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ترجمة الفصول (6ـ11) من كتاب الاتصال في الحضارات السودانية _ مملكة الفونج نموذجاً
لمؤلفه : النور جادين

A Translation of Chapters (6-11) Of the Book Entitled "Communication in Sudanese Civilization " The Fung Kingdom as a Model

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بحث تكميلي مقدم لنيل درجة ماجستير الاداب في الترجمة

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يونيو2014م

إهداء

- إلى ينبوع الصبر والتفاؤل والأمل أمي الغالية،،
- إلى سندي وقوتي وملاذي بعد الله ورسوله أبي العزيز
- إلى من علموني علم الحياة أساتذتي الكرام
- إليهم جميعاً أهدي هذا البحث

شكر وعرفان

- إلى مشرفي الأستاذ محمد الأمين الشنقيطي
- إلى الذين مهدوا لنا طريق العلم والمعرفة
- إلى كل أستاذ كان له الفضل في تنويرنا خلال فصلي الدراسة
- إلى كل من ساهم في تأليف مرجع إستعنت به
- إليهم جميعاً أسمى آيات الشكر والإمتنان

قائمة المحتويات

الموضـوع	رقم الصفحة
إهداء	أ
شكر وعرفان	ب
المحتويات	ج
ملخص البحث باللغة العربية	د
ملخص البحث باللغة الانجليزية	هـ
مقدمة المترجم باللغة العربية	و
مقدمة المترجم باللغة الانجليزية	ز
الفصل السادس	6-1
الفصل السابع	12-7
الفصل الثامن	16-13
الفصل التاسع	19-17
الفصل العاشر	30-20
الفصل الحادي عشر	33-30
الخاتمة	39-34
المستخلص	41-40

مستخلص البحث باللغة العربية

تحـــوي الفصـــول التاليـــة معلومـــات مفيـــدة عـــن الحضـــارات السـودانية المختلفـة، وتركـز بصـفة خاصـة علـى مرحلـة الدولـة السـنارية ومملكـة الفـونج والعبـدلاب، توضـح دور الإتصـال في نمؤهـا وتطورهـا ، ويعتـبر الكتـاب مفيـدا لكـل المهـتمين بدراسـة التاريخ والحضارات في السودان طلاباً وأساتذة وباحثين .

Abstract

The following chapters contain useful information about the various Sudanese civilizations, and focus particularly on the stages of SinnarState:the Fung kingdom, and the Abdullahb, and clarify the role of communication in their growth and development. The book is useful for those interested in the study of history and civilizations of Sudan either students, professors or researchers.

The Translator's Introduction

I translated the book to show its important role in showing the historical depth of communication of art in the Sudanese nation and civilizations, and to add new researches on the history of communication in Sudan, as well as to fill in the gap left by the lack of current academic references on the history of the Fung written in English, and finally because the book is a new edition and includes valuable information.

مقدمة المترجم

ترجمت الكتاب لأهميته في إبراز العمق التاريخي لفن الاتصال في الأمة السودانية وحضارتها، ولإضافة بحوث حديثة فيما يتعلق بتاريخ الإتصال في السودان, ولعدم وجود مراجع أكاديمية معاصرة في قراءة لتاريخ الفونج باللغة الإنجليزية ,ولحداثة الكتاب وغزارة مادته.

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Chapter (6)

The Role of Political Communication and the Relationship between the Ruling Kings and The People in the Fung kingdom

Most researchers emphasize that most of the political religious and social powers that the contemporary Sudan is based on were implanted in Sennar state, in which the bases of political interaction of Sudan were placed, and the direct and the easy communication between the sultans, the kings and the rulers and the public with its various classes was their spinal core.
Dr Hassan Makki regards the declaration of the new Islamic state based on the ruins of Soba Kingdom an important turning point of civilization (which has intellectual and cultural significances). The Christian state in soba isolated itself from the common people. Its churches were robbed, unfamiliar to the people's life, and lived in ease until it lost the sense of communication with the masses of people. It failed to spread its stitching among the lay people due to complexity in its doctrine, and in its inability to address the commoners in a language they could understand. Therefore, this represented a contradictory model of governance in the Fung state, in which the communication between kings, sultans and their people remained mutually constant.

Communication was clearly manifested in the marriage of Abdullah Gammaa (one of the founders of the Fung kingdom from the family of Elsharif Hamad Abudunana) who was widely renounced, and who established the Shazaliya religious sect, which contributed in bringing together all tribes. The marriage of Abdulla Gammaa paved for him the way towards the political and spiritual leadership. Moreover and as a preliminary step to the establishment of the Fung state, Sheikh Abdulla Gammaa developed his relations and communication with the Ruling Christian family in Soba and became the leader of Arabs.
He paid their taxations to the state, the thing which enabled him to know their secrets and the places of their strength and

weakness and started his efforts in uniting and integrating the Arab tribes and their views around him. That is why he was known as the unifier (Gammaa) because he gathered the tribes around him and he was able to consolidate all the Arab tribes found in Sudan and conjoin their words, then he was able to defeat them after he made an alliance with the Christians in the kingdom of Soba in a series of military combats ended with the destruction of Soba.

The name of the second founder of the Fung state Amara Dungus carries the most truthful expression of communication and interconnection between the two tribes, ''Amara'' refers to the Arab dimension and ''Dungus'' refers to the African dimension.
Many of the events embodied the relationship of the rulers with the people that can be depended upon as an evidence of the impact of political communication on the long survival of the kingdom of Sinnar, when the Abyssinian army led an attack which transcended in Sinnar kingdom during the period of Sultan Paddy Abu Shulookh , and even reached the borders of Sinnar where they faced heroic resistance led by princes and scholars and the Abyssinian army encountered heinous defeat on the 8th of March, 1744. The god-fearing and the righteous people in all parts of Sinnar kingdom prayed for the victory of Islam and participated in the war, and the mobilization was based on prayers, victory festivals, the fulfilling of vows, celebrating the prophet's birthday, and decorating mosques.

The Fung kings were keen to be close to their supporters, and soldiers. The Shura council of the ruling house had the right to dismiss the king in cases of having fun or committing indecency. That was crucial political and social control and they were keen to appear in Islamic appearance and to urge their people to perform prayers and even close shops in order to perform their prayers.
The king kept moving constantly throughout his kingdom from one place to another so as not to lose contact with people in the

field and to the continuous identification of the issues and problems of his kingdom.

The thing that rose the stature and reputation of Sheikh Ajeeb Almangulk, were his connections and relations with the scholars, and as sheikh Ajeeb participated in rising the scale of scholars so he was able to gain the love of the masses and their respect and value and his reputation as the prime Minster and the second man in the state excelled all kings of Sinnar, he was well-known as an active and sociable leader ,who was very close to his people , he used to travel a lot all through his kingdom to correct any ill-practices in the implementation of Islamic Sharia. He was described by his people as a Sultan (who knows all that is hidden and open about the people).
He adopted the strategy of marrying from different major Sudanese tribes. To consolidate his rule, he married from the Beja which resulted in the existing in the efforts of the family Beitai and his sons in teaching the holy Quran in Hamashkoreib and other places. It seems that Sheikh Ajeeb AlManjuluk was the best model for the popular governor who gets in touch with his people. This made him gain their love and inculcated his biography up to now.

The Sheikh Ahmed Altaib Albashir (Sheikh of the Samania Sufi sect(1742- 1823) and whose grave still remains in Um Marahy which is located about 25 miles north of Um Durman was famous for his cooperation with rulers , and this habit affected those who followed khalwatiya sect, followers who were known of the morals of making alliances with rulers participated in the treatment of Sinnar's minister Mohammed Abu lekailik, and this what confirmed the religious and political communication in the Fung Kingdom. Dr Balla Abdullah confirmed those significations that the Fung kingdom was the destination of many scholars and mystics.
The thing that helped scholars in performing their extensive role was the honour that the Fung kings gave them and this deepened

their love among people. In addition to that, the kingdom granted the power to the scholars where there weren't authorization or central administration that gave permission and licence for those who are willing to establish a religious creed in the way that which he saw suitable and without restrictions.

