

## ISLAMIC MOVEMENT IN SUDAN: ITS' DEVELOPMENT AND INFLUENCE ON THE DYNAMICS OF SUDAN EDUCATION

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### **Abstract**

*The Islamic movement has occupied an important role in Sudan's educational world from its leadership in 1989 till the present. The role of the Islamic Movement seems imbalanced and causes influential people "go their separate ways". Besides subordination, the Islamic Movement restricts academics' and intellectuals' space to speak the truth and connect people's aspirations. This study is noteworthy in light of the Sudan situation, which has seen the loss of many of its best academicians and the absence of freedom and resources for teaching, research, and publication. This study concludes that the Islamic Movement, which has been in power for more than 30 years, has influenced the decline of scientists' careers in the country and their immigration to other countries to keep working after retirement. This study determines the extent of the political influence of the Islamic Movement on the academics dynamics. This study also explores the truth of the assumptions of the Sudanese people that "the Sudanese government failed, but the people succeeded" by conducting historical and phenomenological analysis associated with the Islamic Movement as an organizational entity as well as a practical political force.*

**Keywords:** *Islamic Movement; Influence; Education*

## **Abstrak**

*Gerakan Islam telah menempati posisi penting dalam dunia akademik Sudan terhitung sejak memimpin tahun 1989 hingga saat ini. Peran Gerakan Islam nampak tidak seimbang dan membuat tokoh-tokoh berpengaruh “berjalan sendiri-sendiri”. Selain mensubordinasi, Gerakan Islam juga membatasi ruang gerak para akademisi dan intelektual sebagai penyuar kebenaran serta penyambung aspirasi rakyat. Fenomena Sudan yang cukup banyak kehilangan kader akademisi terbaiknya, disamping pengajaran, penelitian dan penerbitan yang tidak didukung kebebasan dan fasilitas memadai menjadi penting untuk diangkat dalam penelitian ini. Metode penelitian yang digunakan adalah metode penelitian sejarah dengan pendekatan fenomenologi atas gejala yang dialami oleh sejumlah akademisi akibat manuver Gerakan Islam sebagai entitas organisasi sekaligus kekuatan politik praktis. Hasil penelitian dapat disimpulkan bahwa Gerakan Islam yang memegang kekuasaan lebih dari 30 tahun memberikan dampak terhadap penurunan peran ilmuwan dalam berkarya di dalam negeri dan imigrasi mereka ke luar negeri untuk berkarya hingga masa pensiun. Penelitian ini mengungkap sejauhmana pengaruh politik Gerakan Islam terhadap dinamika dunia akademik dan sejauhmana kebenaran asumsi masyarakat Sudan bahwa “Sudan pemerintahnya gagal, tapi masyarakatnya berhasil”.*

**Kata Kunci:** *Gerakan Islam; Pengaruh; Dunia Akademik*

## **INTRODUCTION**

The popularity of the academic realm in North Africa is inseparable from Islamic symbolism inherent in academic institutions such as The University of al-Qarawiyyin in Morocco, Ez-Zitouna University in Tunisia, Al-Azhar University in Egypt, or Gordon Memorial College in Sudan. Gordon Memorial College has changed its name to the University of Khartoum. This new name has lowered the historical pride of the institution. Under Uqba ibn Nafi (d. 683 AD), academic history from the

Hijaz to North Africa, including Sudan, was extensive, until the academic realm was established.

Prior to Western colonization, which diminished the presence of Arab-African academics on the international scene, higher education in North Africa was successful in producing notable scholars and intellectuals. Sudan (read: Republic of Sudan), which was once colonized by Britain, possesses its uniqueness in terms of its academic realm. The Sudanese Islamic movement has played a role as illustrated in the adage “if religion is the struggle, politics is the guardian”. An entity called the Society of Muslim Brother (Ikhwan Al-Muslimin) has contributed to it, despite its ups and downs.

In the Sudanese terminology, the Islamic Movement is called al-Harokah al-Islamiyah or the Islamic Movement (IM). It is asserted that the Sennar Kingdom's resistance, which had a significant impact on Sudan's religious landscape after 16 AH via the establishment of the Maliki school and endured to the present day, is what inspired the struggle of the Islamic Movement. In contrast to the Sennar Kingdom, IM is more political and eclectic when referencing the Sunni school of thought. The Shafi'i schools of thought from Egypt and the Hanafis from Turkey, who arrived first in Sudan, were displaced by the Sennar kingdom. It is reflected in a narration that in 1182, A King Sennar named Nashir Ahmed was murdered while holding the Qur'an in his right hand and the book of Muwatta Imam Malik in his left hand (Abidin, 2019).

