it will make a difference in our lives is another matter. That so many of these people and their philosophies have been discredited is at least a positive effort to build upon.

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_Sufism and Jihad in Modern Senegal: The Murid Order._ By John Glover.  
Rochester: University of Rochester Press, 2007. Pp. vi, 226; 17 illustrations, 3 maps. $75.00 / £45.00 cloth.

The Senegalese Sufi way, _Tariqa Murid_, has been the subject of extensive scholarly research. Where historians of Islam in West Africa have conventionally used French conquest as their starting point, Glover focuses on continuity and transformation over a longer time period to understand the emergence of this Senegalese Sufi way as a reform and revival movement. Thus his study addresses the development of the Murid way in the context of the rise of reformist Islam, Wolof civil wars, and the impact of the transatlantic trade in slaves. Glover is interested in the multiple histories through which one can tell the story of Murid modernities. Neither an alternative to nor aligned with colonialism, in Glover’s conception Murid modernities speak to the incorporation of the _tariqa_ into local, regional, and global circulations through trade, labor, military service, cash crop production, and taxes.

Glover draws on Murid written and oral histories to shed light on the relationship between the founding figure of the order, Amadou Bamba, and his younger brother, Ibrahima Faty M’Backé, or Maam Cerno. Glover focuses on the period between 1912 and 1960, when Maam Cerno first settled the town of Darou Mousty, and the role of life histories and oral narratives during the period in the formation of the community, its vision of itself and its legitimacy. It is in Darou Mousty then that Glover seeks to convey to his reader the story of how Murid _taalibe_ reconciled Bamba’s mystical vision and the pragmatics of the French presence. His focus then is on the symbiotic relationship between the Murid way and the French, and the way in which they negotiated with each other. To understand this relationship Glover draws on oral and written histories of adherents to the Murid order, including a few surviving original inhabitants of Darou Mousty, rather than rely on the French colonial archive, which does not offer information on this emergent town until 1914, three years after its founding. He argues that disciples were drawn to Maam Cerno, known both as a religious guide and a farmer, by their search for a better life in this world and the next. Maam Cerno’s spiritual authority derived from Bamba and from God and offered an alternative to chiefs and administrators. This work on the emergence of Darou Mousty and the configuring of a moral order in the context of Muslim reform movements, secular politics, and French colonial power is to be valued for its focus on the pluralistic nature and complexity of Murid communities. It overcomes decades of work that has presented the Murid adepts as an undifferentiated mass of followers. _Sufism and_
Jihad in Modern Senegal is essential reading for scholars of Islam in Senegal and elsewhere on the continent.

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