

03 AĞUŞ 2016

**MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN**

*Mahmud Muhammed Taha* 929 CARLETTI, Fausto. Al-Ustaz Mahmud Muhammad  
1334 42 Taha. Il riformista islamico moderato. *Afriche e  
Oriente*, 15 iii-iv (2013) pp. 169-177.

İNDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- .684 CARLETTI, Fausto. Al-Ustaz Mahmud Muhammad <sup>Mahmud Muh. Taha</sup>  
Taha. Il riformista islamico moderato. *Afriche e* 133442  
*Orienti*, 15 iii-iv (2013) pp. 169-177.

21 Kasım 2017

MADDƏ YAYIMLANDIKTAN  
SƏMİMİ AĞELİN DOKÜMAN

25 İyun 2018

SADIG, Haydar Badawi & SHEIKHELDIN, Gussai  
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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

تصنيف ودراسة

الدكتور

محمود أبو المجد محمد البسيوني

ببليوجرافيا الرسائل العلمية  
في الجامعات المصرية منذ إنشائها  
حتى نهاية القرن العشرين

الأدب العربي والبلغة والتقدم الأدبي

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

25 Nisan 2008

١٣٥١ - التأسيسية في شعر علي محمود طه / عبد الله عبد الخالق محمد / م ١٩٩٨  
ج. الأزهري، ك. اللغة العربية بالزقازيق  
Mahmud Muhammad Taha

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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

0277 Thomas, Edward  
Islam's perfect stranger : the life of  
Mahmud Muhammad Taha, muslim  
reformer of Sudan / Edward Thomas. -  
New York ; London : I.B. Tauris, 2010.  
X, 281 p. ; 24 cm. - (International library  
of African studies ; 26)  
Bibliografía: p. [265]-275. - Indices  
ISBN 978-1-84885-004-0  
1. Taha, Mahmud Mohamed 2.  
Ulemas - Sudán - Biografías 3.  
Islamismo - Sudán - S.XX I. Titulo. II.  
Serie.  
929Taha, Mahmud Muhammad  
929(624)  
297(624)"19"  
ICMA 4-31573 R. 70951

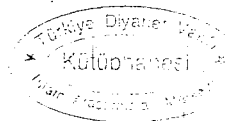
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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

Mahmud Muh. Taha

21 AĞU 2010

# ISLAM ET SOCIÉTÉS AU SUD DU SAHARA



Cahiers annuels pluridisciplinaires, publiés par le « Programme Islam tropical » de la Maison des sciences de l'homme de Paris.

Directeur : Jean-Louis Triaud.

Secrétaire de rédaction : Mohammed Bensaïd.

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Language, to the presidency of which he had succeeded Aḥmad Luṭfī al-Sayyid in 1963.

(3) *His writings.*

In common with many intellectuals of his generation, Ṭāhā Ḥusayn wrote profusely and on a wide variety of subjects. He is credited with 1,481 articles and 61 volumes of original writings (not a few of which are collected articles). In addition, he edited eight texts, translated eleven books and thirty articles, contributed substantially to twenty-one other books, and wrote introductions to another thirty-six.

In his youth, he wrote some poetry which he later discounted. On the other hand, not a small contributor to his popularity was his prose style, for he was a master of the classical language and a defender of its purity, while adapting it to new purposes with a deceptive suppleness and fluency.

It was as a critic that he was most celebrated, for he produced some major studies and a multitude of articles covering virtually every period and most major aspects of classical and modern Arabic literature, excluding only folk compositions, for he considered the colloquial forms of the language as corruptions unworthy of artistic recognition. His aesthetic creed was never systematically expounded, but the progress of his thinking can be traced from the early studies, which claimed scientific rigour and ascribed to social and psychological factors considerable deterministic power, leading to an eventual recognition of the critics's complete subjectivity. And in this respect, Ṭāhā Ḥusayn was decidedly romantic, prizing the evocation of emotion as the supreme touchstone of literary worth.

