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SENEGAL SHOOTERS AND THE SLAVE TRADE ON THE ISLAND OF GOREE AND THE DRAMA OF FRENCH COLONIALISM IN SENEGAL

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Abstract

Senegal, an important part of the Islamic world, is remarkable geography of Islamic culture and civilization with its Muslim presence constituting 95% of its population. It is a country where sectarian divisions have not been seen throughout history, representing the unifying spirit of Sufi tradition instead of conflict culture, and educating important names of Ahl as-Sunnah scholars. The Toucouleur ulama, who draw attention with their scientific studies, have dominated the dynamics of Islamic thought in the region for centuries. This elite position of Senegal was tried to be eliminated with the arrival of colonial powers in the region. In our study, the dimensions of the destruction carried out by the occupation forces in Senegal are discussed. The sad picture of the slave trade on the island of Goree, the formation of the Senegalese Shooters, the desire to put obstacles in the life of faith and worship in Islam, and the direct and indirect administration experiences of France in Senegal are discussed.

Key Words: Senegal, Senegalese Shooters, French Colonialism, Goree Island, Qadiriyya, Tijaniyya, The Mouride brotherhood

SENEGAL NİŞANCILARI VE GOREE ADASINDAKİ KÖLE TİCARETİ İLE FRANSIZ SÖMÜRGEÇİLİĞİNİN SENEGAL'DE YAŞATTIĞI DRAM

Öz

İslam dünyasının önemli bir parçası olan Senegal, nüfusunun %95'ini oluşturan Müslüman varlığı ile dikkat çekici bir İslam kültür ve medeniyet coğrafyasıdır. Tarih boyunca mezhep ayrılıklarının görülmediği, çatışma kültürü yerine tasavvuf geleneğinin birleştirici ruhunu temsil eden, Ehl-i Sünnet âlimlerinin önemli isimlerini yetiştiren bir ülkedir. Bilimsel çalışmalarıyla dikkat çeken Toucouleur uleması, yüzyıllar boyunca bölgedeki İslam düşüncesinin dinamiklerine hâkim olmuştur. Senegal'in bu elit konumu, sömürgeci güçlerin bölgeye gelmesiyle ortadan kaldırılmaya çalışıldı. Çalışmamızda işgal güçlerinin Senegal'de gerçekleştirdiği yıkımın boyutları ele alınmıştır.

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Goree adasındaki köle ticaretinin üzücü tablosu, Senegalli Atıcıların oluşumu, İslami inanç ve ibadet hayatının engellenme isteği ve Fransa'nın Senegal'deki doğrudan ve dolaylı yönetim deneyimleri tartışılmaktadır.

Anahtar Kelimeler: Tasavvuf, İslam, Osmanlı, Afrika, Sudan, Mısır Hidivliği.

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Introduction

Senegal, located on the Atlantic Ocean coast west of Central Africa, between Guinea Bisse and Mauritania, neighbours Mauritania, Mali, Gambia, Guinea and Guinea-Bisseau.¹ The capital, Dakar, was established on the Cap-Vert peninsula, which is located in the westernmost part of the country and the African Continent.² Most of the country is undulating land and has an average elevation of around 200 m. On the skirts of the Futa Djallon Mountains in the southeast, the height is about 500 m and these mountains are the highest place in the country. The Senegambia region is cut by the Senegal, Saloum, Casamance, and Gambia rivers that flow into the Atlantic. The Senegal river forms the country's northern borders and is the longest river in the country. The winds have eroded the western coast of the country and the coastline is partly marshy. Cape Verde stretches towards has entered the Atlantic Ocean and is a hilly and rocky region. The rest of it is in a semi-desert state.³

Senegal has a semi-tropical climate, and most of its territory is in the Sahelian region. The desert climate in the north of the country leaves its place in the semi-tropical climate towards the coasts. Rainfall in the country is irregular and uncertain, and the country's lands are generally poor. Agriculture and animal husbandry, which is common in the north, are facing more and more unfavourable conditions and become more difficult.⁴ The average temperature in January in the region is around 23°C. As you go north, the temperature suddenly increases as you approach the Great Sahara. The Sahelian region receives an average of 350 mm of precipitation. The area is covered with coarse grasses, thorny shrubs and acacia heaths. The Sudanic region in the south of this area receives about 900 mm of precipitation. Here the vegetation is thicker and more abundant. Generally, silk-cotton and baobab trees are more numerous and acacia shrubs are larger. In the Casamance region, precipitation varies between approximately 900 and 1500 mm. The southwestern part of the country is covered with swamps and tropical forests. The non-forested parts are green areas and receive a lot of precipitation. Cape Verde is partly semi-desert and partly rocky and hilly. The coastline is mostly muddy land and covered

¹ Ramazan Özey, "Afrika'da Toplum: Batı İnsanlarının Kültürel Özellikleri: Dünü-Bugünü", *Dünya Siyasetinde Afrika 2*, ed. İsmail Ermağan, Nobel Academic Publishing, Ankara 2015, p. 28.

² Emruhan Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika 4*, ed. İsmail Ermağan, Nobel Academic Publishing, Ankara 2017, p. 159.

³ Ramazan Özey, *Afrika Coğrafyası*, Aktif Publications, 3rd Edition, Istanbul 2006, pp. 266-267.

⁴ <https://ticaret.gov.tr/data/5f15825b13b876d3e4564d36/SENEGAL.pdf> (Access Date: 07 May 2022); Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika 4*, p. 159.

with tropical mangrove forests. In the south of Casamance, humidity is high due to coastal winds. There are two distinctly dry and moist periods in the country. The humid season is more common in the Sahelian region and lasts from June to October. In the Sudanic region, the humid season prevails from May to October, and in Casamance from May to November. Four different regions irrigated by the Senegal, Saloum, Casamance and Gambia rivers, which bring life and vitality to Senegal's surroundings, have various vegetation. There are tropical mangrove forests on the coasts, silk and baobab trees and acacia heaths in the Sudanic region.⁵

