

# *Background Guide*

*Fighters of the  
Mahdiyya:  
The Mahdist War*

**GatorMUN XVII**

## *Honorable Delegates,*

My name is Kevin Beguiristain, and it is my pleasure to welcome you all to GatorMUN XVII, where I will be serving as your director for Fighters of the Mahdiyya: The Mahdist Revolution. I am a third-year pre-med student here at the University of Florida, majoring in biology with a minor in anthropology. I wholeheartedly adore Model United Nations, and I have been involved since my freshman year of high school at Hialeah-Miami Lakes Senior High. In my free time, I enjoy going on outdoor adventures, eating until I am physically uncomfortable, and reading science fiction (I am currently really into the Dune series).

Everyone loves underdog stories. We are naturally drawn to them. We love to see unlikely triumphs, especially when they're for freedom or against an oppressor. The Mahdist Revolt was that kind of story. It is the story of a people breaking their chains and rising from the ashes. It began in 1881, in the country that is now known as Sudan, with a man called Muhammad Ahmad, known to his people as the Mahdi, which means "the guided one." He told the people of Sudan that he would bring a return to the early days of Islam, something they could not do while under the rule of the Ottoman-Egyptian administration. Armed conflict ensued with his ambush against a force sent by the authorities to put down the uprising, and by 1883, he was successful. There's a certain romance to this story; the people united behind a folk hero leader armed with spears and swords and managed to beat a larger, more technologically-advanced military for control over their own destinies.

Unfortunately, when discussing Sudanese history, this is not often the story that first comes to mind. You do not get a story of unity. What you hear about instead is two long and bloody civil wars, one of which split the country in two. But it is important to discuss a country's origins, not just its most recent problems, which is the reason I decided to direct a committee about the Mahdist Revolt and, potentially, the ensuing Mahdist state.

I have high expectations for this committee. I want it to be both a lesson on an obscure chapter of history and an engaging adventure. The hope is that if I do my job right, you will become immersed in the year 1881 and really put yourself in the shoes of Muhammad Ahmad's closest comrades. I hope that you will feel the glory of their victories and the mourning of their losses. It will be up to the delegates to decide the fate of the Sudanese people, should the revolt be successful. Some other things I would like you to take into consideration are: Will the Mahdist State be a theocracy? A democracy? What kind of economy will it have? How can the people prevent the Mahdist State from being reconquered? All of these questions, in addition to many more, should be in your head as we progress through committee during the weekend of the conference.

**Position papers will not be required for this committee**, but I highly recommend that you research the history of Sudan and plan accordingly. Write out plans for crisis arcs. Think hard about strategy. Being prepared will reward you. Please do contact me with any questions you may have about the committee at [gatormun@gmail.com](mailto:gatormun@gmail.com). I truly cannot wait to go on this journey with you all.

Sincerely,

*Kevin Beguiristain*

Director of Fighters of the Mahdiyya: The Mahdist War

## **Quorum**

A majority of voting members answering to the roll at each session shall constitute a quorum for that session. This means that half plus one of all voting members are physically present. Quorum will be assumed consistent unless questioned through a Point of Order. Delegates may request to be noted as "Present" or "Present and Voting."

ompany any motion for a Moderated Caucus. In a Motion to Set Speaking Time, a delegate may also specify a number of questions or comments to automatically affix to the Speaking Time. These designated questions or comments may also have Speaking Time or Response Time (in the case of a question) limits, but these are not required. The Director may rule any Motion to Set Speaking Time dilatory. This motion requires a simple majority. Any delegate may make this motion between formal speakers in an effort to change the Speaking Time.

## ***Motion to Suspend the Rules for the Purpose of a Moderated Caucus***

This motion must include three specifications

- a. Length of the Caucus
- b. Speaking Time, and
- c. Reason for the Caucus

During a moderated caucus, delegates will be called on to speak by the Committee Director. Delegates will raise their placards to be recognized. Delegates must maintain the same degree of decorum throughout a Moderated Caucus as in formal debate. This motion requires a simple majority to pass.

## ***Motion to Suspend the Rules for the Purpose of an Unmoderated Caucus***

This motion must include the length of the Caucus. During an unmoderated caucus, delegates may get up from their seats and talk amongst themselves. This motion requires a simple majority to pass. The length of an unmoderated caucus in a Crisis committee should not exceed fifteen minutes.

## ***Motion to Suspend the Meeting***

This motion is in order if there is a scheduled break in debate to be observed. (ie. Lunch!) This motion requires a simple majority vote. The Committee Director may refuse to entertain this motion at their discretion.

