

## **THE TURKISH IMPACT ON THE CHANGES OF THE SUDANESE SOCIO-CULTURAL LIFE AND DEVELOPMENT**

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SUDAN/СУДАН

### **INTRODUCTION**

The subject of this research paper belongs to the field of Cultural Anthropology of the (ICANIAS) 38<sup>th</sup>. Its main topic is Cultural Change, Growth and Mobility. In this respect, it deals with the concepts of the Turkish effects on the socio-cultural changes and their great contributions to the Sudanese life development. In this sense, it gives a general idea about how the Turkish have first come and settled in the Sudan. Hence, it describes the tremendous changes which they have done in the different spheres of life. Specially their contributions to the so called the Socio-Cultural areas. This is besides what they have left behind in the Sudan after the end of their political regime.

### **The Sudanese Socio-Cultural Structure**

From a geographical point of view the Sudan is an African country according to its location. Historically, it is known as the Eastern Sudan so as to be differentiated from both the French or Middle Sudan and the Western one.<sup>1</sup> This is besides it is considered as the largest country in Africa because of its tremendous land. It is called the vivid heart of Africa, the corridor to both African and Arabian worlds' cultures and the world food restoration for its multiple resources. However, it has one of the greatest ancient world civilizations, starting from Kush, Nubatia and Meroe old kingdoms. Which most of the country belonged to. This old civilization has been discovered specially in the Northern part where several excavation sites and antiquities are carried out.<sup>2</sup>

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<sup>1</sup> Musaad, Mustafa Mohamed, **A Group of Special Arabic Texts and Documents about the Medieval History of Sudan**, Dar Al Ithad Al Arabi Press, p. 9.

Al Siddig, Abdel Hadi, **The Sudanese Belt and its Civilization History**, Abdel Karim Merqani Cultural Center, 2005, pp. 8-11.

Al Shami, Salah Eddeen, **A Geographical Study of the Sudan**, Al Īskān dria Acknowledgement Company, 1973, pp. 15-16.

<sup>2</sup> Hurreiz, Sayyid Hamid, "The Problem to the Traditional Culture as a Mean of National Unity", **Khartoum Ministry of Culture**, 2005, p. 10.

Eventually, the Sudan witnessed Christianity, in 543 A.D., which was brought by Yulyanos who convinced the king of Nubatia to believe in and considered it as the formal religion of the kingdom. He built a church in Faras and followed its principals.<sup>3</sup> Then the Islamic Religion and imperatively Arabic Culture began to spread throughout the country, particularly after the second invasion of the Muslim Arabs. Who impacted and held power through marriages of the kings' daughters and made use of the matrilineal system of succession, which was followed by the Sudanese people at that era.<sup>4</sup> Thus some of the Islamic Kingdoms and Sultanates emerged. They were only a mere reflection to the Andalus Islamic Empire in its regression towards the Eastern Hijaz after had been conquered by the Christians and fell in their hands.<sup>5</sup> Hence, appeared Darfur Islamic Sultanate, Al Musabaat and Al Abasia Islamic kingdoms in the West and Sinar in the Blue Nile (1504 A.D.),<sup>6</sup> which stretched its power through alliances up to Dungula in the far North.

This situation continued until its withdrawal by the Turkish invasion in 1821 A.D. The time when the Sudan became under the strength of the foreign regime, which began to evolve it to encourage a modern and central state government.<sup>7</sup> This was followed by the Turkish efforts which resulted in bringing all the fragmented tribal chieftainships and Islamic kingdoms together and formed the Turkish Military Central Government. Its first capital was Wed Medani which was removed later on to Khartoum.<sup>8</sup>

In this manner, the Sudan became a part of Istanbul Islamic Empire, which was governed by the Sultan Abdal Hamid. This knew situation continued till the break of the Mahadist Revolution (1880 A.D.) Which was lead by al-Imam Mohamed Ahmed Al Mahadi.<sup>9</sup> The revolution was of a religious and socio-political type. However, the Sudanese could regain power by the death of Gordon Basha. (1885 A. D.); the Turkish Governor of the Sudan.<sup>10</sup> Then the

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Bakur, Mohamed Ibrahim, **History of Ancient Sudan**, (Cairo: Dar Al Maarif, 1987, pp. 3-7.

Fantini, J., **History of Christianity in the Nubian Ancient Kingdoms and Modern Sudan**, (Khartoum: "N. P. ", 1978, pp. 12-13.

<sup>3</sup> Ibid. PP. 40-47.

<sup>4</sup> Hassan, Yusuf Fadil, **The Arabs and the Sudan. From the Seventh to the Early Sixteenth Century**, 4<sup>th</sup> reprint. Khartoum: Africa Holy Quran Printing Press, House, 2005, pp. 14, 59, 85, 118, 124-128,139. Hasan Yusuf Fadil, **The Origin and Functions of Scars in the Sudan**, (Khartoum: University of Khartoum Press, 1976, P. 45.

<sup>5</sup> Ibid., PP. 44-45.

<sup>6</sup> Al Sawi, Abdel Aziz and Jaden, Mohamed Ali. A new Approach to the Mahadist Revolution "N. P. ", "N. D. " p. 20.

<sup>7</sup> The Glorious Quran Issued by Al Azhar Islamic Research Academy, General Department for Research, Writing and Translation, 2000.

Al Gadal, Mohamed Saceed, **Belonging or Not. Studies and Essays in Modern History of Sudan**, (Beirut: Dar Al Jil, 1992, p. 95.

<sup>8</sup> Ibid. p. 96.

<sup>9</sup> Awad Al Sid, Azhari Al Tigani, **Educational Development in the Sudan**, Al Waadelhag Press, 2005, p. 17.

<sup>10</sup> Al Sawi, Abdel Aziz and Jaden, Mohamed Ali, **The Mahadist Revolution**, Op. cit. pp. 106-107.

