

A Biographical Dictionary of the Sudan

Second Edition

Richard Hill

A
BIOGRAPHICAL DICTIONARY
OF THE SUDAN



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

A BIOGRAPHICAL DICTIONARY OF THE SUDAN

RICHARD HILL

THE SECOND EDITION

of

A Biographical Dictionary of the Anglo-Egyptian Sudan



FRANK CASS & CO. LTD.

First published in 1951 by the Clarendon Press, Oxford
as '*A Biographical Dictionary of the Anglo-Egyptian Sudan*'

Published by
FRANK CASS AND COMPANY LIMITED
2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN

First edition	1951
Second edition	1967

Transferred to Digital Printing 2006

ISBN 0-7146-1037-2 (hbk)

Publisher's Note

The publisher has gone to great lengths to ensure the quality of this reprint
but points out that some imperfections in the original may be apparent

PREFACE

TO THE SECOND EDITION

SINCE the publication of the first edition of this book in 1951 two works, both outstanding, have added their small contribution to the biography of the Sudan: the second edition of Khair al-Dīn al-Zuruklī's great biographical dictionary, *al-A'lām* (10 vols, Cairo, 1954-59), and W. R. Dawson's laconic *Who was Who in Egyptology* (London, 1951). Other general biographies contain brief lives of Sudanese worthies, works such as Muḥammad Sulaimān, *Suwar min al-buṭūla* (Khartoum [?1956]), and Salāḥ al-Dīn Maḥjūb, *Lamaḥāt min ta'rikh al-Sūdān* (Cairo []). *Shakhṣiyāt min al-Sūdān*, by Yaḥyā Muḥammad 'Abd al-Qādir (3 vols, Khartoum, 1954-56), like all *Who's Whos* which record the living, is understandably wanting in critical comment. 'Abduḥ Badawī's *Shakhṣiyāt Ifriqiyyā* (Cairo [?1960]), published by the Ministry of Public Guidance of the United Arab Republic, includes a number of short biographies of selected Sudanese including personalities as disparate as Muḥammad Aḥmad b. 'Abd Allāh al-Maḥdi and Rābiḥ Faḍl Allāh.

In specialized biography the emphasis is still on the literary and away from the technological. Poets take pride of place, politicians are almost, engineers are quite, unnoticed. Following on Muḥammad 'Abd al-Raḥīm's *Nafathāt al-yarā': al-adab, al-ta'rikh wa'l-ijtima'*, vol. 1 (Khartoum, [?1944]) came a study of quality on Sudanese poetry and poets, Aḥmad abū Sa'd, *al-Sh'ir wa'l-shu'arā' fi'l-Sūdān, 1900-1958* (Beirut, 1959). The recent explosive entry of women into the public life of the Sudan has not gone unrecorded. *Adibāt al-Sūdān*, by Munir Ṣāliḥ 'Abd al-Qādir (Cairo, 1960), is a modest pantheon of literary ladies and poetesses headed by Mihaira bint 'Abūd, the Shā'iqiyya heroine in the Sudanese resistance to the Turk.

There have been all too few full-scale biographies of individual persons and families. Two, both of '*ulamā'*', are noteworthy: 'Abd al-Maḥmūd Nūr al-Dā'im's manuscript life of Shaikh Aḥmad al-Ṭaiyib wad al-Baṣḥir was printed as *Azāhir al-riyād fī manāqib al-'ārif bi'llāh al-Shaiḥ Aḥmad al-Ṭaiyib* (Khartoum, 1954), and

Muḥammad b. ‘Abd al-Majīd al-Sarrāj’s lives of prominent members of the religious family, Āl’Isā al-Anṣārī, *Irshād al-sārī li tarājīm Āl ‘Isā b. Bushāra al-Anṣārī* (Khartoum, 1955). A patriot of 1924, ‘Alī ‘Abd al-Laṭīf, has been commemorated by Muḥammad Ḥasan ‘Awad’s *Qīṣṣat kifāh al-baṭāl ‘Alī ‘Abd al-Laṭīf* (Cairo, 1955) which adds little to what we already know from Muḥammad ‘Abd al-Raḥīm’s *al-Ṣirā’ al-musallāh ‘alā al-waḥida fī’l-Sūdān au al-ḥiqā’iq ‘an hawādith 1924* (Cairo []). Recent autobiography includes the life of an educational reformer, Babikr Badrī, *Ta’rīkh ḥayātī* ed. Yūsuf Badrī (3 vols, Khartoum, 1959–61); of an elder statesman, al-Dardīrī Muḥammad ‘Uṭmān, *Mudhakkirātī . . . 1914–1958* (Khartoum, 1961) and finally the diverting adventures of Aḥmad Ḥasan Maṭar, *Ṣaddīq au lā tuṣaddīq wa lākin mudhakkirāt muḥamarāt awwal sā’ih sūdānī ‘ālamī ṭhalāthūn ‘āmān ḥawl al-‘ālam* (Khartoum, [?1959]), jauntily englished as *Memoirs of a Sudanese* (Khartoum, [?1962]).

The record must remain defective while the Sudan, though she has printing presses, still lacks publishers in the sense understood in much of the world outside. Little books are born by the dozen without imprint, without date, even without title page. They circulate for a brief season and die without trace. Until this year the Sudan had no law compelling the deposit of copies of newly printed books in the national library, the University Library of Khartoum. In the writing of biography the Sudan is poised on the edge of change as the old annalists, invaluable in their day for the biographical material which they garnered, give way to young historians trained in the scientific examination of biographical evidence. Meanwhile, in the biographical half-light stands a sure beacon in the form of a classified list of works in Arabic (as far as they can be traced) over the whole field of Sudanese studies, published between 1874 and 1961, prepared by the University Library of Khartoum.

Some of the corrections and additions to the present edition of *A Biographical Dictionary of the Sudan* come not however from books but from the experience and memories of friends. These I thank with all my heart.

School of Oriental Studies,
University of Durham.

23rd June, 1966.

PREFACE

TO THE FIRST EDITION

THIS dictionary contains over 1,900 short notices of people who have died before 1948 and who have contributed, each after his fashion, to the story of the Sudan. The term Sudan, as used here, includes the present Anglo-Egyptian Sudan and the former Egyptian possessions in the region of the Great Lakes and on the Red Sea coast.

The telling of the deeds of ancestors comes naturally to a people nurtured in Islam and ever harking back to a heroic tribal and nomadic past. But the tribal story-teller had no leaning towards the cold precision of the shorter biographical collections of the modern West. He rarely descended to the bathos of dates or weakened his stories by too much objectivity. His prose and verse were to the glory of great men; his tales were for recitation, not for reading out of books.

The foundation of modern biography in the Sudan is the Arabic manuscript called *Ṭabaqāt wad Ḍaif Allāh*, written about 1805 by Muḥammad al-Nūr wad Ḍaif Allāh and consisting of an account of the lives of Islamic saints in the sultanate of Sennar. Two editions, one by Ibrāhīm Ṣādiq, the other by Sulaimān Dā'ūd Mandīl, were both published in Cairo in 1930. There is a partial translation into English, with introduction and notes, by Sir H. A. MacMichael in his *History of the Arabs in the Sudan* (1922). More recent biographical collections, mostly contemporary, are contained in a small book, *Muḥāḍara 'an al-'arūba fī'l-Sūdān* (Khartoum [1937]), by Muḥammad 'Abd al-Raḥīm, and in a larger volume, *al-Sūdān baina 'ahdain* (Cairo [1937]), by Sa'd Mikhā'il. The first author is a Sudanese, the second an Egyptian of long service in the Sudan. It is still a long road to a full, authoritative dictionary of Sudanese biography, and that will be a task for the Sudanese and for them alone.

The present dictionary is no more than a stop-gap, and its scope is different. It is not a dictionary of national biography in the accepted sense, for, while it mentions persons who would not be admitted to the usual national biography, it omits others who would assuredly have been included had there existed the

necessary minimum of biographical information concerning them. It is, therefore, rather as a record of the human contribution to Sudan history that it must seek its justification.

There are omissions in plenty. The lack of interest of the older generations of Sudanese in chronology and the comparatively recent, and still haphazard, compulsory registration of births and deaths in the Sudan, account for the incomplete state of many notices. Nor had the other inhabitants of the Ottoman Empire represented in Sudan history either the means or the inclination to preserve biographical statistics, though here and there the piety of descendants has kept alive the memory, if not the dates, of a once-great name.

Foreign biography ignores all but the Worldly Great. Many of the Europeans who played a notable part in the exploration, commerce, and government of the Sudan were men of obscure origin who made their mark, then disappeared into the shades whence they came. Many British subjects noticed here were those whom the caprice of fortune excluded from the *Dictionary of National Biography*. Too often a deceased Sudan Government official has been relegated to a biographical limbo. For, after the finance department has struck him off the Pensions List and the public works department has provided him with a standard gravestone, little remains in his official dossier save controversy with the Auditor-General over the forage allowance for his donkey.

To have restricted this biography to persons domiciled in the Sudan would have necessitated the omission of a large number of those of foreign birth whose contribution to the history of the Sudan has been profound. References have been made to persons who, of little abiding importance in themselves, have nevertheless in their lifetime been the object of contemporary interest. Also included are some whose part in the work of the Sudan was small, but who went on to win fame in the world outside; and certain geographers and others who, although they may never have set foot in the Sudan, nevertheless advanced the world's knowledge of the country.

The length of a notice has been determined not so much by the relative importance of the person noticed as by the amount of information available. More than one 'life' has had to be excluded from sheer lack of ascertainable fact. Of others, parti-

cularly minor German and Austrian figures, the information exists but awaits the intellectual recovery of Europe to be made available.

Ancient Egyptian and Nubian names generally appear in their hitherto current spellings. Readers requiring more exact renderings are recommended to consult such sources as Dows Dunham and M. F. L. Macadam, 'Names and relationships of the Royal Family of Napata', *Journal of Egyptian Archaeology*, xxxv, 1949.

The transliteration of Arabic names into Roman characters presents some difficulty. The Sudan Government gives its official sanction to two variant systems and uses half a dozen deviations. I have, therefore, resorted to one of the more internationally accepted systems which is already standard for much historical work. I have used this system also for the transliteration of Turkish words on the ground that the modern Turkish script contains forms with which Western European and Sudanese readers are not familiar. Wherever local usage permits I have rendered Turkish personal names in their arabicized forms. At the same time most Ottoman court, military, and naval designations are given in their Turkish, not their arabicized, forms since the latter are less familiar to Western ears. Thus binbāshī, not bikbāshī; mīrālai, not amīr al-alai. Exceptionally the Arabic soldiers' slang liwā' for amīr al-liwā' has been preferred in the more recent notices. It is impossible to render these and other ranks in strict European equivalents since the value of ranks varies in different periods and in different places. To assist the reader in mastering these variations a glossary of designations is added below.

In the transliteration of Arabic place-names I have followed the somewhat fluid practice of the Sudan Surveys except where local versions do excessive violence to the original Arabic or depart too far from the general system of transliteration used for personal names.

No attempt has been made to standardize the use of the Arabic words walad, wad, and ibn (son [of]), and their inclusion or omission has been influenced by local usage in each case. In placing names in alphabetical order they, like abū (father [of]) and bint (daughter [of]), have been ignored unless they precede a name. Each name is alphabetically placed in its popular

acceptation, thus the conventional Muḥammad al-Ḥājj Aḥmad will be found instead of the more correct Muḥammad Aḥmad, even though al-Ḥājj is no part of the name.

A question mark against the year of birth or of death indicates that the date given is insufficiently established.

The limitations of space have prevented any detailed citation of sources for statements made in the text. For the same reason only the briefest record has been made of works published by persons noticed in this dictionary.

As there are omissions so there are certainly errors. The frequent conflict of evidence as to dates and genealogies must inevitably have caused some inaccuracies. Readers would be doing me a kindness in bringing them to my notice.

I thank the Principal and Council of Gordon Memorial College, Khartoum, for leisure and funds for the travel which the study of Sudan biography compels, and the Sudan Government for allowing me the fullest access to its archives and for the grant of a subsidy for printing a dictionary which is not even remotely an official publication. And to those several hundred collaborators, Sudanese and foreign, official and private, whose help has gone into the making of this book, I record my gratitude.

A
BIOGRAPHICAL DICTIONARY
OF THE SUDAN

**A star placed against a notice in the text indicates
that an addition or correction to it will be found
at the end of the book**



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

GLOSSARY OF RANKS, TITLES, AND OTHER DESIGNATIONS

TERMS derived from or through the Arabic language are followed by the abbreviation (Arab.); those derived from or through the Turkish language are followed by the abbreviation (Turk.).

ABŪ (Arab.). Father [of], e.g. Muḥammad abū Aḥmad, i.e. Muḥammad, son of Aḥmad's father.

AGHĀ (Turk.). Honorary title for military and naval officers in general. In a narrower sense accorded to officers below those bearing the title of BEY, and occasionally to tribal notables during the Egyptian occupation of the Sudan. Its use declined after the creation of the regular army, *al-niẓām al-jadīd*, by Muḥammad 'Alī Pasha (1821-4) and the contemporary Tanzīmāt reforms in the Ottoman army, and is now extinct in the Sudan except where it is retained as a hereditary family name.

