

The Murid Way

Written by Alhaaji Mbakke for the purpose of benefitting all Muslims. May Allah bless his efforts by the grace of Sērīñ Tuubaa [Shaykh Ahmadu Bamba], and may He bestow upon him the best of His chosen [blessings].¹

Published by Dā'iratu Kanzu l-Muhtadīn²

Phone Numbers:

77 976 20 97

76 695 06 45

70 8 09 63 65

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¹ Throughout the manuscript, whenever the author mentions Shaykh Ahmadu Bamba's name, he adds the following prayer in Arabic: *Qāda labu l-Lābu mā alabtāra labū* (May Allah bestow upon him [Sērīñ Tuuba] the best of His chosen [blessings]). Throughout the remaining part of the translation, *QLLMAL* is used as the abbreviation of the Arabic prayer.

² The work is published by a *dā'ira* (or *Daayira*), a Murid religious organization in Senegal, called *Treasure of the Guided*.

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In the name of Allah, the Beneficent, the Merciful.

O Allah, to you we owe eternal gratitude reflecting your permanence; a gratitude that is limitless; a gratitude that rewards only those blessed by Your grace; and a gratitude that is immeasurable, except by Your decision. O Allah, the Most High, bestow your blessings and peace upon our Master and Guide, Muhammad, upon his family and companions, and upon the best of his servants [Shaykh Ahmadu Bamba].³ Our Lord, who urged us in His sacred book [the Quran] to thank Him, said: "And say, Praise Allah, who has not taken a son and has had no partner in [His] dominion, and has no [need of a] protector out of weakness; and glorify Him with [great] glorifications."⁴ We ask Him to grant us the privileges that come with expressing our gratitude to Him properly, and we implore Him to bestow more blessings upon the Prophet [Muhammad],

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peace be upon him.⁵ May He also bestow the best of blessings on him, his family and his companions.⁶ This being said, I tell you that it is mandatory for anyone who is knowledgeable, regardless of their level of erudition, to share their knowledge with their fellow Muslims and help educate them. The Prophet, PBUH, said: "Religion is about advice/sincerity."⁷ Allah also said: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah."⁸ It is this teaching that has motivated me to write what follows. I am

³ The first seven lines of the text are in Arabic.

⁴ Q 17:111 (Sahih International Translation).

⁵ It is customary for Muslims to add prayers for the Prophet when mentioning his name. The formulas vary. This author opted for an Arabic version that can be rendered as: *O Allah, the Most High, bestow your blessings and peace upon him [Muhammad], his family, and companions*. We have opted throughout the translation to use the equivalent common English formula: *peace be upon him* and its acronym *PBUH*.

⁶ Here the author uses Arabic phrases and their Wolof equivalents simultaneously.

⁷ See *Hadith an-Nawawi, Hadith 7, 40*: <https://sunnah.com/nawawi40:7>.

⁸ See Q 3:110.

writing this also as a service to Sëriñ Tuubaa, QLLMAL. I pray that Allah rewards us beyond our expectations. I begin by asking your forgiveness for what I am about to say and telling you that

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it was a mere disciple of Sëriñ Tuubaa, QLLMAL, named Alhaaji Mbakke who decided to write what follows, aided in that by the grace of Allah and the baraka of Sëriñ Tuubaa, QLLMAL. The purpose of this work is to share [knowledge] in service to Sëriñ Tuubaa, QLLMAL. If anyone notices in what follows something contrary to the teachings of our spiritual Master [Shaykh Ahmadu Bamba] or that of Allah and the Prophet, PBUH, they should throw it away. Sëriñ Tuubaa, QLLMAL, said:

“Whoever wants to emulate the Prophet (May Allah, the Provider of protection against shame, bestow His blessings upon him), should avoid denial without basis and arrogance, and should take as role models the great [scholars].”

The reason for this is my observation that the business of Sëriñ Tuubaa, QLLMAL, always moves forward.

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It never goes backward. What increases continuously and does not diminish has no limit. I also realized that many future generations will not know what the actual path [of the Muridiyya] was, though they might wish to. Those who preceded them in the path will also not be fully knowledgeable [in Murid ethos]. Yet “truth is but one.” All of this is a source of confusion in people’s minds, even if they may not express it openly. Many people identify as Murids but do not know what the Muridiyya is. They do not know how it came to be. As a result, it seems that we need to go back to the beginning and learn about the Muridiyya, from its origins to its present situation, so that we know what our path is about and how one becomes part of it. God willing, this book will address these issues.