1. Country Identity of Senegal

With a surface area of 196,140 km² and a population of 16,750,000 (according to the data of 2020), and governed by a semi-presidential system, Senegal has a mixed ethnic structure and consists of many large and small groups. 37% of the population is Wolof, 18% Serer, 17% Peul, 9% Diola and 9% Mandingos. The remaining 10% are many minority ethnic groups. The other name of the Peuls, who are descendants of the Takruri Kingdom, is the Fulbes and they live a nomadic life. The Diolas living around Casamance are of Berber origin. Wolofs live in the northwest and in the cities, Serers in the west of the central parts, Lebous in the Cap-Vert region, Foulards in the Senegal valley, Diolas in the Lower Casamance region, and Peulhs dispersed in all the inner parts. Wolofs, who are Muslims, are spread all over the country. The majority of Wolofs live in the centre and north of the country, especially on the Atlantic Ocean coasts of Dakar and Saint Lois. Wolofs generally make a living by farming and trading. The Lebous, a branch of the Wolofs, are an ethnic group spread over the Cap-Vert and Saint Luis peninsulas and mostly engaged in fishing. The Fulbe, also called Peulhs, are a group that played a role in the spread of Islam for Senegal in the north of Senegal. Futa Toro, which has historical importance, is the cultural centre of the Peulhs. Located in the Senegal River valley and in the Ferlo region, the Fulbe are very active in trade and are also engaged in animal husbandry and irrigated agriculture. Another ethnic group that can be considered crowded is the Serer ethnic group. They are located in Sine-Saloum and the Small Coast region between the centre of Senegal and the northwest of Gambia. Most are Muslims, except those in the Small Coast region. Diolas live in the Casamance region. People from this ethnic group also live in the Gambia and Guinea Bissau. Local beliefs and Christianity are common in this group that lives on rice farming. The part of the Diolas living in the northeast is Muslim. Apart from the main ethnic groups, there are also smaller ethnic groups. The leading ones are the Mandingos in the east and the Soninke and Bassari in the regions close to Mali and Mauritania. These groups subsist on maize cultivation and hunting in areas close to the Guinean borders.⁶

⁵ Özey, *Afrika Coğrafyası*, pp. 266-267.

⁶ <https://ticaret.gov.tr/data/5f15825b13b876d3e4564d36/SENEGAL.pdf> (Access Date: 07 May 2022); Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika 4*, pp. 161-162.

Muslims make up 92% of the country and Christians make up 2%. The remaining 6% belong to local religions. The independent Republic of Gambia is surrounded by the territory of Senegal along the Gambia River, separating most of the Casamance region, which is the southern part of Senegal, from its other territories.⁷ Apart from the capital Dakar, Thièc, Kaolack, Rufisque, Saint Louis, Ziguin Chor and Diourbel are other main Senegalese cities. French is spoken as the official language, and the local languages Wolof, Fulbe, Jola and Mandinka are widely spoken. Senegal is divided into fourteen regions. Each region is administered by "Conseil Regional".⁸

2. Historical Structure of Senegal

Archaeological excavations show that Senegal is a settlement that has prehistoric origins. Megaliths in the Sine-Saloum region show extinct human populations. Over time, mixed races emerged from the large-scale populations living in the Senegal Valley. The first known inhabitants of Senegal are the Takruris.⁹ In the eleventh century, Takruris, who adopted Islam through North African Muslim traders, consolidated their dominance of the Tekrur Kingdom and the Namandiru Dynasty they established. The extension of the Mali Empire to Malinke at the time led to the mixing of the Malian peoples with the Takruris.¹⁰ In the thirteenth century, the Kingdom of Wolof ruled in the central region of Senegal, and the Sultanate of Mali ruled in the east. In other parts of it, there were about ten local emirates.¹¹ By the fourteenth century, the Dyolof Dynasty was established. Founded by Ndiadian Ndiaye, the Dyolof Dynasty dissolved in 1549. The epic of Koli Tenguela, originating from Poul and Manding, are literary work revealed at the end of the fifteenth century.¹²

In the eleventh century, Muslim merchants from the Sanhaja tribe living in the Sahara made their way to the region and introduced the Senegalese people to Islam. It is seen that during the reign of Takruri Sultan Var Jabi (d. 432/1040), who ruled in Futa Toro, Islam became a religion accepted by large masses. One of the members of Sanhaja tribe, Yahya b. Ibrahim's return from the pilgrimage, which took place in 440/1049, stops by Qairouan. He stayed here for a while and attended the lectures of Abu Imran Musa al-Fasi. With the guidance of his sheikh Abu Imran, Yahya b. Ibrahim visited Vejjaj b. Zallu al-Lamti. He was assigned to establish ribats of his own in Maghrib al-Aqsa, Nafis and Sicilmase. Vejjaj is a sufi of Berber origin and is a typical example of the peoples of the Sahara with his language, lifestyle and culture. Abu Imran wrote a letter to Vejjaj, whom he described as a righteous person, and asked Yahya b. Ibrahim al-Jazuli to meet his

⁷ Özey, *Afrika Coğrafyası*, p. 266.

⁸ Enver Arpa, *Afrika Seyahatnamesi*, Fecr Publications, Ankara 2015, pp. 233-234.

⁹ <https://www.infoplease.com/world/countries/senegal> (Access Date: 07 May 2022).

¹⁰ Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika* 4, p. 175.

¹¹ Ahmet Kavas, "Senegal Tarihi", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 36, Istanbul 2009, p. 515.

¹² Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika* 4, p. 175.

demand.¹³ He asked him to give a representative to teach Islam to the peoples of the Sahara to which he was a member. In order to meet this demand, Sheikh Vejaj also sent his famous student Abdullah b. Yasin al-Jazuli. Abdullah b. Yasin and Yahya b. Ibrahim passed to the Sahara, where the Cudale tribe lives. Abdullah b. Yasin began to form lesson circles, establish chat councils, and promote Islam. Although it was sometimes met with different reactions, over time it became accepted, arousing interest and the adoption of Islam by different segments.¹⁴ With a small group of seven people, among whom were Yahya b. Umar and his brother Abu Bakr b. Umar, Abdullah b. Yasin spread his preaching work on the route of the Niger and Senegal rivers. In a short time, the number of people gathered next to him reaches thousands. He gives the name "Murabitun" to those who joined their communities, meaning members of ribat or those in ribat. Abdullah b. Yasin gave his members in ribat a rigorous education and consolidated their Islamic knowledge, he appointed them to invite the masses to Islam as the representative of Islam in Senegal, Mali and Niger. Abdullah b. Yasin planted the first sprouts of the Almoravid (Marabout) state in these lands.¹⁵

