
BIBLIOGRAPHIES

THE LIFE AND WRITINGS OF A SUDANESE HISTORIAN: MUḤAMMAD °ABD AL-RAḤĪM (1878-1966)

°ALĪ ṢĀLIḤ KARRĀR, YAḤYĀ MUḤAMMAD IBRĀHĪM AND
R.S. O'FAHEY

Introduction

The present article attempts to shed some light on the life and writings of MuḤammad °Abd al-Raḥīm (1878-1966), who is widely recognized as a great pioneer in the study of Sudanese history. He died in 1966¹ at the age of eighty-eight and was buried in Omdurman after a long, fruitful and varied life. His life spanned three different periods in the history of the Sudan, the period of the Mahdiyya (1881-98), the Condominium, when the Sudan was *de facto* a British colony (1898-1956) and the independent Sudan.

MuḤammad °Abd al-Raḥīm devoted most of his life to the study of the history and culture of the Sudanese people. He took great pains to glean information and to collect materials on a wide range of topics. He was, however, saddened by the ignorance of many Sudanese of the value of their own historical riches. He regretted the loss of valuable information through the death of those who kept them stored in their minds.²

MuḤammad °Abd al-Raḥīm, however, is considered by some Sudanese to have been an amateur. His approach and research

1 However, Maḥjūb °Umar Bāshirī gives the date 1961 in his notice of MuḤammad °Abd al-Raḥīm in *Ruwwād al-fikr al-Sūdānī*, Beirut 1991, 334-6.

2 See °Tarjamat al-mu°allif° in MuḤammad °Abd al-Raḥīm, *Nafathāt al-yarā° fī °l-adab wa°l-ta°rīkh wa°l-ijtimā°*, 1, Khartoum: Sharikat al-ṭab° wa°l-nashr, *jīm* and al-Tijānī Yūsuf Bashīr, °MuḤammad °Abd al-Rahim, al-mu°arrikh alladhī ṣana°athu al-thawra°, *al-Fajr*, iv, 2, October 1935, 178.

methods may not have been those of trained or modern-day historians.³ While Dr. Abū Salīm categorizes °Abd al-Raḥīm, along with the Mahdi's son, °Alī al-Mahdī, as one of 'the transmitters' (or in a more modern sense, 'informants'), *al-ruwāt*, sc. of historical traditions both from his own period and before, Dr. °Abdullāhi °Alī Ibrāhīm regards him simply as a self-taught 'amateur historian'.⁴ The 'traditionalist' side of °Abd al-Raḥīm is nicely illustrated in his penchant for rhyming titles, save for his lecture series given in Cairo in 1953, which he published under the 'modern' title, *Muḥāḍara °an al-°urūba fī 'l-Sūdān*. However he is to be classified, Muḥammad °Abd al-Raḥīm's writings, as they are listed below, both published or unpublished, represent a rich and valuable resource for historians of the Sudan. Some time ago, the papers of Muḥammad °Abd al-Raḥīm were acquired by the National Records Office in Khartoum. They remain to be sorted and catalogued.⁵

His life

Muḥammad °Abd al-Raḥīm was born on 6 Dhū 'l-ḥijja 1295/1 December 1878 at the village of Karb al-Ḥabūb, north of al-Ubayyid. His father, °Abd al-Raḥīm b. °Abd al-Raḥmān b. Sharīf b. Muḥammad belonged to the Dahmashiyya section of the Bidayriyya, but was born and brought up in Dongola. His mother was Fāṭima bt. Sulaymān b. Ādam b. Hārūn b. Bashīr, a member of the Hawwāra community in al-Ubayyid. She was a descendant of Shaykh Mūsā al-Barrad, one of the seven sons of al-Barrad who were all famous for their piety and learning and whose graves are well known in al-Ubayyid.⁶

- 3 See Yūsuf Badrī's review of Muḥammad °Abd al-Raḥīm's book *al-°Sirā° al-musallah °alā 'l-waḥda fī 'l-Sūdān*, in *Majallat al-Khurṭūm*, 19, 90.
- 4 See further, °Abdullāhi °Alī Ibrāhīm, 'Sudanese historiography and oral tradition' in Ahmed A. Nasr (ed.), *Folklore and Development in the Sudan*, Institute of African and Asian Studies, Khartoum 1981, 83-4, and the sources cited there.
- 5 It should be noted that publication of the manuscripts described here requires the permission of the author's family.
- 6 °Abd al-Raḥīm, 'Tarjamat al-mu°allif', *alif*.

