

**IBN HALDUN UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF ISLAMIC STUDIES**

MASTER THESIS

MURIDIYA: A REVIVALIST SUFÎ ORDER IN SENEGAL



ABDOU DIOUF

THESIS SUPERVISOR

ASSOC. PROF. AHMET MURAT ÖZEL

ISTANBUL, 2021

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**MURIDIYA: A REVIVALIST SUFÎ ORDER IN
SENEGAL**

**by
ABDOU DIOUF**

**A thesis submitted to the School of Graduate Studies in partial
fulfillment of the requirements for the degree of Master of Arts in
Islamic Studies**

**THESIS SUPERVISOR
ASSOC. PROF. AHMET MURAT ÖZEL**

ISTANBUL, 2021

APPROVAL PAGE

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts in Islamic Studies.

Thesis Jury Members

Title - Name Surname

Opinion

Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____

This is to confirm that this thesis complies with all the standards set by the School of Graduate Studies of Ibn Haldun University.

Date of Submission

Seal/Signature

ACADEMIC HONESTY ATTESTATION

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name Surname:

Signature:



ÖZ

MÜRİDİYYE: SENEGAL'DA İHYACI BİR SUFİ TARIKATI

Diouf, Abdou

Temel İslam Bilimleri Yüksek Lisans Programı (%30 İngilizce)

Öğrenci Numarı: 187041022

Open Researcher and Contributor: 0000-0001-9895-5611

Ulusal Tez Merkezi Referans Numarası: 10441675

Tez Danışmanı: Doç. Dr. Ahmet Murat Özel

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Ahmadou Bamba, Batı Afrika ülkesi Senegal'de güçlü bir Sufi Tarikatı olan Mürîdiyye Tarikatı'nın kurucusudur. Birçok insan, bu Sufi hareketini ve kurucusunu duymuş olsa da, dakik bir metodolojik çalışmaya hala ihtiyaç duymaktadır. Bu çalışma, Ahmadou Bamba'nın tarihinin ve doktrinin en temel yönlerini incelemektedir. Çalışmanın birinci bölümünde, okuyucuya, Ahmadou Bamba'nın erken yaşamından itibaren kişiliği, ürettiği literatür, Fransız kolonizasyonu ile ilgili deneyimleri ve Gabon ile Moritanya'ya sürrgün edilişi gibi noktalar aydınlatılmaktadır. İkinci bölümde ise, bir tasavvuf tarikatı olarak Mürîdiyye'nin İslamî arka planı ve güvenilirliği konusunda açıklık getirilmekte ve düşüncelerinin ne denli Kuran ve Sünnete dayandığına dair izah yapılmaktadır. Ayrıca, bu çalışmada, Mürîdiyye'nin farklı kelimî, fikhî, tasavvufî düşünce ve uygulamaları hakkında ayrıntılı bilgi verilmektedir. Çalışmanın üçüncü bölümde, söz konusu tarikatın, müritlerinin felsefe, eğitim ve ekonomi gibi benzer alanlardaki yaşam perspektifleri üzerinde bıraktığı etki anlatılmaktadır. Ayrıca, üçüncü bölümde Mürîdiyye tarikatının mevcut durumu ve geleceği hakkında bir yaklaşım sunulmaktadır.

Anahtar Kelimeler: Ahmadou Bamba, Muridiya, revivalist, Sufi Order, Senegal

ABSTRACT

MURIDIYA: A REVIVALIST SUFÎ ORDER IN SENEGAL

Abdou, Diouf

MA in Islamic Studies (in 30% English)

Student ID: 187041022

Open Researcher and Contributor: 0000-0001-9895-5611

National Thesis Center Reference Number: 10441675

Thesis Supervisor: Assoc. Prof. Ahmet Murat Özel

September 2021, 87 Pages

Ahmadou Bamba is the founder of the influential Sufi order named the Muridiya (Mouride) in the West African nation of Senegal. Although many may have heard of this Sufi movement and its founder, a precise methodological study is still needed. This thesis describes the most essential aspects of Ahmadou Bamba's history, doctrine, and influences, as well as the Sufi order's impact on its adherents' life perspectives. The first chapter of this study enlightens the reader about the personality of Ahmadou Bamba from his early life, written literature, his experience with French colonization, and his expatriations to Gabon and Mauritania. The second chapter clarifies the Islamic background and Islamic authenticity of the Muridiya Sufi Order, and shows the status of the Qur'an and Sunnah in its thoughts. Additionally, this study gives further detail on the different theological, jurisprudential, and Sufi practices of the Muridiya. The third chapter presents a brief description regarding the current state of the Muridiya Sufi Order and its prospects in education, society, and politics.

Keywords: Ahmadou Bamba, Muridiya, Revivalist, Sufi Order, Senegal

DEDICATION


I dedicate this work to my family, who have provided me with the best gift that parents can bestow on a son: the opportunity to live a meaningful life.

Their encouragement and support are constant reminders of the unlimited energy that drives me to achieve significant goals like this one.



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ISTANBUL, 2021

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CHAPTER I

PRELIMINARY INTRODUCTION

1.1. Research Motivation

1. My subjective desire, to most profoundly disclose the persona of Murîdiya's founder; his literature, doctrine, and Sufi experiences by intellectually moving from the Most authenticated, and indigenous literature.
2. To academically grasp its most essential spheres so that many people in or outside Muridism accurately comprehend this colossal Sufi thought, and influences in the Murid community, and the society where it is spread out.

Please apply the same changings to all the articles.

1.2. The Research Problem

Ahmadou Bamba, the founder of Murîdiya, is a significant Sufi figure in West Africa, whose life had spanned scientific, spiritual, and theological worlds, as well as a remarkable history, where the problem of this study arises as follows:

1. What are the most significant parts that can accurately discover Ahmadou Bamba's personality, and remarkable history?
2. How authenticated is the Islamic background of this Sufi movement called Murîdiya?
3. What are the principles on which Muridism's Sufi thought is built; its relationship with Holy Quran, its referentiality with Islamic Sufism both scholastically and spiritually?
4. What are the divergent influences that this Sufi movement brought and still has as an impact on Mur Senegalese communities?

1.3. Aims of the Research

This study tries to shed light on the most important period of Ahmadou Bamba's life and provide an authentic image of the Islamic background of this Sufi Order. As it also identifies the influences that this Sufi movement has had on the lives of the Murids and the other areas in Senegal that it has influenced.

1.4. Importance of the Research

Muridism's literature has not been underserved in terms of scholarly works and additional investigation. In other words, Ahmadou Bamba's community has an essential responsibility to benefit from the Islamic sciences and the intriguing experiences he left, as well as to convey them to others who may be interested.

This research represents a reliable reference for everyone who holds that curiosity to discover Murīdiya. It provides accurate knowledge of its history, thoughts, and impacts, in the regions where it is spread. It indicates intellectual contribution and may inspire other scholars to conduct further in-depth and fruitful research in this fertile area. This dissertation will pave the road for students, scholars, and all readers interested in Muridism ideas, particularly those who may not have access to academically structured research on the Order.

1.5. The Research Method

This researcher uses a descriptive and interpretive method to provide a more reflective understanding of Ahmadou Bamba's history, thoughts, and the Sufi order he established. The theoretical framework of this thesis is based on a transdisciplinary approach that allows one to discover the historical context of Ahmadou Bamba and to interpret his literature and teachings. A myriad of qualitative sources is used to conduct this research, including books, manuscripts, articles, interviews, thesis, and personal engagements. During my research period in Senegal (December 2020 to June 2021), I did not have access to the National Archives of Senegal due to the COVID-19 pandemic. However, the library of Ahmadou Bamba (Dâray Kâmil) was opened and I

extracted materials that were relevant to this work. Due to me having done my high school and secondary studies at the Islamic School of Al-Azhar in Tûbâ; Senegal for seven years, I already had a clear background that helped me sort out materials relevant to the study. This was accomplished despite the limited accessibility of resources in general.

Ahmadou Bamba had written a multitude of Islamic manuscripts. This results in the possibility of many manuscripts being unprofessionally printed due to there being so many that were not officially published. This stands at the heart of the reason why the researcher preferred to use manuscripts that are frequently used as references in the books that are already published regarding Muridism and Ahmadou Bamba. Fortunately, a large number of them are the principal references that the Murîd researchers-- the members of (Rawdu- r Rayyâhîn)-- used to write different topics about Muridism under the title “Dirâsât Hawla al-Murîdiyah” (“Researches on Muridism”).

It is worthy to point out that the researcher translated into English all the texts written in the “*Italic style*”, besides the fact that most of the literature regarding Muridism penned, whether by Ahmadou Bamba or the Murîd scholars, is in the Arabic language. Pertaining to this study, especially in the first and second chapters, the researcher needed to engage the indigenous literature to picture Ahmadou Bamba’s history, education, Islamic authenticity of his Sufî thoughts, and so forth. As for the third chapter, some references are in French and English.

The face-to-face interviews that the researcher conducted, were focused on some Murîds scholars that are distinguished in the Murîd scholarly field. These last ones are all members of the Muridiya’s highest scientific council; namely known as (Rawdu-r Rayyâhîn). These scholars are namely: Muhammad Mustapha Diop Kokki, Same Bousso, Khadim Sylla, and Sheikhouna Abdoul Wadoud Mbacke. The researcher has avoided using oral sources in this study by technically shaping my question to them in such a manner that the responses mostly come from Ahmadou Bamba’s indigenous literature. As it is worthy enough to point out that their guidance and instructions were indispensable to picture the intellectual maps of the study. Out of the majority of the

manuscripts in the study that are Ahmadou Bamba's manuscripts, there are a few others that were personally delivered to me by their writers.

As for Arabic transliteration, determining a unified criterion for spelling and transcription has been always difficult, because of the English and the French documentation of originally Arabic words. In this study, the Arabic transliteration will be conducted according to the U.S Library of Congress system. For example, the word “Touba”, and “Muride” in French, are written as “Tûbâ” and “Murîd”. That is to substantiate that long vowels appear articulated as â, î, û, as opposed to short vowels without accents. The letter ‘ayn is accentuated as an inverted apostrophe: (‘), followed by its vowelization. The “hamzah” is written as an apostrophe: (’), following the preceding vowelization. As for “ta’ marbûtah”, or terminal silent “h” that often constitutes the feminine, will be written “ah,” or else “at” if in construct with the following word.

Because Arabic plurals usually can sound complicated and confusing to readers who are not familiar with their rules, the plural of Arabic words will be marked using the English “s”: “Sheiykhs” for example rather than “shuyûkh”. Some of the historical places’ names, may sometimes appear in Arabic or French, for example, Diourbél, Thiayén.. etc. Because of the difficulty of finding an English word that can describe some indigenous meanings exactly, many terms or concepts are expressed in their Arabic roots, followed by a clarifier word put between brackets— for example, "Al-khidmah" and "Al irâdah".

1.6. The Research Challenges

The difficulties that the researcher had confronted while elaborating this topic can be classified into two types:

1. The intellectual challenge he faced was gathering the scattered subjects in the unorganized literature and forming the outlines that portrayed the dissertation as a whole. Furthermore, due to a lack of books, the researcher had sometimes to go from one city to another on occasion.

2. The lack of easily available and well-organized libraries that comprises Muridism-related articles, manuscripts, and dissertations that a researcher can use.
3. Lack of financial support for students (including the researcher) and researchers to engage in worthwhile scientific initiatives that will contribute to the completion of discoveries on Ahmadou Bamba's Sufi thoughts.

1.7. Literature Review

since Ahmadou Bamba created the influential Sunni Order called "Muridiya" in Senegal (West Africa), scholars, researchers, and students have never stopped exposing and finding the substantial history, Sufi technique, and significant achievements in the murîd communities. Many intellectual circles -in and outside Senegal- may be fascinated by this Sufi route called Muridiya, with different interests and backgrounds, which will show up in their discussions and approaches employed to explore this Sufi movement.

The researcher provides a critical reading of the most relevant literature before this study. The researcher classifies them under different categories that can be considered to be thematically and methodologically under the same intellectual landscape. The researcher also after having divided the literature into three categories the gaps that may be related to every category are precisely pointed out.

The categories are distinguished and outlined as the following:

1. Historical books that are written by Ahmadou Bamba's followers (close companions). Under this classification, the succeeding literature comprises *Minan al bâqî al qadîm fî sîrat al Sheikh al khadîm*, (Dâr Al Muqatim Li Nathri Wa Tawzî', 2ed, 2017); by Muhammad Al Bachîr Mbacke; *Irwâ' al nadîm fî 'azbi hub al Khadîm*, (realization by Muhammad Shaqrûn, published by the Institute of Al Azhar, without the publication place), by Muhammad Al Amine, Diop; *Al Nafahât al miskiyyah fî al sîrat al mbackiyyah*, (Rabat: Matba'at al ma'arif al jadida, 2015), by Muhammad, Abdullah Al Shinqîti.

These books after Ahmadou Bamba's literature reflect the most indigenous literature on the history of Muridism, its founder, and his most significant life stations. In terms

of intellectual weight, this significant literature generally focused on illuminating themes related to Ahmadou Bamba's personality, spirituality, remarkable history, and interesting stations. Starting frequently from Ahmadou Bamba's early stages and ending with the last fifteen years he spent in Diourbel (1927). Besides, the significance of this literature, the authors employed a narrative technic, and the manner used made these sources have some subjective eccentric, and did not discuss questions that this study academically covers.

2. Literature that is written later by the Murid Islamic scholarly circle; to serve the Muridism the doctrine. In this category the literature such as *Dirâsât Hawla al Murîdiyyah*, “*Studies on Muridiya*”, (Rabat: Matba’at al ma’arif al jadida, 2010- 2 ed 2017), written by a group of murîd researchers, *Al’umdaḥ Fî Nazariyyat al-Khidmt: al âliyat wa al mahâwîr al idiyolojiyyah al badîla*, (Marocco, Rabat: Matba’at al ma’arif al Jadida, 2019); by Mustapha Diop Diop; *Al Sheikh Ahmadou Bamba Sabîl al Salâm* (Rabat: Matba’at al ma’arif al jadida, 2011), by Galaye Ndiaye; *Sheikh Ahamadou Bamba The Spiritual Leader*, (Marocco, Rabat: matba’at al ma’arif al Jadida 2019), by Ahmadou Bamba Mbacke.

Studies on Murîdiya is a type of publication that is penned by the murîd council known as "Rawd- r Rayyahîn". So far, this one has focused on the Islamic background of the Murîdiya, with several subjects in a form of articles touching on various areas. For example, “*Muridism and its principles*”, “*the doctrine of the followers of Sunnah in Ahmadou Bamba’s thoughts and practice*”, “*Ahmadou Bamba and Sufism*”, “*Ahmadou Bamba and knowledge*”, “*Ahmadou Bmab and the Muslim union*”, etc. Apart from "Studies on Murîdiya", the remaining three publications in this category cover some important topics, offering up new playgrounds on philosophical and political notions such as “*peacemaking*” in Muridism, the Muridiya's "*Al-khidmah*" doctrine, and “*leadership*” in Ahmadou Bamba's engaging personality.

Even though this literature covers many important aspects of Muridism, there are still some gaps that this study participates in completing. Since a treatise can't possibly cover everything on a broad topic such as this, this dissertation guarantees that the readers get the essential information they need to obtain an accurate picture of Muridism, its founder, influences in Senegal, etc.

3. Books and academic articles that are written by Western foreigners regarding different areas in Muridism

fighting the greater jihad: Amadou Bamba the founder of Muridiya in Senegal (USA: Ohio University Press” by written by Babou Cheikh Anta Mbacke; *Sufism and Jihad in Modern Senegal: the Murid order* (University of Rochester Press, 1969) by Glover John; *Jihad, Peace, and Non-violence in Mouridism (1883-1927)* by Cheikh Seye a Master Degree Thesis of Arts, Arizona State university, 2013. *Jihad of the Pen: The Sufi Literature of West Africa* (Cairo: The American University in Cairo Press, 2018), Written by Rudolp Ware, Zachary Wright, and Amir Seyd; Cheikh Tidiane Sy, *La confrérie sénégalaise des mourides*, (Paris: Presence Africaine 1969); *Murid Order*, (Berkley center 2016), By Saliou Mbacke; *Sufi City: urban design and archetypes in Touba* (Rochester in Africa history and the diaspora); *Staging Touba: the performance of Piety*”(Journal of religion in Africa, May 2020). By the author Kate Kingsbury. This literature can help readers understand Muridism from a variety of perspectives, most notably in the social and political arenas. Unlike this study, which takes into account the Islamic background, the Order's Islamic viewpoints authenticity, and its impacts on various Murids' life scopes, as well as Senegal in general.