'AJĪB (Arab.). Lit. wonderful. Title of honour used in the Funj sultanate of Sennar.

ALAI (Turk.). Infantry regiment. MĪRĀLAI, see MĪR.

'ĀLIM, plural 'ULAMĀ' (Arab.). One learned, especially in the Islamic religion. In the plural used of a bench or panel of Islamic religious notables.

* 'ĀMIL (Arab.). Term used by the Mahdists of an AMĪR charged with the governing of a territory or with a mission to collect taxes.

AMĪN (Arab.). One entrusted with a duty or office. AMĪN al-RUBA', commander of a division of the Mahdist army consisting of a variable number of men averaging 500. AMĪN (or AMĪR) al-RAIYA, commander of four RUBA'. AMĪN BAIT al-MĀL, official in charge of the central treasury and warehouse at Omdurman in the Mahdist Government; also used of the heads of the Mahdist provincial treasury-warehouses.

AMĪR (Arab.). See MĪR.

ARBĀB. Senior dignitary, high functionary, title conferred by the sultans of Sennar and used also in Abyssinia. Its derivation is uncertain and is possibly from the Arabic RABB, a lord.

ARNĀVŪṬ, ARNĀBŪṬ (Turk.), ARNĀ'ŪṬ (Arab.). Albanian, ALBĀNĪ (Arab.) also, but rarely, used.

BAIRĀQDĀR (Turk.). Ensign in Muḥammad 'Alī Pasha's regular army.

BĀSH-BŪGH (Turco-Bulgarian hybrid word). Commander-in-chief.

* BĀSHĪ (Turk.). Head, commander, thus: YŪZBĀSHĪ, lit. commander of a hundred [men], the equivalent of captain. See also BINBĀSHĪ, BULŪK. BĀSHĪ-BŪZUQ (or BUZŪQ, Turk.). Literally crack-brained. Irregular troops, mostly of Albanians, Circassians, and Kurds, though used loosely in the Sudan of the Mughārba and Shā'iqiya irregulars.

* **BEY** (Turk.), **BIK** (Arab.). Civil and military title immediately below that of **PASHA**. In the regular army from the time of Muḥammad 'Alī Pasha it was automatically bestowed on holders of the rank of **MİRĀLAI** (bey of the fifth grade) and later of **QĀ'IMMAQĀM** (bey of the sixth grade). **BEYLERBEYI**, lit. bey of beys, was used in the combination **RUMELI-BEYLERBEYISI**, a grade of Pasha above that of **MİRMİRĀN**, accorded rarely to governors-general of the Egyptian Sudan. The position of **BEY** in an Arabic name is movable, thus: Muḥammad Bey Aḥmad or Muḥammad Aḥmad Bey.

BINBĀSHĪ (Turk. from old Turkish **Biñbāshī**, colloquially rendered in Egypt and the Sudan as **BIMBĀSHĪ**), **BIKBĀSHĪ** (Arab.). Lit. commander of a thousand [men], i.e. battalion commander in the Egyptian regular army created by Muḥammad 'Alī Pasha. The responsibilities of the rank in the Sudan Defence Force are now approximately those of senior major.

BULŪK (Turk.). A company. **BULŪK AMĪN**, quartermaster. **BULŪK-BĀSHĪ**, troop-commander of **Bāshī**-Būzuq (irregular cavalry).

CALIPH. See **KHALĪFA**.

DAFTARDĀR (Arab.). Intendant of finance, keeper of the register of lands, the key to taxation.

DALĪL-BĀSHĪ (Arab. + **BĀSHĪ**). Lit. chief of guides. Officer of irregular military formations.

DIMLIG (plural **DIMĀLIG**). A word of uncertain origin widely used in Dār Fūr, among both Arab and non-Arab tribes, of a tribal **shaiḵh**.

DĪVĀN (Turk.), **DĪWĀN** (Arab.). A council. **DĪVĀN EFFENDĪSĪ** (Turk.), **DĪWĀN EFFENDĪ** (Arab.), a secretary to a commander or governor.

DRAGOMAN, correctly **TARJUMĀN** (Arab.). Lit. interpreter, properly used of an oriental secretary to an ambassador or consul. Popularly used (but not in this dictionary) of persons who, for gain, conduct tourists to antiquities, brothels, &c.

* **EFENDĪ** (Turk.), **EFFENDĪ** (Arab.), from the Greek *αὐθεντής*. In general, Mister, Mr. Up to the time of the Khedive Ismā'il Pasha, and even later, an honorary appellation given to members of learned professions (including religion and Islamic law) and sparingly accorded. Now used of, and by, all literate Arabic-speaking persons, other than tribal notables, the lowest-rated artisans, and those engaged in the profession of Islamic law and religion. The term, used vocatively, shows a tendency in Egypt and the Sudan to give place to **USTĀDH**, lit. professor, in certain professional callings.

FAQĪ (Arab., commonly **FAKĪ** in the Sudan). One who teaches Islam, an Islamic holy man.

FARĪQ (Arab.). General of division, roughly equivalent to both lieutenant-general and major-general.

FIRQA (Arab.). A division of the army. In the Sudan used also of the suite of a tribal chief.

HĀJJ (Arab.). One who has made the pilgrimage to the holy places of Arabia.

HĀKIM (Arab.). Governor, ruler. **KHUṬṬ-HĀKIMĪ** (Turk.), **HĀKIM al-KHUṬṬ** (Arab.), officer in charge of a subdivision of a province in the Egyptian Sudan. **HĀKIMDĀR** is now used in the Sudan of an officer in command of a garrison, police post, guard, &c., and of a ganger-foreman on the Sudan railways. See **NĀẒIR**.

HĀNIM (Turk.). Lady, Mrs.

HUKUMDĀR, HIKIMDĀR (Arab.). Lit. commissioner. Applied to governors-general of the Sudan, 1835-85, though towards the end of this period they tended to be styled **HUKUMDĀR 'UMŪM**. Since 1899 the designation has been **HĀKIM 'ĀMM**.

IBN (Arab.). Son [of], thus: **Muḥammad ibn Aḥmad**, i.e. **Muḥammad** the son of **Aḥmad**; **Muḥammad ibn Aḥmad ibn Mūsā**, i.e. **Muḥammad** the son of **Aḥmad** and the grandson of **Mūsā**.

IDĀRA (Arab.). Lit. organization. Used in the Egyptian provinces of **Dār Fūr** and **Equatoria** of a territorial subdivision corresponding elsewhere in the Sudan to the **qism**. Used in the **Eastern Camel Corps** of the Sudan Defence Force for a composite company of camelry and infantry.

IMĀM (Arab.). Originally a leader. In Islamic theology the leader of the Muslims, e.g. the Caliph. For acceptance as **IMĀM** in this sense certain personal and hereditary qualifications are essential. **Muḥammad Aḥmad al-Mahdi** was, and is, accorded the title of **IMĀM** by his followers. The title is also used of the founders of the four orthodox schools of Islamic law, of certain mosque officials, and of Islamic chaplains to the forces.

JARKAS, SHARKAS (Arab.), **CHARKAS** (Turk.). Circassian.

KĀSHIF (Arab.). Lit. uncoverer, revealer. General title of officers holding ranks roughly equivalent to the modern field rank who were engaged, or competent to be engaged, in administrative duties concerned with the collection of taxes. Used in Egypt and the Sudan in the time of **Muḥammad 'Alī Pasha** of officers in charge of districts within a province. The use of the term in the Sudan in this sense has not been traced after 1862.

KHALĪFA (Arab.), **CALIPH** and variants in most European languages. Lit. successor, regent. Title of the supreme head of the Muslim community. In the Mahdist movement in the Sudan **Muḥammad Aḥmad al-Mahdi**, following the precedent of the Prophet, chose four caliphs of whom the **Khalifa 'Abd Allāhi Muḥammad Tūrshain** was appointed his successor. The title is also used in Islamic religious brotherhoods in the Sudan of the delegate or spiritual legatee of the founder of the brotherhood.

KHEDIVE (from the Persian **KHEDĪV** through the Turkish), **KHIDĪWĪ** (Arab.). Title used informally by the **WĀLĪ** of Egypt since about 1850, but officially recognized by the Porte and conferred on **Ismā'il Pasha** and his heirs by firman of 7 July 1867. The intention of the Porte was to confer a status higher than that of **WĀLĪ** while avoiding any attribution of sovereign rights.

KHUṬṬ (Arab.). Administrative subdivision of a province. See also **HĀKIM**.

KINJ (Turk.). Lit. a youth, i.e. junior.

KUCHŪK (Turk.). Lit. small, i.e. junior.

KURDĪ (Arab.). Kurd.

KURJĪ (Arab.). Georgian.

LIVĀ (Turk.), LIWĀ' (Arab.). Lit. a flag, hence a brigade. MĪRLIVĀ, MĪR-LIWĀ', see MĪR.

MAHDĪ (Arab.). Lit. the [divinely] guided one. A popular Muslim conception—not wholly sanctioned by orthodox Sunnite theologians—of an ultimate deliverer and restorer of Islam, who must be descended from the family of the Prophet and who will govern the temporal Muslim powers.

MALIK (Arab.). King, style assumed by the rulers of Egypt in place of SULṬĀN since 15 March 1922. MAK, which may be an abbreviation of MALIK or possibly a derivation from a Meroitic word, is used in the Sudan of a tribal kinglet. In Western Dār Fūr MALIK is a small chieftain while in Northern Dār Fūr the title is reserved for a chieftain of importance.

MAMLŪK (Arab.). Mameluke; soldier, usually, but not necessarily, of some white race and of slave origin.

MA'MŪR (Arab.). Lit. ordered. Used in the Sudan of a governor of a province from the beginning of Egyptian rule till 1833. Now a civilian administrative assistant to a district commissioner. MA'MŪR BŪLĪS, police officer of equivalent rank to YŪZBĀSHĪ. See also MUDĪR.

MANJIL, MĀNJILAK, MĀNJILUK. Title conferred on, or used by, a limited number of chieftains subject to the sultans of Sennar, and still in use by the Hāmaj chieftains of Gulé in the valley of the Blue Nile. The word is said to be of Hāmaj origin.

MĪR (Persian), from AMĪR (Arab.). A commander, prince. MĪR occurs in the Egyptian regular army from the time of the creation of the *nizām al-jadīd* (1821-4) in MĪRĀLAİ (Turk.), AMĪR al-ALAI (Arab.), officer commanding a regiment, roughly equivalent to junior brigadier or senior colonel; and in MĪRLIVĀ (Turk.), AMĪR al-LIWĀ' (Arab.), latterly abbreviated to LIWĀ', officer commanding a brigade, roughly equivalent to junior major-general or brigadier. MĪRMĪRĀN, the lowest grade of pasha, was that usually, and afterwards automatically, conferred on a MĪRLIVĀ, and was rendered into Arabic as AMĪR al-UMARĀ'. A senior military commander under Muḥammad Aḥmad al-Mahdī, and subsequently under his temporal successor, the Khalifa 'Abd Allāhi, was given the title of AMĪR, and the few most important that of AMĪR al-UMARĀ'. A senior Mahdist AMĪR holding an independent command was AMĪR [or AMĪN] al-RAIYA, lit. a flag amir. The Mahdist military vocabulary was adopted by 'Alī Dīnār Zakariyā, sultan of Dār Fūr (1899-1916).

* MU'ALLIM (Arab.). Lit. a teacher. Accountant, usually in the Egyptian Sudan a Copt, exceptionally an Armenian or Jew. The term is no longer used in the financial sense.

MU'ĀWIN (Arab.). Assistant in general, civil or military. The military rank of MU'ĀWIN, which was immediately below that of BINBĀSHĪ, was suppressed in the Egyptian army in 1880 and merged with that of ŞAĞH QŌL AĞHĀSĪ. In the earlier years of the present Sudan Government MU'ĀWIN 'ARAB denoted an official agent or intermediary between the Government and the local tribes, later superseded (except in the Red

Sea hills) by the MA'MŪR and local administration. The term MU'ĀWIN was used locally in Dār Fūr from 1917 to about 1930 for MA'MŪR. Otherwise the term survives in the Sudan only in the police in which it is the lowest commissioned rank and is equivalent to MULĀZIM II. MU'ĀWIN al-IDĀRA, administrative officer in the Egyptian régime, in charge of the administrative services at a province headquarters and virtually assistant governor.

MUDĪR (Arab.). Governor, manager, in general. Governor of a province of the Sudan since 1833 replacing the term MA'MŪR in this meaning; commissioner of the Sudan Police. MUDĪR 'UMŪM, title accorded to governors of the more important provinces of the Egyptian Sudan such as Dār Fūr and Equatoria, and of groups of provinces such as the Eastern Sudan.

MUFATTISH (Arab.). Inspector. Since 1899 used of a district commissioner as MUFATTISH MARKAZ.