At an early age, Muḥammad °Abd al-Raḥīm memorized the Qur°ān with Shaykhs °Awaḍ al-Karīm and °Uthmān w. Qirba al-Ja°alī. In January 1883, after the fall of al-Ubayyīd, the provincial capital of the Turco-Egyptian Government in Kordofan, at the hands of the Mahdi, his father joined the Mahdist cause. Father and son were with the Mahdist forces as they advanced on to Khartoum, the capital of the Turco-Egyptian regime. Muḥammad °Abd al-Raḥīm was seven when he witnessed the siege of Khartoum and its eventual fall at the hands of the Anṣār on 26 January 1885. He mentions in his writings that he remembered the assault of the city and how Gordon was killed in the fighting.⁷

The capture of Khartoum completed the Mahdi's control over a great part of the Sudan. The Mahdi did not wish to have Khartoum as his capital and transferred his headquarters to Omdurman, then a small village. After a sudden and short illness, the Mahdi died on 22 June 1885. He was succeeded by the Khalifa °Abdullāhi who continued his master's plans, especially the aspect of *jihād*. The Khalifa sent an expedition against Egypt, which the Mahdi had planned to send, under the command of °Abd al-Raḥmān w. al-Nujūmī. Muḥammad °Abd al-Raḥīm and his father were among the reinforcements that joined this expeditionary force at its advance base in Dongola at the beginning of 1889. While in Dongola Muḥammad °Abd al-Raḥīm's father died after a short illness and was buried there. Muḥammad °Abd al-Raḥīm remained with the army and moved with it to Tūshkī where it was defeated by British and Egyptian troops on 3 August 1889 and its leader Wad al-Nujūmī killed.⁸

Muḥammad °Abd al-Raḥīm was among those Anṣār who

7 Al-Tijānī Yūsuf Bashīr in *al-Fajr*, October 1935, 177. On the history of the Mahdiyya see Na°ūm Shuqayr, *Ta°rikh al-Sūdān al-qadīm wa'l-ḥadīth wa-jughrāfiyatuhu*, 3 vols. in 1, Cairo 1903 (here the Beirut reprint, 1967, with continuous pagination, is used); P.M. Holt, *The Mahdist State in the Sudan, 1881-1898*, 2nd edn, Oxford 1970, and Muhammad Ibrāhīm Abū Salīm, *al-Haraka al-fikriyya fī 'l-mahdiyya*, 3rd edn, Khartoum 1989.

8 Badrī, Review, 176, and Muḥammad Maḥjūb Mālik, 'al-Mu°arrikh al-Sūdānī Muḥammad °Abd al-Raḥīm (1878-1966)', *Majallat al-Khartūm*, July 1966, 33-7.

survived the campaign and were able to return to the Mahdist base at Ṣawārda, and afterwards to Dongola. The Anṣār remained on the defensive for the next three years before they resumed their *jihādīst* activities against the Egyptian border. In 1892 Sir Francis Grenfell, the *sirdār* of the Egyptian army and who had been its commander against °Abd al-Raḥmān w. al-Nujūmī, handed over command to Sir Herbert Kitchener. In March 1896 the British Government suddenly authorized an advance by Anglo-Egyptian forces into Dongola. In April 1896 Muḥammad °Abd al-Raḥīm, now aged eighteen, together with 24 fellow Anṣār, was instructed to join the reinforcements that were advancing on to Farka ('Firket' in contemporary British sources). The village was further reinforced against the invaders by the arrival of Mahdist forces under the command of Ḥammūda Idrīs, the Mahdist *amīr* at Ṣawārda. At that time, the Anglo-Egyptian forces were engaged in the construction of a railway from Wadi Halfa to be pushed up the main Nile in order to support their military activities. The progress of the construction was hampered by the Anṣār based at Farka. On 1 May 1896 Muḥammad °Abd al-Raḥīm participated in a clash that took place between the Anṣār and the cavalry of the invaders at °Aqabat al-Banāt, between Farka and °Akāsha. To put an end to the Mahdist offensive, Kitchener decided to attack their base at Farka. On 7 June 1896 the Anṣār were defeated after a desperate struggle. Their casualties from the battle numbered several hundreds, among whom was *amīr* Ḥammūda Idrīs. The survivors retreated towards Dongola.⁹

