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### The Influence Of The Religiosity Map After 1989 On The Sufi Brotherhoods In Sudan

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#### ABSTRACT

The research problem relates to two aspects. The first concerns the consciousness of Sufism by changing the image type towards them, and the second relates aspect of Sufi awareness of the change towards them is the tendency of Sufi sheikhs to change the traditional image of the Sufi Sheikh. The research study the problem through a number of changes brought about by the period of the rule of political Islam in Sudan at the period from 1989 to date. One of the most important research result is that societal and political reality has imposed great transformations in the image of the traditional mystic in society.

#### 1. Introduction

The Sudanese Sufi movement is an essential component of the Sudanese societal and religious structure. This has made it an important social actor in the community reality.

This position has gained its historical and religious dimensions, it is one of the oldest forms of religion in Sudan, to the extent that it can be say that the Sudanese character, "especially the Middle Sudan" of its components Sufi in terms of mood and thinking and religion.

This is not surprising to the roots of Sufism since the beginning of the sixteenth century AD with the emergence of the first Islamic country in Sudan, which is the state of Fung

## 2. Research problem

The research works to understand the reality of the mystical other in Sudan during the period from 1989 to date, considering that this period has witnessed a clear transformation in the map of the religious community, the main actor is the political stream of Islam.

These variables in the religious map can be summarize in the following points:

- a. The rise of the religious political trend and its control over the reins of government.
- b. Sudan's openness towards the Salafist jihadist movement” Arab Afghans” especially among 1990-1993.
- c. The political war in southern Sudan (before the separation) turned into a jihadist war.
- d. Rise of Sunni mainstream.
- e. The emergence of political assassinations of diplomatic missions and violence against the other religious.
- f. The emergence of the Shiite sect, especially in the post-1993 period.
- g. Rural Sufi ways are transform into urban centers.
- k. Growing Sunni fanaticism towards Sufi brotherhoods.

It is expect that these variables may play a major role in changing the stereotype of the mystic sheikh alive or dead. Which was rooted in community to make it one of the components of Sufi, always Sheikh Sufi states of appreciation and sanctification of his spiritual abilities and the Karaamat “miracle” Bindifallah (1993), which made the contemporary Sufi lose that influence in society.

Therefore, we are looking at the internal religious debate about the fixed and the shifting in the other, through the consciousness of the other Sufi in terms of the transformation of the collective self “Sudanese society” and his transition as a viewer of this self, the traditional image of miracle and spiritual and belief in his supernatural abilities. To transform into religious and communal reality.

The research problem relates to two aspects: first is the awareness of the mystic by sheikhs’ traditional image and the second relates to the collective identity and surrounding variables around the mystical other.

## 3. Methodology

The research relied on the historical method with the aim of uncovering and analyzing the sources and causes behind the change that occurred in the post-1989 period on the reality of the religiosity map in Sudan, using the qualitative

method of analysis and interpretation. The social and cultural conditions that contributed in one way or another to the emergence of the research problem during a certain historical stage were taken into consideration, as well as attention to the social, economic and cultural environment of the society during the different historical periods that the research focused on. Data collection tools consisted of documents, sources and news stories

#### **4. Discussion**

##### **4.1 Map of the Islamic religion in Sudan after 1989**

Since Sudan gained its independence in 1956, we are hardly aware of Islamic currents that attract the religious situation in Sudan. It is the Sufis and the political stream of Islam represented by the “Akhwan Muslmmeen” and “Ansar al-Sunna”(Traditional Salafism).

All these currents represent Sunni Islam, in addition to the percentage of Orthodox and Catholic Christians. The first is represent by the Sudanese Copts, who are confined to Khartoum, capital Atbara and Shandy city, north of Khartoum, the second represented by the inhabitants of the Nuba Mountains and part of southern Blue Nile.

Etch of studies indicate that about 16 million people, representing 60% of the Muslim population of Sudan, are associated with their religious loyalty to Sufism, and 10% belong to their traditional religious Salafi groups, while the rest belong to the “Akhwan Muslmmeen” and are not affiliated with any stream (Maki,2007).

However, this religious reality has suffered a lot of "weakness" under the influence of political Islam, which has taken over the reins of government in Sudan since 1989; we have a new religious map belonging to the ruling power. The vision of the “Akhwan Muslmmeen” thinking in Sudan reveals a clear change in polices after controlled the government. Which created a legal justification for it by the godfather of the Islamic movement (Hassan al-Turabi) , And then turn the community into an internal jihadist war machine by declaring the political war in southern Sudan(before separation) to a religious war between Muslims and Christians.