This religious freedom helped in the contacts between the ruler with the scholars and the common people without restrictions or difficulties; Moreover it had a great impact on the spreading of the mystical movement and supporting it in order to be in the hearts of the people, its basically connected to the sultans the thing that helped in deepening the relationships of rulers with their people , furthermore , kings sultans and leaders at that time did not start any important task before asking for mystics advice, as sheikh Ajeeb did when he intended to fight the Fung but Sheikh Idrees Wad Alarbab forbade him predicting that they would defeat him, and they would became the masters of his descendants to the day of resurrection. And when king Paddy asked him for his advice to fight the Abdullhab tribe, he agreed and predicted victory for him, and when princess kmier asked Sheikh khalil AL Roumi to help her brother king Bady Wad Ounsa to regain his throne, sheikh khalil agreed to help him but only in case her brother announced his repentance first and he did that by saying: ''I repented of the things that I was prohibited from doing''. And when the throne of Mak Abdulslam was lost they called for aid of Sheikh Badawi Abu-Dleik and he rescued them, and Taking mud from Sheikh Khojaly Bin Sultan grave was enough to grant the blessing for those who intended to meet a ruler or a sultan.

In addition to respect and support from the ruling powers, the author of Altabakat (The classes) book confirmed that mystics found many sources of material aid; they made Feudal estates for them and exempted them of taxes. Professor Yousif Fadul assured that in the framework of this religious, social and political mystic activity, some reasons of stability, unity and integration that would prevent direct conflict on the one hand and integrate them on the other hand were available for the people of the Fung kingdom. The power sharing agreement represented an important element among the entities of Sinnar

state where the Fung took the political power whereas the Abdullab the Arab tribe, represented the cultural power of the state and the accepted this power which was represented by scholars .

Most of the researchers emphasize that the most important elements of the stability of the state of Sinnar which represented a communication element, (was the Acknowledgement of the authority of the importance of scholars in the state and listening to their views and considering them as representatives of the nation).(1) We find that Wad Daifallah in his book (Altabagat) mentions the role of the scholar sheikh Idrees Wd Alarbab in the seventeenth century in defending the interests of the citizens before the sultans in that period and the kings approved for him any demands, The Sheikh entered Sinnar 71 times for the interests of the Muslims.

All the studiers of the period of AlFung State from the Sudanese and foreigner agreed to admit the confirmed fact that the flourishing of culture, which was experienced by that kingdom was a result of harmony and communication that took place between scholars and sultans, and you can notice that the powers and jurisdictions of the old jurists wasn't only religious, but he also exercised political powers and decided on peoples issues. Brkhard pointed out that in Aldamar city there was a system which combined between religious and time powers which indicates a small religious state established by Almagazeeb in Aldaamar in the last years of the Fung kingdom.

Holt also noticed that at the moments of weakness of the central political power, (Fagihs) jurists and sheikhs controlled the political power in their areas.

Ustaz Taj Alsir Osman tries to link between the authority and the kings and their attempts to have a connection with education even utilizing education to serve their interests; so he says (although the sultans weren't intervening in the matters of education and teachers, but they allocated lands and gifts to them and exempted them from taxes aiming to help supporting the existing system).

Dr Mahmud Ghalandr confirms the interaction between the rulers and the people by saying that'' rulers made the Jurists
their mediators to win the hearts of the people , as they were interested in the adornment of power and making fake Islamic Face by pleasing Sheikhs and attracting them, so Sultans became close to the Sheikhs and granted them a lot of money and gifts the thing that made some of them wealthier than the state itself . So jurist became owners of wide lands, cattle, and slaves which granted to them worldly dominance with political power, until jurists became influential upon the sultans which cannot be neglected in Sinnar community''.

Chapter (7)

The Communicative Role of Teaching, Writing and Languages

First: the communicative role of Education:

Education and Culture formed an important axis in the history of the Sultanate of the Fung, specially the religious culture which shaped not only the scientific and spiritual base but also political base upon which the Fung kingdom was established.

Dr. Youssef Fadul noticed that the scientific and political culture attracted few number of Sudanese and the majority of them joined the Sufi sects, and it was further noted that the Islamic awareness of the Fung kingdom was accompanied with interest in collecting religious books seeking knowledge, such as Ammar Bin Abdulhafeez, who came with two or three camel loads of books. Ibrahim Bin Nasr owned a big library and Mohammed Doleeb collected many books as (Alojhori Alkhrashi) Elucidations, the Mullah Hamed Al Lein was also interested in collecting books; Moreover he was the first one who brought Abdulbagi Ali Khalil to Sudan further more ; Sheikh Abdurrahman Bin Sheikh Salih the son of Bin Alnaga ordered copyists to copy any writings they find inside the state for him and when he finished that he sent requests to Egypt and Hejaz asking for other more books; So he filled his six book cases with every precious , wondrous, strange , and rare types of books.

And although these books were few in quantity, but they had a great role in dispelling any kind of intellectual isolation imposed by the difficulty of transportation with the outside world, and the lack of communication between the various parts inside a vast country as the Sultanate of the Fung.

These observations confirm the communication role played by education, scholars and the exchange of books being copied and the transportation of the books in linking the kingdom of Fung and unifying ideas and thoughts horizontally and vertically. all

researchers in the era of the Fung confirmed that the khalwas (Religious House) became the most used name to indicate education institution.

Dr Hassan Makki attributed the credit of the spread of education in the kingdom of Fung partly to Sheikh Ajeeb Almangulk, by saying that (the careful review of the history of this intellectual educational movement , revealed that the credit of the spread of education was partly attributed to Sheikh Ajeeb Almangulk, in establishing education movement and opening the land of Sudan for any scholar, and enabling scholars to hold places of leadership and priority in the social movement left behind all social differences and helped in social and political communication and Sheikh Ajeeb successfully overtook the difficulties in making communication inside the state). But he was careful to prepare leading Sudanese group that was educated and qualified. This was reflected in his initiative to establish three cloisters to accommodate Sudanese students in famous and well known Educational Centres in Mecca, Medina and Al.azhar Elsharif. Education in the kingdom of the Fung especially khalwa contributed in the graduation of elite, educated Sudanese group that characterized by intellectual, psychological and social consistence and distinguished by their ability to face challenges and defuse crisis, This elite group succeeded in performing their mission in life as parents, teachers and mentors.

This is what we mean when we talk about the communication role of education and its effects on the teaching which was completely performed by education in the Fung Kingdom, Dr. Salah MahiaLdeen confirms that in that era (the Quranic schools and Mosques were the only educational institutes; So students as a result travelled from remote homelands to take knowledge from these institutes some of these famous khalwas of Almajazeeb in Barbar.

Egypt and Morocco had significant impact of supplying Sudan with religious books written by Egyptians and Moroccans. and we also find the impact of the Egyptian and Moroccan writers and historians clear in the cultural life in Sudan at that time which helped the scholars in Sudan to educate people and transfer books to them, whether these books were religious or collection of literary historical and religious knowledge.

Ustaz TajAlsir Osman believes that the khalwas was there to meet the needs of the Fung society in the first days of its establishment, which was simple economically and politically and by the development of the economic and political system after that by virtue of the contact of the Fung with the outside world more widely than the beginning and the development of the monetary system of goods and increasing needs of the system to writers, employers, labours and judges to the new needs that appeared as a result of trade , land ownership ,contract documentation , earth measurement and tax collecting . The rising of these needs led to the development of education system in the Fung for we notice that in eventual periods education system was developed from the khalwas to intermediate education, in which mysticism was taught. Tag Alsir explained a set of observations about education in the Fung era which should be confirmed:

1. the Education system of the Fung was decentralized which means that it wasn't controlled by the state, and the state had no authority over the sheikhs and this represented as a kind of independency of scholars and education of the authority of the rulers of Fung and a kind of civil education which is not dominated by the government; So the sultans did not pay for the salaries of khalwa's teachers (decentralization, independency, civil education).