In his autobiography, Muḥammad °Abd al-Raḥīm relates that he was supposed to participate in the battle of al-Ḥafīr which took place on 19 September 1896 against the invading army. Shortly before the fight, however, he, together with ten fellow Anṣār, was instructed by the *amīr* Muḥammad Bushāra, the Mahdist commander in Dongola, to escort some of the Sökkot and Maḥas notables to Omdurman.¹⁰ According to Shuqayr, the Mahdists suspected the loyalty of these

9 °Abd al-Raḥīm, 'Tarjamat al-mu'allif', *alif*, and Shuqayr, *Ta'rīkh al-Sūdān*, 1202.

10 °Abd al-Raḥīm, 'Tarjamat al-mu'allif', *alif*.

notables and feared that they might join the invading army.¹¹ Muḥammad °Abd al-Raḥīm noted that shortly after their arrival at al-Dabba, two steamers of the invaders reached the village. This situation forced them to release the captives and to return to Omdurman across the Bayūda desert.¹²

The Anglo-Egyptian forces, supported by their overwhelmingly superior firepower, kept advancing southwards and were able to defeat the Anṣār in a series of battles. By the end of September 1896 the whole of Dongola province had been occupied by the invading forces.

In Omdurman the Khalifa was disheartened by the fall of the northern province of his state into the hands of the invaders. He began to withdraw himself from his people and reinforced the group of his bodyguard known as *mulāzimūn*. After Muḥammad °Abd al-Raḥīm's arrival in Omdurman, he was ordered by the Khalifa to join this force. He remained in the service of the Khalifa until the battle of Karārī on 2 September 1898. He took part in the battle which brought about the destruction of the Mahdist state in the Sudan and the beginning of the Anglo-Egyptian condominium rule (1899-1955).¹³

In the opening years of the Condominium, Muḥammad °Abd al-Raḥīm was confined to Khartoum hospital for the extraction of a bullet that had remained in his right thigh since the battle of Karārī. Then, at the age of twenty, he decided to continue his education, a matter that he could not pursue during the Mahdiyya because of his almost continuous involvement in *jihād*. He began to study a wide range of topics including *fiqh*, grammar and *tawhīd* with a number of scholars among whom were Ṣāliḥ °Alī al-Azhārī, Muḥammad al-Bāqir b. Ismā'īl al-Walī and Ḥasan al-Amīn al-Ḍarīr.¹⁴ He then travelled to Egypt and studied at al-Azhar for three months with a

11 Shuqayr, *Ta'riḫ al-Sūdān*, 1220.

12 *Ibid.*, and °Abd al-Raḥīm, 'Tarjamat al-mu'allif', *alif*.

13 Shuqayr, *Ta'riḫ al-Sūdān*, 1220.

14 Mālik, 'al-Mu'arrikh al-Sūdānī', 34. Muḥammad al-Bāqir was a son of Ismā'īl al-Walī, founder of the Ismā'īliyya *ṭarīqa*, while Ḥasan al-Amīn al-Ḍarīr was presumably a member of the Ḍarīr family of Tūṭī Island; see further *ALA*, I, 240-1 and 54-6.

number of scholars. His course of study included a number of classic books on Arabic literature and history like, for example the two works of al-Jāhīz, *al-Bayān wa'l-tabayyun* and *al-Maḥāsīn wa'l-aḍḍād*, *al-Āmālī*¹⁵ and the *Ta'rīkh* and its famous 'introduction', the *Muqaddima* of Ibn Khaldūn. His desire for learning may be seen in his assertion that he used to spend most of his earnings on books.¹⁶