## ***Motion to Adjourn the Meeting***

This motion is in order at the end of the last committee session. It signifies the closing of the committee until next year's conference.

## **Points of Order**

Points of Order will only be recognized for the following items:

- a) To recognize errors in voting, tabulation, or procedure,
- b) To question relevance of debate to the current Topic or
- c) To question a quorum.

A Point of Order may interrupt a speaker if necessary and it is to be used sparingly.

## **Points of Inquiry**

When there is no discussion on the floor, a delegate may direct a question to the Committee Director. Any question directed to another delegate may only be asked immediately after the delegate has finished speaking on a substantive matter. A delegate that declines to respond to a question after a formal speech forfeits any further questioning time. The question must conform to the following format:

Delegate from Country A raises placard to be recognized by the Committee Director.

Committee Director: "To what point do you rise?"

Country A: "Point of Inquiry."

Committee Director: "State your Point."

Country A: "Will the delegate from Country B (who must have just concluded a substantive speech) yield to a question?"

Committee Director: "Will the Delegate Yield?"

Country B: "I will" or "I will not" (if not, return to the next business item)

Country A asks their question (it must not be a rhetorical question.)

Country B may choose to respond or to decline.

If the Delegate from Country B does not yield to or chooses not to answer a question from Country A, then he/she yields all remaining questioning time to the Committee Director.

## **Points of Personal Privilege**

Points of personal privilege are used to request information or clarification and conduct all other business of the body except Motions or Points specifically mentioned in the Rules of Procedure.

Please note: The Director may refuse to recognize Points of Order, Points of Inquiry or Points of Personal Privilege if the Committee Director believes the decorum and restraint inherent in the exercise has been violated, or if the point is deemed dilatory in nature.

## **Rights of Reply**

At the Committee Director's discretion, any member nation or observer may be granted a Right of Reply to answer serious insults directed at the dignity of the delegate present. The Director has the ABSOLUTE AUTHORITY to accept or reject Rights of Reply, and the decision IS NOT SUBJECT TO APPEAL. Delegates who feel they are being treated unfairly may take their complaint to any member of the Secretariat.

## **Directives**

Directives act as a replacement for Draft Resolutions when in Crisis committees, and are the actions that the body decides to take as a whole. Directives are not required to contain operative or preambulatory clauses. A directive should contain:

- a. The name(s) of the author(s),
- b. A title, and

c. A number of signatories/sponsors signatures' necessary to introduce, determined by the Director

A simple majority vote is required to introduce a directive, and multiple directives may be introduced at once. Press releases produced on behalf of the body must also be voted on as Directives.

## **Friendly Amendments**

Friendly Amendments are any changes to a formally introduced Directive that *all* Sponsors agree to in writing. The Committee Director must approve the Friendly Amendment and confirm each Sponsor's agreement both verbally and in writing.

## **Unfriendly Amendments**

Unfriendly Amendments are any substantive changes to a formally introduced Directive that are not agreed to by all of the Sponsors of the Directive. In order to introduce an Unfriendly Amendment, the Unfriendly Amendment must have the number equivalent to 1/3 of Quorum confirmed signatories. The Committee Director has the authority to discern between substantive and non-substantive Unfriendly amendment proposals.

## **Plagiarism**

GatorMUN maintains a zero-tolerance policy in regards to plagiarism. Delegates found to have used the ideas of others without properly citing those individuals, organizations, or documents will have their credentials revoked for the duration of the GatorMUN conference. This is a very serious offense.

## **Crisis Notes**

A crisis note is an action taken by an individual in a Crisis committee. Crisis notes do not need to be introduced or voted on, and should be given to the Crisis Staff by sending the notes to a designated pickup point in each room. A crisis note should both be addressed to crisis and have the delegate's position on both the inside and outside of the note.

## **Motion to Enter Voting Procedure**

Once this motion passes, and the committee enters Voting Procedure, no occupants of the committee room may exit the Committee Room, and no individual may enter the Committee Room from the outside. A member of the Dias will secure all doors.

- No talking, passing notes, or communicating of any kind will be tolerated during voting procedures.
- Each Directive will be read to the body and voted upon in the order which they were introduced. Any Proposed Unfriendly Amendments to each Directive will be read to the body and voted upon before the main body of the Directive as a whole is put to a vote.
- Delegates who requested to be noted as "Present and Voting" are unable to abstain during voting procedure. Abstentions will not be counted in the tallying of a majority. For example, 5 yes votes, 4 no votes, and 7 abstentions means that the Directive passes.
- The Committee will adopt Directives and Unfriendly Amendments to Directives if these documents pass with a simple majority. Specialized committees should refer to their background-guides or Committee Directors for information concerning specific voting procedures.

