Mahdist state for the policy of the scorched earth. After defeating the garrisons of Mahdia in the north, the caliph insisted on ordering the deportation of the tribes that were in the way of the conquest campaign. As for the Jalean, they refused to obey the orders of the Caliph and preferred to remain in their areas, seeking help from the English forces in Dongola (Al-Qaddal, 2002). When the caliph realized that the soft policy that he used with the Jalean was useless in those critical political circumstances, he sent to his worker in Kordofan Mahmoud and Ahmed asking him to go to Dongola to confront the campaign of conquest and settle the order of the Jalean. Mahmoud and Ahmed 's forces moved to the north, and upon his arrival in the enclave, the stronghold of Al-Jalean, they were asked to evacuate the city by order of the caliph and move to the other bank of the Nile so that it would be a base from which his armies would be used to crush the enemy forces (AbuShook 2017, pp. 161-167). However, the Jalean refused to leave the Matamah at the instigation of their leader Abdullah Wad Saad, who was reported to have died and had become hostile to the state of Mahdia and an infidel to the Mahdi and his successor (M. A. Ibrahim 1969). Mahmoud wad Ahmed would not have used force with them. Indeed, the two sides collided in an unequal battle in which the Jalean were defeated, their women were expelled, their money confiscated, and this incident is known as the Matamah massacre. The result of this massacre was that the Mahdist state lost the loyalty of the tribe of the Jalean and those loyal to them, and many of its members joined the service of the conquest campaign and declared their readiness to provide it with everything that

helps to take their revenge, and it is the dictatorship of the Mahdist state represented by the Caliph Abdullah.

4. Economic and technical weakness: By economic underdevelopment, we mean poverty and the inability of the state to independence its resources in a way that enables them to use those resources in a way that achieves political stability and the welfare of its people. And some economic thinkers define economic underdevelopment as "the average per capita income of national income below a certain limit." (Musa 1986). As for the Islamic perspective, economic underdevelopment is defined as "failure to take advantage of the available resources in an appropriate manner that leads to the inability to meet the needs of people," because economic activity is based on basic foundations which are the availability of natural resources, the presence of manpower, and the effort to transform Resources into beneficial products, and finally, the existence of driving and organized values for the interaction of the human effort with resources to achieve efficiency in production and regulate economic relations in justice and balance. If these four elements are available, the economy is advanced, and if resources and manpower are available, but no an effort to deal with resources or absent values that regulate sound economic relations if the economy is underdeveloped, and this leads to poverty, but if the resources are not available from the original, then the society is poor, and therefore poverty is not backwardness, and if it results from backwardness, poverty (Omer n.d.). Among the causes of economic underdevelopment are low national income, overpopulation, technical backwardness, dependence on the economies of the outside world to provide the necessary goods and services and in a way that leads to dependency and the impact it has on the political and cultural independence of society and the resulting indebtedness to the outside world. If we look at the previous definitions of economic underdevelopment, we can say that the Mahdia state, despite the material capabilities and natural resources that it possessed, lived throughout its life suffering from the issue of economic underdevelopment.

As a result of the appearance of these phenomena, several factors will suffice to mention some of them. The first of these was the political factor: the leadership of the state represented by the person of the caliph. The caliph was often inclined to implement the policy of mass displacement to impose the prestige of the state and getting rid of its opponents whenever they doubted the loyalty of a group or felt a danger (Abdeljalil 1955). There is no doubt that this policy has reduced manpower in production areas and transformed many people from productive groups into consuming groups. The greatest evidence of the failure of this policy is its displacement of the Bedouin tribes of Bedouin nature to Omdurman as a guarantor of the survival and safety of the authority.