He broke into the narrative field by retelling tales from early Islamic sources, but not without planting into them some modernistic seeds, and later wrote short stories and sketches mainly bearing on contemporary social ills. A more signal achievement was the first volume of his fictionalised autobiography, *al-Ayyām* "The Days", serialised in *al-Hilāl* "The Crescent" in 1926-7. This was the first modern Arabic literary work to receive international recognition, being translated into a number of foreign languages. He followed this up between 1935 and 1944, with six novels, and started another in 1946, *Mā warā' al-nahr* "Beyond the river", which was published posthumously in its incomplete form. Although he was not at his best in sustaining a well-integrated plot, he was characteristically bold in his choice of themes, *Du'ā' al-karawān* "The call of the [mythical bird] Karawān", being a rare attempt at dealing with the code of honour that requires the slaughtering of a woman who offends against sexual mores, and *Ahlām Shahrzād* "The dreams of Scheherazade", being an early exploitation of the *Arabian Nights* to convey a political message.

His output includes substantial historical studies of the first four caliphs and a slighter but revealing early work, *Kādat al-fikr* "Leaders of thought", which celebrates the ascendancy of the Western over the Oriental mind.

Finally, in his lesser writings and his translations—which give a good deal of attention to the theatre—one may detect an effort to fill gaps in the Arab literary experience and in his own creative work.

(4) *His standing.*

He was a charismatic figure in his own time, his bold initiatives at the cutting edge of intellectual progress earning him the unofficial title of Dean of Arabic Letters. The next generation—more self-assertive towards the West, more rigorous in its crit-

ical perceptions and imbued with socialist doctrines—has been somewhat less appreciative of his attainments, though they had opened the way to further development.

Under the Egyptian monarchy, he was awarded the title of Bey, then that of Pasha. The Republic, having abolished titles, awarded him the Order of the Nile in 1965. Internationally, he received countless honorary doctorates and the French Légion d'Honneur. In 1949, mainly on the initiative of André Gide, he was nominated for the Nobel Prize. Finally, the United Nations' Rights of Man prize was delivered to him on his deathbed.

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**ṬĀHĀ, MAḤMŪD MUḤAMMAD**, free-thinking Islamic reform theorist, founder and spiritual leader of the religio-political lay movement al-Ikhwān al-Djumhūriyyūn in Sudan. Born about 1909 in Rufā'a on the Blue Nile, he grew up in a traditionally mystic-religious environment. Following graduation as a hydraulics engineer in 1936 from the Gordon Memorial College in al-Khurṭūm (Khartoum) [q.v.], Ṭāhā worked until 1941 for the Sudan Railway Company in ʿAṭbara.

Ṭāhā's thinking was clearly formed by both the religious nature of his home background and the intellectual confrontation with European thinking at the British colonial college and in ʿAṭbara. In addition to the traditional literature of his Islamic heritage, particularly al-Ghazālī, Ibn al-ʿArabī and al-Hallādj, he also read sociological texts by Benjamin Kid, Auguste Comte and Herbert Spencer, as well as works by European philosophers of the schools of enlightenment, logic and dialectic, from Hegel to Marx and his successors.

Since the beginning of the Sudanese nationalist movement in the 1930s, Ṭāhā played an active part in fighting for Sudanese independence. However, his objective was neither Sudan under British rule, as advocated by the Umma Party, nor administrative and political unity with Egypt, as advocated by the Ashikkā' Party, so that together with a few other intellectuals, he founded his own party in 1945, al-Hizb al-Djumhūrī, and became party chairman. The objective of this party was an independent, federal republic of Sudan, where "democratic socialism" would guarantee individual freedom and perfect social justice.

In 1946, an anti-British leaflet brought Ṭāhā into prison for the first time, accused of anti-government propaganda. Released prematurely after 50 days, he was arrested again during the same year and sentenced to two years' imprisonment for public incitement and sedition, after preaching a sermon to the population of Rufā'a in which he incited them to use violence to free a woman from prison who had had her daughter circumcised. His followers, the Djumhūriyyūn, see this event as the turning point in their history.