2. Education played a role of communication because of its connection with production and it was open to the community as it was not confined to the study only but

students also contributed in cultivating the territories of Sheikhs and other things such as khalawi donations of lands which were paid by the rich and the students had the right to work in other lands or to collect woods.

3. The education system of the Fung was open in the sense that degrees did not belong to particular Sheikh (Faki); so students who were demanding more knowledge and scholar ship moved from a Sheikh to another , and that's why education played a role of communication even between scholars themselves and khalawa students in transferring experiences, knowledge, stories ,tales and stands. Writing tools carried also meanings of connection to the environment such as wooden boards, reed tree pens, ink stand and eraser.

In some areas such as Aldaamar, education was related to the trade and the rulers where the Magazeeb scholars combined of trade and knowledge which enabled them to control the land. Historian of education noticed that this education which had been devised in the state of the Fung formed the nucleus for the development of education in Sudan later and helped in the spread of Arabic and Islamic culture in Sudan widely and it had played a significant role of communication throughout the history of the Fung kingdom and after it.

Second: The role of writing the language in communication:

Dr Mahmoud Ghalandr discuss the rhetorical capacities, and their role in the Sinnari society and the Fng state and its impact on communication. He observed that the oral communities dominated the sharp tongue and put eloquent oratory spokesman in privileged position and they even made the speakers narrators, storytellers, poets, heroes and noble rulers of the nation.

In his study about Sheikh Farah Wad Taktook and his genius ness in communication as a symbol of the Fung state he said that Sheikh Farah recognized by his fungous cleverness that the right

way of his establishment to spread values, and his reformative call would only be by communication based on two basic elements: one of them is providing the model by behaviour and actions, and the second one by supporting this action by eloquent effective utterance. However; the model of behaviour that Farah wanted to present to his Sinnar society masses was a model which was talked about by communication scholars in recent days, and which laid its basis in the communication studies aiming to change direction and behaviour. And the most famous scholar who talked about this model is the communication scholars Evert Roger who presented the theory of spreading innovations and illustrated the methods of spreading positive behaviour by presenting the model among the masses that were intended to change their behaviour and direction. Dr. Galandar discussed the methods and tools of communication of Sheikh Farah with explanation and illustration.

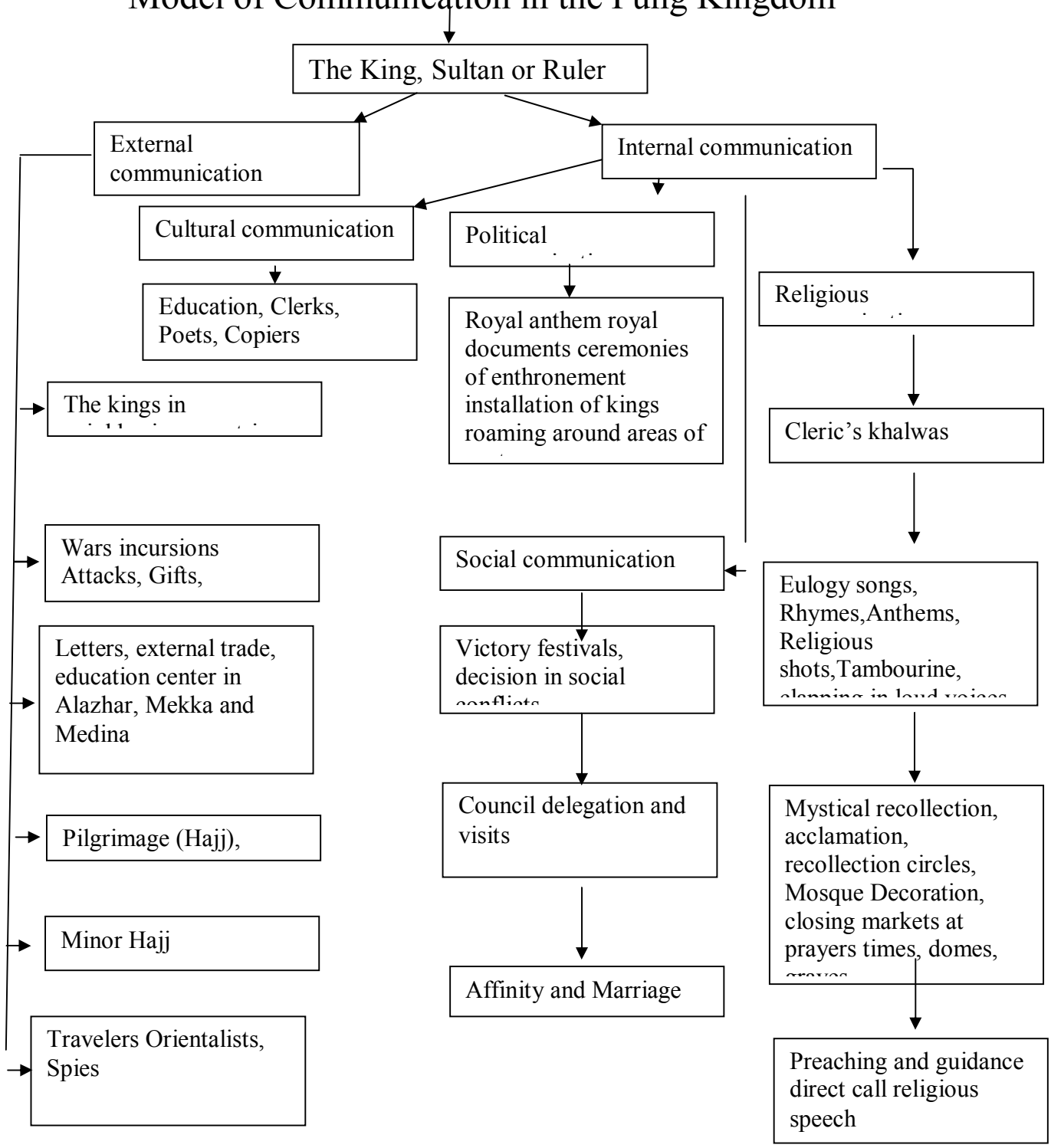
The popular researcher Altayeb Mohammed Altayeb tried to clarify the fact of this rhetorical Sheikh who preceded the scientists and researchers of linguistics in his congenital understanding of the basis of communication science and applying the basic rules which today's rhetorical communication scholars (necessary) to the success of direct communication and elocution).

Some researchers believe that the early verbal studies refer to the Fung era , and Dr Osman Jamal Aldin noted that the history of verbal studies or the beginnings of recognizing the Sudanese folklore dates back to the eighteenth century by referring to the first written book Altabagat (the classes) which contains a lot of folkloric materials stories of God fearing people and dignities, some historical stories and some poems and proverbs and various forms of popular life and Dr Jamal added that most of the book articles were collected from the verbal narration.

Ustaz Mohammed Saleh Mohialdin observed the base upon which the writing function of the Fung kingdom depended on the Sheikdom of Alabdllab, is the documents contained in the book called (The Fung and The Earth), but it doesn't represent all types of writing function accurately, but at least it gives us reports about one type of writing method at that time, and writing function was one of the elements of the administrative system of Alabdullahb Sheikdom in the Fung kingdom. Wad DaifAllah in his book (Altabagat) had benefited from writing history in the way that was prevalent in the Muslim world, but he didn't repeat what was known as the book Tabagat ALshaarani for example or the book (Altabagat Alkobra) the classes or the history of God fearing people and the righteous, scholars and poets in Sudan. Thus the author came up with such Sudanese privacy, in which he presented magnificent and valuable knowledge of the social, economic political artistic, literary, scientific and religious history of Sudan and moreover he used the Sudanese dialect which was prevalent.

Thereby (Altabagat) book was an important communication tool that stayed more than five centuries emphasizing the role of communication, writing and language, specially the slang language which the book contained and which is still the primary source of the history of Sudan and the history of the Fung kingdom.