Prior to the entrance of the Sunni-Maliki madhab, there was the influence of the Fatimid dynasty in Egypt on the existence of the Shi'i Islam in Sudan (Nuba) which was its close neighbour. After the Ayyub dynasty inspired and established the Sunni

school of thought in Egypt and Sudan, the diversity of society transformed, becoming as solid as it is now. History reports that in 969 AD, al-Mu'iz as the Fatimid Caliph sent Ibn Sulaym al-Aswani to meet the King of Nuba. With time passing, Ottoman and Shia politics became faint or entirely devoid, and the rise of the Sunni school of thought became even more rapid. Following that, an anti-Shi'a movement developed under the Islamic Movement (Omar Hassan Ahmad al-Bashir), which covered the idealistic views of the Islamic Movement that were anti-American-Israeli and pro-Palestine. Due to this pragmatic, Saudi Arabia took advantage of Sudan's need for financial help during the Sunni-Shi'a war in Yemen by using the Wahhabi facilities in Sudan.

The Sudanese religious education is continually evolving from time to time and from generation to generation despite this dilemma. With the high cost of political imaging, Sudan has a propensity to become more Islamic and globalized. Despite the fact that Sudanese education continues to rely on basic infrastructure by using mosques, which were initially exclusively used for Friday communal prayers (jami'). After that, a dormitory (zawiyah) was added, developed as a forum for memorizing the Qur'an (khalwah) and upgraded as a place for debriefing religious teachers (masiid) and becoming an institution for prospective ulema or Ma'had Ilmi.

Ma'had ilmi is recognized with international standards and has produced many scholars. For instance, Dr. (HC). Abdel Mahmoud Alhafyan, from the village of Tobat, Madani, al-Gezira State, is an alumni. Even though he never went to school or college, he was able to write many books, including the 10 volumes of the encyclopaedia of Nadzaraat fii at-Tasawuf al-

Islami. It developed into a monumental work before El-Neelain University acknowledged it and awarded Alhafyan the degree of Doctor Honoris Causa (HC) in the area of Islamic culture in 2001.

Before that, some scholars graduated from Ma'had ilmi but served abroad such as Shaykh Salih al-Ja'fari (1979) from the Northern State of Dongla. After continuing his scientific learning at Al-Azhar University, Egypt, he became the teacher of the Senior Ulama of Al-Azhar University. In addition, there was Sheikh Mohammed Ahmed Nurullah (1969) from Madani, al-Gezira who went to Al-Azhar University then taught in Mecca and was given a diploma by Sayed Abbas al-Alawi al-Maliki. Likewise, Sayed Mohamed al-Amin al-Hindi (1883) from Ruhud Kordofan who studied in Egypt with Shaykh Hasan al-Adawi al-Hamzawi, Shaykh Ilesy, Shaykh al-Bajuri, and Shaykh Mahmoud Abu Dariqoh, then hadith talaqqi in Mecca as well as teaching, compiling knowledge of the Qur'an (1,883 stanzas) and returning to Sudan to establish a Qur'anic science council at the Srurab mosque in the north of Omdurman. The is also Sayed Ibn Idris al-Hasan al-Idrisi who studied in Cairo and taught in the United Arab Emirates as well as many other Sudanese scholars and academics who served in the country and abroad until the end of his life.

The academic culture of Sudan today is influenced by Western education, particularly that of the British who occupied Sudan. A setback has occurred for the rote-learning approach to education. Since the modern government of Sudan was established in accord with a pact between Sudan and Egypt and Sudan and Britain in 1899, modernization has taken place (Husein, 2016). However, Sudan, which is reported to have made

the deal, still leaves the issue of ethnicity as a hidden internal problem (Abusy, 2018). It follows that the Sudanese government has not been successful in creating a democratic infrastructure that enables it to be acknowledged and used as a standard reference in order to resolve ethnicity issues and promote freedom of speech.

In this instance, Hoktaviandri draws the conclusion that the state of Islamic education in Sudan, specifically, is still hindered by the current state of the economy (Hoktaviandri, 2019). Without examining the cause of the economic issue, ie the polarization of the Islamic Movement that is not accommodating, Hoktaviandri's study merely assesses the degree to which the Sudanese academic environment can survive in the midst of a challenging economic situation.

Thus, this study seeks to investigate the degree of the Islamic Movement's effect since its establishment in 1989 by examining the migration of Sudanese academics to other countries. This study also explores the motives for procuring regional and global projects such as "Sennar, the Capital of Islamic Culture", International University of Africa, International Zakat Institute, Islamic Da'wah Organization, International Women's Organization, Qur'an Organization and so on.

