

The 1924 revolution in Sudan and the position of Mr. Abdul Rahman Al-Mahdi from it

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Abstract:

The research focused on the position of Mr. Abd al-Rahman al-Mahdi from the 1924 revolution, which was the beginning of the national movement in Sudan.

Key Words: Sydan; Revolution; Al-Mahdi

Introduction:

Sudan was subjected to the British-Egyptian dual occupation in 1898, and the Mahdist state, which was founded by Muhammad Ahmad Al-Mahdi, was eliminated, and the occupation practiced hostile practices towards the Mahdi's family, and the colonialist aimed in this so that the Mahdi's sons would not revolt and avenge their father and their state. These practices led to the killing of two sons. The Mahdi denied the other, and only Abd al-Rahman al-Mahdi remained, and he was at that young age, but the qualities that Abd al-Rahman al-Mahdi characterized since his early childhood and his determination to liberate his country, the Sudanese people's trust in him being the legitimate heir of the Mahdist state, and the achievements of the Mahdist state in the national struggle against the colonizer, And his hereditary readiness for leadership qualified him to lead his people in that era, and he marched his country towards independence by adopting peaceful jihad.

The 1924 Revolution and the position of Abdul Rahman Al-Mahdi from it

Before talking about the 1924 revolution, we must go back a bit, when Sudan was affected by the Saad Zaghloul Revolution of 1919 in Egypt and formed the first flash in the life of the Sudanese national movement because it was directed against Britain, the occupying state of their country, and the 1919 revolution and the events and results that followed became the focus of careful attention by the Sudanese⁽¹⁾, and as a result of this, three trends emerged in Sudan, which were formed by the educated class, the first trend being sympathizers with Sudanese nationalism and calling for self-unity, while the second trend being those who emphasized Sudanese nationalism and cooperation with the British and the implementation of its policy in Suda⁽²⁾ This trend followed In accordance with what the president of Gordon College announced in 1921 in the British newspaper The Times, the principle that Sudan is for the Sudanese, which the newspaper had previously advocated at the beginning of its inception, and Britain wanted from behind this to isolate the issue of Sudan from the Egyptian issue⁽³⁾. As for the third trend, it was sympathetic with Egypt's revolution and it is the way to change the situation in Sudan, especially that among the slogans raised by Saad Zaghoul's revolution is (((Sudan is an indivisible part of Egypt))⁽⁴⁾.

From the womb of the third trend, the Sudanese Union Society was born, which called for the unity of the Nile Valley in the year 1921, and its slogan was
(Sudan for the Sudanese and

Egyptians is the first to be known), which was launched by the President of Gordon College and stressed the importance of Egypt in the unity and independence of Sudan⁽⁵⁾, and this association was founded by a number of Young graduates and a number of junior government employees⁽⁶⁾, and the activity of the association of a secretive and anti-British character was initially based on the promotion and dissemination of publications in the regions of Sudan and the publication of anti-British patriotic articles and poems in Egyptian newspapers, where these newspapers entered Sudan twice a week⁽⁷⁾ Thus, it has achieved its purpose by publishing it in Egyptian newspapers to emphasize the unity of the Nile Valley on the one hand, and then to ensure the safety of its members away from the British reaction if it was published publicly in Sudan. The first secret publication issued under the name of a pseudonym (a faithful and honest advisor) caused a reaction. Great, as he intended to send it to a number of prominent leaders and clerics by mail, in which he emphasized the unity of the fate of Egypt and Sudan, and explained how Britain played a role in separating the Sudanese people, especially the leaders of the country, so he became close to Tra. It is in its interest and excludes those it deems not serving its interests⁽⁸⁾, as this article came as a reaction to what Britain had done to oppose the advocates of unity with Egypt, so it sent an invitation to a number of religious leaders and to present a petition to the Governor-General declaring their loyalty to the Sudanese government and that they have no relationship them with what is happening in Egypt⁽⁹⁾. Here he means that Britain brought Abdul Rahman Al-Mahdi close to it, especially after the effort he made during the First World War to promote the interest of Britain, as his apparent activity was in support of Britain, while his inner activity was not love or loyalty to Britain, but rather he wanted to reach his goal in the gathering of supporters and building an economic base A strong force on Aba Island, and then appeasement of the occupiers to reach independence after he ruled out the idea of raising arms, which will not work.