During his imprisonment and subsequent two-year period of voluntary isolation, *khawā*, Ṭāhā subjected

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# Historical Dictionary of THE SUDAN

Second Edition

by

Carolyn Fluehr-Lobban  
Richard A. Lobban, Jr.  
and  
John Obert Voll

*African Historical Dictionaries, No. 53*

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| Demirbaş No:                                                        | 30742           |
| Tasnif No:                                                          | 962.4<br>FLU. H |



The Scarecrow Press, Inc.  
Metuchen, N.J., & London  
1992

178 / Refugees

Idris. He claimed to be the true *khalifa* of his teacher, but this claim was disputed by leaders of the Khatmiya and other followers of Ahmad. Ibrahim won some followers in the Sudan but his most successful ministry was among pilgrims in Mecca. The order gained adherents from India, Arabia, Syria, and Somaliland, where it was reported to be the order of the reformist Muslim leader, Muhammad ibn Abdallah (called the "Mad Mulla" in some Western literature), early in the 20th Century. Ibrahim died in Mecca but the order was continued in the Sudan on a small scale under local leadership.

**REFUGEES.** Sudan has one of the largest refugee populations in the world per capita with refugees from wars and civil strife in Chad, Zaire, Uganda, and Ethiopia/Eritrea. In the eastern Sudan, refugees are monitored by international relief agencies which indicate that the overall refugee population probably exceeds 300,000. Other estimates place the refugee population at closer to one million. There are also hundreds of thousands of internal "refugees" from the civil war fought primarily in the southern Sudan. Another large group of displaced people comes from the western Sudan where ecological degradation and famine have dramatically altered their traditional lifestyles. As economic migrants, there has been a massive rural to urban migration in the Sudan as well as a large "brain drain" of Sudanese nationals to other Arab and European countries. SEE: Famine

REJAF. see: Juba

**REPUBLICAN BROTHERHOOD.** An outgrowth of the Republican Party with a mission of Muslim religious reform from within an Islamic context. The New Islamic Mission was founded in 1945 to spread the

Republican Party / 179

teachings of Mahmud Muhammad Taha. This religious ideology is based on revised interpretation of the Meccan and Medinan texts of the Qur'an, the latter basically repealing the former in their view. The "Second Message of Islam" involves the concept of an evolving religion from the later, more concrete and practical Medinan texts, to the earlier, more fundamental Meccan texts so as to construct a society where equality and social justice prevail.

Particularly emphasized is the Republican Brotherhood claim of the lack of human rights and equity regarding the treatment of women and non-Muslims in modern Islamic societies. A pragmatic rendering of the program of the Republican Brotherhood would involve the specific revision of the Shari'a law regarding marriage and divorce whereby the right to contract the marriage and the right to terminate it is vested equally with the woman as well as the man, as individuals. Polygamy would be prohibited. Under a revised constitution, based on true principles of Muslim equity and justice, non-Muslims would be treated on a par with Muslims, and religious freedom would be absolutely protected.

Until the execution of Mahmud M. Taha in 1985 the Brotherhood's influence in Sudanese politics had grown although it had historically disdained formal participation in politics since its earlier days as the Republican Party. In recent years its ranks have swelled, particularly joined by students, women, and Muslim intellectuals. SEE: Islamic Law Reform, Republican Party

<sup>1</sup>REPUBLICAN PARTY. A small but relatively long-lived party founded in 1945 by Mahmud Muhammad Taha. It favored Sudanese independence but did not ally itself with any other party or front. The party had no electoral success but continued to be represented in

Türkiye İslâm Araştırmaları Merkezi  
Kütüphanesi

# ISLAMIC LAW AND SOCIETY IN THE SUDAN

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— Mahmud M. Taha

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| Demirbaş No:                                                        | 29371          |
| Tasnif No:                                                          | 962.4<br>FLU-1 |



FRANK CASS

London 1987

of Shari'a 'which does not always cater to the rights of equality' (Dina Sheikh Al Din, *Sudanow*, January 1981: 46).

The revival of Islam in a variety of forms in Egypt, not the least of which has led to the assassination of Sadat and a series of political trials of new Muslim sect leaders, has become one of the central, if not the most important, social question of the day. While numerous Islamic political religious sects have burgeoned, virtually leaving the older Muslim Brotherhood behind in the dust, the official work of the committee to establish the Shari'a as the basis of the law moves at a slow pace with few major developments. Meanwhile the reform in family legislation promoted by Sadat in 1979 has left both Muslim 'fundamentalists' and social reformers unhappy for different reasons, in effect, the opposing views of too much versus too little reform. In 1985 this reform legislation was repealed under pressure from religious forces.