Mahadi removed the capital to Omdurman. His government continued till the coming of the Anglo-Egyptians who took power again after killing the Khalifa Abdullah Altaashi (1898 A. D.) and removed back the capital to Khartoum again<sup>11</sup> They ruled the Sudan until independence in 1956 A. D.<sup>12</sup> Accordingly, the Sudanese national flag was raised on the national palace. It represented a good example to be followed by the people of other African countries.

On the other hand, the Sudanese socio-cultural environment is divertive and has several elements of national characteristics. It's of a variable ecology and multiethnic groups. This is concerning the land features, climate, moisture, plantation and wood. They all graduate commonly from a desert land in the North and pass through savannah to reach equatorial regions in the South.

This ecological graduation forms the inhabitants' traditional economical activities as well as wood capacity and plantation growth. Thus, the Sudan represents the vastest part of the Nile valley. Anyhow the longest part of the River Nile runs through it and many big streams end in. However, the River Nile is considered the longest one in Africa. Its two main branches are the White Nile which comes down from Victoria Lake in Kenya and the Blue Nile that runs from Tana Lake in the Ethiopian Plateau. They met in Khartoum at Almugran area where they join together and are surrounded by the Three Towns, which are Khartoum, Omdurman and Khartoum North. That forms the three towns' capital of the Sudan.

The Sudanese land consists of plains, hills, mountains, some seasonal valleys and small rivers that run towards the River Nile. Some of these mountains are very famous, large and of high cliffs. Such as the range of the Red Sea Mountains, Jebel Toteel and Arkwit in the East, Jebel Al Rajaf and Al Amatonj in the South and Jebal Al Nuba, Jabal Marra, Al Midob and Al Indis in the West. This is besides the wide plains of some muddy ground, soil lands and mixture of both of them. This natural environment determined the different kinds of economical activities of the people and their movements. They are mainly peasants or nomads. Hence, they either produce subsidiary and cash crops or breed cattle. This is in addition to other urban deeds and practices, such as tradeship, enterprises industry; some works in the government offices, cheap labours at private houses, big companies or schemes and ... etc. Anyhow, employee people generally work either at common sectors or private ones. Moreover, some people work at sea or forest as hunters and Arabic Gum collectors. Some work at medical fields and others at agricultural schemes. The biggest of which is Algazira irrigated scheme between the two Niles. This is besides sugar and cement factories on ... etc.

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<sup>11</sup> Al Gadai, Mohamed Saeed, **Modern History of the Sudan, (1880-1955)**, Omdurman: Abdel Karim Merqani Center, 2002, p. 17.

<sup>12</sup> Ibid., p. 17.

There are also some gold, brass, charcoal and petroleum miners. Accordingly, the Sudan has become one of the oil productive countries.

Concerning the social structure, the Sudanese society is known as a homogeneous one. It is a mixture of several ethnicities which belong originally to many countries. Some of them are Africans, while others are either Asians or Europeans. They have immigrated to Sudan in different times, mixed with the local inhabitants and have so far become indigenous people. This has happened through marriages and other means of interrelation. They produced the present community within a continuous act and long process.<sup>13</sup> It is identified as an Afro-Arab Society, because of the domination of the Afro-Arab Culture.<sup>14</sup> Along this process of interrelation, they have formed many tribes inside the Sudan. But generally speaking the Muslims are the majority especially in the Northern part while the Christians are in the South and there are even some pagans who believe in their ancestors or some other natural Devine beings.

However, the Sudanese people speak different languages and have many slang. In fact there are even a lot of colloquial tongues spoken within the same language. That it is to say as to some people Arabic is a mother tongue, others speak their own languages besides Arabic. From a social point of view, language is of course one of the basic elements of culture. Therefore, the Sudanese culture is described socially in this respect as various and of multiple situation. This is what makes the Sudan has a special reality and certain characteristics, where all foreign cultures intermingle with the local ones. To the end that they go in process and form together the present socio-cultural situation.<sup>15</sup>

### **The Turkish and The Sudan**

The Turkish relation with the Sudan and North Africa is old as it goes back to the sixteenth century, in addition to the fact that Ottoman Caliphate considered himself as the Servitor of the two holly places; Mecca and Medina. He assumed also the role of <sup>16</sup>defending Islam and expanding its frontiers.

Hence Yusuf Fadl says: "The Ottoman decided to close the Red Sea Portuguese. Consequently they occupied some strategic points, including Port of Suwakin and Musawwa in 1527. The occupation of Suwakin brought the Ottoman Sultans into direct contact with the Funj kingdom (1504-1821).<sup>17</sup> He described this by saying: " Between 1556 and 1584 the Imperial Divan in

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<sup>13</sup> Hurreiz, Sayyid Hamid, "The Problem of Traditional Culture. . .", **Op. cit.**, p. 10.

<sup>14</sup> Qasim, Awn Al Sharif, **Studies in the Colloquial Language, Khartoum:** Al Dar Al Sudania, 1977, pp. 8, 18, 21.

<sup>15</sup> Hurreiz, Sayyid Hamid, "The problem of Traditional Culture. . .", **Op. cit.**, pp. 8-9.

<sup>16</sup> Hasan, Yusuf Fadl, "Some Aspects of Turko-African Relations, with Special Reference to the Sudan". **Middle East and African Studies**, Khartoum: Matabi Al Sudan Lil Umla Company Ltd., 2007. P. 2.

<sup>17</sup> *Ibid.*, P. 3.

