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Unit 1: History of Africa Since 1800

Topic 3- Islamic Revolutions in Africa

Competency: The learner analyses the Islamic revolutions in Africa by examining their impact to appreciate how they have shaped cultural diversity in contemporary Africa

3.1 Islam in Northern Africa

The factors that contributed to the spread of Islam in North Africa

The spread of Islam in North Africa was driven by a dynamic mix of military, economic, cultural, and religious forces. Here's a breakdown of the key factors that fueled its expansion:

(i) Military Conquest

- **Arab-Muslim Armies:** Following the Prophet Muhammad's death, Arab armies rapidly expanded Islam's reach. By the early 8th century, they had conquered Egypt, Libya, Tunisia, Algeria, and Morocco.
- **Strategic Campaigns:** Commanders like Amr ibn al-As and Uqba ibn Nafi' led decisive campaigns that established Islamic rule across North Africa.

(ii) Trade and Commerce

- **Trans-Saharan Trade Routes:** Muslim merchants traveled across the Sahara, bringing not just goods like salt and gold, but also Islamic beliefs and practices.
- **Arab Traders:** Their interactions with local Berber communities helped Islam take root gradually through peaceful exchange and example.

(iii) Cultural and Religious Appeal

- **Simplicity and Universality:** Islam's clear moral code and inclusive message resonated with many North Africans, especially in contrast to complex tribal or animist traditions.
- **Arabic Language and Islamic Education:** The spread of Arabic as a liturgical and scholarly language helped unify diverse communities under a shared religious identity.

(iv) Political Integration

- **Islamic Governance:** As Islamic empires established control, they introduced systems of law (Shari'a), taxation, and administration that encouraged conversion and integration.
- **Berber Alliances:** Many Berber tribes allied with Arab rulers, adopting Islam as part of their political and social transformation.

(v) Missionary Movements and Religious Tolerance

- **Missionary Work:** Islamic scholars and Sufi mystics played a major role in spreading Islam through teaching and spiritual guidance.
- **Tolerance and Coexistence:** Early Islamic rulers often allowed religious freedom, which fostered peaceful conversions over time.

(vi) Reform Movements

- **Almoravid Movement:** Founded by Abdallah ibn Yasin, this 11th-century reformist group spread Islam more deeply into North Africa and even into Spain (Al-Andalus)

The strategies Muslim clerics employed to encourage Africans to adopt Islam

Muslim clerics played a pivotal role in the spread of Islam across Africa, using a blend of spiritual, social, and practical strategies that resonated deeply with local communities. Their approach was often peaceful, adaptive, and rooted in everyday life.

1. Education and Scholarship

- **Qur'anic Schools (Madrasas):** Clerics established centers of Islamic learning where children and adults studied the Qur'an, Arabic, and Islamic law. These schools became hubs of literacy and intellectual exchange.
- **Translation and Interpretation:** They translated Islamic teachings into local languages and adapted them to African cultural contexts, making the religion more accessible and relatable.

2. Spiritual Services and Healing

- **Charms and Amulets:** Clerics created protective charms and amulets inscribed with Qur'anic verses, believed to ward off evil or bring blessings—an appealing blend of Islamic and traditional beliefs.
- **Dream Interpretation and Divination:** Many clerics offered spiritual guidance through interpreting dreams or performing rituals, which helped integrate Islam into existing belief systems.

3. Community Engagement and Practical Help

- **Mediation and Leadership:** Clerics often served as mediators in disputes, advisors to rulers, and community leaders, earning trust and respect.
- **Medical Advice and Social Support:** They provided basic healthcare, herbal remedies, and moral support, making Islam a source of practical help in daily life.

4. Building Mosques and Religious Infrastructure

- **Mosques as Community Centers:** Clerics helped build mosques that served not only as places of worship but also as centers for education, justice, and social gatherings.
- **Promotion of Islamic Architecture:** The visual presence of Islam through domes, minarets, and calligraphy reinforced its cultural influence.

5. Cultural Adaptation and Tolerance

- **Respect for Local Traditions:** Islam was often presented as compatible with African customs. Clerics emphasized shared values like community, justice, and respect for elders.
- **Sufi Brotherhoods:** Sufi orders like the Qadiriyya and Tijaniyya used music, poetry, and communal rituals to spread Islam in a way that felt spiritually rich and culturally familiar.

