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SHIEKH AGEEB AL MANJULUK: THE ABDALLAB LEADER (1504-1611), A MAP OF HIS CHARISMA

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The charismatic man of the history of the 16th century whom, this study tries to manifest his great qualities and achievements, is "Shiekh Ageeb AL Manjuluk, a huge honorable personality who is considered the spiritual father of leader of the Sudan of that middle age where he ruled together with his father Abdalla gamma for more than one century (1504 – 1611).

"Ageeb" in Arabic means, strange, wonderful, marvelous, magnificent etc. so his father gave him a birth name that bestowed on him all the future qualities and titles as we can see that there are now thousands of persons by the name of Ageeb, no one before him carried that name, to my knowledge.

At the epoch when the "Abdallab" tribe came to existence before their alliance with the "Funj" tribe the "Sudan" was not known by the same name as it is now. According to the course of the River Nile from south to the north, the four directions were not used to describe the different districts, but the terms used between north and south were described, according to the flow of the Nile, as Safil " and "ssaied". The safiel being the lower Nile in local Arabic language; while the "ssaied" represents the "higher" lands. Thus the division was between north and south, no east, no west.

When, later, the country was divided between the two co-partners who conquered "Suba", the capital of the kingdom of "Alawa", it was agreed that the Abdallab rule the northern part from the famous medival town of Arbaji, (south of present hassaheisa – 160 kms south of Khartoum) up to, 4th cataract of
the Nile near the Egyptian borders, while the Funj leaders take their rule from Arbaji up the borders with Ethiopia, with "Sennar" as their headquarters. The two rulers who concluded the pact were sheikh Abdalla Gamma'a, father of Ageeb whose capital was "Garry" after two centuries while Omara Dungus took Sennar as his capital, and both treated each other in diplomatic protocols and within reciprocal basis.

The environment was desert feasible for rural development where the savannah and a semi-desert helped the two parties to cooperate in developing agricultural economy based on the seasonal rains to enrich the agricultural and animal resources, and build a base for the economy of the two parties and exchange what was agreed upon from the taxes and levies.

The origins of Ageeb:

(a) The genealogy of his father Abdalla Gammaa:

who were existed at the time, and they were from the same House.

So when the Arabs of that time introduced Shiekh Abdalla in Sudan after 900 Hgr, it was because of this affiliation to the genealogy of the prophet Mohamed (P.B.U.H) added to his personal ability for leadership.

The "Sharif" of Sawakin at the time was called Abu Nimmi cousin to the Sharif of Makka. The house of Abdalla (Gammah) was called the Barakat House in Makka. So Abdalla is an original "Sharif" Arab. This genealogy is not contested or contradicted from any historian.

(b) The mother of Ageeb AL Manjil or AlManjulu

Ageeb's mother is one of seven daughters whose father was an emigrant Sufi, and Sharifi Alim who came from Maghreb, (west Africa) in a previous time. He married a Sudanese woman from the Gezirah and the seven sisters were said to have been married to seven of the prominent figures of Sufism, knowledge and government like Ageeb was Sufist and ruler.

One of the famous of them was Shiek Ageeb AL Manjulu whose mother A'aisha was one of these seven daughters of Sharif Hamed Abu Dannana.

Abdalla Gamma's mother belonged to the tribe of the "Gawasma", a branch from the big tribe of "Rufa'a" which arrived to Sudan earlier with their fathers and cousins from the "Guhaiyna" tribe.

So Ageeb AL Manjulu was from two houses of honorable origin, the Talibi Sharifi origin' (belonging to sy-Ali Ibn Abi Tabib and the Guhayna tribe "mother tribe of more than twenty five tribes in Sudan. As we mentioned earlier, the nickname Gamma'a (Collector of the tribes) was attached to Ageeb's father later after he accomplished that mission. The word (Abdalla) itself was attached to the tribe long time after the death of Abdalla, the father and founder of the tribe. It is worth-

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mentioning that Abdalla had ten sons, but only, the youngest of them Ageeb was chosen to be his father's successor in rule and so the dynasty of Ageeb ruled up to 1821, time of the conquest of the Turks to Sudan.