Model of Communication in the Fung Kingdom



Chapter(8)

The communicative role of symbols, ceremonies , rituals and domes

First: The role of symbols and rituals:

The rituals and the life of the kingdom through out history, was full of many religious, political, and social symbols which was carrying connotations and meanings can be noticed by observers of the life of the kingdom and signs of leadership in the kingdom of Fung . (Um Garnien) which is a hat with two horns and (Alkakar)which is a wooden bench with four or six legs and some chiefdoms had (Nehas) a large drum made of copper or the skin of animals.

And from the connotations they intended , choosing black soldiers riding horses which were also black and some stories says that Alabdullab army prepared to guard the (Garri) had reached twelve thousand horsemen on twelve horses in on color and this is confirmed by the author of (Wadih Albayan Fi Molook Alarab Fi Alsudan) the clear statement of the Arab kings in Sudan, he said that the most of these soldiers was black and they were riding black horses renowned for their originality and durability.

The names that remained symbolizing the strength , influence and the domination of the kings of the Fung on the state and which enabled the Abdullab kings to be on the second place giving names and titles that indicate the ethnicity of Fung such as(The Blue Sultanate)or (The Kingdom Of Fung) or (The Kingdom Of Sinnar) the capital of their kings or referring to The Fung sultan by (The Sultan of the Black Home).

The owner of the book(Alshwna) commented on the victories of Sultan Paddy Abushlookh) saying that king Paddy and the people of Sinnar were glad and they fulfilled their vows , slaughtered for feasts , spread silks and decorated mosques and

markets, this was one of the victories and celebration ritual which they used to express the interaction of people with the Sultan and royal authority and to express their support to the state where political mobilization in the kingdom of Fung was based on prayers, victory festivals fulfilling vows celebration of the Prophet Birth and decorating Mosques.

These communicative symbols included the inauguration of the king which was made according to certain royal decencies perhaps affected as Dr Hassan Makki says in (Culture of Sinnar) by the tradition of Nuba which was mixed with Arab traditions where one sheikh (one righteous with his blessing) choose the king of Abdullahb and the denotation of this is to shave his head and make him wear hat (this was close to that Sheikhs did to their followers when they gave them sects) then he sits on the chair (Akkr) then he would be called(Mk) which means the king and he congratulates him and then the king would kiss his hand and wish him good luck ,(as the politeness of aspirant with Sheikh then the Sheikh order to beat the drum as revelation of completion of his inauguration as a king of his family then the family step forward to pledge allegiance then the private and the public)

Dr Yousif Fadul mentioned that the symbolism in the Fung kingdom included even the name of the state as the word (Fung) means the stranger in the Nioletc language the king that denote the arrival of that strange wise man.

Naldar described (See Bruce, Volume, Page161) that the Fung revealed their humbleness which is the same as the tradition of Elyaaghoobab who do strapping in front of those who were in a higher position than them.
Elmukk Hassan Adlan the king of the Fung in Singga confirmed that the way of strapping in the fung is the same as the way of strapping in the Yaaghoobab. This indication of humbleness of the Fung and being very close to the ordinary people , some researchers tried to connect the hat of two horns which is a sign of authority in the Fung to the two horns of Amons Ram. of

those researchers tried are Mcmickel and professor Grifth. Grifth commented that the kings of Sinnar inherited part of the o Christian Nubian Empire.

One of the important indications that had a communicative dimension is when the king cultivated the land personally, as well as the royal anthem and these all indications may be referred to ancient Egypt. The Fung kingdom had a well known marking which was the drumstick and a stick which they put on the shoulders of their slaves and their life stock and we can explain the drumstick and the stick by the Arabic and Islamic assets adopted by the kingdom and the symbol and the major sign that shows that the cultural and social interaction which led to the birth of the (Fung) is this the group from which Amara Dungus defended and thus name expressed its content the (Afro Arabic) Dimension.

As the word Amara refers to the Arabism and the word Dungus refers to the Africanism and this model indicates that the political , social and cultural interaction is the basis of the state with its all symbolism.

Second: The Role of Rituals and Domes In Communication:

The symbolism of the domes and rituals is almost one of the most important notions of Islamic state of the domes Fung as it was mystical and has knowledge and Sheikh therefore these domes became symbol which are used up to now to refer the Fung state. And Dr yousif Fadul Assured that the acceptance that the Sufism enjoyed in Sudan and in the Fung state .was attested by the rituals and domes scattered on the shores of the main Nile and the blue Nile and was attested also by the translation of saints collected by Wd DaifAllah ,and confirms that ((Aliafoun) which is originally (the Fung Family) was famous only after Sheikh Idres (Wd Alarbab) settled in it. It is A village on the shore of the of the blue nile south east of

Khartoum and it has ancient monuments specially Sheikh idris dome.

One of the domes that has Fung symbolism are the domes of mount Um Ali north of Shendi including the dome of sheikh Hamid Abu Asaia Saif the Grand father of Alamerab tribe.

Dr Blla Abullah Madani says that the Sheikh Qualities remain even after his death his impact isn't finished as a result of his death but this impact will became one of the means of calling for Islam therefore many mystics were concerned since that time in building domes and rituals to show the continuous impact of the Sheikh to show the continuous impact of the Sheikh after his death but the Sheikh may be having more than domes or rituals and this occurs when it appear in other areas.

Chapter (9)

The Role of Poetry and Poets In Communication in the Fung kingdom

Poetry played clear role in the Fung kingdom , the book Altabagat (classes) is full of various varieties of poetry mentioned by Wd Daif Allah the author of the book to express by them the role of poetry in the Fung kingdom and show how the role of poetry in the prophet praise(peace be upon him) and to indicate the characteristics of saints. It also had roles in the war, in the erotic poetry ,in the arts, and in all life domains, the book mentions various models of these purposes.

Some researchers discussed the impact of Sufism in the ordinary people in the Fung state and they established literary movement seeking to compose poems in standard Arabic which dominated their life at that time . models in standard Arabic were provided although it was a good experience in order to guide people towards national literature written in the standard Arabic language.

As the Sheikh was the heart of the group , and the measure of its feeling emotions the stimulator of its activeness, the protector of its home the healing of its patients, the caller of its goodness in this world and after life, and the proponents of sultans and Sheikhs sang songs on these high artistic meanings and they put them in the poetry which was full of insights and visions and it was the most capable means of spreading these characteristics at that time. we note that thee communicative role of poetry is clear in the relationship between the Sheikhs and their followers and therefore it was described as the most capable means to spread these characteristics at that time which were the Sheikh characteristics, as at that time media with its current concept wasn't available that's why poetry played an important ands expressive communicative role in the public gatherings.

The author of the book Altabagat (the classes) reported that Abdullah Wd Daif Allah Araki may Allah be pleased with him was well known in writing poetry , he composed the great (Sanosia) and introductions in the science of rhetoric and Sheikh Farah Wd Taktook poetize the characteristics of faith in seventy-five verses and therefore poetry became a mean of information and transferring knowledge to the people and their poems consists of preaching whether are sporadic or standing alone to remind people of death and this is regarded as a calling of people by this mean of preachment.

Dr mohammed Mahjoub Malik said that wd daif Allah in his book Altabagat (the classes) which is almost the first reference of the kingdom of Fung was not interested in writing about poetry and poets except to the extent that is related to the subject of his book and it wasnot fair to deduce on the poetry level at the same time by the literature that was mentioned in Altabagat and the researcher notes that was Wd Daif Allah did not translate for poets as being poets but he mentioned them in the translations of the Sheikhs that they had ties with , but he did not mention the righteous poets in these translation and the best example of these Sheikh Farah Wd Taktook .

Its clearly noticed that the community at the beginning of the Fung state was weak in terms of social structure, as the short poems were issued from the emotion to touch the blessing value in sprits used to have an absolute faith in Sheikhs Creed conviction

Of Sufi sects followers in addition to that poetry discussed the characteristics of generosity and Arabic bravery.

Many researchers noted that the arts in the Fung kingdom including poetry were fresh and based in their content on Arabic heritage regarding their content and words. The author of Altabagat transferred models of praise poetry written by Sheikhs he said (and his students the son of Adam came to Sheikh Sigairoon said to him my I praise my Sheikh? and Sigairoon said: as you praise Allah and his Messenger you may praise your Sheikh.