MUFTĪ (Arab.). Islamic canon lawyer qualified to issue a fatwā, a formal legal opinion. Used in the Sudan of the official head of the Islamic religious notables who is also deputy grand qāḍī.

MUḤĀFIẒ (Arab.). Commissioner, officer commanding troops in a province, or a fortress town, e.g. Sawākin and Muṣawwa', or a territory not sufficiently important or established to be created a province, e.g. the muḥāfizate of the White Nile, under the Egyptian régime.

MULĀḤIẒ (Arab.). Superintendent in general. Superintendent of Sudan Police with equivalent rank of BINBĀSHĪ.

MULĀZIM (Arab.). Lieutenant. Used during the Mahdist rule of a member of the bodyguard of the Khalifa 'Abd Allāhi.

MUNTADAB (Arab.). Representative, agent. Used of the agents in Egypt of the governors-general and provincial governors of the Egyptian Sudan.

* MUQADDAM (Arab.). Used of a subordinate officer of the Mahdist army. MAQDŪM (perhaps a variant of MUQADDAM), used in Dār Fūr of a vizier or representative of the Fūr sultans.

MU'TAMAD (Arab.). Commissioner. Used of the commissioner of Port Sudan and of the resident of Dār Maṣāliṭ in Dār Fūr in the present Government.

NĀZIR (Arab.). Director, manager of an industrial or commercial establishment, head of an Egyptian Government department before the establishment of responsible government. Used in local administration in the Sudan of the head of a tribe or section of a large or widely distributed tribe. NĀZIR al-KHUTṬ, notable in charge of a subdivision of an administrative district, usually on a tribal basis. NĀZIR 'UMŪM in the Sudan is a title, sparingly recognized by the Government, of certain heads of tribal confederations, the title in this connexion being usually traditional and sometimes hereditary. NĀZIR 'UMŪM has also a regional connotation as a subordinate salaried administrative official in the Jazīra.

PASHA (Turk., of disputed derivation), BĀSHĀ (Arab.). The highest title in the Ottoman and Egyptian court hierarchy. There were four military grades of Pasha: the first was conferred on those of the rank of MUṢḤĪR (marshal), the second on those of the rank of BIRINJĪ FARĪQ (senior

general), the third, that of RUMELI-BEYLERBEYI, on those of the rank of FARİQ, the fourth, that of MİRMİRÂN, on those of the rank of MİRLIVÂ (AMİR al-Liwâ'). In the Egyptian Sudan the recipients were mostly of the fourth, exceptionally of the third, grade. There were also four corresponding civil grades. Muḥammad 'Alī was commonly known as the Pasha of Egypt. Since 1914, when the last vestiges of Ottoman sovereignty over Egypt disappeared, the grade of pasha has been conferred in the Sudan by the rulers of Egypt, although, since 1924, the year of the creation of the Sudan Defence Force, conferment by this source has been limited to the civil grades. The commandant of the Sudan Defence Force and his chief of staff derive their local, temporary, and courtesy titles of pasha from the governor-general of the Sudan by virtue of their military ranks. The position of the title in an Arabic name is movable, thus: Muḥammad Pasha Aḥmad or Muḥammad Aḥmad Pasha. The use of PASHA and BEY by the wives of recipients of these grades, or as a quasi-hereditary title, has no official sanction.

* QĀPĪ (Arab.). Judge qualified to expound and interpret Islamic law. QĀPĪ al-QUDĀA, chief justice in Islamic law in the Sudan, Grand Qāḍī.

QĀ'ID al-'ĀMM (Arab.). Lit. general commanding officer. Used of the commandant of the Sudan Defence Force.

QĀ'IMMAQĀM (Arab.). Used in the Sudan of a junior administrative officer, of an assistant to the KĀSHIF, in the time of Muḥammad 'Alī Pasha, then dropped in this sense after the introduction of the regular army in which QĀ'IMMAQĀM was used of an officer second in command to a MĪRĀLAI with rank roughly the equivalent of a senior lieutenant-colonel or junior colonel. In the Sudan Defence Force the rank approximates more closely to that of lieutenant-colonel.

QAPŪDĀN (Turk.), QABŪDĀN (Arab.), from the Italian capitano, or, possibly, from Turk. qapū + Persian -dān. General term for sea captain. Naval ranks in Muḥammad 'Alī Pasha's European-organized fleet were approximated to existing military ranks as in the Ottoman navy, e.g. binbāshī for captain of a ship of the line, sāgh qōl aghāsi for frigate captain, followed by the word al-bahr (sea) to distinguish the holders from military officers.

QISM (Arab.). Administrative subdivision of a province, branch of a department.

QŪMANDĀN (from the French commandant). Used in the Sudan of an officer (of rank equivalent to QĀ'IMMAQĀM) commanding police in a province.

RĀS MĪYA (Arab.). Lit. head of a hundred men, a minor leader in the Mahdist army.

RET, RETH. King of the Shilluk tribe of the White Nile valley.

ŞĀGH (Turk.). Abbreviation for ŞĀGH QŌL AĞHĀSI. In the new regular army of Muḥammad 'Alī Pasha were created the ranks of ŞĀGH QŌL AĞHĀSI, lit. commander of the right wing, a junior field officer roughly equivalent to adjutant-major, and SŌL QŌL AĞHĀSI, lit. commander of the left wing, who ranked next above a YŪZBĀSHĪ but was junior to a ŞĀGH QŌL AĞHĀSI. The general designation for an officer junior to BINBĀSHĪ and senior to YŪZBĀSHĪ was KŌL AĞHĀSI. In the Sudan

Defence Force ŞĀGH QÖL AGHĀSĪ (abbreviated to ŞĀGH) is the approximate equivalent of major, while SÖL QÖL AGHĀSĪ (abbreviated to SÖL) is now used in the Sudan Defence Force and Sudan Police of a warrant officer.

* SAIYID (Arab.). Religious title indicating original or inherited sanctity.

SANJAQ (Turk.). Lit. a flag. SANJAQ BEYI, an old rank roughly corresponding to MİRLIVĀ, suffered a diminution of status; the BEY was dropped in popular usage and SANJAQ, after Muḥammad 'Alī Pasha's military reforms, was the rank given to the commander of a squadron (or approximate equivalent) of irregular cavalry. The rank of SANJAQ was used in the Shā'iqiya cavalry until the Mahdist revolt and is now extinct.

SHAIKH (Arab.). Tribal chief or notable, religious notable whether Muslim or Coptic Christian, member of the profession of Islamic law. SHAIKH 'ĀMM, a synonym for SHAIKH al-MASHĀYIKH. SHAIKH al-BALAD, head of a collection of villages making an administrative unit. SHAIKH al-ISLĀM, honorary title popularly and unofficially conferred on the most famous religious notables, e.g. by the hagiographer Wad Daif Allāh on Shaikh Muḥammad ibn Dafa' Allāh ibn Muqbal al-'Arakī. There is no trace in the Sudan of official conferment, the nearest approach to which was the appointment of Shaikh al-Amin Muḥammad al-Darir as *ra'is mumayyiz 'ulamā' al-Sūdān* by firman of the Ottoman sultan during the governorship-general of Ja'far Pasha Maḡhar (1866-71). SHAIKH al-KHUṬṬ, notable in charge of a subdivision of an administrative district, usually of lesser standing and responsibility than a NĀZIR al-KHUṬṬ. SHAIKH al-MASHĀYIKH, senior SHAIKH charged with the administration of a large tribe or federation of tribes. The term was introduced in the time of Muḥammad 'Alī but was discontinued after the Mahdist revolt.

SHARĪF (Arab., feminine SHARĪFA). Lit. blessed. Title accorded to one descended from the family of the Prophet.

SHARKAS. See JARKAS.

SHARTAI (Fūr language). The approximate equivalent of 'UMDA in the local administration of Dār Fūr and parts of Western Kordofan.

SIR'ASKAR (Arab.). Commander-in-chief.

SIRDĀR (Arab.). Used of commander-in-chief of the Egyptian army.

SIRR TUJJĀR (Arab.). Senior merchant chosen to represent the merchants of a town or trade.

SIRSŪWĀRĪ (Arab.). Commander of a regiment of irregular cavalry, roughly equivalent to colonel.

SÖL, SÖL QÖL AGHĀSĪ. See ŞĀGH.

SULTĀN (Arab.). Muslim sovereign. Style assumed by the rulers of Egypt from 19 December 1914 to the assumption by Sultan Fū'ād of the style of MALIK (king) on 15 March 1922. In the Sudan used by the rulers of the Funj and Fūr and by certain lesser chieftains as a traditional and, in general, hereditary title.

TŪM (Arab. from classical TAW'ĀM). A twin, e.g. Muḥammad Tūm Aḥmad, Muḥammad son of the twin Aḥmad. TŪM is also used in the Sudan as a proper name, generally from a distinguished ancestor who was a twin.

'ULAMĀ'. See 'ĀLIM.

'UMDA (Arab.). Head of an administrative unit comprising a collection of villages or, less commonly, a town not provided with a town council. Generally the equivalent of SHAIKH al-BALAD.

UMM (Arab.). Mother [of].

VĀLĪ (Turk.), WĀLĪ (Arab.). Governor-general of a province of the Ottoman Empire, the official désignation of Muḥammad 'Alī Pasha as the ruler deputed by the Ottoman sultan with the governance of Egypt. The term is frequently rendered in this dictionary as viceroy in deference to European convention. The title of VĀLĪ was superseded by that of KHEDĪV by firman of 7 July 1867. The term was never (except by clerical error) used of the governors-general of the Sudan which was administratively a dependency of the VILĀYET (Turk.), WILĀYA (Arab.), of Egypt. Governors of provinces in the Mahdist régime were popularly accorded the title of WĀLĪ.

WALAD (Arab., plural AWLĀD, often abbreviated to WAD.). Son [of], e.g. Muḥammad wad Aḥmad, Muḥammad the son of Aḥmad.

WALĪ (Arab.). Saint, used of certain Islamic religious notables.

WAZĪR (Arab.). Minister of the Egyptian cabinet or head of an Egyptian public administration. Used in the Sudan of the chief minister of a sultan.

YŪZBĀSHĪ (Turk.). Lit. commander of one hundred [men], officer commanding a company of regular troops, of rank equivalent to captain.

A BIOGRAPHICAL DICTIONARY OF THE SUDAN

Abbakr. *See* ABŪ BAKR.

‘Abbās I (‘Abbās Ḥilmī Pasha, 1813–54), viceroy of Egypt, son of Prince Aḥmad Tūsūn Pasha and grandson of the viceroy Muḥammad ‘Alī Pasha; he fought under the command of Ibrāhīm Pasha al-Wālī against the Ottoman Empire in the Syrian campaign; in 1848 he succeeded Ibrāhīm as regent on the latter’s death and in 1849 was appointed viceroy on the death of Muḥammad ‘Alī; a conservative by nature his reign was marked by a reversal of Muḥammad ‘Alī’s policy of encouraging the influx of Europeans into Egypt and by retrenchment in the expenditure of government which was applied with rigour to the Sudan; the gold mines of Fāzūghlī were closed down and a solitary primary school in Khartoum, founded by the celebrated man of letters, Rifā’a Bey Rāfi’ al-Taḥṭāwī, who had been banished to the Sudan in 1851, was allowed to languish for want of equipment; he began the practice of making frequent changes of governors-general, none of whom during his reign served more than two years each; nevertheless, he left the finances of Egypt in a sound condition; he died at Benha where he is said to have been murdered by two slaves.

‘Abbās II (‘Abbās Ḥilmī Pasha, 1874–1944), khedive of Egypt; the eldest son of Muḥammad Taufīq Pasha whom he succeeded to the khedivate in 1892, he received a European education and was devoted to the social and economic improvement of Egypt; he showed a lack of discretion at a parade of troops at Wādī Halfā when, during a tour of Upper Egypt and Nubia, 1894, he outspokenly criticized the military efficiency of British officers serving in the Egyptian army; this so-called ‘frontier incident’ caused the downfall of the Riyād ministry; in the winter of 1901–2 he visited Berber and Khartoum amid public acclamation; while in Khartoum he held a review and opened the new mosque; he again visited the Sudan when he came ashore at Port Sudan to open the port in 1909; while on a visit to Constantinople he was shot at and wounded by an Egyptian student in July 1914; he was deposed in December 1914 on the grounds of his avowed sympathy with the enemies of Britain, and was succeeded by his uncle, Ḥusain Pasha Kāmil; he died in exile in Geneva; for many years he unsuccessfully pressed claims against the British Government for the restitution of his properties sequestered when he was deposed.