The Almoravids founded as a continuation of the Islamic movement initiated by Abdullah b. Yasin had good relations with the kings of Takruri and tried to spread Islam in the region. They were instrumental in the conversion of a significant part of the other Senegalese people to Islam. As a result of such extraordinary efforts of the Almoravids and the Muslims of Ghana, Islam began to be influential in the region. The wider adoption of Islam in Senegal took place with the establishment of the Mali state. The Sultanate of Mali took the southern and eastern parts of Senegal under their rule in 1459. At that time, one of the distinguished families of the region was the Mandinge Family. The conversion of Emir Bara Mandana, the elder of the family, to Islam led the people of the region to adopt Islam massively. Among the Senegalese amirs, scholarly personalities emerged, who were also distinguished by their knowledge. During the Mali Sultanate, Islam continued to spread mostly through sheikhs and dervishes who were members of the Qadiriyya. North African and Mauritanian sufis came into contact with the Senegalese, Mali and Niger dynasties and gained their trust. With such an establishment of trust, the speed of the spread of Islam increased.¹⁶

During the reign of the Songhai State, which dominated the region after the Sultanate of Mali, Islamic culture and civilization developed in a way that left deep traces. During the Songhai State, the positive relationship between rulers, scholars and sheikhs increased the prestige of Muslim scholars and sheiks in the eyes of the public. Islamic life became

¹³ Adnan Adıgüzel, "XI. Asırda Büyük Sahra'nın Batısından Mağrib'e İslâmî İslahat Hareketi (Abdullah b. Yasin ve Murabitlar)", *Uluslararası Afrika'da Türkler Sempozyumu Bildiriler*, ed. Ayşegül Şenel & Şükrü Çavuş, Türk Tarih Kurumu Publications, Ankara 2020, pp. 52-53.

¹⁴ Adıgüzel, "Abdullah b. Yasin ve Murabitlar", *Uluslararası Afrika'da Türkler Sempozyumu Bildiriler*, pp. 54-55.

¹⁵ Adıgüzel, "Abdullah b. Yasin ve Murabitlar", *Uluslararası Afrika'da Türkler Sempozyumu Bildiriler*, pp. 57-58.

¹⁶ Kavas, "Senegal Tarihi", *TDV İslam Ansiklopedisi*, vol. 36, pp. 516-517.

widespread in the region. It enabled the Muslims to become the dominant element in the region. In particular, the members of the Qadiriyya became influential people in the region's gaining an Islamic identity. After the fall of the Songhai State, the territory of Senegal was divided into small emirates. The Fulbe Dynasty, established in Futa Toro in 1512, ruled until 1776. Later, the Tavruri tribe gained the upper hand in 1776 and established an Islamic administration and managed to survive until Senegal was made a French colony. During the rule of Tavruri, scientific institutions were established, scientific life was encouraged, scientific activities were accelerated, and students were sent to educational institutions in neighbouring countries. Mosques were built in important settlements. Delegations to convey Islam were sent to the neighbouring lands where Wolofs and Serers lived, and positive results were obtained from this activity. In Futa Toro, great leaders who were influential in Senegal such as al-Haj Omar, Sheikh Maba Cahuba, Malik Sy,¹⁷ Ahmadu Bamba and Musa Kamara grew up.¹⁸

The most important group in Senegal, which attracted attention with their Islamic identities throughout history, was Torodbe. Torodbe scholars led the way in the region by being the standard-bearer of Islam, representing Islam, teaching Islam and keeping it alive. Especially from the seventeenth century on, they pioneered the adoption of Islam by large masses in the educational institutions they established in Futa Toro and Futa Djallon. The Torodbe ulama gained prestige in the social and political arena. Faqih Solomon Bal, Abdalqadir Hamadi, Uthman don Fodio, Abdallah don Fodio, Muhammad Ballo, Muhammad al-Amin, Muhammad b. Muhammad al-Kasnavi, Muhammad Tahir b. Ibrahim al-Fallati.¹⁹

Senegalese scholars used to go on long journeys, travel from land to land, attend the lecture circles of the scholars in the cities they went to, and would complete their journey from the west to the east of the Islamic world in the Hejaz. They carried the Islamic identity they adopted in Mecca, Madina, Baghdad, Jerusalem and Cairo to Senegal by transforming them into an intellectual personality.²⁰

In Senegal, one of the countries that attaches the most importance to religious education among the West African countries, there were Quran schools even in the smallest settlements until the second half of the nineteenth century. There were madrasas providing high-level education in religious sciences in cities such as Dar es Salaam, Kaolack, Karantaba, Madina, St. Louis, Sedhibou, Tivaouane, Tuba and Zinguichor,

¹⁷ Malik Sy is a Tokolor scholar who was the founder of the Bondu Emirate in the seventeenth century. Malik Sy, who founded his state in 1775, is one of the important representatives of Islamic thought in the region. J. Spencer Trimingham, *A History of Islam in West Africa*, Glasgow University Publications Oxford University Press, London Oxford 1970, p. 162.

¹⁸ Kavas, "Senegal Tarihi", *TDV İslam Ansiklopedisi*, vol. 36, pp. 517-517.

¹⁹ B.G. Martin, *Sömürgeciliğe Karşı Afrika'da Sufi Direniş*, trans. Fatih Tatlıoğlu, İnsan Publications, İstanbul 1988, p. 28.

²⁰ Martin, *Afrika'da Sufi Direniş*, p. 29.

Many scholars and poets who wrote works in Arabic were trained in these madrasahs where the language of instruction was Arabic. While scholars such as al Haj Umar al Futi, Abdalqadir Kana, Muhammad Ba is known as Maba Diakhou, Mamadou Lamine Dramé, al Haj Abdalaya Niase, and Sheyh Malik Sy led the resistance movements during the years of the French occupation, on the other hand, they wrote numerous studies on religious sciences, history and other subjects. The work has been copyrighted. Sheyh Musa Kamara made an important contribution to the history of Senegal before the twentieth century with his work *Zuhur al Basatin fi Tariḥ al Savadin*.²¹

3. Colonial Administration in Senegal

Senegal, considered the gateway to West Africa, had a strategic location in terms of maritime trade. Colonial activities initiated by the Portuguese in the fifteenth century led to their deployment in Senegal. The Portuguese, who reached Cap-Vert in 1460 under the leadership of Ca da Mosto, began to acquire some colonies on the banks of the Senegal river. The attempts of the Portuguese to acquire a colony were followed by the British. The Dutch, who set foot in Senegal in 1617, built two forts in Goree. The French, who landed in Senegal for a similar purpose, made their first settlement in St Louis in 1659.²² Colonial powers were engaged in the slave trade and the ivory and gold trade off the coast of Senegal in the seventeenth and eighteenth centuries. France took Senegal under its rule in 1840 and made it part of the French West African Colony in 1895. Saint-Louis, Dakar, and Goree were given the status of plenipotentiary communes in 1872, and Rufisque in 1880. While the General Council, established by the French in 1879 in Senegal, played an important role, it became represented in the Senegal National Assembly. They accelerated their missionary activities and allowed the spread of Catholicism in Casamance. The people of Senegal under French rule were granted French citizenship. Establishing the Colonial Governorship of Senegal in 1902, the French brought Senegal to a more privileged position compared to other colonies. The French furthered their ambitions in Senegal and established mixed communes in 1904. The colonial administration took Islamic educational institutions in Senegal under tight control. Scholars (marabou) who were against the French were either imprisoned or exiled.