Sudan witnessed a growth in political awareness from 1920 to 1923 and took its path of development from publishing leaflets and publishing in newspapers to the stage of organization, which took the form of political associations⁽¹⁰⁾, including what we are about to talk about, which is the Sudanese Union Association, whose activity was limited only in Publishing and sending their pamphlets opposing the British presence and supporting the unity of Egypt and Sudan without taking anything tangible and practical to form a reality for the association's president, Haj Amin al-Husseini, to leave the association in the middle of 1922 and join the White Brigade⁽¹¹⁾ which was established by Ali Abdel-Latif⁽¹²⁾ and became its Several secret branches in many regions of Sudan initially based their activities on protests and demonstrations⁽¹³⁾.

There were many forms of the approach taken by the Sudanese in expressing their rejection of the British colonialist and the emergence of the Sudanese Union Society, and then the establishment of the White Brigade Organization led to the splitting of the Sudanese into two parts. One of the modernly educated⁽¹⁴⁾, and on the 28th of February 1922 it was announced that Egypt would be given a declaration of independence handcuffed with four reservations, including that the situation in Sudan remains as it is. King of Egypt and Sudan, which caused a political crisis that led to this title being held until the issue of Sudan is resolved⁽¹⁵⁾.

In response to these developments, Abd al-Rahman al-Mahdi held a conference in 1923 at his home in Omdurman, which he called the Abbasid Conference. Al-Mahdi's speech, which included the results of this conference, which is the unanimous declaration of non-recognition of the legitimacy of the agreement of 1898 in which Sudan did not participate, while the agreement concerned the affairs of their country, and they demanded the Governor-General to involve them in making the future of their country, but the Governor-General did not answer their demands⁽¹⁶⁾, as he explained The statement issued by the conference that Egypt occupied Sudan twice, in the first time it occupied it and was expelled from Sudan by force of arms, and in the second it entered under the British misleading, and Sudan achieved nothing but a loss of its freedom and independence, which was bound by the 1899 Agreement, and that our country as a result of everything it went through needs to develop and progress Therefore, they adhere to the continuity of their administration by Britain, and the statement concluded that the Sudanese do not harbor hatred for Egypt, but rather they have every affection for them, and they are their neighbors and friends, but their interest requires them to walk. In the passengers of Britain and not out of love for it, the conference statement caused a great reaction among the members of the White Flag Association, so they rushed to prepare a memorandum in which they affirmed their loyalty to Egypt and formed a delegation to carry the memorandum to Egypt, consisting of Muhammad al-Mahdi, the Caliph Abdullah and Zain al-Abidin Abd al-Tam, but they were arrested on the way and returned to their homes. The members of the association protested this matter and appealed to the Egyptian government and its parliament to intervene and stop the injustice that befalls them because they are the first responsible for protecting the Sudanese, and Al-Ahram newspaper criticized the travel of loyalty and considered it a betrayal of the homeland⁽¹⁷⁾, and in 1924 came the Wafd Party and Alf Saad Zaghloul won the government to form this An incentive for the White Flag Association to move, as it directed its efforts towards sending messages in support of the complete independence of Egypt and Sudan⁽¹⁸⁾. The advent of Saad Zaghloul preceded the proclamation of a constitution in Egypt in 1923⁽¹⁹⁾, where the second article of this constitution affirmed that Sudan should remain affiliated with Egypt, but Britain opposed This article warns the King of Egypt to raise what concerns Sudan, or else it will withdraw its declaration of granting it independence. Egypt responded and replaced it with the phrase "Egypt's rights in Sudan"⁽²⁰⁾.

The Sudanese National Movement took another grant and felt that it would fulfill its demands for Saad Zaghloul to come and assume a governmental position, especially since the Sudan issue has become on the Egyptian negotiating table in the first parliamentary session, which constituted a reaction inside Britain, which confirmed that what is happening in Sudan has no right to interfere with it. It is for the Sudanese and Britain, and no other party has the right to interfere, which prompted Saad Zaghloul to declare that the issue of Sudan is his main issue and that he will do everything in his power to achieve its unity with Egypt. The two parties organized a series of demonstrations in Khartoum, Omdurman and a number of other Sudanese cities, where slogans were raised calling for the fall of the English and calling for the unity of Egypt and Sudan. Association activity in June 1924⁽²¹⁾.

