



CIEE Dakar, Senegal

Course name:	History of Islam
Course number:	HIST 3003 SGSM / RELI 3001 SGSM
Programs offering course:	Language and Culture
Language of instruction:	French
U.S. Semester Credits:	3
Contact hours:	45
Term:	Spring 2018
Course meeting times:	Mondays and Wednesdays 10:30-11:45 PM
Course meeting place:	Jangàt
Professor:	Cheikh Mbacke Sène
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Office hours:	by appointment

Course Description

This course is meant to be a workshop, “a laboratory”, to use a Marxist terminology, to help students gain better knowledge of the history of Islam in Senegal, through a double chronological and thematic approach.

The course covers the evolution of Islam in Senegal from the slave trade to independence. Issues pertaining to revolutions and changes that occurred under the influence of Islam will be discussed, namely, the establishment of Muslim theocracies, which toppled the traditional *ceddo* powers and organized the fight against the slave trade and slavery. We will also discuss the emergence of the great *marabout* figures in the 19th century, who succeeded in unifying the political (temporal) and religious spheres and in fighting the colonial powers through cultural (*tariqas*), religious and military (*jihadists*) resistance.

On the thematic side, we will seek to present Islam in Senegal as related to its characteristics (Black Islam according to Vincent Monteil) that result from important syncretic aspects mixing with traditional religions (or African) as well as its diversity (Muslim brotherhoods remaining besides new trends).

Essential questions and themes will be brought up, even though in other contexts they are often avoided, due to their sensitive nature that originate in the fluctuations of a society and a country that struggle with mixing the traditional and the modern, Islamic and Western lifestyles, secularism, family codes, polygamy, *ndigel*, democracy, etc.

Course Objectives

This course has one main objective and two secondary objectives.



The main objective is to lead students from different religious backgrounds to a general understanding of Islam from the inside as practiced in Senegal. The close link that exists between the three monotheistic religions will help to reach this objective.

The first secondary objective can be explained as follows. Senegalese society is highly influenced by its religious nature. Accordingly, understanding Senegalese Islam and its workings lead to a better understanding of Senegalese society itself, along with its politics.

The last secondary objective is to lead the students to understand that in Senegal Islam plays an important role for youths and for the rest of society that is vulnerable to a multidimensional crisis (unemployment, value crisis, etc.). However, this type of self-protection can sometimes lead to excess.

Course Prerequisites

In order to understand this course clearly, a certain understanding of philosophical concepts such as moral conscience, individual freedom, destiny, responsibility, culpability, collective conscience and archetypes is absolutely necessary.

The course being taught in French, a good level in the language is also preferable. We will however adapt our teaching according to students' understanding and will try to strengthen language skills with homework.

Methods of Instruction

We will vary teaching methods and approaches to make the course more interactive, and we will be open to adjusting it throughout the semester to satisfy students' needs: lectures, film screenings, PowerPoints, fieldtrips, text and photos commentary etc.

Sustained participation and study will be required from students: presentations, lecture notes, fieldtrip reports, research...

Guest speakers will also be invited to vary teaching methods.

Assessment and Final Grade

Final grade will be established on the basis of the following criteria:

- Regularity and participation in class with questions, responses and contributions 20%
- Quizz 20%
- TPE (student' personal work/research) 20%
- Mid-term test 20%
- Final exam 20%

NB: The total of the grades will constitute the student's final grade



Course Requirements

Regularity and participation

Regularity and participation are required for this class. In order to encourage students to participate actively in the course, we ask them to prepare, analyze and present in class several topics through the assignments above. These assignments can often be realized in whatever ways students like. PowerPoints and presentations only include the theme assigned by the professor, for example, but students decide on how they want to implement them, and the reading reports are guided by the professor but leave room for creativity.

Quizz.

There will be five (5) quizzes (one quizz per month). Each quizz will contain 10 multiple-choice questions and 5 questions soliciting intelligence and synthesis capacity and comparing the elements provided in the course with the religious experience of each student, whether religious or atheist. The dated of the quizzes will be posted in Canvas, CIEE's online learning management system.

TPE (student' personal work/research)

Drafting of an individual document called TPE (Student's Personal Work). Here we require a 3,500 word document enriched by photos of monuments and scenes related to the practice of Islam. The student is invited to reflect on a theme or to choose among the themes proposed by the professor and to make his final choice in the last week of October 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 the chapters already written to the teacher. It is with the realization of this folder that the learner will show more his spirit of initiative and creativity as well as his qualities of researcher, combining spirit of synthesis and analysis.

Mid-term test:

this assessment is very important as it relates to the most relevant elements of the course. It will consist of two parts: one part with open, closed or multiple-choice questions (20 questions assessed at 10 points), and another part consisting of an essay assessed at 10 points on a topic that requires reflection and synthesis spirit. The subject may concern Islam in Senegal, or evolve around an inter-religious, cultural or religious issue.