## ***Roll Call Voting***

A counted placard vote will be considered sufficient unless any delegate to the committee motions for a Roll Call Vote. If a Roll Call Vote is requested, the committee must comply. All delegates must vote: "For," "Against," "Abstain," or "Pass."

During a Roll Call vote, any delegate who answers, "Pass," reserves his/her vote until the Committee Director has exhausted the Roll. However, once the Committee Director returns to "Passing" Delegates, they must vote: "For" or "Against."

## ***Accepting by Acclamation***

This motion may be stated when the Committee Director asks for points or motions. If a Roll Call Vote is requested, the motion to Accept by Acclamation is voided. If a delegate believes a Directive will pass without opposition, he or she may move to accept the Directive by acclamation. The motion passes unless a single delegate shows opposition. An abstention is not considered opposition. Should the motion fail, the committee will move directly into a Roll Call Vote.

# Islam's Origins

The story of Islam, which means “submission to the will of God,” begins with the Prophet Muhammad, who was born in the Arabian Peninsula around A.D. 570 to the Quraish, who were the most powerful tribe in Mecca. Their tribe became powerful through the wealth from merchant work. During this time, the Arabian Peninsula was dominated by polytheistic religious cults, who believed in gods of nature, such as Athar and his consort Hawbas.

When Muhammad was around forty years old, he started to experience visions and voices. According to the Prophet, he was receiving divine revelations from the angel Gabriel about Allah, the omniscient God of the Abrahamic faiths. Muhammad began to spread his message to those around him, starting with his wife and a small group of others. He warned them that the day of judgment was coming, and the people of Mecca must turn away from their polytheistic ways and leave their idols behind to worship Allah instead. Muhammad had messages of social justice and reform, which he communicated to the people through laws and practices given to him by Allah. Muhammad urged people to pray often, ask for forgiveness from God, help others, and live a chaste life. In his society, people are strictly divided by tribes, but he advocated for a united community, called the ummah.

However, Muhammad’s message was not received well by all. The established polytheistic order in the Arabian peninsula was not going to bend easily due to their faith in their gods. When the Prophet’s uncle, whose presence was protecting Muhammad, passed away, he was no longer safe. Threatened by the powerful and moneyed people in Mecca forced Muhammad and his followers to flee to the city of Medina, a time now known as the Hijrah. While in Medina, he united several tribes in the area under his leadership and mustered a powerful military force, with which he was able to wage war on Mecca. He emerged victoriously and returned, causing many of the Meccans to convert. The Prophet died in 632 CE, and by this time, much of the Arabian peninsula had converted to Islam.

# What Islam Says About the Mahdi

**Important Note:** This recollection of the history of the Mahdi varies due to the different Muslim sects, but this background compiles the commonalities between those different beliefs.

The Mahdi is said to be the messianic deliverer in Islamic tradition. They wrote about him in the Hadith, which is a record comprised of sayings and actions attributed to the Prophet Muhammad and other early Islamic leaders. However, he does not appear in the Quran. People believe that the Mahdi will bring justice to the world and create a golden age for several years where Islam will return to the former glory of its early days. Some sects of Islam maintain the belief that the Mahdi will come at a time of strife and unrest.



Several people have claimed to be the Mahdi in the past; some were revolutionaries, while others were mystics. However, it is essential to note that there is no single consensus about the Mahdi's identity and whether or not his time has already passed across the Muslim community.

## How Islam Came to Sudan

Islamization first came to the region in the 7th century with the Muslim conquest of Egypt, which was followed by their conquest of North Africa in the following century. Arab traders were interested in developing a trans-Saharan trade system to broaden their reach throughout the land. Nubia, a Christian kingdom spanning from southern Egypt to Khartoum, was the first civilization to be faced with this incursion. However, it did not become fully Islamic until the beginning of the 14th century. Sufi missionary work is responsible for the bulk of the spread of Islam in North and sub-Saharan Africa.