Istanbul authorized a number of aggressive campaigns to conquer Abyssinia and Funj Sultanate, such a venture could ensure control of the whole North-East Africa as with resources of gold, gum and “enslavable population”.<sup>18</sup> He adds that the Ottoman fought against Nile valley in 1535 and reached<sup>19</sup> Cataract there. In 1584 they conquered the Nahas region and attacked the Funj. Then the Turkish forces invaded the Funj Sultanate in 1820.<sup>20</sup>

Then, they began to live, settle and make their significant contributions in the Sudan since the mighty campaign of Mohamed Ali Basha in 1981 A.D. It was prepared by his father Ismael Basha who was governing Egypt at that time and was supported by the British Kingdom. However, there were several reasons for that invasive campaign which was directed against the Sudan. His first target was to chase and yield the Mamalik who moved against him and escaped backwards to the Sudan. His aim was also to protect Egypt against any attack from behind. Moreover, he decided also to discover the sources of the Nile and wanted to deliver men, gold, charcoal and ostrich feather from the Sudan which was worthy of according to his believe. Especially slavery was much practiced in the Sudan and it was known of that type of inhuman trade throughout Egypt, Western Africa and Saudi Arabia. Thus he thought of processing stout men to work as soldiers in his army and exploit economic resources and build an independent modern state.<sup>21</sup>

In this sense, one should point to the fact that the majority of the Sudanese people are Muslims. This is on one hand. While on the other hand the Turkish are also the same and aiming to expand and widen their Islamic Empire to reach all over the world. Their capital was Istanbul.

Within this approach, the invasive campaign was well armed and the way was paved for it to enter the Sudan after surpassing all the obstacles and conquering the people a group after another until yielding Khartoum 1821 A. D. They fought against kingdoms and tribal communities who were living separately, fragmented and isolated from each other. Therefore, the Turkish were able to overthrow them and could establish their central military government. They chose Wed Madani as their first capital and removed it to Khartoum later on.<sup>22</sup>

From that time onwards, the Turkish began to make some political and administrative changes in the Sudan. They could develop it and let it get into contact with the modern world. Although they didn't had any obvious approach of how to govern it within a new political system at the beginning. Simply because the Sudan was strange to them so they did know how to deal with. It

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<sup>18</sup> Ibid., P. 3.

<sup>19</sup> Ibid., P. 4.

<sup>20</sup> Ibid., P. 4.

<sup>21</sup> Al Gadal, Mohamed Saeed, **Modern History of Sudan**, Op. cit., p. 36.

<sup>22</sup> Ibid., p. 9.

seemed even different to them from Egypt and all the other countries which they conquered and ruled before. Particularly the Sudan is a very vast country; therefore, it was very difficult for them to control.<sup>23</sup>

Consequently they could gradually establish a unique state with a military central government and surrendered completely all the far regions. Hence, they began to make a lot of alterations in it according to their cognitive experience and genuine concord practices. They could eventually rule it all over. They depended on their strong government to make changes in the different spheres of life. Thus, they participated in developing the Sudan politically, economically, socially and culturally as well.<sup>24</sup>

### **The Economical and Political Contributions**

Economics means the state's general income. However, meaningfully it includes all the people productions. It's connected with the government policy and common administrative systems. Through which the government imposes its control and rules the people.

In this aspect, the Turkish regime (1821-1885 a. m.) appointed a General Governors to rule the Sudan. They removed the capital from Wad Medani to Khartoum. They chose some ministers, officials and state general institutions. The most important of them was the general treasury. In addition to that, were the common leaders. They passed laws and ordered fines. Even the persons who didn't have any wealth, had to pay fines in behave of their beards (Digniya). Therefore, the Turkish had chosen the suitable officials to collect those fines from all the inhabitants by the help of the tribal chiefs.

The Turkish also produced some fixed iron coins and cash papers to serve as money amounts such as Melims, Taarifas, Piasters, Ubo Girshanes or Frini (two piaster), Shillings, Riyals and Pounds. Anyhow there were two kinds of Riyals. One contains ten piasters which was called (Riyal bahari). The other contains twenty tiasten and was called (Riyal Baladi).

However, the greatest achievement of the Turkish in the field of economical development was the Post Office. They built a central one in Khartoum and opened some other branches in all other regions.<sup>25</sup> They appointed some people to run them after being well trained. The postmen rode donkeys and horses as means of transport to hand the messages to their owners. They dedicated certain car cabins in the trains to carry the messages to put them in certain post offices along the railway stations. They even ordered stamps of different values to be

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<sup>23</sup> Ibid., P. 73.

<sup>24</sup> Qasim, Awn Al Sharif and Makkawi, Ikhlas, "The Cultural Impact of the Turco-Egyptian Rule in the Sudan", In, Hasan, Yusuf Fadl (ed. ), **History of the Ottoman Empire, Some Aspects of the Sudanese - Turkish Relations**, Khartoum: University of Khartoum Press, 2004, p. 77.

<sup>25</sup> Abdalla, Madiha, "Post Office Internatioanl Festival Day". Khartoum, **Al Ayyam Newspaper**, Issue No. 8626, Oct. 2006, p. 3.

used inside and outside the Sudan. They also introduced some other means of telecommunications. Such as telegraph, post office boxes, telephones and typewriters.

In this manner, the Turkish created middle class strata whose real income depended basically on their salaries and allowances. This is besides people working as merchants, peasants, shepherds, craftsmen, soldiers, teachers and enterprise men. While most of them depended on their private works to gain money and obtain life. Accordingly, big markets emerged especially in metropolitan areas, large villages and small towns.

Among those people there were many Turkish ones. Some of whom worked as merchants and government employee. The tradesmen were very famous of buying clothes, curtains, mats and house furniture. They introduced many food stuffs and different kinds of cakes. They affected the people's general aesthetical values and traditional diet culture. There were certain kinds of delicious food which were originally Turkish made and is now becoming much desired and popular in the Sudan such as roast meat, potatoes, chips and sanbuksa. They are also vastly served in normal meals, festivals and other ceremonies. There are even some restaurants, cafeterias, bakeries and sweet shops which have Turkish names and produce Turkish food, too. There are also many other places, roads and people who are of Turkish names. For example:

### **Names of Places**

Al Busta = post office.

Al Isbilitatia = Hospital.

Al Shafakhana = Medical Center

Al Ajzkhna = Pharmacy

Al Maktaba Alturkia = Turkish Bookshop.

Al Gibtan Alturki= Turkish Bakery

Al Halawiyat Al Turkia = Turkish Sweets.