On 26 March 1904 Muḥammad °Abd al-Raḥīm joined the service of the Anglo-Egyptian Government as an accountant. He remained in this profession until he retired in 1934.¹⁷

His career as historian

The nature of Muḥammad °Abd al-Raḥīm's profession enabled him to travel widely throughout the Sudan. Wherever he settled, he was concerned to gather and compile written and oral information about all aspects of the Sudanese past and present. In his autobiographical summary he describes why, how and when he wrote some of his books and articles. He also states that his interest in history came as a reaction to a book by the Egyptian soldier and captive of the Mahdists, Ibrāhīm Fawzī Pasha, entitled *al-Sūdān bayn yaday Ghurdūn wa-Kitshanar*.¹⁸ He adds that this book betrays its author's bias and negative attitudes towards the Sudanese. On 20 February 1920 he started to write his first book on the history of the Sudan which he entitled *al-Hadiyya °an al-khiṭaṭ al-Sūdānīyya*. This book is still in manuscript and was based on a combination of both written and oral

15 Either the *qaṣīda*, known also in the Sudan as *al-Āmāl* and [*yaqūl al-°abd*] by Sirāj al-Dīn b. °Uthmān al-°Ushī al-Farghānī, *fl.* 569/1173-74; see *GAL*, 1, 429, *S* 1, 764 and Muḥammad al-Nūr Ibn Ḍayf Allāh, *Kitāb al-ṭabaqāt fī khuṣūṣ al-awliyā° wa'l-ṣāliḥīn wa'l-shu°arā° fī 'l-Sūdān*, ed. Yūsuf Faḍl Ḥasan, 2nd edn, Khartoum 1974, 102, or the celebrated *Amālī* of Ismā°il b. al-Qāsim al-Qālī, d. 356/967; *GAL*, 1, 132.

16 Mālik, 'al-Mu°arrikh al-Sūdānī', 34-5.

17 Al-Tijānī Yūsuf Bashīr, in *al-Fajr*, October 1935, 177 gives Muḥammad °Abd al-Raḥīm's date of retirement as 25 April 1934. Mālik, 'al-Mu°arrikh al-Sūdānī', 34, gives 1946 as the year of his retirement.

18 2 vols., Cairo 1319/1901-2; on the author and his book, see *ALA*, 1, 336-7.

sources.¹⁹ Its style and structure echo the famous *al-Khiṭaṭ al-Tawfiṭiyya al-jadīda* of the Egyptian writer ʿAlī Mubārak Pasha, itself modelled on al-Maqrīzī’s *Khiṭaṭ*.²⁰

After he was transferred to Kutum in northern Darfur in the beginning of March 1930, he began to write a number of articles on Darfur, Wadai and Nigeria. At first he intended to publish them in newspapers. He, however, dropped the idea and compiled them in two volumes entitled *Nafathāt al-yarāʿ fi ’l-adab wa’l-taʾrīkh wa’l-ijtimāʿ*.²¹ It is not clear why the author published only the first volume in 1936. Since the published volume also contains notices and extracts of the work of several younger Sudanese poets, its publication may be linked to the appearance of the literary/political journals, *al-Fajr* and *al-Nahḍa*, at about the same time. The second volume still exists in manuscript among the author’s papers in the National Records Office.

In 1933 Muḥammad ʿAbd al-Raḥīm was asked by C.G. Dupuis, the then governor of Darfur (1928–35),²² to make an abridged version of al-Tūnisī’s travel book entitled, *Tashḥīdh al-adhḥān bi-sīrat bilād al-ʿArab wa’l-Sūdān*, for use in the schools in both Darfur and Kasala provinces.²³ Muḥammad ʿAbd al-Raḥīm was critical of al-Tūnisī’s work and told Dupuis of his criticisms. The Governor was surprised by these comments and sent P.J. Sandison (who served in Darfur, 1930–35), who was known for his knowledge of Arabic, to discuss the matter with Muḥammad ʿAbd al-Raḥīm. Sandison, however, was convinced when he saw the detailed notes and corrections made by ʿAbd al-Raḥīm to al-Tūnisī’s book.²⁴ He

19 Part of this work may have been published by Muḥammad ʿAbd al-Raḥīm in the series of articles entitled ‘al-Sūdān bayna Ghurdūn wa-Kitshanar li-Ibrāhīm Fawzī’ that he published in his journal, *Umm Durmān*; see bibliography at end.