Not only did the colonial powers exploit the underground and surface resources of the countries they invaded, but they also enslaved the indigenous people. Senegal's Goree Island was the scene of the dreary spectacle of the slave trade. Goree was a small island where slave shipments took place and where dramatic events happened. The slaves recruited from the region were sent to America and European countries, and they worked mercilessly in the heaviest jobs. From the fifteenth to the nineteenth centuries, millions of black Africans were extorted by slave traders and subjected to all kinds of inhuman abuses by western white people. According to estimates, the number of enslaved people

²¹ Kavas, "Senegal Tarihi", *TDV İslam Ansiklopedisi*, vol. 36, p. 518.

²² Arpa, *Afrika Seyahatnamesi*, p. 231.

was as high as 40 million. According to the information given by Senegal's President Senghor, 20 million people were captured and sent to America during the slave trade. While one of the locals was sold as slaves, 9 of them died while hunting or in the ship's holds, therefore this figure increased to 200 million. A significant part of the slaves exposed to cruel and unhealthy conditions during the transfer of captives to America or other western countries either died by getting sick or could not stand the difficult conditions they were exposed to and committed suicide by jumping from the ship into the ocean waters. The country that first started the slave trade and had the largest share in this trade was Portugal. When they set foot in Angola, they captured most of the warriors, indigenous people and nobles who had ruled until then, and sent them to the New World. Other countries that had a share in the Atlantic slave trade after Portugal; were Spain, France, England, Scotland, Germany, Denmark, the Netherlands and England. The island of Goree was one of eight regions in Africa where slaves were bought and transported by Europeans.²³

4. The Independence Struggle of Senegalese Muslims Against French Colonialism

The French, who were concerned about consolidating their colonies in West Africa, encountered long-term and strong resistance from the indigenous peoples. The Almami Samori resistance in Guinea and the Ivory Coast, the Sokoto resistance in Niger and Nigeria, the Mogho Naba resistance in Upper Volta, and the al-Haj Umar al Tall resistance in Senegal were just a few of them.²⁴

Umar b. Said b. Uthman al Futi al Takruri al Qidivi (d. 1280/1864) was born in 1796 in the Futa Toro region of Senegal. His father, Said Uthman, was a scholar of the Qadiriya Sect. Umar Tall, who studied Arabic, Qur'an and Islamic sciences with his father, embarked on a scientific journey at a young age. When he arrived in Guinea in 1814, the caliph of Tijaniya Abdalkarim b. He joined Ahmad al Nagal. The most important change in his life took place on his pilgrimage. Umar Tall, who stayed in Cairo for a while on his way to pilgrimage and participated in scientific assemblies, reached Mecca in 1827. During his one-year stay in Mecca, he met with the Tijaniya caliph Sheikh Mohammed al-Ghali. After travelling to Jerusalem, Damascus and Cairo, he was appointed as the West African caliph after receiving the Tijaniya license from Mohammad Ghali in Hejaz, where he went again in 1929.²⁵ On his return from Hajj, Umar Tall, who stopped by Sokoto and resided there for 7 years, attended the ribat of Sokoto Caliph Mohamad Ballo, participated in his military expeditions, accompanied his jihad, and married Muhamad Ballo's daughter and established a bond of kinship.²⁶ Umar Tall, who left Sokoto in 1838 after the death of

²³ Arpa, *Afrika Seyahatnamesi*, pp. 235-237.

²⁴ Türkkaya Ataöv, *Afrika Ulusal Kurtuluş Mücadeleleri*, Ankara University Faculty of Political Sciences Publications, Ankara 1977, p. 191.

²⁵ Zekeriya Kurşun, "el-Hâc Ömer", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 14, Istanbul 1996, p. 417.

²⁶ J.O. Hunwick, "Batı Afrika'da Ortaya Çıkan Tasavvufi Direniş Hareketleri", trans. Kadir Özköse & Fikret Mutlu, *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*, vol. VII, Nu: 2, December 2003, p. 390.

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Mohamad Ballo, went to Futa Djallon and continued his guidance activities in Timbo and Cegunko.²⁷

Umar Tall, who witnessed the invasion process of the occupation forces in Senegal, was deeply disturbed by the expansionist attitude of the French. In order for the people to closely understand the destruction process of colonial activities in Senegal that emerged in the Islamic world, it first started to preach and inform. He established close contacts with the opinion leaders of Senegal. He consulted with them about the problems of Senegal's geography. He stated that Muslim leaders cannot stand idle with hands tied while the lands of the country are occupied. He also met with tribal chiefs, different segments of society, representatives of different ethnic groups as well as spiritual leaders. He expanded his scientific activities and started moral mobilization. He tried to make his Muslim identity clear on an individual and social scale. He started to spread his sect, expand his irşat activities, gain new followers, become a charismatic leader, and become a name in the centre of attention. These studies of Umar Tall, who tried to travel around Senegal's upper geography, especially in 1846, worried the colonial powers. When his work in Futa Toro disturbed the occupying forces, he moved to Dinguira in 1848 in order to surprise the target.²⁸ Seeing that the lands of Senegal were being torn from the hands of the Muslims day by day, Umar Tall saw it as a disgrace to live under the yoke of foreigners. He considered it essential for the people of Senegal to rise up against the invading forces in order to preserve their dignity and honour. The local pagan dynasty, with which the French cooperated, declared jihad against the French and the Bambara Dynasty in 1852, as the Bambara Kingdom hindered the enlightenment activities and failed to protect the reputation of the peoples of the region. Umar Tall, who captured the cities of Yalimana, Bambuk, Farabanna, Dingiray, Bure, Segou, Karta and Masina in the Bambara geography in 1854, established his own state.²⁹ French forces in St. Upon his advance from Louis to Futa Toro, the rulers of Futa, Trarza, Valato, and Podor collaborated with Umar Tall's forces to counter the French.³⁰ Umar Tall, who continued his advance after capturing Karta, which had a strategic location, increased his military power and had an army of 25,000 people. Umar Tall, who attacked the French base in Madina in 1857, seized this base in Madina and aimed to drive the French out of the region. Although the French could not reach their goal due to their superiority in terms of both the number of armies and military equipment, they were able to take control of many towns in the region. This ascent of Umar Tall made the Emir of Masina, Sheikh Ahmad, uneasy. Both the narrowing of the political hinterland and the loss of followers of the Qadiri Order against the Tijani Order, of which he was a member, disturbed Sheikh

²⁷ Kurşun, "el-Hâc Ömer", *TDV İslâm Ansiklopedisi*, vol. 14, p. 418.