This follow by the announcement of the so-called Arab People's Islamic Congress under the leadership of Sheikh Hassan al-Turabi, an organization whose aim was to bring together the Islamic movements in the Arab and Islamic world into a unified entity based in Sudan, which opened to all the Islamic currents in its countries. The entry of jihadist and takfirist elements, especially the Arab-Afghan Mujahedeen, who settled a large number of them in Sudan in 1993.

This situation has made the Islamic political trend closer to many other radical Islamic currents in Sudan, which led to many changes in the level of these Islamic currents.

The traditional Salafi movement represented by "Ansar al-Sunnah Muhammadiyah" has started a religious trend with the aim of correcting the faith with a focus on Sufism, in addition to addressing the Christianization of Southern Sudan and the Nuba Mountains (Mohammed, 1998).

They succeeded at the beginning of their call to target the popular classes of workers and small traders. However, the complex political reality after 1989 led to many jurisprudential problems about the group's work that led to splits within the group that had serious consequences on the Sunni map in Sudan.

In the Salafist School, a group of Salafist and fanatic movements emerged and at the beginning of 1992 sought to expiate many intellectuals, writers, and politicians. They went even further by using military action to liquidate their disbelief, most notably the Armed Islamic Front, which was established in 1992 under the leadership of Sheikh Salafi Muhammad Abdelkreem with the support of the ruling authority (Montsser, 1997).

A jurisprudential chaos that prevailed in the Sudan after 1989 led to a religious case in which we can give a realistic description as follows:

- a. In the summer of 1994, a cell of jihadist Salafist under the leadership of Abdul Rahman al-Khulaifi, a Libyan nationality, among the Afghan Mujahedeen Arabs who came to Sudan, armed attack on the Ansar al-Sunna Muhammadiyah mosque in Omdurman city and killed a number of worshipers.
- b. In 2000, another massacre took place against the Ansar al-Sunna group when one of the young Takfirist, along with three others, shot the worshipers.
- c. Blood is wasted of a number of Sudanese intellectuals and journalists, including the journalism "Mohammed Taha Mohammed Ahmed", who was later killed and his head cut off (Sallih, 2009).
- d. In 2006, the fatwas were made to expiate the Shiites and consider them not to be excluded from the religion of Islam and demanding the closure of the Iranian Embassy in Khartoum.
- e. In early 2007, was wasted one of the British "Julian Geoter" workers accused of abusing in Sudanese school on charges of insulting the Prophet Muhammad.
- f. In 2008, the American diplomat "Granville" and his Sudanese driver were assassinated in Khartoum.

Other change in the map of Islamic religiosity in Sudan after 1989 include the emergence of the Shiite movement, and although some scholars see that, the Shiites emerged in Sudan before the Islamist takeover of power,

However, evidence shows that the Shiites in their organizational form appeared in the beginning of 1990 under the auspices of the Islamic Movement led by Turabi. The link between the Islamic trend represented in the “Akhwan Muslmmeen” and Iran's Shiite link strength has adopted by Turabi and directly after the control of his group to rule on Iran's political, military and economic support, In return for facilities provided by the ruling regime to spread the Shiite ideology in Sudan.

The Shiite tide appeared clearly among Sudanese university students. It seems that there are groups of students close to the Islamic system and not affiliated with it, which started the organized work of the Shiite ideology, which was spread within Sudan through the Iranian cultural consulate. Then sent to the religious of elites in Iran and Syria. In 2009 the first Shiite celebration was held in Khartoum on the birthday of "Imam Mahdi". After which Husseiniat (house Shiite related mosque) in the capital and the various states of Sudan announced their annual celebrations on the birth of holy highness Fatima Zahra.

Sudan is one of the most Arab countries in Africa, which is witnessing an extension of the Shiite religion.

However, the figures are conflicting about the number, and the existence of the Shiite doctrine in Sudan has become the reality of his pension. There is an exaggeration in numbers, and it is believe that those who inflate the number of Shiites in the country are the same denominators themselves, despite their small number, but their ideological influence became clear and extended with the expansion of strategic and political Iran in Sudan.