1.8. The Structure of the Study

This study is made up of an introduction, three chapters, and a conclusion. The thesis' introductory elements are also included in the introduction. Starting with Ahmadou Bamba's early childhood, personality, literature, and so on, the first chapter gives a comprehensive survey of the most significant aspects of Muridism's founder Ahmadou Bamba. In regards to the second chapter, examines and exposes the dimensions of the Order's Islamic authenticity. It also discusses the Sufi litany and its foundations. The third chapter examines the various playgrounds that the Muridiya's thoughts influence, whether it is from a doctrinal, scientific, or educational perspective, as well as its conclusion.

CHAPTER II

MAIN INTRODUCTION

THE FOUNDER OF MURIDIYA: SHEIKH AHMADOU BAMBA

Ahmadou Bamba (1853- 1927) is a great Muslim scholar that was born in a small town named Macké Bawol in Senegalese West African. His religious family was known for its Islamic scholars, classical teaching circles, and Quranic schools. Since childhood, Ahmadou Bamba had an acute sharpness for knowledge inquiry. He was also exceptionally determined to behave with a high moral character, always seeking to please The Almighty God. This golden child's future would eventually mark significant importance for his country's history via his indispensable thoughts and courageous stances—culminating into an influential Sufi movement that would have a grand impact on many spheres in Senegal.

Thanks to the teachings of Ahmadou Bamba, a Sufi order and way of thought named Muridism; was established in 1883. Its purpose was to awaken the noble ambitions of the Senegalese people and to emancipate their minds from the various constraints and deviations that were amongst them. The timing was crucial as Ahmadou Bamba found his African community in extreme need of a reformist mission that would spread genuine Islamic values. Its essence was to recover that core Islamic teaching that God sent to humanity. This was a call for a complete Islamic renaissance.

The beginnings of this Sufi Order coincided with the presence of French colonization in the region. It was only inevitable that the French authorities would have problems with the emergence of this Islamic ideology. Consequently, Ahmadou Bamba spent almost all the years of his mission under the censorship of the French colonizers. This was one of the reasons for Ahmadou Bamba's two forced expatriations: first to Gabon, and then to Mauritania. Despite the daunting task, this great establisher of Muridism had left significant Sufi literature, educational thoughts, and multidimensional

influences. To this day, Ahmadou Bamba's various efforts have had a profound impact on the life of Murids and Senegal in general.

One of the purposes of this research is to highlight the personality of Ahmadou Bamba—such as his education, Sufi experiences, literature, history with the French colonization, and so forth. In addition, this research seeks to discover the genuine Islamic background of Muridism. This includes its authenticity with the Islamic Shari'a, consisting of theology, jurisprudence, and Sufism, as well as its referentiality to different Islamic schools of thought. A specific focus on the locally important influences, this research also seeks to highlight Muridism's remarkable influences in divergent life's spheres, such as science and education, society and culture, organization, and economy. The research adopts mostly a qualitative methodology which includes the use of various resources such as books, thesis, manuscripts, interviews, personal observations and engagements, and so forth.

2.1. Name, Family, and Birth

Ahmadou Bamba's full name is Muhammad Ibn Muhammad Ibn Habîb Allah. In 1853, he was born in Mbacké Bawol,¹ Senegal.² According to some reports, he was born in the year 1855.³ His most well-known nicknames, especially in Senegal,⁴ are Ahmadou Bamba, Serigne Touba (the Sheikh of Tûbû), and Khadim al-rasul (the prophet's servant). Muhammad Ibn Habîb Allah, his father, was a distinguished Islamic scholar and jurist whom the people revered as their Imâm (Islamic leader). Many people, including King Lat Dior,⁵ admired him for the wonderful qualities they recognized in him, such as his profusion of knowledge, sincerity, and exactitude in his legal judgment.⁶ His mother is Maryam Bint-u Muhammad Ibn Muhammad Busso. People

¹ Mbacke Bawol was a town inhabited by his grandfather, Muhammad, Habib Allah's father.

² Riza, Kurtuluş, "Sufism", Dia, Istanbul, 1989, V: 2, p 172- 173.

³ Muhammad Al Amine, Diop, Irwa'al nadîm fi 'azbi hub al Khadîm, (realization: Muhammad Shaqrun, published by the Institute of Al Azhar, without mentioning the publication place and year), p 50.

⁴ Muhammad, Abdullah Al Shinqîti, al Nafahât al miskiyyah fi al sîrat al mbackiyyah, (Rabat: Matba'at al ma'arif al jadida, 2015), p 60.

⁵ Cheikh Tidiane, Sy, La confrérie sénégalaise des mourides, (Paris: Presence Africaine 1969), p 105-109.

⁶ Muhammad Al Bachîr, Mbacke, Minan al bâqî al qadîm fi sîrat al Sheikh al khadîm, (Dar al Muqatim li nashri wa tawzi', 2nd, 2017), p 116- 117.

called her Jârat al-lah (the Almighty's Neighbor) because of her great appeal to Almighty.⁷

2.2. Education

From the very beginning of Ahmadou Bama's childhood, some signs of an unusual childhood had appeared. For example not having childish behavior, staying away from gatherings, and sticking to places of worship. This was what had made many people have pessimistic anticipation that he perhaps may be an abnormal child.⁸ Ahmadou Bamba started the holy Quran memorization early as usual in every religious family in the region. He initially started it from his uncle Muhammad Bouusso, and later move to his mother's uncle, the great exegetist Mbacke Nboumbé, and later completed it by himself in his father's Islamic circle.⁹

He started the Islamic and Arabic sciences from his father who was his first Sheikh, with an astonishing capacity in understanding and determination in achieving his programs. At this period, he also had some other teachers that played an important role in his primary scientific formation, such as Samba Toukour, Madiakhaté Kala, and other great Mauritanian scholars. For example, Muhammad Ibn Muhammad al- Karîm al- Fâdilî al- Yadâlî.¹⁰

He devoted his entire time seeking knowledge and memorizing the *mutûn* (classical Islamic texts)¹¹ of different Islamic playgrounds.¹² When he reached his twenties, he had immensely acquired already an outstanding level in almost all the different Islamic sciences taught in the region.¹³

He said in this regard, *"I never stop, since the period of my discernment seeking to know Allah, by my sincere intention, words, and actions. I traveled to the Islamic*

⁷ Abdullah Shinqîfî, al Nafahât al miskiyyah, p 60.

⁸ Mbacke, Minan al bâqî al qadîm, p 98.

⁹ Diop, Irwa' al Nadîm, p 50- 53.

¹⁰ Ibid 55-56.

¹¹ Mbacke, Minan al bâqî al qadîm, p 100.

¹² Abdullah Al Shinqîfî, al Nafahât al miskiyyah, p 60- 63.

¹³ Galaye, Ndiaye, (*Murisdism and its founder: a shortened historical study*), book of Dirâsât hawla al muridiyyah, (Rabat: Matba'at al ma'arif al jadida, 2010), p 9.

scholars, and the spiritual guides (Sheikhs..)”.¹⁴ In his father’s Islamic school which was one of the most prevalent schools in the region, his father and Sheikh charged him with most of the scholastic activities.¹⁵ He was concurrently at that time acquiring -by himself- the profound questions of knowledge; reading the lengthy explanations (*al-shurûh*), and the dialectical parts of them.¹⁶

When his father realized ambidexterity in Ahmadou Bamba’s teaching styles, activity, and guiding the students, he charged him part of the scientific task in the school. And as time passed, the students started to incline to his scientific circles (*majlis*) more than his father. And this last one was honored and pleased that his son has become more masterful than him in teaching.¹⁷

During the time he spent with his father he always did inordinate things to please him and remain polite with him, without missing any of his orders. His faultlessness in morality, friability, and piousness always made his father prefer not to be away from him. Likewise, his father anticipated the uncontrollable blessings that will come from Allah through Ahmadou Bamba's spiritually submissive personality.¹⁸

When he reached his thirties, he became preeminent, because of the appealing books that he penned, which were remarkably essential for the Islamic circles. Besides, he had a spiritually attractive character that the entire region had heard about him.¹⁹ With the extreme commitment to Allah and the Islamic books he kept producing, people started to consider him the man that may help the community out of many problems.²⁰ People started to observe in his personality what confirmed to them their belief about his magnitude, and piousness. The community witnessed the countenances of *al-wilâyat* (sainthood) that manifested in his every part of life, part of what forced people’s hearts and minds to inconceivably feel an irresistible love toward him. People continuously were massively attracted to him and his places. The national rulers started to pay attention to him, with profound prestige for his personality. With all the

¹⁴ Ibid 10.

¹⁵ Mbacke, *Minan al bâqî al qadîm*, p 126- 127.

¹⁶ Abdullah Al Shinqîti, *al Nafahât al miskiyyah*, p 64.

¹⁷ Diop, *Irwa’ al Nadîm*, p 57.

¹⁸ Ibid 48.

¹⁹ Ndiaye, (*Murisdism and its founder: a shortened historical study*), *Dirâsât*, p 10.

²⁰ Ibid 11-12.

admiration and respect the entire region had for his father, people and patricians had solemnity toward him more than his father.²¹

Ahmadou Bamba started to engage with the sufi path, with high enthusiasm, profound purpose, and determination, which will bring him later to the genuinely high ranks of Sufism. These characteristics made him become part of the most outstanding sufi masters and contribute to the spreading of Islam and Sufism in the region.²² His father passed away in 1299/1881 and left the family, Islamic school, and all other charges in Ahmadou Bamba's charge.²³

2.3. His Personality

Ahmadou Bamba was a knowledgeable man, in all the prominent Islamic sciences at that time.²⁴ The prophet's companions were his models, in both wellbeing and adversities. No matter how burdensome, or catastrophic were the moments in his life, these could never delineate him from a single religious daily duty. He always incapacitated his enemies to compel him to quit on his principles in worshipping the almighty without association, everlastingly striving to help out his community. He rejected to show any appeasement with the tyrannous disbelievers and the Senegalese iniquitous rulers.²⁵

He said, *"Extending my hand {to demanding a need} to anyone except Allah is something I consider an absolute delusion"*.²⁶ He never demanded any prestige from a creature, but he considered genuine dignity to be only from Allah.²⁷

Since his youth, he was extraordinarily in love with the Almighty and his messenger and permanently consecrated in worshipping him by abiding by the prophet Muhammad's Sunnah, and he was unusually active and punctual. With a considerable number of visitors that came for both religious and other needs, his daily programs,

²¹ Mbacke, *Minan al bâqî al qadîm*, p 127.

²² Ndiaye, (*Muridism and its founder: a shortened historical study*), *Dirâsât*, p 9.

²³ Mbacke, *Minan al bâqî al qadîm*, p 128- 129.

²⁴ Abdullah Al Shinqîfî, *al Nafâhât al miskiyyah*, p 64.

²⁵ Mbacke, *al- Murîdiyyah*, p 11.

²⁶ Ahmadou Bamba : *Poem Yâsal bushârâti bil âyâti wa al-suwari*, manuscript, in my collection.

²⁷ Diop, *Irwa' al nadîm*, p 59.

Quran recitation, *Zikr* (Remembrance of Allah), *Nawâfils* (Supererogatory prayer), writing, and the reading- all were on time without a single interruption, no did he miss any of his duties. He used to stay up most of his life worshipping, teaching the youngsters, educating the adults. As for the scholars and the Sheikhs they received from him the needed *Tazkiyyah* (self-purification) and *Tarqiyyah* (heart elevation toward gnosis).²⁸

He had an incredible level of ambition for Islam, which encouraged him to move his generation's approaches in Islamic and educational reformation during a period where the authenticity of Islamic Sufism was corrupted by the national traditions, and other factors. He thought not just of going beyond those customary limits, but he thought of taking the responsibility to change the situation. Part of the reason that made him take these steps was to establish a new path that would revive a significant part of the Islamic message, despite the socio-political hindrances that encircled him.²⁹

When he had reached the highest level a Sufi could in his region he still aimed to attain greater Sufi positions.³⁰ Since his early childhood, he was austere with a Sufi character that may have been the source of this tendency and the way in which Sufi literature had a genuine impact on his personality and thoughts.³¹

2.4. His Books

Ahmadou Bamba naturally grew with a habit and aptitude for writing, this talent had manifested early on his persona since the time he was attached to his father's Islamic school.³² During this time, some of his scientific production was part of the program the Sheikh (his father) used to teach the students. He considered the spread of science and education to be the most significant rudiments that one should accomplish primarily for a mission such as the one he had.³³

²⁸ Abdullah Al Shinqîti, *al Nafâhât al miskiyyah*, p 113.

²⁹ Salih, Salam, (*The theory of al khidmat in Ahmadou Bamba's thought*), the book of *Dirâsât hawla al muridîyyah*, (Rabat: Matba'at al ma'arif al jadida, 2019), 2nd, p 156-157.

³⁰ Bamba, *Min wasâyâ al Sheikh al Khadîm*, p 30.

³¹ Ahmadou Bamba, *Masâlik al-jinâni fi jam'i mâ farraqah-û al-Daymâni*, (Rabat: Matba'at al ma'arif al jadida, 2017), p 26.

³² Abdul al Qadir, Bousso, *Min fatâwâ al-Sheikh Ahmadou Bamba Mbacke wa ajwibatuh-û wa nawâjiluh-u*, (Rabat: Matba'at al ma'arif al Jadida, 2019), p 17.

³³ Sheikh Ahmadou Bamba: Poem *Yâ jumlatan qad thallathû bi dalâlihim*, manuscript, in my collection.

He took accountability for composing the books that would epitomize the scientific guidance that the Muslim youth in general required. Especially for his disciples that would need to stand on the right conduit that would steer them to the anticipated achievement and meaningful life that they came for. The immeasurable literature Ahmadou Bamba left in diverse spheres can generally be categorized into educational books, poems for different purposes (Aghrâd), shortened litters in different Islamic themes, and commandments (wasâyâ), and religious advice (nasîhah).³⁴

He invigorated a gargantuan part of the different Islamic sciences, moving from his outstanding perspicacity and significant amendments. Islamic science was of the most profound concern in the holistic intellectual structure of the Order that he established. The indispensableness of all those sciences -in the mission- had made “seeking knowledge” one among the essential principles of Muridism. The exceptional point that should be emphasized is that he was an incredible personality in bringing books from a long way and different countries, especially from Egypt and Mauritania.³⁵ As he did initially write copious books in different areas. The available scientific heritage he left can be divided into the diverse subsequent spheres:

2.4.1. Doctrine and Credo

In this sphere the two books that Ahmadou Bamba penned can be regarded as the ones known in the Murîd scholastic circles: *Mawâhib al quddûs fi nazmi mâ natharahu al-Sanûsî*; which was initially written by the scholar Muhammed Ibn Yûsuf Al-Sanûsî; a book namely called “ ‘um al barâhin”.

Ahmadou Bamba versified this great book with some significant additions, it encompasses (652) bayits (verses in a poetic manner). As for *Zazbat al zighâr ‘ani lâ ‘ibîn li khidmat al-Mukhtâr*; it was written in Ahmadou Bamba’s early stages. It is small compared to *Mawâhib al quddûs*, and it contains (158) bayits (verses).

³⁴ El Hajy, Ndiaye, Al Sheikh Muhammad Bachîr wa manhajuh-û fi ta’lifi kitabihi: Minan al bâqî al qadîm fi sirat al Sheikh al Khadîm, (Rabat: Matba’at al ma’arif al jadida, 2019), p 113.

³⁵ Abdullah Al Shinqîfî, al Nafahât al miskiyyah, p 152- 153.