The Muridiyya

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[The Muridiyya] is a path that leads to God, our Lord, the Most Glorified, and the Most High. It is based on the Quran and the teachings of the Prophet, PBUH. Sëriñ Tuubaa, QLLMAL, who is widely known, founded it upon receiving permission from the Prophet, PBUH. It is in the year 1301 AH (1883 CE) that he received permission (see *Irwā'u l-Nadīm* by Sëriñ Móodu Lamiin Jóob Dagana). This is why I said that the Prophet gave him permission in the year *Asashasi* (1883 in the Murid dating system) and told him: "Rise and call upon people. They will answer your call." This occurred when the Master [Bamba] was already renowned for his erudition and fear of God,

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our Lord, and for his emulation of the companions of the Prophet, may Allah be pleased with them. Sëriñ Tuuba received authorization from the Prophet to lead people to the righteous path. The Master noted: "The Prophet, PBUH, has instructed me to educate people so that they can know God, Our Owner." Only a few followed him then. He said that the following traits characterize the genuine Murid:

"I versified them so that the person will know what being a Murid means:

Sincerity in the love for the Master forever,

Following religious injunctions when they are given,

Avoiding any criticism of the Master, even in thought, as reported [in Sufi traditions],

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And getting rid of all personal choices

Because of your trust in him [the Master], without reserve.⁹

⁹ See Shaykh Ahmadu Bamba's works: *Şifatu şādiqi l-Murīdi* and *Jawāb Sëriñ Pakala*.

1. The first prerequisite is love, because it is impossible to benefit from spiritual leaders (shaykhs) without genuinely loving them for the sake of God.
2. The second prerequisite is always observing their injunctions.
3. The third is to refrain from criticizing them, whether inwardly or outwardly.
4. The fourth is to refrain from making choices; instead, you must entrust your everything to the spiritual leaders because they know you better than you know yourself.

When Sufi disciples followed the Master [Bamba] based on these principles, they surpassed their peers because of what he cultivated in them: Excellent Knowledge of God, excellent worship of God, and beauty of heart and mind.

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The Master taught his early disciples the following three prerequisites: work, love, and pious giving. "Blessed is the believer, the sincere Murid who excels in work, love, and pious gi[ving]."¹⁰ This is because a human being has three dimensions: the body, the heart, and the soul. The heart and the body go together. Wherever the heart goes, the body will follow: "The heart is like a king of the other body parts; when it bends towards somewhere, they follow it necessarily."¹¹ As for the soul, it is a mystery: "The soul is the matter of my Lord."¹² Sëriñ Tuuba devoted his work to training the bodies and hearts [of his followers] in order to empower their souls. This is the reason why he required his followers to work.

¹⁰ These verses are from Bamba's popular poem called *Huqqa al-Bukā'u* (*Should we Mourn [the saints who passed away]?*).

¹¹ See Bamba, *Mulayyinu şudūri aw Mudbakirni l- Qubūri* [*That Which Brings Gentleness to the Hearts or the Reminder of the Graves*], Couplet 179 (couplet 1 of part 2). See <http://daaraykhassida.com/dkhassida%20pdf/Mulayyinus-Sudoor-ar.pdf>.

¹² Q 17: 85 (Sahih International Translation).

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Work

He assigned them various kinds of work. He tasked some to make hand-copies of the Quran because it is an activity that has a significant impact on the heart, just like reciting the Quran. He made others labor on farms because Allah rewards every action. One can worship God through a variety of activities. This is the reason why the Master often encouraged farming and other wholesome activities. Consuming illicit resources or those of questionable origin stains the heart. It is the opposite with consuming licit resources. There are other disciples that the Master would task to look after his own needs. All this was based on his knowledge of the people, their differences, and what each person needed to learn to be successful. Thus, because all the tasks he assigned his followers

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were purely for the sake of God, Our Owner, those who performed them received spiritual enlightenments that they could not have from doing anything else. This increased their love [for the Master].

Love

Love for a saint originates either from the inner light that guides you or from a saint's own light that draws you to them. If love for a saint originates from the light within you, it means that your heart was already pure. If the origin is the light from the saint, you may or may not have had a pure heart. However, when that light from the saint draws a disciple, it will guide them to spiritual and ethical perfection. All the saints have this kind of light. [Bamba said]: "[There is] one light that attracts the one to whom Allah has granted mercy and another that drives off those cursed."¹³

¹³ See Bamba's work called *Masālik al-Jinān (Itineraries of Paradise)*, verse 1411. For a French translation by renowned Murid scholar, Sērīñ Saam Mbay, see: <https://jugurtha.noblogs.org/files/2018/02/Massalik.pdf>.