So the call for an Islamic constitution in the Sudan and in the region generally is not idle preaching. It is consummately political while at the same time a deeply personal and sensitive issue for the majority of Muslims. The Islamic constitution is part of the wider discussion of the role of Islam, indeed of religion, in the modern state in the Middle East and Muslim Africa and Asia. It is a subject which is happily debated in the public domain, but approached with extreme caution in terms of practical politics.

*The Republican Brotherhood Call for Revised Shari'a*

A major call for the revision of the Shari'a within an Islamic context has come from the Republican Brotherhood (*Ikhwan Jamhuriyyeen*), a uniquely Sudanese movement. Founded in 1945 by Mahmoud Mohammed Taha as the New Islamic Mission its central ideology is fixed on the difference between the earlier Meccan and later Medinan texts of the Qur'an, the latter basically repealing the former in their view. The earlier texts contained within them the high moral precepts of equality and dignity for all human beings, while the Medinan texts, which have accounted for a large measure of interpretation of the social legislation by the jurists, have not lived up to the ideals expressed in the traditional Shari'a. 'The second Message of Islam', as the core of this philosophy is called, involves the concept of an evolving Islam from the Medinese to the Meccan level so as to construct a society where equity and social justice prevail and democracy and socialism are reconciled (Republican Brothers Pamphlet, 1981: 36).

Particularly emphasized is the Jamhuriyyeen claim of the lack of fundamental human rights in the Shari'a as it is applied today in the rule of law, the lack of rights of women and religious minorities making

it 'totally untenable and unworkable anywhere in the modern world' (Abdullahi Ahmed el-Naiem, 1982: 4). The Shari'a of today is anachronistic in the sense that it was appropriate to an earlier stage of human development, but not to the present time. The evolution (*tatwir*) of Islamic law is not only desirable but necessary for its continued viability. This is not a question of reform, but revision of the Shari'a using its own most basic sources. Reforms which have occurred in the Sudan and other Islamic states are inadequate because they 'are either secularly oriented or too superficial to achieve any degree of real Islamic social, economic or political reform' (ibid, p. 6).

Selected for special consideration in this respect is the status of women in the contemporary applied Shari'a which befits the conditions of society in the seventh century, not the twentieth century, according to Republican Brotherhood thought. The limitations on the rights of women are based on specific Qur'anic and *hadith* texts, including inferior matrimonial and inheritance rights, limitation of capacity to testify or denial of competence to assume high ranking judicial or political office, and are not in need of apology or justification, but of abrogation (*naskh*). The process of abrogation simply involves the practice of *ijtihad* in matters governed by explicit texts in the Qur'an and *hadith*, a technique which is explicitly barred within the framework of traditional Shari'a. The evolving body of jurisprudence would nonetheless be Islamic Shari'a because it would still be based on the two fundamental sources.

A pragmatic rendering of the program of the Republican Brotherhood movement involves the following specific revisions in the Shari'a law: (1) the cancellation of the function of the marriage guardian (*al-wali*) with the right of the bride to contract herself in marriage taking priority; (2) the right of divorce is to be equally shared and is contractual so that an impersonal and shameful court appearance on either part is avoided. The system of marriage arbitration is retained; (3) the polygamy of the 'First Message of Islam' is to be strictly prohibited in the 'Second Message of Islam' except in rare cases of barrenness or illness in the wife (Republican Brothers Pamphlet, 1981: 38). In practice the Jamhuriyyeen marry each other with a symbolic payment of £S1.00, with other members of the movement acting as the legal witnesses and marriage guardian.

Because the philosophy of Mahmoud Mohammed Taha violated existing Islamic orthodoxy on a number of points, specifically declaring the established opinions of the *faqaha* and the Shari'a legal experts to be null and void and to be replaced by the 'Second Message of Islam', the works of the Republican Brotherhood and its founder were placed on trial in 1968 and found guilty of 'apostasy from Islam'. Mahmoud

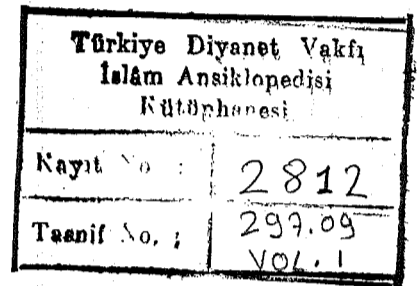


# ISLAM

## Continuity and Change in the Modern World

John Obert Voll

— Mahmud Muhammad Taha



Westview Press • Boulder, Colorado  
Longman • Essex, England

1982 USA

egalitarianism by rejecting all traditional authority of the tribal chiefs and marabouts and the authority of Islamic law. His followers established separate communities in which property and earnings were held in common under the local head of the group. Although Sylla's extremism was rejected by Hamallah, his faction continued to have influence in many areas, and after World War II, that influence was utilized by some in the RDA to help undermine the position of those chiefs who supported the French.