2.4.2. Islamic Jurisprudence

Regarding jurisprudence, Ahmadou Bamba generally has massive writings that may take different classifications in the Fiqh field. Even if many of them are meant to tandem with the basic level of Islamic jurisprudence of al ‘ibâdât (the jurisprudence of worship), he had colossal literature regarding Fatâwâ (legal rulings).³⁶

The following books can be considered the well-known literature he has in this regard. *Tazawud al- zighâr ilâ jinâni al- lâhi zi al- anhâr*; it comprehends three fields, Credo, Fiqh, and Sufism; *Tazawud al- shubbân ilâ ittibâ‘i al mâlik al dayyân*, it has the same features as “Tazawud al- zighâr”, except that this one is more detailed. As for *Al-jawhar al nafîs fi ‘aqdi nathri al- akhdarî al-raîs*, it was mainly written by the scholar Abdu-r Rahman Ibn Muhammed al Akhdarî in the Malikî school of jurisprudence. Ahmadou Bamba amended it (in poems), with some significant additions, and in a specific facilitative method, for it to be in tandem with the level of the beginners. It contains jurisprudence of worship (fiqh al ‘ibâdât), and its verses (bayits) reach (686).³⁷

2.4.3. Sufism

A great part of Ahmadou Bamba’s literature can be placed under the classification of the Sufî domain, even if the subsequent literature in this regard remains the most remarkable in the Murîd scholarly circles. The book “*Masâlik al-jinâni, fi jam‘ima farraqahu al-Daymâni*” is a summary of the famous Qâdiri Sheikh Muhammed Ibn Mukhtâr Al Yadâlî. Ahmadou Bamba benefited from many glorified Sufis’ books to offer a significant amendments for this book. The reason being for the books he did rewrite was that a huge number from the previous Sufî books have been abandoned given their voluminousness.³⁸ As for *Nahju qadâ-i al hâj fîmâ mina al adabi ilayhi al Murîd-u yahtâj*, is a revived book written primarily by a Mauritanian scholar called Imam Al-Dalhâji. The book was originally named “*kitâb al akhlâq wa al âdâb*” (the

³⁶ Ahmadou Bamba’s most important literature in this sphere have been realized by Abdul Qadir Bouso; in a book he entilted as: “Min fatâwâ Ahmadou Bamba Mbacke wa ajwibatuh-u wa nawâziluhu”, it is a collection of Ahmadou Bamba’s legal rulings, jurisprudential legal issues, and his answers to such questions. This book was published, (Rabat: Matba’at al ma’arif al jadida, 2019).

³⁷ Ndiaye, Al Sheikh Muhammad Bachîr wa manhajuh-û fi ta’lîfi kitabihi, p 95- 96.

³⁸ Ahmadou Bamba, Masâlik al-jinân, p 57-59.

book of the morals and the etiquettes). By resuscitating this last one, Ahmadou Bamba exposed numerous moral rules in many aspects benefiting from many previous scholars' references.

2.4.4. The Sciences of Arabic Language

Learning correctly the essential Islamic studies may depend on how the Muslim knowledge seeker acquired the basics of the Arabic language, and its related sciences. Ahmadou Bamba called the science of the Arabic language “*ulûm al- Âlât*” (the tool sciences). In this sphere, Ahmadou Bamba wrote the book “*Sa'âdat al tulâb wa râhat-u tâlib- al i'râb*”, resuscitating the book named “*Ajrûmiyyah*” penned by the grammarian scholar Muhammed Ibn Muhammed Ibn Dawûd, by using his facilitative method for the original book to attune to the beginners level and need.

2.4.5. The Praising and Apostrophizing Poems

This category of poetry can be used to categorise a weighty part of Ahmadou Bamba's works in general, each with its own set of objectives (topics). For example in praising Allah, complimenting and praying upon the Prophet, and seeking benedictions from the Al-mighty. The succeeding books epitomize a few examples from the abundant poetry of this kind. *Muqadamât al amdâh fi mazâyâ al miftâh*, *Muqadamât al khidmah fi salâti 'alâ nabiyi al rahmah*, *Mafâtih al-bishri wa al amni wa al jannah fi salâti wa taslîmi 'alâ muqîmi al-sunnah*, *Nûru al dârayni fi khidmati al- hâmi 'ani al-'â rayni*, *Jazb al qulûb li 'allâmi al-ghuyûb*, *Taysîr-u al 'asîr Fi Salâti 'alâ al bachîri al-nâzir*, and *Mawâhib-u al nâfi' fi madâihi al- shâfi*.

2.5. Amadou Bamba as a Sufi

Ahmadou Bamba Sufi's identity remains unspecified, because of the deficiency of organized researches in this perspective. That is the reason why his innovative spiritual ways are still difficult to be discovered.³⁹

³⁹ Diop, al 'Umdat fi nazariyyat al khidmah, p 147.

Muhammad Bachir; a son of Ahmadou Bamba said: “*Ahmadou amba’s life was within the nine Sufi Maqâmâts (Sufi stations), and all his deeds were according to them*”.⁴⁰ His sincerity of repentance went to an extent where he was uncomfortable with the political rulers and was determined to be separated from his father; that was a judge of the prince, Lat Dior if he was still not away from them and their circles.⁴¹ Ahmadou Bamba had endless patience to endure hanger and difficulties while all sorts of blessings were in his hands. With that austerity and asceticism, many of his Murids and the visitors always enjoyed the blessings that Allah gave him.⁴²

Many aspects of Ahmadou Bamba’s life had demonstrated the profundity of his asceticism. In this regard, he said:

Dunyâ (life) has come to me before and I sold it {abanbon it}, then by doing so, I was released from its restraints, later it has left me, and I did not incline to it, because it is a house of darkness. It has returned to me again, but it found that I have directed myself to Allah; who perpetuated his blessings for me. Anything that I have benefited from life, is (simply) a zâd (compulsory need) along the way to paradise, after the Jihâd and the mission, {that I have to complete in my lifetime}.⁴³

As for his trust, gratification, and reliance on Allah, Ahmadou Bamba was an uncommon example. He had never thought of relying on any creature but Allah, with all the series of difficulties that he went through since he became a spiritual guide. The next paragraph encompasses demonstrative words in this regard.

People told me to go to princes doors so that I will have gifts that will please me for a long time, then I told them, my Creator is sufficient for me, and I’m satisfied with him,.... I do not fear nor do I need anyone except him because he blesses and protects me. how can I rely on people! that have no assistance even for themselves {their situation is} like needy people that do not have a solution for themselves.⁴⁴

Ahmadou Bamba said also said: “*I intend to never extend my hand to anyone except to you Allah, oh you Allah! if you give me I become thankful, if not I remain satisfied and patient*”.⁴⁵

⁴⁰ Sheikh Ahmadou Bamba, *Min wasâyâ Al Sheikh al Khadîm Ahmadou Bamba Mbacke*, (Rabat: Matba’at al ma’arif al jadida, 2018), p 199.

⁴¹ Ibid 201.

⁴² Ibid 318.

⁴³ Sheikh Ahmadou Bamba: *Poem Munawir al-sudûr ladâ al manazil wa ‘inda al dûr*, manuscript, in my collection.

⁴⁴ Sheikh Ahmadou Bamba : *Poem Qâlû liya irkan li abwâb al salâtîn*, manuscript, in my collection.

⁴⁵ Sheikh Ahmadou Bamba : *Poem Wasilat al rubûh*, manuscript, in my collection.

Some scholars in the Murîd scholarly circle, including Salih Salam and Muhammed Mustapha Diop believe that a specific method is needed to discover the spiritual personality of Ahmadou Bamba. This means to start from the nature of his persona, path, indigenous experiences, and thoughts using what this last one called “methodic justification”.

The question to be enlightened here is, is Ahmadou Bamba a Murâd (a Sufî that has Allah’s support in reaching the gnosis)? With his innovative Sufî thought, would those Sufi stations fit his distinct spiritual personality?

Ahmadou Bamba was a Murâd with an unusual spiritual life since his early childhood. But the fact that he was meant to educate and spiritually guide people to Allah, that required him an assiduity and high vigor that a Murîd (a Sufî that aims to reach gnosis by personal efforts) (al kasb), usually needs.⁴⁶

In exalting the Supreme Bestower he said, “*Oh you Allah- the best remover of sin, that protected me from sin and even badinage while I was very young*”⁴⁷. Moreover, His son Muhammad al Bachir said, that Ahmadou Bamba one day spoke to me about the Almighty’s spiritual blessings and natural distinctiveness that he had, and he said: “*Thanks to Allah! since I became legally charged (Mukallaf), I have not gotten more about anything that should Islamically be believed, I have never felt more circumspective in pioussness, love for a good deed, or worshipping Allah*”.⁴⁸

In interpreting this spiritual claim, the scholar Moustapha Diop Al Kokki said: then his tawbah (repentance) is from the Mahabat (love) that he has for Almighty, his Sabr (patience), Ridâ (satisfaction to Allah), Shukr (gratitude to Allah) is in his Tawakkul (trust). As for his Raja’ (reliance on Allah), al-khawf (fear of Allah), and his Zuhd (asceticism) will naturally be in his al-hudûr al-mutlaq (an absolute and consistent presence with the magnitude of Allah).⁴⁹

⁴⁶ Diop, al ‘Umdat fi nazariyyat al khidmah, p 149.

⁴⁷ Sheikh Ahmammad Bambba : Poem Mawâhib al Nâfi’i fi madâi’i al shâfi’i, manuscript, in my collection.

⁴⁸ Diop, al ‘Umdat fi nazariyyat al khidmah, p 149-150.

⁴⁹ Ibid p 150.

2.5.1. Ahmadou Bamba's Spiritual Journey In The Sufi Way

From the year 1301/1883 till 1343/1924, Ahmadou Bamba's spiritual life has witnessed some persuasive turning points, that may represent the aggregate image of his spiritual experiences. For a purpose of an abbreviated elucidation, his significant Sufi stations will be exposed in the following points, following the systematic categorization of the scholar Moustapha Diop. That is because exposing and discussing a different viewpoint regarding Ahmadou Bamba's spirituality participates in discovering some of his hidden spiritual perspectives.

- a. In the year 1301H Ahmadou Bamba received *Izin* (an order) directly from the Prophet,⁵⁰ to call people to a reenactment decision. This last one was a turning point of resuscitating a path that will educate them by reviving *al himmah* (determination) in their hearts. He one day gathered people around him that were seeking Islamic theoretical knowledge stating that: “*whoever is with me for a purpose of only learning you can go somewhere else, and whoever wants what I want should follow my steps and instructions*”. And said somewhere else: “*whoever wants the two blessings of the two lives consider me your shelter*”.⁵¹

Furthermore, he announced clearly that: “*Any religion excluding the authenticated religion the Prophet has brought is not accepted, and by that religion, I do Tadjid (renovation)*”.⁵²

- b. In 1311H, Ahmadou Bamba tried to renew the religious commitments and has emancipated himself from the traditional apocryphal Sufism; and a new doctrine had appeared; known as *al-khimah*. In this context, He said: “*from this year till the day I will return to Allah, I'm a servant of Allah and a khadîma of his glorified Prophet*”.⁵³

⁵⁰ The Sheikh saw the Prophet wakefully, “*bi al-mushâfahah*” (physical contact), as his many from his disciples including Muhammed al Amin Diop; the author of (*Irwa' al Nadim*) believes it to be.

⁵¹ Ibid p 39.

⁵² Sheikh Ahmadou Bamba: Poem Liya Allah Jibril Muhammad Muhammad, manuscript, in my collection.

⁵³ Diop, al ‘Umdat fi nazariyyat al khidmah, p 39- 40.

- c. In this station 1313H, Ahmadou Bamba completely broke away from the conservative stereotypes toward an utter renovation. A station where he cut the spiritual relationship with the anterior Wirds he used and Sufi masters. With the fact that the Islamic sincere brotherhood and mutual love between him and the previous sheiks always remained kept. Toward more outstanding spiritual rank, his spiritual wellspring remains the most immense path which is the Prophet.
- d. The year 1322H is a station that represents a significant stance where; Ahmadou Bamba received a distinct Sufi litany. He said: “*Oh! You Allah you have completed my Sufi ambitions by giving me what Al-Tijanî surpassed others*”.⁵⁴
- e. In the year 1324H, Ahmadou Bamba longed to perform *al-Haj*, (pilgrimage) and could not execute that, because of the French colonizers. He called this year “the year my **Heart** and **Pen** performed pilgrimage”. He said, “*In the 1324H; the year my Heart and Pen performed pilgrimage almighty has given me apparent and hidden spiritual blessings*”.⁵⁵ Part of the reason why the French authorities prevented him was that they experienced some examples of African Sufi jihadists in the region such as Sheikh Omar Futi Tall, those that they thought were influenced by the Arabic countries which they visited and had contact with some Muslim jihadists scholars.⁵⁶
- f. This station extended from (1343) to the year Ahmadou Bamba passed away (1346). In these years, he had the Sufi honor and distinction of *al-jiwâriyyah*, (spiritual neighborhood with Allah), and the obscures (*al- Hawâjib*) between him and the divine level was uncovered. He said: (*Allah did Zab for me in 1313, as he gave me the Sufi rank al-Jiwâriyyah in 1343H*).⁵⁷

⁵⁴ Ibid 40.

⁵⁵ Ibid 41.

⁵⁶ Ibid 39- 40.

⁵⁷ Sheikh Ahmadou Bamba: Poem *Dîwân al fuyûdât al rabbâniyah*, manuscript, in my collection.

2.6. Ahmadou Bamba's First Murîd Generation

The Islamic institution that his father left focused only on teaching -as it is previously indicated- without any organized spiritual training. Amadou Bamba spent some time after the death of his father following the previous traditional method that focused only on teaching. But the spiritual perspective was important for the Islamic knowledge that they sought to acquire to be genuinely transformed in their life, and behaviors.⁵⁸

He started the Sufi education with this first-generation, with his fabulous pen that had never stopped overpoweringly writing in diverse Islamic fields. Ahmadou Bamba did This to guarantee for the Murids the books needed, both in religion and education. With continuous badgering he incited them to acquire the necessary knowledge that every legally charged person should learn.⁵⁹ These Murids as his first-generation fully devoted their life to him and were completely disconnected from anything without the Almighty's satisfaction. They truthfully were convinced to reach gnosis by Ahmadou Bamba's Sufi pathway.⁶⁰

The permanent blessings came to Ahmadou Bamba from unpredicted different directions, Even with that, he asked them to not ever expect any materialistic return besides their main aim that brought them under his umbrella, which is the almighty satisfaction. He gave to this category a Sufi training, constructed by *Zikr* perpetuation, hunger, and reciting the Qasaids (Qasaids; pl. qasîdat) meaning, commendation to Allah, and the prophet praises written by Ahmadou Bamba). Besides, these strictures should be continual commitment to purity, and always being solitary, especially from women.⁶¹

Furthermore, this Sufi training demanded them to combat and ablate their *Nafs* (psyches) from all the worldly pleasures, and concentrate on seeking the Almighty's satisfaction, with a sincere intention in every single deed.⁶²

⁵⁸ Diop, *Irwa' al nadîm*, p 62.

⁵⁹ *Ibid* 74.

⁶⁰ Mbacke, *Minan al bâqî al qadîm*, p 139.

⁶¹ Diop, *Irwa' al nadîm*, p 74.

⁶² Mbacke, *Minan al bâqî al qadîm*, p 139- 140.

Sheikh Ibrahima Fall, Sheikh Ibrahima Sarr, Sheikh Anta Mbacké, Sheikh Assane Ndiaye, and the others are among the most notable disciples of that generation.⁶³ After having donated their selves and wealth sincerely seeking the almighty's satisfaction, *al-ridâ*, Ahmadou Bamba succeeded to revive the companions' colossal characteristics as the best model ever to follow.