## **METHOD**

This field research aims to find and describe the influence of the Islamic Movement on the academic realm as seen from the widespread tendency of highly qualified Sudanese human resources leaving their country to work abroad. The research

method used is the historical research method by collecting data (heuristics), selecting data (criticism), reviewing and analyzing (interpretation), and writing history (historiography) reinforced by a phenomenological approach using non-participatory observation and unstructured interviews to explore the motives for academicians who moved abroad as a response to the 'difficult situation' due to the policies of the Islamic Movement around 1989-2019 AD which tended to prioritize political and security projects over education.

The primary data deals with the motives of academics leaving Sudan based on a field study from the communities studied, and secondary data deals with the latest opinion on the influence of the Islamic Movement on academic realms which includes the research from books, journals, proceedings, and online media.

## **RESULT AND DISCUSSION**

### **The Religious History of the Sudanese Society**

Islamization originating from the Hijaz to North Africa, including Sudan, was massively carried out by Uqba ibn Nafi (d. 63 H/683 AD) who was called the Conqueror of Africa and his government left the Great Mosque of Kairouan in Tunisia as a physical legacy of his struggle. Previously, a group of *sahaba* consisting of twelve men and four women led by Uthman ibn Affan had migrated to Habasyah at the suggestion of the prophet to saving themselves from slander since Habasyah was a safe country and Its king was renowned for abhorring oppression.

In the process of *da'wah* and expansion, Uqba ibn Nafi used three methods at once; military, *da'wah*, and trade. His advance as the first Governor of Africa had reached the Kawar region and numerous negro territories before continuing in the second period, while Yazid bin Muawiyah had reached Morocco. After the expansion, Islamic kingdoms emerged in Africa such as the Kingdom of Gana, Mali, Shingi, Kanem-Borno, Sokto, Wadi, Baqromi, Alfour, Tagli, Almusabba'at, and Sennar.

With the establishment of Sudan as a country following its separation from Egypt, participation in the Asian-African Conference in Bandung in 1955, and independence from Britain in 1955, Islam also developed in Sudan under the influence of the Turkish-Ottoman, local Islamic empires to the development of modern society. In 1956, Sudan's religious practices were still heavily influenced by traditional Sufistic practices up until the time of independence and modernization, which revealed historical events and the nature of the Sudanese people as selective and tolerant of other cultures like those from the Hijaz (Mecca and Medina), Iraq, Morocco, and Egypt. Sudan shared many of the same issues as Egypt throughout the 17th and 18th centuries as a result of European occupation (Khashogi, 2019) although, in terms of culture, Sudan was more closed than Egypt.

When the Umayyad dynasty brought the Maliki school to Andalusia, the impact on North African countries, particularly Egypt and Morocco, cannot be separated from the Maliki school that emerged in Sudan (Spain-Morocco). Sudan differs somewhat from Egypt's situation, which was impacted by Imam Shafi'i after he relocated from Iraq at the beginning of the ninth century AD and spread his thoughts. At that time, Egypt also leaned toward the Shafi'i school, which was distinct from most



North African countries since the Shafi'i school was more prevalent in Egypt than other schools. Outside of North Africa, such as Somalia, Jibouti, and Ethiopia, the Shafi'i madhhab dominates. This is impacted by sociopolitical circumstances, such as those in Ethiopia, where the 1994 Ethiopian Constitution, which stipulates the separation of church and state, was enacted. So, in addition to the Shafi'i school, the Ethiopian community also adheres to the Hanafi, Maliki, Zaidiyah, and Ismaili Shia schools.

The Law on Public Appropriateness and Social Literacy, which still preserves cultural taboos in everyday activities, such as not mixing men and women, is one example of how Sudan maintains Islamic customs. In the development of Arabic literature, Sudanese novelists such as writers Mohamed Ahmed Mahjoub and Dr. Abdel Halim in their novel published in 1946 AD entitled *Mautu Dunya* do not show romance but love for the homeland; it is in contrast to the novels of Egyptian writers, Mustafa Lutfi Al-Manfaluti who wrote *Al-Majdulin* (Magdalena) which was published in 1912 AD wrote about honor and romance.