Despite the role these elements played in consolidating the rule, they were not merely a category consumed during periods of peace. The state did not have investment projects to cover the expenses of these masses, so its burden fell on the community members, the shepherds, and the simple farmers. Which made the caliph issued a decision that all the proceeds from the island region be for the soldiers 'expenses (Shabikka 1991). We also seek the influence of the political factor on the economic backwardness of the Mahdia state in the caliph's position on local and foreign trade and merchants. Despite the keenness of the caliph and his keenness to continue the trade because of the revenues it generates on the state treasury, his continuous interference in the movement of trade, the closure of borders and crossings, the restriction of foreign merchants and their criminalization by spying on the state's conditions, led to a decline in the rates of incoming and outgoing, which in turn led to weakness The fragility of the country's economy (Al-Qaddal 2, 1992, pp. 127-134). Also, other natural factors played a large role in the deterioration and decay of the Mahdist economy, including drought, low rates of rain, and natural migrations from the countryside to the condemned or migrations from production areas to remote areas to escape the pursuit of government authorities(Al-Awady 2017). The role of natural factors is evident to us in the famine of 1889 CE-1306 AH that invaded most of the states of the Mahdia state and became famous for the famine of six years, which led to the death of millions of herds of livestock and the death of many

citizens (Saadeldeen 1993). This is at a time when the state was in dire need of money to cover the expenses of the armies stationed in the gaps to repel the attacks of greedy Europeans and others.

As for technical backwardness, the state is unable to manufacture heavy warfare vehicles, including ships, artillery, and others. All that the Mahdia state reached in the technical field at the time was the establishment of small factories to meet local needs such as soap, oil, clothing, and sulphur factories (Al-Qaddal 1992). As for military industrialization, the state has not made much progress in it. All that it has achieved in this field is that it has opened workshops for the manufacture of small boats that are used for simple purposes such as transport, fishing, and the reconstruction of the damaged vessels that it seized from the Turkish government. Also found factories for the manufacture of light weapons such as spears and swords, and another to manufacture gunpowder, which was used to fill the pocket box (Al-Qadal 2, 1992). There are no schools in the modern sense to graduate human cadres that contribute to the development of the state's technical field. Education was concentrated during that era in religious schools where students were learning the Qur'an, hadith, interpretation, principles of reading, writing, and arithmetic.

5. Foreign intelligence and its agents: Foreign intelligence has made a significant contribution to the dismantling and collapse of the Mahdist state. Although there are no foreign embassies or even official representatives of foreign countries, the foreign country, led by Britain, has been able to create an intelligence network within the borders of the Mahdia state. This network consists of two basic groups, the first group represented by the foreign elements that are still present within the borders of the Mahdist state, and among these elements are prisoners of war who were arrested by the Dervishes. And after they realized that they had no life, that they rejected the Mahdi's invitation, they declared their Islam and pretended their love and devotion to the Mahdi invitation and changed their European names with Islamic names, in addition to the prisoners, there are European merchants and other foreign intelligence men who were sent specifically for the mission of spying on the Mahdi state (Shabikka 1991, P. 432). But in reality, these prisoners were only eyes of British intelligence. They used to write their leaders in their foreign languages that were not known to the Ansar as a "nickname for the followers of the Mahdi" and often distorted the texts contained in the letters that fall in the hand of the caliph or read it differently than it contains. Among the most famous of these prisoners is the Sultans of Pasha, who is of Austrian origin, who came to Sudan since 1878 and then joined the Egyptian administration service represented by the Englishman Gordon Pasha. Sultans continued to rule the Darfur region even after Gordon's return to Britain. When the Mahdist revolution broke out and invaded the Darfur region, the Sultans fell into the hands of the Ansar and then declared Islam and my name was Qadir mountain.

Sultans Pasha was close to the council of the caliph. The Sultans played a big role in providing British garrisons in the north before fleeing Khartoum with everything related to the conditions of the Mahdist state. He was in constant contact with Wingate Pasha, commander of the garrison that occupied the city of Dongola in June 1897 (Holt 1970, pp. 260). During this period, the sultans of Pasha were able, with the help of some local elements disaffected by the caliph's desertion, to flee Omdurman and join the English garrisons in the north. Where he was assigned to write a book explaining the caliphate's mismanagement and dictatorship so that English public opinion would accept the occupation of Sudan again. Especially since the English public opinion and the government of Gladstone did not want to send any other English forces to Sudan after the killing of Gordon Pasha in 1885 (Holt 1970). Sultans Pasha wrote his book called *Sword and Fire in Sudan*. This book played a major role in changing English public opinion, which finally agreed to send its English forces to what was falsely called "reopening Sudan". The second element of the foreign intelligence network is a group of individuals belonging to the tribes who are disaffected by the caliph's authority or who managed to escape to neighboring countries to escape punishment or exorbitant taxes. British intelligence was able to take advantage of these elements to serve their interests. Some local merchants and foreign merchants also played a role in spying on the conditions of the Mahdia state, which made the caliph question the integrity of their work, stopping

the work of trade by closing crossings and borders, despite his strong belief in the importance of the role that trade plays in developing the country and advancing development in it.