‘Abbās al-Bāzārī, called **al-Jundī** (c. 1802–c. 1840), governor of Berber province, 1832–5 and 1836–8, the exact dates being uncertain; he was by race a Kurd; several foreigners visiting his province, including the Englishmen Captain W. Bouchier, R.N., and G. A. Hoşkins, remarked upon his character and hospitality; early in his

term of office he had the misfortune to run foul of the 'Abbādī chieftain, Khalifa wad al-Ḥājī Muḥammad, an old friend of the Egyptian régime, whose loyalty lessened as time passed; in the end the troops of 'Abbās killed him for refusing to give up a brigand who had sought his protection; 'Abbās lost the favour of his subjects who complained to the governor-general of his exactions; 'Alī Khūrshīd Pasha, the retiring governor-general, seems to have taken no action, but his successor, Aḥmad Pasha abū Widad dismissed him from his governorship about 1838; he died shortly after at Berber; his brother Sulaimān who came from Egypt to take the dead man's family home was killed on the desert road by Baraka, brother of Khalifa whom 'Abbās's troops had slain; among 'Abbās's descendants in the Sudan is Aḥmad Efendi 'Abbās Aghā, a judge of the civil courts.

'Abbās Muḥammad Badr al-'Ubaid (-1915), Mahdist tribal leader, son of the holy man, Shaikh Muḥammad Badr al-'Ubaid of Umm Dībān; he and his brother al-Tāhir fought on the Mahdist side in the war in the northern Jazīra, 1884, which culminated in the siege and capture of Khartoum; he afterwards served with the Mahdist forces in Dongola and was present at the battle of the Atbara under the command of the amīr Maḥmūd Aḥmad, 1898; later in the year he went over to the Anglo-Egyptian army on the eve of the battle of Omdurman; Kitchener made him 'umda of Masallamiya, a post which he held till his death.

'Abbās Raḥmat Allāh (-1946), Sudanese notable of Omdurman; a Ja'li by tribe he was shaikh of the Ja'liyin of Omdurman; in his youth he saw fighting in the Mahdist revolt and in later years enjoyed a wide reputation for his generosity.

- * 'Abbās Bey Wahbī (-1883), mirālai of the Egyptian army; he commanded the cavalry and artillery in W. Hicks Pasha's army of Kordofan with rank of qā'imaqām and was promoted mirālai on the field for his energy and zeal; he was killed a few days after in the disastrous battle of Shaikān (Kashgil); his diary (also attributed to 'Abbās Ḥilmī, mu'awin of 'Alā' al-Dīn Pasha) fell into Mahdist hands and was recovered on the battlefield of Omdurman.

Abbate, Onofrio (1824–1915), Italian physician and scientist; born at Palermo he spent his youth in the Kingdom of the Two Sicilies where he became a friend of Francesco Crispi, later prime minister of Italy, and where he wrote a little of medicine and letters; in 1845 he came to Egypt and there entered the State medical service; he followed the Egyptian fleet as chief medical officer during the Crimean war, 1853–5; he was later appointed director of the government hospital, Alexandria, and was for many years doctor to the Khedivial family; in 1856–7 he accompanied the viceroy Muḥammad Sa'id Pasha to the Sudan as medical attendant, and wrote an account of the journey published in 1858 and sponsored by his old friend Crispi, then a political exile in Paris; he was a founder and president of the Khedivial Geographical Society and the author of scientific treatises on the Sudan; he died at Como in Italy.

‘Abd Allāh Aghā (fl. 1822–40), Sudanese soldier of the *nizām al-jadīd*, the new regular army formed by the viceroy Muḥammad ‘Alī from Egyptian peasants and Sudanese slaves; he was perhaps the first of the few Sudanese to obtain commissions in this army; enrolled as a private in the 2nd infantry regiment of the line in 1822, he was transferred later to the 1st Guards, promoted sergeant, and, in 1838, commissioned as a *mulāzim* II; on the disbandment of his regiment after the Syrian war he joined the 1st infantry regiment with the rank of *yūzbāshī*, his subsequent career is at present unknown.

‘Abd Allāh Aghā (fl. c. 1825–49), another Sudanese soldier, of the same name as the preceding, who served in the *nizām al-jadīd*; officially described as from Berber (his origin may have been Negro), he was enrolled in the 10th infantry regiment of the line in 1825 or 1826; then, transferring to the 2nd Guards, he received his commission as a *mulāzim* II in 1838 and was promoted *yūzbāshī* in 1849.

‘Abd Allāhi Aḥmad Dinkī (c. 1861–1941), commonly called ‘Abd Allāhi Aris; Tunjurāwī notable of Dār Fūr and president of the branch court of Kurma, some forty miles north-west of al-Fāshar.

‘Abd Allāhi Aḥmad abū Jalaha wad Ibrāhīm (c. 1854–1939), Ḥazamī religious notable; born at Abū Ḥarāz, about twenty-seven miles south-west of al-Ubaiyaḍ, where immigrants from Dongola had built many water-wheels and cultivated with success, he studied under the religious *shaiḫs* Muḥammad al-Ṣughaiyar wad al-Amin in his native village and al-‘Ālim Ṭaha wad Bashīr at al-Rāhad; the Egyptian Government then appointed him a *qāḍī* at the tribal seat of Ḥamad Asūsa, nāẓir of the ‘Abd al-‘Āli branch of the Ḥawāzma Arabs of Kordofan; he went over to the Mahdist cause on the arrival of the Mahdī from Jabal Qadīr to undertake the siege of al-Ubaiyaḍ in 1882 and was for some time a *qāḍī* in Dār Fūr under the amīr al-umarā’ Maḥmūd Aḥmad; transferring his loyalty to the Sudan Government on the collapse of the Mahdist régime he helped in the pacification of the Nuba hills where he lived as *qāḍī* of Dilling for four years, retiring in 1907; he was later made ‘ālim of the Ḥawāzma ‘Abd al-‘Āli court.

‘Abd Allāh ibn Aḥmad ibn Sulaim (or Salim) al-Aswānī (fl. 969), official and historian of Nubia at the time of the Saracen domination of Egypt; in 969 he headed a political mission to the Sudan on behalf of the Muslim Greek general, Jawhar, and wrote an account of Nubia between the years 975 and 996; in this account he expressed his amazement at the great herds and crops in the Christian kingdoms of ‘Alwa and Maqurra.

‘Abd Allāh wad ‘Ajīb al-Fīl (—1799), *shaiḫh* of the ‘Abdullāb tribe and local titular *manjil* or viceroy of the kings of Sennar; his seat was at Ḥalfaiya, having some time before transferred from Qarrī; his rule was distinguished for kindness and consideration for his people; his allegiance to Sennar was nominal for the Blue Sultanate was in a state of dissolution; he was killed in the course of an inter-tribal fight

near Halfaiya and was succeeded by Shaiikh Nāṣir ibn al-Shaiikh al-Amīn who submitted to the conqueror Ismā'il Pasha who passed through his territory on his way to Sennar in 1821.

'Abd Allāh 'Awad al-Karīm abū Sin (—1923), notable of the Shukriya Arabs, the son of Aḥmad Pasha 'Awad al-Karīm abū Sin; he was an early adherent to the Mahdist cause and later fought under the command of the amīr Maḥmūd Aḥmad in the battle of the Atbara, 1898; escaping from the defeat he went south and joined the amīr Aḥmad Faḍīl who was campaigning in the region of Gedaref; Aḥmad Faḍīl magnanimously released him from further allegiance to the cause of the Khalifa 'Abd Allāhi; he thereupon submitted to the Anglo-Egyptian administration and in 1902 was appointed shaiikh of the Shukriya, a post which he held until his death.

'Abd Allāh abū Bakr Taimā' (—c. 1910), Mahdist amīr; by birth a member of the Kunjara branch of the Fūr tribe, he was brought up in the region of Gedaref; in the summer of 1885 the amīr al-umārā' 'Uṭhmān abū Bakr Diqna appointed him to command the assault on Kassala where the Egyptian garrison, though in sore straits, was still holding out; he fought under the command of the amīr Aḥmad Faḍīl Muḥammad during the campaign of 1898 round Gedaref and later at Dakhila on the Blue Nile, after which he surrendered to the Anglo-Egyptian forces; a son, 'Abd Allāh, formerly a yūzbāshī in the Sudan Defence Force, is nāẓir of the Fūr of Gedaref.

'Abd Allāh ibn Dafa' Allāh al-'Arakī (*fl.* 1570), Arab holy man and founder of the Arab tribe of the 'Arakiyīn of the Jazīra who began the tradition of a sound, moderate conservatism, basing mysticism on study and steering a middle course between the ascetics and the anti-nomians; in his youth he studied the Mālikite teaching under the Rikābī master, Shaiikh 'Abd al-Raḥmān ibn Jābir, and later became one of the caliphs of Shaiikh Tāj al-Dīn al-Baḡhdādī, called al-Bahārī, at Wad Sha'ir; he was buried at Abū Ḥarāz.

'Abd Allāh Dūd Banja (—1889), pretender to the throne of Dār Fūr and cousin of the former leader of the Fūr resistance movement, Muḥammad Hārūn al-Rashīd; he claimed the sultanship from 1880 after Hārūn al-Rashīd had been killed by an Egyptian force under al-Nūr Bey Muḥammad 'Anqara; on the collapse of the Egyptian administration in Dār Fūr he continued to resist the Mahdists who succeeded the Egyptians; finally in 1884 he was defeated, taken prisoner, and sent to the Khalifa 'Abd Allāhi in Omdurman as a captive; the Khalifa pardoned him and he embraced the Mahdist cause; he was killed while fighting under the amīr Zakī Ṭamal in the battle of Gallabat against the Abyssinians.

* 'Abd Allāh al-Dūma (—1941), notable of al-Fāshar, shartai, and president of the Simiyāt subsidiary shaiikhs' court of the town; he died in Khartoum.

'Abd Allāh wad Ibrāhīm (—1893), Mahdist amīr; by birth a Ja'li Arab he is said to have attempted to murder Muḥammad Aḥmad al-

Mahdī by shooting him in his sleep during the siege of al-Ubaiyaḍ late in 1882; the story goes that his rifle failed to fire and that the Mahdī forgave him and appointed him an amīr; he subsequently fought under the amīr Ḥamdān abū ‘Anja in the war against the Abyssinians in 1887; he was killed in battle against an Italian force near Agordat while fighting under the command of the amīr Aḥmad wad ‘Alī wad Aḥmad who was also killed in the battle.

- * **‘Abd Allāh Jād Allāh** (1872–1922), Kāhli notable, nāzīr of all the Kawāhla in Kordofan from which post he was dismissed in 1916; he married a daughter of Muḥammad Aḥmad al-Mahdī to whose cause he was devoted.

‘Abd Allāh ibn Jahān (*fl.* 830), ‘Abbāsīd general; in 831 the Beja revolted and he marched against them, defeating them several times, finally making a treaty with Kanūn, their king, who lived at a place called Ḥajar; Kanūn promised to pay tribute, to respect the lives and goods of Muslims, and to refrain from speaking contemptuously of their religion.

‘Abd Allāh Jawdat (–1937), Taqalāwī notable, ‘umda of Taqali in the Nuba hills.

‘Abd Allāh wad Jammā’ (*fl.* 1560), tribal leader of the Qawāsma branch of the Juḥaina Arabs who, in alliance with ‘Umāra Dunqas, the first Funj sultan of his line, overran the Christian kingdoms of Soba and Qarrī and helped to found the sultanate of Sennar; he himself was the founder of a succession of hereditary viceroys, each known by the title of *manjil*, with their headquarters first at Qarrī and later, perhaps towards the end of the eighteenth century, at Halfaiyat al-Mulūk; the lands under their guardianship extended from the Sabalūka, or Sixth, Cataract to Arbajī in the Jazīra; his tribal descendants became known as the ‘Abdullāb.

‘Abd Allāh Muḥammad (c. 1821–1911), Egyptian engineer; born in Cairo and educated there, he served for some years in the dockyard at Būlāq; in 1870 he came to the Sudan accompanying the fleet of steamers which navigated the Nile to Khartoum in connexion with the mission of Sir S. W. Baker Pasha to the equatorial regions; he was employed as a foreman in the Khartoum dockyard until the sack of Khartoum by the Mahdists in 1885; he survived the Mahdist revolt unscathed and was employed by the Khalifa ‘Abd Allāhi as chief engineer of steamers; in 1898, on the approach of the Anglo-Egyptian forces, he sabotaged an attempt by the Mahdists to plant a mine in the course of the attacking gunboats; on the setting up of the Condominium Government he was made supervisor in the steamers and boats department, a post which he held till his death.