The Shiite sources in Sudan divided into four Shiite streams: the General Line Movement, the line of Imam Khomeini, and these are the weakest in Sudan, the stream of Imam Muhammad Hussein Fadlallah in Lebanon, they believed to be the most prevalent in Sudan. There is the current Imam Muhammad Taqi teacher of Karbala in Iraq; they are in second class in terms of number and spread.

There are Sudanese Shiites and they call them "locals", since they do not belong to any stream of former currents, but they believe in the Shiite sect.

Unconfirmed reports say the Shiites in Sudan have about 15 Husseiniya, mostly in Khartoum, the most famous of which is Husseiniya in central Khartoum. Reports indicate that work is closer to secrecy for fear of Salafi groups.

Government of Sudan is expect to adjust to the development of the Shiite sect in relation to the change of regional policies and the expiration of the Salafist groups of the Shiites.

## 4.2 The other traditional Sufi in Sudanese society

The image of the southerners in Sudanese community coincides with the other societies that define Sufism. The image of the Sufi often linked to the Sheikh of the Sufi roads. The image of the Sufi Sheikh since the origin of Sufism in Sudan in the early fifteenth century has been the province of sanctification of Sufism despite the changes that have taken place in modern Sudanese society (John.1969.) The image of the traditional Sufis in the history of Sudanese society is clearly shown in “kitabb altbgaat” is one important reference a history of Sufism in Sudan which presented a definition of all the Sufi sheikhs in the 16th and 17th centuries AD and their paranormal and dignified qualities (Yousif, 1967).

The mystical other in the Sudanese societal self has earned the Sufis great social, political and economic influence (Trimingham, 1970).

This influence stems from the belief in the pool of Sufi elders, and despite the great changes introduced by modern education in society, this social influence has continued, but on the contrary, we find that the intellectuals themselves allied with the Sufis, This is clear to the Khatami Tariqa in Sudan (Ali, 1992).

The traditional manifestations of the sanctification of Sheikh Sufi are evident in seasonal religious rituals, especially those related to the founder of the Sufi roads, also observed here the role played by Maseed<sup>1</sup> in the religious propaganda of the sheikhs.

Another important aspect is the strengthening of the status of the Sheikh of the Sufi roads and the loyalty between the flowers, the kinship and the tribe factors, especially in the rural areas where the Sufi roads is prevalent. This is also observe among the educated classes (Idrees,2002). Some scholars believe that one of the factors that helped strengthen the traditional image of Sufi sheikhs is the economic influence of the Sufi method in Sudan, especially in rural areas (Holt & Dany, 2000).

## 4.3 Sunni Fanaticism towards Sufism and impact on the traditional reality of the Sufis

The 1990s period saw the development the culture of jihad in Sudanese society at the level of practice and action, thus narrowed the area of acceptance of the other. Hayder (2008) he called Trying to create a community within society by repressing, forcing, and excluding the other. It seems that the changing religious reality we have referred to previously led to more radicalization towards the other religious, even among the Sunnis.

The political structure in Sudan has contributed to the creation of distinct and distinguished individuals who believe that they have the religious truth and that their ideas are not subject to modification or dialogue because of their

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<sup>1</sup> center place of Sufi road and The Sheikh's residence

ideological origins. This is one of the sources of direct intolerance. The society that is passionate about the idea or the belief is susceptible to intolerance.

In other words, a shift from verbal violence based on the atonement of the other to destructive violence. Some researchers summarize this situation in a simple equation, saying that tolerance and difference are reduce to physical and verbal violence (Hayder, 1991).

In order to weaken the religious and social status of Sufism, the fanatic's Sunni movement practiced various forms of violence towards them, Such as the burning and destruction of the dome of Sufi roads and the encroachment on annual Sufism celebrations. The security apparatus of the state protects all these acts of aggression by the Salafists; On the other hand, the violence against Sufism was not limited to specific areas, but extended to all the Sufis and their gatherings in all of Sudan.

Another manifestation of violent action towards Sufism appears to have had some effect on the status of Sufi in Sudanese society, verbal violence through Salafist open platforms, such as seminars and open Lectures in public places and markets, mosque or cassettes, Applications of social media. All of which call for religion in order to diminish the value of Sufism and to expiate them, it is noted that the use of irony and sarcastic expressions against the dignity and sanctification of Sheikh Wally and Sheikh Sufi. This method has succeeded in attracting large social groups in society, especially youth unemployed.