The second category of Ahmadou Bamba's Murids at that time encompassed the visitors that customarily came for guidance, benediction, covenanting, etc. Because these people did not stay with him the method used was different. Ahmadou Bamba always enlightened their path to Allah, reminding them of the day of resurrection, minimizing the matter of this avaricious life and erasing its important from their hearts. As he used to accordingly gave them litanies.⁶⁴

2.7. Ahmadou Bamba And The French Colonization

2.7.1. The First Expatriation To Gabon

Ahadou Bamba's Sufi movement had a massively response from Senegalese and people in the region. He manifested an irresistible intention to guide and benefit the Senegalese community, with an immeasurable desire to the highest spiritual ranks. Some people in his community took an adversary stance against his movement and started harming him and his disciples.⁶⁵

Despite all of the hardships and setbacks he and his Murids faced, his devotion to Allah drove him to be diligent and perseverant. He concentrated on accomplishing the valuable goals by constructing new hermitages in which he might consistently progress to the most significant Sufi secrets he desired. That was why he established locations like Tûbâ and others, for himself and other students who required various environments to grow with their theoretical and Islamic education or training.⁶⁶

⁶³ Diop, *Irwa' al nadim*, p 87.

⁶⁴ Ibid 138.

⁶⁵ Ibid 88.

⁶⁶ Ibid 90.

When some of the Senegalese patricians were planning to eliminate him by creating conflicts between him and the French colonizer, he longed to have an isolated place where he could be significantly submissive to Allah. There were esoteric and exoteric causes that were the key point that galvanized the conflicts between him and the French authorities. Besides, as time went by, with the continued abetment, the French occupiers feared that Ahmadou Bamba would call his obedient followers to jihād (fight).⁶⁷

When the French colonizer had heard enough of the complaints, he was summoned to Saint-Louis, the Senegalese capital city at the time, to defend himself against the continuous charges. For various reasons, Ahmadou Bamba did not answer the call right away. When he arrived to react to the summons from Diolof, he refused to answer their questions unless the complainant appeared and personally substantiated the allegations leveled against him. For various reasons, the Senegalese national patricians purposefully misinterpreted his actions during the meeting to the foreign authority. Telling them that the fact that he did not discontinue his remembrance of Allah (zikr) while he sat with them means that he did not value them, not because he was spiritually separated from world life. He stayed in Saint-Louis for some weeks before the decision to exile him to Gabon was executed.⁶⁸

These days certainly were the most difficult moments for the disciples, companions, and the Muslim communities. Many from the religious leaders, patricians who had traditional responsibility wanted to intercede for the Sheikh to not be exiled. But he enunciated words that indicated his endless gallantry and trust in Allah. He left the matter in the almighty's disposition.⁶⁹ The decision was executed by Louis Mouttet the Governor of West Africa between (1895/1902).⁷⁰

One of the most outstanding points to underline in this context is that; his profound awareness of the historical and political context, besides his absolute commitment to accomplish the mission he carried. He said: *“The accusation that I do jihād is correct*

⁶⁷ Abdullah Al Shinqîti, al nafahât al miskiyyah, p 68.

⁶⁸ Ibid 142-143.

⁶⁹ Diop, Irwa' al nadîm, p 118.

⁷⁰ Abdullah Al Shinqîti, al Nafahât al miskiyyah, p 68.

(but not the kind of the jihâd they mentioned). *I do have a mission that comprises jihâd with two significant mechanisms, which are knowledge and righteousness*".⁷¹

He was exiled to Gabon (1895- 1913); a country where many from the number that the French authorities had expatriated did not safely return, because of the demanding situations that the exiled individuals may have faced.⁷² At the time Ahmadou Bamba was there the commandant that exiled him was exiled to the same place as well. This last one believed that all that happened to him was because of what he had done erroneously to him (Ahmadou Bamba). Furthermore, he warned the commander in charge of Ahmadou Bamba's concerns, to avoid disturbing him.⁷³

Ahmadou Bamba stayed there almost eight years that comprised many notable events and remarkable experiences both between him and the Almighty, the authorities and the people that he lived amongst.⁷⁴ When he satisfactorily had the solitariness he needed to worship Allah, had the spiritual grades he aimed from Allah, abundantly wrote valuable praisings for the Prophet he returned to Senegal and his religious activities rose to a more influential level.⁷⁵

2.7.2. The Second Expatriation To Mauritania

In 1902/1920, Ahmadou Bamba returned to his Senegal, a moment that his sympathizers, and religious leaders plaintively waited. Especially the much-loved disciples that had seen the magnitude of Allah through his light.⁷⁶

On his way to his region, Ahmadou Bamba visited many of his peoples, including Sheikhs, and disciples. These last ones were honored and massively congratulated him on this colossal Islamic victory.⁷⁷ With all the difficulties his Murids encountered in his absence, the responsibility everyone among them had was impressively fulfilled. The significant manners, in which he educated them, always facilitate them to remain

⁷¹ Sheikh Ahmadou Bamba: Poem Yâ jumlatan qad thallathu bi dalâlihîm, manuscript, in my collection.

⁷² Abdullah Al Shinqîti, al Nafâhât al miskiyyah, p 104- 105.

⁷³ Diop, Irwa' al nadîm, p 104- 105.

⁷⁴ Ibid 150.

⁷⁵ Abdullah Al Shinqîti, al Nafâhât al miskiyyah, p 71.

⁷⁶ Diop, Irwa' al nadîm, p 157.

⁷⁷ Ibid 152.

strong and influential in every life aspect in the region. This can be perceived from different dimensions within the Order at that time.⁷⁸

Coming from the maritime expatriation without noticing any disorder about his young children, adherents, and the Order's matters indicates the gallantry of the disciples Ahmadou Bamba educated before being exiled. Those indispensable personas manifested unforgettable stances in those formative periods of the Muridism Movement. Sheikh Ibrahima Fall, Sheikh Ahmadou Ndoumbé, Sheikh Ibrahima Fati, Sheikh Abdou al-Rahman Lo, etc can be mentioned as an example.⁷⁹

Ahmadou Bamba stayed in Dâr al-Mannân, and instantaneously, knowledge, education, and all sorts of worship activities that were always well-known to be his principal occupations were unanticipatedly amplified again.⁸⁰ The historical conflict between religious authority that aimed to emancipate the community without remuneration, and the French authority that used oppression and exploitation to construct its power, had collided once again.⁸¹

Ahmadou arrived from Gabon, the public's devotion for him had grown out of all proportion, and the number of his followers had exploded as well. This was the reason why the French government decided to deport him to Mauritania once more.⁸²

Mauritania was preferred by the French colonizers because they believed that Mauritania was a land of many great scholars and glorified Sheikhs. Here they supposed that Ahmadou Bamba would not shine among the other Sheikhs, and people would not have an attraction to him as black people did in Senegal. Some researchers believe also that, the fact that Sheikh Saydiya Baba guaranteed them that the disorder they anticipated will never come from Ahmadou Bamba, was the reason they sent this last one with him.⁸³

⁷⁸ Ibid 155.

⁷⁹ Ibid 156.

⁸⁰ Ibid 157.

⁸¹ (The Qur'an, 28: 39).

⁸² Bamba, Masâlik al-jinân, p 35.

⁸³ Ibid 36.

The number of Murids at the time was large enough that some of them asked Ahmadou Bamba to issue an order for them to resist foreign authorities if they decided to exile him for the second time. Ahmadou Bamba answered saying:

I do not trust a friend in the same way that I do not fear an adversary; all of my affairs are in the hands of the Almighty". "Whoever thinks that my second expatriation (to Mauritania) is the same as my former one (to Gabon, 1895-1902) is an ignoramus and scurrilous. It is, on the contrary, the fulfillment of the recompense and blessings that Almighty Allah promised me earlier.

This last statement was when the decision to exile him was carried out.⁸⁴

However, rather than rejecting his Sufi doctrine, various Islamic cults that existed in Mauritania warmly welcomed him. Furthermore, many of the Mauritians adhered to his doctrine and used his Sufi litany as well.⁸⁵ Ahmadou Bamba as usual continued his mission in worshipping Allah, and unremittingly benefiting his creatures. During his time in Mauritania, Ahmadou Bamba produced many books on different Islamic spheres.⁸⁶

The French authorities must have realized that they couldn't stop Ahmadou Bamba's mission or prevent some of the disciples from visiting their Sheikh. Furthermore, the positive testimony of the local representative administration established that Ahmadou Bamba is a non-violence Jihadist who compassionately assisted the community throughout his time there. Moreover, some of his Murids asked of the French authorities in Senegal at the time that he be allowed to return to his homeland, which they eventually granted.⁸⁷

2.7.3. Restrained Residence

The fact that large crowds always flocked to Ahmadou Bamba's locations made the French authorities nervous about losing control of his educational activity that ran

⁸⁴ Ibid 277.

⁸⁵ Bamba, *Masâlik al-jinân*, p 36-38.

⁸⁶ Mbacke, *Al Sheikh Ahmadou Bamba*, p 282-283.

⁸⁷ Ibid 283.

counter to their goals. They had to frequently devise tactics based on various political factors that specified where Ahmadou Bamba would be restricted.⁸⁸

2.7.3.1. Thiayén Diolof

After four years spent in Mauritania, Ahmadou Bamba returned to Senegal (Thiayén Diolof). The French authorities, as usual, sought to control his actions and isolate him from the large number of people who came to see him, confining him to a location where the Murids could not reach him without difficulty. Even though the location was difficult to reach, the Murids traveled there in large numbers.⁸⁹ Dâr al-Rahmân, and later Dâr al-Quddûs, were established by Ahmadou Bamba. The educational activities continued to grow in popularity, and the Murid community grew in size. Because of the distance of the location, they were unable to oversee his educational activities and were forced to shift tactics by transporting him to Diourbél.⁹⁰

2.7.3.2. Diourbél

From Thiayén Diolof Ahmadou Bamba was transferred to Diourbel, which was at the time a secular location in comparison to the rest of the provinces.⁹¹ The colonizers reasoned that putting him and his Murids in a city surrounded by materialism would prevent him from spiritually educating them as he had done previously. Furthermore, they assumed that living in the same location with him would make it easier to keep up with his movements.⁹² He said when they decided to move him to Diourbel:

They demanded my move to Diourbel in 1912, indeed if they realized noticeably, the hidden secret (in my residence in there) they will not require [that]. The move (they demanded usually from Sufis including myself), usually leads to death or harm, but differently for my cause; it is more substantiation [from Allah] and an absolute honor.⁹³

Ahmadou Bamba lived there for the last fifteen years of his life, from 1912 to 1927, and it became a shelter for Islamic intellectuals, treasured Sufis, and a place of refuge for the impoverished. Even though they forbade him from living in the much-loved

⁸⁸ Ibid 283- 84.

⁸⁹ Bamba, Masâlik al-jinân, p 38- 40.

⁹⁰ Mbacke, Al Sheikh Ahmadou Bamba, p 285.

⁹¹ Ibid 289.

⁹² Bamba, Masâlik al-jinân, p 39.

⁹³ Sheikh Ahmadou Bamba : Poem Diwân al-fuyûdât Al rabâniyah, manuscript, in my collection.

location he created (Tûbâ), he commanded many of his grand disciples to establish places around Tûbâ, cultivate lands, and educate the Murid youth.⁹⁴

The Sheikh remained in Diourbel with the French government, and his religious goals continued to shine.⁹⁵ His place took on a fascinating Sufi vibe, with all the activities that made any place he lived spiritually vibrant.⁹⁶ Ahmadou Bamba passed away in 1927, leaving a remarkable life of submission and devotion to Allah, and inexhaustibly beneficial for Allah's creatures. He enunciated praying for his mission's success. "*Oh Allah! I ask you to bestowal me a family (community) that will revive the most noteworthy substances of the Prophet Muhammad's path (Islam)*".⁹⁷

2.8. Ahmadou Bamba: Significant Descriptions By Others

The extraordinary testaments of notable personalities are commendable in showcasing the significance of someone's life such as Ahmadou Bamba's. Since these individuals had shared historical events and experiences with him. There are numerous exceptional testimonies addressed to Ahmadou Bamba and his purpose.⁹⁸ The context will oblige the researcher to simply select some among the most influential personalities to represent the enormous descriptions given regarding him.him.

a. Al- Qâdî Madiakhaté Kala

This outstanding scholar was a friend of Ahmadou Bamba's father and had an everlasting memory in Senegal's historical Islamic intellectual circles. He had long been considered one of the most illustrious Sufi instructors who had taught Ahmadou Bamba. He had so many descriptive poems about Ahmadou Bamba's prominence and the incredible manners in which he educated his disciples.⁹⁹ He said in poems describing Ahmadou Bamba's values: "*these my*

⁹⁴ Bamba, Masâlik al-jinân p 41.

⁹⁵ Diop, Irwa' al nadîm, p 157. p 207.

⁹⁶ Mbacke, Al Sheikh Ahmadou Bamba, p 189-190.

⁹⁷ Sheikh Ahmadou Bamba : Poem Qasîdatâni li talabi zawjatin sâliha, manuscript, in my collection.

⁹⁸ Muhammad, Ibn Ahmed, karâmat-u Ahmadou Bamba khâdim-u rasûl Allah, (Senegal: Dar Al senegaliya li Al tiba'ati wa nashri, 2017), p 104.

⁹⁹ Diop, al 'Umdat fi nazariyyat al khidmah, p 82.

words are to Ahmadou Bamba; a man that has left all people except almighty, and became by doing that so, the monsieur of people. He became the people's shelter when difficulties have happened". And said somewhere else, "Ahmadou Bamba you were a son that became now a father and a student that turned to a Sheikh".¹⁰⁰

b. Sheikh Sadiya Baba

This master wrote numerous poems demonstrating Ahmadou Bamba's wonderful values. Here are some of the meanings he presented about Ahmadou Bamba in one of his poems. Sheikh Saydiya Baba regarded him as an Almighty blessing for all humanity. And his magnificent personality exudes majesty and adoration. He believes that people, regardless of their status, consider Ahmadou Bamba to be their shelter in a variety of situations since he is always there to kindly assist them. When life's circumstances became difficult, his unwavering faith in Allah's predestination set him apart from the majority of people. These characteristics allowed him to constantly be a bright beacon in his community. He believed that Ahmadou Bamba was pious, generous, and submissive to Allah in all of his cults. They recognized that Ahmadou Bamba believed in serving Allah's creatures to be an obligation.¹⁰¹

c. Sheikh El Hadji Malick Sy

This colossal scholar is regarded as one of the Al-Tijanî Order's revivalists in Senegal. His scholarly achievements and daring attitudes made him one of Senegal's most important religious figures in the country's history. The sincere relationship they passionately shared was well-illustrated.¹⁰² He said expressing his rectitude: *"No one among of us; meaning the Sheikhs who did not repent from a sin or a mistake committed before, except Ahmadou Bamba, his childhood is as righteous as his adulthood"*.¹⁰³

¹⁰⁰ Ibid 266.

¹⁰¹ Ibid 240-241.

¹⁰² Mbacke, Al Sheikh Ahmadou Bamba, p 327.

¹⁰³ Diop, Irwa' al nadim, p 265.

d. The Commander Antoine Lasselves

The French authorities appeared to be very interested in Ahmadou Bamba's ideology as well as his true personality. This could be one of the reasons why they never stopped looking at him and his extensive actions. When they were tired of opposing his disciples' confessions and obstructing his mission, they considered whether they would continue to subjugate him and his community, or whether they would have to adulate and manage him to achieve their goals.¹⁰⁴

Within three months of inspection, disturbance, and intense auscultation, Antoine Lasselves was in charge of the mission to veritably find his genuine persona. After a thorough examination, he rejected all of the charges leveled against him. As a result of an investigation, below are some of the shocking remarks he said about Ahmadou Bamba's open persona:

This Sheikh has an unusual power, and human intellect can not conceive his ability to control emotions. The enormous obedience he has from people is not habitual. Moreover, the profound admiration they have for him makes them remain as if they are blind and deaf. He is as if he has the lustrous light the prophets usually have or the heavenly order; that they come with, those uncommon abilities we used to find when one reads their history (of the prophets) and their nations. The only difference between him and those prophets is that those extraordinary capacities his personality comprises are from pure heart, good consideration to people, and good intention to friends and enemies as well; as a reason why many from the previous people who lived with him were jealous regardless of their level in righteousness, acceptance, and virtues that many had for them. The most unjust and ignorant people about human realities, are those who accused him of what he was innocent, such as love for prestige and authority.¹⁰⁵

2.9. Ahmaou Bamab's Caliphs

Ahmadou Bamba died, but the Sufi Order he founded had a huge influence in Senegal in a variety of ways.¹⁰⁶ Even with that in mind, the Order still needs a continuous progress to ensure its continued existence. Different put, significant efforts were required for both the Islamic heritage and the main message to be persuasive.