²⁸ Hunwick, "Batı Afrika'da Ortaya Çıkan Tasavvufi Direniş Hareketleri", *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*, vol. VII, Nu. 2, p. 390.

²⁹ Kurşun, "el-Hâc Ömer", *TDV İslâm Ansiklopedisi*, vol. 14, p. 418.

³⁰ Kurşun, "el-Hâc Ömer", *TDV İslâm Ansiklopedisi*, vol. 14, p. 418.

Ahmed.³¹ Umar Tall captured Hamdallahi in 1862 and ended the dynasty of Sheikh Ahmad.³² These successes of Umar Tall disturbed other emirates as much as Sheikh Ahmad, Emir of Masina. Troops led by the Emir of Timbuktu, Sidi Ahmad al Bakka al Kunti, began the struggle against Umar Tall. Umar Tall's resistance was stopped by the opposition emirates, not the French, and in the conflict with Sidi Ahmad on February 14, 1864, Umar Tall lost his life. His successor son, Ahmad Tall, captured Timbuktu by killing his father's opponent, Sidi Ahmad. With the defeat in 1894, when intense clashes were experienced with the French, the State of Takrur, founded by Umar Tall, was abolished by the French.³³

Uncomfortable with the participation of local administrators and civilians in the resistance movement led by Umar Tall, France resorted to the policy of annexation of Senegalese territory. He tried to force the tribal chiefs to the side of France. France, which started to intervene in religious institutions, forced Muslim children to attend French schools. This practice increased the public's reaction against France even more. Although General Faidherbe, the commander of the French colonial troops and Governor of Senegal, forced Umar Tall to withdraw to Mali in 1859, in different parts of Senegal Maba Diakhu Ba, Lat Dior Diop, Alboury Ndiaye, Mamadou Lamine Dramé, Fodé Kaba and Aline He had a hard time in the face of Islamic resistance movements led by leaders like Sitoé Diatta. Such a difficult process led the French to St. Louis and urged the colonies of Dakar, Gorée and Rufisque to send representatives to the French Parliament. In the 1880s, they moved towards the interior again and by the end of the century, they captured the lands of Mali, Niger, Chad and the Central African Republic and formed a federation called French West Africa (1895). In 1900, they annexed the Casamance region, which they could not take in their attacks in 1885. They made Dakar, their most important military base, the centre of French West Africa in 1902.³⁴

The small island of Gorée, off Cape Verde, was a slave depot for European states with interests in West Africa and a stopover for ships sailing around the Cape of Good Hope to the Indian Ocean. General Louis Faidherbe, whom France appointed as the governor of Senegal in 1854, became the founder of the West African Colony of France. It was General Faidherbe who broke the influence of Umar Tall, the flag name of the struggle for independence against the French, transformed West Africa into the French hinterland, established the local army called Tirailleurs séné galais under the command of French officers and brought the French bank to its functional position. French colonial power in Senegal was more important than other French trading centres in West Africa, with Assinie and Frand Bassam on the Ivory Coast at Ouidah base in Dahomey. So much so that

³¹ Hunwick, "Batı Afrika'da Ortaya Çıkan Tasavvufi Direniş Hareketleri", *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*, vol. VII, Nu. 2, p. 390.

³² Kurşun, "el-Hâc Ömer", *TDV İslâm Ansiklopedisi*, vol. 14, p. 419.

³³ Kurşun, "el-Hâc Ömer", *TDV İslâm Ansiklopedisi*, vol. 14, p. 419.

³⁴ Kavas, "Senegal Tarihi", *TDV İslâm Ansiklopedisi*, vol. 36, p. 516.

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the occupation of West Africa began to be administered by the French from the territory of Senegal.³⁵

A delegation of twenty-five people wrote a letter on behalf of the Muslims of Timbuktu in 1894. In this letter they signed, they asked for help from the Moroccan Sultan against the French occupation. In this letter, the opinions of the Muslims of Timbuktu were mentioned, their discomfort with the French occupation was clearly expressed, and the importance of the jihad against the French was emphasized. Responding to this call for jihad by Timbuktu scholars were also the judges of three Muslim courts in Senegal's cities of Dakar, Saint-Louis and Rufisque. One of the important figures who answered this call was Ahmadu Bamba, the sheikh of the Muridiya Sect, to which millions of Senegalese Muslims are subject today.³⁶ Another name that was intimidated and left helpless by the French occupation was Mohammad b. Shaykh Ahmad b. Solomon. Sheikh Muhammad b. Ahmadu had to declare that the struggle against the French was unnecessary. In his letters addressed to Moroccan, Tunisian, Algerian, Egyptian and Indian Muslims, he had to convey how well his West African brothers were doing after the establishment of French rule in the region.³⁷

The most common sects in Senegal are the Qadiri, Muridi and Tijani sects. The centre of Muridism is Tuba, and the centre of the Tijanis are the cities of Tivaouane and Kaolack. The most rooted sect of Senegal was the Qadiri Order. As just mentioned, in the fifteenth and sixteenth centuries, it gained a respectable position in both the Mali sultanate and the Songhai emirate. The wider adoption of Qadiri in Senegal was in the nineteenth century, thanks to Sidiya Baba. The sect is located in the north of the country, especially in St. Common in St. Louis and Dakar.