- * **‘Abd Allāhi Muḥammad Tūrshain, Khalifat al-Mahdī** (1846–99), commander of the Mahdist forces and ruler of the Mahdist dominions in the Sudan, 1885–98; he was one of the four sons of a holy man of the tribe of the Ta‘ā’isha Baqqāra of Dār Fūr and was born at Turdat in the south-western part of that province; as a young man he is said to have hailed Zubair Bey (afterwards Pasha) as the Mahdī or Expected

One when Zubair conquered Dār Fūr in 1874; on learning of the fame of Muḥammad Aḥmad al-Mahdī he hastened eastwards to join him at Abā island on the White Nile near the site now occupied by Kosti and served him in a humble capacity; the Mahdī recognized his worth and made him his staff officer; in 1881 the Mahdī appointed him one of his four caliphs, naming him after Abū Bakr al-Ṣiddīq and handing him a black flag; along with his chief he retired to Kordofan and there organized a series of crushing victories over the government forces which gave to the Mahdist movement the reputation of invincibility; he fought in the Jazīra and superintended the siege of Khartoum which, after a long resistance, fell in January 1885; on the death of the Mahdī in the following June he assumed the temporal functions of government and from then on he was dictator of an empire which extended from Dār Maḥas to the Upper Nile and from the Red Sea to Dār Fūr; except at Omdurman in 1898, when his power was overthrown, he did not lead his armies in person but remained at Omdurman, his headquarters, and from there organized his forces, leaving operational details to his commanders in the field; his rule was harsh and arbitrary and he bled the country to maintain his large military establishments; nevertheless, his genius for organization showed itself in his system of taxation and in his attempts to maintain workshops and steamers and to manufacture ammunition and coins; he insisted on the strict observance of Islamic law and of the prescribed religious exercises; he was hostile to the religious brotherhoods, suppressing them where the Mahdī had only discountenanced them; but his merciless rule at length roused the opposition of most of the tribes under his sway, though his own Baqqāra whom he pampered remained loyal to him; after the advance of the Anglo-Egyptian army into Dongola in 1896 his prestige suffered in a number of military defeats later accentuated by the incompetent generalship displayed by the amīr al-umarā' Maḥmūd Aḥmad at the battle of the Atbara and culminating in the fateful battle of Omdurman in September 1898; fleeing with a few followers towards the south he, with several of his old companions in arms, was defeated and killed at Umm Dibaikarāt; he was buried on the battlefield which lies a few miles south-east of Tendelti on the Kordofan railway, where his tomb is venerated.

'Abd Allāh Musā'd (-1917), shaikh of the Ḥalāwīyīn, or Ḥalāwīn, Arabs; he was appointed in the early days of the Condominium Government at the request of the tribe in opposition to another claimant named Imām Muḥammad; he was succeeded on his death by his brother al-Amīn Musā'd.

'Abd Allāh Najjār Jalīl al-Dīn (-1935), religious notable, shaikh of the Majadhīb religious brotherhood of al-Dāmar.

'Abd Allāh Pasha Naṣrat (1852-1911), *liwā'* of the Egyptian army; born of Egyptian stock, he entered the Cairo military school in 1873 and received a commission in 1875; temporarily transferred to the artillery in 1877, he returned to the military school as an instructor; about 1897 he was appointed an engineer staff officer on the Soudan

Military Railway which at that time was extended by the Egyptian army engineers as far as Kerma; in the same capacity he served later on the Red Sea railway and at Khartoum; in 1903 he was promoted qā'imaqām and returned to Egypt in 1904 on appointment to a staff post; in Egypt he was engaged for some time in prospecting for minerals, being promoted liwā' in 1908 when he retired; he died in Cairo.

'Abd Allāhi wad al-Nūr (—1885), Mahdist amīr and tribal leader of the 'Arakīyīn Arabs; he fought in many of the earlier campaigns of Muḥammad Aḥmad al-Mahdī, including the sieges of al-Birka, then a fortified government post, 1882, and of al-Ubaiyād, 1882-3; he was killed in action during the final stage of the siege of Khartoum; he was a brother of Makīn wad al-Nūr, also an amīr, who died of wounds received in the battle of Tushkī (Toski), 1889.

'Abd Allāh Sa'd (—1897), notable of the Ja'liyīn Arabs of Matamma; although the Mahdists appointed him an amīr, he and his brother 'Alī Sa'd and the Ja'liyīn tribesmen under their command were in continual friction with the Baqqārī amīr Ḥamūda Idrīs during the campaign on the northern frontier, 1887-9; finally, on the approach of the Anglo-Egyptian army in 1897, he rose in open revolt against the Mahdist power and was killed at Matamma by the amīr al-umarā' Maḥmūd Aḥmad whom the Khalifa 'Abd Allāhi had ordered to destroy the rebel Ja'liyīn; in the general massacre most of the inhabitants of the town were killed.

- * 'Abd Allāh ibn Sa'd ibn abū Sarḥ (c. 600-c. 660), Arab leader of a Muslim army of 20,000 men which unsuccessfully invaded Nubia in 641; appointed governor of Upper Egypt, he again invaded Nubia about 651, destroying the Christian church at Dongola and afterwards making peace with the Nubians.

'Abd Allāh ibn Sanbū (fl. 1311), the first recorded Muslim king of Nubia; he succeeded the last Christian king Kerenbes who was captured by the Mamelukes of Egypt; though a nominee of the Mamelukes, he was presently overturned and killed by Kanz al-Dawla, chief of the Banī Kanz tribe settled round Aswān; Kerenbes and Kanz al-Dawla both subsequently ruled a second time.

'Abd Allāh al-Sihainī (—1921), holy man of Nyāla in Dār Fūr; in 1921 he announced himself to be Jesus and proclaimed a holy war; after serious fighting in which several lives were lost, he was captured and hanged.

'Abd Allāh Pasha al-Wānli (—1865), Kurdish soldier in the Egyptian army; he was governor of the combined provinces of Berber and Dongola, 1859-62, with rank of mīrālai; he was promoted mīrlivā and given command of the irregular troops in the Sudan; he died at Kassala of illness contracted during the siege of the town by mutinous Sudanese soldiers.

'Abd al-'Azīm Bey Ḥusain Khalifa (c. 1850-1928), 'Abbādī notable and guerrilla leader, born at Darāw in Upper Egypt the son of

Ḥusain Pasha Khalifa, governor of Berber, 1869–73 and 1883–4; he commanded a *sanjaq* of 'Abābda irregulars in the campaign of Lieutenant-General W. Hicks Pasha on the White Nile in 1883, and during the greater part of the Mahdist régime he was engaged in helping to guard the southern frontier of Egypt from Mahdist raids; he succeeded his elder brother Šāliḥ Ḥusain Khalifa on the latter's death in action at Murrāt wells in 1893; seizing the wells he raided to the southward in wide sweeps; he was present at the battle of Abū Ḥamad, 1897, and under Major (afterwards Major-General) E. J. M. Stuart-Wortley commanded an irregular force which advanced up the Nile valley on the east bank to Omdurman; he retired from military service in 1899 and devoted himself to tribal government as nāzīr of the 'Abābda in the Sudan; he visited England in 1927 and died in Cairo.

'Abd al-'Azīz Muḥammad Nūr (1882–1940), Maḥasī religious notable who lived during his later life at Wādī Ḥalfā where after 1912 he was chief khalifa to the head of the Khatmiya brotherhood in the area; he spent his youth in Arqū in Dongola district where at the time of the battle of Omdurman he was studying the Qur'ān under Shaikh Muḥammad Muḥammad Khair; he was later for eight years a pupil of al-Saiyid Maḥjūb al-Mirghani at Omdurman; he spent a period in Egypt as guardian of al-Saiyid Ibrāhīm al-Mirghani who was studying under his uncle al-Saiyid Muḥammad Sirr al-Khātīm al-Mirghani; he then settled at Wādī Ḥalfā where he became president of the bench of magistrates.

'Abd al-Bāqī 'Abd al-Wakīl (—1918), Mahdist amīr, a Ta'ā'ishī by tribe; he fought in the great battles of the time and, in the preparations made in 1898 to resist the Anglo-Egyptian advance from the north, showed considerable military skill in the building of forts in the Sabalūka gorge and on the river bank at Omdurman; after the battle of Omdurman he fled with the Khalifa 'Abd Allāhi and was wounded and taken prisoner in the battle of Umm Dibaikarāt in 1899; he died in Omdurman.

'Abd al-Bāqī Muḥammad al-Baḥar (—1946), notable of the Farajīyīn branch of the 'Arakīyīn Arabs of the Jazīra and a member of a distinguished tribal family; he was president of the local administration at Manāqīl where he died.

'Abd al-Bāqī al-Naiyīl, called al-Walī (—c. 1750), religious teacher whom the Waliya section of the Kawāhla Arabs claim as their ancestor; the hagiographer Muḥammad al-Nūr wad Daif Allāh wrote that he was one of those by whose lives the world profited; he died at Jabal Moya and his tomb, much frequented, is at Umm Qarqūr.

'Abd al-Bārī Min Allāh Muḥammad (—c. 1830), 'Arakī notable, shaiḫ of al-Taḡaniya where he or his fathers had been given land by the sultans of Sennar; his son, al-Amīn 'Abd al-Bārī, who succeeded him, was an important man in the Jazīra during the Egyptian rule.

'Abd al-Dāfi' al-Qandīl ibn Muḥammad ibn Ḥammād al-

Jamū'i (1689–1767), holy man; born at Ḥalfaiya he was a follower of Shaikh Khūjalī; he taught for fifty-eight years and performed the pilgrimage; he died at Sennar and was buried at Ḥalfaiya.

'Abd al-Gḥaffār Ḥasan Khalifa (1880–1945), son of Ḥasan Bey Khalifa; he was born at Berber of the Milaikāb section of the 'Abābda tribe; after working as a camel contractor on the construction of the Haiyā–Kassala railway till 1923 he was 'umda of the 'Abābda of the Shendi district to 1930; in 1932 he was appointed superintendent of Sudan Railways dock labourers at Port Sudan, a post which he held till his death.

'Abd al-Gḥanī 'Alī Mūsā (1889–1947), contractor; born at Shallāl of Kanzi stock he came to the Sudan as a youth and was employed as a waiter on the Sudan Government Railways; in 1916 he began work as a contractor in a small way at Wādī Ḥalfā; his elder brother, also a contractor at Wādī Ḥalfā, having died in 1921, he took over his brother's business; he built up substantial interests in labour and portage contracts at Wādī Ḥalfā where he owned property and taxicabs; he controlled a road motor-haulage service linking Wādī Ḥalfā and the Dongola district and bought land near Kom Ombo and at Shallāl; he was appointed a magistrate at Wādī Ḥalfā in 1936.

'Abd al-Hādī (*fl.* 1821), shaikh of Jabal Ḥarāza in northern Kordofan on the desert road between al-Dabba and al-Ubaiyaḍ; in 1821 he attempted to ambush the invading Turkish army of Muhammad Khusraw, the bey daftardār, on its way southward to the conquest of the plains of Kordofan; forewarned, the Turks took another route and the ambush miscarried; he fled to al-Ubaiyaḍ before the Turks arrived at Jabal Ḥarāza but was later captured and, for this and his support of the Maqdūm Musallam, commander of the forces opposed to the Turks, he was sentenced to perpetual slavery; his subsequent fate is unknown.

'Abd al-Hādī Faḍl Allāh (–1938), Shukrī notable, 'umda of Kaira't (Sadārna) near Rufā'a.

'Abd al-Hādī Ṣabr (–1882), Dūlābī notable who enjoyed under the Egyptian régime the title of nāzir of Khursī, Ṭaiyāra and Sharq al-'Aqaba and mulāḥiz of Bāra; an able and influential leader he was, next to Faḍl Allāh wad Sālim Bey al-Kabbāshī, the chief man in northern Kordofan; on the outbreak of the Mahdist movement he adhered to the government and was killed fighting under Yūsuf Pasha Ḥasan al-Shallālī at the battle of Jabal Qadīr.

'Abd al-Ḥalīm Faḍl Muḥammad Farah (1878–1944), Furāwī, born at Karmakol village in the district of al-Dabba; he was appointed 'umda of Jabriya and in 1926 of Qūshābī.

- * **'Abd al-Ḥalīm Musā'd wad al-Hāshimī** (–1889), Mahdist amir; he fought and was wounded in the battle of Shaikhān (Kashgil), 1883, when Lieutenant-General W. Hicks Pasha and his army were destroyed; in

the siege of Khartoum, 1884-5, he took an active part; in 1887 he accompanied his chief, the amīr 'Abd al-Rahmān wad al-Najūmī, to Dongola and there helped to organize what was intended to have been an invasion of Egypt; he was killed with wad al-Najūmī at the battle of Tūshkī (Toski); his reputation for bravery on the field stood high.

'Abd al-Ḥamīd Bey. *See* DU COURET, LOUIS.

'Abd al-Ḥamīd Bey (-1851), mīrālai of the Egyptian army; he died at al-Ubayyāḍ while in command of the 1st regular infantry regiment and was replaced by Mīrālai Muqtadar Mudrik.

'Abd al-Ḥamīd Muḥammad al-Faḍl (1871-1931), amīr of Zalingei and a member of the former reigning house of Dār Fūr; he was a great-grandson of Muḥammad Faḍl, sultan of Dār Fūr, 1802-39, and the twenty-sixth son of Ibrāhīm Muḥammad, sultan 1873-4; his father was killed by Zubair Pasha Raḥma Maṣṣūr in 1874, whereupon Dār Fūr came under Egyptian rule; he was sent to Egypt together with his brothers and cousins and there treated with consideration; for some time he studied in the Palace school with the Khedive's sons; on the Anglo-Egyptian reoccupation of the Sudan after the end of the *Mahdiyya* he returned and, according to some records, appears to have been a government candidate for the governorship of Dār Fūr; however, along with Ibrāhīm 'Alī, third son of Sultan Ibrāhīm Muḥammad, another government candidate for the position, he was forestalled by 'Alī Dinār who seized power in 1899; he then settled down to farm on the White Nile near Kosti; in 1928 he was appointed Maqdūm of Zalingei and was later given the title of amīr; he proved to be popular and able, and a fully fledged local administration was being established when he died.