¹⁰⁴ Mbacke, *Al Sheikh Ahmadou Bamba*, p 291.

¹⁰⁵ Diop, *Irwa' al nadim*, p 291-192.

¹⁰⁶ Ahmet, Kavas, "Sufism", *Dia*, 2006, Istanbul, V: 32, p 49-50.

Before his death, Ahmadou Bamba had not appointed a caliph. With the initial disagreements, they eventually came to an agreement that organized the succession and directed it to the Sheikh's sons and grandsons. Ahmadou Bamba had left brothers, Sheikhs, and sons, and there was no determination whether the succession should go to the side of the sons or the brothers.¹⁰⁷ Since 1927, the whole Murîd community, including Sheikhs and disciples, has remained behind the Caliphs, serving a variety of important duties to ensure that the Order continues to thrive.

- **The First Caliph, Sheikh Muhammad Al-Mustapha (From 1927 – 1945):**

Born in the year 1306/1888, he obtained a thorough Islamic education. As he had the opportunity to learn from his father about the distinguishing features that individuals from all levels of society wanted. The most notable reputation about his persona was assiduousness, dedication, and vulnerability to accountability—all those superb attributes alongside the Sufi personality that made him a massive ascetic with sincerity and devotion to all good deeds. He made sure the Order remained to send the same message as if Ahmadou Bamba still was alive.¹⁰⁸

Despite the challenges that his caliphate faced, like the Second World War and the interference of the French authorities, his father's recommendation (to build the grand mosque of Tûbû) had already been implemented, and the structures were visible by the time he passed away in 1945.¹⁰⁹

- **The Second Caliph, Sheikh Muhammad Al-Fadil (From 1945 – 1968):**

In 1889, Muhammad Al Fadil was born. like the former caliph, he had the chance to be inspired by the Sheikh's noteworthy features and guidance. He possessed a strong Islamic education and spiritual training, as well as a unique characteristic in al-irâdah.¹¹⁰ Furthermore, he demonstrated an unwavering dedication to protect and carry out Ahmadou Bamba's reformist vision for the entire Murîd community. He had put an excessive value to the yearly commemoration (18 Sâfâr) of Ahmadou Bamba's

¹⁰⁷ Saliou Mbacke, (2016), Murîd order, *World Faith Development Dialogue*, Berkley Center, p 9.

¹⁰⁸ Diop, al 'Umdat fi nazariyyat al khidmah, p 209- 210.

¹⁰⁹ Mbacke, Murîd order, p 9.

¹¹⁰ Sincere willingness to gain Almighty's satisfaction on the pathway of his father and Sheikh Ahmadou Bamba.

expatriation day to Gabon, by calling all Muridism disciples to celebrate in Tûbâ. Before his death in 1968, his caliphate completed the Grand Mosque of Tûbâ.¹¹¹

- **The Third Caliph, Sheikh Abdoul Ahad (From 1968 – 1989):**

The caliph Abdoul Ahad was born in 1913.¹¹² He became caliph since Muhammad Al Bachir was the next in line but passed away in 1966. He was a well-versed scholar who had completed several tasks for the Order. This caliph's accomplishments were essential to the Murîd community's advancement. He had moderated Murîdiy's capital city (Tûbâ), by extending electrification, increasing water stations, paving roads, and extending the city's grand mosque. Abdul Ahad also established Ahmadou Bamba's Islamic university, as well as a magnificent Islamic library.¹¹³

- **The Fourth Caliph, Sheikh Abdoul Qadir (From 1989 – 1990):**

The fourth Caliph, Sheikh Abdoul Qadir was born in 1914.¹¹⁴ His term was only a few months long. His most notable manners were righteousness (istiqâmah), benevolence, and charity. From 1968 through 1990, he served as the Imam of Tûbû's grand mosque.¹¹⁵

- **The Fifth Caliph, Sheikh Salih (From 1990 – 2007):**

His father, the Sheikh, was at his inspected residency in Diourbel when he was born in 1915.¹¹⁶ He was given an excellent Islamic education. Because of his intelligence and dedication to learning, he was able to acquire the highest scientific rank possible.¹¹⁷ Sheikh Salih's caliphate was the conjunctive stage of two generations: Ahmadou Bamba's sons, who had influential Muridism doctrinal initiations, and his grandchildren's caliphates.¹¹⁸ Many people were astounded by his enormous personality, not only because of his profound asceticism and piety but also because of

¹¹¹ Ibid 9-10.

¹¹² Diop, *Irwa' al nadîm*, p 205.

¹¹³ Mbacke, *Murîd order*, p 9-10.

¹¹⁴ Diop, *Irwa' al nadîm*, p 205.

¹¹⁵ Mbacke, *Murîd order*, p 10.

¹¹⁶ Diop, *Irwa' al nadîm*, p 205.

¹¹⁷ Shu'ayb, Kébé, *Murabbî al ayyâl Al Sheikh Sâlih Mbacke (Senegal: Dar Al senegaliya li Al tiba'ati wa nashri, 2018)*, p 52-53.

¹¹⁸ Diop, *al 'Umdat fi nazariyyat al khidmah*, p 221-222.

his considerable presence in other areas that both the Murîd community and the country required. His Quranic and Islamic sciences teaching facilities attracted an infinite number of pupils,¹¹⁹ and those institutes embodied the Order's educational and agricultural ethos once more.¹²⁰

- **The Sixth Caliph, Sheikh Muhammad Al Amin Bara (2007 – 2010):**

This caliphate was the starting of the new stage; where the grandsons of Ahmadou Bamba were educated mostly by the preceding generation came to the succession. At this turning point, it was normal to not notice any disagreements or disorders, because the necessarily needed regulation was done once the principal persona passed away. Sheikh Muhammad Al Amin Bara continued where the last caliph's projects stopped.¹²¹

- **The Seventh Caliph, Sheikh Sidy Mukhtar (2010 – 2018):**

He continued with the previous treasurable achievements the predecessors had started. Immediately after having accessed the caliphate, he launched the expansion of the grand mosque of Tûbû and continued the planned mosque in the capital city (Dakar) named Masâlik al-Jinân and this one was already visible by the time he passed away.¹²²

- **The Eighth Caliph, Sheikh Muhammad Al-Muntaqa (2017 to present):**

This great pious and ambitious caliph has been engendering more enchanting prospects since the year he became at the head of the Murîd community. Regardless of their differences, a large portion of the Senegalese believes him to be one of the most influential figures in the country. He consistently manifests extraordinary stances to keep the Senegalese community united and peaceful. In his caliphate, the grand mosque Masâlik al-Jinân was inaugurated, which was initiated by the collective donation from the Murîd population, which started in previous caliphates. Moreover, the Islamic University in Muridism's capital city, is now being built under his caliphate, will be completed.

¹¹⁹ Mbcke, Murîd Order, p 9-10.

¹²⁰ Diop, al 'Umdat fi nazariyyat al khidmah, p 222-223.

¹²¹ Mbacke, Murîd Order, p 10.

¹²² Ibid 10.

CHAPTER III

THE ISLAMIC BACKGROUND OF AI-MURIDIYA

Muridism is not a philosophical current that is based on philosophical origins outside the Islamic faith's horizons. Muridism is rather a Islamic message that had been comprehensively and accordingly manifested. Besides, any religious movement or thought that represents or revives a message of a particular religion normally moves from the component origins of that religion to accomplish its mission. Muridism has influenced both the life of its Senegalese disciples and the surrounding region (Senegal) where it had emerged. Numerous people from divergent doctrines have been interested and remain eager to discover the basis regarding its thought; moving from different perspectives and methods. This focus may bring many inappropriate interpretations and concepts that may not adequately fit the Islamic view on which this Sufi Order is built. The reality pointed out in the previous paragraph may be the reason behind some concepts that are deviated from the original meaning of the order such as "African Islam", "Negro Islam" etc. Muridism is neither a Negro sect nor a current of any African philosophy, but rather it transcends such narrow views. It is a Sufi method that successfully revives the core of the message that Islam brought.¹²³

Everything that is not in line with the authentic Islamic religion or contradicts its correct monotheism, jurisprudence, and Sunni Sufism has no origins in Muridism. "*The foundation of this Order is Iman by monotheism, Islam by jurisprudence, and Ihsân by Sufism*".¹²⁴

¹²³ Mbacke, al Muridiya, p 247.

¹²⁴ Serigne, Mbacke, (*Sufism: in Ahmadou Bamba's thought*), book of Dirâsât hawla al muridîyyah, (Rabat: Matba'at al ma'arif al jadida, 2010), p 26.

3.1. Muridism and Islamic Shari'a

3.1.1. The Theological Perspective

Cheikh Ahmadou Bamba believed in the doctrine of the “People of Sunnah and Jamâ'a” (the followers of Sunnah). As he clarified in innumerable places his Islamic theological affiliation which is “Ash'arî”.¹²⁵ Moreover, he took the responsibility of methodically selecting the necessary part of Islamic theology that every Muslim murîd legally charged (*Mukalaf*) needs, to correctly give the right of Allah in theology and other disciplines.¹²⁶ In this sense Ahmadou Bamba demonstrated saying that:

I openly substantiate that, I consider Allah as my creator that deserves all sorts of praise, the light of Islam as a religion and guide, the Prophet as my messenger, the Holy Quran, and Ka'bah (the holy mosque in Mecca) as a guide, that I will never abandon and the glorified scholar Sanûsî's doctrines as what I believe about the right of our All-merciful creator.¹²⁷

He gave monotheism (Tawhîd) the significant status it has in Islam and considered it the most indispensable compass. It is surely the Islamic part that the murîd should predominantly start with, before going into jurisprudential theories or psyche combating. Ahmadou Bamba said:

The first requisite thing a Murîd has to fulfill is to principally have the necessary part of monotheism (Islamic credo), before preoccupying himself alone trying to perform Zikr (praising Allah) and combating psyche, and he or she is commanded to be on the path of the “followers of Sunnah” which is a protected pathway (from deviation or delusion). Because the darkness of faith, such as heresy inhibits the lights that come from correctly following Allah.¹²⁸

This can be found generally in many other places in Ahmadou Bamba's literature.¹²⁹

*“ ... the reality is that a servant (Muslim) should start by monotheism, then jurisprudence before Sufism, [Most importantly] he should take the path of people of Sunna and Jama'a, (if he or she does) he is religiously in protection”.*¹³⁰ he said.

¹²⁵ Serigne, Mbacke, (*The doctrine of the followers of Sunna in Ahmadou Bamba's thought and practice*), book of Dirâsât hawla al muridîyyah, (Rabat: Matba'at al ma'arif al jadida, 2017), 2nd, p 71.

¹²⁶ Ibid 72.

¹²⁷ Diop, al 'Umdat fi nazariyyat al khidmah, p 66.

¹²⁸ Ibid 73.

¹²⁹ Ahmadou bamba, al Majmû'at al sughrâ, (Senegal: Dar al Minan li nashr, 2019), p 56.

¹³⁰ Ahmadou Bamba : Maghâliq al-nîran wa mafatih al-jînan, manuscript, in my collection.

3.1.2. The Jurisprudential Perspective

In the previous quotation; Ahmadou Bamba recognized the different Islamic theological schools under the name of people of Sunna and Jama‘a. Where this one [people of Sunna and Jama‘a], includes three schools; al-Ash‘ariyyah, al-Maturûdiyyah, and al-Athariyyah. As for jurisprudential affiliation, the “Mâlikî school” is his reference, with great recognition of all the other schools. “*My Imams in Islamic jurisprudence are Imam Mâlik, Abu Hanîfah, Imam al-Shâfi‘i, and Imam Ahmed Ibn Hanbal*”.¹³¹

His ambition had made him think of gathering the books of the previously-mentioned jurists — it has been mentioned before — from Egypt; an action that carries an important weight, especially during those difficult periods.¹³² Ahmadou Bamba was a good example of taking into account the different levels of knowledge and how they would benefit people around him that needed to be educated, with a great spirit of prioritizing. He did not release the majority of his disciples into the dialectical world of different Islamic grounds, but he did liberate the students and insisted on directing them to the procurement of knowledge. As for the books he wrote in this intellectual ground, they are all according to the Mâlikî schools.¹³³ Furthermore, he Ahmadou Bamba did order the disciples to remain in the Mâlikî School, by saying:

You are all highly recommended to adopt the school of Mâlik; indeed, it is an enlightened and purified school”.¹³⁴ “I openly substantiate that, I consider Allah as my creator ... and the glorified Sanûsi’s doctrines as what I believe about the right of our all-merciful Creator, as I consider Imam Mâlik’s jurisprudential understanding as my way that protects {the one who correctly follows it} from bad fate.”¹³⁵

¹³¹ Serigne, Mbacke, (*The doctrine of the followers of Sunna in Ahmadou Bamba’s thought and practice*), Dirâsât, 2nd, p 72- 73.

¹³² Abdullah Al Shinqîti, al Nafahât al miskiyyah, p 151.

¹³³ Serigne, Mbacke, (*The doctrine of the followers of Sunna in Ahmadou Bamba’s thought and practice*), Dirâsât, 2nd, p 72.

¹³⁴ Bamba, al Majmû‘at al Sughrâ, p 90.

¹³⁵ Serigne, Mbacke, (*The doctrine of the followers of Sunna in Ahmadou Bamba’s thought and practice*), Dirâsât, 2nd, p 72- 74.

3.1.3. Muridism: Between Collective Identity and the Sufi Perspective

3.1.3.1. Muridism's Collective Identity

One of the interesting questions any researcher about Muridism primarily may face is: Is Muridism a Sufi order or an Islamic Sufi movement?

That first Murîd generation understood the meaning of (*al-irâdah*) and followed unconditionally the Sheikh to reach their aim. For the first time in the region, this sort of education had emerged, and from there, they were distinguished from the other groups by their characters (Murîd, Irâdah). Where most probably the name Muridism came from.¹³⁶ As for its tarîqat (Order) perspective, it was normal because Sufism is the significant source of the Islamic thought Ahmadou Bamba adopted to express his vision.

Ahmadou Bamba did not name his Sufi vision as a “Tarîqat”, even though he used the word in some specific and limited places. Besides, what he would call Sufi Order may carry a different meaning from what the Islamic tradition may think of when the word “Tarîqat” arises.

Considering Muridism as a “Simple Sufi Order” would have been more logical if Ahmadou Bamba had found all other Islamic spheres were alive except Sufism's traditional Sufi perspective. Where Ahmadou Bamba had to only focus on the Spiritual and cultural Sufi parts that are missing or needed to be improved. For example, Islamic morals, psyche education, etc.

As for his case, he found the entire message of Islam in an undesirable situation in almost all phases; education, civilization, spirituality, economy, etc. So looking at Muridism with its presence and its comprehensive vision that had influenced many parts of the Senegalese community, calling it a “Sufi movement” or a “revivalist Sufi Order” impression more accurate. A revivalist Sufi Order will always stand on the Islamic invariable principles (*thawâbits*) with profound emancipation or

¹³⁶ Diop, al ‘Umdat fi nazariyyat al khidmah, p 156-157.

understanding of the variable ones to respond accordingly to the needs of the community where the message has emerged.

3.1.3.2. The Sufi Perspective

There are numerous sorts of perceptions under the umbrella of Islamic Sufism, with their dissimilar focuses and experiences. As for Ahmadou Bamba, Islamic Sufism does not exist if it is not constructed by the authenticated knowledge of *Shari'a* (the Islamic law).¹³⁷ “*whoever has splashed into the sea of Haqiqah* (Sufi spiritual experiences) *without the ship of Shari'a his fatuousness is obvious*”, he said.¹³⁸

He gave to his brother and much-loved disciple; Sheikh Ibrahima Fati the following poems that contain a definition of what Sufism is and what is not:¹³⁹

Sufism is not a matter of wearing a patched robe, nor crying when the singers sing or shouting out, dancing, mirth, and turmoil as if {the one doing it} has become crazy, but Sufism is all about being cleared from all afflictions and follow the truth, the Holy Quran and religion¹⁴⁰

In his book “*Masâlik al Jinân*”, he exposed many definitions from other Muslim Sufis, followed by his momentous definition which is:

Honestly, a Sufi is a knowledgeable person that applies frankly his knowledge without tending {away from the light of Islam} and has become {because of that} cleaned from all afflictions, with a heart full of thoughts, disconnected away from the creatures, directed to Allah who does not discriminate between money and a piece of dry clay {because of generosity}; he is a person with a character of soil; that receives every bad thing people throw on it, and it never shows from its inside except salty things {beneficial to them}, a precious person, as well as a bad person, step on it, a pious and a sinner {with all that} it perpetuates. A Sufi is like the clouds in shading and pouring water without an exception. Whoever be like this is {the real} Sufi, if not he just claims to be so.¹⁴¹

Sufism in Ahmadou Bamba’s perspective remains an Islamic method to develop a Muslim to the highest possible characteristics that will expedite him to live an Islamic

¹³⁷ Ibid 162.