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This is why love [of a Sufi master] is important: because it is a quick way to spiritual and ethical perfection. Generally, one obeys the person they love. If that person is someone who fears God [with strong faith who won't mislead you], they will put you on a quick path to spiritual and ethical perfection. One day, I told a saint: "Pray for me so that I may become someone who fears God." The person replied with the following: "Let me pray for your love of God, for love encompasses everything." [Bamba said]:

"Love is the best of treasures that one can desire.

It is even better than the world filled with gold.

I have been gifted with the love for Mustafaa [The Trusted, Muhammad], and it suffices me; for one should be satisfied when they are given enough.

I love and dislike only for the sake of Allah,
and that has brought me great success.

Whoever loves me, your face will be enlightened
like that of those who will be saved on the Day of Judgment.¹⁴

Those who hate me will never have peace in their hearts,
and they will never be successful."¹⁵

It is love that justifies offering [pious gifts],

¹⁴ See Shaykh Ahmadu Bamba's work: *Āma Shabidū li bi Karāmībi, Āma Jakasabi*.

¹⁵ See Shaykh Ahmadu Bamba's work: *Yaqūlu Aḥmadu ilābi Aḥmadu*.

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Pious Gifts

obligations that are easy to fulfill. One offers pious gifts because they increase love for the Master and cleanse their sins, among other benefits. Genuine Shaykhs are always conscious of God. All their actions are motivated solely by God. This dedication to God results in blessings for the Masters, blessings that extend to whatever they touch. For the same reason, Allah quickly fulfills all their wishes, whether spoken or in their thoughts. This is the reason why we offer pious gifts to please the Masters, so that we are on their mind, be it only for a short time. The pious donations often requested (called *barkeelu* in Murid communities) are ways to receive baraka (material and immaterial blessings).

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As I noted earlier, saints reach a point where they bring baraka to whatever they look at, touch, or think about. The more habitual the three elements [love, work, and pious giving] become [for Sufi disciples], the cleaner their hearts become. This is why [Bamba] recommended them in combination with the following tools.

Five Tools

He said that the things most efficient in purifying a heart are: 1) hunger; 2) reading the Quran carefully; 3) humbling oneself; 4) supererogatory (optional) nightly prayers; and 5) sitting with virtuous people. This is what I referred to in the following verses:

The scholars said that the remedy for a corrupt heart
are five. Listen to me and I will tell them to you in a loud and clear voice!
Let air in your stomach, read the Quran very attentively,
humble yourself, and perform supererogatory nightly prayers, and recite verses loudly.

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Sitting in the company of the virtuous, marveling at God's creation, and preaching: whoever cultivates these habits will be safe from a corrupt heart, having achieved spiritual and ethical excellence. There are some disciples that the Master used to task with reciting twenty *aḥzāb*,¹⁶ others were tasked with five, and others with six or ten. He would also ask other disciples to recite the entire Quran every day. The Master [Bamba] used to say that whoever makes a habit of reciting twenty *aḥzāb* [every day] will have no hatred in their heart and will develop *Yaqīn*,¹⁷ and this is only one small part of the benefits [of reciting the Quran]. The Master also recommended collective recitations of the Quran at the times of specific mandatory prayers. As for fasting, it is beneficial for those who worship God. It makes possible full enlightenment. It tames the body. This is why the Master recommended it. Fasting is one of the tools for taming the soul.

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"When your soul is unrighteous, it will become righteous and will no longer bring you harm and restlessness [if you keep fasting]."¹⁸ Some people the Master trained followed this wisdom to the point that they did not eat more than a handful of food. There were others he trained in supererogatory nightly prayers who became so used to performing them that they hardly slept. "They used to sleep at night, but only a little."¹⁹ Additionally, they humbled themselves through service [to the Master] to the point that everything they did centered on God. For this reason, they could no longer sit with people who were not God-loving, or if they did, it became painful to them.

They used to spend the night praying,

¹⁶ One of the units used by scholars to divide the Quran, which is made up of 60 of them. A *ḥizb* is half the length of a *Juzʿ* (plural: *ajzāʿ*). The 114 chapters of the Quran are divided into 30 *ajzāʿ*, therefore 60 *aḥzāb*. Each *ḥizb* (plural: *aḥzāb*) is made up of four quarters called *arbaʿ* (singular: *rubʿ*).