'Abd al-Jabbār Nūr al-Dā'im (1851-1937), religious notable, son of Shaiḫ Nūr al-Dā'im wad al-Shaiḫ al-Ṭaiyib and youngest brother of Shaiḫ Muḥammad Sharīf Nūr al-Dā'im, one of the teachers of Muḥammad Aḥmad al-Mahdī; by tribe a Jamū'ī he studied Arabic and theology under Shaiḫ al-Qurashī wad al-Zain; he was born at Wad Ramlī and lived at Tabat.

'Abd al-Jalīl Dafa' Allāh (1852-1939), Dilaiqābī notable from the central Jazīra near Ḥaṣṣa Ḥaiṣa; he led a retiring life during the Mahdist rule and in 1908 was made 'umda of Ḥamad.

'Abd al-Laṭīf Pasha 'Abd Allāh (c. 1805-1883), governor-general of the Sudan; a Rumelian Turk he was born at Nusratlı in the district of Drama and in the course of time entered the Egyptian navy in which he rose to frigate captain; in 1850 he was appointed governor-general of the Sudan in succession to Khālīd Pasha Khusrāw; he spent most of his period of office in Khartoum, where he fell foul of the European colony over matters of trade; he was recalled in 1852 and was succeeded by Rustum Pasha when the Egyptian Government declared that navigation and commerce on the White Nile would thenceforward be free of government restriction; J. Hamilton, the British traveller,

alleged that he had been recalled for misconduct on the complaint of a European merchant whose money he was said to have misappropriated to his own use; he has on the contrary been called uncorrupt, if arbitrary and narrow-minded in his dealings; he suspected most Europeans of being liars and evil-doers; in 1862-3 we find him inspector of dockyards and boats in Būlāq, where he was concerned with the dispatch of four steamers to Khartoum for the use of the governor-general there; in person he was said to have been a handsome, well-mannered man, possessed of a little Italian and a short, brown beard; he is also said to have built a new palace for himself in Khartoum and to have attempted to clean up the capital; he died in Cairo where he had lived for many years in retirement.

‘Abd al-Maḥmūd Muḥammad al-Sharīf Nūr al-Dā’im (— 1915), religious teacher; he sprang from the Jamū’iyya Arabs of Tābat in the Jazīra and was the son of Shaiḫ Muḥammad Sharīf Nūr al-Dā’im, one of the first teachers of Muḥammad Aḥmad al-Maḥdī at his *khalwa* at the village called Nūr al-Dā’im on the White Nile near Abā island, the Maḥdī’s sanctuary; in 1883 he hastened to join the Maḥdist cause, in spite of his father’s adherence to the government, but grew into disfavour with the Khalifa ‘Abd Allāhi who had him flogged and imprisoned; he was eventually released by the Anglo-Egyptian army which entered Omdurman in 1898, and returned to Tābat where he built a mosque and where he died; he was a historian and the author of three histories in manuscript: of the Maḥdī, of the Khalifa ‘Abd Allāhi, and of the famous pupils of al-Saiyid Aḥmad al-Ṭaiyib waḍ al-Bashīr; his memory is perpetuated by a large, unfinished tomb; he was succeeded as head of the Sammāniyya brotherhood in the Sudan by his cousin, Shaiḫ Qarīb Allāh abū Ṣāliḥ al-Ṭaiyib (d. 1936).

‘Abd al-Maḥmūd al-Nūfalābī (c. 1650–c. 1710), holy man of ‘Arakī Arab stock; born at al-Kūbya he attained great fame in his teaching; he was a contemporary of Shaiḫ Khūjalī ibn ‘Abd al-Raḥman ibn Ibrāhīm whose daughter he married.

‘Abd al-Mājid Naṣr al-Dīn abū l-Kailak (— 1885), Maḥdist amīr; a Mīrafābī, son of the last mak of Berber he was a mu’āwin on the staff of Ḥusain Pasha Khalifa, governor of Berber; in 1884 on the capitulation of Berber to the Maḥdists he joined their cause and was made an amīr; he commanded a Maḥdist force opposed to Major-General W. Earle’s river column in the Nile campaign of 1885 and was killed in the battle of Jinnis (Giniss); Aiyūbē ‘Abd al-Mājid, present head of Berber local administration, is his son.

‘Abd al-Masīḥ Tādrus Nākhla (— 1933), Coptic commercial notable of Omdurman and a magistrate, the son of Tādrus Bey Nākhla, a leading financial official under Gordon Pasha during the siege of Khartoum.

‘Abd al-Mun’im Aḥmad Salāma (— 1935), Egyptian holy man, a member of the Tijāniyya religious brotherhood; he came to the Sudan

during the Egyptian régime and in Khartoum concealed his membership of the brotherhood on account of its unpopularity with the government; he died, a very old man, at Umm Sa'dūn near Bāra.

'Abd al-Mun'im Muḥammad (1896-1946), Sudanese business man and benefactor; born in Omdurman he entered business in 1912 and later went into partnership with his cousin, Yūnus Aḥmad, under the name of Yūnus Aḥmad and 'Abd al-Mun'im Muḥammad, an important firm of importers and exporters of which he became manager; he was a founder and one-time manager of the Printing and Publishing Company, Limited, of Khartoum, publishers of *al-Nīl* newspaper, and was a large contractor to the Sudan Government and the proprietor of a glass factory in Omdurman; on the death of his partner Yūnus Aḥmad in 1923 he became associated with his relative Ḥasanain abū 'l-'Ilā; he was one of the first to join the Sudan Graduates' Congress and in one of its earlier sessions was a member of the Congress committee; he was a great benefactor and at his death left considerable sums to charity.

'Abd al-Mut'āl Aḥmad al-Idrīsī (c. 1790-1878), leader of the Aḥmadiya or Idrīsiya religious brotherhood in the Sudan, son of Aḥmad ibn Idrīs al-Fāṣī (1760-1837), founder of the brotherhood; as a young man he followed al-Saiyid Muḥammad 'Uthmān al-Mirghānī I from Dongola to Bāra in 1817 and at first joined the Mirghaniya brotherhood, but later adhered to the tenets of the Idrisiya; he died at Dongola where a conspicuous tomb was built over his grave; al-Saiyid Muḥammad 'Abd al-Mut'āl Aḥmad al-Idrīsī, the fighting saint of 'Asīr, was his son.

'Abd al-Qādir I (c. 1500-43), sultan of the Funj and the son of 'Umāra Dūnqas, founder of the sultanate of Sennar, whom he succeeded in 1534; little is known of him save that he was a pious Muslim and that he successfully besieged the people of Jabal Moya and Jabal Saqadī; on his death his brother Naiyīl reigned in his stead.

'Abd al-Qādir II (—1604), sultan of the Funj; he followed Ūnsā and was succeeded by 'Adlān wad Aya, reigning from 1598 until his deposition in 1604, when he fled from Sennar to Chelga in Abyssinia; during his reign he sent an unsuccessful expedition into Abyssinia to fight 'Arzō, a pretender to the Abyssinian throne; the expedition was massacred.

'Abd al-Qādir abū Ajbar (—c. 1842), Baqqārī chieftain of the Zuruq section of the Missiriya of western Kordofan; he was killed in inter-tribal fighting with the Ḥumr.

'Abd al-Qādir wad Dalīl (—1898), Mahdist amīr; sent to govern western Dār Fūr under 'Uthman Adam, amīr of all Dār Fūr, he made Kābkābiya his headquarters, 1888, and in the same year was badly defeated by the holy man nicknamed 'Abū Jummaiza' who had revolted against the Mahdist rule; on the death of 'Uthmān Adam in 1890 he was recalled to al-Fāṣhar to await the arrival of 'Uthmān's successor, the amīr Maḥmūd Aḥmad; serving under the latter he was killed at

the battle of the Atbara at which his commanding amīr himself was taken prisoner and the Mahdist army scattered by an Anglo-Egyptian force under Kitchener.

‘**Abd al-Qādir Pasha Hilmī** (1837–1908), governor-general of the Sudan; he was born at Ḥoms in Syria, the son of ‘Uthmān Sam’ī, an officer in the occupying Egyptian army of Ibrāhīm Pasha, and of a Syrian lady, a member of an old and respected local family; at the end of the Syrian campaign the child was taken to Egypt with his father and educated there; in 1851 he was sent to Vienna to study medicine but, although he completed the medical course, he preferred the profession of arms and, on his return to Egypt, was admitted to the engineer corps as a cadet; commissioned with the rank of mulāzim II in 1856 he was promoted rapidly and by 1864 was a mirālai when he was appointed a member of a mission sent to France in connexion with Ismā’īl Pasha’s scheme of military reform; in 1874 he was promoted liwā’ and pasha; during the Egyptian-Abyssinian war of 1875–6 he was stationed at Zaila and Harar; he returned to Egypt and in 1876 was made chief civil engineer of the Sudan Railway then being constructed from Wādī Halfā towards Dongola; his promotion to farīq in 1878 was the prelude to several years of service as governor of Port Said and of the Canal Zone; the Mahdist revolt having become a serious threat to the Sudan Government, and Muḥammad Ra’ūf Pasha having been unable to stem the tide of revolt, ‘Abd al-Qādir was appointed governor-general and commander-in-chief in February 1882; returning to Cairo on a hurried mission to collect arms and ammunition, he unsuccessfully opposed the decision of the Egyptian Government to send General W. Hicks Pasha to Kordofan, favouring instead a defensive strategy on shorter lines of communication; as his views were not in accord with those of the government, he was recalled and succeeded by ‘Alā’ al-Dīn Pasha in February 1883, but not before he had performed a notable work for the defence of the Sudan; he provided Khartoum with fortifications round the perimeter of the town which would have served well for a large garrison but proved to be too extended for the small force available during the siege of 1884–5; it was, nevertheless, due to his foresight and energy in improving the defences of the capital that the garrison were able to resist so long; not content with defence alone, he led a column from Khartoum against the Mahdist forces in the Jazīra, defeating the Nifaidiya under the amīr Wad Karriḥ and another force under Aḥmad al-Makāshfī, finally hacking his way through to Sennar which he fortified; there he detached a force of Shā’iqīya irregulars under Šālīḥ Bey al-Mak to clear the Mahdists from Jabal Moya and Jabal Saqādī; on his return to Egypt he became minister for war and marine, and in 1883 sat on a commission to report on the future of railways in the Sudan; early in 1884 he declined an invitation to undertake a mission to the Sudan, afterwards accepted by Major-General C. G. Gordon Pasha, to effect the withdrawal of the Egyptian garrisons and civilian population, as he considered the proposed means insufficient for the task, which he estimated would take up to one year to complete; he was said to

have recommended the evacuation of the Sudan in order that, in the ensuing chaos, the reoccupation might be facilitated; he left the government service in 1887 and lived in retirement on his estate until his death; his son, Iṣḥāq Bey Ḥilmī, a noted sportsman, swam the English Channel; Ilyās Zakḥūra's *Kitāb mir'āt al-aṣr* (Cairo, 1897), and 'Abd al-Raḥmān Zakī's *A'lām al-ja'ish* (Cairo, 1947), contain biographies.

'Abd al-Qādir al-Jilānī (1077–1166), Islamic notable; a Persian, he studied at Baghdad and became the founder of the religious brotherhood of the Qādiriya, numerouslly represented in the Sudan, which includes among its virtues tolerance and charitableness, and among its practices an emphasis on rhythm and breathing; there are numerous biographies, some not free of fiction.

* 'Abd al-Qādir wad umm Maryam (—1893), Mahdist amīr, by origin a Ta'a'ishī; he took part in the siege of Khartoum by the army of Muḥammad Aḥmad al-Mahdī in 1884–5; while in command of the Mahdist forces at Shaqqa in southern Dār Fūr, he and his men were destroyed in battle with the Dinka negroes in the south.

* 'Abd al-Qādir Muḥammad 'Abd al-Raḥmān (1823–86), Sudanese tribal leader; a member of the branch of the Maḥas of 'Āilafūn, near Khartoum, he was a son of Shaikh Muḥammad 'Abd al-Raḥmān and, like his father, was a follower of the cult of the saint, Shaikh Idris Muḥammad al-Arbāb (1607–50); he took an active part in tribal government during the Egyptian rule and was made nāzīr al-qism of an extensive territory reaching from 'Āilafūn along the east bank of the Blue Nile as far as the region of Wad al-Ḥaddād near Sennar, under the authority of Aḥmad Bey abū Sin 'Awad al-Karīm; on the fall of Khartoum to the Mahdists in 1885 he visited Muḥammad Aḥmad al-Mahdī in Omdurman and was by him appointed an amīr; although his own relations with the Mahdist movement were peaceful, his son, Shaikh Muḍāwī 'Abd al-Raḥmān, later quarrelled with the Khalifa 'Abd Allāhi and fled to Egypt, returning after the Anglo-Egyptian occupation and becoming qāḍī of Dongola.