Some names of Ageeb's brothers:

1. Sheikh Idris AL Angair, grandfather of the tribe (Ingriab) in the region of the Bawga and Barbar.


5. Sheikh. Gasim, father of the branch of Gawsma in the area of the Blue Nile.


10. Sheikh. Ageeb AL Manjuuluk: who became the father of the whole dynasty of The Abdallab. The other nine sons never ruled and Ageeb's house was famous up to now with the name of Awlad Ageeb.

So the "Great Manjel" deserved his name by his future achievements which we mention here under the title of "The map of the charisma of 'Ageeb Al-Manjuluk'".
A controversy over the titles:

The name of his partner in the big kingdom which Ageeb shared with the Funj dynasty the Abdallab call their (Kingdom) as "Mashiakhat AL Abdallab". They did not call themselves "Kingdom" or "Sultanate", but adopted the word "Sheikh" and they deserved that honorable name. No body will ask why late Sheikh Zaied Bin Sultan was titled as "Sheikh" Zaid and not "King or Sultan Zaied". On the other part the right title for their partner in Sennar was the "Makk" – meaning "Malik" or king by omitting the (L) in the middle of the word.

So the right – name in my view for their 'condominium 'rule is (The Kingdom of the Funj and the Abdallab) and not (The Funj state) or (the kingdom of Sennar) as it is written today, neglecting the great role that the Abdallab played in northern Sudan for more than three centuries (1504-1821) as equal partners, to the Funj. Such a controversy should be stopped unless a Sudanese historian has a different proof, especially that this dynasty has still its guardians and documented history, defying the foreign historians who intended to wipe out the Islamic history which prevailed in the northern part of Sudan from "Arbajé" to the 3\textsuperscript{rd} Cataract for three centuries (1505 – 1828).

The two capitals of the Abdallab:

Garry: the old and first capital and the first administrative centre for northern Sudan. It lies near a famous mountain called Gebal Garry on altitude 16-14 north and 32-37 north-east of Halfaya. Three main routes join at Garry from Shendi, from Sennar and a third route across the river to the Bayouda desert to Dungula. After its fall in the 18\textsuperscript{th} century, the Capital Garry was transferred to the second capital 'AL Halfaya' or Halfayat AL Muluk' in 1747.
2- AL Halfaya: the second capital of The Abdallab after they changed their capital to Garry instead of Suba, the Christian capital of the Alwa kingdom, they moved their capital after two and a half centuries to ALAllalfaya. They called it 'Halfayat ALMuluk' (the Halfaya of kings) even before they moved it, meaning themselves as (Kings) and it stayed as the economic, social and cultural capital for the whole epoch of the kingdom of the Funj and Abdallab, up to 1821, the date of the entry of the troops of Mohamed Ali Basha to Sudan to take over the rule from both capitals, Halfaya and Sennar the capital of the Funj.

The change to Halfaya came after two centuries after Ageeb and it had its reasons, strategically, as Halfaya had a prominent position being on the main route of trade between Sennar, Garry, Shendi, and Egypt which was known as Darb Algamaal. So the whole epoch of Abdalla Gamma'a, Ageeb Almanjel Halfaya witnessed the third, and the last generation and their successors.

Some of Ageeb's sons:

His eldest son was Mohamad AlOgail who happened to have the same chance as his father Ageeb because he chose him from among the other sons and uncles to be his successor. So most of the dynasty up to 1821 were descendents of Moh AlOgail. Only Osman his uncle was said to have succeeded his father and reigned for two years before Ogail.

The 'Ireiben' sons of Ireiby and Hammadab, sons of Ageeb did not rule. And so were his Sons other than Ogail.