### **Sudanese Geolinguistics and Geopolitics**

Sudan's "symbiotic mutualism" connection with its Red Sea neighbors, Yemen and Saudi Arabia, cannot be isolated from the degree of purity of the Arabic language, which is well recognized. Scientifically, Prof. Abdallah Thayib called Sudan the center of the Arab world based on the origin of Arab ethnicity, in addition to the eastern part of Sudan which was known as part of the Arabian Peninsula long before the Red Sea separated eastern Sudan from the Arabian Peninsula, reinforced

by linguistic evidence in classical Arabic literature. For instance, during the Turkish-Ottoman era, the Red Sea-Sudan area, which was used for commerce and pilgrim passage, was referred to as a part of the Hijaz area. Several rather senior Sudanese scientists have backed this idea, despite it being unusual.

Additionally, economic links have existed between Arabs and the ports in Egypt, Sudan, and Habasyah since before the arrival of Islam, where the sea route connecting the two Red Sea zones is accessible (Abidin, 2019). In addition to the flow of immigrants from the Hijaz, Yemen, and Maghreb (Libya, Algeria, Tunisia, and Morocco) to Sudan at that time, Africa was also well-known for its trade in gum arabic, milk, ivory, and gold. Of particular note were the traces of Arab-Humair (Yemeni) social interactions with the Nuba (Northern Habasyah) people, who both worship the sun. Including linguistic evidence such as the word 'diba', which denotes white and is referred to as a Sudanese word in the Maulid diba book by al-Imam al-Hafidz Abdurrahman bin al-Daiba as-Syaibani.

Geopolitically, Sudan is unique among African countries in that it is a commonwealth of Britain and Turkey with a high literacy rate that not only represents Arab-African civilization but also European civilization. Since gaining independence in 1956, Sudan has been able to maintain its identity and avoid becoming trapped by the global polarization between the camps of the United States, Russia, or Iran, as well as avoid becoming trapped by Western westernization, despite the fact that Sudan's civilization is largely derived from Africa and Europe. Known for his pragmatism, Omar Al-Bashir was compelled by the Islamic Movement to sever Sudan's diplomatic ties with Iran in 2016 and to engage in a proxy conflict by backing the Sunni

majority in Yemen. During the 2022 transition period, Russia welcomed the Islamic Movement back into its embrace.

Although the US does not directly influence Sudan in the Middle East, it depends on the Arab Emirates and Saudi Arabia as 'lobbyists' given that the two nations have joined forces in Sudan's economic cooperation. Here, Saudi Arabia has played a major role in strengthening Wahhabism in Sudan through Sudanese preachers, alumni of Saudi Arabia in the Ansar al-Sunnah organization, and asking Sudan to send troops as a Saudi-Emirati coalition against Shia-Houthi in Yemen. The Ansar al-Sunnah founded by al-Azhar alumni Sheikh Mohamed Hamed al-Faqa in 1926 AD brought a new spirit to eradicate local Islamic culture which was considered *bid'ah*. With financial support, this organization is expanding quickly and evolving with the times.

### **Ethnicity in Islamic Movement Leadership**

The Islamic Movement is a political organization that has the same characteristics as the Ikhwan Al-Muslimin. There are eight different types of Islamic movements, including salafi, sunni, sufi, political, health, intellectual, economic, and social da'wah movements (Nasution, 2017). Dr. Hassan al-Turabi developed and disseminated the typical profile of the Islamic Movement as an intellectual and globalist with solid international ties, particularly with Turkey, Qatar, and countries with opposing political and economic paths to the West, such as Russia and China. The typology of the Islamic Movement in Sudan rests on two main principles; first, fiqh and the spirit of renewal, secondly freedom and flexibility of thought. Hassan al-Turabi contributed his thoughts which can be studied through

his work entitled *Tajdid Ushul al-Fiqh* (Reconstruction of Usul Fiqh).

With these two guiding principles, the Islamic Movement, led by Omar Al-Bashir, was successful in imposing its ideology for 30 years, from 1989 AD to 2019 AD, and the National Congress Party was its chosen political vehicle at the time (NCP). Because of his desire to govern, Omar al-Bashir felt compelled to eliminate his opponents, including putting Hassan al-Turabi in jail. The leadership of President Omer al-Bashir who was considered authoritarian and unable to bring about the meaningful change made him fall from power (Wahiduddin, 2020). Along with nepotism, collusion, and corruption, the prevalence of ethnic Arabs in authority has a bearing on ongoing conflicts such as the civil war that lasted until Sudan lost South Sudan and the ongoing conflict in the Darfur region up until the current transition period, which has lasted more than three years as of 2019.

Before the Islamic Movement, Darfur's civilization was quite advanced, characterized by dynamic traditional education and moderate clerics who served in prominent positions. One such cleric was Sheikh Mohamed Abderrhim Abdallah from El-Genina, who received his education in a religious home environment before going on to become Ma'had Omdurman al-Ilmi. Shaykh Abdallah traveled to al-Azhar in Egypt in 1960 to study with Shaykh Ahmad Shidiq al-Ghumari. After returning to Sudan, he lived in Nyala to establish a scientific *Halaqoh* and taught from 1980 to 2002 AD. Hasan Husein, who went on to become the Mufti of the Republic of Chad, was one of his standout disciples.