A more intellectual tradition of "orthodox" Hamallism also had a long-term impact. Hamallah had converted a major Tijaniyyah leader, Tierno Bokar Salif Tall (d. 1940), who "derived from the intellectual and mystical content of Hamallah's teaching the notion that Islam—or perhaps more precisely, reformed Tijanism—was a religion that an African could be proud of *qua* African."<sup>23</sup> That tradition represented an African Islam that opposed colonial rule and stressed equality and social reform. Through Tierno Bokar, Hamallism influenced a number of significant political leaders, like Modibo Keita, later president of Mali; and Diiori Hamani, later president of Niger.

Hamallism was one of the factors that helped to prepare the way for African socialism in the region. It provided a justification in Islamic terms for egalitarianism and social reform, and it began the process of mobilizing people outside of the small group of educated elite in support of nationalist and socialist programs.

*The Republicans of Mahmud Muhammad Taha.* The most common Islamic associations in Sudanic Africa are not large movements or inter-regional organizations. Instead, the dynamism of regular religious activity and the expansion of Islam are usually centered in numerous smaller associations and clubs in the cities and towns of the region. These groups are often built around an individual intellectual whose special ideas form the basis for the organization's activities. In ideological content, the associations range from conservative Quranic study groups to radical secularists studying the latest liberation movement. Some of the groups have a formal organization, and others are little more than a group of people who regularly share a table in a coffeehouse. Groups of this type are not all religious in orientation, and those that are, are similar to informal groups that may meet regularly for playing musical instruments or dancing.

The smaller associations are the continuation of some more traditional Islamic groups that were similarly organized. They provide regular meeting places and are the center of informal social and intellectual life for many people. For the modern-educated Muslims, the regular weekly meeting of the local *tariqah* and the discussions and teachings of the local shaykh are no longer relevant or satisfying, and many such Muslims have formed their own club or found their own guide, whose activities and message relate more directly to the lives of people living in the conditions of modern change.

An excellent example of a well-organized small association is the Republican Brothers and Sisters in the Sudan, led by Mahmud Muhammad

Taha. It is primarily centered in Khartoum and Omdurman, although people from many parts of the Sudan who live in the capital are members. At the end of World War II, an informal discussion group centered around Mahmud favored Sudanese independence rather than unity with Egypt but was unsatisfied with the political parties that were emerging. As a result, its members formed the Republican party in 1945. The party did not become a significant element in Sudanese politics, but Mahmud's vigor and hard work succeeded in gathering a group of followers that survived the era of party politics.

The Republicans became a group dedicated to the revival of a reformed Islam. The heart of Mahmud's teaching was that Muslims should apply the basic principles of Islam rather than work to perpetuate forms and structures that developed as a result of specific historical circumstances. He distinguished within the Quran itself between the Meccan message, when universal principles were presented as the guide for religious faith, and the message after the establishment of the community in Medina. The second message prescribed rules that were designed specifically for the needs of that particular time and place, and as such, it is an important part of the message because it shows how the basic principles can be applied, but it is the example of that period, not its specific rules, that should be followed. Islam, properly understood, is the true basis for a society that is based on justice and equality and rejects all aspects of inequality. In this framework, the Republicans support full equality for women and oppose the special role of traditional religious leaders. Republicans are active in speaking at local cultural clubs, and they have won a small following among university students. Republican Sisters as well as Brothers take an active part in presenting the message of the group, often acting as street-corner preachers.

The Republicans were opposed by traditional Islamic groups as being heretical, and radicals and communists felt they were too tied to a fundamentalist style of thought. At times, the vigorous speeches of Mahmud and his followers resulted in public disturbances and created difficulties with the authorities, both before and after independence. But the organization managed to survive all the political changes and to bring a message of Islamic reform and revival in the Sudan. As such, it represents an important type of modern Islamic association: the small, dedicated association that, in functional terms, is the successor to the *tariqahs* in providing a vehicle for the expression of Islamic faith and for small-group social cohesion.