Dr Abduh Badawi says: this type of the folklore which related to the Fung area had started as a slang and then rose there after the state of slang and the standards loosed to some extent the music system and the syntactic precision , the poet wasn't driving these words but words were driving him and imposing its self on his rules.

But on this state we are concerned not only with artistic aspect of poetry in the Fung kingdom but also we are concerned with the role that poetry played in communication through its various purposes and Dr Osman Jamal Aldin says that poetry expressed these purposes by saying: that the most of what said was about the sultan, the upper class, the intercession , and he imputed some verses to sheikh Farah Wd Taktook alienating people from standing in front of the sultan doors.

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The Fung kingdom and below it which are mentioned in Altabagat book and the other references are of the most important intellectual and cultural roots of the Sudanese character , poets, were interested in Sinnar poetic experience and inspired by Sinnar Arabicized Islamic experience to search for the Sudanese originality in which the Arabic character was blended with the African character, an interacted in its depths the Islamic Arabic culture with the local cultural heritage . therefore poetry in the era of the Fung kingdom was comprehensive and expressive to all its purposes whether praise, satire, pity, asceticism, preachments, erotic, munificence, bravery, and transferring knowledge and education thus it was a communicative tool mean in fact a genuine tool of communication in the Fung kingdom.

Chapter (10)

Foreign Communication of the Fung Kingdom

The importance of foreign communication in Fung kingdom comes from the name of the state itself (Fung) that means (foreigner) in Nilotic languages. The origin of the state establishment goes back to the arrival of a wise man from Abyssinia, who they called (the blessed man). There is a consensus of all the stories that he was an Arab Moslem, perhaps he was omited, as Ibn-Khalduns ideas summary, that Juhian's migration extended up to the north-west edges of Ethiopia or up to the south eastern part of the Sudan Nile basin. The matter that is linked to this study is that the foreigners were the foundation of the rising of Fung state during the Arab and Islamic migration whose nature has predominated the Fung Kingdom by the leaders who have been embracing the Islam.

Communication through Inviting Scholars:

One of the most important types of foreign communication that contributed to the existence of the Fung kingdom for more than three hundred years was rendering invitations to the scholars from all parts of the Islamic world for settling in the Sudan, and giving them land and enabling them to be devoted for the mission and education. The author of(Enlightening

Minds about the Arab Countries and the Sudan) explained how the king of Fung has been generous to his grandfather who came from Tunisia to Sinnar.He says (he warmly welcomed him accommodated him in his generous house ,giving him good promises and provided him by all his blessing, including beautiful odalisque called Halima. My grandfather was very pleased with her beauty. She brought him a baby boy and an odalisque just like her. He was provided with means of subsistence, and that he settled in Sinnar forgetting his family and his small child in Tunisia.

Dr. Omer Al –Haj Alzaki , refers the possibility of communication with the outside world and the migration to the two main factors; The first is a self- factor , which is represented in the nature of the area, and its richness by the essential resources for life, in addition to the easiness of its accessibility through various routes and directions. The second factor is the poor areas for location surround the area and this why the area has become the record of these migrations and its frictions with the residing elements and its renewing cultures. These incoming migrations did not have the nature of invasion, and this coexistence created a good atmosphere for dialogue and a amalgamation between the coming and the existing cultures (hybrid culture). This had affected the important characteristics

that existed in the roots of the Sudanese culture, which are nomadic, religious, open and full acceptance to others.

It is clear that this means the emanation or formation of a kind of connection that can be called (peaceful connections) that has became the habit of the Sudanese up to now. The connection of Fung kingdom with Egypt was of great importance, as it provided the state with education and scholars. The kings of the Fung had been encouraging this as well as they had been adhering for deepening these connections. Its connections with Egypt become clear when it went into war with Ethiopia. The rulers of Fung had been in touch with the holly Azhar and its scholars and men, namely, king Badie the first who was known by (the master of the people) had a strong relation with scholars of Egypt.

Due to the encouragement and care which were provided by the kings of Fung, large numbers of scholars had come to Fung and in addition to this Fung rulers who were interested in the scholars have in return liked the Sultans of Sinnar, and composed parsing poems on them. One of these poems is the one of sheikh Omer Almagrabi on praising the Sultan Badie Abu Digin who ruled Sinnar till 1677.

The poem represents a kind of the connection that was established among the rulers of Fung kingdom in Sudan and the Egyptian religious scholars.

No doubt that the sons of Sudan had been looking forward to the Egyptian Sheikhs, and they were pacing their intention and religious confidence on them, and traveled to them seeking for knowledge and blessings from the holly Azhar.
From the religious reform pioneers in Sudan. The family member of Sheikh Ahmad Altayb bin Bashir (1742-1822) the founder of Alsmania creed in Sudan. The family members of Sheikh Ahmed Altayeb, which consisted of scholars and religious men inherited Alsmania creed in Sudan. The members of this family have been in close relation with Egypt.

Sheikh Mahmud Alarki was among those scholars in the era of Ageeb Almangulk Gadam Al- sheikh Ibrahim Albulad (as well as Sheikh Mohammed Bin Ali Bin Gadam who taught Sheikh Abdalla Alarki, the judge Dushein, and Abdulrahman Wald Hamadtu. Sheikh Mohammed Al Masri has visited Arbiji and Sinnar. He finally settled in Barbar where he built a Mosque and established the judiciary that indicates his ties with the ruling system in the Fung kingdom.

The scholars who came from Egypt have largely participated in spreading Islamic sciences, and establishing Islamic principles. (Sheikh Mohamud Alaraki has established fifteen khalwas (local schools of the holly Koran) in the White Nile. The Sudanese went to the religious scholars in Egypt seeking knowledge or perhaps for blessing from Alazhar Alsharif, till they call them (Rowag Alsenarea). The Fung kingdom was a large attractive center of the non-Arab scholars and travelers ,(Sinnar with it fame had attracted many foreign travelers who came to it for different purposes , the most prominent of them were crimp, Bonsie, Brusse, Bockhart and Kabu, who were welcomed with generosity in the royal palace of sinnar.

List of names of the most famous scholars who came to the Fung kingdom from abroad

Sheikh Kulam- Allah Bin Aid Alyamani Alhelela in yamen

Sheikh Hmed Abu- Denana Morocco (Shazelia Creed)

Wise Man (the blessed man) Ethiopia

Sheikh (Taje Aldin Albhari Albagdadi) Iraq

Sheikh Mahmood Alaraki Eygpt

Sheikh Ibrahim Albulad Egypt

Sheikh Mohammed Bin Ali Bin Gadam Egypt

The Egyptian Sheikh Mohammed Alganawi Egypt

Sheikh Altalmasani Almagrabi Morocco

Sheikh Mohamed Almahdi

Sheikh Abdulkafi Almagrabi

Sheikh Hamad Wad Zarug

Sheikh Yagoup

Sheikh Ahmed bin Idris Morocco

Sheikh Algaily children Egypt

<u>The Travelers And the Explorers</u>

Theodor Krump German

Sharles Poncent French

James Burs scotch

David Roubeni Jewish

Yourkhart kayo.

David Roubeni was one of those who came to the Fung kingdom in 1522. He was a Jewish who came from Alkobar desert in the Arabian Peninsula; he was in his way to Rome to meet the head of the church (the father). He joined the Fung king Amara Dungs, he welcomed him and became generous to him in the basis that he was religious scholar and a noble man, David Roubeni has

Written ‘’ we noted that the kingdoms interest in the scholars had started since its foundation of the kingdom, in particular during the era of its first Sultans. The habit of welcoming scholars has continued since 1522 as a contented policy of the Fung kingdom till its end in 1821.

At that time the Fung Kingdom connections had extended up to Europe. Among those who came into Fung kingdom in 1668-1670 through Egypt, was the French doctor (Sharles Poncet) who was in a mission in Ethiopia. He presented an accurate discretion of the life and Sinnar town at that time; Poncet indicated that a great ruler showed a great deal of a civilized way (in dealing with them), when he knew that they were in their away to meet the Ethiopian Emperor who he appreciated so much.