The first to rule after Ogail was his son Shiekh Abdalla AlBarnas. Then many "Abdlas" and "Ageebs" followed, as Adballa the 2nd Ageeb the 2nd up to Abdalla the 4th and Ageeb the 4th, and in the middle came another family name in Halfaya like Musmar Bin Abdella Bin Ageeb and his famous son the hero of the Abdallab 'AAlmin Musmar.' Also the dynasty of Shamman bin Ageeb and his son Nasir bin Shamman up to the last of their kings (sheikhs) in Halfaya, Nasir Bin AAlmin
Musmar bin Abdalla bin Ageeb bin Mohamed Al-Ogail bin
Ageeb AlManjuluk who died during the Turkish Invasion,
where Ismaiel Basha accompanied his son AlAmin bin Nasir
with him to Sennar where he Subjected the last of the Kings of
Sennar of that time, Makk Badi bin Tabal.

The Character of Ageeb: was considered as legendary but had
been greatly neglected by the indigenous and foreign historians.
He is the real founder of the first Islamic state in the Sudan
before five centuries from today. He was a real charisma of his
time.

A translation of his qualities by the singer – poetess explain in
Poetry on his bravery: She says in some verses describing
Sheikh Ageeb: “They prepared his horse of the long tail.
- They beat the drum (Nihas) and he shook his sword which had
a shiny and glittering smile on both sides, you had really
terrified the infidels, you sour grape of the hills.
you are the security box which I really praise leader of the
cavalry, groom of the beautiful fronts, lion heart, I praise you
son of the liberal man. "Algirain" (his grandfather).
Another Verse:

“Who is the rider of the giant horses and vibrator of the
sharp swords, other than Sheikh Ageeb who opened the
pilgrimage routes?
"An original Sharif", who spread the sharia straight away.
Who is the one who subjected those who have little or no faith?
Other than Sheikh Ageeb the rider of the giant horses where is
he whose heart is stable and full of quietness and peace.
And where is he whose looks terrify the cavalry of the enemy.
"Other than Sheikh Ageeb, the rare example who is a Sufi and
sultan as well. So even this ordinary uneducated woman could
personify and enumerate all the good qualities of Sheikh Ageeb

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embodied in his character, as God fearing and pious man, as a warrior, as a just ruler, as a man of good and honorable and Sharifi origin, as a man who spread the Sharia and peace, who opened the route for pilgrimage and bestowed all the good qualities on him.

The big alliance of the Funj and Abdallab

The Condominium rule:

Due to the lack of resources some controversies rose between local and foreign historians about the situation before the fall of the kingdom of Alwa which was replaced by the condominium rule of the kingdom of the Funj and Abdallab. Most probably the two partners were existed before this period. There was a 'Sultanate' in Jebel Moya, as Addlan the father of Omara Dungos was said to be the ruler. This was written on the big drum carrying the name of Adlan. Also Abdalla Gamma'a, father of Ageeb began very easily collecting the tribes (gamma means collector) and that was before the down fall of Suba. So his 'Kingdom' or 'Shiekhdom' preceded the alliance of Sennar.

The Alliance:

Abdalla Gamma'a listened Carefully to the Worries of the Arab tribes around him in central and eastern Sudan and to their complaints against the rule of the 'Anaj' (Nubian) rulers, at Suba, and their last ruler who was said to be called Hasab Allah. Abdalla also listened to the news that Omara Dungos was also preparing to invade the headquarters and Capital of the Anaj, Suba.

So Abdalla sent his son Ageeb at the head of a delegation to make sure of the intention of Omara having themselves authority from their tribe who suffered from the oppression of the kings and princes of Alawa as concerning the tax collection and levies which those rulers used to collect only to satisfy their own pleasures. Both were eager to get rid of those 'Anaj' rulers. So they concluded the alliance and were prepared for war.
Ageeb collected the best of his soldiers and horses and provided the army with the best of provision (the Abdallah historians say that their army comprised later about twelve thousands of chivalry and sometimes in one color).

At the same time that Abdalla Gamma and his son Ageeb moved Omara from the South, and that was the time the alliance was concluded.

The protocol practices of the two parties of the kingdom:

The visits of the ordinary people to the Manjuluk

An ordinary man enters and shouts his name. I am (Fulan) and mention his name. The Shiekh repeats the name himself. The man comes forward and kisses the hand of the Shiekh and says: Manjel! That means “sultan” we do not respect or love any other than you except our God.