¹⁷ The word means *certainty*. In Sufism, it is the highest station in the levels of belief in God. It leads to sainthood.

¹⁸ See Shaykh Ahmadu Bamba's work: *Munawwiru l-Ṣudūr*.

¹⁹ Q 51:17 (Sahih International Translation).

practicing humility, learning, and being grateful. They surpassed all of us.

They used to do dhikr²⁰ everywhere they were. They stood away from unrighteousness.

They only uttered words that God approved of. Where were those people?

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They used to meditate, thank God, turn their backs [to worldly affairs], and bear hardships.

The places where they made their ablutions were never dry, for they were not unwise!

They never claimed sainthood nor doubted those who claimed it. They did not seek

followers nor involve themselves in shady dealings, for they were wise!

Quiet Places

The Master [Bamba] used to seek solitary places for the purpose of providing Sufi training (*tarbiyya*) to his followers. This is because he was focused on cleansing their hearts so that they might know God personally. The heart is a complex matter, because when it is properly cleaned, it will become hard to stain. In contrast, these four elements, which are the mind, the ears, the tongue, and the eyes, have weaknesses and are easy to contaminate. When we pay close attention, we can see that their contamination generally occurs while mixing with crowds.

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This is because it is while mixing with crowds that one sees, hears, says, or thinks about what they were not supposed to see, hear, say, or think about. And this inevitably begins to contaminate the heart, even if it is clean. If the heart was already unclean, it would become even more stained, making it difficult to cleanse. The Master [Bamba] used to say the following: "It is better to have an enlightenment receptacle than to have an enlightenment." This is why educating the body is crucial. If the heart is clean, but the body parts are not tamed (trained), the heart will inevitably be stained. This is because it will not take long before the body parts perform unrighteous acts. But when the

²⁰ Remembrance of God by reciting specific Islamic phrases.

body parts are well tamed and the heart is clean, one achieves permanent perfection. Thus, the longer the body parts are tamed, the cleaner the heart will be. When one serves God without respite,

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He will bestow more blessings on them: "And those who strive for Us, We will surely guide them to Our ways. And indeed, Allah is with the Doers of good."²¹ This explains why the Master [Bamba] reached a point where it sufficed for him to look at someone or make them perform a service for him to purify that person for good. His writings also play the role of a Sufi master for the one who studies them. [He wrote]: "My writings play the role of a Sufi master who takes you to spiritual heights."²² This indicates that the Master [Bamba] is with us spiritually until the end of time. [He noted the following]: Allah has maintained me as the miracle of the Prophet, a miracle similar to when he rode al-Buraq to the sky.²³

The Disciples He Trained

We will not stop to tell you about

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who the disciples [Bamba] trained really were. The disciples he trained continued to train other people. A spiritual master [shaykh] is like a spreading light. Thanks to their righteousness, they bring light wherever there is darkness due to sinful innovations (*bid'a*). The people Bamba trained possessed the two types of light I mentioned earlier: one that attracts and another that repels. When Allah wants to save someone, and when that person encounters such Sufi masters [like Bamba], the person loves them and will never leave: "Indeed, those who have believed and have performed righteous deeds, the Most Merciful will offer for them affection."²⁴ Thus, people will willingly give

²¹ Q 29:69 (Sahih International Translation).

²² See Shaykh Ahmadu Bamba's work: *Taqribul Aqsā*.

²³ This is a reference to Prophet Muhammad's night journey from Mecca to Jerusalem (*al-Isrā'*), and then to the heavens (*al-Mi'rāj*). According to Islamic sources, he was transported by a winged horse called *al-Buraq* or *al-Burāq*.

²⁴ Q 19:96 (Sahih International Translation).

their wealth and offspring to their spiritual masters for the sake of God: they cannot do otherwise.

Yet, we know that wealth and offspring are the dearest things to everyone. My older brother Xaadam once told me that Sëriñ Tuubaa rid the Murids of attachment to this worldly life without their awareness.

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[The Quran teaches]: "Wealth and children are [but] adornment of the worldly life."²⁵ So the Murids eagerly give everything they have, and on top of that entrust their offspring to their spiritual Master [Bamba].

Pledge of Allegiance

The pledge of allegiance goes back to the period of the Prophet, PBUH: "Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands."²⁶ When one pledged allegiance to the Prophet at that time, he would explain to them the teachings of Islam, and the person had the choice to accept it [and to join the community] or to reject it. Now, when a disciple pledges allegiance to a spiritual leader, a shaykh, they are only emulating the pledge that the companions of the Prophet once performed before him. May God be pleased with them. People who willingly pledge allegiance to spiritual masters should therefore obey their injunctions.