## The Mahdi's Life

Born to a Nubian shipbuilder family in August of 1844 in the Dongola district of Nubia, the Mahdi, first known as Muhammad Ahmad bin Abd Allah, came from humble beginnings. He was first known as Muhammad Ahmad. Soon after he went into the world, his family moved to a small village near Khartoum known as Karari. Unlike his siblings, who chose to take up shipbuilding themselves, Muhammad Ahmad elected to join the Samaniyya religious brotherhood, which practices a more spiritual interpretation of Islam under a Shayk, the teacher of these interpretations. As he learned and grew in the order, he lived a life of asceticism and worship. He began to develop a following and later moved to Aba Island, where he built a mosque and taught the Quran.

After having conflicts with his Shayk, the Mahdi was expelled from that Shayk's brotherhood, and soon after, he joined a rival Shayk, and continued his teachings. As discontent grew among the Sudanese people due to the lack of mastery over their destinies, Muhammad Ahmad realized what his purpose in life would be. In March of 1881, he revealed that he was chosen by God to bring about a return to the early days of Islam and destroy its defilers, which included Sudan's Egyptian administrators.

## Ottoman Empire



The Ottoman Empire was founded around 1299 by Osman I, a tribal leader in Anatolia. At its height, the Ottomans ruled over the majority of Southeastern Europe, Western Asia, and North Africa. Throughout the 15th and 16th centuries, the empire experienced a period of massive expansion. In 1453 under Mehmed II, the Ottoman Empire overthrew the Byzantines by capturing their capital city of Constantinople, renaming it Istanbul. Mehmed II's grandson, Selim I, went on to conquer Syria, Arabia, Palestine, and, perhaps, most famous for the setting of this committee, Egypt.



Before its conquest by the Ottomans, Egypt was under the control of the Mamluk Sultanate. Once Shah Ismail of the Safavid Persians had been defeated in the Battle of Chaldiran by Selim I, Selim was able to use his full might upon the Mamluks and captured Cairo from them in 1517. The loss of this battle was due to the Mamluks' usage of traditional weaponry, while the Ottoman Empire's janissaries were a new force that used early firearms. Nevertheless, Mamluk culture persisted in Egypt under the control of an Ottoman governor who was supported by an Ottoman militia. The governor was periodically switched out by the Ottoman authorities, referred to as the Sublime Porte. Egypt had officially become an eyalet, an administrative unit in the Ottoman Empire, though local power was allowed to remain for the most part in the hands of the Mamluks.



### *The Egyptian Khedivate*

However, ruling over Egypt proved to be difficult. The Mamluks had uprisings for full independence that continued through the centuries, with the governorship gradually losing the respect of its constituents. They dealt with the rebellions, and aside from those instances, the Ottomans left the authorities in Egypt to their own devices. In 1798, Napoleon Bonaparte and his forces arrived in Egypt, toppled Mamluk rule, and occupied the country. The Ottomans launched a series of campaigns between 1799 and 1801 to restore their dominance in the region with help from Great Britain. By 1801, all French forces had successfully been pushed out of Egypt, but all was not yet well for the Ottomans.

Between 1801 and 1805, Ottoman-Turk forces, with the aid of troops from Rumelia, an Ottoman territory in Europe commanded by Muhammad Ali Pasha, fought with Egyptian Mamluks once more to restore Ottoman authority. After their successful restoration of an Ottoman governor, the rioting started up again. They dispatched Ali again, but this time, he seized control of Egypt for himself. The Sublime Porte made several attempts on his life until they eventually came to recognize him as the legitimate governor of Egypt. Ali took it one step further and declared that he was in, actuality, the Khedive, or ruler of Egypt, therefore creating the Khedivate of Egypt.

Ali's time as Khedive of Egypt was one of dramatic reform. He eliminated the Mamluks and other ruling classes, as well as all other less significant sources of rebellion. The majority of Egypt's agricultural land became state-owned, which led to updating the region's irrigation system and introducing new crops of wheat, barley, pomegranates, figs, and vines. Ali replaced his mercenary army with an Egyptian one that included a naval fleet. With the creation of these new reforms, expansion was a new possibility for Egypt.

Ali successfully assisted the Ottoman Empire in putting down reformation rebellions in Arabia, which served to increase his power. He went into Sudan with only his forces and was victorious, effectively gaining control over the region. The Nubian forces surrendered immediately, swiftly defeated the Shagiya tribe, with the Mamluks also giving way, allowing Sennar, a city on the Blue Nile in Sudan, to be captured without a struggle. In 1821, Ali's eldest son, Ibrahim Pasha, founded Khartoum. He created it to be a valuable outpost for the Egyptian army but rapidly grew into a popular trade center, especially for the slave trade. His rise to wealth gave him the confidence he needed to rebel against his Ottoman superiors and wage war upon them from 1831-1833. From this conflict, he gained a large part of Syria and went to war again from 1838-1841. This time around, European powers intervened to help their Ottoman allies, and Ali lost his control of Syria. In 1841, his autonomous hereditary right to rule over Egypt and Sudan was granted to him by the Porte, but the region still belonged to the Ottomans.