#### *Islam and the Political Development of African States*

Two important features of the political development of those African states in which Muslims form a significant proportion of the population are the general evolution of a state-supported ideology and the consolidation of national unity. In each of those areas, the states both were part of broader African trends and had distinctive characteristics influenced by Islam.

*Development of National Ideology.* It has been noted that in many areas

# رُؤَاةُ الْفِكْرِ السُّودَانِي

- Mahmud M. Taha

تأليف

مُحَمَّدُ عَمْرٍاءُ شَرِيح

|                                                                     |                    |
|---------------------------------------------------------------------|--------------------|
| Türkiye Diyanet Vakfı<br>İslâm Araştırmaları Merkezi<br>Kütüphanesi |                    |
| Dem. No:                                                            | 55507              |
| Tas. No:                                                            | 920.3624<br>8A.F.R |

وَلَاءُ الْبَيْتِ

بَيْرُوت

1991 / 1411

محمود فرغلي وفرحات ومحمد طاهر الحسيني وحسين شريف وبايزيد وأحمد فوزي وأحمد مدثر وتوفيق البكري وبشير عبد الرحمن والدرديري أحمد إسماعيل، كانوا هم الذين يذكرون الشبان السودانيين بجلال الكفاح وعظمة ثورة عام ١٩٢٤.

لا يهمننا محمود فرغلي كمترجم صحفي ولكن يهمننا أنه نقل بذور ثورة عام ١٩٢٤ في مدونات وكشف أسرارها ولكنه لم يتعرض لكشف العناصر التي خانت الثورة، فالأوراق التي ظهرت في المحاكمات قد كشفت بعضها ولكن ما زال البعض مجهولاً.

فرغلي مكانه مع علي عبد اللطيف والملاظ وعبيد جماع الأمين، وكتابه هذا هو خير مقدمة لثورة عام ١٩٢٤.

[١٩١٦ - ١٩٨٥]

محمود محمد طه

يرجع نسب محمود طه إلى الشيخ محمد المهيم الصوفي السوداني الشهير والعالم الفقيه الذي أبقى على حباله سبع نساء، وجمع على زواج الأختين. . إذ تزوج بنات أبي نزوة في رفاعه، وجمع بين بنات الشيخ بان النقا الضرير كلثوم وخادم الله. فأنكر عليه ذلك قاضي الشرع المعروف بلقب دشين، وأراد فسخ زواجه، وكان الشيخ محمد المهيم واصلاً. فالأختان اللتان تزوجها لهما قصة كشفها وجدانه فهن لست شقيقات، والظاهر هو ما تحكم به الشريعة، والباطن ما يعرفه المتصوفة. والوجدان الغيبي قد يورث ولكن ليست هنالك قواعد يستند عليها العلم، ويؤتي الله الحكمة من يشاء، ومن أوتي الحكمة فقد أوتي شيئاً عظيماً.

نشأ محمود محمد طه ولم يرتكب فاحشة في حياته وعاهد الله أن يلتزم بالخلق الإسلامي. ودرس في كلية غردون وتخصص في الهندسة وخرج للحياة في الثلاثينات فالتحق بسكة الحديد وعمل بعطبرة وكان قارئاً نهماً في اللغتين، العربية والإنكليزية، ودرس مذاهب الفلسفة وكل أنواع المنطق، حتى المنطق الوصفي والمنطق الجدلي وله دراسات عن مدرسة الجدليين منذ الفيلسوف الألماني هيغل حتى ما كتبه ماركس وتفرغ منه، ما كتبه منظرو الماركسية، وله دراسات عن المنطق الرياضي واعتراضات على وايتهد وراسل كما له اعتراضات على مدرسة هيغل.

قضى حضائه الفكرية وهو يعمل في عطبرة ثم علق على القرآن غضاً فيما كتبه المقسرون بعد ذلك. وقد إلى الخرطوم بعدما استقال من الحكومة وكون الحزب الجمهوري فلم ينضم لهذا الحزب أكثر من عشرة هم: الشاعر الأستاذ محمد المهدي