

a major role. Since Abidjan is quite an unusual place and arguably not representative of Islam in Côte d'Ivoire, it is useful to read this book alongside the work of scholars who have conducted research elsewhere in the country. Most notably, in ethnographic research in the north, Robert Launay and Marie Nathalie LeBlanc have concentrated on ordinary Muslims, and, in this way, offer 'bottom-up', more grassroots' views of Islam and being Muslim in Côte d'Ivoire than does this study of elites and their associations.

One criticism of this fine book is that it is too focused on one particular way of being Muslim, which the author glosses rather imprecisely as reformist, to the exclusion of others. The study seems to equate this reformist way of being Muslim with modernity (which is, of course, the internal discourse of such reformists) and therefore gives short shrift to other ways or traditions of being Muslim. Some of these are older – for example, various Sufi traditions, which are indeed alive and well in Abidjan, the author's invocation of such infelicitous neo-Orientalist tropes as the intellectual 'decline' and 'stagnation' among so-called traditionalist Muslims notwithstanding. Sufis, like some other Muslims – Shia, Tablighis, and so forth – are acknowledged, though much too hastily, as part of the country's plural Muslim landscape in the book's epilogue. But these other Muslims' engagements with modernity and the important transformations that they too have experienced, perhaps different from those of 'reformist' Muslims, also need to be considered. In addition, there are other, newer ways of being Muslim – not to mention radical or maximalist (read 'uncivil') ways – that also might not fit into the author's narrative about reform and modernity, in which all Muslims seem to be moving ineluctably toward the ways of being Muslim promulgated by the reformists studied here. Although in the latter part of the book the author disavows any such teleology, the trajectory of reform and the movement toward a particular kind of Muslim modernity are made to seem almost inevitable. These are, however, relatively minor criticisms of a major work that should be widely read. It will no doubt be appreciated for the thoroughness of the research, its seriousness of purpose, and its obvious relevance to debates about post-civil-war Côte d'Ivoire. Unlike most academic books published in French, this book actually has an index, and a very useful one.

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THE INTELLECTUAL HISTORY OF THE MURID BROTHERHOOD AND ITS FOUNDER IN SENEGAL

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Fighting the Greater Jihad: Amadu Bamba and the Founding of the Muridiyya of Senegal, 1853–1913. By CHEIKH ANTA BABOU. Athens, OH: Ohio University Press, 2007. Pp. xiii + 294. £35.50/\$55, hardback (ISBN 978-8214-1765-2); £17.50/\$35, paperback (ISBN 978-0-8214-1766-9).

KEY WORDS: Senegal, Islam.

Plusieurs études aussi bien sur la confrérie des Mourides que sur son fondateur, Amadou Bamba, ont été publiées depuis le travail pionnier de Paul Marty, *Études sur l'Islam au Sénégal* (1917) qui proposent les premières esquisses biographiques des marabouts sénégalais. Internes, externes, administratives, ou académiques, écrites dans les langues coloniales ou en arabe et en Wolof (les sources orales et écrites mourides), recourant à la lettre arabe, elles ont tentés d'identifier et de

décrire l'armature de la confrérie, son organisation économique et administrative, sa géographie sainte, et sa doctrine, qui assurent les conditions de son succès qui repose une extraordinaire flexibilité et une adaptabilité dans l'espace et le temps. Parmi les plus notables de cette abondante littérature historique, sociologique, anthropologique, et politique, on peut citer, dans le domaine universitaire, V. Monteil, D. Cruise O'Brien, J. Copans, et Fernand Dumont pour les travaux académiques et pour la production mouride, et la biographie de Cheikh Bachir MBacké et les deux volumes édités par Abdoul Ahad MBacké sur la vie et l'œuvre du fondateur du mouridisme.