Resentment for the Turkish Ottoman rulers of Sudan has been waiting beneath the surface for years now. Sudan's Islamic population see the Turkish way of practicing Islam as far too lax and scholastic, and not spiritual enough. Though the people of Sudan are already weak, taxes have been imposed on them to support the Ottoman Empire's excessive spending. They grow tired of having no say in the laws that are forcibly imposed on them by what seems like the whim of a distant monarch in a palace, a place not at all like their native Sudan.

The people of Sudan are sure of their desire for autonomy and are confident that this will not come peacefully. For these reasons, one of their own has risen to prominence, Muhammad Ahmad, the man calling himself the Mahdi. The Mahdi preaches as he travels through Sudan and gains favor over the vast majority of its tribes and people as the months have gone by. He teaches spirituality and freedom from the Ottomans. The Mahdi promises the people that he can grant them their freedom, and so they are preparing for the fight of their lives behind him. However, intelligence agents have caught wind that the Ottomans distrust him and his power, and are planning to arrest him before he can succeed in igniting a conflict. It is up to members of the Mahdi's war council to work together for his mission to achieve independence for his people and spread his message throughout the land.

**Disclaimer:** The information on this time of history is sparse, so please keep that in mind when researching this committee and plan accordingly. When researching and devising your crisis plan, you will need to expand on these characters, but maintain respect for the region's culture and religion.

### ***Abdallahi ibn Muhammad***

Abdallahi ibn Muhammad is a holy man from the Ta'aisha Baqqara tribe, which is located between Lake Chad and southern Kordofan and specializes in cloth weaving. Firm and steadfast, he is one of the Mahdi's top men and, as a result, he has been given command of a substantial portion of his army and was named Khalifa, better known as a "successor." Muhammad's designation as Khalifa came just one year after he started to follow the Mahdi, a testament to his wisdom and devoutness.

### ***Ali wad Hilu***

Ali wad Hilu has not been committed to the Mahdi for long, but in spite of this, he is another of the three named Khalifas (successor). As such, Hilu has a high position of authority in the Mahdi's army. He has loyal followers from several tribes: the Dighaym, the Kianan, and the al-Lahiwiyin Baqqara Arabs, which specialize in artistic works, horsemanship, and written word, respectively.

### ***Sayyid Muhammad Sharif***

Sayyid Muhammad Sharif is the third of the Mahdi's khalifas (successors) and the son of the Mahdi's first cousin. His forces are less powerful than those of the other two Khalifas, but what he lacks in military strength, he has in connections to the Mahdi's family. Sayyid has the loyalty of many of the movement's followers, and he also acts as the commander of all the movement's horse-mounted units.

### ***Osman Digna***

A descendant of the Abbasid family, which ruled over the Muslim world from 750 CE until 1258 CE, Osman Digna is a leader among the Beja people, who are skilled in the nomadic way of life. Though he is not officially part of the Mahdist movement, Digna has come to learn Mahdi tactics to bring them back to Ahmed Urabi's revolt in Egypt, which he is a part of. He joined the movement because they forced him to stop selling slaves in Alexandria, but Digna has expressed that should Urabi's revolt be put down, he would enlist with the Mahdi.

### ***Yusri al-Burki, Quartermaster for the Mahdist Movement***

Once a shopkeeper, the Quartermaster has decided to give his finances and supplies to the Mahdi's liberation effort. He oversees all distribution of supplies, both at home and on the battlefield. The Quartermaster ensures that all non-combatants get what they need for their day-to-day duties and that the Mahdi's soldiers are never caught unprepared for battle. Keeping an efficient supply chain open is the primary job of the Quartermaster; he must make it his business to know as many suppliers as possible and maintain backup plans for when supply routes get shut down.

### ***Abdul el-Salam, Medic Lieutenant***

The medic lieutenant was appointed by the Mahdi to watch over the health of his people and soldiers. He manages the few medically-trained Mahdist followers in the region. Salam learned

medicine as a teenager while studying in France, and as such, is intimately acquainted with both Eastern and Western medicine. It remains unknown how he got to France, especially since he changes his story every time, but his stories range from stowing away in a supply ship to being kidnapped by a British archaeologist. No one knows why Salam would lie, but they do know that his medical skill is no lie at all; that is why the Mahdi has designated him for the medical direction of his beloved people.