Al Kukh Al Turki = Turkish Cave.

Masnaa Al Basha = Al Basha Factory.

Mahlat Al Basha = Al Basha places.

Mashrubat Al Basha = Al Basha Drinks.

Almdaris AL Turkia = Al Sudania Trukia = Sudanese Turkish Schools.

Al shajara = One of Khartoum Districts. It's a semi town named after a tree known by Ahmed Abu Widan. Its previous name was Um Ush.

Dign AL Basha = A beautiful, shadowy and red-flowered tree usually planted in the Sudan in front of the house and at roads...etc.

### **Names of Roads**

Al Askala Lil Safar Wa Al Siyaha = Askala Travel Agency Markas Gabani  
Lil Kambyutar = Gabani Computer Center.

Most of the electric bakeries are Turkish.

Shari Al Busta = Post Office Road.

Shari Al Isbitalia = Hospital Road.

Shari Hashim Bash = Hashim Basha Road.

Shari Salih Bek = Salih Bek Road.

Shari Al Zuber Basha = Al Zuber Basha road.... etc.

### **Names of Persons (Titles)**

Tiya Beck

Khalil Beck

Mohamed Ali

Mohamed Said

Abdal Hamid

Aqa

Turkawi

Turkawiya

Gabani

Atabani... etc.

(Some of these names are very common in the Islamic world)

However, there are some Turkish families which have become quite famous and form a part of the Sudanese society. Most of them have got into marriage relations with others and claim that they belong to different local tribes. Consequently, and during the Turkish period, all the markets and merchandise activities have flourished throughout the country.

Concerning the administrative changes, the Turkish divided the Sudan into several units. The smallest of which was the village. It was ruled by the sheikh. A senior sheikh was put in charge of many villages that were brought together under his control. He was given the title of Sheikh Al Khat. He had a senior authority over many junior Sheikhs. In that manner, many Sheikhs formed a wide district area. Thus, the senior Sheikh was directly connected with the local

government official leaders. Who belong to the decentralized rural system of the central government, which authorized the traditional orders of the several regions that were accepted and practiced by people willingly and with much appreciation. Moreover, the Turko-Egyptian rule was inseparably connected itself with the big tribes in the Sudan. The rule was supported by the religious institution. However, till recently some of the mosques' Imams ask and bless God for Sultan Abdal Hmid in Fridays' prays.<sup>26</sup>

Administratively, the Turkish divided the Sudan into four major regional provinces. They were Berber in the North, Al Taka in the East, Kordufan in the West and Khartoum, Sinar and the White Nile in the Middle. The Khedivate Ismail Basha divided the Sudan again into three regional areas:

1. Al Taka, Musawaa and Sawakin.
2. Khartoum, including all the areas of Eastern White Nile.
3. Kordufan, Dongola, Berber and all the Western White Nile areas.

In 1881 A. D., the decentralization Hikimdariate system was introduced formally to the Sudan by the Turkish who divided it into other new four major regions:

1. The Middle Region.
2. The Western Region.
3. The Eastern Region.
4. The General Region, which included Haran, Zailaa and Berber.

1877 A. D. The Turkish regime tried seriously to stop slavery tradeship in the Sudan. Hence, they appointed Gordon Basha to act as the General Governor of the whole Sudan. He stayed in his position until 1879 A. D. Khorsheed Basha was also appointed as the administrator of Southern Regions and promoted in 1836 A. D. to the rank of General Hikimdariate of the Sudan. Accordingly, all the provinces became belonging to him. Thus the Sudan was considered as a hardship area for the rulers. The fact that it helped them to be promoted and get wealthy. In this respect the Sudan witnessed twenty six Turkish rulers. Along that period they established many offices throughout the regions. They were as follows:

1. The central government Hikimdariate diwan.
2. The province diwan.
3. The Commercial diwan.
4. The Stone department.
5. The Gum Arabic and Cattle department.<sup>27</sup>

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<sup>26</sup> Awad Al Seed, Azhari Al Tigani, **Educational Development**, Op. cit., p. 17. Ismail, Abdel Rahim, **Adresses Book Stage**, Dar Ihia Al Kutub Al Arabia, 1981, p. 124.

<sup>27</sup> Al Gadal, Mohamed Saeed, **History of the Sudan**, Op. cit., pp. 75-91.

In addition to that they employed clerk for each district line in the rural areas, who worked as an accountant and fine registrar. In order to make use of the well trained and highly qualified clerks, who were mostly Egyptians. Then they joined together the first two administrations of the central diwan of Khartoum and that of the province.<sup>28</sup>

Considering all those economical, political and administrative changes which were done by the Turkish, the Sudan was really developed and the people began to lead a modern life.

### **Modern Education in the Sudan**

In his book “Educational Development in the Sudan”, which was translated by Heneri Riyad and an other, Mohamed Omer Bashir pointed to the fact, educational policy was connected from the beginning up to the end with the idea of having qualified employee to serve the local administrative government. He also described that, education is the basic element and initial factor for causing vital social changes in all aspects of political and economics as means of development. He considered it as the real means of rendering the differences and narrowing the gap between the people. It increases the national income and promotes the people’s unity, empowers values, millues, believes and good behaviors.<sup>29</sup>

### **He emphasized that modern and systematic education following**

Western approach began in the Sudan during the Turko-Egyptian rule, who used the mosques at first as schools. However, the translators pointed to the fact that, the problem of education in any country is considered as an essential one. This is simply because, education is completely connected with the community and its social construction and development. Whether politically or economically. They hold that education became a fundamental means of production as far as educated people form a wealth which is greater and more important to bring faith, comfort and pleasure to the people.<sup>30</sup>

Like any other African country, the Sudan has got two types of education, which are the traditional type and the modern one. The first one has some institutions which are much concerned with popular initiation and practical or vocational education. It makes Children achieve certain practices which are useful and important for them and their communities. It lets them become reliable and participant in the different productive activities. Especially in the traditional fields of peasantry and cattle breeding sectors. On which most of the traditional societies depend. There are certain persons in charge of it. They are trustful and work as teachers on behalf of the general society. The other one is modern education.