In 1710 Theodor Krumpa published a book in German on the results of his journey to Sinnar 1705-1708.The book is considered one of the main sources of the history of Sinnar.

The scotch traveler (James Brus), who was in Ethiopia, visited Sinnar in 1772, in his journey to explore sources of the Blue Nile .(He visited the palace of Sinnar, he was contented and relaxed after he left and reached to a more civilized place, as Alan Morhid refered in his book (the Blue Nile).

Brus described his meeting with king Ismail the Sultan of Sinnar and his men at that period. He spoke with the king in Arabic that he mastered. He noted the wisdom of the king and his systematic dialogue. Brus referred that to the educated men surrounding the king around his throne.

And regarding the Islamic religion and the Arabic language, the Fung kings gave special care to Islam and Arabic language, in order to spread, enhance and establish Islam, and this explains why the Fung kings cared about the cultural links in the Arab world. Egypt and Morocco had a significant impact on the supply of religious books written by the Egyptians and Moroccans that helped scholars to teach people and transfer books either religious or comprehensive books collecting a lot of literary, historical and religious knowledge books. Sheikh WadDaif Allah in the introduction of his book Altabagat (the classes) he followed the way of a group of scholars, so he composed some of them in history and morality; as the Imam Abdul Ghafer in(the history of the Persian) and Jalal Alsuyuti in

his book (The Fineness of the lecture on Egypt and Cairo news) (Husn Almohadara Fe Akhbar Msr Walqahira) and Alhafiz Bn Hajar in his book (Aldurr Alkamina fe Aayan Almiah Althamina) the hidden jewels of the noble of the 800th and Sheikh Ahmed Almagraby the author of the book(idaat algnna fe al twheed) the heaven's lights in monotheism, he wrote a book titled by(Nfh Altib Fe Akhbar Bin Alkhatab) the scents in the son of Alkhatab's News .

Wd Daif Allah adds talking about the advantage of external communication, he says (there weren't neither science school nor Quran school known at that country and it was said that a man divorces the women, who would marry another in the same day without waiting period (Iddat) until Sheikh Mahmoud Arki came from Egypt and taught people about the (Iddat) waiting period and Sheikh Mahmud resided in the white sea and built a palace known today as Mahmud's palace.

Sheikh Tag Aldain Albuhari came from Baghdad and introduced ALQaderiah sect in the Fung state and perhaps the fall of Andalusia state was a motivation for scholars to search for a subistiuent Islamic state. Therefore; they flocked to Sudan from across the Arab World. Sinnar was their destination after losing Andalusia, and its appearance was a compensation for Muslims and then it was the destination of scholars and mystics. So the

class of the sects Sheikhs grew in the Fung kingdom, and the kings of the Fung gave them a high regard and honoured them the thing which increased their status in the heart of the people. These Sufis adopted the Islamic Preaching in Sudan and conducted methods which enabled them to touch the heart of the people, and all of this was due to the peaceful communication for cultural and religious goals which were achieved distinctly and which naturalized the Sudanese identity and became part of its components that characterize this identity and gave it pride.
The study of classical Arabic began to have attentive ears at the hands of these Sheikhs).

Sheikh Ajeeb Almangulk (1570- 1611) is regarded as one of the most powerful Fung kings in his time; He was interested in encouraging scholars and in his time communication with outside world flourished. Scholars came to the Fung kingdom in the beginning of his rule, the Sheikh Ibrahim Albolad came from Egypt to the Shayqia tribe lands and after him Sheikh Altelsomany Almagraby and Sheikh Mohammed Almahdi came to Barbar where he studied Theology ,Grammer and prophet call and his knowledge spread to Algazeera .

What underscores the depth of connection of the Fung kingdom with Arabic and Islamic environment is the reaction of scholars showed concern of the issues, even the small issues which bother the environment, including the issue of the spread of

tobacco and drinking coffee which preoccupied the Muslim World at that time and scholars gave legal opinions for its allowance (but they had different opinions concerning Tobacco; some allowed tobacco and some forbade it as sheikh Ali Alloghory).

The external communication of the Fung kingdom weren't all peaceful, but was interrupted by a lot of conflicts with Egypt and Abyssinia, and the other neighbouring entities. The Fung kingdom made direct threat to the interests and aspiration of Ottoman Empire, which had extended its influence over a vast area including in addition to Egypt , the Arabian Peninsula, the coast of the Red Sea and the trade routes leading to India , a province was established at Ibrim Castle to monitor the southern borders of Egypt particularly Egypt at that time was worried of the Fung state which was at the top of its power during the reign of Sultan Dakeen (1569- 1586) ,and the death of Sultan Dakeen led to halt military clashes where security conditions were quiet and there was no longer direct threat to the southern borders of Egypt and that led to improve the economic conditions and the recovery of the commercial traffic between the two countries. From 1650 -1707, the political situations in Egypt had changed and the Mamliks seized the power there because they had no desire to follow what was happening in their southern borders ,the retreat of the Fung because of the pressure of AlShaygia

chiefdom near the sixth waterfall resulted in creating isolation between the State of Fung and the Ottoman Empire in Egypt, as well as; the emergence of Hawara as apolitical force supported this buffer zone which secured the Mamliks from the threat of the southern region.

During that time, Ethiopia was monitoring with caution and watching carefully the development of the situation in Sinnar, the capital of the Fung kingdom, and tried to inflame the internal conflict in Sinnar ,when Sultan Adlan with the assistance of his personnel in the overthrow of the ruling family the sultan of the Fung kingdom Abd Elkader Ben Onsa in 1606, Sultan Abdulqader came to Ethiopia and the Ethiopian emperor (Mussenius) embraced him, and granted him the political asylum and not only that but he made him governor of Alsalgha province locating on the border of the Fung kingdom .

What we might call religious or cultural interaction that the Fung kingdom was keen to transfer (Fatwa). The author of Altabagat substantiates in his Classes by saying that Sheikh Idris came to Sheikh Ajeeb and asked him before sheikh AbdulWahab and said to him: from your head or from your notes?) And Sheikh Ajeeb replied: (this is the sanctity of Sultan Mustafa the sultan of Constantinople and the sect of Maleek by obeying the sultan).

Second: The External Trade:

External trade, especially with Ethiopia had a great impact, on the communication of the two countries, and it was said that the relations record reflects many cooperative forms in the commercial and the cultural fields, especially that the Fung kingdom was the only land outlet that links Ethiopia with the external world for a long time.

External communication was a method which was followed by the rulers of the Fung kingdom, after forming goals and administrative entities, the thing that led to push the internal expansion to communicate with the external world, and activate the external trade and benefiting from or controlling the external trade was one of the factors which helped to strengthen the basis of the Fung kingdom, and the external attacks by the Sultans of Egypt is regarded as one of the major reasons that paved the way for establishing the Fung state ;Moreover they were some of the important reasons that weakened the political fence of the regime in the Nuba, and paved the way for the predominance of the Arab whose followers from Bani Alknz managed to ascend the throne of the Nuba in 1323.

Since the contact between the kingdom of Alawa and Egypt had a significant impact on the continuation of this kingdom, the church of Alawa that served as the basis of spiritual and moral

fence of the kingdom had weakened its influence and wilted after the broken and poor communication that caused the stopping of sending priests from the mother church in Alexandria, since the mid-fourteenth century, and that led to poverty and spiritual and cultural hardship contributed to weakening the kingdom of Alawa and paved the way for establishment of the ruling system of the Fung Kingdom .Thus the poor communication between the kingdom of Alawa and the mother church in Alexandria had led to the end of the Christian rule and the establishment of the state of Islam in Sudan.

Dr. Hassan Makki says ,Sudan at that time was qualified for being (the land for shelter and the communication bridge between the stable and trans population) which were attracted to Sudan, so they came to Sudan and stayed in the river Nile area became a region of attraction for the residents of the area stretching from Chad till even the Atlantic Ocean. The religious and spiritual motive also encouraged these groups to come across Sudan to perform the Hajj and religious rituals in Mecca and Medina in Hejaz.