As a widespread and powerful sect in Senegal, the Muridi is the second sect in the country in terms of the number of followers. Its founder, Ahmadu Bamba, was one of the sect leaders who left the most traces in Senegal's history. Ahmadu Bamba's father, Momar Antassaly, named his son Ahmadu Bamba, who was born in 1850, inspired by his teacher Ahmadu, who was very impressed while he was studying in Bamba. His full name in the sources was Ahmad b. Mohammad b. It is known as Habiballah. He was one of the names who participated in the jihad movement of his father Maba Diakhu in Baol and gained the appreciation of his sheikh Maba Diakhu. Lat Dior, the leader of the resistance movement against the French in Cayor in 1866, is the name respected by both Sheikh Maba and his father Momar. When Lat Dior became Emir of Cayor in 1871, his father offered Momar to become a judge of the Wolof Kingdom. Mayor, who did not accept this offer, continued his scientific studies until his death in 1880. Ahmadu Bamba, who developed Arabic language education, Qur'anic sciences and fiqh knowledge alongside his

³⁵ Ataöv, *Afrika Ulusal Kurtuluş Mücadeleleri*, p. 191.

³⁶ Ahmet Kavas, *İki Din Arasında Fransa*, Kitabevi, İstanbul 2011, p. 4.

³⁷ Kavas, *İki Din Arasında Fransa*, p. 6.

father, gained great fame with his knowledge and taqwa. Like his father, he does not accept the offer of qadi when he is an adult and goes to Saint-Louis and joins the Qadiri sheikh al-Hâc Kamara. Afterwards, he goes to Mauritania and completes his mystical education in the presence of the Qadiri sheik Sidya. Alongside Sheikh Sidya, he also took creed, fiqh and hadith training and performed Şaḥiḥ al Buḥari readings together. Ahmadu Bamba, appointed as the caliph to the Wolof region by Sheikh Sidya, established his zawiya in the village of Darou-Marnâne, where he was busy with the education of his followers. His activities in the Darou-Marnâne lodge were met with interest, his followers began to increase and he gained a respectable position. In order to accelerate and expand his activities, he moved his lodge to Tuba in Baol in 1886. The student mass that circled around him, the community of followers, the allegiance of some leaders who resisted the French, the inability of the French to collect taxes in places where their followers were concentrated, and the confusion that arose greatly disturbed the colonial administration. The French ask Bamba to disperse his followers. When he refused this request, he was arrested on 10 August 1895 and exiled to Saint Louis and then to Gabon. He stayed on the island of Mayombé for seven years and seven months and wrote most of his works there. He returns from exile in 1902. His fiery sermons, impressive conversations, and gatherings that become the centre of attention make the French uncomfortable again. Ahmadu Bamba was arrested again the following year and exiled to Mauritania. His followers protest the exile of their sheikhs everywhere and demand their sheikh back from the occupation forces. The French ask him to placate his followers, stop the demonstrations, and prevent reactions. Despite the demonstration, the French isolated the sheikh completely and prevented his followers from meeting with him. As the demonstrations and reactions increased, Ahmadu Bamba was first transferred to the village of Thiène in Colof and then to Diourbel in 1912. The fact that the followers of Ahmadu Bamba are active in peanut production, and that they are in the position of an important economic power with their commercial relations, whet the appetite of the French. In addition, the French, who had to take advantage of Ahmadu Bamba's authority, was forced to take advantage of Ahmadu Bamba's influence before World War I when their recruitment from the natives was in danger. With the softening policy implemented, they began to make little noise about the sheikh's activities. The colonial administration, which developed its relations with Ahmadu Bamba, appointed him a member of the advisory council on religious affairs of the Muslims and rewarded him with the Légion d'Honneur for his military assistance. But he does not accept this engagement. Ahmadu Bamba, who tried to make Tuba the centre of the sect, died on July 19, 1927, and was buried in Tuba, before he could dream of a great mosque that he wanted to build here. Ahmadu Bamba, acting as the sheikh of Qadiri, is considered the leader of the Muridism Movement. The Muridism Movement, which has become a branch of Qadiri, has some unique features. The Muridiya vird he identified was inspired by the Qadiri and Tijani sects. He encouraged his followers to be active in working life and to become scholars of knowledge. Although he did not openly fight the French, Ahmadu

Bamba constantly refused to cooperate with the colonialists, preferred oppression and exiles to cooperation avoided using his influence in the country on behalf of the French, exhibited passive resistance, disturbed the colonial powers at all times. Ahmadu Bamba, who attached importance to contemplation, foresaw the life of asceticism, inculcates living on piety and foresaw a sincere believer, avoided getting close to the French. We can list some of his more than twenty works that he wrote with the aim of adopting the Sunni tradition and understanding of wisdom as follows: *Ḥadaiq al-Fazail* (Dakar 1958); *Jelibat al-Maragib* (Dakar 1962); *al Cavhar al-Nafis* (Dakar, undated); *Masalik al-Cinan* (Dakar 1962); *Macmu'al-Mufida* (Dakar 1958); *Safina al-Aman* (Casablanca, undated); *Manshur al-Sudur* (Casablanca, undated); *Mavahib al-Nabi* (Tunis, undated); *Magalik al-Niran ve Mafatih al-Cinan* (Dakar 1963); *Calibat al-Sa'ada* (Dakar 1958); *Caḡb al-Kulub ila Alam al-Guyub* (Dakar 1965); *Taysir al-Asir fi salat ala'l-Bashir al-Nazir* (Dakar 1962)³⁸; *Muḡaddima al-Hidma fi Salat 'ala Nabi al-Raḡma* (Dakar, undated). It is estimated that Ahmadu Bamba had around 400,000 followers at the time of his death. He was succeeded first by his eldest son, Mohamad Mustafa Imbaki (1927-1945), and then by his other son, Mohamad Fadil (1945-1968). The order of which the caliphs from his descendants were the sheikhs still maintains its vitality in Senegal. August 12, 1895, when Ahmadu Bamba was exiled for the first time, is considered an important day. Between 2-3 million murids attend the commemoration ceremony held on anniversaries.³⁹

The Tijani Sect, which has the distinction of being the most adherent sect of Senegal, was spread by al-Haj Malik Sy at the beginning of the nineteenth century and took the city of Tivaouane as its centre. The birth anniversary of al-Haj Malik is celebrated with a ceremony called "gamou" in Tivaouane, where the main lodges are located. Sine-Sâloum, where al-Haj Abdallah Niyas opened a madrasah, also has headquarters in the administrative centre of Kaolack. Another important sect sheikh from Senegal is Sheikh Imam Lay, the founder of the Lainiya sect. The sect has spread mainly in the Dakar countryside.⁴⁰

5. Senegalese Shooters

The knowledge of the western colonial powers about the African continent consisted of the stories of some travellers who went to the continent and returned alive in the fifteenth century. By the nineteenth century, colonial powers, who settled in villages and towns along the coast, established colonies, and settled western settlers, soon solved the mystery of Africa, noticed its natural riches, observed the cultures of African peoples on the spot, learned their languages and dialects, sought to attract local leaders and They tried to persuade the tribal chiefs. They recruited and trained soldiers from the locals by

³⁸ Rıza Kurtuluş, "Ahmedü Bamba", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 2, Istanbul 1989, pp. 172-173.