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<sup>28</sup> Bashir, Mohamed Omer, **Educational Development in the Sudan (1898-1956)**, Riyad, Henri and Others (Translators): Beyrouit: Dar Al Jeel, “N. D. ” p. 6.

<sup>29</sup> Ibid., pp. 11-12.

<sup>30</sup> Ibid., pp. 11-5.

In this manner, traditional education took the form of writing and reading, at least in Northern Sudan, especially after the diffusion of Islam through the Khalwa (traditional religious school). Where the people go or send their children to learn, write, read and recite the glorious **Qoran** and Islamic Culture. Thus, the Khalwa illustrates the basic ground on which modern education has been introduced and developed gradually. However, modern subjects like mathematics, geography history and other sciences were taught besides the old ones like Arabic and religion. To some extent, the Khalwa is still now found and functions as an educational institute either attached to the school or which stands by its own.

The Turkish contribution is also clear enough in introducing modern educational system and scientific approaches in the Sudan. It is much appreciated for its benefits and is developing rapidly. Their new methodology consisted of four major levels. They were primary level, intermediate, Secondary Schools and University or higher institutes. Like Khartoum polytechnic or Senior Trade School. Although later on it witnessed a lot of changes. The uppermost level of education was Gordon Memorial College. This is now developed to be the University of Khartoum. It is considered as the standard university in the Sudan.<sup>31</sup>

The Turkish were not much aware of educating Sudanese people. Because their main objective of modern education was to teach some persons in order to work as clerks and utilize them to serve their aims and practical targets. They encourage the Sheikhs and tribesmen to send their sons to Schools and be learned so as to help them in getting their benefits. The core idea of the Turkish was to depend on them and be helpful in gaining power over the people besides working in the government offices. To make the schools desirable, they attached boarding houses to them even more attractive. They afforded even many services to make them reliable and conformable. They used to give them presents, food, some medical treatments, beds, mattresses, blankets ...etc. Anyhow, they made the school much admirable.

### **Medical Centers and Hospitals**

The Turkish greatest contribution was in the field of health and medical services in the Sudan. Before establishing health centers and hospitals, the people were relying completely on the traditional medical treatments. They go to traditional doctors and local practitioners to cure them from acute diseases. Then the Turkish built some medical centers and modern hospitals. They supplied them with medicine and qualified persons, such as nurses, doctors and assistances. Consequently, the people were encouraged to go there and get some modern treatments. Later on a School of Medicine was added to Gordon

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<sup>31</sup> Awad Al Seed, Azhari Al Tigani, **Educational Development**, Op. cit., p. 17. Qasim, Awn Al Sharif and Mekkawi, **Ikhlas**. Op. cit., pp. 117-118. Alam, Niamat Ismail, **Arts of the Ancient World and Middle East**, Cairo: Dar Al Maarif, 1992, p. 188.

Memorial Collage and some other training centers for graduating qualified doctors and nurses were established.

### **Art and Culture**

The Turkish were much aware of developing all things which relate to culture. Such as architectural decorations, artifacts, fashions, dresses, accessories and... etc.

They first helped the Sudanese people to develop their building experiences and introduced bricks. Therefore, many residences were built in several towns which are of a Turkish style. The best example are those in Western Sudan which are found in Al Faher town. Where the buildings' structure is typical to that in Turkey specially Al Haythim type.<sup>32</sup> As the building construction is made of bricks or stone and the upper part is built of mud with high, large windows and doors. There are two big Turkish Tombs which have been built in the middle of Khartoum over some graves of Turkish leaders. They are surrounded with a fence and remended recently with yellow colour.

However, Sultan Ali Dinar brought technicians and expert builders from Turkey to build his castle.<sup>33</sup> So, they influenced the people who imitated their techniques and styles of building. Which are quite distinguishable in the schools, boarding houses, hospitals, medical centers, government and post offices, barracks and colleges.

Moreover, there were certain fashions for the soldiers, government employee, labours, students and religions teachers. They've special designs and colours. Some of them are still used up to now. There were even some others which were given specially as honorable dresses to the chief men at certain occasions.

In addition to all that, the Turkish effect on the Sudanese culture is obviously seen in literature, especially in oral poetry, traditional songs and proverbs. In this area, the folklorists proved that, traditional poets drive their vocabulary from local environment.<sup>34</sup> They are known as keen enough and are of great observation. They are usually very tidy in noticing the world around them, especially things which belong to the modern civilization. Then they use them artistically in their creative expressions. For instance, one of Sudanese folk poets used the word jabakhana (bullets) which is originally Turkish when advising his friend in saying:

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<sup>32</sup> Ibid., pp. 125-126.

<sup>33</sup> Ishag, Ibrahim Mohamed, **History and Civilization of Al Fur**, Khartoum: Dar Al Sadad Press, 2005, pp. 66-69.

<sup>34</sup> Mohamed, Suleiman Yahia, **Al Haday Yusuf Hasab Al Daim**, Shair Al Kalaka, CV. Life, Kharotum, Gaf Company for Art and Advertisement, 2005, p. 42.

*O. Mohamed! Yakhuya! matsafir illa maa alzol alamin.*

T. My brother Mohamed travel only with the honest person.

*O. Safir maa alzol alsulbu tgil malan jabakhana.*

T. Travel with the person whose waist is full of bullets.

*O. Idenu fi altitig wa aenufi aldobana*

Who is ready to shoot with keen eyes.

