



CIEE Dakar, Senegal

Course name:	History of Islam
Course number:	HIST 3003 SGSU (ENG) / RELI 3001 SGSU (ENG)
Programs offering course:	Summer Senegalese Studies
Language of instruction:	English
U.S. Semester Credits:	3
Contract Hours:	45
Term:	Summer 2019

Description of the course

This module aims to make the history of Islam in Senegal known from an approach combining theory and direct experience on the ground. The approach used is both historical and thematic in the sense that it is based on a chronological presentation of the facts related to the history of Islam while at the same time tackling synthesis subjects, which draw on the learner's capacities to integrate the Knowledge and experience in their analysis of contemporary Senegalese society.

From a chronological point of view, we will review eleven centuries of Islamic history in Senegal, revealing three essential articulations:

- The problematic of Islam in the seventh century with its demands, precepts, crises; its penetration in the seventh century in Africa and the birth of Sufism in the Sunni movement.
- Then we will see how Islam entered Senegal with its clashes and compromises with slavery on the one hand and with colonization on the other

Finally, we will discuss the emergence in the nineteenth century of great maraboutic figures who succeeded in creating a balance between the political (or temporal) and religious (or timeless) powers and who organized the defense of Islam against colonialism by a real resistance both cultural (the tariqas), religious and military (the jihadists).

- The evolution of Islam (from independence (1960s) up now) in its relations with the four republics that have marked the Senegalese people 'march from monopartism to total democracy.

- This articulation is mainly a questioning, a problematic on the relations between the Muslim brotherhoods and the political power, their internal evolution, their relation with the economic power, in particular the capital, the emergence of new and contemporary trends, "between Reformism, Islamism, confraternity and politico –confreric sects "

On the thematic level, it is a question of presenting Islam in Senegal both in its particularity (Vincent Monteil spoke of Black Islam), since it owes much to a syncretism with the



traditional (or African or local) religions and in its diversity (an essentially Sunni and confraternal Islam and essentially referring to the Malikite school).

Essential questions and themes that are often overshadowed because of their delicacy will also be addressed, reflecting the fluctuating nature of a society and a nation not totally constituted that seek and oscillate between tradition and modernity, between Muslim culture and the Western way of life: secularism, family code, polygamy, ndigel, freedom, human rights, democracy, ...

Learning objectives:

This course has one main objective and two secondary objectives.

The general objective is to get students of different religious traditions to know Islam as a religion, and thus as a system organizing the relations between man, God, himself and his fellow men. The spiritual kinship between the three Near and Middle Eastern monotheisms will largely facilitate the achievement of this goal. Islam in Senegal, because of its singularity, emphasized notably by Vincent Monteil, who rightly spoke of Black Islam, deserves to be better understood and apprehended: structuring around confraternities, very strong survivals of beliefs and practices, not to Rituals linked to traditional religions, the charismatic figure of the marabout, the force of Ndigel, traditional divination therapy.

The first secondary objective can be described as follows. Senegal is a society strongly marked by religiosity. Indeed, to understand the Islam practiced in Senegal and its mode of operation leads to a better understanding of the society which has seen it growing, the policy that it continues to influence and which it intends to regulate, even to subdue or to exercise, according to its own interests.

The second and final secondary objective is to make learners understand that we are in a country and a society in which Islam regulates the behavior of different segments of Senegalese society in a multidimensional crisis (unemployment, crisis of values, loss of marks ...). The excesses that can sometimes occur in the practice of certain groups will also be studied.

Course Requirements

The knowledge and / or practice of Judaism or Christianity is/are a good entry for anyone who wants to study Islam.

The mastery of certain philosophical concepts such as moral conscience, individual freedom, destiny, responsibility, guilt, collective consciousness and archetypes, is essential to the good understanding of the course.

Since the course is in French, it is preferable to have a good or average level in this language. In any event and in any case, we will try to adapt our discourse to learners 'level of understanding

Teaching methods

We will vary the methods and pedagogical approaches to make the course more attractive, even if they are to be adjusted to learners' needs: lectures, film screening and analysis, PowerPoint, outings, visual aids and texts (quotes to put in context etc.).

Continuous work and participation will be required from learners: presentations, reading notes, reports of exits, realization of mini-folders...

To better vary the teaching styles of the guest teachers will be associated with the course of the course.

Assessment and Final Grade

The final score will be based on the following five (05) evaluations:

- * **Attendance and participation** :(20%)
- * **Weekly controls (2 per week):** (20%)
- * **Realization of a personal folder called TPE (student personal work):**20%
- * **Mid-term knowledge control** (20%)
- * **Final test.** (20%)

Course Requirements

* **Attendance and participation**

Learners are encouraged to participate actively in the course by their questions, answers, critical spirit, personal work. Etc.

* **Weekly controls**

There will be six controls (two controls per week).