³⁹ Kavas, "Senegal Tarihi", *TDV İslam Ansiklopedisi*, vol. 36, p. 517.

⁴⁰ Kavas, "Senegal Tarihi", *TDV İslam Ansiklopedisi*, vol. 36, p. 517.

acquiring supporters from the local chiefs.⁴¹ While the British and Germans named the military units formed from the natives in the east of Africa "Laskar", the French called the local military units they obtained from their colonies in the west of Africa "Senegalese Snipers (Tirailleurs Sénégalais)". The French used these local soldiers, which they called "Senegalese Snipers" whose numbers were soon in the thousands, primarily in the occupation of the inner regions of the continent.⁴² These African native soldiers, numbering in the millions, were deported to different fronts in the Far East, Asian geography, and the Indian Sub-continent, especially the European fronts. The French described themselves as friends of Islam, said that they were the true protectors of Muslims, and described the Ottomans as barbarians. The French, who were very worried about the Islamic unity policy of Sultan Abdulhamid II, tried to dilute the understanding of Islamic unity that resonated in their colonies, defame the Ottoman Empire and instil anti-Ottomanism.⁴³ The French, who recruited African soldiers from Senegal and Guinea into the French army, used them against the Ottomans in the Çanakkale War. The French, who occupied Istanbul, Adana and Maraş, used Algerian and Senegalese soldiers.⁴⁴ The westerners did not hesitate to send the people they once enslaved to die in their place, even before independence. Some of these soldiers were made the highest level administrators for the continuation of the European demands on the continent after colonialism.⁴⁵ While the French used 100,000 soldiers, gathered from their African colonies and recruited in the Second World War, on the European fronts, they also deported 340,000 people to the front in the conflicts in North Africa. Hundreds of thousands of soldiers recruited from the colonies lost their lives.⁴⁶

Leopold Sedar Senghor and Amadu Lamine Gueye each took an active part in the establishment of the French Union in 1945 as Senegalese deputies. As a result of such struggles, Senegal became one of the overseas territories of France in 1946. As a result of the draft issued in 1956 and the referendum held in 1958, the republic was accepted in Senegal. As a strategically important country, Senegal gained its independence on April 4, 1960.⁴⁷

6. Indirect Rule of France in Senegal in the Post-Independence Period

Gaining its independence on April 4, 1960, Senegal has always played a key role in African politics due to its strategic location. With its population of Black Muslims, Senegal began

⁴¹ Ahmet Kavas, *Geçmişten Günümüze Afrika*, Kitabevi, İstanbul 2005, p. 115.

⁴² Kavas, *Geçmişten Günümüze Afrika*, p. 115.

⁴³ Numan Hazar, *Küreselleşme Sürecinde Afrika ve Türkiye-Afrika İlişkileri*, Usak Publishing, 2nd Edition, Ankara 2011, pp. 40-41.

⁴⁴ Hazar, *Afrika ve Türkiye-Afrika İlişkileri*, p. 41.

⁴⁵ Kavas, *Geçmişten Günümüze Afrika*, p. xii.

⁴⁶ Hazar, *Afrika ve Türkiye-Afrika İlişkileri*, p. 41.

⁴⁷ Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika 4*, p. 175.

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to be a cultural and diplomatic bridge between other Islamic countries and the African continent.⁴⁸

Although Senegal gained its independence in 1960, it has continued to feel deeply the French influence from the beginning. When the French saw that their de facto colonies were getting harder in Senegal, as in their other colonies, they found the solution to recognize Senegal's independence on paper. They have now finished the direct colonial period and put the indirect colonial administration into practice. We see the clearest example of this situation in the person of Senegal's first president, Leopold Sedar Senghor. Senghor was born in Dakar in 1906 and is originally from a Muslim family. The French colonialists took Senghor from his family at a young age and gave it to the church to be brought up with the Christian faith and culture. Senghor, who married a Christian French woman, declared French the official language of the country, although none of the ethnic elements in Senegal spoke French. He decided that national education and official correspondence would be in French. In order to eliminate the Islamic identity of the country, Senghor tried to revive the pre-Islamic customs of the Senegalese under the pretext of "reviving the black culture", and made black nationalism the official policy of the country. He tried to erase the traces of Islamic culture, which he described as Arab culture, by claiming that the people of Senegal were of African origin and had nothing to do with Arabs. With his policy prioritizing the interests and interests of France, Senghor remained in power until January 1, 1981. A Senegalese contingent was sent to the Gambia in October and November 1980 to suppress an alleged Libyan rebellion. In order to suppress a coup attempt that started in Banjul, in July 1981, the Senegalese army intervened and dominated the situation within a week. Abdou Diouf replaced Senghor, who had to resign on that date due to the economic crisis in the country and the pressures of the French who brought him to power. Following in the footsteps of Senghor, Diouf continued his work from where he left off. Senghor's brother-in-law, Jean Goulan, gave direction to both Senghor and Abdou Diouf. Goulan was the most influential person in the political life of the country until his retirement, serving as the secretary-general and minister of the presidency in both Senghor's governments and Abdou Diouf's governments. Diouf continued to rule the country until 2000, trying to reduce state participation in the economy and strengthen its relations with developing countries. Abdou Diouf, who held the presidency for four terms, tried to maintain the democratic process despite the internal conflicts and rebellion movements that started from time to time.⁴⁹

Diouf, trying to stabilize the country, had to deal with some political conflicts. There were street clashes, border issues and separatist movements in the southern Casamance region that took place in 2004. Hundreds of Senegalese died fighting separatist gangs. Some

⁴⁸ Arpa, *Afrika Seyahatnamesi*, p. 232.