### ***Fawaz al-Busri, Shaykh***

After parting ways with his first teacher, the Mahdi joined the religious order of the Shaykh, who was a rival of his first teacher. The Shaykh is a holy man of the Islamic Sufi tradition. He advises Muhammad Ahmad on all moral and religious affairs, including adequately keeping up with Sharia and leading the people in prayer. Although the Mahdi maintains the final say in these matters, he is always happy to listen to his teacher. The Shaykh also manages the rest of the brothers in his close religious circle.

### ***Hamdi el-Zaidi, The Mahdi's Head Propagandist***

The Mahdi gets his message across the region effectively thanks to his propagandist, Hamdi el-Zaidi, who hails from Khartoum and is an incredibly skilled writer of epics and poems. He works diligently and puts his skills to the job of spreading messages of the Mahdi's truth to all the tribes of Sudan within reach, and he is developing expanding that reach even further. Zaidi sends messengers on horseback to spread the word through word of mouth and sometimes written for those the wealthier individuals. Perhaps more importantly, he is tasked with ensuring that the Mahdi's enemies always appear to be entirely evil and unjust, which is the Propagandist's greatest weapon for uniting people to fight.

### ***Ubadah Badour, Chief of Reconnaissance***

The Chief of Reconnaissance, Ubadah Badour, oversees all intelligence-seeking missions. He maintains a network of connections all over the Ottoman Empire, reaching from Istanbul to Khartoum. Badour's reach of power allows him to see what's coming and strategize on how to face it, or perhaps not encounter it if the matter calls for it. He won't divulge where he got his skills in espionage, but his especially good imitation of a Frenchman may be his giveaway. Badour's units are swift, silent, secretive, and masters of disguise.

### ***Emin Khabib, Envoy to the Ottomans***

Born and raised in Istanbul, Khabib attended one of the city's universities and learned among the empire's most celebrated scholars and philosophers in the region. He submerged himself in Ottoman politics and became an expert in the empire's political machine. Feeling that he learned all he could learn, Khabib left the city with a group of his politically-inclined friends to go and explore the Ottoman Empire's furthest reaches. While on this journey, he encountered the Mahdi and his people in Sudan. He sat in on one of the Mahdi's sermons, and it moved him like never before. Khabib immediately decided to follow the Mahdi and lend his political talents to his cause. Now, Khabib entrusted with going on diplomacy missions to speak with Ottoman authorities and have his aides deliver messages for him.

### ***Jamal "Jacob" Habib, Envoy to the British Empire***

Habib, another student of the empire's best thinkers, journeyed alongside the envoy to the Ottoman Empire's edges. He encountered the Mahdi and was inspired by him, so he became the envoy for his area of political specialty, which was the Ottomans' relationship to the British Empire. Habib is well-read in all matters of British history, monarchy, and armed forces. The British

are not yet directly involved in the struggle between Sudan's people and the Egyptian authorities, but they are certainly a force to be reckoned with, and good relations with them are likely to prove extremely beneficial for the Mahdist movement. The Mahdi has appointed him to maintain correspondence with the British central authority and its subjects abroad. Securing an alliance with them can significantly turn the tide of the struggle to come.

### ***Harith Awan, Agricultural Chief***

The head of Mahdist agriculture was one of the movement's earliest thinkers and advocates. From a young age, Awan had a vision for an independent Sudan. With this idea came the realization that Sudan would need to be more agriculturally independent. He traveled to Egypt to learn their farming and irrigation techniques, so that he could bring it back for Sudan's agriculture should times of hardship strike and agricultural experts from the empire be forced to leave. Awan is responsible for the movement's supply of rice, millet, cotton, beans, and all other foodstuffs and materials that grow from the ground. He is the backbone of the movement, ensuring that all are fed and clothed by his work.

### ***Abdullah Bacchus, Educator***

The educator, Abdullah Bacchus, is the lieutenant tasked with caring for the children when the revolt begins and teaching them to care for the future of the Mahdist state. Bacchus is must keep a strict curriculum that teaches Mahdist Islam orthodoxy, statecraft in the nation to come, military tactics, and all else necessary to be functioning and loyal adults in the Mahdist state. Not only is he tasked with instilling his students with faith in the Mahdi, but also teaching them any skills they need to know to help the future of the Mahdist state flourish.

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