Each control will contain ten(10)multiple choice questions and five (5) questions requiring intelligence and the capacity of synthesis and the comparison between the elements provided in the course and the religious experience that is unique to each student, whether religious or atheist. The dates of the controls will be posted in Canvas, the CIEE learning management system

***Realization of a personal folder called TPE (student personal work)**

Here we require a document of 3,500 words enriched by pictures of monument and scenes relating to the practice of Islam. The student is invited to reflect on a theme or choose from the themes proposed by the teacher and to make its final decision in the middle of the second week at the latest. Once the theme is chosen, the student will make a short presentation in front of the class and will begin to submit already written chapters to the professor. It is with the realization of this folder that the learner will be able to show his spirit of initiative and creativity as well as his qualities of researcher

Mid-term evaluation:

This evaluation is very important as it relates to the most relevant elements of the course. It will be made up of two parts: a part consisting of open, closed or multiple-choice questions (20 questions evaluated 10 points), and another part consisting of a thesis evaluated-10 points on a subject that requires reflection and synthesis. The subject can focus on Islam in Senegal, but it can also turn around an interreligious, cultural or religious issue.

Final Test

The final test will essentially consist of questions of intelligence where the student will be asked how he would react to certain situations based on his overall knowledge of Islam in Senegal

Weekly schedule

Week 1

Making contact with students

Presentation of the course.

Dispatching of students' personal work.

Introduction

Basics On the traditional Negro-African religion and Islam.

Suggested chronology.

Basic concepts about Senegal.

At the end of the course, propose a dissertation topic as homework

Readings:

- Al-Bakrî in J. M. Cuoq, 1975 (ré-édition: 1985), pp. 96-99; al-Bakrî in N. Levtzion, 1985 (reedition: 2000), pp. 77-82.

- Y. K. Fall, « « Animisme », ou religion africaine ? », 1992, (“Animism”, or African religion?)
- « Les religions traditionnelles d’Afrique noire » (The traditional religions of black Africa)
- A. Touré, « La civilisation musulmane » (The Moslem Civilization)

What is Islam? From the Prophet to Schiism.

*Revelation, conflict with Meccans, exile, installation in Medina, relations with Jews and Christians

*The different « khalifes » after the death of Melton and the penetration of Islam in Africa

*The four schools of thought in the Islam of the 8th and 9th centuries

* Fundamental Sufism principles: from Junaid to Ghazali.

***Guest: speaker :presentation on Islam, slavery and colonization**

Week 2

-Islamic education as a way of defence against cultural colonization (“daaras”)

Text study on Islam and colonization (refer to A. Dièye)

-General presentation on brotherhoods in Senegal

-The “Tidjaniya” and the “Quadriya”

-the “Layénia.” and the “Niassénia”

-The “Qadiriya” and the “Tijanya”-

***Trip to Touba** with a session on “Muridism” and “Baay Fall

Week 3

-The “layénia” and the” Nyassénia”

- “Wahabism « in Sénégal

- Islam and Politics in Sénégal

- Presentation on three themes

- Final evaluation

Readings

Anonyme, « Cheikh Ahmadou Bamba : sa vie et son œuvre », www.htcom.sn

ANN, Mohammodu Mustapha, 1973, *La vie de Cheikh Ahmadou Bamba*, Dakar, éd.

Hillal, 2 tomes.

BA, Mbaye, Sénégal : l'union pour la jeunesse musulmane appelle à la sérénité », Dakar, Le Soleil, 20 février 2007.

BA, Oumar, 1982, *Ahmadou Bamba face aux autorités coloniales*, Abbeville, Fayard.

BABOU, Cheikh A. Mbacké, 1991, Le mouridisme des origines à 1912 (Naissance d'une confrérie religieuse musulmane au Sénégal), Département d'Histoire, Université Ch. Anta Diop, 110 p.

BARRY, Boubacar, 1971, « La guerre des marabouts dans la région du fleuve Sénégal de 1673 à 1677 », BIFAN, sér. B, XXXIII, 3 : 564-589.

- 1972 (1985), *Le royaume du Waalo. Le Sénégal avant la conquête coloniale*, Paris, Maspéro (Karthala). *The kingdom of Waalo, Senegal before the conquest*, Diasporic Africa Press, 2012.

- 1988, *La Ségambie du XV^e au XIX^e siècle : traite négrière, Islam et conquête coloniale*, Paris, L'Harmattan. Edition anglaise : *Senegambia and the Atlantic Slave Trade*. Cambridge : Cambridge University Press, 1988.

BASSE, Mamadou, Etude sur les besoins en éducation qualifiante des jeunes des daara, UNESCO, Octobre 2004.