These migrations were coincided with migrations that were coming from eastern Sudan escaping from famine and drought to the plains of Sudan in addition to that migration coming from Egypt and Hejaz has led to make Sudan crucible the smelt races and give them the common characteristic derived from the values and norms that prevailed in this region.

Wars as a Means of Communication:-

The Sinnari army was a small one but was well prepared and trained and was considered as the most important tool in the implementation of the policy of the kingdom. The Fung succeeded in understanding the purpose of the war as a tool to achieve a stable internal and external policy and they used the general alarm principle to strengthen the army, and we can consider such an approach as an important form of political communication used to mobilize the crowd. This appeared in their wars and conquests in Tagaly and Mount Aldair and all that was due to their belief in the possibility that the war may spread peace and Islam.

Studies show that the king of the Fung were keen on sticking to their soldiers therefore; the war fought by the kingdom of Fung were one of the important forms of communication. The period of Sultan Bady Abudegin (1680-1644) which represents the golden age of the sultanate of Fung as it witnessed a significant expansion on the White Nile, the invasion of the kingdom of Tagaly and Mount Aldair and Kordofan area what made them control the areas of slaves from the Nuba Mountains. Those slaves later contributed in forming a strong army in the state… The occupation of Alice temple near (Alkoa) was important, because it was considered as an important strategic location which guaranteed them the control over the armies and conveys

movements that cross the White Nile to kordofan. The importance of Alice is noticed in its rulers or Sheikhs who was of a high rank which was mentioned in the documents directly after the Abdullab king and he was also chosen from the Fung themselves. The Sultan Adlan avoided being engaged in conflicts and wars to prevent bloodshed and to make sure of stability of the situations peacefully. But his successor Bady the first (1615-1616) granted one of the opponents of the emperor Soseynos the political asylum right and made him a governor of one of the markets that belonged to the Fung and locating near the Ethiopian border.

The Fung kingdom noticed that it was not the only state in the Sudan. therefore, it used various means and many methods in the forms of its war and political and military connections to increase its influence on the other mini–states in Sudan in the sixteenth century and the following centuries and this communication included Almspaat (1559-1821) mini –state in the province of Kordofan and Tagaly State(1828-1570) in the south west of the country (the Nuba mountains) and the Fur state in the far west (1640-1874)-(1898_1916)and relations at that time were characterized by tensions and conflicts over the areas of potency and sovereignty in some areas in Sudan, especially Kordofan Region which has a strategic location.

Gifts as a Means of Communication:

The rulers of the Fung kingdom sent many gifts between their kingdom and other nations and kingdoms, and many other kings exchanged gifts with them as well, and this had an impact on strengthening the links. The Emperor of Abyssinia sent a gift to king Bady (The Master of The Nation) composed of beads of gold and gilded chair. And because gifts were often carrying negative connotations, Bady was afraid that his acceptance of the gift would be misunderstood by thinking that he became follower of the emperor, so; he sent him a gift consisted of a couple of old and lame horses to contempt the emperor.

Gifts played a huge role in strengthening the Fung foreign relations, especially at the beginning of the reign of Sheikh Abdullah Gamma, who opened Sudan for the migration of scholars and he honoured them and provided facilities that enabled their resettlement and link them to the people of the country. So in his reign the pioneers of the Advocacy counselling and education movement came and settled in various parts of the country. Their honour had reached the extent that towns and villages named with their names. They derived their strength from their spiritual influence, and they ruled the social movement with the need for help from the sultan. Many gifts were poured to them which enabled them to feed the needy and the hungry people, and give shelter to people with

disabilities, spread knowledge, establish secure cites and roads dig wells and even equip armies by mobilizing people to fight with the government in time of crisis and external threat hours. Sheikh Ajeeb was surprisingly not hesitating to give vast estates to the scholars (and the righteous), and encourage them in every way to spread the religion and the Islamic culture.

Chapter (11)

The Role of the Fung Documents in Communication

The documents which were written about the Fung Kingdom are very important references to show the role of writing in communication during that Period. They were from the best elements of the administration system especially in the Abdullahb Chiefdom. The Abdullahb documents mentioned many of the men who established these documents, we can clearly notice that they write at the end of the document the name of the writer as the one who wrote and witnessed this document. (The job of the writer was permanent and fixed and it was part of the core of the Abdullahb administration structure, the writer attended not only the urgent events, but also he was present at any time. He wrote for the judge as well as the head of the Abdullahb chiefdom.

The Abdullahb tales mentioned that the Minster (and he was the Sheikh follower as mentioned), might sometimes write for the Abdullahb Sheikh.

Dr. Abu Saleem noticed that Sheikh Hamad Wad Um Mryom who was one of the greatest Fung Sheikhs. and he was the only sheikh of the region from the other sheikh who wrote documents about the Fung and who sealed those documents with a seal in which the following expression was written:

(The reliant on the God of people Sheikh Hamad).

What is noticed on the Fung documents is that they were collected by the author of the book (Fung and the earth) that the accuracy in writing the documents was the general characteristic. However there were some mistakes that were observed by the researchers. For example the copy number (13) in the group of the successor of Sheikh Khojaly the copier had transferred the witness's testimony in a wrong way as he dropped some of them and mixed the others.

It was noticed that documents and letters writers tended sometimes to reduce some words letters to shorten time or for other reasons. In the eleventh document the writer was satisfied only with the first part of the word (Almonsef) and stopped before the (n) and the (f) and he did the same in more than one occasion. It was observed that there were corrections and omissions signs above words which mean the revision that is required to revise documents and letters after writing them for the sake of accuracy. These documents played an important role in the history of the Fung Kingdom and kept the rights and deepened the relations between rulers and the people. It stopped many crises and clashes that could affect the stability in the kingdom, and from that we can clearly see that the writers of the royal letters and documents had an important role in the Fung kingdom , so that the state became aware of the importance of this job which is' the job of word and writing' .

The Importance of letter on the Fung kingdom showed that important document which was considered the eldest written sign which showed the link between the Fung and the Amaween, (it goes back to the first quarter of the seventeenth century. It was sent by Sultan Baday Aajeeb (Baday Saied Elghoum) to Bani Oumia who resided Dar Dungula to show them that he was one of them, and it seemed that the purpose of sending that letter was to stop the opposition voices in Dungula who doubted the claim of the Fung that they may belong to the Arab and Amawe descent; As The date of this document coincided with the period when relations between the Fung and AbdAllab becameworse and the two parts fought at Karkooj .

The 'Tabakat' book is one of important books which was written about the Fung kingdom; moreover, it was the first source in the history of Sudan as unanimously agreed by all researchers and historians, and was considered as an important model of writing in the Fung kingdom but also it represented beside the documents the only source of the Fung kingdom history by all researchers. So it became an important reference to the Fung kingdom. Tabagat book depended on two main sources, One of them: was the verbal tales and the other was written sources. The rarity of the local writings obliged the author to rely on what generations passed from one generation to another. And by discussing the accuracy of the book, we found that (Macamichel) decided after comparing the Tabakat

and other books and Descent Trees that he studied carefully, that Wad Daif Allah, the author of Altabagat (was accurate and honest in recording historical events and rarely made a mistake in what he said , and professor Yousef Fadul , added (that wad Daif Allah was a clear truthful mirror and a rich record of the news and the situations in his time without discussing what he mentioned or omitting from anything from it , which is not acceptable to mind or religion ,but stand from all of that in the position of the honest narrator without any amendment or any comment on his article except rarely.

The Tabakat book is regarded an original and rare model of the Arabic prose in Sudan. The writer used accurate and clear style without pretence or clear make up and the slang prevailed in the book. And thus it creates to us a good example of the scholars methods like him, who combined between the standard language and the slang in their daily speech.

Dr. Osman Gamal Edeen referred the history of verbal studies and the beginning of caring of folklores to the first written source including folkloric materials and this resource is Altabagat.

Conclusion:

The study of the communication in the Sudanese civilization, which focused on Fung kingdom, had come to that the internal communication in the Fung kingdom embodied in a direct and indirect communication which marked the relation between the kings, Sultan and the common people.