Here, the role of Abd al-Rahman al-Mahdi became evident by holding a meeting at his home in Omdurman on June 10, 1924. The meeting included about forty supporters and collaborators with

the British administration⁽²²⁾, and Hussein Sharif delivered his speech in which he stressed that it was time for the Sudanese to decide their fate away. About Egypt, which led to one of those present breaking out of the norm and speaking in a loud voice, calling for the Egyptians to be expelled by force of arms, while others saw that Egypt was also burdened by the clutches of the occupation and that it did not harm us, but that the dominant and controlling are the English⁽²³⁾ and the meeting ended by signing what was known as The book of loyalty in which their decision came, which is ((choosing England to be the guardian of Sudan to work on developing it until it reaches the rank of self-government))⁽²⁴⁾.

The travel of loyalty was signed by senior officials, merchants, notables, and owners of prestige and money, considering that they are the ones who represent the sons of the people of Sudan, and this is due to their ages that exceeded the age of forty. The British, while those who did not live with the Egyptian-Turkish rule, most of them joined the White Brigade Society and tended to Egypt and unite with it. Add to these opponents of the Mahdist⁽²⁵⁾, These are those who called that Egypt did not harm them in anything. On the one hand, and on the other hand, a number of personalities attended the meeting⁽²⁶⁾ who demanded that Britain give a specific date in which they would grant Sudan independence, and in the face of this division in ideas and opinions about the future of Sudan, the middle of 1924 witnessed the splitting of members The national movement has divided into several camps: the traditionalist camp, loyal to Britain and its administration, and hostile to Egypt, and they demand the continuation of the status quo; On the independence⁽²⁷⁾, but the events on the Sudanese arena took place according to the will of the extremists supporting Egypt, and when the reaction came violently towards the arrest of the members of the White Brigade Association, on the morning of the eighth of September 1924, the students of the Military College went out in a large demonstration, and they were carrying their weapons and equipment while they were in The introduction to the demonstrations is a picture of King Fouad, and at the end is a picture of Saad Zaghloul, chanting the life of King Fuad and marching west towards Mahat The railway station, Khartoum, then the demonstrators joined, numbering twenty thousand, and then reached the house of Ali Abdul Latif and chanted his life, then continued their march towards the prison and demanded the release of the detainees. negotiations⁽²⁸⁾.

After that, the British soldiers arrested a number of students of the Military School, which led to a twenty-day strike by the students in protest against the arrest of their colleagues. On the twenty-first of November 1924, they brought the detainees to trial and some of them were sentenced to six years in prison and some were released The other of them without trial, after I treated them badly in terms of poor food and placing restrictions on their hands, and they disobeyed inside the prison, and the rest of the political prisoners joined them. Sudanese public opinion revolted in protest against this treatment and in solidarity with the detainees, but this only increased the cruelty of the British administration and prevented the arrival of meals food by the prisoners' families⁽²⁹⁾, In the midst of these events, and while the Sudanese street was marred by anger, anxiety and tension over the British administration's measures towards detainees from the Military School students on the one hand, and on the other hand, British Prime Minister MacDonald's statements on the 8th of November 1924, which affirmed its guardianship over Sudan and warned Egypt not to continue In provoking unrest within Sudan, and