Another example of the Turkish words is Isbtaliya (hospital), which is used in a famous song that says:

*O. Ya habibi al maktub fog jabini.*

T. My darling whose name is written on my forehead.

*O. Bazur bethum janb al isbtalia.*

T. I'll visit their house near the hospital.

There is also an old popular Sudanese song that carries many medical titles and medicine names. Such as penicillin, al hâkim (doctor) and tamargi (nurse) in saying:

*O. Al Bansalin ya Tmargi \* shalu al hâkim ya Tmargi.*

T. The penicillin; hay nurse! Is taken by the doctor; hay nurse.

*O. Ana leya ruh ya Tmargi \* Gabal atruh ya Tmargi!*

T. I've a soul; hay nurse! May lose it and die; hay nurse!

*O. Nadu al hâkim ya Tmargi \* Gabal amut ya Tmargi!*

T. Call the doctor you nurse! Before I die you nurse.

It means that the poet is about to die because of his much adorn.

There're also some many examples of the Turkish words, which form the vocabulary of the traditional poets specially the female singers. There're others which belong to military ranks, marches, fashions and accessories. For instance one, of the male traditional poets praises his darling and resembles her charming physical structure and fine waist by (dabit) draws an image of a military officer as being well dressed and passing along his organized soldiers who salute him. It's clear that the poet is highly expressive as his darling spears her steps deliberately forth through the people who stand looking astonishingly at her beautifulness. He says:

*O. Di jat mare.*

T. She is passing along.

*O. Al dabit be hizama*

T. Like an officer with a tied belt.

*O. Di hamama.*

T. She is like a pigeon.

Having the same sense, a female poet talks about her lover who was sent to fight in Southern Sudan. She says that her real intention was to consider him as a hero and a bold man. Otherwise he would be a soldier and goes to the South. She called him a true *abu risha* (with feather), which was usually put at the upper side of his cap. It was used by the soldiers only. She says:

*O. Abu risha wen?*

T. Where's the feather man?

*O. Wadoh al Janub.*

T. He is sent to the South. (to fight).

This is the same act of the Turkish who put ostrich feather on the soldiers' heads when they come from the battle after conquering the enemy and gaining the fight. It is a sign of pleasure and cordial welcome, honorability, respect and congratulation. There is also a proverb which is quoted from Al Imam Mohamed Ahmed Al Mahadi who hates the Turkish. In his idea, it is better for a man to be a true Turkish than imitating them. He says: "Al Turki wala Al Mutorik".<sup>35</sup>

This proverb is usually said by the Sudanese to explain artificial behavior. The people also say: "Al Turk hod ramla, hod al ramla tab ma bitmli". In the meaning that the Turkish are like a soil basin which can't be filled with water. It expresses hatred and prejudice to the Turkish on behalf of the fines which they have ordered.

Nevertheless, there are certain Turkish titles which are usually used in the Sudan to express honour, gentleness and respect. Such as Beh or Beck and Basha or Bashawat as plural. They are very commonly used in the Sudanese colloquial language. Especially in forms of greeting.

On the other hand, the Sudanese fine art is inspired by the Turkish people too, especially the works of Taj Al Sir Al Hassan. This has been emphasized by Sakina Ibrahim Giren when talking about his paintings in saying that: "I'm highly impressed by the Turkish military fashion in his work... Such as (albiza) the coat dress, the crimson red cap (Tarbush), the big moustache and the

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<sup>35</sup> Sulieman, Ahmed Alsaheed, **Origination of Al Jabarti History Writings on Arabic Bushra**, Mohamed Al Mahdi, To Kamal Al Jizuli (2-2), Who is the decisive, **Al Sahafa Newspaper**, issue no. 4800, Thursday, 17<sup>th</sup> 2007, p. 3. Al Gadal, Mohamed Saeed, **History of the Sudan**, Op. cit., p. 73.

honourable decorative medals that appear in many of his works. In this period he is swinging between naturalism and abstraction". She says also there is much Turkish influence in other art works, especially in the engraving art and Islamic printing. In addition to the Sudanese coins which have derived their shapes from Mohamed Ali Basha's character. In this sense they look Turkish as we find in many works some plant decoration, calligraphy and star shapes.<sup>36</sup>

Moreover, the Turkish contribution to the Sudanese culture obviously exists in the field of art of drama. Especially in the shadow theatre. Which is much practiced and performed by the nomads. They call it Jakot or Akot. They play it during the moony nights. However, they might have discovered it since long ago in the Arabia before their immigration to Sudan.

Another item is folk drama. Which is played by the Sudanese peasants as well as the nomads. It is the scarecrow. The first put it in the middle of their farms to expel fatal creatures so as not to damage their crops. While the others tie it to the front leg of a cow which youngster is died in order to be deceived and milk it.

There's also the Zar performance. It is known as a psychological traditional drama. It has been transferred to Egypt by the Sudanese merchants and soldiers during the Turkish rule after 1821 a. m. There is a Zar band, which is mastered by Sudanese Sheikhas (Kudiyat) and still exists in Egypt.<sup>37</sup>

### **Material Culture**

The Turkish have also influenced the Sudanese social culture through ethnography. This is quite distinguished in the objects of material culture. Such as house maintenances which has several uses. Most of them are brass made. They are hard, strong and therefore long lived. They can also be easily cleaned and hence look glimmery. Some of them are still found in many houses. Such as brass sofas that have different sizes, coffee objects, spoons, tea pots, cups, vessels, food pots, fans, beds, armchairs, curtains, mats, some musical instruments like lutes and violins and ... etc. There are also some food stuff like cakes and biscuits. This is in addition to horses and donkey ornaments. However, the best example for the Turkish material culture in the Sudan is the building technology and work styles which are seen in the houses structures, doors, windows and open spaces among the rooms.

### **Military Essence and Ranks**

One of the cognitive achievements, which still have great influence at present in the Sudan, is the military force. It has first been built by the Turkish. It's strong, systematic, qualified, well organized and highly trained. They put it

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<sup>36</sup> Giren, Sakina Ibrahim, "The Effect of Graphic Engraving Print on Plastic Art. " Khartoum, **Unpublished (PHD) of Fine Art**, Juba University, 2006, p. 25.