After that (they) sit directly on the ground in front of him; except for the scholars and 'ulama'a'. These enter extending their hands in front of him uttering words of calling God in their Douaa and blessing for him. He then asks them to sit on a higher level of furniture.

If the visitors are representatives of their people, they meet him with joy and celebration and he will ask them about their conditions and of their living and their folk.

Higher protocols:

Special treatment and higher respect is given to the king or top man of each of the two capitals when he visits the other in his court.

Only the drums of the visiting 'king' (sheikh of Abdallah or Makk of Funj), were permitted to be beaten in the celebration. It is a reciprocal treatment, to show that they respect each other on equal basis.
Dr. Makki Shebeka said about the Funj that they were a house 'of kings' even before the alliance that joined the two partners and he added:

"Because their king Omara Dungos, was introduced as superior to his "deputy" Abdalla Gamma'a". But that was controversial and contested by many historians especially from the Abdallab side who thought the alliance had given these figures equal status, except for the fact that each of them was ruling different region where they divided the country between them, the Abdallab north of 'Ar baj' up to the 3rd cataract, and the Funj King south of Arbaje in the whole of the Gezira up to Sennar and the borders of Ethiopia.

Ageeb the military man:

The first war of Ageeb

The Nubian kingdom was at its lowest level, although they were historically famous for being the 'Rumat Al Hadag' (the eye targeters). At Suba they were at their weakest point. They were described to be non - Muslims, non - Christians. The war started and continued for days, and they refused to surrender. They moved to the north and sought as a shelter the mountain of 'Rayan' or gebel Gari, because there was a safe haven in the famous Castle of "Garry" (later became the headquarters of the Abdallab) which was surrounded by a series of mountains.

Nevertheless Ageeb showed great bravery and conquered the castle. From that time they divided the rule, the Funj rule from Arbaji south of present "Hassabesa" in the middle of the Gezira, whereby the Abdallab rule from Arbaji and north till the third cataract while the Funj rules from Arbaji south till the borders of Ethiopia, with Sennar as their capital.

Ageeb distributes authority by appointing his deputy rulers:

After defining the protocol agreed upon, Ageeb sat on his "Kakar" (special wooden thrown), toured his "Sheikhdom" = kingdom. And he would make his presidential representative sit
of his local (Kaker) and addresses him in front of his tribe: “I give you authority as 'arbab' (ruler) and Allah bless you (Mabrouk aalaik). Then he would let him put on the "Tagiya um grainat" cap with two 'horns', and that will mean the sign of his designation.

In his time the number of 'tagiyas' distributed reached the number seventeen. These were Shiekhs of the tribes of Al Hamada, Al gammou'ya, Al sa'adab, Al Meirafab, Al Rubatab, Al Shai'giya, the kings of Argo, Alghidayat (in Kordufan).

In eastern Sudan, the 'Tagsyas' were granted also to the tribes of Al Humran, Al Nabtab, Al Halanga, Al Kamalab and others. Up to this date the title of 'Arbab' exists among most of these tribes although without real power, especially among the Abdallab themselves wherever they are.

The first war of Ageeb against the Funj king

Abdul-Gadir the 2nd

Ageeb had experience in big battles and also in small ones after his big conquest on Souba and the castle of Garry in the company of his father and the Funj king Omara Ageeb engaged in little wars against some branches of the rebel tribes with the intention of consolidating the corners of his state and securing its boundaries.

He was destined also to fight even against his partners the Funj in Sennar, like his war against Abdul Gadir the 2nd (1599-1605).

This study presumes that the Funj must have looked and thought that their partners, the Abdallab, extended their influence in power and wealth more than was given to them in the alliance of Gamma'a and Omara. This impression was raised to its peak; and the war began.
The cause of that war call was that the Funj king obliged some of the tribes belonging to the rule of Abdallab to pay more taxes and levies and treated them with harsh punishments in the breaches of the pasturage and water resources. They could not reach to agreement as the Abdallab thought that the Funj king wanted to reduce their power according the alliance of 1505 which put both sides on equal status to that will lessen their prestige among the raring Bedwin tribes.