We can say that the Mahdist state could have co-opted these tribes with a better policy than it pursued against tax evaders and smugglers. The tribes that deviated from the authority of the Mahdist state are mostly the same tribes that deviated from the Turkish Egyptian authorities in the first years of the Turkish-Egyptian invasion. But Pasha Mohammed Ali was clever when he realized the importance of employing these tribes to serve him instead of being preoccupied with fighting and suppressing them, and he issued a decision to forgive those who violated them and reduce taxes with many debts and dropped them from the disabled. With this, the tribes handed him over and entered into his service, willing, not a nun. This is what the Mahdia state lacked, which could not understand the nature of the tribes' lives and stressed it, and the result was that these tribes turned into a direct enemy by entering into a clash with the state or an indirect enemy in the form of spies for foreign countries (Dearar 1968).

3. EXTERNAL INFLUENCES

The external influences crystallize in a group of points that are closely related to each other. Among these influences are those related to the failure of the Mahdi State's foreign policy and its position on its neighbours, both Christian and Muslim. The other factors are the European colonial attack, which was active in the last quarter of the nineteenth century. Specifically, in this field, the colonial countries that have set their sights on the lands of the Mahdia state, such as Britain, France, Italy, and Belgium, who have taken Africa as a stage to implement their colonial projects to obtain strategic areas, providing raw materials, bringing labor and providing markets for the disposal of their industrial products. Ola: The failure of the foreign policy of the Mahdia state The foreign policy of the Mahdist state was closely related to its formative style. The Mahdist state was established on the basis that it is the Saviour's state, whose responsibility is to rid the weak in the land and achieve the state of justice in which everyone is blessed with peace and social justice. That is why those in charge of its matter argue that negotiation and cooperation with those who do not believe in its idea are impossible, but rather contradicting its principles that support the Kingdom of Heaven (Shikheldeen n.d.). This image is shown to us in two models, the first of which is the position of the Mahdist state on the Christian kingdom of Abyssinia, and the second is its position on Muslim Egypt, and on that basis, it is hatched.1. The position of the Mahdist state towards the Christian kingdom of Abyssinia: The movement of Imam Mohammed Ahmed al-Mahdi appeared in Sudan in the last three decades of the nineteenth century as a movement of renewal and revival aimed at returning people to the life of the righteous predecessors and the establishment of justice and the spread of good and the fight against injustice and all forms of polytheism that spread among societies Postulate.

Since Central Sudan condemned him, he appeared to correspond with the leaders of the outside world, Muslim and Christian. So he started to write to Tawfiq Khedive of Egypt (1852-1892) calling him to believe in his guidance and warning him against cooperating with the infidels, the enemies of religion from the Europeans and others, and the text of his writing was as follows: Your righteousness and guidance in the two lands. And here I am coming on your side with God's soldiers and soon, God willing. After this, except presentation through the farmer and guidance but your iniquity and sin from you and loyalty must be in our grasp if you fall I was in Bruges built. This warning from me to you and enough for those who understood care and peace be upon those who follow guidance "(H. A. Ibrahim 1991, p.365). He also wrote to the Ottoman Sultan Abdul Hamid II (1842-1919) advising him not to cooperate with the Europeans and to believe in the idea of Mahdia or else war as he cooperates with the enemies of religion against the Mahdi of God and the successor of the Messenger of God, peace be upon him. As for the Christians, he started by writing to Queen Victoria of Britain (1819-1901) inviting her to Islam and to believe in his guidance, otherwise war or tribute. The position of the Mahdi from the Christian kingdom of Abyssinia was different from his position with others.