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Bamba said: "Obeying the injunctions of the ones who have followed the footsteps of the Prophet, may God, the One who has answered my prayers, bless him, is an obligation."²⁷ But a shaykh should not ask any follower to perform unrighteous acts. If someone gives you orders based on their own wishes and whims, you are free to disobey them. [Bamba also said the following]: "A true Shaykh

²⁵ Q 18:46 (Sahih International Translation).

²⁶ Q 48:10 (Sahih International Translation).

²⁷ See Shaykh Ahmadu Bamba's work: *Majmu'a: Ajuba wa Wasāyā*.

does not contradict the [teachings of the] Prophet. Whoever obeys their spiritual master will receive benefits." Even though Bamba trained many Sufi masters, they were all different.

On the Differences [between the Disciples Bamba Trained]

The reason for the differences between the disciples Bamba trained is that he set a specific path for each of them. Each followed a specialization and trained his subsequent followers accordingly:

"Every faction rejoiced in what it had."²⁸

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Sëriñ Tuubaa, QLLMAL, said that there are as many pathways to God as there are people. "Every [one] works according to their manner, but your Lord is most knowing of who is best guided in a way."²⁹

All the Murids are on the way that leads to God.

Do not praise Mbakke and criticize Shaykh Ibra. Do not pick sides!

Have nothing but good to say about Maam Ceerno, for he is on the right path.

Mbay Saar is flawless. They are both enlightened.

Bamba is the one who knows his Murids. He is the one who trained them.

He has given to each of them what benefits their followers.

He put all of them on the right path. They are all flawless.

I marvel at these early Murids [Bamba trained]! They all came together and left together! Allah made this world a changing one: "And these days [of varying conditions],

²⁸ See Q 30:32 (Sahih International Translation).

²⁹ See Q 17:84 (Sahih International Translation).

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We alternate among the people.”³⁰ The same is true of human beings: “But they will not cease to differ,³¹ except whom your Lord has given mercy.”³² This is why the followers of the saints who passed away tend to be different from their predecessors. Similarly, their own followers will follow the same pattern: “Have they not seen that We set upon the land, reducing it from its borders?”³³

What to Do?

I am not going to suggest the wisdom of the following saying: “If you do not know where you are going, go back to where you came from.” If you go back, you will find nobody there! Every person has the right to express their opinion. I suggest that we go back to two things and use them as a bedrock: The Quran and the writings of Sëriñ Tuubaa, QLLMAL.

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Let us not put forward or even talk about anything else. One must first be invested in a [spiritual] path before calling on people to follow you. “And who is better in speech than one who invites Allah [into their heart] and does righteousness, saying: Indeed, I am of the Muslims.”³⁴ Islam is our essence. Sëriñ Tuubaa, QLLMAL, used to say that 1) abiding by injunctions and keeping away from prohibitions are the first steps of the initial phase of Sufi training (*tarbiyya*). They lead the disciples to the next stage of spiritual training called *tarqiyya*:

Love for the sake of God,
the Pure, and for the sake of the Prophet,
upon whom are prayers and peace from the Permanent,
the Owner of the seven-layered earth,

³⁰ See Q 3:140 (Sahih International Translation).

³¹ See Q 11:118-119 (Sahih International Translation).

³² See Q 11:119 (Sahih International Translation).

³³ See Q 13:41 (Sahih International Translation).

³⁴ See Q 41:33 (Sahih International Translation).

and giving up the prohibitions [prohibited actions and substances].

This is what enlightens hearts.

(1) Love for the sake of God and the Prophet, PBUH, following the injunctions and giving up prohibitions, and relying on him as noted in the poem [by Bamba].

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And be constant in following religious injunctions,
for this brings blessings in life.

And be steadfast in following injunctions and giving up prohibitions,
for the sake of The Provider, the Unparalleled.

These principles are the basis of tarbiyya (Sufi spiritual training).

They lead to the highest level of tarqiyya (spiritual elevation).³⁵

Now that we live in turbulent times, let us invest in mastering the Quran, which is what Sëriñ Tuubaa, QLLMAL, respects the most. Let us teach it to the disciples so they can master it and recite it. Let us also study Sëriñ Tuubaa's writings. If we do that, we will truly be focused on worshipping God, Owner, love, and following the sunnah, traditions of the Prophet, PBUH.