And if they accept this oppression then it will reflex on their deputies and local rulers and sent shame on them.

The two armies met, and the Bedwin Arab tribes joined the side of Ageeb Al Manjel, their beloved shiekh. The Funj then retreated to Mountain Lol near the town of Rosseris. So Ageeb won that war and his boundaries extended up the (Hagar Abu gad) the stone with the cave, which acts as the terminal point of the boundaries of Sudan with Ethiopia. But Ageeb gave those who retreated, a 'Sheikhdom' and a 'Tagiya' the cap of authorization and Ageeb went back to his capital in Garry, where he was received as a great conqueror and leader.

His battles with Al Munna'a:

It is known that Ageeb ruled for more than fifty years after his father who ruled before him to about sixty years. During this long experience with and after his father, Ageeb gained a lot of respect for his achievement in many fields of practices and knowledge. The people of his time of rule (1563 – 1611) called him the great Manjel (meaning the great master whom we only respect after God (and his messenger). He was a just man and all the tribes around him were subjected to his rule of law and order, after a big choice of the time he was considered as a fighter to the last moment of his long life that extended for more than one century.
The war with AL - Munnaa:

These were Bedwin Arabs from badia (semi desert) of the 'Sabah' i.e. the east. They are a Bijawite tribe who deserted their religion and withdrew to their pagan in a region near Sawakin. They denied their affiliation and obedience to the state and its appointed Shiekh from the part of the Abdallab rule. They called their ruler (Hidirbi) and even invaded and loot ed in the borders of the Abdallab state. They spread horror in the area and interrupted the Haj route to sawakin. They were really a strong tribe.

Ageeb sends himself as intelligence:

Ageeb was in need to estimate the power and size of Al Munna'a tribe. So he executed his plan by disguising himself in the clothes of roaming ordinary bedwin Arab and arrived to their place as a guest who had his own grudges against king Ageeb and his rule.

They introduced him to the Hidirbi ruler of Al Munnaa tribe where Ageeb asked for protection from the yoke of Ajeeb. He stayed for a short period and made sure of their 'ridda' (refuting the religion and breaking from the stale, and decided after all to fight them.

Firstly: he wrote a letter to the Hidirbi and confessed to him about his disguising mission. Shiekh Ageeb promised him if he returns to his normal position to grant him the (Tagiya) to rule over his region. Otherwise he should be prepared for war.

The Muna'a refused the option and fought for the whole first day, and to the second day. Where dankness felt Ageeb then began to execute his plan.

The military Plan of Ageeb:

The plan depended on dragging the Munna'a away from their sites and from the sources of their provisions. The Abdallab army was by far larger than the other side and had
bigger and abundant provisions. Therefore they depended on continuous retreat.

During three weeks the "Munna'a" army was exhausted. In that day Ageeb re-organized his forces. He had nearly twenty of his sons. He called them all to stay in the first rank around him and to give the good example to the other factions of his army who fought bravely.

They had been taken by the scene of their sheikh fighting with his sons around him and they hurried for his protection. The 'Munna'a' could not continue fighting and they began to retreat, while the Shiekh's army followed them up to their quarters. At the end of the days Ageeb could subject the whole area to his kingdom.

To ascertain his victory and consecrate his rule he started by marrying one of his sons (Osman) to the daughter of one of the chiefs of the Amar'ar tribe. That was Mariam bint Osheib. Now the descendants Osman are living today by the name of ( Ata'mna) or ( Utman) meaning sons of Osman ( bin Ageeb).

Sheikh Ageeb then wanted to make sure that these nomads retuned to Islam. so he designated an Islamic Sharia judge who was a very pius man from the tribe of Ga'alieen called Shikh Nabit Algaali, to ensure they acceptance of Sharia law ;his descendants are still existing in the area known as the Nabta, living among Beni Aamir tribe. So Ageeb consolidated the rule of the Abdallab kingdom over eastern Sudan, and passed from one victory to another in this first war. His deeds and achievements were prevalent among the Arabs and they praised him in poetry and prose.