Mahdi and Nagashy Abyssinia did not use the same method as John at the time, along with other Christian and Muslim leaders. Although his apostles were directed to John and invited him to enter Islam and John refused to enter Islam or pay tribute, the Mahdi did not use the threatening method or send armies to Abyssinia throughout his life. Al-Mahdi explained this by following the example of the Prophet, may God's prayers be upon him, in his dealings with the Ethiopians when he said: "Leave the Ethiopians as they have left you." During the reign of Caliph Abdullah Al-Taishy, the relationship between the Mahdist state and Abyssinia changed. Caliph Abdullah no longer viewed the Kingdom of Abyssinia as the Mahdi had seen. As soon as he took power, he began to correspond with the leaders and kings again, inviting them to Islam and believing in the Mahdi and his successor. Among the leaders was the king of Abyssinia, John, whose response came, refusing to accept both the idea of Mahdia and Islam. As soon as the Caliph read the response of King John, he said his saying: "A letter came from the disbeliever, the uncleaned (that is, unclean) and we say God is greater than the one who disbelieves, rebellious, and dawn." Which was taken from Abyssinia as a haven for it, and the caliph's factor in the Galabat region was Prince Mohammed wad al-Arbab, who prepared a campaign and penetrated within the boundaries of Abyssinia and more captivity and spoils and burned the monastery. Amherst County and Al-Takry are two hundred thousand campaigns Lynn attacked the Galabat region with them, burning it and capturing many of the Mahdist state's soldiers (Seri-hersch et al. 2010).

After defeating the Mahdist state forces in Galabat, the caliph wrote again to John a strongly worded letter in which he set three conditions that were not neutral, the first of which was that John return the captives of the Mahdist state who In their hands, the second is for the fleeing groups that erected the Mahdist state to return hostility, reinforced and honoured if they desire to return, otherwise he should send a letter bearing the names and signatures of these people until they are included in the subjects of the Ethiopians (I. Hassan 1977). Finally, he asked John to stop the raids of the Ethiopians and those loyal to them from the borders of the Mahdist state and the areas of Muslims within the Ethiopian borders in exchange for the caliph to desist from any attack on Abyssinia (I. Hassan 1977).

The caliph had threatened war if John rejected these conditions. This is necessary to send the caliph Yunus wad al-Dakim as governor of Al-Galabat, to succeed Mohammed Wad Arbab, along with thirty thousand fighters. As for John, he did not content himself with defeating the Ansar in al-Galabat and proceeded to form another army to eliminate the Mahdist state. The Caliph sent reinforcement forces led by Hamdan Abu Anjeh who fortified the Al-Galabat area before the arrival of the Ahbash army. He sent another book to John threatening him with the occupation of Abyssinia if he did not enter Islam and accept the idea of Mahdia. And Hamdan Abu Anjeh launched some raids on the borders of Abyssinia in the year 1888 on the values of Amhara and Gandara (Seri-Hersch, Transborder, and Con- 2019). Because of John's preoccupation with repelling the Italian attack at the time, John drifted to peace and wrote to Hamdan calling on him to cooperate with both countries to advance the Italian threat that threatens the security of both countries. However, Hamdan refused reconciliation, because John was a Christian, and he did not believe in Mahdia. John led another force consisting of two hundred and fifty thousand fighters and met the Ansar army in Al-Galabat. Before the arrival of the army of Al-Galabat, Hamdan Abu Anjeh died and was said to have died due to wounds sustained in previous battles with the Ethiopians.

Al-Zaki assumed the leadership of the Mahdia Army in Al-Galabat. At the dawn of 1889 CE, the two armies met and a fierce battle took place between them, in which the Ethiopians were defeated after their king John was fallen into this battle (AbuShook 2017, p. 127). Abyssinia was chaotic as a result of the rivalries between the provincial princes on the throne. After Menelik conquered and became king of Abyssinia, he considered it necessary to reconcile the Mahdist state if he wanted to confront the Italian invasion. He wrote to Al-Zaki, completing a letter in which he accepted his payment of the tribute and the condemnation of the captives of Abyssinia who were in the hands of

the Mahdi state. As a result of the soft policies pursued by Menelik, the border areas were calmed and no clashes occurred, which are only a few of the skirmishes.

2. The Mahdi State's position on Egypt: The idea of taking over Egypt was among the first foreign policy of the Mahdi seeking to unify the Islamic world. But before all of this, the Mahdi wrote to the Khedive calling on him to ratify the Mahdi invitation and to abandon the supporters of the infidels, the enemies of religion. For Mahdi, Egypt was the only crossing through which his idea could be communicated to the outside world. Upon the death of Al-Mahdi in 1885, he was succeeded by Abdullah Al-Taishy, who was seeing himself charged with spreading the idea of the Mahdi as the successor of the Mahdi. The caliph began preparing for the conquest of Egypt. However, the caliph wanted to get rid of the English garrisons stationed in northern Sudan since the fall of Khartoum, which he saw as a threat to the security of his country.