'Abd al-Qādir Muḥammad Imām wad Ḥabūba (—1908), Mahdist, of the Ḥalāwīyīn tribe; he served with the force of the amīr 'Abd al-Raḥmān wad al-Najūmī in Dongola about 1887 and was later present at the battles of Akasha, Firka (Firket), and Hafir, 1896, and at Omdurman, 1898; he survived all these fights and returned to his home in the Jazīra to find his brother possessed of his lands and, after raising unsuccessful lawsuits for the recovery of his property, grew hostile to the local Egyptian ma'mūr; in the ensuing excitement he and his sympathizers murdered the ma'mūr and the inspector C. C. Scott-Moncrieff at Tuqr village and incited the neighbouring people to revolt; the suppression of the rebellion cost the lives of two more Egyptian officers and fifteen Egyptian soldiers; he was finally brought in by villagers opposed to the rebellion and hanged.

'Abd al-Qādir wad Nimr wad Bishāra (—c. 1884), nāzīr of the Ḥasaniya of the White Nile; an early adherent of Muḥammad Aḥmad

al-Mahdī he died of small-pox during the wars against the Egyptian Government and was succeeded by his brother Muḥammad.

‘Abd al-Qādir wad al-Zain (—1857), Sudanese notable of the Ya’qūbāb Arabs of the district of Sennar; in 1826 ‘Alī Khūrshīd Bey, Egyptian governor of Sennar, appointed him local shaikh al-mashāyikh, having been chosen by the notables of the province to be their representative with the government; his territory extended from Ḥajar al-‘Asal, near the Sixth Cataract of the Nile, to the southern end of the Funj mountains on the borders of Abyssinia; he remained in office under successive governors until his death, when he was succeeded by his son Zubair ‘Abd al-Qādir.

‘Abd al-Raḥīm Bey Sālīm abū Daqal (c. 1850–1933), tribal leader of the Gharaisiya branch of the Ḥamar Arabs of Kordofan; at the outset of his career he was an unimportant shaikh; the third son of Sālīm Naiyil he steadily won his way by diplomacy and ability during the latter days of the Egyptian rule; C. G. Gordon Pasha (governor-general 1877–80) made him a binbāshī and ‘Abd al-Qādir Pasha Hilmī (governor-general 1882–3) a bey; in 1881, at the beginning of the Mahdist movement, he supported the government and in 1882 was wounded in battle with the Mahdist forces at Abū Ḥarāz near al-Ubaiyaḍ when he deserted to the cause of Muḥammad Aḥmad al-Mahdī; as a minor Mahdist amir he fought in several campaigns under the amīrs Ḥamdān abū ‘Anja, Zakī Ṭamal, and Aḥmad Faḍīl, distinguishing himself in the war against the Abyssinians; in 1898, while on the Blue Nile with part of Aḥmad Faḍīl’s retreating army, he received a letter of amnesty and a commission from the sirdār of the Anglo-Egyptian army which he promptly accepted; issued with rifles he and his men pursued a Mahdist column of Ta’ā’isha tribesmen under Ṣāliḥ Ḥammād and defeated them near Fashashūya, capturing Ṣāliḥ and with him the Khalifa Muḥammad al-Sharīf and the Mahdī’s sons al-Faḍīl and al-Buṣhrā; he then chased another retreating party of Ta’ā’isha to the borders of Dār Silā; on his return he resumed the office of chief of the Gharaisiya with the title of nāzir; he married a daughter of Carlo Contarini, a Venetian trader in Khartoum before the Mahdist revolt; on his death he was succeeded by his youngest son Muḥammad.

‘Abd al-Raḥmān Bey . . . (—c. 1861), officer of the Egyptian army; in 1859 he was sent on a mission to Theodore, emperor of Abyssinia; reaching Dambiya near Gondar in March 1859 he was at first welcomed but afterwards detained for two years at Magdala by the emperor; finally, after strongly worded protests from the Egyptian Government, he was allowed to depart; on his way to the Sudan frontier he was plundered of all he had by the *shum* of Chelga and arriving at Berber destitute and broken in health he is said to have poisoned himself there.

‘Abd al-Raḥmān ‘Abd Allāh (—1941), trader of Dongolāwī origin; he lived in Wad Madanī where he was agent for al-Saiyid Sir ‘Abd al-Raḥmān al-Mahdī Pasha; noted for his hospitality he was a

prominent figure in local government, a magistrate, and a member of the town bench; he died in Wad Madanī.

‘Abd al-Raḥmān (abū Zaid) Walī al-Dīn ibn Khaldūn (1332–1406), Arab historian and statesman, the author of the celebrated sociological work, *al-Muqaddima*; he was born in Tunis and travelled widely, writing a history of the Arabs in Spain and Africa; in his *Kitāb al-‘ibār* (Cairo, 1384) he briefly described the last days of Christian Nubia; he died in Cairo.

‘Abd al-Raḥmān Aḥmad Bukr or Bukkur (—1799), sultan of Dār Fūr; a son of Sultan Aḥmad Bukr he was the successor in the sultanship to his brother Muḥammad Tirāb, after a period of anarchy, and reigned from 1785 to 1799; an energetic ruler, he founded the present capital of al-Fāshar and built a mosque the ruins of which are still to be seen; in war with the Hāmaj rulers of Sennar he was successful, driving their partisans out of Kordofan and occupying al-Ubaiyaḍ in 1796; he corresponded with General Bonaparte during the latter’s campaign in Egypt; estimates of his character vary; the British traveller, W. G. Browne, who was in Dār Fūr 1793–6, wrote that he was a misanthropic, licentious tyrant under the cloak of piety, and that he had some reputation for learning; on his death his son Muḥammad al-Faḍl succeeded him; he was buried in the ancestral cemetery of the Fūr sultans on Jabal Marra.

‘Abd al-Raḥmān al-Amin Muḥammad al-Ḍarir (c. 1859–1939), Islamic notable; a son of Shaikh al-Amin Muḥammad al-Ḍarir, Shaikh al-Islām during the latter part of the Egyptian rule, he was born on Tūti island near Khartoum and was educated by his father and afterwards at the University of al-Azhar; on his return to the Sudan the Mahdist revolt soon broke out; joining the Mahdist cause he was made qāḍī in Berber; his father, who was opposed to Mahdism, probably owed his life to his sons’ adherence to the Mahdī; on the establishment of the Condominion Government he was at first qāḍī and finally inspector of Islamic courts of law; his brother ‘Abd al-Raḥmān was an amīr under Maḥmūd wad Aḥmad.

‘Abd al-Raḥmān Firtī (—1912), Sudanese tribal chief of western Dār Fūr and sultan of all the Zaghāwa tribe which has, since his time, been divided by the frontier, demarcated in 1924, between French and Anglo-Egyptian territory; in 1912 one Ḥajar, a distant relative with no title to the sultanate, obtained the favour of the French, led a force into Dār Tīnī, and attacked and killed him.

‘Abd al-Raḥmān Ḥaṣan . . . al-Jabartī (1754–1822), Egyptian chronicler, of Abyssinian origin, who lived in Cairo during the French occupation and the first years of the viceroy Muḥammad ‘Alī Pasha and who wrote a chronicle of what he saw and heard; there are references to Nubia in his *‘Ajā’ib al-āthār fī tarājim wa’l-akhbār* (Cairo, 1879–80) which ends in 1805–6 and which was partly translated (with many errors) into French as ‘Merveilles biographiques et historiques’

(Cairo, 1888–94); he was murdered near Cairo possibly, it was suggested at the time, because his independent spirit as a chronicler was inconvenient to the government.

‘Abd al-Raḥmān ibn Jābir (fl. 1572), religious teacher of the Awlād Jābir whose descendants are called Jābirīya or Jawābra; three mosques at Kūrtī were devoted to his ministry; many famous names of saints occur among his pupils and he is noteworthy as having not only four sons famed for their learning but a daughter, Fāṭima, equally learned and pious.

‘Abd al-Raḥmān al-Khōrasānī (–1885), Persian mystic; he entered the Sudan and about 1870 came to Berber where he founded a centre of the Qādirīya brotherhood which practised his peculiar rite; the members of the brotherhood in Berber say that he was divinely guided to the Sudan in order to teach Shaikh Aḥmad al-Ja’lī; his end is uncertain; he was in Khartoum during the siege of 1884–5 and was not heard of since; there is a tradition at Berber that he was killed in the sack of the city by the Mahdists and that his body was thrown down the same well as that of the Faqī Faiyid Muḥammad.

‘Abd al-Raḥmān Bey al-Manfūkh (fl. 1813), Mameluke leader; he commanded the Mameluke refugees in Dongola after the death of Ibrāhīm Bey al-Kabīr in 1813; his subsequent fate is uncertain.

‘Abd al-Raḥmān Muḥammad Ṣāliḥ (c. 1888–1944), teacher; born at Omdurman of Dongolāwī origin he was educated at Gordon Memorial College, Khartoum, and entered the Sudan civil service as a teacher of Arabic and Islamic religion in 1910; he was for long a local inspector of schools, Dongola province, and finally headmaster of the intermediate school at Khartoum North which under his guidance became the leading intermediate school in the country; he died in Khartoum.

- * **‘Abd al-Raḥmān wad al-Najūmī** (–1889), Mahdist ‘amīr al-umarā’ (principal amīr); by origin a Ja’lī of the ‘Abd al-Dā’imāb branch, he joined the cause of Muḥammad Aḥmad al-Mahdī in 1881 and was counted among the Mahdī’s earliest followers; he was made guardian of the youthful caliph, Muḥammad al Sharif; in the siege and capture of Khartoum he took a principal part, leading the assault on the Masallamiya gate, 1885; in the same year, as temporary amīr of Berber and Dongola, he was defeated in the battle of Jinnis (Giniss) by a force under General F. C. A. Stephenson; he was later appointed commander of an army intended for the invasion of Egypt, but his army was destroyed and himself killed in battle at Tūshkī (Toski), near Abū Simbel, by an Anglo-Egyptian army under General F. W. Grenfell Pasha, the sirdār; among the Mahdist amīrs he was outstanding for bravery and military skill; al-liwā’ ‘Abd Allāh al-Najūmī Pasha is his son.

‘Abd al-Raḥmān abū Qarn (–1870), trader in the Baḥr al-Ghazāl, an early associate of Zubair Raḥma Maṣṣūr (afterwards Pasha), and a companion of the British trader J. Petherick; establishing a trading station near Tonj he was probably the first trader from the

White Nile to penetrate the country of the Azande ; in 1863 he rescued Zubair from starvation in the wilderness ; he accompanied the Pethericks in their endeavours to enter the country of the Bongo ; repulsed by the Monbuttu he was killed in battle with the Azande not far from the residence of Chief N'doruma.

‘Abd al-Raḥmān Saiyid al-‘Awad (c. 1891–1931), Dūlābī notable who was, like his father before him, ‘umda of Omdurman.

‘Abd al-Raḥmān ibn al-Shaikh Ṣālīḥ Bān al-Nuqā (1709–), a celebrated holy man of his day, somewhat overshadowed by the reputation of his father, Shaikh Ṣālīḥ ibn Bān al-Nuqā, the great saint of the Funj kingdom ; little intimate is known of him save his various teachers and disciples recorded in the *Ṭabaqāt* of Muḥammad al-Nūr wad Ḍaif Allāh.

‘Abd al-Rasūl Ḥamdān ‘Abd al-Qādir (–1943), notable of the religious family of the Ya’qūbāb of the neighbourhood of Sennar ; he was ‘umda of Wad Nu’mān, a magistrate and a member of the court at Ḥājj ‘Abd Allāh.

‘Abd al-Rāziq ‘Abd al-Qādir Bey (c. 1890–1945), Egyptian engineer ; he joined the Egyptian irrigation service in 1917 ; in 1939 he entered the ministry of ‘Alī Māhir Pasha as secretary-general to the minister of public works and in 1940–2 was inspector-general of the Egyptian irrigation service in the Sudan ; he was director of public health in 1942.

‘Abd al-Rāziq Ḥaqqī Pasha (fl. 1866–79), Turkish soldier ; governor of Tāka, 1866–70 ; during his term of office he fell foul of Aḥmad Pasha Mumtāz for damping the latter’s over-optimistic projects for growing cotton in the delta of the Gash ; he had had a long experience of the Sudan, but the Khedive Ismā’il Pasha removed him from the governorship in 1870 in deference to Mumtāz who, as governor of the Red Sea littoral, included Tāka in his territory ; he was governor of Sennar about 1873–6 and was acting governor-general after the departure of Ismā’il Aiyūb Pasha from the Sudan in 1876 ; he was then appointed acting governor-general of Dār Fūr in 1877 during the illness of Ḥasan Pasha Ḥilmī, going to Dār Fūr in command of a force to suppress the revolt of Muḥammad Hārūn al-Rashīd, claimant to the sultanate, whose followers had invested the principal towns ; he quickly relieved al-Fāshar and quelled the revolt ; promoted mīrlivā and elevated to the *pashalik* in the same year, he returned to Egypt on account of sickness in 1879.

