

Anaël Poussier

Chapter 18

Governing Men and their Souls: The Making of a Mahdist Society in Eastern Sudan (1883–1891)

When Muḥammad Aḥmad b. ʿAbdallāh, a leading member of the Sammāniyya *ṭariqa*¹, openly proclaimed on 29 June 1881 that he was the Expected Mahdī (*al-Mahdī al-mun-taẓar*), he initiated a collective religious and political movement that was to profoundly transform Sudanese society. Over the four years that followed, he successfully wrested control over most of Nilotic Sudan from Egyptian colonial domination (1820–1885) and founded a centralised state structure, which was headed by the Khalifa ʿAbdullāhī after Muḥammad Aḥmad's death on 22 June 1885. Until its demise in September 1898 in the wake of the Anglo-Egyptian conquest (1896–1899), the Mahdist regime exerted tremendous influence on the social fabric of the diverse local communities, which it attempted to radically alter to conform to the Islamic ideals it promoted, notably through its mobilisation of the population for jihad.²

However, the historiography of the Mahdiyya (1881–1898) has remained focused on the political and military dimensions of the period, at the expense of an analysis of its socio-economic dynamics. The main reason for this gap is the lasting influence of British colonial literature, which was initially developed by Francis R. Wingate, the senior British intelligence officer in Egypt between 1889 and 1899. Indeed, Wingate's first publication, *Mahdism and the Egyptian Sudan* (Wingate 1891), and his famous editorial work on the personal accounts published by Joseph Ohrwalder (1892) and Rudolf C. von Slatin (1896), have played a crucial role in shaping contemporary understandings of the Mahdist movement. His efforts were famously described by Peter M. Holt as “war propaganda” or “the public relations literature of the Egyptian Military Intelligence” (Holt 1958: 112), and aimed, through the construction of the “legend of the Mahdiyya” (Daniel 1966: 424–428), to convince British public opinion and political leaders of the necessity and legitimacy of a military intervention in Sudan (Warburg 2005: 373).

1 All translations from Arabic to English are by the author.

2 I wish to express my thanks to Iris Seri-Hersch and Elena Vezzadini for their insightful comments on the early drafts of this chapter, as well as to the two anonymous reviewers whose remarks were decisive in refining my argument. All translations from Arabic to English are by the author.

The Governing Of Men

Michel Foucault



The Governing Of Men:

Unveiling the Energy of Verbal Artistry: An Psychological Sojourn through **The Governing Of Men**

In some sort of inundated with displays and the cacophony of quick communication, the profound energy and emotional resonance of verbal artistry usually fade into obscurity, eclipsed by the regular onslaught of noise and distractions. Yet, set within the musical pages of **The Governing Of Men**, a fascinating work of fictional splendor that impulses with natural emotions, lies an wonderful trip waiting to be embarked upon. Penned by way of a virtuoso wordsmith, that magical opus books readers on a mental odyssey, lightly revealing the latent possible and profound impact stuck within the elaborate internet of language. Within the heart-wrenching expanse with this evocative evaluation, we shall embark upon an introspective exploration of the book is key themes, dissect their captivating writing fashion, and immerse ourselves in the indelible impression it leaves upon the depths of readers souls.

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Table of Contents The Governing Of Men

1. Understanding the eBook The Governing Of Men
 - The Rise of Digital Reading The Governing Of Men
 - Advantages of eBooks Over Traditional Books
2. Identifying The Governing Of Men
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Governing Of Men
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Governing Of Men
 - Personalized Recommendations

- The Governing Of Men User Reviews and Ratings
- The Governing Of Men and Bestseller Lists
- 5. Accessing The Governing Of Men Free and Paid eBooks
 - The Governing Of Men Public Domain eBooks
 - The Governing Of Men eBook Subscription Services
 - The Governing Of Men Budget-Friendly Options
- 6. Navigating The Governing Of Men eBook Formats
 - ePub, PDF, MOBI, and More
 - The Governing Of Men Compatibility with Devices
 - The Governing Of Men Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Governing Of Men
 - Highlighting and Note-Taking The Governing Of Men
 - Interactive Elements The Governing Of Men
- 8. Staying Engaged with The Governing Of Men
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Governing Of Men
- 9. Balancing eBooks and Physical Books The Governing Of Men
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Governing Of Men
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine The Governing Of Men
 - Setting Reading Goals The Governing Of Men
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of The Governing Of Men
 - Fact-Checking eBook Content of The Governing Of Men

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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