¹³⁸ Ahmadou Bamba : Tazawud al shubbân ila ittibâ’i al-mâlik al-dayyân, manuscript, in my collection.

¹³⁹ Although there is no guarantee that these poems were written by Amadou Bamba, they are most likely among the important poetry that he may desire to resurrect for the benefit of his generation and those who may not be able to access them.

¹⁴⁰ Mbacke, al Muridiya, p 148.

¹⁴¹ Bamba, Masâlik al-jinân, p 112- 113.

well-adjusted and integrated life without any reductionism and delusion in the obscurity of the materialistic life.¹⁴²

The Sheikh did rehabilitate Sufism and return its rules to *Sharī'a* and practically enlightened all the substantial themes and the problematic questions a Sufi may face in his spiritual trajectory. For example, what are the attributes of a sincere Murīd? Who is a Sufi Sheikh to follow and who is not? What are a murīd's self defects, how to eliminate them? How to keep human organs away from any prohibited deed? how to restrict them to what benefits a Muslim? And how should a murīd vitalize his time with momentous activities? etc.

He considered Sufism in its shortened way to be “reserving Murīd breaths”; meaning, from being spent in anything that will not benefit the Murid.¹⁴³ He had built strong principles for Muridism and revived the most significant parts of the life of honorable Sufi scholars and the Saint masters starting it from the prophet and his companions.

3.1.3.3. The Sufi Referentiality of Muridism

The Islamic Sufi thought in general encompasses noteworthy figures, that an indicative part of the Muslim world agreed upon regarding their rectitude and abundance of knowledge, Besides, their profundity and sincerity in practicing Islam. Furthermore, it is a fact that they strictly had stayed away from any fantasy, theological deviation, and authentically practiced Islam. They are considered to be true Sunnī Sufi, in that a true Sufism practitioner always should follow their methods and trajectory.¹⁴⁴

In the Sufi literature of Muridism, these significant figures are an innumerable in number with an immense presence, by their names, thoughts, and literature. These are Ahmadou Bamba's references in the Sufi sphere with dissimilar affiliations and dimensions.¹⁴⁵

¹⁴² Yanqub Diatara, (*Muridism: its genuine doctrine and principles*), book of Dirāsât hawla al muridīyyah, (Rabat: Matba'at al ma'arif al jadida, 2017), 2nd, p 26.

¹⁴³ Diop, al 'Umdat fi nazariyyat al khidmah, p 162.

¹⁴⁴ Mbacke, (*Sufism: in Ahmadou Bamba's thought*), Dirāsât, p 28.

¹⁴⁵ Mbacke, (*The doctrine of the followers of Sunna in Ahmadou Bamba's thought and practice*), Dirāsât, 2nd, p 73.

Ahmadou Bamba gave a remarkable value to all the Sufi masters. He exceedingly reverses them, prayed by their names (at-tawasul) starting it from the prophets, the companions, to all the virtuous, and saintly men of Islam.¹⁴⁶ His literature reanimated the substance of many parts of Islamic Sufism in an African community as if those treasurable Sufis had lived there before.

3.1.3.3.1. Scholastic Referentiality

The Sufi relationship Ahmadou Bamba had with the following gloried masters was based more on the scholastic approach to their literature compare to others in the next section under “Spirituality Referentiality”. Where Ahmadou Bamba had a more comprehensive and spiritual relation. He did not exclude any substantial Sufi knowledge from the previous Sufis, without revitalizing it, with objectivity, considerable amendments, and creative methods.

As an example, the glorified Sheikhs like Al-Imam Gazzâlî, Imam Junid, Ibn ‘atâ‘-il lah Al-Iskandarî, Imam Al-Sa‘rânî, Imam Al- Zarrûq, Al-Kuntiyu, Muhammad Al-Yadâlî, Saydi Muhammad Al-Khalîfah, and others who had left considerable Sufi heritages that any Sufi Muslim sincerely needs, represent a colossal occurrence in the Muridism literature.¹⁴⁷ The following quotation provides comprehensive clarity.

I found the Sufi masters had already written many significant books that incorporate important Sufi secrets....but because those books are extensive, most of this generation has disregarded them. {part of the reason why} I purposefully decided to rewrite (as poems) all that Al-Yadâlî wrote in his book called (khâtimat al-Tasawwuf). That is because it comprises all that those books of the previous Sheikhs came with. As I took from the book (al-zahab al-ibrîz fi tafsîri kalâmi lahi al-‘azîz),¹⁴⁸ some valuable benefits to complete it (his book called Masâlik al Jinân),¹⁴⁹ and from the other books of the Sheikhs such (Junnat al-murîd dûna al marîd),¹⁵⁰ and (Ihya ‘ulum al-din), and by doing so, I have composed a book that contents the cure of anyone whom pleasure has sickened his heart...a book that helps both the Sufi beginner and the one who finished.... I have revived in this book much Knowledge that human beings have terminated by negligence that has dominated them.¹⁵¹

¹⁴⁶ Ahmadou Bamba, Peom Tuhfat al-Mutadarrî‘ina fi al- tawasuli bi asmâ’ al mufaddalina, manuscript, in my collection.

¹⁴⁷ Bamba, Masâlik al-jinân, p 59.

¹⁴⁸ The great Sufi scholar Muhammad Ibn Mukhtâr Ibn Muhammad Sa‘îd Al-Daymanî Al-Shinqîtî is the author of this booklet (1753-1685).

¹⁴⁹ Masâlik al-jinâni fi jam‘i ma farraqah-u al- daymânî.

¹⁵⁰ The author is Sheikh Saydiya Muhammad Ibn Sîdî Mukhtâr Al-Kuntî.

¹⁵¹ Bamba, Masâlik al-jinân, p 55-61.

The pertinent point that should be briefly elucidated here is: does the fact that Ahmadou Bamba revived various books of the antecedent Sufi literature, make his Sufi thoughts an “infertile Sufi thought”, “simple mysticism” or “selective Sufism”? like the Western researchers Fernand Dumont, that assessed Ahmadou Bamba’s Sufi profoundly from a uni-layered epistemic angle of thought without moving from the epistemology of Islam.¹⁵²

Addressing this question, firstly: Rene Luc Moreau¹⁵³ had discovered the reductionism in Fernand Dumont's evaluation, and destructive critique. He said it is inaccurate to attribute Ahmadou Bamba’s Sufi thought as “selective Sufism”.¹⁵⁴ Because the intellectual Muslim figures do not comprehend exception the same way as Westerners. Rather, it simply means to be cultured.¹⁵⁵ Besides, the momentous matter to notice here is that the sort of Sufism Ahmadou Bamba had found in his community needed legitimacy, and reviving Sufism does not merely mean creating new Islamic texts.

Rather, it means creating significant new authenticated concepts and inventive practices that respond to the need of the context and history. Moreover, Ahmadou Bamba freed Sufism from being limited in the spiritual traditional corners as it was before. His understanding of Sufism made every sphere that can help the Sufi to express his absolute servitude in a balanced manner useful.

3.1.3.3.2. Spiritual Referentiality

The Sufi masters that had received Wirds (Sufi litany) have a special relationship with the establisher of Almurîdya. Even though he mostly used in many places in his books obsequious attributes for all, such as “*our Sheikh*”, “*my sir*”, or “*our Imam*”. But the dimensions that he benefited from them, in general, remain different. This does not also necessarily mean he did benefit from all of them only in one panorama. His liaison

¹⁵² He is the author of the book “*La pensee religieuse de Ahmadou Bama*” which can be translate by: “The Religious Thought of Ahmadou Bamba”.

¹⁵³ He is the author of the book: “*Africains Musulmans: des communautes en mouvement*”, a title that can be translated as: “The Afican Muslims: Moving communities”. He was born in Western France Angers (1929).

¹⁵⁴ “Selective Sufism” means having copied from the previous Sufi masters the most important parts of his doctrine.

¹⁵⁵ Galaye, Ndiaye, Al Sheikh Bamba sabîlu al salam (Rabat: Matba’at al ma’arif al jadida, 2011), p 16.

with this group of Sufis masters is spiritual. When he was demonstrating the referentiality of his Islamic path, he said: “...*My Sheikhs {in Sufism} are our glorified Sheikhs; Al-Jilanî, Al-Shazalî, and Al-Tijanî*”.¹⁵⁶

With the dissimilarities that their Wirds may have, he enlightened everyone practicing Sufism to understand that they have the same religio-spiritual function.

Every Wird that leads the Murîd to the spiritual presence of Allah (al-Hadrah) without deviation, whether that particular Wird is from Al-Jilanî or Al-Tijanî or anyone else among the Aqtab (a specific type of the Sufi Masters) is true, {because} they -without exception- call the disciples to submit to Almighty.

Ahmadou Bamba said.¹⁵⁷

3.2. The Status Of The Quran And Sunna In Muridism Thought

3.2.1. Muridism And The Holy Quran

Almighty had made the holy Quran the principal and rhetorical representative of the guidance that he wants for his creatures. That guidance was brought by the last of all prophets and messengers.¹⁵⁸ It remains always the highest reference to the all-inclusive Muslim Ummah in every aspect of life. Depending sincerely on it is one among the signs of being certainly close to Allah.¹⁵⁹

The trilateral that one may not be mistaken to say that, they are the most dominating parts in the holistic writings of Ahmadou Bamba are Allah, the prophet, and the Quran.¹⁶⁰

The enthusiasm and the admiration that Ahmadou Bamba had for the Quran and serving it and its people, was substantially high. Without a single doubt, it needs a far-reaching dissertation to perceive sufficiently that relationship he had with the Holy Quran. He invigorated an exceptional image for it; which is different from what was

¹⁵⁶ Mbacke, (*The doctrine of the followers of Sunna in Ahmadou Bamba's thought and practice*), Dirâsât, 2nd, p 73 -4.

¹⁵⁷ Bamba, *Masâlik al-jinân*, p 81-82.

¹⁵⁸ (The Qur'an, 1:3).

¹⁵⁹ Mbacke, (*Sufism: in Ahmadou Bamba's thought*), Dirâsât, p 29.

¹⁶⁰ *Ibid* 32.

known before in his community. He spent money abundantly to buy uncounted copies, rewrite, and always put them in the most respected places with the much-loved perfumes he had.¹⁶¹

Ahmadou Bamba manifested fascinating examples that truly indicate the unlimited respect, adoration, and unusual consideration that he had toward the Quran. One of those examples is that he did not accept any *Hadiyyah* (gift usually given to spiritual) directly by his hand if it is not the Quran. Regarding his massive literature about the Quran the researcher Same Bousso¹⁶² shortly divided it into the subsequent points: the attributes of the Quran and its status, explication of the virtuousness of reciting it and living its manners, how a sincere Islam should treat it, his personal subjective relationship with it, and what almighty gave him (blessings) because the Quran, most interestingly, he used an inventive and unusual language (embroidery),¹⁶³ that many did not know before in the Islamic tradition of poetry.¹⁶⁴

With the fact that it is impossible to expose the uncounted texts about all previously-mentioned points, Ahmadou Bamba's succeeding texts carry colossal indications of them.

It {the Quran} is our guidance and right path, and whoever has stopped reciting it will face {distress and weariness}, it is all in general about an order, prohibition, promise, and threat; that has been substantiated in it to guide {human} to all sorts of blessings ...whoever stayed away from it, it is because of he is real sin committer. And those sins are what held him away from it are seven things: a sin that he has committed, arrogance, insistence on playing, adoration of the materialistic world, or depending on the creatures, weak of certainty {about Allah}, and living in heresy a lot.¹⁶⁵

"The Quran is a precious book that any worshiper will not read and live it except it opens doors for him and gets him close to his creature".¹⁶⁶ "My religion is his (Allah) book without any revocation from what Allah has chosen for me".¹⁶⁷ "My guidance is

¹⁶¹ Abdullah Al Shinqîti, *al Nafahât al miskiyyah*, p 152.

¹⁶² He is an Islamic scholar, inspector, and a researcher in Muridism doctrine. The discussion I had with this scholar helped me a lot, especially in organizing my thoughts in the third chapter.

¹⁶³ "*Al-Tatrîz*", linguistic embroidery by using the verses of the Quran or some names ect.

¹⁶⁴ Mbacke, (*Sufism: in Ahmadou Bamba's thought*), *Dirâsât*, p 29-30.

¹⁶⁴ *Ibid* 32.

¹⁶⁵ Ahmadou Bamba : Poem *Jâlibat al maziyyât wa dâfi'at al-raziyyât fi madhi khayri al bariyyât*, manuscript, in my collection.

¹⁶⁶ Ahmadou Bamba : Poem *Li rabbin ghafûrin qad maha 'anniya al- zambâ*, manuscript, in my collection.

¹⁶⁷ Ahmadou Bamba : Poem *Mafâtiḥ al-bichri al- kubrâ*, manuscript, in my collection.

*the Quran of Allah that has no association; the all-generous that has perpetuated for me his glorification.*¹⁶⁸

His precious book has become my wird and has truly expelled away my enemies".¹⁶⁹
"I'm satisfied having the Quran as my amiability and guidance, by this Quran I do worship Allah till death".¹⁷⁰ *"In the Quran, I have a secret that must remain forever hidden. The Quran has given me sort of blessings from the only God that I thank, those (blessings) that I will not articulate"*.¹⁷¹

With a sort of brevity, the following paragraph will picture a significant part of Ahmadou Bamba's statement regarding the Quran.

Whoever wants to be closed to Allah, read the Quran without abandoning it, I said whoever aims to have the satisfaction of Allah he or she must always think upon the Quran, perpetuate reading that (precious) book even if it (what you can read daily) is three Hizbs in every day without desertion like the knowledge seekers remains connected to it. Some of those who happened to be Sufis and think that what they are in is better than reading it, that inference is a spectrum and a lie in which Satan has deceived them because the Quran is the source of every knowledge in this life,... do not abandon it (in fact) read it forever and deduce from it any sort of knowledge you wish, as the previous scholars did, because all of them have taken from it substances.¹⁷²

"Almighty who sent the book (the Quran) explains it for me, and anyone that has intended to harm me, he displaces him".¹⁷³

3.2.2. Muridism and the Sunnah

3.2.2.1. Ahmadou Bamba and the Prophet

The magnitude of Ahmadou Bamba's reliance on the prophet is interesting, especially the insightfulness of the adoration he expressed. A massive part of his literature is addressed only to the prophet and it represents a huge space in the general literature he penned.¹⁷⁴

¹⁶⁸ Ahmadou Bamba : Poem Al-Quranu bi jāhihî, manuscript, in my collection.

¹⁶⁹ Ahmadou Bamba : Poem Wa ammâ ma yanfa'u al- nâsa fa yamkuthu fî al-ardi, manuscript, in my collection.

¹⁷⁰ Ahmadou Bamba : Poem Bismi al-lahi al-rahmani al- rahîmi, manuscript, in my collection.

¹⁷¹ Ahmadou Bamba : Poem Barakat al- qur'ân, manuscript, in my collection.

¹⁷² Bamba, Masâlik al-jinân, p 103.

¹⁷³ Mbacke, (*Sufism: in Ahmadou Bamba's thought*), Dirâsât, p 29- 31.

¹⁷⁴ Ibid 38.

¹⁷⁴ Abdullah Al Shinqîti, al Nafahât al miskiyah, p 144.