The leadership of the Islamic Movement closely resembles that of the Sudanese Arab ethnic group, whose ancestors include immigrants, Zinji, Beja, Arab, Nuba, and mixed race. Research entitled *Nadzaraat fii al-Azmah al-Sudaniyah: al-Hiwaar al-Wathani wa Maalaatihi*, mentions that the current composition of Sudanese society consists of 40 percent Arab ethnicity, and the majority (30%) are spread in the northern part of Sudan (Syimaliyah), the middle of Sudan and the Nile region of Khartoum (Khaled Husein Mohamed, 2015).

The ethnic issues are marked by the high influence of tribal organizations (*al-Idarah al-Ahliyah*) and the revival of a group that adheres to the heredity principle. The Islamic and Communist-Secular Movements represent two extremes on the subject of ethnicity. The Ja'alín tribe with their political knowledge and great unity frequently win these two groups. The ability to organize the steps to take over the leadership of the transition period in 2021 after being held by secularists after the fall of Omer al-Bashir or the December 2019 Revolution demonstrated that the Ja'alín tribe is skilled at succumbing not to lose, but to win and win the interests of the Islamic religion.

Additionally, the Hamiyun and Beja (descendants of Kush bin Ham bin Noah), who dominate Eastern Sudan and makeup 7% of the Sudanese population, are known to be quite open with the Ja'alín tribe. Their ethnic pride is not founded on group arrogance, but rather on pride in the honorable character of their ancestors. However, given the challenging circumstances, the rivalry between ethnic groups is intense and permeates all spheres of life, from politics to academia to socio-religious literacy. For a long time, maybe since the Sennar Kingdom era, the ethnicity controversy has been the focal focus of

discrimination against the Sudanese education system. For example, the phenomenon of 'selective cutting' in the era of the Islamic Movement in the selection of students where students of secular and communist groups or affiliates of the Sudanese Communist Party (SCP) are difficult to pass the entrance selection at Khartoum University or other well-known universities.

During the reign of President Omer Al-Bashir, the Ja'alin tribe which became the majority succeeded in approaching ethnic figures from Eastern Sudan and other ethnic groups such as ethnic Africans (30%) in the Darfur region, North End of Nuba (12%), Nuba Jabal Nuba (3%), also foreigners and immigrants who are willing to be under the umbrella of the Islamic Movement. The Ja'alin tribe tried to show moral idealism by not having ethnic sentiments and is known as the Arab ethnicity is the best at mingling with non-Arab ethnicities, besides being generally seen as more civilized, intelligent, and knowledgeable.

### **The Influence of the Islamic Movement on Education**

The Islamic movement has largely contributed to establishing Islamic civilization in Sudan, with all of its benefits and drawbacks. The Islamic Movement has reasons to strengthen Muslim unity and to carry out the task of facilitating support and assistance from Muslim countries that are classified as 'more fortunate', then distributed to countries in need, even though the scientific spirit that is developed emphasizes practical needs more than strategic needs.

Sudan continues to work to keep its economy stable while being subject to a U.S. embargo since it is seen as one of the nations that support terrorism. Among the measures

implemented is the provision of business capital to the underprivileged in order to generate profitable zakat. The distribution of zakat by the Sudan Zakat Council is carried out through the funding of productive projects for the underprivileged as proven to be able to reduce poverty (Mohammed, 2012).

The fate of local ulama and traditional education, which have contributed to tying the history of Islam and nationalism in Sudan together through the establishment of works like *khalwah*, *masiid*, and *ma'had*, is one crucial thing that is separated from the Islamic Movement's main points of emphasis despite the benefits and legacy they have left behind. In Sudan, formal institutions do not share the socio-religious identity that this traditional education does. This was reflected in traditional educational products such as freedom fighters including Zaim al-Azhari who was elected to join the Egyptian Delegation to attend the Asian-African Conference in Bandung at that time.

Later developments include the rise of renowned scientists whose effect on literacy extends to regional and even global levels. However, the academic system suffered when Sudan was ruled by the Islamic Movement since it did not get much government support. Many scientists have since left Sudan, have careers abroad, and are only willing to return to their homeland when they retire or after requests and pressures from the Islamic Movement.