Caliph Abdul-Rahman al-Nogumy was sent as head of a force of 5,000 fighters to evacuate English garrisons in the north, capturing Egypt and annexing them to the Mahdia state. As for England, which saw itself responsible for protecting Egypt, it viewed with caution the movements of the Mahdia armies in the north. I instructed Sir Carnival, commander of the British forces in Egypt, to put an end to the encroachment of the Ansar. The Englishman benefited from the Mahdi policy that he pursued in his war with the Turkish-Egyptian government, and they buried wells and burned farms located on the road to the al-Nogumy campaign. Another star army, which suffers from insufficient food and war supplies, faced another problem: the lack of water in the desert (Al-Nagrashy n.d.). He had two options, the first of which was not to return the waters of the Nile, which were spread around the English garrisons, or to die of thirst in the desert. Finally, Al-Nujoomi decided to return the Nile with his army, despite his knowledge of the seriousness of the situation. In the Toshky region to the banks of the Nile, the Ansar Army met with the English forces, and the result was that the Ansar forces were defeated and one thousand five hundred of them were killed, compared to twenty-one dead, one hundred and thirty-one wounded from the English army. Also, the stardom fell martyr in this battle, and his death was a heavy blow to the body of the Mahdist state.

Abdul-Rahman al-Nogumy was one of the greatest pimps of Mahdia to have conquered the city of Khartoum. After his death, the Mahdia garrisons withdrew from the northern regions, dragging the garments of defeat. The defeat of Al-Ansar in Toshky affected the Mahdist state's policy towards Egypt, and the caliph's position shifted from attack to defense. The defeat of Al-Ansar in Toshky also revealed the weakness of the Mahdi state's economic and war potential, which encouraged the English forces to make further progress within the lands of the Mahdia state (Alraafy 1948, pp. 135-137).

Second: The imperial expansion: By imperial expansion, we mean the European colonial attack that activated in the nineteenth century and which took from third world countries a stage to achieve its plans to provide raw materials, obtain manpower, find markets for the disposal of their products and obtain strategic areas that serve as centers from which to launch other campaigns in the new world (A.-G. Mohammed 2006). Mohammed was Mohammed defined imperial expansion as: "work or a group of actions that would control or extend influence by a state or an organized group of people over an area of land that was not subordinate to them, or to the inhabitants of that land or to the land and the population in One Time "(Shawgy Atallah Al-Gamal and Abdullah Abdulrazag 2002). During this period, two expansion projects emerged from Britain and France. Where Britain established what was known (the British University Project), which aims to achieve what it called the British Empire in Africa. That is, linking the lands that Britain seized in southern and central Africa to the regions it had seized in the northeast of the continent (Shikheldeen n.d., p. 71). The second project is the French project called (the Atlantic Ocean and the Red Sea). These two projects are based on the understanding that the British and French spheres of influence extend in two parallel lines, not exceeding each other. Sudan was the meeting point of these two projects.