6. Trade and Mobility

- **Traveling Clerics and Merchants:** Many clerics traveled with trade caravans, spreading Islam along commercial routes and settling in new regions as teachers and spiritual guides.

In conclusion, Islam's spread in Africa wasn't just about conversion—it was about connection. Clerics didn't just preach; they lived alongside the people, offering wisdom, healing, and leadership.

The influence Islam on cultural practices in modern Africa

Islam has had a profound and enduring influence on cultural practices across modern Africa, shaping everything from language and education to art, dress, and social norms. Here's a closer look at how this influence plays out today:

1. Religious Practices and Social Norms

- **Daily Life and Rituals:** Islamic practices such as daily prayers (salat), fasting during Ramadan, and dietary laws (halal) are deeply woven into the routines of millions of African Muslims.
- **Marriage and Family:** Islamic principles guide marriage ceremonies, inheritance laws, and gender roles in many communities, often blending with local customs.
- **Dress Codes:** Modest clothing, including hijabs and flowing robes, has become a cultural norm in many Muslim-majority regions, especially in North and West Africa.

2. Language and Education

- **Arabic as a Scholarly Language:** Arabic is widely used in religious education and scholarship. In countries like Sudan, Egypt, and Mali, it's also a medium of instruction.
- **Qur'anic Schools:** These schools, known as *madradas*, are common across Africa and have played a major role in promoting literacy and religious education.
- **Script Adaptation:** Languages like Hausa and Fulfulde have historically been written using Arabic script (Ajami), blending Islamic and African linguistic traditions.

3. Art, Architecture, and Festivals

- **Islamic Art and Calligraphy:** Geometric patterns, calligraphy, and mosque architecture reflect Islamic aesthetics, often fused with indigenous styles.
- **Mosques and Urban Design:** Cities like Timbuktu, Cairo, and Zanzibar showcase Islamic architectural heritage, with domes, minarets, and courtyards.
- **Festivals:** Eid al-Fitr and Eid al-Adha are celebrated widely, often infused with local music, dance, and cuisine, creating a unique African-Islamic cultural blend.

4. Spirituality and Healing

- **Traditional Healing Practices:** In some regions, Islamic texts and symbols are used in spiritual healing, protection rituals, and talismans, merging Islamic beliefs with indigenous spirituality.
- **Sufism:** Mystical Islamic traditions like Sufism have flourished in Africa, with vibrant brotherhoods and rituals that emphasize music, poetry, and communal worship.

5. Political and Social Structures

- **Legal Systems:** Sharia law influences legal frameworks in countries like Nigeria, Sudan, and Somalia, especially in personal and family law.
- **Community Leadership:** Islamic scholars and clerics often hold significant authority in local governance and conflict resolution.

3.2 Jihad Movements in West Africa

Origin of Jihad movements in West Africa

The origin of the **Jihad movements in West Africa** during the 19th century was rooted in a powerful blend of religious revivalism, political reform, and resistance to corruption and colonial encroachment. These movements were led by Islamic scholars who sought to purify the faith and reshape society. Here's how it all began:

(i) Religious Revival and Reform

- **Islamic Discontent:** By the 18th century, Islam had spread widely across West Africa, but many Muslim scholars were alarmed by the blending of Islamic teachings with traditional African practices. They viewed this syncretism as a corruption of the faith.

- **Call for Orthodoxy:** Clerics like Usman dan Fodio believed that many rulers were "Muslim in name only" and failed to uphold Sharia law. This sparked a desire to return to pure Islamic principles.

(ii) Political and Social Injustice

- **Oppressive Regimes:** Many jihad leaders were reacting to unjust governance— heavy taxation, corruption, and the marginalization of the poor. They saw jihad as a means to overthrow tyrannical rulers and establish just Islamic states.
- **Social Reform Goals:** These movements aimed to uplift the oppressed, promote education, and end practices like slavery.

(iii) Global Islamic Influences

- **Wahhabism and Reformist Ideas:** Reform movements from Arabia and North Africa, especially Wahhabism, influenced West African scholars. Pilgrimages to Mecca (Hajj) helped spread these ideas across the region.