### ***The Influence of the Islamic Movement on Academicians***

The scientific tradition in the post-independence Sudanese is quite dynamic. Before the end of the 20th century, Sudan in addition to sending scholars, also brought in experts from

abroad such as scientists and intelligence from Egypt such as Dr. Abdul Mun'im al-Qi'i, Dr. Tamam Hasan, Dr. Hasan Syafi'i, Dr. Aisyah Abderrahman bint Syathi and also from other Middle Eastern countries and even from the West. Sudan is known by the world, especially among Arab through the legendary figure of Prof. Adallah Thayib. His work entitled *al-Mursyid Ilaa Fahmi Asy'aril Arab* received appreciation from the great figures of his time including Dr. Thaha Hussein, Egypt. This book will continue to motivate readers and serve as a primary source of research for the Faculty of Adab at Al-Azhar University in 2022, which is supporting the drive to bring the Yellow Book closer or the *Taqribut Turost*.

Academics from Sudan who work abroad have a range of purposes. Some teach abroad not because of their own will but delegated by IM such as Mohamed Abderrahman Ja'far from Rifa'ah who after studying S1 and S2 in Sudan, became Imam and Khatib at the Police Academy Mosque in 1992 and Lecturer of Tafseer from 1993 to 1996 in Damam, Saudi Arabia from 1996 to 2002.

**Table 1.** Some of Sudan's Leading Scientists Abroad

No	Name, Place and Year of Birth	Study Country and Concentration	Country and works
1	<b>Al-Hadi Abdusshomad Abdallah,</b> Nil, 1945	Doctorate Degree in Islamic Education, the USA	United Arab Emirates, Oman, and Saudi Arabia. Higher Education Problems.
2	<b>Awn Alsharif Qasim,</b> Khartoum,1933	Bachelor's Degree in Sudan. Master's Degree and Doctorate	Director of KIIFAL, Received the Medal of Scientific Excellence from the Egyptian Government.



		Degree in English Philosophy.	Sudanese Encyclopedia of Tribes and Genealogies (6 vols).
3	<b>Hassan Makki,</b> al-Gezira, 1950	Bachelor's Degree in Sudan. Master's Degree and Doctorate Degree African-Asian Studies in Sudan.	English. Conditions of Non-Muslims in Muslim Society
4	<b>Khalifah Babiker al-Hassan,</b> Northern state, 1941	Bachelor's Degree in Sudan. Master's Degree and Doctorate Degree in Ushul Fiqh, Egypt.	Saudi Arabia and the United Arab Emirates. Ency Encyclopedia of Usul and Fiqh Rules ( <i>Ma'lamah Zaid</i> ), 41 vols.
5	<b>Mohamed Abul Qosim Haj Hamad,</b> Northern state, 1942-2004	Self-taught. While still in high school, he was expelled from school for participating in protests against Ibrahim Aboud.	USA, United Arab Emirates, Lebanon and became Political Advisor to the President of Eritrea (Issais Afwerki). Al-Qur'an; Social and Historical Variables.
6	<b>Saduddin Mohamed Ahmd,</b> Khartoum, 1925	Bachelor's Degree in Egypt. Honoris Causar (HC) Doctorate by an-Nilein University in Islamic Literature and Culture	Saudi Arabia. Portrait of the Effect of Time on Behavioral Change in Sudan.
7	<b>Sameer Mohamed Obaid,</b> Northern state, 1963	Bachelor's Degree in Sudan. Master's Degree and Doctorate Degree of Hadith Science, Sudan.	Dictionary of Comparative Sudanese Proverbs (6 vols), more than 14,000 proverbs.

8	<b>Mohamed Surur al-Hafyan</b> , al-Gezira, 1968 M	Bachelor's Degree in (two times) in Sudan. Master's Degree and Doctorate Degree in Hadith Science, Sudan.	Nadzam and the Shari'ah of Sunnah Science
9	<b>Yusuf al-Khalifah Abo Bakr</b> , Khartoum, 1927	Bachelor's Degree in Sudan. Master's Degree in England. Doctorate Degree of philosophy, the USA.	Sudan, Saudi Arabia, Emirat Arab dan Qatar. The Phonology of the Qur'an.
10	<b>Zakariya Bashir Imam</b> , Nile, 1940	Bachelor's Degree in Sudan. Master's Degree in England. Doctorate Degree of philosophy, the USA.	Saudi Arabia, United Arab Emirates and Qatar. Scientific Methodology in the Qur'an (Analytical Study of the Logic of the Qur'an).
11	<b>Muhammed Nur Abdullah</b> , 1946	Bachelor's Degree in Saudi Arabia (KSA). Master's Degree in KSA, Kuwait, Yemen and the USA. Doctorate Degree AS.	Kuwait and USA. Revivalist Movement in the 19th.
12	<b>Mohamed Daud Mohamed Daud</b> , Gedaref, 1969 M	Bachelor's Degree in Sudan. Master's Degree (two times) in Sudan. Doctorate Degree of Linguistics, Sudan.	Saudi Arabia. Dictionaries.