As for its strategic location and natural resources, each of them was keen to have a lion's share in it. The only obstacle to these two projects was the Mahdia state. So it was necessary to dismantle and bring down it. He encouraged European countries to race towards the lands of the Mahdia, which was Britain's occupation of Egypt in 1882, which prompted other European countries to search for areas of influence in Sudan. France was at the forefront of these colonial countries. As we mentioned before, France began to turn its sights on the southern parts of the Mahdia state immediately after England occupied Egypt in 1882 and France increased its activity in 1893 when it sent a military campaign led by officer Menotti to explore the sources of the Nile and seize the strategic territory of Fashoda. France wanted from that step to establish a colony in southern Sudan, through which it would control the waters of the Nile and embarrass the position of England, which had previously been denied its rights in Egypt. Where France was aware of the importance of the Nile to Egypt, so she saw the seizure of a region above the Nile as a pressure card to use against England as much as it had the opportunity. In 1896, another campaign was sent under the leadership of Marchan, who reached the region of Fashoda in July 1898 and raised the French flag (Shabikka 1991, PP. 424-425). For France to be able to establish its feet at the top of the Nile, Sir Marchan has signed agreements with the local tribes, on top of which is the Sholuk tribe, and thus provoking France's madness in Britain, which has begun to strive to topple the Mahdist state. Leo Bold II of Belgium came to seize the upper Nile to annex it to the free colony of the Congo, which was under Belgium. The influence of the Belgians extended from the top of the Nile to the southern borders of Darfur, led by Lieutenant Vings. As soon as Caliph Abdullah felt the old threat from the Belgians, he sent a military campaign led by an Arab who pushed God, who was able to confront the Belgian advance, which forced them to retreat south towards the Congo, and the local tribes also shared with the state. Mahdia in the War of the Belgians. The Belgian attempts to seize the upper Nile and Bahr al-Ghazal continued in 1894. In the same year, Belgium agreed with Britain, according to which Belgium's spheres of influence were defined, and thus England was able to transform between Belgium and its interests in southern Sudan (Derar 1968),(Alraafy 1948, p.154). On the eastern side, Italy began to turn its sights on the state property of the Mahdia and occupied the Massawa strategic port after the withdrawal of the Egyptian forces (A. Mohammed 1987). It also took from Massawa a point of departure for its military campaigns to annex more lands of the Mahdist state at home. At that time, there was an army sent by Caliph Abdullah led by Ahmed Fadeel to suppress the insubordination of Bedouins in eastern Sudan, numbering about ten thousand fighters. As for Italy, which lost the battle to Al-Ahbash, it feared supplies from Omdurman to eastern Sudan, and it would lose again to the Mahdia state, thus losing its interests in eastern Sudan and the Red Sea (Brockelmann 1973, p. 628). Italy went to sign an agreement with Britain in which Italy requested that Britain send a military campaign to the northern regions (Dongola) to occupy the caliph Abdullah about fighting Italy in the east so that it could secure its interests in the Red Sea coasts (Holt 1970, pp. 251). Britain responded to Italy's call despite the refusal of the Ottoman Sultan and the Khedive government, who finally agreed to send English troops to Sudan to land to preserve the friendliness of His Majesty's government. in Sudan. After completing the necessary preparations for the campaign, which was borne by the Khedive government, the city of Dongola was occupied, and the armies of the caliph stationed on the northern front received crushing defeats, forcing it to retreat to the center. As for Italy, it gathered its forces and attacked the city of Kassala, and it was occupied in May 1894(Alraafy 1948, pp. 141-142). Although the Mahdia forces in eastern Sudan, led by Ahmed Fadeel, were despondent, they suffered overwhelming defeats in front of the Italians, whose activities were restricted to the Kassala region, which was transformed into an Italian colony(Mohammed Said Al-Qaddal 2002, pp308-310).

Britain's greed did not stop at the borders of Dongola, which it seized in the year 1896, as France's moves up the Nile raised its concerns and began striving to eliminate the Mahdia state until it was able to confront French progress. If France controls the top of the Nile, the British Empire's project in Africa will inevitably fail (Yahya 1999). Britain was fully aware that Egypt has no value without the Nile, that controlling its sources by another country means losing all of Egypt. She asked Italy

to continue its activities in Kassala so that the scheme of cooperation between Abyssinia and the Doba Mahdia would fail (Yahya 1999). Before the move, Kitchener, the leader of the English campaign, established a wide network of rail lines that stretched from Halfa Valley to north Berber and to Marawy to facilitate the transportation of British soldiers and ensure the reinforcements arrived from Egypt. An additional military force has been dispatched with three warships and some machine guns. After the preparations were completed, Kitchener appeared to be moving to eliminate the Mahdia state and found support from some of the tribes who were disaffected by the caliph's authority in the north, such as Al-Ababdah, al-Jalean, and Kababeash. As for Caliph Abdullah, he realized that the occupation of Dongola is nothing but a prelude to occupying Omdurman and the overthrow of the Mahdia state. He sent to his army commanders all over the country requesting their presence to Omdurman, as the tribes were mobilized, and he started to collect enough food for these masses (Al-Qaddal, 2002, p. 313). Caliph Abdullah sent Commander Mahmoud and Ahmed towards the adjacent stronghold of the munition to counter the invading army. As soon as the follower arrived, there was a conflict between him and the tribe of Al-Jalean, whose leaders refused to obey the orders of Mahmoud and Ahmed to give up their city. The Ansar Army defeats continued in the north, with Commander Hamouda Idris receiving a defeat against Kitchener in Sourda and then another defeat in the Hafir area. The British victories over the army of the Mahdia state continued, and as soon as the army of Mahmoud and Ahmed was defeated in Matamah, Kitchener was no longer in front of Omdurman, the capital of the Mahdia state. In September 1898, the invasion campaign reached Karry, north of Omdurman, the capital of the Mahdia state. Caliph Abdullah, with all his army, went out to fight the battle of fate with Kitchener. In the Karry Plain, the battle raged, and the supremacy of the invading army, which possessed the best of modern industry of weapons, killed about 10,000 fighters from the Ansar Army.