Key Jihad Movements

Leader	Region	Dates	Outcome
Usman dan Fodio	Northern Nigeria (Gobir, Sokoto)	1804–1810	Founded the Sokoto Caliphate ¹
Al-Hajj Umar Tall	Mali, Senegal, Guinea	1852–1864	Established the Toucouleur Empire
Samori Ture	Guinea, Mali, Ivory Coast	Late 1800s	Created the Wassoulou Empire; resisted French colonization
Fula Jihads	Futa Jallon, Futa Toro	Various	Formed Islamic states with strong clerical leadership

In summary, these jihad movements weren't just religious crusades—they were transformative revolutions that reshaped West African politics, society, and identity.

The role of jihad movements in West Africa

The jihad movements of the 19th century played a transformative role in shaping the political, religious, and cultural landscape of West Africa. Far beyond mere military campaigns, these movements were deeply rooted in Islamic reform, resistance to injustice, and the desire to build morally upright societies. Here's how they left their mark:

(i) Religious Reform and Purification

- **Return to Orthodox Islam:** Jihad leaders like Usman dan Fodio and Al-Hajj Umar Tall sought to purify Islam from syncretic practices that had blended

with indigenous beliefs. They emphasized strict adherence to Islamic law (Sharia) and teachings.

- **Spread of Islam:** These movements expanded Islam into regions where it had limited influence, such as parts of Hausaland, Futa Jallon, and Massina.

(ii) Political Transformation

- **Creation of Islamic States:** Jihad movements led to the establishment of powerful Islamic empires like the Sokoto Caliphate, the Toucouleur Empire, and the Wassoulou Empire. These states were governed by Islamic principles and law.
- **Challenge to Oppressive Rule:** Many jihads arose in response to corrupt or pagan rulers who oppressed Muslim populations. Leaders used jihad as a tool to overthrow unjust regimes and promote justice.

(iii) Educational and Intellectual Growth

- **Promotion of Literacy:** Islamic states founded during the jihads prioritized Qur'anic education and literacy in Arabic and Ajami (African languages written in Arabic script).
- **Centers of Learning:** Cities like Timbuktu and Sokoto became renowned for Islamic scholarship, attracting students and scholars from across the region.

(iv) Social Reform and Justice

- **Improved Welfare:** Jihad leaders often implemented social reforms, such as reducing slavery, promoting education, and supporting the poor.
- **Empowerment of Marginalized Groups:** The movements gave voice to oppressed Muslims and created more inclusive societies under Islamic governance.

(v) Long-Term Cultural Impact

- **Islamic Identity:** The jihads helped solidify Islam as a dominant cultural and religious force in West Africa, influencing language, dress, law, and daily life.
- **Cultural Diversity:** By integrating various ethnic groups under Islamic rule, the movements contributed to the rich tapestry of African-Islamic cultural fusion seen today.

The contribution jihad movements of to contemporary cultural diversity in Africa

The 19th-century jihad movements in West Africa—led by reformers like **Usman dan Fodio**, **Al-Hajj Umar Tall**, and **Seku Ahmadu**—did more than reshape political borders. They laid cultural foundations that continue to enrich Africa's diversity today. Here's how their legacy lives on:

(i) Religious and Cultural Integration

- **Expansion of Islam:** These movements spread Islam into regions where it had limited reach, embedding Islamic rituals, festivals (like Eid), and moral codes into local traditions.
- **Fusion of Faith and Custom:** Islamic teachings were often blended with indigenous practices, creating unique cultural expressions—such as African-style mosque architecture and local Islamic music and poetry.

(ii) Literacy and Language Diversity

- **Arabic and Ajami Scripts:** Jihad leaders promoted Qur’anic education, increasing literacy in Arabic and Ajami (African languages written in Arabic script). This enriched linguistic diversity and preserved local languages in written form.
- **Centers of Learning:** Cities like **Sokoto, Timbuktu, and Massina** became intellectual hubs, fostering scholarship that still influences Islamic education across Africa.

(iii) Dress and Social Norms

- **Islamic Dress Codes:** The adoption of modest clothing styles—like turbans, veils, and flowing robes—became part of cultural identity in many regions, often adapted to local aesthetics.
- **Gender Roles and Family Structures:** Islamic principles introduced new norms around marriage, inheritance, and family life, which merged with traditional African values.

(iv) Artistic and Spiritual Expression

- **Sufi Traditions:** Sufi brotherhoods, which gained prominence during and after the jihads, introduced spiritual practices like chanting (*dhikr*), drumming, and poetry that remain vibrant in African Islamic culture.
- **Calligraphy and Ornamentation:** Islamic art styles—especially geometric patterns and Arabic calligraphy—were adapted into local crafts, textiles, and architecture.