An example of that what the poetess and singer woman (Alwasafa) of Ageeb who said in one of the verses which were kept in the Abdallab folklore and popular heritage of the time.
Poetry of alwasafa on the bravery of Ageeb:

"He who owned around him nineteen of the eagles of Gamma’a (reference to his sons)
- who was like the brave lions of the desert.
- so how can such a man be subjected, or fall behind the Munna’a) reference to the same rebel tribe (Munna’a)

So Ageeb the worrier left behind a registered history. One really wonders how some of our local or foreign historians presume that Ageeb and his descendents were ruling only on the two banks of the Nile and did not rule eastern Sudan. The big question will be who the rulers were then. Ageeb constructed the pilgrimage route from Barbar to Sawakin. Can all these achievements be attached to a layman? This is only discrediting the ability of the Abdallab and their august and charismatic leader sheikh Ageeb Al Manjel.

c- The third war against king Adlan Walad A’aya

That was where sheikh Ageeb was martyred and died in 1611.

The Manjel continued in progress, executing his important development projects the most prominent of which were his projects of facilitating the routes of the pilgrimage.

He built in Sawakin and around it the (Big Hafir) the reservoir for water, known as (Hafir shat). The people of eastern Sudan call it (Hafir Ageeb).

Ageeb became very old when he last came back from Higaz, although he was in a good health, with his tall and strong status, conformable body and long hair covering his eye-lids.

His long absence outside the country in Higaz had its great effect on his general position. The funj were very unhappy
about him and kept a sour memory of their last defeat and the battles and skirmishes did not stop between (1600 – 1612) and this was the epoch of King Adlan walad A’aya who was very determined to restore the victory lost to Abdul Gadir the 2\textsuperscript{nd}.

Ageeb prepared his army in 1611 and collected his army and men. King Adlan was also well prepared and advanced towards the capital Garry.

The Abdallab decided not to give up their chief and leader. They brought their big drum (Al Nihass) which is called (Shebilinkheit Shabininkait), taken from the sound the drum, which they looted from the kings of the Anaj- (Nubians) of the Alwa Kingdom.

The preparations were considerably good. It was marvelous scene to watch the preparations as if it was for a festival; the drum beats and the whinnying of the horses, the songs of the poetesses and singers, reminding the men with their previous victories.

In the forefront was their august sheikh Ageeb who was unfortunately over one century of age, carrying his famous sword (Njam Njam) and together with heaps of their (Nihas) meaning copper drum the beat says: (Alkabda Kabdit Albil, Ma’aroka bei filfil, Abdallah Mugaddamkom, Shar damnman, ya’ssimkom. That is only a description of the rhythm, and the meaning is something else.

Nevertheless, the end was catastrophic. The two armies met north of Khartoum in a place called (Dabkarat wad Abu Omara) and Ageeb was hit by an arrow, a man of one hundred and twenty years of age, and he fell down from his horse, with all his dignity and honor. Then the armies of Adlan overcame the capital Garry and occupied it in revenge for King Abdul Gadir the 2\textsuperscript{nd}. But later peace reigned when reconciliation came through sheikh Idriss al Arbab, cousin of Ageeb, who brought back the sons of Ageeb again to the alliance with their old partners the funj, and this continued up to 1821.
The controversy over the titles of the partners

It appeared in some of the titles of the Funj from time to time the word Sultan'. Even for sheikh Ageeb the poetess (wassafa) used the words (Wali w' sultan) to mean pious man (Wali) and great ruler (Sultan). But in fact the real title of the ruler of the Funj is (Makk) Malik by omitting the letter (L).

The Abdallab ruler's title did not change after the alliance. It is 'Sheikh', since Sh-Abdalla and his son sheikh Ageeb and all their descendents up to now. The word sheikh is honorable and respectable and can not belittle the one who holds it. (Refer to late sheikh Zaied Bin sultan)

So they did not call themselves (Sultans) may be because it was the title of 'Khalifat Al Islam in Istanbul-like Sultan Saleem, the first who visited Sawakin at the epoch of the budding kingdom where he abolished the idea of invading Sudan after re-receiving a letter from Omara. Thus he cannot invade his Muslims brothers. So it seems to me that we need to abolish the confusing titling of the partners of the alliance which we, hear now that different words were given to their rule like the kingdom of the Funj, the kingdom of Sennar-omitting the equal contribution of the other partners who ruled the northern (and eastern) Sudan for 317 years. The right name should the kingdom of the Funj and Abdallab. Otherwise we totally omit the role of our charismatic Ageeb al Manjuluk with all his titles and achievements of Ageeb and those of his dynasty only to please some of the European historians who are originally against the Islamic and Arabic culture and Arab history of our beloved country.