<sup>37</sup> Al Ulaymi, Adil, **Zar and Rituals Theatre**, Cairo, Al Haya Al Masria Alam Al kitab, 2005. pp. 5, 7, 18, 22, 23.

under their control as far as their central government is formed out of army. They made use of the Egyptian officials. These soldiers were given certain ranks to be promoted accordingly within special graduation. They go as follows:<sup>38</sup>

#### a) Military Ranks

Mere soldier  
 One stripe  
 Two stripes  
 Three stripes  
 Four stripes  
 Four stripes (upside down)  
 One star  
 Tow stars  
 Three stars  
 Eagle  
 Crown and star  
 Crown and tow stars  
 Crown and three stars  
 Crown and branch

#### Turkish Names

Asblita/jumdi (the lowerst rank)  
 Wakil umbasha  
 Umbesha  
 Shawish  
 Bitshawish  
 Sol  
 Mulazim  
 Mulazim awal  
 Yusbasha  
 Saq  
 Bikbasha  
 Qaim maqam  
 Amiralay  
 Mushir (the top rank)

#### b) Some Marks

There are certain marks which form certain military fashions that were worn by the soldiers. They wore a juba shirt with wide short trousers. They put a boreh (big hat) on their heads with special feathers of certain coulor. They wore shabat (shoes) with latish stockings which was tied over them. They put a leather belt on their waist called gash or *hizam*. They carry some heavy bags on their backs called *gugu*. The soldiers' dwellings are still separated from the other citizen's squares. Their residencies are called *ishlag*. They take certain numbers such as:

Number three	Talataji buluk (block)
Number four	Arbaji buluk
Number six	Sitaji buluk

Bachelor officers have mazes. The whole camp is surrounded with a fence so as to prevent the citizens not to enter it without permission from the guards, and the soldiers should get in after hearing the evening whistle, that means no body is allowed to enter after that.<sup>39</sup>

#### The Religious Institution

It is known that the Turkish are militantly Muslims and thinking of elaborating their Empire to expand as vast as possible so as to bring the entire Muslim world under the control of their metropolitan Istanbul. They considered

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<sup>38</sup> Ahmed, Nasr Al Deen Salih, **A Sudanese Military Officer who is Now on Pension.**

<sup>39</sup> - Ibid.

it to be the major capital of the whole Islamic world. This fact let them believe that the Sudan should be one of their territories. Specially because the Northern part of it, including Darfur and Kordofan believes in Islam and is of an Arabic culture. Hence, the Turkish were much aware of the Islamic institution, which formed the people's sacred conventions, and believes. They exploited it to propose great wisdom, values and consciousness. They allowed the people build their mosques, tombs, fellow their traditional trends and do what so ever they like or appreciate. They began to supply them with Quranic books and send the religious men and Islamic students to study or get further knowledge in Al Aazhar Al Shareef.<sup>40</sup> There are certain mosques, tombs and religious building structures have the same types and decorations of the Turkish architecture, because the maps and architectural experience as influenced by the Turkish are derived from Egypt. This influence is found also in the fashions of the religious men which still exist.

### **Language Effects**

One of the most important social contributions of the Turkish in the Sudan is their great influence in the Arabic colloquial language which is spoken throughout the country. The Turkish have introduced many versions and words to the traditional Arabic language. They are vastly used and some of them are referred to as true names of things and persons. Nevertheless, some words are even used in the formal language.

This is put forwards by Ahmed Alsaïd Suleiman in his book that talks about the origination of the Turkish words that are borrowed by the Arabic language.<sup>41</sup> He says: "The Ottoman Turkish have inherited the administration systems from the Romon Saljuques, the Ilkhanians, the Syrians and Egyptian kingdoms and have been affected in their daily life by the Bisentanians and Al Sagaliba after invading the Middle Europe and inspired by modern Europe during their dowelling, yield and decline. Hence, they took many verses and terminologies from the languages of all those people. Then they carried them either barely or deformed to the Arabic and forced the elides and writers of these countries to use Turkish language" In the Sudan, for instance, there are certain Turkish words and expressions which are neglected. Others still exist and used.<sup>42</sup> Such as for example:

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<sup>40</sup> Awad Al Seed, Azhari Al Tigani, **Educational Development**, Op. cit., p. 17.

<sup>41</sup> Suleiman, Ahmed Al Saeed. **Origination of Al Jabarti History Writings on Arabic Language**, Op. cit., p. 5.

Qasim, Awn Al Sharif and Mekkawi, Ikhlas, "The Cultural Impact of the Turko-Egyptian Rule in the Sudan". In, Hasan, Yusuf Fadl (ed. ): **History of Ottoman Empire**, Op. cit., pp. 127-129.

<sup>42</sup> Ibid., p. 6.

<b>Turkish Words</b>	<b>Equivalents or Meanings</b>
Amir	Tribal or a group chief
Al osta	Craftsman, like a homemaker, a tailor, a builder or any person
Al askala/sigala	who is highly qualified in certain traditional experience (a Sudanese
Al agma	traditional know how)
Afandi	Wooden board for the builders to stand on.
Oda	leader or chief man
Awurta	Clerk or teacher
Bazar	Room
Basha	Group of soldiers
Burma	Big shop
Barnita	Headman, man of honour
Basma	Pot
Bugja	Soldiers' cap
Backshish	Finger stamp
Buluk	Cloth sack used as a baggage container
Berag	Gifted amount of money to the worker after payment.
Bondingia	Soldiers Camp or dwelling place.
Bandagi	Flag
Takhta	Gun
Trasana	Gunman
Jabakhana	Writing board
Barud	Heap of soil usually used as a traditional terrace to prevent flooding
Tabiya	or any other obstacle.
Jumbaz	bullets
Jinsir	Gun powder
Jumruk	Military tower or buildings
Jamarik	Athletics or gymnastic body course
Khazuk	Chain
Mudmak	Certain amount of money paid as fees
Faus	Jumruk official department
Khurda	Sharp headed piece of wood. Used for cheating
Khawaja	Part of a buildings
Khesh	Sharp headed wood
Kheyashu	Iron scraps
Dabus	Any European. Used for a rich and wealthy person
Dabasuh	Sag made of kattan plant
Drabzin	Tied and knitted with a khesh piece
Dastur	Needle
Diftirdar	Made him be accused
Damqa	Fence
Bursham	Constitution or zar.
Mubersham	Finance Minister
Zalat	Stamp Used to express typical things or similarity likeness and good
Zalta	resemblance. It is also used for money stacked by a dancer on the
Sajman	forehead of woman to express his appreciation to her charming and
Shaqaf	wonderful performance in a dance. He uses her sweet as a gum
Shafega	Hand enclosure
Shafagan	Closed with a bursham.
	Cement of the road
Shankal	Artificial wound, stone hill.
Duluma/Dalam	Helpless.
Muri/Miri	Eagerness
Tubur/Tabur	Eagerness