20 ʿAbd al-Raḥīm, ‘Tarjamat al-muʾallif’, *jīm*.

21 *Ibid.*

22 Dupuis (1886–1940) himself published nothing on Darfur, but was responsible for the Nayla District Handbook, a work of the highest ethnographic value. There is a copy in the Sudan Collection, Bergen.

23 On al-Tūnisī, see *ALA*, I, 67–70.

24 A small but valuable collection of P.J. Sandison’s fieldnotes from his service in Western District, Darfur, are preserved at the Sudan Archive, University of

conveyed the matter to the Governor who asked Muḥammad °Abd al-Raḥīm to write a book based on his own information. Thus, Muḥammad °Abd al-Raḥīm began to write his book *al-Durr al-manthūr fī ta'rīkh al-°Arab wa'l-Fūr*.²⁵ This book, which is still in manuscript, contains rich historical and geographical information about Darfur.²⁶

Muḥammad °Abd al-Raḥīm's loyalty to the Mahdiyya did not weaken with time. He devoted much of his time and effort to writing a book called *Badā'ī°c al-athar fī akhbār al-mahdī al-muntaẓar*. Like the previous work this book has not as yet been published. It traces the historical evolution of the idea of the *mahdī* in Islam until the time of the Sudanese Mahdī. Muḥammad °Abd al-Raḥīm gives much information on the reasons for the Mahdist revolution in the Sudan and the causes of its success. He also provides biographical notes on the Mahdist leaders and principal supporters up to the death of the Mahdī on 22 June 1885. The author also gives a vivid description of the Mahdī's funeral in Omdurman.

Muḥammad °Abd al-Raḥīm's papers contain another manuscript on the Mahdiyya with the title *Tadahwur al-mahdiyya*. It attempts to examine the reasons behind the deterioration of the Mahdist state and its eventual downfall.

Muḥammad °Abd al-Raḥīm was sympathetic to the nascent Sudanese nationalism of the early 1920s. He wrote a book which was published in 1930s entitled *al-°Sirā°c al-musallaḥ°c alā 'l-waḥda fī 'l-Sūdān*. It deals with the national movement of 1924 which is considered by historians as a turning point in the modern history of the Sudan. The book also provides biographical summaries of the movement's leaders.

Another useful work by Muḥammad °Abd al-Raḥīm is his published book *Muḥādara °an al-°urūba fī 'l-Sūdān*, which was presented by the author as a public lecture at the Society of the Young Arabs (*Rābi°at al-shubbān al-°arab*) in Cairo in 1935. The

Durham.

25 Mālik, 'al-Mu°arrikh al-Sūdānī', 36.

26 See the brief note in R.S. O'Fahey, *State and Society in Dār Fūr*, London 1980, 187.

Muḥāḍara is enriched by numerous photographs of notable Sudanese of the time.²⁷ During his stay in Cairo Muḥammad °Abd al-Raḥīm collected a considerable body of archival information on the Sudan during the Turco-Egyptian rule. He incorporated this information in a manuscript entitled *Riḥlat al-riḥalāt al-Miṣriyya fī-mā kutiba qadīman °an al-aqālīm al-Sūdāniyya*. This manuscript gives quotations from and discusses the journey of the Egyptian medical doctor Muḥammad Niyāzī to the Sudan in 1282/1865-6. It also provides information on the taxation system, tribal wars and various aspects of life in the Turco-Egyptian Sudan. This work appears not have been used by specialists writing on the Turco-Egyptian period.