There was a council for the ruling house and a council for the mystical sects and a direct communication with the common people and the incoming scholars who signed agreement and Cooperated with government and the kingdom centers in Arbaje ,Garrie , Halfaya and Alice in addition to sending letters written by copiers and writers who are a fundamental part of the administrative system in the kingdom .

The study approved that the basis of political communication in Sudan was established in the Fung kingdom as its basis was the contact between sultans, rulers, kings and public people of different classes, and the impact of the direct political communication became one of the important factors which helped in keeping the kingdom to exist. , as the Fung kings were so keen to contact with their people and soldiers and the king habitually moved about his kingdom from house to another in order to stop losing the sense of field contact with his people, what helped them in knowing and solving the issues and

problems of his kingdom. This as a result rose the stature of the king in the eyes of their people specially Sheikh Ageeb Almangluk who used the affinity of major tribes to consolidate pillars of his chiefdom ; So he married from the Bija tribe in Hamashkoriab and other places .

The study highlighted the results that Fung kings presented a best model for the direct contact with its different names and kinds which is the most common type of contact influencing the people and which is also the highest stage of contact and most efficient one in achieving its aims as attributed to the direct link between the sender and the receiver or receivers.

The study highlighted that the religious man in the khalwas in the Fung kingdom presented a model of the successful man of communication in social contact to create interaction with the people so that he can teach them. Faqih (Faki) was a man of fatwa's (jurisdiction), marriage contracts, teaching children, calming tempers ,obtaining interest, shelter for the poor , the judge ,the public opinion maker and the doctor. The propagandist sheikhs used all the public means of communication such as religious songs in its two branches ; The mystical and the praising .They also used drums ,dancing, anthem, tumble , tambourine ,and the vocal rhymes to have an impact on people.

All these communication types suited the oral community in which we find simple people dominated with their simple social life and these communication means deepened the role of sheikhs in peoples hearts.

The study revealed that the education ,the exchanging , the copy, and the transfer of books played a great role in linking the Fung kingdom and linking the ideas and thoughts vertically and horizontality and education helped in political and social communication without showing differences . The effects reflected on the community and played an important role between the scholars themselves and the khalawhs (religious houses) students in transferring experiences, knowledge, stories , tales, and attitudes; So schools called it (the communicational role of education in the Fung kingdom) .

The important role of communication appeared through the letters, the documents, and writings that were sent by the diplomatic envoys which were accurate. Writing was one of the elements of the administrative system of the Fung kingdom, because it preserved the rights and deepened and strengthened the communication between the rulers and people. It's clear that

The writers of the documents, the letters, and the royal letters were of a great importance in the Fung kingdom, the thing that confirmed the early awareness by the importance and the function of the word and the writing as Altabagat book (which is

the most important Sudanese source) showed a valuable Earth document written about the Fung kingdom.

The study showed that the invention of the printing , which was a crucial invention in the history of humanity , had a great effect on the development of communication , although the Fung kingdom was established after half a century of the invention of the printing but it wasn't affected largely and directly by this invention ,because the printing establishment did not arrive in Sudan, till the end of the invasion of the Turkish forces to Sudan after the second decade of nineteenth century . The study highlighted that the establishment of the Fung kingdom influenced the flow of information and communication between Alwa kingdom and its capital Suba and the western world which supplied it with missionaries, priests, church delegations, and published books, although the establishment of the Fung kingdom from the factors that delayed the arrival of printing but the exchanging of information with outside world was one of the important elements which helped in strengthening the basis of the Fung kingdom.

The news about the establishment of Fung kingdom and its power spread to the outside world by means of personal communication through the scholars, explorers, and spies. The researcher noticed the link between communication and religion, specially Christianity in the beginning, when the church used the Nubian and Greek Coptic languages and benefited from printing

invention which speeded up the transfer of information to larger areas in great quantities and in many languages, as at the end of Alwa kingdom and beginning of Fung kingdom, there were more than four hundred churches, which shows the impact of all these languages through churches on communication.

The most important result is the appearance of the role of Leaders of opinion and because of absence of the modern means of communication in that time, opinion leaders became the most affective on the Fung kingdom community, and Sheikh Farah Wad Taktook appeared at that period as the best characteristic model of communication among the public to change the behavior and destination by the communication method.

It was clear that nonverbal communication formed the root of the culture in which most people live. Nonverbal communication in the Fung kingdom appeared in the symbols, domes, arcs, and the symbolic clothes and the direct communication that prevailed the Bedouin life in the kingdom was affected by the verbal communication which played a great role that had a clear impact on human life in the kingdom.

One of the important study results is that the external communication was a method followed by rulers of the Fung kingdom, and the benefit from and control of external trade was one of the important components that assisted in strengthening the basis of Fung kingdom. and trade as a communicative form which carried all types of life activities such as arts, languages

literary cultures habits and customs, of the Arab merchants and other nation's merchants coming from Egypt , Mauritania , Ethiopia , India , Rome, Palestine and Iran; Habits and dialects of all these nations were joined together and communication became deeper. As an external communication form was the role of the wars through all the wars fought by the Fung kingdom, either internally to widen the area of the kingdom or externally against Ethiopia and others to repulse the enemies.

Scholars and Sheikhs led the war and called to support the Sultan and encourage the common people to defend the kingdom.

The study confirmed the external communication via the transfer of Fatwa from the land of Ottoman Empire and Egypt to the kingdom of Fung,which the researcher called (the religious contact) and also included groups that crossed Sudan to perform their Islamic obligations in Mecca and Medina so they liked Sudan and settled in it, in addition to that, there were scholars who arrived in Sudan and were encouraged by the Fung kings to stay in the kingdom and facilitated for them their livelihood and stability.

Fung kings were interested in cultural links with the Arab world. Egypt and Morocco emerged and had a great impact on supplying religious books which assisted in educating people and transfer public and religious books to them. The Fung kings

were interested also in gifts and presents to strengthen relations between their kingdom and other countries.

It appeared that The Sudanese civilization since the stone ages had known communication decorations, drawings, engravings, photography and messages, especially with ancient Egyptian civilization. In the Nuba state in the tenth century AD, the Nubian language was written and texts which had connotation with the development of communication in the Sudanese civilization were also written. It is noticed that the church in the Christian era in Sudan spread languages and modern education. The languages and African dialects switched to written languages for the dissemination of the Bible and translation movements became active. The church used ancient Greek and Nubian which replaced Morwean language.

The arts played an important role in the communication between the people of the Nubian Arts and the holy places in Jerusalem, they copied models from Jerusalem and took them back to their homes and mixed them with the Nubian features and the arts, engravings, drawings and Roman decoration which assured the communication with the Roman Civilization.

Abstract

Communication in Sudanese civilizations
(The Fung kingdom as a model 1504_1821)

- Searching in the roots of traditional communication in the Fung kingdom.
- Recognizing the most important ways, means and forms of communication that had been dominant in the Fung kingdom.
- Recognizing the most important groups that performed the communication process.
- Recognizing the objectives of communication in that era and the public that was meant by communication.
- Recognizing the role of traditional communication that appeared in forms, practices and vertical and horizontal Life relations.
- In the methodology, the researcher followed the descriptive and analytical method in collecting data and facts about this phenomenon and analysing it exactly as well as trying to interpret these facts in full interpretation.
- Besides attaining generalizations regarding this phenomenon, as the researcher also followed the historical method that enabled him mind reading and reviewing documents and facts which are relevant to communication.

- The researcher also used the interview and the questionnaire for collecting field data.
  He also benefited from documents, manuscripts and references in analyzing this research.
- Among the important results the study revealed that Fung kings had taken an interest in communication, which contributed to the existence of Fung kingdom, while internal communication had contributed to the unity of the state.
- Verbal communication was the most significant form of communication in the kingdom, which was suitable for the nature of society at that time.
- Opinion leaders in the kingdom played a clear communicative role in influencing others.
- Religion men and Sufism leaders had a prominent role in communication with the public, and they performed this role more than the others.
- Messages published in the Fung kingdom are considered as a great communicative massage.