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It is a sad thing to say, but it is hard to find a true spiritual leader [shaykh] these days.

"If you cannot find a perfect Sufi master,

content yourself with the writings that the previous virtuous ones have left us."

It is also hard to find a true Murid disciple.

³⁵ See Shaykh Ahmadu Bamba's works: *Masālik al-Jinān* and *Al-qidmatu l-Mutabaratu*.

The aspiring person [the Murid] should not desire anything,
except the approval of God, the Most Merciful.”³⁶

Therefore I urge

all of you to strive to know who Bamba actually is.

Let us unite, follow his footsteps, and stay focused on his path.

Let each of us strive to learn and call our peers to the right path,

in addition to seeking proximity to their shaykh, giving pious gifts, and being righteous.

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Whoever studies Bamba’s writings and the Quran will obtain

that which will make them surpass their peers. I am calling. Please, join me!

Be obedient towards Sëriñ Tuuba [and know that] his children are his [right] hand,

and his writings are his legs. O people, accept this!

O Allah, pray upon and bless our Master and Guide, Muhammad, and his family, companions, and
the best of his servants [Bamba].

10 Şafar 1426 H [March 20, 2005, CE]

Ṭ-B-KH³⁷

Ghalāmu l-Khadīm Sëriñ ‘Īsā Ñañ Press³⁸

³⁶ See Shaykh Ahmadu Bamba’s work called *Masālik al-Jinān*.

³⁷ Ṭ-B-KH stands for *Tuuba Beleb Kelcom*, a toponym.

³⁸ *Ghalāmu l-Khadīm Sëriñ ‘Īsā Ñañ*: Sëriñ ‘Īsā Ñañ, the disciple of the Servant [of the Prophet], that is Bamba.

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O Allah, bless our master Muhammad a number of times as infinite as your knowledge, a prayer as permanent as Your reign.	

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I am a Female Murid³⁹

In the name of God, the Beneficent, the Merciful

Praise be to Allah, Lord of the universe.

Prayers and peace at all times

be onto Prophet Muhammad, his family

and his companions, the servants of the Lofty.

I am a female Murid striving,

beginning to learn with steadfastness,

for Sëriñ Tuubaa did me a great favor,

a favor that even my parents could not do for me.

When I become learned,

I will continue to study the Quran, for all that I know

will not prevent me from seeking more, nor will it stop me from doing my domestic work.

I will stay away from gossip, lies, and small talk.

I have already mastered the verses from *Yāsīn* to the final chapter.⁴⁰

I mastered *Jawartu* [a poem of Bamba] a long time ago.

When my mother asks me for a service, I will do it promptly:

I will not complain nor complete the task carelessly.

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I fetch water and cultivate virtue and knowledge.

I cover my head and review my knowledge earnestly.

³⁹ This is an anonymous poem. It is unclear why it is anonymous.

⁴⁰ This is from chapter 36 of the Quran, *Yāsīn*, to 114. In other words, she has already mastered *juẓʿ* 23 through 30. Note that the Quranic chapter *Yāsīn* is commonly called the *Heart of the Quran*.

I rise as soon as I hear the call to prayer,

and stop everything I was doing. I do not speak rudely to my elders.

I do not do *taasu* nor sing songs that please my heart.⁴¹

I prefer to listen to the declamation of the poems of the Master [Bamba].

Nobody will hear me speak loudly,

for these are the habits that earned me the esteem of the Great Master.

I do not watch anything prohibited for the sake of God.

I know that following religious injunctions is the best thing to do.

On the Day of Judgment, I do not want

my husband to be set above me due to my behavior.

If hell were to be filled with women,

I would have no intention of doing anything to set me among them.

Whatever becomes fashionable, be it a dress and shoes,

I first ask whether God approves of it before I get it.

I do not wear see-through clothes to go out,

nor do I wear something tight: I choose wisely!

If someone loves me, I study his character.

If he is unrighteous, I wait for the one who emulates the Master.

Completed on the 14th of Jumāda al-thānī, 1432 H [May 11, 2021, CE]. Ṭ D M⁴²

⁴¹ *Taasu* is a traditional Senegalese style of poetry that involves the declamation of rhythmic speech over a rhythmic accompaniment and is considered by many Senegalese musicians to be a predecessor to rap. See Patricia Tang, "Rhythmic Transformations in Senegalese Sabar," *Ethnomusicology* 52, 2008 (1): 88.

⁴² Ṭ D M. stands for *Tuubaa-Daaru Manani*