Muḥammad °Abd al-Raḥīm produced another valuable manuscript under the name *Mawsū°at al-shakḥiyyāt al-Sūdāniyya min aqdam al-°uṣūr ḥattā al-°ahd al-akhīr* (manuscript in NRO). This is a sort of biographical dictionary of Sudanese personalities from earliest times until the 1960s. Finally, another important collection of largely oral traditions, especially from Kordofan, is his *al-Nidā° fī daq° al-iftirā°* (Cairo 1371/1953). It also includes the first, and so far the only extended account in Arabic, of the life and activities of one of the most influential Sudanese of this century, Aḥmad Muḥammad Surkitti (1875-6 to 1943)—influential, not in his homeland, but in Indonesia.²⁸

This by no means exhausts all the works of Muḥammad °Abd al-Raḥīm. We have attempted below to list all those known to be extant, whether in manuscript or published. Even those works that Muḥammad °Abd al-Raḥīm published are now extremely rare books, while his manuscript works have hardly been exploited by later historians at all.

27 The originals of some of these photographs as well as many others are among his papers in the NRO.

28 See further, R.S. O°Fahey and M.I. Abū Salīm, °A Sudanese in Indonesia: a note on Ahmad Muhammad Surkitti°, *Indonesia Circle*, 59 & 60, Nov. 1992–March 1993, 68–72.

The writings of Muḥammad °Abd al-Raḥīm

Manuscripts

All the following, except where noted, are deposited in the National Records Office, Khartoum.

1. *Amthāl al-ḥaḍar wa'l-bawādī bi-lahjāt sukkān al-wādī.*
On the back of his *al-Ṣirā° al-musallah*, °Abd al-Raḥīm gives a list of forthcoming works; here he glosses *Amthāl, huwa min amthāl al-Sūdāniyyīn wa'l-Miṣriyyīn wa'l-°arab qadīman bi-lahajāt mukhtalifa.*
2. *Badā°i° al-athar fī akhbār al-mahdī al-muntaẓar.*
Glossed, *arb°a ajzā° bi'l-ḥajm al-kabīr wa-muzayyan bi'l-ṣuwar*: 'In four large volumes, embellished with illustrations'.
3. *al-Durr al-manthūr fī ta°rikh al-°Arab wa'l-Fūr.*
4. *Fawḍā °l-niẓām wa-sū° idārat al-ḥukkām.*
Glossed, *juz°ān °an al-ẓalama wa'l-mustabiddīn bi'l-idāra fī °l-Sūdān min qadīm al-zamān*: 'Two volumes on oppressors and tyrants in the administration of the Sudan since ancient times'.
5. *al-Hadiyya °an al-khiṭat al-Sūdāniyya.*
6. *Iqāmāt al-dalīl °alā waḥdat wādī °l-Nīl.*
Glossed, *°an qabā°il al-Sūdān wa'ttiṣāl bi-nasabihā bi-°arab Miṣr ma°a dhikr al-°ādāt wa'l-luḡha wa'l-akhlāq wa'l-khurāfāt.*
7. *al-°Iqd al-naẓīm fī juḡhrāfiyyat al-aqālīm.*
8. *Athyūbiyā °l-jadīda.*
9. *al-La°ālī al-ḥisān fī shamā°il ahl al-Sūdān.*
10. *Mawsū°at al-shakhṣiyyāt al-Sūdāniyya min aqdam al-°uṣūr ḥattā al-°ahd al-akhīr.*
11. *al-Musāmarāt fī °l-ādāb wa'l-ta°rikh wa'l-°...*
12. *Nafathāt al-yarā° fī °l-adab wa'l-ta°rikh wa'l-ijtimā°.* Vol. 1, publ. Khartoum 1936; vol. 2, MS.
13. *Riḥlat al-riḥalāt al-Miṣriyya fī-mā kutiba qadīman °an al-aqālīm al-Sūdāniyya.*
14. *Tadahwur al-mahdiyya.*
15. *Yawmiyyātuh.*
His diaries—from the 1930s up to 1960.

*Publications**(a) Books*

16. *Muḥādara °an al-°urūba fī 'l-Sūdān*. Khartoum 1935.
- 16a. *Nafathāt al-yarā° fī 'l-adab wa'l-ta°rikh wa'l-ijtimā°*. Vol. 1, publ. Khartoum, 1936; see above for vol. 2.
17. *al-Nidā° fī daq° al-iftirā°*. Cairo 1371/1953.
18. *al-°irā° al-musallah °alā al-wahda fī 'l-Sūdān, aw al-ḥaqīqa °an ḥawādith*. Cairo n.d.