BELMESSOUS, Hécène, « Les avancées de l'Islam au sud du Sahara », <http://african-geopolitics.org.show.aspx?articleId=3349>

BOULEGUE, Jean, 1987, *Le Grand Jolof, (XIII^e - XVI^e siècle)*, Blois, Editions Façades.

CLARK, Andrew F., « The Fulbe of Bundu (Senegambia): from theocracy to secularization », *The international journal of african historical studies*, 1996, vol. 29, N° 1, pp. 1-23.

COLVIN, L. A. G., 1974, "Islam and the state of Kajoor. A Case of Successful Resistance to Jihad", *JAH*, n° 4, pp. 587-607.

COPANS, Jean, 1988, *Les marabouts de l'arachide (la confrérie des Mourides et les paysans au Sénégal)*, Paris, L'Harmattan, 2^e édition.

COULON, Christian, 1981, *Le marabout et le prince (Islam et pouvoir au Sénégal)*, Paris, Pédone.

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COUTY, Philippe, « Note sur une image mouride », Dakar, Orstom.

CRUISE O'BRIEN, Donald Cruise, 1970, *The mourides of Senegal (The politic and economic organization of an Islamic Brotherhood)*, Oxford, Clarendon Press. 311p. + Index.

- 1970 "Le talibé mouride : la soumission dans une confrérie religieuse sénégalaise", *Pris, Cahiers d'études africaines*, 10 (40), pp. 562-578.

- CRUISE O'BRIEN Donald Cruise et C. Coulon (dir), 1988, *Charisma and Brotherhood in African Islam*, New York, Oxford University Press.
- CRUISE O'BRIEN, Donald, DIOP, Momar-Coumba et DIOUF, Mamadou, 2002, *La construction de l'Etat au Sénégal*, Paris, Karthala.
- CUOQ, Joseph Marie, 1975 (1985), *Recueil des sources arabes concernant l'Afrique Occidentale, VIII^e - XVI^e siècle-Bilâd al-Sudân*, Paris, CNRS.
- CURTIN, Philip, 1969, « Jihad in West Africa: Early Phases and interrelations in Mauritania and Senegal », London, *Journal of African History*, XII, pp. 11-24.
- Diaw, Omar, « Sénégal : 9^e congrès Jama'atou Ibadou Rahmane, le mouvement tient ses assises ce week-end », Dakar, *Sud Quotidien*, 1^{er} février 2007.
- DIEYE, Cheikh Abdoulaye, *L'exil au Gabon période coloniale 1895-1902. Sur les traces de Cheikh Ahmadou Bamba*, Dakar, Ed. Ndigël, 1985, 119 p.
- DIOP, Abdoulaye Bara, 1981, *La société wolof : tradition et changement*, Paris, Karthala, 360 p.
- DIOP, Momar Coumba, 1981, « Fonctions et activités des dahira mourides urbains », Cah. d'Études Africaines, XXI: 79-91.
- 1992, *Sénégal. Trajectoires d'un Etat*, Dakar, Codesria.
- DIOUF, MAMADOU, 1992, « Islam : peinture sous verre et idéologie populaire », in B. Jewsiewicki (dir), *Art pictural zairois*, Sillery.
- DUMONT, Fernand, 1975, *La pensée religieuse d'Ahmadou Bamba*, Dakar, NEA.
- FALL, Yoro K., 1992, " « Animisme », ou religion africaine ?" dans MARTINIERE, Guy et VARELA, Consuelo - sous la direction de -, *L'état du monde en 1492*, Paris, Editions la Découverte (collection « l'état du monde »), Madrid, Sociedad estatal para la ejecucion de programas del Quinto centenario, pp. 312 - 314.
- HAMET, I., 1911, *Chroniques de la Mauritanie sénégalaise. Nacer Eddine*, Paris, E. Leroux.
- HARRISON Chris,
1988, *France and Islam in West Africa, 1860-1960*, Cambridge.
- HOPKINS, J.F.P and LEVTZION, N. - translated, edited and annotated by -, *Corpus of early arabic sources for West african history*, Cambridge, CUP (« Fontes Historiae africanae. Series arabica », 4), XXII - 492 p., cards, index and glossary, réédition (Princeton, MarkusWiener Publishers.), 1981 et 2000.
- KA, Thierno, l'Ecole de Pir Saniakhor. Non daté.
- KANE, M.M., « L'empreinte de l'Islam confrérique sur le paysage commercial sénégalais : Islam et société en Ségambie », *Islam et Sociétés au sud du Sahara*, 8 : 17-41.

KEBE, Abdoul Aziz, 1999, Les tribunaux musulmans du Sénégal dans la politique coloniale depuis la promulgation du Code civil jusqu'à la première guerre mondiale, Dakar, UCAD, thèse de doctorat de 3^e cycle.

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ROBINSON, David, 1975, "The Islamic Revolution of Futa Toro", *International Journal of African Historical Studies*, XIII, pp. 185-221.

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