(v) Ethnic and Cultural Pluralism

- **Multi-Ethnic Empires:** Jihad movements united diverse ethnic groups under Islamic rule, fostering interethnic cooperation and cultural exchange. This legacy contributes to Africa’s pluralistic societies today.
- **Fulani Influence:** The Fulani, central to many jihad movements, helped spread Islam and their pastoralist culture across West Africa, influencing language, cuisine, and social customs.

(vi) Political and Legal Traditions

- **Islamic Governance Models:** The caliphates and emirates established during the jihads introduced systems of justice and administration based on Islamic law, some of which still influence governance in places like northern Nigeria.

In essence, these movements didn't just change who ruled—they changed how people lived, learned, worshipped, and expressed themselves. Africa's cultural diversity today owes much to the deep imprint of these reformist revolutions.

The Influence of jihad movements in modern Islamic practices in West Africa

The 19th-century jihad movements in West Africa—led by reformers like **Usman dan Fodio**, **Al-Hajj Umar Tall**, and **Seku Ahmadu**—left a lasting imprint on modern Islamic practices across the region. These movements weren't just about territorial conquest; they were about religious renewal, social justice, and cultural transformation. Here's how their legacy continues to shape Islam in West Africa today:

(i) Institutionalization of Islamic Law and Governance

- **Sharia Foundations:** The jihad states, especially the Sokoto Caliphate, established governance based on Islamic law. Today, regions like northern Nigeria still incorporate Sharia into their legal systems, especially in personal and family law.
- **Emirate Systems:** Traditional Islamic leadership structures—such as emirs and imams—originated from jihad-era governance and continue to play influential roles in local administration and religious life.

(ii) Emphasis on Islamic Education

- **Qur'anic Schools (Madrasas):** The jihads prioritized religious education, leading to widespread establishment of Qur'anic schools. These institutions remain central to Islamic learning across West Africa.
- **Arabic and Ajami Literacy:** The promotion of Arabic and Ajami (African languages written in Arabic script) during the jihads laid the foundation for literacy and scholarship that persists in many communities.

(iii) Religious Identity and Social Norms

- **Islamic Dress and Rituals:** Practices such as modest dress, daily prayers, and fasting during Ramadan became deeply embedded in everyday life, thanks to the cultural reforms initiated by jihad leaders.
- **Marriage and Family Law:** Jihad movements helped standardize Islamic norms around marriage, inheritance, and gender roles, many of which continue to guide social behavior today.

(iv) Sufi Traditions and Spiritual Practices

- **Spread of Sufi Brotherhoods:** Many jihad leaders were affiliated with Sufi orders like the Qadiriyya and Tijaniyya. These brotherhoods remain

influential, promoting spiritual practices such as *dhikr* (remembrance of God), communal worship, and Islamic poetry.

- **Cultural Fusion:** Sufi rituals often blend Islamic theology with local music, dance, and storytelling, contributing to the rich spiritual diversity of West African Islam.

(v) Political and Cultural Legacy

- **Islamic Unity and Identity:** The jihads fostered a sense of pan-Islamic identity that transcended ethnic boundaries. This legacy continues to influence interethnic cooperation and Islamic solidarity in the region.
- **Resistance to Extremism:** While modern jihadist insurgencies exist, many West African Muslim communities draw on the peaceful, reformist legacy of 19th-century jihads to promote moderation and reject radicalism.

The influence of these movements is woven into the fabric of West African Islamic life—from the way people pray and dress to how they govern and educate.

3.3 The Mahdist Movement in Sudan

The **Mahdist Movement in Sudan** (1881–1898) was a powerful religious and political uprising that reshaped Sudanese history and challenged imperial control in the region. It was led by **Muhammad Ahmad ibn Abd Allah**, who declared himself the **Mahdi**—the "guided one" in Islamic eschatology—believing he was divinely chosen to restore Islam to its pure form.

The causes of Mahdist Revolt

1. Religious Motivation

- **Corruption of Islamic Practice:** Many Sudanese Muslims believed that Islam had been diluted under foreign rule. Muhammad Ahmad, a Sufi cleric, declared himself the **Mahdi**—the "guided one"—to restore Islam to its pure form.
- **Messianic Belief:** The Mahdi's claim tapped into apocalyptic expectations and spiritual longing, inspiring widespread support for a religious revival.