Besides, he confirmed or considered that his real miracle is not the unusual matters about him but; as he said “*My miracle is my writings in the khidmah (the service) of the prophet*” he said.¹⁷⁵ Not exclusively, the discourse Amadou Bamba addressed to the prophet of Islam Muhammad can be abbreviated in the following parts: praying upon him, describing his exceptional traits and virtues, the importance of living his Sunnah and praying upon him, expressing how insightful is that to him, and mentioning the spiritual status and hierarchies that he had because being his Khâdim al-rasûl (the prophet’s server).

It is noteworthy to indicate how Ahmadou Bamba was in compliance with the prophet, the adoration to him and his family, and the companions. Moreover, how his Sufi method revived all that in the Murids’ spirit. His following precise declarations may remain enough to picture that. Ahmadou Bamba said in different places:

From today I make my “Zimâm” (my whole matters) in the hand of Ahmad {the prophet}, to submit to Almighty.¹⁷⁶ “Our prophet Al-Mustaphâ; the best of the creatures is my purpose in everything, and whatever he prohibits I dislike it as well”.¹⁷⁷ “The fatigue of my mind and my words (being organized as poems) in the Khidmat of the prophet is the honor of my pen”.¹⁷⁸ “Everything that belongs to me; my midâd (sort of liquid used in writing) and pen (his writing) is given as a gift for the prophet”. “the love that I have for him makes my heart has forgotten the normal love that I have for people, why not, and everything I have is because of his virtues.”¹⁷⁹

3.2.2.2. Ahmadou Bamba and the prophet’s Hadiths

The prophet’s Sunnah is the singular criterion by which Muslim performances; thoughts, or systems of living can be authentically judged, as authenticated or not. It represents almost all the master's paths that they followed in their Islamic missions. With all that it does not prevent Sufism to be condemned for superstition.¹⁸⁰

Ahadou Bamba found Islam and knowledge in his community, but without authenticity and sincerity in putting it into practice. Because of this last one, he had to

¹⁷⁵ Ahmadou Bamba : Poem Zabû al-qulûb li al-‘allâm al-ghuyûb, manuscript, in my collection.

¹⁷⁶ Ahmadou Bamba : Poem Futûh almukarrim fi amdâh al-mukarram, manuscript, in my collection.

¹⁷⁷ Ahmadou Bamba : Poem laqad jâ’akum rasûl min anfusikum, manuscript, in my collection.

¹⁷⁸ Ahmadou Bamba : Poem Futuh almukarrim fi amdah al-mukarram, manuscript, in my collection.

¹⁷⁹ Ahmadou Bamba : Poem fath al-fatâh fi madh al-mftâh, manuscript, in my collection.

¹⁸⁰ Afiyat, Niang, (*Ahadou Bamba and the Sunna of the Prophet*), book of Dirâsât Hawla al Muridiyyah, (Rabat: Matba’at al ma’arif al jadida, 2010), p 43.

establish a Sunni path, with an inclusive method based on significant principles, to ensure that his followers stay away from all sorts of unorthodoxy.¹⁸¹ Ahmadou Bamba adequately explained how necessary it is to apply the Sunnah of the prophet in every sphere of the Murîd's life. The following texts will sufficiently demonstrate that in his writings and life in general. He said:

The worshiper should follow those who do follow the sunnah of the prophet...; those who order people to obey Allah and warn them to not follow satan".¹⁸² "I based my worship on obedience; by following the Quran, the Sunnah and consensus".¹⁸³ "Oh you people do worship Allah, following what the best of the creatures {the prophet} had brought to you, he is the one that if anyone follows him reaches Alwusul to Allah (realizing the highest Sufî status), and if not, he will never do so".¹⁸⁴ "My pen disseminates religious knowledge as a reviver of the prophet's path because his way has become lost. My writings get the far Islamic sciences close to people."¹⁸⁵

3.3. The Wird Of Muridiya

3.3.1. The Name Of This Wird (Litany)

Wird in Islamic Sufism may represent one of the most remarkable points that differentiate a Sufi from someone else. Simply put, it is an organized thing of worship performed regularly at a particular time.¹⁸⁶

The establisher of Muridism was from a Sufi family that used the Wird of al-Qâ diriyah that he took from his father.¹⁸⁷ His penetrating longing for the Sufi hierarchies headed him to use the Wird of Al-Shâzalî and Al-Tijânî in some periods. Some of the Murîd scholars believe that Ahmadou Bamba used them regularly together at the same time.¹⁸⁸ Some others believe that he only used the wird of al-Qâ diriyah regularly, and the others for *al-tabarruk* (not for a spiritual Sufi affiliation).¹⁸⁹

¹⁸¹ Ibid 48.

¹⁸² Ibid 53.

¹⁸³ Ahmadou Bamba : Poem bismi al-lahi al-rahmâni al-rahîmi, manuscript, in my collection.

¹⁸⁴ Bamba, Mbacke, al Majmû'at al Sughrâ, p 203-204.

¹⁸⁵ Ahmadou Bamba : Poem Safâru madhi Sayyidinâ, manuscript, in my collection.

¹⁸⁶ Bamba, Masâlik al-jinân, p 81.

¹⁸⁷ Ibid 26.

¹⁸⁸ Diop, al 'Umdat fi nazariyyat al khidmah, p 248-249.

¹⁸⁹ Ahmadou Bamba, Mbacke, al Jawhâr al-nafîs fi 'aqdi nathri al Akhdarî al-ra'îs, (Rabat: Matba'at al ma'arif al Jadida, 2016), p 70.

He used to renew taking *Izn* — retaking an approval to use it, to confirm that the sequence of the chain continuously returns to the main Sufi Master of that Wird — for the Qadiri Wird that he practiced for a long time. Especially from anyone, he thought he is among its candid masters (*Muhaqiqûn*). He later knew certainly that despite the spiritual rank of those who use to give him the *Izn* (the permission) were not at that spiritual level as he thought. He then asked Allah to bless him by having it without a single doubt or confound. In the periods of his marital expatriation, angel Gabriel had met him and had erased all of those Wirds and returned them to him again, on the behalf of the prophet and the three Sheikhs. And by being given that so, he had become a *muqaddam al-mutlaq* (an absolute master in gnosis who has no limits in those Sufi litanies).¹⁹⁰

This last point was the reason why he did not strictly order anyone that entered his order to leave the previous litany he had taken. But he used to renew it not from the chain he (the *Murîd*) had it before, but Ahmadou Bamba as a shorter chain which is from the principal master of it,¹⁹¹ or if he can together use them it is a blessing upon another. If he can not he may recommend him to use his litany, that is because it contains what the other wirts may not do.¹⁹²

The significant point here to underline is that as Ahmadou Bamba revived the cultural literature of the Sufi masters he did the same for the spiritual perspective of those three figures among the most influential in the all-inclusive Islamic Sufism. He did consider himself to be the inheritor of the blessings and the secrets of those wirts. “*Allah had led me to what made those treasurable Sufi figures great; Al-Jiylânî, Al-Shâzalî, Al-Tijânî as he gave me by being the servant of the prophet what he gave Anas, and his poet Hassân*”, he said.¹⁹³

In the year 1903/1322, in a place called Sarsara (Mauritania) is where Ahmadou Bamba had received his Sufi Wird, from the prophet, not in a dream but wakefully.¹⁹⁴

¹⁹⁰ Diop, *Irwa' al nadim*, p 169.

¹⁹¹ *Ibid* 170.

¹⁹² Abdullah Al Shinqîti, *al Nafahât al miskiyyah*, p 77.

¹⁹³ Diop, *al 'Umdat fi nazariyyat al khidmah*, p 275.

¹⁹⁴ *Ibid* 178-179.

The name of Muridism wîrd is “*al-hizb al-rafi‘ al-lazi huwa mina al-nîrâni hirzun manî‘ wa li dukhûl al-jinâni a ‘zamu shafi’*”.¹⁹⁵ It encompasses three parts that some of the knowledge seekers in the Murîd learning circles classified, by giving every part of it a specific name. Which are : the Wîrd al-khafîf, al-kâmil, and al- khâtîm.¹⁹⁶ As it is mostly known in the Murîd circles al-wîrd “*al-ma’khûs mina al lâhi bi wâsîtat al-rasûl*”.

This wîrd includes words of seeking protection in Allah’s name from all sorts of evil, some words of praying upon the prophet, and some verses of the Quran. As it includes strong substantiation for the deity of Allah and the prophecy of Muhammad, and that everything is in the unlimited ownership of almighty.¹⁹⁷

3.3.2. Conditions, Virtues, And Specification

The conditions of this Wîrd are:

- Sincere repentance with absolute Tawakkul, and recourse to Allah.
- Being committed to reading the Holy Quran every day.
- Commitment to perform prayers in congregations.
- Commitment to reading the wîrd every day after the prayer of *Subh*, (morning prayers) *Zuhr*, (afternoon prayer) and ‘*Asr*, (evening prayer) and After *Maghrib*, if the Murîd is using the *al-khatim*.
- Learning the necessary knowledge for a legally charged person regarding Islamic faith, the purification verdicts, prayer, fasting, Zakât, and pilgrimage, etc.
- Staying away from all the big sins (*al-kabâ’ir*)
- Commitment to be with sincerely religious people (*ahlu al-tâ’a*)
- Ensuring that the chain of the Wîrd is connected to Ahmadou Bamba without any disjunction.¹⁹⁸

¹⁹⁵ Ibid 265-271.

¹⁹⁶ As Muhammad Mustapha Diop Al-Kokki believes it to be. I did discuss with him about many questions related to Muridism litany.

¹⁹⁷ Abdullah Al Shinqîti, al Nafahât al miskiyyah, p 274.

¹⁹⁸ Ibid 253.

Ahmadou Bamba said, “whoever adheres to it (his wîrd) respecting its conditions will enter paradise without judgment and punishment, Allah will prevent him from the calamities of this life and hereafter, Satan will be prevented to get close to the Murîd, and it is enough as an honor for this wîrd that the user does not need any other wîrd as other Sufis that use different wîrds need it”. He also said,

I gave you this Wîrd for the sake of Allah, take it {from me} for the sake of Allah, Take it with all sincerity; and whoever has taken a Wîrd before and can use the two of them he or she should do, because it is light upon light, and if he can not he {better} use this Wîrd ”¹⁹⁹

Ahmadou Bamba’s wîrd has substantial Islamic specifications that can obviously be remarked in its comprehensive conditions. Muhammad Abdullah Al Shinqîti said that he has never seen a Wîrd that its master had made knowing the necessary level in Islamic knowledge a condition. Besides, all the previously-mentioned conditions are strong Islamic mechanisms that represent the substance of Islam.²⁰⁰ Many Sufis masters had expressed how considerable is Ahmadou Bamba’s Wîrd.

Many figures including many Murîds in the region had taken it. Among the first people who took it outside the Senegalese region are: Sheikh Uthman Mustapha Uthman Al-Halabî,²⁰¹ Sheikh Muhammad Abdulah Ibn ‘Ubayd Al-Raman Al-‘Alawî Al-Shinqîti,²⁰² and Sheikh Ahmad Ibn Al-Hasan Al- Daymanî Al-Hasanî.²⁰³

3.4. The Principles Of Muridism

Among the significant questions that any individual may interrogate after having appreciated the wide-ranging influences Muridism has demonstrated; both in Senegal and outside its native land are: what are the features that have qualified this Sufi discourse to substantiate these impacts in the region? Moreover, why Muridism remains the most fast-growing and most influential Sufi Order concerning numerous

¹⁹⁹ Abdullah Al Shinqîti, *al Nafahât al miskiyyah*, p 77-78.

²⁰⁰ *Ibid* 80.

²⁰¹ He is a Syrian scholar that lived in Medina, and considered to be among the first three persons that took the Muridism wîrd outside the Senegalese region.

²⁰² He is the writer of “*al Nafahât al miskiyyah fi al sirât al mbackiyya*”.

²⁰³ He is a scholar from Mauritania, who wrote the *manzûmah* (a poetic classical textbook) under the title “*dalîlu man râma al-dalîl fi wîrdi sheikhina al-muqadam al-jalîl*”.

spheres in Senegal? These questions and other similar may most relevantly address the mechanisms or principles of Muridism.

Muridism like every reformist movement has essential points that both ideologically and practically represent noteworthy meanings in the holistic structure of its Sufi thoughts. Simply as another Sufi Order may be known to have specific focuses that remain always symbolic and relevant to its treatise.²⁰⁴ As long as these mechanisms epitomize emphasized stances in Ahmadou Bamba's Sufi demonstration, they facilitate for everyone to connect to the unique Sufi thought established by the Sheikh. These principles are not agreed upon among the Murîd researchers, because they are drawn out from Ahmadou Bamba's literature and educational methods which is part of the reason why the researchers may understand them differently.

3.4.1. Seeking Knowledge

The task Ahmadou Bamba had could not start from any other sphere than spreading out knowledge. Because ignorance was one of the most critical problems he had to primarily solve. Seeking knowledge is a crucial principle for everyone in Muridism, and that can be observed in all spheres in Muridism views. He imperatively instigates the disciples to acquire knowledge after having provided it for them.²⁰⁵ The reader surely has already seen substantial and will come across more about the significance of knowledge in the Order. Especially in the third chapter. Here are some of Ahmadou Bamba's significant related statements in this regard: *"I do advise you; all students, to seek knowledge and morals, strive for knowledge, politeness, and good deeds, those are bringers of what a Muslim aims for"*.²⁰⁶ *"Everyone that prevents {people} from knowledge indeed is promoting atrocious contraption because any {religious} practice that is not based on knowledge, will be mixed up with deficiency"*.²⁰⁷

²⁰⁴ Ndiaye, (*Muridism and its founder: a shortened historical study*), Dirâsât, p 17.

²⁰⁵ Mbacke, al-Muridiyyah, p 107-108.

²⁰⁶ Ibid 107.

²⁰⁷ Ahmadou Bamba : Maghâliq al-nirâan wa mafâtiḥ al-jinân, manuscript, in my collection.

He also said:

Oh! You the Muslim youth, if you want to be saved from abashment, seek for knowledge first before putting in practice (anything)".²⁰⁸ "My brother {In Islam} knowledge is more valuable than action and it is its foundation. He; who has it, is successful, but it benefits the one that has acquired it only when he applied it, so acquire the two. A small action with the necessary knowledge is more rewarded than an abundant deed with ignorance."²⁰⁹

3.4.2. Worship

To worship Allah with knowledge and absolute sincerity is a exquisite principle in Muridism, which Ahmadou Bamba's every Murîd is inexorably ordered. His passion to worship, and educate the Murîds on it, is recognized as a trend for him. His in-depth determination in worshiping Allah and helping out his creatures was one everyone would hear about first hear about him.²¹⁰

The concept he gave worship went beyond those normal limits whereby many may stop. Ahmadou Bamba made his entire existence submissive to Allah. He did consider all now and then in the Muslim life even in the customary matter must be utilized to worship Allah.²¹¹

He said:

By Allah's willing, my everything worships him, and that is in the service I do for his prophet".²¹² "Perpetuate worshipping your creator with piety, till death and ask him for greatness".²¹³ "... Oh you! My Murîd Adam, if you are seeking for the light of our Creator, do not stop worshipping Allah, and do not be among those who worship women (only go after desire)."²¹⁴

3.4.3. Earning Halâl Income

Earning Halâl in Muridism is a fundamental principle that is an eminent tendency for Muridism. A comprehensive representation of Islam in such a manner Ahmadou

²⁰⁸ Ahmadou Bamba, Tazawwud Al-Sighâr ila Jinâni Allah zî Al-Anhâr manuscript, in my collection.

²⁰⁹ Bamba, Masâlik al-jinân, p 65.

²¹⁰ Abdullah Al Shinqîfî, al Nafahât al miskiyyah, p 126.

²¹¹ Diop, al 'Umdat fi nazariyyat al khidmah, p 105.

²¹² Ahmadou Bamba: Poem yawma mawliidihi hâzâ, manuscript, in my collection.

²¹³ Mbacke, (*Sufism: in Ahmadou Bamba's thought*), Dirâsât, p 25.

²¹⁴ Bamba, Min wasâyâ al Sheikh al-khadîm Ahmadou Bamba Mbacke, (Rabat: Matba'at al ma'arif al jadida, 2018) p 121-122.