### *The Influence of the Islamic Movement on Education*

Before the era of Omar al-Bashir, Sudanese education was still regarded as the best in Arab countries. Even though Sudan is one of the nations with a low level of human development (low development index countries), it nevertheless has a higher position than other African countries, particularly in the area of education, which raises the country's literacy rate to an impressive 71.9%. relatively high among countries with a low development index (Wahyudi et al., 2016).

Under the leadership of Jaafar Nimeiry (2009), Sudan produced academics whose abilities were undeniable since they sent scholars and invited foreign experts. The Sudanese scholars have received many recognitions from abroad such as Shaykh Mohamed al-Mubarak Abdullah (1990) from Doggola who studied at al-Azhar University, Egypt and teach at all levels for 11 years and produced scholars such as Shaykh Mutwalli al-Sya'rawi, Shaykh Athiyah Saqar, Dr. Ali Mohamed Hasan al-Umari, Shaykh Kamil al-Sayed Syahin returned to teach in his homeland and became Chancellor of the Omdurman Islamic University in 1972. His message was popular can be translated into: whoever wishes to convey knowledge on socio-religious education concerning the general public should not be affiliated or a member of a particular political party or ethnic group so that the most people as possible can understand his message, and heard by everyone with their various backgrounds.

Meanwhile, the Islamic Movement under Omar al-Bashir uses state energy to fight the hegemony of the United States through strengthening relations and defense cooperation with Libya, Afghanistan, Syria, Iran, Qatar, Palestine and others

which drain a lot of budgets. As a result, the budget for education is just 1% to 2%, and the state of the industry is so dire that the top scholars are forced to leave the country. A structured impact also happens when some scientists with high positions who stay in the nation are only able to maintain their capacity for learning but are constrained in their ability to move around the real economy because of resources and products that are not supported by the budget. The state's spirit is embodied in the budget, and without one, the state is powerless.

In addition, al-Azhar scholars who previously were often brought to Sudan to read books as routinely held by boarding school al-Mirghani (*Thoriqoh Khotmiyah*) Khartoum or give public lectures at universities were dismissed by the Islamic Movement because they were considered to threaten the reign of Omer Al-Bashir. Because of the totalitarian nature of the Islamic Movement and its restrictions on socio-religious movement, it affects the non-formal and informal education environment, which frequently causes political noise to overshadow the knowledge.

Furthermore, the Sufi Entities gathered in the National Sufi Institute are thought to be ideologically opposed to the IM, making it difficult for them to create a national movement. This is demonstrated by the horrific event of a Sufi Seminar that had been planned for a long time but was abruptly cancelled by the ruling Islamic Movement at the time by ordering the security apparatus to close the gate when participants arrived.

This condition encourages a deeper study of the extent of the influence of the Islamic Movement on the scientific tradition in the country. The assumption is that the political and tactical scientific heritage of the Islamic Movement and the Sufistic

Sudanese society struggle for influence. In the competition for influence, the Islamic Movement also has socio-religious institutions that accommodate Sufi followers under the name Association of Sufi Scholars which is different from the majority of *khalwah* scholars accommodated by Majma' Sufi. This reinforces the sentence; "the Sudanese government failed, but the people succeeded" which went viral during the transition period.

The complex situation has influenced the pattern of national education. One of the effects was the establishment of the Islamic Movement led by Dr. Hassan al-Turabi following the overthrow of democracy supporter al-Imam Sadiq al-Mahdi. At that time, Omar al-Bashir was appointed by al-Turabi to lead the transition period and became President of Sudan in 1989 despite not knowing each other before. Under his rule, the spirit of Arabism grew extremely strong, and Sudan firmly maintained its status as an Arab country, just like Egypt, Libya, Tunis, Algeria, Morocco, and Mauritania, despite having to cede control of South Sudan due to a conflict that was too complex to be resolved amicably.