2. Political Oppression

- **Turco-Egyptian Rule:** Since 1821, Sudan had been under the control of Egypt (then part of the Ottoman Empire), which imposed foreign administrators and policies that alienated local populations.
- **Lack of Representation:** Sudanese people had little say in governance, and local leaders were often sidelined or replaced by Egyptian officials.

3. Economic Exploitation

- **Heavy Taxation:** Farmers and traders were burdened with high taxes, often collected harshly by government agents. In times of drought or famine, this led to widespread suffering.
- **Slave Raiding and Trade Disruption:** The anti-slavery campaigns led by Egyptian and British officials disrupted local economies that depended on slave labor, causing resentment among elites.

4. Foreign Interference

- **British Influence:** Britain's increasing control over Egypt (and by extension Sudan) was seen as a Christian imperialist threat to Muslim identity and sovereignty.
- **General Gordon's Role:** British General Charles Gordon's anti-slavery efforts and governance style further inflamed tensions, especially among Arab elites.

5. Charismatic Leadership

- **Muhammad Ahmad's Appeal:** His spiritual authority, personal charisma, and message of liberation resonated with diverse groups—tribes, peasants, and religious scholars—uniting them under a common cause.

6. Social Discontent

- **Widespread Poverty:** Many Sudanese lived in hardship due to exploitative policies, famine, and lack of infrastructure.
- **Tribal Marginalization:** Some tribes felt excluded from power and saw the Mahdist movement as a chance to reclaim influence.

The Mahdist Revolt wasn't just a rebellion—it was a revolution of faith, identity, and resistance.

Reasons for the success of Mahdist Revolution by 1885

The **Mahdist Revolution (1881–1885)** was a significant uprising in the Sudan led by **Muhammad Ahmad**, who declared himself the **Mahdi** (the "Guided One" in Islamic eschatology). It was primarily a religious, political, and anti-colonial movement aimed at overthrowing Ottoman-Egyptian and British control in Sudan. The revolution culminated in the capture of **Khartoum** in **1885**, marking a turning point in Sudan's history.

The success of the **Mahdist Revolution** in Sudan by **1885** can be attributed to several factors, including religious zeal, military strategy, political conditions, and weaknesses of the opposing forces. Here is an analysis of the key factors:

- **Charismatic Leadership of Muhammad Ahmad:** Muhammad Ahmad's claim to be the **Mahdi** (the divinely guided one) unified diverse Sudanese groups under a shared religious mission. His message resonated deeply with the oppressed population, fostering a sense of purpose and unity.

- **Islamic Revivalism:** The revolution was seen as a divine struggle against corrupt rulers and foreign domination, inspiring mass participation. The movement's emphasis on purifying Islam and reinstating Sharia law attracted widespread support, particularly in rural areas where dissatisfaction with the Ottoman-Egyptian administration was high.
- **Oppression by Turco-Egyptian Rule:** The Ottoman-Egyptian administration imposed heavy taxes, forced labor, and harsh governance, which created widespread resentment. The Mahdist movement capitalized on this dissatisfaction, rallying people against the regime.
- **Exploitation of Tribal Grievances:** Many tribes felt marginalized and exploited under the Turco-Egyptian system. The Mahdist movement offered them an opportunity to resist their oppressors and reclaim autonomy.
- **Effective Military Strategy:** The Mahdi's forces were well-organized, disciplined, and deeply motivated by their religious cause, giving them an edge in battle. They used guerrilla warfare and surprise attacks, which were highly effective against the conventional armies of the Ottoman-Egyptian rulers. For instance, the Mahdist forces achieved critical victories, such as at the **Battle of El Obeid (1883)**, where they decisively defeated Egyptian forces. These successes boosted morale and demonstrated their military strength.
- **Decline of Turco-Egyptian Administration:** By the late 19th century, the Ottoman-Egyptian rulers were weakened by internal corruption, poor governance, and economic instability. This made them ill-prepared to deal with a large-scale uprising.
- **Limited British Involvement:** Although Britain was involved in Egyptian affairs, it initially underestimated the Mahdist threat and provided only limited military support. This allowed the Mahdi to consolidate power without facing significant external opposition.
- **Strategic Alliances and Regional Support:** The Mahdi united various Sudanese tribes, forging alliances that strengthened the movement. His ability to appeal to diverse factions ensured broad-based support across the region.
- **Capture of Khartoum (1885):** The culmination of the Mahdist Revolution was the successful **siege of Khartoum**, which ended with the death of General Charles Gordon and the fall of the city. This marked the collapse of Ottoman-Egyptian control in Sudan and the establishment of the Mahdist state.