Final Test

The final test will mainly consist of questions of intelligence questions 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

Session 1: contact with students: Presentation of the syllabus. Introduction. Basics on the Moslim Religion and its relations with the African traditional religions

Readings:

The teacher will make available for students a reading file covering certain aspects of the course and making understandable the concepts that cannot be fully developed because of reduced and lost time caused by the re- explanations in case of difficulties for some students

Session 2: From the prophet life to Schism

The revelation, the conflict with the Meccans, the exile, the installation in Medina, the relations with the Jews and the Christians

***Reading:** document on the Prophet and his succession

Week 2

Session 1:: Penetration of Islam in Africa and Senegal

Session 2 : trip to « Grande mosquée » and « Institut Islamique de Dakar »

Week 3:

Session 1: The position of Islam on Slavery in general

Session 2 : Guest speaker : Imaam Magaye Sall: *l'Islam et les caricatures du Prophète Mouhamed et des hommes de Dieu*

Week 4: Rural visits



Week 5:

Session 1: Guest speaker: Presentation on Islam, slavery and colonization in Senegal

Session 2: Sufism: fundamental principles and evolution from Junaid to Ghazali

*Reading from M. Sène thesis

Week 6 : Brotherhoods in Senegal

Session 1: Brotherhoods in Senegal (general presentation)

Session 2: Brotherhood Sufi in Senegal: “The Qadiryia”

Week 7

Session 1: MID - TERM EVALUATION

Session 2: “The Tijanya”: The contribution of the Omarian branch of El Hadj Omar Tall

Session 3: Trip to Tivaouane and Ndiassane

Week 8

Session 1: Discussion on TPE (students personal work/research): proposition of themes, validation of themes, brainstorming on choices

Session 2: “The Tidjanya”: Tivaouane branch of El Hadj Malick SY

Week 9

Session 1: “The Tidjanya”: Niassenya branch of Kaolack of Cheikh Ibrahima Niasse

Session 2: Mouridism of Cheikh Ahmadou Bamba and the sub-group of Baay Faal of Cheikh Ibrahima Fall

Trip to TOUBA



Week 10

Session 1: Layenya of Seydina Limamoulaye

Session 2: Trip to **Yoff Layène and Camberene**

Spring break

Week 11:

Session 1: Finalize discussion on TPE (**students personal work/research**)

Session 2: Example of TPE of past class sessions

Week 12: **Islam and Senegalese society and democracy:** terrorism, Ndigël, religious influences

Session 1: Inter-religious dialog (**Guest speakers: Nicolas Ndiaye and Djily Ndao**)

Session 2: Presentations of TPE

Week 13:

Session 1: Presentations of TPE (**students' personal work/research**)

Session 2: Presentations of TPE (**students' personal work/research**)

Week 14:

Session 1: Presentation of TPE (**students' personal work/research**)

Session 2: **Preparation of final evaluation**

Week 15 :

Session 1: Debate on students specific questions



Session 2 : Final evaluation

Week 16: Feedback on final evaluation, TPE, individual notes and the program in general

Readings

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

ANN, Mohammadu 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, Maspero (Karthala). *The kingdom of Waalo, Senegal before the conquest*, Diasporic Africa Press, 2012.

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

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

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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.

- 1988, *Les musulmans et le pouvoir en Afrique noire (religion et contre-culture)*, Paris, Karthala, 2^e édition.

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.

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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.

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HARRISON Chris, 1988, *France and Islam in West Africa, 1860-1960*, Cambridge.

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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 Sénégambie », *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.

KLEIN, Martin, 1968, *Islam and Imperialism in Senegal: Sine-Saloum, 1847-1914*, Stanford University Press.

- 1972 "Social and Economic Factors in the Muslim Revolution in Senegambia", *JAH*, XIII, pp. 419-441.

MBACKE, Bassirou, « Les bienfaits de l'Éternel ou la biographie de Cheikh Ahmadou Bamba », *BIFAN B*, tomes 42(3) 1980, 43(1-2) 1981, 45(1-2) 1983.



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MONTEIL, Vincent, 1966, *Esquisses sénégalaises (Wâlo - Kayor - Dyolof - Mourides - Un visionnaire)*, Université de Dakar, IFAN, Initiations et Etudes Africaines, XXI, 243 p.

- 1977, « Ahmadou Bamba, le saint fondateur des Mourides du Sénégal », *Les Africains*, Tome III, Éd. Jeune Afrique. VINCENT Monteil.

- 1980, *L'Islam noir (une religion à la conquête de l'Afrique)*, Paris, Seuil, 3^e édition.

QUESNOT, F., 1962, *Les cadres maraboutiques sénégalais*, Paris, Peyronnet, CHEAM.

ROBERTS Allen F. and Mary Nooter, 1998, "L'aura d'Amadou Bamba : photographie et fabulation dans le Sénégal urbain", *Anthropologie et Sociétés*, vol. 22, n°1, pp. 15-38.

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

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ROBINSON, D. et Triaud, J.L., 1999, *Le temps des marabouts. Itinéraires et stratégies islamiques en Afrique occidentale française v. 1880-1960*, Paris, Karthala, 583 p.

SAMB, Amar, 1972, *Essai sur la contribution du Sénégal à la littérature d'expression arabe*, Dakar, IFAN.

SECK, Ibrahima, « Fascicule sur les confréries au Sénégal », sans date, 04 pages.

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WILLIS, John Ralph, « The torodbe clerisy: a social view », London, *Journal of African history*, 1978, XIX, 2, pp. 195-212.

NB : Le syllabus pourrait être sujet à des changements mineurs en raisons de certaines fêtes