The overture of Ageeb on the Islamic world

Dr. Hassan Makki considers Ageeb AL Manjuluk as the spiritual father of the phenomenon of the 'Open state' based on ideological roots'. He considers Ageeb, by his cultural efforts as a cultural pioneer in the arena by polarizing and gathering knowledge and scholars, and in raising the status and prestige of
those scholars by encouraging them to stay. The same he did with the Sufi sheikhs who accomplished more than half these cultural and religious activities.

The contention between the sophist and the Sharia Scholars

This is a long controversy which this study has no space for. But we can mention that debate of Rufaa town between Sheikh Idriss and another over the question of tobacco which appeared in that period, where Ageeb was very keen to find the right answer where he sent someone to AlAzhar in Egypt to bring that (Fatwa). The other was between ‘Dushain’ The Justice Man of the judiciary, then with Sheikh Mohamed Alhamim Ibn Abdul Sadig about the presumed intention of the latter to marry two daughters together. But this was refused as untrue. Both questions were refuted to the interest of the formers.

However there was weakness in the Arabic language and mental dryness and solitude although there was little overture of the ‘Kingdom’ on the Arabic and Islamic world while the latter was suffering from the reclusion of the Islamic movement, which deprived the Sudanese from renovation and modernity of thought.

Ageeb, nevertheless, crossed the Red Sea to Higaz where he built the ‘riwags’ in Mecca and Medina with the permission of the sultan in Istanbul to help and give refuge to his Sudanese pilgrims and also to create some mutual and foreign relations with the others.

Still there was scanty cultural and intellectual activities in Cairo and even in Istanbul the capital of the Islamic Sultanate.

It was a dark age between Baghdad and Spain, and the dawn, which appeared in the horizon in the beginning of the 19th century.
Ageeb, the founder and spiritual father of Islamic and Arabic culture.

Before Ageeb there was hardly anything to be called Islamic culture. The tribal Arab society around him was like a sort of Arab Jahiliya. Except for the fact that it accepted some of the pillars of Islam like the ‘Shihadatien’ and the five prayers, without the details of the practice of religion. The knowledge of the Quran was very poor. The Islam is in the rules of the Sharia. It was said, before the arrival of the scholars in the epoch of Ageeb, that a man can divorce his wife in the morning, and she will be married to another man at the end of that day, without knowing the religious ( idda) the period allowed before the second marriage. It was Ageeb who drew the emigration of the ‘Ulama’- scholars from all sides of the Islamic world to his kingdom, encouraging them by all means to stay.

He contracted with sheikhs like Alsheik al Talmisani from Maghebreb, Taguddin AlBuhari from Baghdad, Mohamed AlMasri from Egypt, Hamad wad Zarraouq, Hamad bin Garam from Higaz and Yemen, and then the Sudanese, Mahmoud al Araki from Alazhar, Ibrahim al Boalad wad Gabir etc. then he opened the door for Sudanese emigrants outside the country to seek Knowledge.

For all of them he granted financial assistance and for some he granted agricultural lands to encourage them to stay in the country.

His efforts and cultural plans meant that he wanted to follow the footsteps of his father to build a strong Islamic state.

The Judiciary of Ageeb

In his long rule which extended for more than fifty years the judiciary was exchanged between forty judges who were appointed by Ageeb.

One of the famous Judges in Sudanese history is Shiekh ‘Dushain’ nicknamed Gadhi Al-Adala ( The justice man)
(Dushain is the grandfather of sh. Madani AL sunni, founder of wad Medani city).