‘Abd al-Razzāq bey Naẓmī (–1884), mīrālai of the Egyptian army ; he was deputy governor of Khartoum in 1876 ; while still a sāḡh qōl aḡḡāsī he helped to draw the great map of Africa prepared by the Egyptian general staff in 1877 and embodying the results of successive explorations of the Sudan up to that date ; on the outbreak of the Mahdist revolt on the Red Sea coast we find him engaged in the campaign against the forces led by the Mahdist amīr ‘Uthmān abū Bakr

Diqna (Osman Digna); he was in Sinkat in August 1883 under Muḥammad Tawfiq Bey, the gallant defender of the town; here he built fortifications and, returning to Suakin, later fought in the battle of Tamai; appointed chief of staff to General V. Baker Pasha he was killed at the battle of el-Teb, fighting bravely to the end.

‘Abd al-Ṣamad abū Ṣafiya (c. 1825–1915), tribal leader of the Awlād Ṣafiya branch of the Bidairiya Arabs of Kordofan; in his youth he hunted slaves in the Nuba hills and later became a minor amīr in the Mahdist army; on the collapse of the Mahdist rule in 1898 he made peace with the government and was made nāzir of the Bidairiya of Kordofan; among his near relatives Muḥammad abū Ṣafiya fought against the British column at Abū Tulaiḥ (Abu Klea), 1885, and Aḥmad Badawī abū Ṣafiya led part of the Mahdist army at the battle of Tokar, 1891.

‘Abd al-Shakūr Pasha (fl. 1880–85), notable of Dār Fūr; the son of ‘Abd al-Raḥmān Shatūt and the grandson of Sultan Muḥammad al-Faḍl, he was banished on his father’s death in 1880 to Cairo; in 1884 he was invited by C. G. Gordon Pasha, then governor-general of the Sudan, to accompany him from Egypt and to return to Dār Fūr with the promise of the sultanhip in return for his aid to the Egyptian Government; he set out from Cairo with his retinue and got as far as Dongola; the retreat of the Khartoum relief expedition in 1885, after having failed to accomplish its object, left him without support, so he returned to Cairo where he died and was buried in the Imām al-Shāfi‘ī cemetery.

‘Abd al-Wahhāb Ibrāhīm al-Kabbāshī. See AL-BASHĪR ṬAHA IBRĀHĪM AL-KABBĀSHĪ.

‘Abd al-Wahhāb Muḥyi al-Dīn (c. 1868–1946), legal notable of eastern Dār Fūr; he was qāḍī of Jabal al-Ḥilla in the sultanate of ‘Alī Dīnār and remained in office after the Anglo-Egyptian occupation of 1916; in 1917 he was confirmed in his functions as qāḍī of eastern Dār Fūr and for many years officiated at the Umm Kadāda court; a quiet, retiring man of considerable learning in the Islamic law, he was much respected.

Abeken, Heinrich (1809–72), Prussian diplomat and traveller; born at Osnabrück he studied theology at the University of Berlin; in 1842 he accompanied the expedition of Professor K. R. Lepsius to the Sudan, travelling over the Nubian desert from Korosko to Abū Ḥamad and publishing contributions to the geography of the country; after a diplomatic career he served on the Prussian general staff in the Prussian–Austrian war of 1866 and in the Franco–Prussian war of 1870–1.

‘Ābidīn (‘Ābdī) Bey al-Arnā’ūt (c. 1780–1827), Albanian officer, brother of Ḥasan Pasha al-Arnā’ūt and one of Muḥammad ‘Alī Pasha’s most trusted friends; in the Turkish correspondence of the time his

name was sometimes written 'Ābdī, an Albanian and Rumelian diminutive of 'Ābidīn; he was governor of Mīnyā where he was known for his hospitality to travellers, and was then appointed second in command of the army being mobilized in 1820 under Ismā'il Pasha for the invasion of the Sudan; he commanded the Turkish cavalry in the fighting against the Shā'iīya at the end of that year, distinguishing himself in the battle of Kūrtī; when the Egyptian army moved on towards Sennar he was left behind and charged with the government of the country between Wādī Halfā and Merowe; he was relieved in 1825 by Qāsim Aghā and returned to Egypt where he was murdered at Manfalūt by mutinous Turkish soldiers; G. B. English, Ismā'il Pasha's commander of artillery, wrote of him as brave and respectable; G. Waddington recorded that he could neither read nor write.

Abū 'Abd Allāh Muḥammad ibn Baṭṭūṭa (1304–68), Arab traveller and geographer; he was born at Tangiers and spent thirty years (1325–54) in journeys through the countries of Islam and the Far East; returning to Morocco he settled at Fez and wrote the history of his travels; his writings contain several references to the movements of the Arab tribes in the Sudan; about 1325, in the course of his travels, he sailed from Jidda to Rās Duwair, between 'Aidhāb and Sawākin, visiting the Beja people living along the coast, including Sawākin, and crossing the Nubian desert between 'Aidhāb and Qūṣ.

Abū 'Abd Allāh Muḥammad al-Idrīsī (c. 1100–64), Arab geographer; born at Ceuta he was educated at Cordoba and travelled in Spain, Barbary, and Asia Minor; he afterwards attached himself to the half-Christian, half-Muslim court of King Roger II of Sicily where he constructed a map of the world and wrote a description of the earth; this great work, *al-nuzhat al-mushtāq* (*The Book of Roger*), was completed in 1154; the portion referring to Africa contains an account of Nubia.

Abū 'Abd al-Raḥmān ibn 'Abd Allāh . . . al-'Amrī (fl. 868), Arab general in the employ of the Mameluke ruler of Egypt, Abū 'l-'Abbās Aḥmad ibn Ṭūlūn; in 868, with an army composed chiefly of Rabī'a and Juḥaina Arabs, he invaded Nubia and, turning eastward, pacified the Beja.

Abū 'Anja. See ḤAMDĀN ABŪ 'ANJA.

Abū 'Āqla Ḥamad al-Turābī (—1940), religious notable of the 'Arakiyīn, khalifa of the great founder of the family, Shaiḫ Ḥamad wad al-Turābī (1639–1704).

Abū Badawī abū Bakr (Abbukr) Ismā'il (—1945), brother of Muḥammad Baḥr al-Dīn Ismā'il, sultan of Dār Maṣālīt in western Dār Fūr; he died at al-Jinaina.

Abū Bakr Dūdū (—1928), 'umda of Dago (Mīrī) in southern Dār Fūr; he was a magistrate.

Abū Bakr Ismā'il (—1814), king of Taqalī in the Nuba hills of

southern Kordofan who about 1773 succeeded his father, Ismā'il Muḥammad; during his reign Taqālī, formerly tributary to the Funj kingdom of Sennar, regained its independence; his people remember him as a good and popular king; he was succeeded on his death by his son 'Umar.

Abū Bakr Ismā'il (— 1907), sultan of Dār Maṣālīt in Dār Fūr, 1889–1905; a son of Faqī Ismā'il 'Abd al-Nabī, a nāzīr whom the people elected to succeed Hajjām Ḥasab Allāh as chief nāzīr in Dār Maṣālīt after the latter had been deposed by the Mahdists; in 1883 his father was captured by the Mahdists, but he escaped and maintained guerilla warfare against them; he later established his authority at Derjeil and proclaimed himself sultan of Dār Maṣālīt; the entire period of his sultanship was spent in continuous war; first against the Mahdists and then against 'Alī Dīnār, sultan of Dār Fūr, on the east, and against the Dājū on the west; about 1905 he was captured by the forces of 'Alī Dīnār and taken to al-Fāshar; Dār Maṣālīt was occupied by one of 'Alī Dīnār's generals; one of his sons, who had fled to Wadā'i on his father's defeat, returned and defeated the Fūr, killing their agent in charge of Dār Maṣālīt; in revenge 'Alī Dīnār had Abū Bakr Ismā'il executed; his brother, Tāj al-Dīn Ismā'il, was recognized as sultan of Dār Maṣālīt; the present sultan, Muḥammad Baḥr al-Dīn, another son of Abū Bakr Ismā'il, succeeded to the sultanship when Tāj al-Dīn Ismā'il was killed by a French column in the battle of Darūtī.

Abū Bakr Sambū (— 1940), Fallāti negro of Tokar where he lived most of his life and where he died; he was 'umda of the Fallāta community in the town.

Abū Bakr abū Shāqqa (c. 1890–1943), chief of the Golo tribe of the Baḥr al-Ghazāl region between Wau and Raga; he was appointed chief in 1931 and was a magistrate and president of the Buṣailiya court.

Abū Dakka. See 'ALĪ ABŪ DAKKA; 'ALĪ ḤAMAD BEY FAṬĪN ABŪ DAKKA.

Abū Dakka Ḥamad Faṭīn (— 1925), nāzīr of the Daqāqīm branch of the Ḥamar of Kordofan and son of the preceding nāzīr, Abū Jilūf Ḥamad Faṭīn.

Abū Daqal. See 'ABD AL-RAḤĪM BEY SĀLIM ABŪ DAQAL; MUḤAMMAD 'ABD AL-RAḤĪM ABŪ DAQAL.

Abū Dilaiq. See 'ALĪ, called ABŪ DILAIQ.

Abū'l-Faraj. See GRIGORIOS ABŪ'L-FARAJ BAR 'EBHRĀYĀ (BAR HEBRÆUS).

Abū Fātima Ḥassāb (— 1941), Shukrī notable; he was 'umda of the Nūrāb branch of the Shukriya in the Kassala province.

Abū Fātima 'Umar (— 1930), shaikh of the Artaiga Beja tribe in the delta of the Gash; he died at Kassala.

Abū'l-Fidā'. See ISMĀ'IL IBN 'ALĪ ABŪ'L-FIDĀ'.

Abū'l-Ḥasan 'Abd al-Mahmūd (1876–1940), son of Shaiḫ 'Abd al-Mahmūd Nūr al-Dā'im, head of the Sammaniya brotherhood in the Sudan; born at Umm Ṭarfaiya near Ṭābat between al-Ḥaṣṣa Ḥaiṣa and al-Qiṭaina of Surūrābī (Jamū'i) stock he was appointed shaiḫ of Ṭābat village soon after the foundation of the present government and in 1914 shaiḫ of khutt; he was a magistrate and, from 1930 till his death, president of the Ṭābat shaiḫs' court.

Abū'l-Ḥasan 'Alī al-Mas'ūdī (—956), Arab geographer and traveller; born in Baghdad he visited Nubia and described the country and its people in *Murūj al-dhahab wa ma'ādin al-jawāhir* (*Meadows of Gold and Mines of Gems*), an encyclopaedic work of historical geography which he wrote in Egypt; he died at al-Fuṣṭāṭ.

Abū'l-Ḥasan (Ḥusain) Jawhar ibn 'Abd Allāh . . . al-Rūmī (—992), Fātimid general; he was born within the boundaries of the Byzantine Empire and was believed to be of Greek origin; while governor of Egypt he sent Aḥmad ibn Sulaim al-Aswānī at the head of a mission to Gheorghios, king of Nubia, in 969, to receive the tribute and to invite the king to embrace Islam; the king paid the tribute.

Abū'l Ḥasan . . . ibn Sa'id al-Maghribī (c. 1214–c. 1286), Arab philologist and historian; born and educated in Spain he lived in various countries of the Near East; he was one of the sources from whom al-Maqrizī copied information; he described the tribes of the western and eastern Sudan including the Beja in the neighbourhood of Sawākin.

Abū-Ḥijil al-Ajaid Raḥma (fl. 1821), malik of the 'Ajibāb branch of the Rubāṭāb at the time of the Turkish invasion; in the last few years before the arrival of the Turks he had subjugated the entire southern half of the Rubāṭāb country; his administrative ability so impressed the Turks that they regarded him as chief of all the Rubāṭāb; his son Sulaimān later became hākīm al-khutt of Abū Hashīm.

See also IBRĀHĪM MUḤAMMAD MUḤAMMAD ABŪ ḤIJIL; MUḤAMMAD ABŪ ḤIJIL; 'UMAR MUḤAMMAD ABŪ ḤIJIL.

Abū'l-Husain Muḥammad ibn Aḥmad ibn Jubair al-Kinānī (c. 1150–c. 1200), Arab traveller from Andalusia, author of *Rihla ibn Jubair*, containing references to Nubia and the Red Sea coast of the Sudan.

Abū Jārid. See BAKR. . . .

Abū Jilūf Ḥamad Faṭīn (—c. 1917), nāzīr of the Daqāqīm branch of the Ḥamar of Kordofan; on his death his son Abū Dakka Ḥamad Faṭīn (d. 1925) succeeded him.

Abū Jummaiza. See AḤMAD ABŪ JUMMAIZA.

Abū Kalām Ballāl abū Hūra (—c. 1871), nāzīr of the Jima'a Arab tribe of the White Nile and a member of the ruling family of