⁴⁹ Arpa, *Afrika Seyahatnamesi*, pp. 232-233.

armed militants affiliated with the military wing of the Casamance Movement for Democratic Forces fought for the independence of the region. MFDC forces carried out attacks against the Senegalese army units. They carried out actions such as blocking roads, stopping military convoys, laying mines, and attacking villages.⁵⁰ Stabilization in the country allowed the Senegalese Government to send troops to Congo, Liberia and Kosovo. During such a period, Diouf served four terms in the country as the head of state. President Diouf lost power in the 1999 elections and opposition leader Abdoulaye Wade came to power. Abdoulaye Wade, the head of state, announced on December 30, 2004 that he wanted to sign a peace treaty with the separatist group in the Casamance region, but could not go to the implementation stage of the treaty decision.⁵¹ During the Wade period, a strong liberalization process was experienced and significant progress was made in terms of privatization and the free market environment. In addition, Senegal's regional and international profile has improved significantly. Playing an active role in regional formations, Senegal played a successful role in overcoming the Mauritanian crisis at the African Union level in June 2009. Although the Senegalese Constitution limits the president's term to two terms, President Abdoulaye Wade ran for a third term in the presidential elections held on February 26, 2012. Abdoulaye Wade's rival, Macky Sall, was elected as the fourth President of Senegal in the second round of the presidential elections held on 25 March 2012 upon the intense opposition of the people, with 65.8% of the votes.⁵²

Senegal ranks second after Ivory Coast in terms of industrial development level among French-speaking West African countries. The basis of this success is based on the structural reforms initiated in 1994, which included measures that would be considered shocking compared to previous economic policies. Some of these measures are the liberalization of the prices set by the public and the abolition of public incentives. The country overcame the political problems at the beginning of 2011 and entered a rapid growth trend in the following years, especially with the infrastructure investments and the elimination of the problems in the energy sector. The fact that Senegal has a well-functioning democracy and political stability according to the regional conditions positively affects economic development.⁵³

Despite such positive political and economic developments, the most serious problem in Senegal is the desire to eliminate the Islamic identity. As we have stated throughout our study, Islam has a very important place in Senegalese culture. The people of Senegal have a deep-rooted Islamic tradition. However, both during the colonial period and after Senegal's independence, the visibility of Islam in Senegal was tried to be eliminated at every opportunity. It was tried to be pushed into the background of Islamic principles

⁵⁰ Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika* 4, p. 165-166.

⁵¹ Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika* 4, p. 175.

⁵² Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika* 4, p. 164-165.

⁵³ Yalçın, "Senegal Ülke Analizi", *Dünya Tarihinde Afrika* 4, p. 166-167.

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and the existence of Islam in Senegalese culture and tradition was ignored. In Senegal, since the state does not support places of worship, mosques and masjids in any way, regulations regarding religious life are generally carried out by civil organizations. It is a fact that the assimilation policies of the colonial period caused significant damage to the religious lifestyle.⁵⁴

Conclusion

Senegal is geographically a small but influential country in terms of the sphere of influence. Senegal is a key country in West Africa in terms of its historical texture, cultural dynamics, ethnic diversity and social identity. The dominant identity of the country is Islamic values. The Islamic tradition has followed a deep-rooted and lively course in the country. In the context of the selfless work, commercial relations and mystical teachings of the Muslim invitees from the north, Islam has become the common choice of the people of the country. The Tijani and Qadiri sects and the Muridism Movement have had profound effects on the life philosophy of Senegalese Muslims both in the past and today. In this respect, the Sunni and mystical tradition in the country has gained prominence as the basic religious understanding.

Muslims, who had a presence in Senegal as a result of the Takruri, Namandiru, Mali and Songhay dynasties, were the powers that had a say in the history of the region from the eleventh to the sixteenth centuries. With the geographical discoveries that took place at the end of the fifteenth century, the Portuguese began to see how special Senegal was in West Africa and that it had an indispensable structure for them. The Portuguese were followed by the Dutch, followed by the English and the French. The invasion movements of the colonial powers and the rivalry wars between each other eventually resulted in the French having the region accepted as their hinterland in the nineteenth century.

The inhumane treatment on the island of Goree, the people they gathered from West Africa, bringing them together as slaves on the island and then sending them to overseas countries became the biggest drama of Africa. Although the locals, who were collected by force, tried to resist, they fell victim to the inhuman game. Those who resisted were killed, those who tried to escape were hunted down, families were torn apart, and the captives were sent to unknown addresses. The Portuguese, Dutch, English and French powers, who were turned into apostles of democracy and human rights, left a disgraceful legacy of humanity in Senegal. The cellars of the island of Goree are today the most important indicator of how humanity was massacred.

The French not only exploited Senegal's material wealth. They planted the products they wanted in the country. They forced indigenous peoples to work in the lands they colonized. They mapped the geography, deepened their geographical discoveries,

⁵⁴ Arpa, *Afrika Seyahatnamesi*, p. 244.

unravelling the identity fabrics of the indigenous peoples, Senegal in particular tried to exploit the wealth of West Africa in general. The most painful of the exploitation was that the people of Senegal took their lives under the mortgage. In both the First World War and the Second World War, the people they drove to the front on their behalf were the peoples of West Africa. They formed military units from natives called Senegalese Shooters. Not knowing where to go, for whom and against whom to fight, these West African natives have swept away in irreversible wars. Senegalese Shooters were sacrificed on behalf of the French, both in regional conflicts among indigenous peoples and in wars outside the continent.

While the French were colonizing Senegal, they found themselves in a long-term conflict. All ethnic groups that make up the Senegalese people, such as Wolofs, Lobulars, Fulbes, Serers, Dollars, Mandingos, Soninkellers and Bassaris, embarked on a struggle against the French. Sufi personalities such as Umar Tall, Malik Sy and Ahmadu Bamba became the address of the resistance against the French occupation, both directly and indirectly. The French used disproportionate force against the Senegalese people who opposed them, fueled the separatist movements in the region, set the local people against each other, and prepared the ground for conflict between Islamic groups. With such repression policies, the French tried to restrain the reactions against them in the region. The French, who could not eliminate the longing for independence of the Senegalese people despite the policy of repression, had to accept the independence of Senegal in 1960. With the independence of the Senegalese people, the French did not withdraw their hands from Senegal. The French, who adopted direct administration before independence, implemented indirect administration after independence. They tried to shape the arrangement of the Senegalese state administration, the executives who came to power, and the state institutions and organizations within the framework of their interests. The fact that French was adopted as the official language, that the people who will come to the state administration had their education in France, that they made Islamic educational institutions passive, and that they were uncomfortable with the visibility of Islam showed that the French did not give up their ambitions on Senegal. Although local languages were used actively before the colony and Arabic was the dominant language, the ineffectiveness of local languages against French today shows the relentless destruction of French colonialism. Therefore, the biggest drama experienced in Senegal is the continuation of the colonial mentality in France.

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