(b) Articles

Between 1936–37, Muḥammad °Abd al-Raḥīm published a journal, *Umm Durmān*, of which ten issues appeared.²⁹ In the following list, all articles are from *Umm Durmān*, unless otherwise indicated.

19. 'Kayrā', vi, November 1936, 186-8.
The title refers presumably to the dynasty in Darfur.
20. 'Kinīn', viii (*recte* vii), December 1937 (*recte* 1936), 253–5.
'Kinīn' is the local name for a group of Tuareg and their slaves who took refuge in Darfur from the French during the reign of Sultan °Alī Dīnār (1898–1916). In 1933 many returned to Mali and Chad, but a small settlement remained near al-Fāshir.
21. 'Mamlakat al-Musabba°āt', iii, October 1936, 79-81, and iv, October 1936, 97-8.
There is a MS. of all or part of this article in the papers of Rev. Dr. A.J. Arkell (Batch 2, box 10, file 48, ff. 172-5; School of Oriental and African Studies, London).³⁰

29 The following is based on Qāsim °Uthmān Nūr, *Maḥādir al-dirāsāt al-Sūdāniyya bi'l-majallāt wa'l-dawriyyāt al-Sūdāniyya*, 1, 1931–1967, Khartoum 1970.

30 Arkell was Deputy Governor of Darfur, 1932-37, and presumably obtained it there from the author. It is perhaps worth noting that this article was not known to O'Fahey and Spaulding when they published their article, 'Hāshim and the Musabba°āt', *Bulletin of the School of Oriental and Oriental Studies*, xxxv, 2, 1972, 316-33. °Abd al-Rahīm gives valuable oral information on the dynastic history of the Musabba°āt that is at variance in several details with the reconstruction by O'Fahey and Spaulding.

22. 'Muḥammad °Ali Bāshā', ii, September 1936, 34-6; iii, October 1936, 25-8; iv, October 1936, 107-9; v, November 1936, 140-3; vi, November 1936, 167-70; vii, December 1936, 200-2; viii, January 1937, 225-6, and ix, January 1937, 257-60.
23. 'Muḥammad Amīn Bashā', ii, September 1936, 37-9.
A biographical notice of Muḥammad al-Amīn, a Turco-Egyptian soldier who governed in the Sudan between 1843 and 1846.
24. 'Siyāsat al-°ālam', viii, January 1937, 245-7.
25. 'al-Sūdān bayna Ghurdūn wa-Kitshanar li-Ibrāhīm Fawzī', iv, October 1936, 111-14; v, November 1936, 132-3; vi, November 1936, 162-3; vii, December 1936, 194-6; viii, January 1937, 228-31; ix, January 1937, 261-4, and x, February 1937, 289-92.

This series of articles is presumably linked to the MS. *al-Hadiyya °an al-khiṭaṭ al-Sūdāniyya*:

26. 'al-Sūdān min al-ta°rikh al-qadīm ilā °l-riḥla al-ba°thiyya al-Miṣriyya', iii, October 1936, 99-102; v, November 1936, 129-31; vi, November 1936, 164-7; vii, December 1936, 196-200; viii, January 1937, 231-4; ix, January 1937, 264-7, and x, February 1937, 292-5.
This is probably an extended review of °Abd Allāh Ḥusayn, *al-Sūdān min al-ta°rikh al-qadīm ilā °l-riḥla al-ba°thiyya al-Miṣriyya*, Cairo 1935, 3 vols.
27. 'al-Tāj al-barīṭānī', vii, December 1936, 210-12.
28. 'Takhfiḍ ujūr al-naql li°l-ṣaḥḥāfiyyīn', v, November 1936, 153-4.
29. 'al-Ta°rikh wa°l-jughrāfiyā', *al-Nahḍa*, xvi, January 1932, 8-10, & xviii, January 1932, 4-5.
On the medieval Arab geographers and the Sudan.
30. 'Al-Zanj', 3 October 1936, 85-8.