This verbal violence often goes beyond the blasphemy and defamation of the Sufis by the Sudanese Local dialect. This method has succeeded in weakening the status of Sufi in Sudan.

The expansion of the Salafist movement and its tendency towards violent action during the past 20 years played an important role in changing the image of Sufi roads in Sudan.

#### **4.4 Sufism aware a change in their traditional status**

The change in the religious reality in Sudan after the Islamists' domination has upset the traditional structure of the Sudanese conscience towards the Sufi roads that dominate the reality of religiosity, the mystical image in the community conscience has been weaken in three directions:

First: The traditional of miracle and spiritual sanctity.

Second: The social and economic influence of the Sufis.

Third: Sufi flowers turned towards hatred and violence as the other religious.

The awareness of Sufis in Sudan of these changes reflected on a number of transformations made by Sufi roads, including:

a. Ecological Sufi roads: The history of the place of the mystical roads in Sudan and its geographical distribution associated with the Nile and the agricultural land of rain. The most famous Sufi roads, especially the Qadiriyyah and its branches, extended its geographical distribution around the Middle Nile and the eastern rain areas such as the Makasfiyyah, the Arakiyyah, Albadrab

Which gives a rural distribution of the most important Sufi roads for nearly four centuries. The place of local production is to move the Sheikh Sufi known for the miracles and spiritual blessing until gathered around him a followers and woven around the stories of the miraculous supernatural to become a stand-alone people intended for the blessing.

The geography of the Sufi roads says that the guardian or the sheikh does not seek the members of society, but the opposite is that the members of the community are seeking for his spiritual holiness. This ecological state of the Sufi roads is not limited to Sudanese society, but there are similar cases in the regional geographical neighborhood (Gorg, 2008).

In contemporary and modern history, especially with the Sunni Salafist tide, Sufi roads, particularly Qadiriyyah, have found that they are required to expand into urban centers, especially in peripheral areas. An example of the city of Khartoum, which was formed by many Sufi roads, besides that the urban expansion of Khartoum helped that many Sufi roads became part of city (Haashim, 1995). This ecological situation intended to impose new influence on the Sufi roads versus the Sunni Salafi tide. It should be note here that a number of Sufi roads that entered the Sudan at the end of the 18th century settled in urban areas such as: the Khatmiyyah, the Adressiyyah, and the Borhaniyyah (Ali, 1992).

b. Another aspect of Sufi awareness of the change towards them is the tendency of Sufi sheikhs to change the traditional image of the Sufi Sheikh, especially in the aspect of asceticism. Where. A model of the Sufi sheikh appeared in public life, "such as the sheikh of Borhaniyyah road, so they dressed in luxury and lived in the upscale neighborhoods of Khartoum. The mystical ideology of the Sufi seems to have changed because of the criticism and violent attack of the Salafists.

c. Attracting followers from new social classes other than those of farmers, shepherds and the rural poor, turning into the poor classes of urban society, university students and young people in urban society, such as the Borhaniyya road that most of the followers of urban traders.

d. To strive towards the unity of Sufism in a central system that combines all the Sufi roads. This demonstrated in the late 1990s by the formation of the high Council of Sufis, with the aim of protecting from Salafi and Shi'a control.

e. New Sufism: We refer to Sufi practice, which is far from asceticism and the tendency towards the use of modern communication technology and its



techniques in the discourse of society, as well as the shift in the economics of the Sufi roads from the traditional economic to the market economy.

f. Sufism has become a violent act against the religious other, especially towards the Salafi Sunnis; this violent act has emerged in many situations.

## 5. Conclusions

Sudanese society after 1989 witnessed many political and economic changes have been influential factor in changing the map of Islamic religiosity especially in relation to the traditional position of the Sufi, which fell with the domination of Salafi Islam and Shiite penetration. This led to the confrontation of Sufism to these changes in accordance with a methodology that seeks to preserve their religious and social status.

This methodology based on changing the ecology of the Sufi roads, the image of ascetic asceticism and the economics of the Sufi roads and finding a new pattern of mysticism.

Sufis have become convinced that the danger of the Salafist Sunnis may threaten their historical and religious existence, with the spread of a culture of violence and non-acceptance of the other and open the door to Takfirists fatwas, and the inability of the central government to provide protection.

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