3) Judge sh. Abdalla Ibn Dafa’allah ALAraki father of Arakien.

4) sh.Ali wad Osheib, born in Dungula, died in Wad Osheib, near Hilaliya south of Khartoum.

5) Faki Hamad Al Gamouir AL Awadabi, Founder of Gezira Islandij mosque

6) Faki Bagdoash Al sarorabi

7) sh. Mohamed AL Nabieh, from Dar Ja’al and many others to reach the number of Forty. These were judges for all the kingdom, but definitely were more than those in Sennar, who received most of its culture from the northern part of the kingdom. So with the judiciary activities, Ageeb added other achievements like building the ‘Khalawi’ (Quoranic schools) mosques and institutions attached to the quranic schools.

He encouraged their stay by granting those plots of lands and these activities extended on the Nile up to Rosseris and others up to Ethiopia.

In Kordotan up to cap Batol. in the north up to Paras and in the east up to Sawakin and Mussawaa.

Before we conclude about the judiciary, connected to the knowledge of the Sharia and the Quoran, it worth mentioning that Ageeb could use the Sharia laws against the outlaws called ( Akkaliel) who used to interrupt the people in their roads and rob their properties and money. These judges applied the ( Haraba Law) which orders killing or crucifying and cut their hands and legs. These robberies stopped immediately that meant encouraging living the ‘halal’ (the permitted by the Godly orders). He also practiced the ( Hisba) laws which touched the behaviour).g of the butchers who became the first to move to the prayers in the mosque when they hear the call ( Allahu Akbar).
Although the history of the Abdallab is very rich in its details, we concentrated and focused only on sh. Ageeb al Manjuluk.

This leader was really an extraordinary man. Just have a look on the titles attached to him – He is The great Manjel, he is Ageeb “AlKafouta”- meaning his ability in using his sword from right to left as if he is slapping with it or as if he is the eagle carrying the same name. He is “Ageeb Alhag” to illustrate his deeds in pilgrimage area. The stories of Abdullah tell that he used the edible animal cooking fat to crack some of the hard rocks and open the pilgrimage route from Barbar to Sawakin.

The famous Sword of Ageeb- “Al-Najam”

The name indicates that this sword ‘eats’ like people through chewing its target. Nobody knew the kind of iron it was made of. Some say that its iron was brought by a thunderbolt. They narrated that it cuts everything in front of it be it (iron) wood, gun etc. and it was used against the enemy through generations of Abdallab to cut the chiefs in the war either by height or width. This sword was lost after nearly four centuries. In the Mahdiya, where they refused to give it to Khalifa Abdullahi in a famous story.

All these qualifications are in one man, who fought his last battle in a period of more than one century. Over that he was a Sofi man, most pious and God fearing Really Ageeb was extremely “Ageeb” wonderful in all languages. We can say that he was a revolutionary man, in modern language. Even the Mahdist Revolution is considered to be an extension and a legal baby of the endeavors of a man like Shiekh Ageeb Al Manjuluk, four centuries before Imam Mohamed Ahmed Al-Mahadi.

Conclusion:

In my personal view the whole history of the Sudan needs to be re-written. It has been aggressed not only by foreign intruders in the colonial epoch, not only by those who wear the
uniforms of historians, but also by the indigenous Sudanese who either copied from these foreigners who have different motives and plots against the Muslim rulers of the last centuries, or because of their ignorance and lack of references and resources of the history of their own people. This Islamic history had been neglected even in the curriculum of the secondary schools and in higher education institutions.

Today if you ask any Sudanese student or passer-by about who is Ageeb AlManjuluk or Abdalla Jamaa or who is Omara Dongos or Badei Abu Digin. Or Badie Abu Shulukh, or who ruled the Sudan from the start of 16th century to the beginning of the 19th century, then very scanty will be your outcome.

But you can only hear some words about what has been called “Alsultanah Alzarga'a” a vague term which was used recently without any tangible meaning (except that the rulers were black” because the color ‘azrag’ (blue) equals (black) in local language.

So our history needs to be rewritten and its Arabic and Islamic identity should be retrieved and its dignity and the honor preserved.