Le travail de Cheikh Anta Babou est le travail historique et biographique le plus complet par son exploration soutenue, son exploitation systématiques, et sa lecture croisée et comparative des archives internes et externes. Il est aussi un remarquable engagement critique avec l'abondante littérature disponible. Babou prend en compte aussi bien les travaux des chercheurs que les discussions et controverses internes au débat confrérique sénégalais. En procédant de la sorte, il s'écarte dans la généalogie dominée par l'économie pour privilégier 'les croyances religieuses et la spiritualité', sans négliger de prêter une grande attention à l'économie politique du Sénégal colonial. Il nous offre ainsi une histoire intellectuelle rigoureuse du développement de la confrérie qui accompagne un portrait tout en finesse et du fondateur, de son enfance aux épreuves endurées, aux miracles et conflits familiaux. Emergent de ce travail richement documenté et intelligemment argumenté des portraits qui reflètent leurs multiples facettes de la confrérie mouride et de son fondateur. En lieu et place des analyses qui mettent l'accent sur le caractère centralisée, les formules prescriptives et l'autoritarisme, Babou insiste sur la 'pédagogie Murid' et l'accent sur la loyauté, la solidarité, et l'organisation, le pragmatisme au détriment des normes prescriptives, des ressources constamment mises à l'épreuve de nouvelles situations par les *talibe*. Contre les approches de Cruise O'Brien, qui affirme qu' 'Amadu Bamba's greatest contribution to the development of the new brotherhood was not in his organizational activity, or even in his teaching; but in his supernatural powers which the followers attributed to him, in Weber's term, his charismatic legitimacy',¹ Babou oppose une légitimité construite sur l'enseignement, la piété, et la sainteté, non sur les miracles. Il reprend ainsi les qualifications de charismatique et de messiaque accolées à Amadu Bamba pour relire sa vie et son œuvre à la lumière de son 'projet pédagogique'. Et c'est précisément autour de ce projet, de sa conception, de ses racines historiques et religieuses, de son déploiement autant idéologique, politique économique que géographique que le travail biographique de Babou est construit. Il suit à la trace son déroulement, ne négligeant aucun des aspects de la vie domestique d'Amadu Bamba, ses démêlés avec l'administration coloniale, la production de la bibliothèque, la constitution de son architecture administrative, et de ses lieux saints mourides.

Mieux, Babou réinscrit la biographie d'Amadu Bamba et de la confrérie Murid dans une histoire plus large, celle de l'Islam et du Sufisme pour dévoiler leurs contributions à l'économie générale de cette religion et à ses différentes manifestations spirituelles, pour remettre en cause et déplacer en même temps le débat désormais classique sur 'l'africanisation de l'islam' et 'l'islamisation de l'Afrique' et rejeter les thèses de 'l'islam noir' qui continue de dominer les travaux sur l'Islam et les communautés musulmanes de l'Afrique au Sud du Sahara.

Fighting the Great Jihad est non seulement une contribution d'une très grande valeur à l'histoire du Sénégal, aux exercices historique et biographique. En plus, il

¹ D. Cruise O'Brien, *The Mourides of Senegal: The Political and Economic Organization of an Islamic Brotherhood* (Oxford, 1971), 53.

offre des pistes qui aident à mieux comprendre la trajectoire passée, le présent, et le futur de la confrérie mouride.

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GUINEA'S RICH AND TROUBLED TRAJECTORY AFTER INDEPENDENCE

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Youth, Nationalism, and the Guinean Revolution. By JAY STRAKER. Bloomington, IN: Indiana University Press, 2009. Pp. 280. £47/\$65, hardback (ISBN 978-0-253-35288-0); £15.99/\$24.95, paperback (ISBN 978-0-253-22059-2).

KEY WORDS: Guinea, nationalism, postcolonial, socialism, youth.

On 28 September 2009, in Conakry, the capital of Guinea, a peaceful protest calling for democratic elections came to a violent end when members of the military junta assaulted and killed over a hundred unarmed civilians. Those events trained international attention on Guinea and generated questions about the political roots of the regime that is today in power. Jay Straker's new book on youth in Guinea during the rule of Sekou Touré, Guinea's first president (1958–84), does not directly explain the Guinean crisis that is now being covered in newspapers the world over. However, it goes a long way towards unveiling the rich and troubled trajectory that Guinea followed in the decades following its independence from French colonial rule.

Straker's study constitutes a welcome contribution to a growing body of historically informed scholarship on society and politics in postcolonial West Africa. He rightly points out that analyses of independent Guinea often focus on Touré, a divisive figure who inspired awe and admiration in some and fear and abhorrence in others. But the obsession of academics and others with high politics has obscured the much more complicated effects of Touré's regime among Guinea's inhabitants. Straker seeks to rectify this disparity by exploring how youth from the forest region, located in the southeastern part of the country, understood and experienced Guinea's socialist revolutionary politics.

As Straker points out, forest youth embodied two very different categories of Guinean nationalist thought. Touré saw youth as allies and resources, faithful cadres who could be molded into loyal Guinean nationalists and who, through proper training and education, would advance the aims of the revolutionary agenda. The forest, by contrast, stood at the margins of the nationalist imaginary. The forest region was physically distant from the capital. Its ethnically heterogeneous population was associated with social practices and belief systems distinct from those that predominated elsewhere in the nation. Political elites specifically identified the forest region with masking ceremonies and initiation rites propagated by secret societies, or Poro, practices that the state singled out and sought to eliminate with its 'demystification' campaigns of 1959–61. Through his focus on youth from the forest, or *forestiers*, the author is able to investigate the limits and constraints of Touré's expansive nationalist vision and to explore the collision of socialist ideals with ethnic and regional prejudices.

Straker considers the ideologies and policies that emerged around youth, education, and pedagogy in the emerging nation in Part I. His readings of various texts, policies, and plays provide an outline of revolutionary politics and their inconsistencies. Part II delves into the experiences and reminiscences of a handful