Tabanja	A person who does things quickly and without thinking or waiting even for a while
Urud	Obstacle against walking steadily
Azab	Darkness where there is no light
Qalyun	Belongs to the government
Fustan	Many people who stand in a line one after another - soldiers or students
Tanura	Pistol
Funjan	Short length
Grabina	Bachelor, unmarried
Garma	Pipe
Garam	Woman dress
Gishlak	Piece of cloth put round the waist
Ganja	Coffee cup
Kurbaj	Gun
Laqam	Piece of food cut off by teeth.
Bustaji	Took a piece of an apple for example by teeth and ate it
Busta	Soldiers dwelling camp
Ajzikhana	Piece of cloth
Ajzaji	Whip
Tamarji	Explosive thing buried underground (bomb)
Hakim	Postman
Istbalia	Post office
Bashkatip	Pharmacy
Altaji	Pharmacy doctor (physician)
Sufraji	Nurse
Jazmaji	Doctor
Gabani	Hospital
Braddai	Head clerk
Sarij	Stool carrier
Suruji	Waiter
Usta	Shoemaker
Tubukhji	House fine collector
Shorba	Donkey ornament maker
Shorbaji	Saddle
Basmuhandis	Saddle man
Tazkarji	Traditional expert
Nabutajia	Cook
Nabatshi	Soup
Makhzan	Soup maker
Makhzanji	Big engineer
Mutaabi	Ticket man
Kabab	Work turn
Kababji	In change of work
Marmotun	Store
Daja	Store man
Jota	Tea maker
Juqa	Roast meat
Juwat	Roast meat maker
Dulgan	Kitchen boy
Khalaq	Noisy crowd
Kiskita	Noise
Kabut	Group of noisy people
Bartush	Noisy man
Jukh	

Farmala	Cloth
Mariala	Cloth
Tarbush	Soldier cap
Karafita	Soldier coat
Miris	Old shoe
Afash	Religious dress.
Funtaz	Car technician dress. It's usually blue.
Bansalin	Piece of cloth wore on the front to prevent dirtiness.
	Turkish hat.
	Necktie.
	She Fur full of smooth longhair brought from Angara and put on the horses' or donkeys' saddle to look fashionable and attractive.
	Luggage or baggage.
	Big water container.
	Penicillin.

## CONCLUSION

The paper comes to the conclusion that, the Sudan was fragmented before the coming of the Turkish. There were many separated kingdoms and tribal chieftainships. However, the Nubian kingdoms are considered as the greatest type of civilization known in the ancient world. They have governed most of the Northern Sudan, and remained until the coming of Christianity and after then Islam during the thirteenth century. The Arab Muslims impacted upon Nubian kings and did great changes after getting the throne through marriages' traditional habits specially the kings' daughters. So they inherited the kingdoms then the Islamic and Arabic Culture spread all over the country. Particularly in the North besides African believes in the South.

However, the ecological environment of the country governed the people's activities, movements and culture. Hence, it is considered as a diversity country. This is in addition to the fact that, the longest part of the River Nile runs through it with its two main branches, the White and Blue Niles.

The Turkish have first come to the Sudan from Egypt in the sixteenth century and further more in the great invasion of Mohamed Ali Basha (1821AD) who sent his famous campaign to the Sudan aiming for special targets and looking for certain purposes.

Then he established a central military government after defeating a lot of battles and yielding the people. He considered that, Sudan is an Islamic country. Therefore he thought it should be a part of the big Islamic Empire in Istanbul.

Consequently, the Turkish did several changes in Sudan, in politics, economics administration and socio-cultural dimensions. They have made a lot of changes in the different types of life and linked the Sudan with the modern world.

The Turkish real contributions and effects can well be found in introducing new things and modern alterations to it. Such as:

1. The central government.
2. The new and modern administrative systems.
3. The general treasury.
4. Some coins and money banknotes.
5. The post office, telegraph and other means of telecommunication.
6. The modern education.
7. The medical services.
8. Many cultural items.
9. The colloquial language.

However, the language layers are considered as essential and fundamental elements of acculturation. Moreover, they identify the people's national characteristics. Thus the Turkish have enriched the Sudanese colloquial language and traditional behaviors. They've added several words and expressions to the vocabulary of the Sudanese Arabic slang. They have borrowed them and are using them now in forms of titles and names of persons, jobs, restaurants, factories, shops, places, roads, institutions, maintenances, objects, instruments, bakeries, foodstuffs, fashions, mats, curtains, furniture etc. . Here after, in 1970 the Turkish have opened an embassy in Khartoum. While the Sudan has established on an embassy in Ankara. Therefore they have got into diplomatic relations and entered into moderate exchange of goods, trade protocols and cooperation in both sectors. They signed a number of protocols.

Nevertheless, the most important thing is that, the Turkish are now highly amalgamated with Sudanese people . They are becoming completely assimilated in the society and no longer feel foreigners in it. As forming a vital part in the value system constitution of the Sudanese indigenous society and its consanguineous.