In his study, Hoktaviandri came to the conclusion that the state of Islamic education in Sudan, both generally and specifically, is still being affected by the economic situation. However, Sudanese students' interest in literacy is rated as good, influenced by the educational ecosystem that emphasizes the value of examinations and learning evaluations, a perspective on the crucial and strategic role of libraries, and the strong appreciation of lecturers for their students that fosters motivation (Hoktaviandri, 2019). The assertion of Prof. Bakri al-Haj in an interview that his remuneration as Chair of the

Sudanese Arabic Language Academy (2017–present) was not more than 5% of the income that he used to get as a postgraduate lecturer at King Saud University is evidence of the economic issues. He left Saudi Arabia because he was urged by IM to become the Chair of the Arabic Academy in 2017 (Bakri, 2018).

### *The Influence of the Islamic Movement on Research*

There were certain scientists prior to the Islamic Movement who may be said to be far from power. For example, Mohamed Daud al-Khalifah from Omdurman who graduated from the Gordon in 1939 and then attended several training in the UK and the US was able to develop his research abroad. In 1972, he worked as an agricultural researcher at FAO-UN based in Iraq for 10 years.

In addition, Sheikh Mohamed Osman al-Zubeir Thaha al-Ja'fari (1986) who came from Omdurman and traveled to seek knowledge in Sudan, was trusted as Imam and Khatib at the al-Mirghani mosque, Khartoum. He is not only well-established socially, but also economically with the routine of the Hajj which is carried out almost thirty times and religious travel to Egypt, Palestine, Syria, Jordan, Lebanon, Saudi Arabia. He had close relations with Mauritanian, Hijaz, Damascus, and Egyptian scholars, especially Shaykh Salih al-Ja'fari. Sheikh Mohamed Osman is known to be *zuhud* and has never received government assistance.

There is also Sheikh Mohamed Osman Shaleh from Maqoshi, Northern State who received his master's and doctorate degrees from the University of Edinburgh, England and has been Chairman of the Sudanese Ulemas Association since 1999 and Head of the Department of Orientalism at King

Saud University, Medina in 1982. Sheikh Mohamed Ali al-Thuraifi from al-Gezira who studied at Mahad Ilmi Omdurman, then to al-Azhar University in Egypt became a Professor in Arabic literature and has served in Saudi Arabia, the Arab Emirates, Iran, and Nigeria.

Regarding the academic role of the Islamic Movement, it can be seen from its great attention to research although it is more directed at finding opportunities for Sudan to play a role in the regional and global scope. A collaborative study on the situation of Muslims in Africa is one of his studies, and it is directed by Prof. Kamal Obeidl, a former Sudanese intelligence officer, minister of information, and chancellor of the African International University. In addition, research on Arabic letters is still found in non-Arab countries. This research was pioneered by Arab League contributor Prof. Yusuf Khalifah Babiker and his mission was rewarded with the establishment of the Yusuf Al-Khalifa Center for Writing Languages in Arabic letter in Khartoum.

Dr. Mustafa Tahir, the Tarbiyah Faculty Dean at African International University, stated that despite the fact that the state budget facilities for this purpose are still very limited, many people in Sudan have realized that the academic community and the educated are responsible for conducting research. His statement was strengthened by Prof. Dr. Ali Hammud Ali, who is the official of the Sudanese Ministry of Higher Education and Research with his statement that the academic environment in Sudan has not been able to swiftly adapt and work with industry, making any research result less helpful and research activities reluctantly carried out by those with capacity (Ali & Hammud, 2022).

In addition to encouraging independence and developing Sudan's role as a Muslim country in the midst of global civilization, the Islamic Movement's appreciation for the world of research is given in order to strengthen Islamic higher education and to foster the spirit of independence from the West. This is reflected in the critique of a professor at the Omdurman Islamic University, Prof. Al-Hadi Abdel Shamad on Problems in Higher Education, which was recognized by a number of senior lecturers at the Islamic University in Sudan- as a brilliant offer in the field of good governance for higher education. The author of this narrative acknowledges that the framework of his thirty-year-long inquiry is what led to the findings of his investigation.

## CONCLUSION

Based on the research done, it can be said that the Islamic Movement, which has practical and ego-sectoral political tendencies, is stronger than nationality and *ummah*, trapping Sudan in a struggle for an Islamist and globalist image on the grounds of political stability. It demands high costs for oligarchic groups to resolve the issue of ethnicity, consuming annual budget for of security stability. This has a negative impact on the dynamics of the Sudanese academic community, as evidenced by academics' discomfort in the country, the dearth of educational resources and facilities, the barrier of research activities that are not used in government projects, and, on the other hand, the tendency of entrepreneurs to run independently without working with the academic community. By time, without completely leaving Sudan, Sudan can fulfil the demands of the academic system as well as the aspirations of Sudanese



academics to realize their full potential. Future research to determine the ideal educational political model that may be rebuilt Sudan's high-quality educational infrastructure is anticipated.

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