that this requires more British military measures in a number of major cities of Sudan, the incident of the murder of Sir Lee Stack, Governor-General of Sudan in Egypt on the twenty-ninth of November 1924, at the hands of an Egyptian nationalist, Britain took advantage of this incident. That the Lord, the British High Commissioner in Egypt, gave an ultimatum to withdraw all Egyptian officials from Sudan, and that the Sudanese would join the Sudan Defense Force, and that English officers would take charge of them, and that their sole loyalty would be to the Governor-General, and in his name petitions were issued⁽³⁰⁾. He also ordered the withdrawal of all Egyptian forces from Sudan. Saad Zaghloul responded to this ultimatum by submitting his resignation⁽³¹⁾ for his refusal to implement the orders of the British High Commissioner, and that was the straw that broke the camel's back to the Sudanese National Movement led by the White Brigade Association⁽³²⁾. To an armed clash between battalions of the Sudanese army and the British forces that cordoned off most of the Sudanese areas and prevented them from colliding with the Egyptian forces, which refused to comply with the orders of Huddleston, the Governor-General to hand over their weapons in preparation for their return to Egypt, and it was this incident that brought down the curtain on the 1924 revolution⁽³³⁾. It is worth mentioning here that Britain, when it took the establishment of the Sudan Defense Force, took into account that it did not accept the joining of the Ansar to the army, nor the tribes known for their loyalty to the Mahdia⁽³⁴⁾, and the aim was to keep the army away from any political influences⁽³⁵⁾.

Abd al-Rahman al-Mahdi did not take a hostile position, as he explained his position on it by saying: ((The Egyptian newspapers started calling for the unity of the Nile Valley, so the most educated people in Sudan drifted in the current of this movement. And if you are the greatest qualities of manhood and patience that distinguished the members of the White Brigade, However, I do not consider the 1924 movement to represent the real demands of the people of Sudan, and this prompted me to proclaim the slogan that I adhere to until today, which is that Sudan belongs to the Sudanese.”⁽³⁶⁾.

Abd al-Rahman al-Mahdi adhered to this slogan, and it was a motive for attracting many educated people to him along with the supporters who formed the popular base to promote this call and follow a method with the British, pacifying them at times and putting pressure on them at other times in order to prepare the ground for the receipt of the Sudanese to rule their country and rehabilitate them by placing them in government jobs, as he consented to himself Dealing with the occupiers as a kind of policy to reach his lofty goal, and in order to be able to achieve this goal, he continued to build a strong economic base through the establishment of agricultural and commercial projects⁽³⁷⁾.

These projects saved a lot of time and effort to reorganize the supporters and rally around him again, which supported his economic and religious position, and he was waiting for opportunities on religious occasions to meet with them. He was allowed to visit his village and support his family, so he was allowed to visit it, and during that visit, Eid al-Adha coincided with the arrival of the awaited opportunity for him and the supporters, who hurried thousands of them to perform the Eid prayer with him, which the government doubted was preparing for a revolution after they received reports from their spies there. He reminded them that if he was preparing for a revolution, the English working in the

Sennar reservoir would have been the first victims, At that time, the Director of Intelligence offered his apology to Abdul Rahman Al Mahdi that it was false news intended to harm many of Abdul Rahman Al Mahdi's agents and impose restrictions on their movement and on reading the salary and considering whoever reads it a criminal. In addition to that, it was a place for the presence of large numbers of supporters, that name that the government replaced with the name of friends and workers and tried to find out what the Mahdi's salary contains. He asked Sheikh Al-Maraghi to explain to him its content that it is just religious supplications narrated from the Prophet, peace and blessings be upon him, and from the Holy Qur'an, and not It has something to do with the words of his father, Muhammad al-Mahdi, at which time the government relaxed their restrictions on salary⁽³⁸⁾.

Therefore, Britain found itself in need of his support in the midst of the events of 1924, especially when the supporters of the union with Egypt escalated and Abd al-Rahman al-Mahdi responded to the demands of the British and carried him around to the island as a father and made his effort to obtain the support of the Government of Sudan to confront the Egyptian propaganda in Sudan and its activity on the union between the two countries and this The matter proved to Britain his goodwill and sincerity, which he intended to be able to obtain facilities that would enable him to proceed in achieving his targets⁽³⁹⁾.

Conclusion

Mr. Abd al-Rahman al-Mahdi was keen to follow diplomatic methods in achieving independence, and he remained attached to the slogan of Sudan to the Sudanese, and his position was peaceful towards the 1924 revolution that called for union with Egypt, as he was satisfied with affirming that Sudan is a free country that calls for its complete independence far from being associated with any other country. At the same time , he clarifies his position towards the British administration government , as it has the actual and influential power in Sudan , by signing the letter of allegiance .

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