Conclusion: The success of the Mahdist Revolution by 1885 was driven by religious unity, effective military strategies, widespread social and economic discontent, and the weaknesses of the opposing forces. These factors combined to enable Muhammad Ahmad and his followers to overthrow foreign domination and establish a new state governed by Islamic principles.

The effects of the Mahdist Revolt to appreciate the role of religion in influencing events in society

The **Mahdist Revolt in Sudan (1881–1898)** is a striking example of how religion can profoundly influence societal events—politically, socially, and culturally. Led by **Muhammad Ahmad**, who declared himself the *Mahdi* (the guided one), this movement was rooted in Islamic revivalism and became a catalyst for sweeping change. Here's how its effects help us appreciate the role of religion in shaping society:

1. Religion as a Unifying Force

- **Mobilization Across Ethnic Lines:** The Mahdist message united diverse Sudanese tribes under a shared Islamic identity, transcending ethnic and regional divisions.
- **Mass Participation:** The belief in the Mahdi as a divinely guided leader inspired thousands to join the movement, showing how religious conviction can galvanize collective action.

2. Religion as a Tool of Resistance

- **Anti-Colonial Struggle:** The revolt challenged the Turco-Egyptian regime and British imperialism, framing resistance as a religious duty. This gave moral legitimacy to political rebellion.
- **Empowerment of the Marginalized:** Many Sudanese who suffered under foreign rule found hope and agency through the Mahdist movement, which promised justice and spiritual renewal.

3. Religion in Governance and Law

- **Islamic State Formation:** The Mahdist State established its own government based on Sharia law, demonstrating how religion can shape legal and administrative systems.
- **Moral Reform:** The movement sought to purify Islamic practice, eliminate corruption, and enforce religious discipline—highlighting religion’s role in societal reform.

4. Cultural and National Identity

- **Sudanese Nationalism:** The revolt fostered a sense of national pride rooted in religious identity, laying the groundwork for later independence movements.
- **Legacy of Mahdism:** Even today, Mahdism influences Sudanese politics and culture, showing how religious movements can leave enduring marks on national consciousness.

5. Broader Lessons on Religion in Society

- Religion can serve as:
 - A **source of legitimacy** for leadership and governance.
 - A **framework for justice and reform**.
 - A **rallying point for resistance** against oppression.
 - A **foundation for identity and unity** in diverse societies.

Failures or reasons for the disintegration of Mahdist state in Sudan up to 1899

The disintegration of the Mahdist State in Sudan up to **1899** was influenced by several internal and external factors:

Internal Factors:

1. **Loss of Leadership:** The death of the Mahdi, **Muhammad Ahmad**, in **1885** was a significant blow to the movement. His successor, **Abdallahi ibn Muhammad**, lacked the same charismatic authority and spiritual influence.
2. **Economic Strain:** The state faced severe economic challenges, including famine, war, and disease, which drastically reduced the population and weakened the economy.
3. **Political Instability:** Internal political struggles and tribal revolts further destabilized the state. The imposition of strict Islamic laws and practices led to resistance from various tribes.
4. **Weak Military:** The Mahdist forces lacked modern weaponry and military infrastructure, making it difficult to defend against well-equipped British forces.
5. **Over taxation:** caused resentment from the subjects
6. **Imposition of Islamic law:** led resistance from some tribes in Sudan and loss of Unity

External Factors:

1. **British Military Campaigns:** The British launched several military expeditions against the Mahdist State, culminating in the **Battle of Omdurman** in **1898**, where the Mahdist forces were decisively defeated.
2. **Foreign Influence:** Foreign intelligence and espionage played a role in exposing the weaknesses of the Mahdist State, allowing the British to exploit these vulnerabilities.
3. **Colonial Expansion:** The broader context of European colonial expansion in Africa contributed to the pressure on the Mahdist State, as the British sought to secure control over Sudan for strategic and economic reasons.

These factors combined to weaken the Mahdist State, leading to its eventual collapse and the establishment of the Anglo-Egyptian Sudan in **1899**.

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