The caliph's army retreated to Omdurman and followed them as Kitchener until he entered and occupied Omdurman. A few days after the city was overthrown, the British and Egyptian flags were hoisted side by side in official circles (Shaker 1981). Where the occupation of Omdurman marked the end of the state of Mahdia, which lasted for more than thirteen years. The cell attempted to collect the remaining army and withdraw to western Sudan, but this was not dissuaded, so another campaign led by Wingate Pasha who joined him in the Omdibeakrat plain and managed to kill him in November 1899 (Al-Sarugi 1998). Kitchener led another campaign to the top of the Nile and in particular the Fashoda area occupied by France and asked the French commander to withdraw immediately. The commander of the French garrison refused to withdraw on the pretext that he had not received instructions from Paris to do so. Kitchener had to raise the British flag alongside the French flag. After negotiations took place between the two countries, France surrendered to Britain its rights in the upper Nile, and thus, all of Sudan became under British control. In January 1899, what was known as the bilateral ruling agreement between Egypt and Britain regarding the administration of Sudan was signed, and since that date, Sudan has been under British occupation (Mohammed 2006, p. 28).

4. CONCLUSION

The Mahdi State was established in local and international circumstances, which were largely sealed. On the local level, the death of Mohammed Ahmed al-Mahdi posed a great challenge to Caliph Abdullah in uniting the Ansar ranks and continuing to spread the Mahdist idea. The Mahdi's death also led to the emergence of other religious movements opposing and competing with the Mahdi state. The state has made all efforts to suppress these movements, both political and tribal, and it succeeded in suppressing some of them and failed to suppress others. The state policy that I pursued the purpose of imposing its control had negative results, as it transformed large numbers of people into consuming groups, the burden of which falls on the weak of farmers and herders. The policy of displacement and forced repression led to large numbers of people fleeing the country, and then it turned into opposition and embodied groups in favor of the enemies of the Mahdist state. On the international level, the establishment of the Mahdist state accompanied the fierce European

imperialist attack on the third world countries, in particular, Africa. Despite the efforts made by the Mahdia state to protect its land and property, its economic beginnings, the backwardness of enrichment, lack of modern means of transportation, scarcity of modern weapons, centralization of decision, natural problems (famines and natural migrations) and the enemy's superiority in tools and equipment made them a foreground summit in front of the forces British when it invaded Sudan at the beginning of the year 1898 AD under the name of the campaign to reopen Sudan. With the entry of British forces into the capital of the Mahdia state, the Mahdia states, which lasted for a decade and a half, ended.

APPENDIXES



Appendix No. (1) Photo of Imam Mohammad Ahmed bin Abdullah (Al Mahdi), founder of the Mahdi State in Sudan.



Appendix No. (2) Photo of Abdullah Al-Taishy Mahdis Khalifa.



Appendix No. (3): The Mahdia state emblem with colors: black, red and green. Bow and arrow are a symbol of war.



Appendix No. (4), a photo of the artillery used in the battle of Karri in 1898 by the British army.
Source: <https://sudaneseonline.com>



Appendix No. (5) Photo of General Kitchner Pasha, the leader of the English campaign in 1898 and the fall of the Mahdist state.

Source: Ali Bilagenoğlu. İngiliz sömürgeciliğinin Mısır ve Sudan Örenğinde karşılaştırma bir Çözümlemesi, s. 437

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