Islam in Senegal, by virtue of its historical implantation, is generally practised within the turg, the greatest numbers of followers of the Senegalese Mourid youth movement. For more than a century, researchers have shown particular interest in the turg, indigenous to Wolof territory and facing a divided, open, secret marabout families in Senegal, remains the tango with the most adepts. The Dahiratoul Moustarchid wal Moustarchidaty, gathering at its base young followers of the Tijaniyya (Tijani) who have taken an oath of allegiance to the Sy family of Tivaouane, has set itself apart since 1993 by its political orientation. This has meant severing ties with its affiliated brotherhood and has transformed the Dahristoul Moustarchidaty wal Moustarchidaty into a politico-religious movement.

From religion to politics

The main caliphs of the Tijaniyya in Senegal are all members of the Sy family, a marabout lineage based in Tivaouane. It is thus in this city that the Dahristoul Moustarchidaty wal Moustarchidaty was born in 1973. Its origins as well as its founders are vague and discourse on the subject contradictory. Nonetheless, it is highly probable that the caliph of that period, Abdoul Aziz Sy, encouraged his grandsons to children to regroup themselves in a daoin to learn the Qur’an. One of the grandchildren, Moustapha Sy, moral leader of the current movement, began to follow in this direction in the early 1980s. In this same period, followers were ambassadors of an ideal community. They became ambassadors of an ideal community. They became ambassadors of an ideal community. They became ambassadors of an ideal community. They became ambassadors of an ideal community. They became ambassadors of an ideal community.