Bamba wanted, will never be accomplished without numerous things that only this principle (Earning Halâl Income) can guarantee.²¹⁵

There are many reasons behind the fact that this trend becomes a principle in Muridism. Without it the Murîd that strives to acquire a spiritual level toward Allah, will not be capable to avoid eating anything legally prohibited, dispensing from what people own to protect your religion. Furthermore, to have the liberty of living your faith without being controlled, correcting the misinterpretation of some of the Sufis on asceticism and *al-tawakul* (trust) will be impossible. Most importantly, Ahmadou Bamba wanted to protect his community especially the youths from dormancy, train the youth to acquire needed abilities to be able to achieve exquisite projects without the need to demand help from anyone etc.²¹⁶

He said: *“Working for Halâl is an obligation for every Muslim. Knowledge or worship does not benefit any Muslim if he or she eats or owns something prohibited”*.²¹⁷ He also said: *“Oh you people avoid eating prohibited things, {because} it always prevents you from guidance, always acquire Halâl, and by doing so, righteousness and obedience become possible”*.²¹⁸

Here are some of Ahmadou Bamba's key connected utterances on the subject: *“As for dormancy wasting a lifetime in unbeneficial matters is a harmful problem”*.²¹⁹

Know that earning does not contradict Tawakul... it is enough for Tawakul to not see that anyone controls your rizq (sustenance) except the Creator, apparently earn, and innerly depend entirely on him. Not acquiring because of claiming Tawakul with the need to what people have is imprudence if one does so.

“The unpretentious asceticism, as someone from the masters understands is that to protect your heart from being directed to it {material} but Allah. And do not be happy because you have it and do not be sad because you lose it”.²²⁰

²¹⁵ Ndiaye, M. (2016). La confrerie mouride: pense religieuse et oeuvre de socialisation, (Revue Annales du patrimoine, Université de Mostaganem, N° 16), p 10 -11.

²¹⁶ Sheikhouna, Mbacke, (*Work and Service (al-khidmat) in Muridism's thought*), book of Dirâsât Hawla al Muridîyyah, (Rabat: Matba'at al ma'arif al jadida, 2010), p 90-92.

²¹⁷ Ahmadou Bamba : Maghâliq al-nîrân wa mafâtiḥ al-jinân, manuscript, in my collection.

²¹⁸ Mbacke, (*Work and Service (al-khidmat) in Muridism's thought*), Dirâsât, p 92-3.

²¹⁹ Bamba, Masâlik al-jinân, p 35.

²²⁰ Ibid 116.

3.4.4. Pledging

Pledging may be considered one of the most essential principles that were adopted from the very starting point of this order. This was when Ahmadou Bamba decided to start his mission, where being under his instructions was the main condition.²²¹ The nature of Islamic Sufism creates a tradition in which a compulsory dualistic relationship between the Murîd and the Sheikh becomes an important matter. The reason being is for the Murîd to achieve the spiritual experiences that he aims to gain by that companionship. This tradition is still existent in Muridism even if there are some changes in the spiritual dimension.²²²

Ahmadou Bamba one day gathered his relatives to inform them that regarding what is with him -the Sufi blessings- that a Murîd needs, their familial relationship with him will not favor them. Rather, they will only benefit from it by pledging and being submissive to his orders like everyone. His sons were always the most committed Murids in following and reviving his vision, not as their father but as their spiritual guide.²²³

This principle carries sociological weight in solidarity, unity, and participates in what enables Muridism to achieve many remarkable achievements.²²⁴ The characteristics and conditions that a real master should have for the Murîd to pledge to him are specified in Ahmadou Bamba's writing. Ahmadou Bamba's following texts precisely illuminate this principle.

Whoever wants to be close to Allah, seek for a Sheikh and read the Quran. Keep obeying the command of Allah by following the instructions of an educator and spiritually experienced, {because} the submission of a Murîd to a qualified Master leads him to Almighty".²²⁵ "start the Sufi journey under the companionship of a fully qualified Sheikh that educates and advise the Murîd, (if you do so) that will lead you to your creator by that guidance. Whoever follows an experienced Sheikh (Wâsil), will reach his spiritual aim, and whoever do the opposite will remain away from it.²²⁶

²²¹ Diop, *Irwa' al nadîm*, p 62.

²²² Diatara, (*Muridism: its genuine doctrine and principles*), Dirâsât, 2nd, p 41.

²²³ Ibid 42.

²²⁴ Ibid 47.

²²⁵ Bamba, *al Majmû'at al sughrâ*, p 176.

²²⁶ Ibid 175.

3.4.5. Moral

Morals are the core of Muridiya's Sufism.²²⁷ Ahmadou Bamba transformed valuable Islamic morals into a deep-rooted tradition hereditary through generations. This principle becomes a slogan that many people use to differentiate the Murids from other Sufi Orders in Senegal.²²⁸

The Sheikh had provided every prodigious moral that can contribute to forming the personality of a virtuous Muslim, that remains always constructive principally for himself and the neighboring society where he or she lives. It trains the Murîd to have great cohabitation manners, respect, and benevolence to others.²²⁹ These and other morals are given a major weight in Muridism. The following texts shortly discover part of the previously-mentioned morals.²³⁰

“Be well-mannered with Al-Rahmân and his creatures in every sphere”²³¹ “I advise you to have morals in all types of communications, behaviors, and situations”.²³² “Be polite with Allah and his creatures; whether you are in open situations or secret”.²³³

²²⁷ Diop, al ‘Umdat fi nazariyyat al khidmah, p 162.

²²⁸ Diatara, (*Muridism: its genuine doctrine and principles*), Dirâsât, 2nd, p 48.

²²⁹ Mbacke, al- Murîdiya, p 195.

²³⁰ Regarding this principle, Ahmadou Bamba vastly had writings, and many of them are usually under the title of “Al-Wasâyâ”. Moreover, he had specialized a whole book called “Nahju qadâ’-i- al-hâdj fimâ min al-adabi ilayhi al- murîd-u yahtâdj”.

²³¹ Diatara, (*Muridism: its genuine doctrine and principles*), Dirâsât, 2nd, p 51.

²³² Mbacke, al-Murîdiya, p 195.

²³³ Ibid 195.

CHAPTER IV

THE INFLUENCES OF MURIDISM IN SENEGAL

One among the most interesting phases of Muridism is the different influences that its Sufi doctrine marked in different aspects of the Senegalese Murids' life. Not only Ahmadou Bamba's community; but other domains regarding the structure of the country where the presence of the doctrine is apparently manifested.

4.1. The Doctrinal Influence

Significant people's reformist visions, outlive across time and centuries, but, that may usually be possible only by "thought". Ahmadou Bamba was born in an African Muslim atmosphere, surrounded by multitudinous circumstances that had hindered the furtherance of people's lives in many spheres.²³⁴ Moreover, knowledge became an imaginary matter that does not exist, and the remnants of Sufism's traces were nearly wiped away.²³⁵ The darkness has reached to an extent the interference of the Creator had substantiated a gigantic persona that was needed to bring the reformist method that will revive comprehensively the Islamic message.²³⁶ It is stupendously noteworthy, to precisely and shortly picture the Muridism stages. Meaning the intellectual or cognitive progression, which I believe will help us to candidly comprehend the all-encompassing conception of its various reformist manifestations and expressions.

4.1.1. The Epistemological Transformations of The Muridism Doctrine

From the "**unusual childhood**", which is a stage of the holy Quran memorization, this stage was followed by the stage of "**knowledge accumulation**". Where this last stage was a long scientific endurance and bewildering scholarly productivity. This last stage was part of the reason why people predicted Ahmadou Bamba to be the "man of the

²³⁴ Galaye, Ndiaye, al Sheikh Ahmadou Bamba sabîl al salâm (Rabat: Matba'at al ma'arif al jadida, 2011), P 34.

²³⁵ Ndiaye, (*Muridism and its founder: a shortened historical study*), Dirâsât, p 12.

²³⁶ Ibid 12-13.

mission”; which will change the situation by the different methods he will bring.²³⁷ It is significant to notice that, his mission comprises of two aspects: first, the historical turning point of the Islamic discourse movement in the region. Besides the sensitive political and cultural realities and transformations. Second, the spiritual Sufi side of the mission, and its hardship that he had to carry by Allah’s will to become “*khâdim al rasûl*”.²³⁸ (the servant of the prophet).

Those two aspects and other reasons will have led him to a pivotal stage namely called “*methodic justification*” not as a “systematic doubt” like his Sheikh Al Gazâlî, but in the same path or methodic horizon of the Prophet Ibrahim, under the light of the prophet Muhammad.²³⁹

In this stage, Ahmadou Bamba made sure to visit, and examine the surrounding Sufi tradition and accumulated all needed spiritual mechanisms to not stop where his successors did, and move to the next stage.²⁴⁰ This last one is **calling people** to a new Islamic **concept** that will change his community by its educative and spiritual positions “*al tarbiyyah bi al himmah*” and “*al irâdah*” that emerged and later came to be Muridism today.²⁴¹

In this historical juncture where Ahmadou Bamba started to form the first Murîd generation according to his new method, with immense courageous positions and payable thoughts. His thoughts were different from the teachings and educational systems in the different Islamic circles at that time. Furthermore, Ahmadou Bamba’s stances were at no time compatible with the demoralizing and exploitative structure that the French authorities had put the Senegalese colonies.²⁴² His Sufî doctrine has moved gradually to another different stage, which is the “**reformist stage**”.

²³⁷ Muhammad Mustapha Diop, (2018), *kitâbât-u al Sheikh Al-Khadîm al tanwîriyyah: al tasnîf al cronolojî/ al marâhil wa al ‘atabât al ‘irfaniyyah wa al ma’rifiyah*, manuscript, in my collection.

²³⁸ Salih, Salam, (*The theory of al Khidmat in Ahmadou Bamba’s thought*), book of *Dirâsât hawla al muridîyyah*, (Rabat: Matba’at al ma’arif al jadida, 2017), 2nd, p 156.

²³⁹ Diop, al ‘Umda fi nazariyyat al khidmah, p 152.

²⁴⁰ Ndiaye, “*Muridism and its founder: a shortened historical study*”, *Dirâsât*, p 12-14.

²⁴¹ Diop, *Kitâbât-u Al Sheikh al-Khadîm al tanwîriyyah*, manuscript, in my collection.

²⁴² Ndiaye, (*Muridism and its founder: a shortened historical study*), *Dirâsât*, p 14-15.

In this stage, the primary paramount appearances of Ahmadou Bamba's comprehensive Islamic doctrine "**Al-khidmah**" started to emerge. This last one will forever as time goes represent the substance of his wide-ranging mission.

Ahmadou Bamba found the notion of **Al-khidmah** previously was used doctrinally by some Muslim scholars in different spheres of Islam and philosophical discourses. But he meticulously developed it rather than using it as a simple doctrine but as a substitute and dynamic method that will complete the previously Sufi methods such as "al mujâhadah" (psyche combating). Even if this last one remains as one of the principles in his new method.

Among the reasons he differently adopted it was, the complicated historical situations, that were not compatible with the psycho- behavioral Sufi methods as the previous ascetics and Sufis unbendingly practiced.²⁴³

The remarkable point this stage manifests is that Ahmadou Bamba has come to a "**Sufi disjuncture**". This means to sign a contract (*bay'ah*), with the prophet and remain from that particular time forever a "*servant of the Prophet*". That is to say, to no longer have any dependent spiritual relationship with his previous Sufi Sheikhs,²⁴⁴ with a holistic orientation only toward the prophet, taking his Sunnah as the main guide.²⁴⁵ "*I have remained a servant of Allah and a Khadim of his prophet from (1311 HD) until the day I will return to Allah*". He said.²⁴⁶

This stage will progress toward a more complete stage, which technically would be called, **the stage of the method's optimum or its official announcement**. It represents a period that the message was to come out from the internal range, where the Sheikh was enacting completely a role of a *Mujaddid* (a renovator). Despite the hazardous contexts in which the French authorities have put the country, especially him as a man of a reformist vision.²⁴⁷ With all that being considered, this stage simultaneously represents a spiritual or esoteric cause (*al sabab al bâtinî*) and the

²⁴³ Salam, (*The theory of al Khidmat in Ahmadou Bamba's thought*), Dirâsât, 2nd, p 158.

²⁴⁴ Ibid 150.

²⁴⁵ Diop, Kitâbât-u Al Sheikh al-Khadîm al tanwîriyyah, manuscript, in my collection.

²⁴⁶ Diop, al 'Umdat fi nazariyyat al khidmah, p 40.

²⁴⁷ Diop, Kitâbât-u Al Sheikh al-Khadîm al tanwîriyyah, manuscript, in my collection.

apparent cause of maritime expatriation to Gabon. This last one, which the Sheikh considered as “maritime service for the prophet” (*al khidmah al bahriyyah*).²⁴⁸

It is essential to indicate that, within each signal stage in all his perceptive stations, Ahmadou Bamba has penned weighty Sufi books and poems that demonstrate fascinating Sufi participations.²⁴⁹ The “**shuhûd and ‘ayyan**” (*a level in Sufi gnosis*), is a stage where the doors of the spiritual aims he wanted from Allah through the prophet were opened. After that, as previously mentioned, he remained without any spiritual dependence between him and the previous Sufi Sheikhs.²⁵⁰

The last of all stages is “jîwâriyyah”. The substance signification of this last one (*jîwâriyyah*) is the considerable blessings as rewards, with the spiritual secrets between him and almighty.²⁵¹

4.1.2. The Doctrine Of Al-khidmah

The history of Islamic Sufism comprises interesting thoughts and divergent doctrines that are still being read and studied because of the momentous creativity and the intellectual weight they may carry. For example, the theory of “*al hub al ilâhî*” established by Rabi‘at Al- ‘Al’adawiyah, the theory of “*al ma‘rifah*” (*gnosis*) by Zu Nun Al Masrî, and the theory of “*Wahdat al wujûd*” by Ibn Arabi.²⁵²

Al- khidmah became among the new Islamic Sufi theories to demonstrate an influential renovation that brought the realistic solution to solve the historical dialectic between the dualistic relationship of what is spiritual, mystical, and what is realistic and social.²⁵³

As previously indicated, the linguistic background of this word in the Islamic discourse has been used for dissimilar notions and by different spheres (philosophers, jurists, Sufis). But that was in a limited purview, where the Sheikh found it and transformed

²⁴⁸ Ndiaye, (*Muridism and its founder: a shortened historical study*), Dirâsât, p 16.

²⁴⁹ Diop, Kitâbât-u Al Sheikh al-Khadîm al tanwîriyyah, manuscript, in my collection.

²⁵⁰ Diop, al ‘Umdat fi nazariyyat al khidmah, p 154.

²⁵¹ Ibid 6.

²⁵² Salam, (*The theory of al Khidmat in Ahmadou Bamba’s thought*), Dirâsât, 2nd, p 158.

²⁵³ Ibid 170.

it into a comprehensive vision. Moreover, it helps Muslims to be capable to widen their horizons and accomplish the mission they have on earth, with a perfect manifestation of the godly representation.²⁵⁴ The concept of *al-khidmah* is a broad topic, the fact that made it impossible to be elucidated holistically here. This last one is part of the reason why the most essential fragments that adequately represent its complete image will be precisely and shortly enlightened.

4.1.2.1. Definitions

The Murīd scholarly circles encompass many scholars with different spheres that may adopt dissimilar methods in research. Even with that being said, still, the efforts spent to enlighten this Sufi doctrine remain inadequate. The profound academic efforts with a philosophical method initiated by two influential scholars Muhammed Mustapha Diop Al Kokki and Salih Salam remain always a thoughtful motivation, for the youth to also come with diverse outstanding systematic participation on the topic. Surely, its fascinating angles still need to be discussed.

Salih Salam defined it as Ahmadou Bamba's method both in worshipping and Sufi understanding.²⁵⁵ As for Muhammed Mustapa Diop Al Kokki, *al-khidmah* is “*every active movement that is intended and carries a spiritual meaning, in the human discourse toward the universe and life to express thanks to almighty in the comfort of genuine servitude to Allah*”.²⁵⁶ This last one gave it an experimental definition, which is: “*the Islamic light, on which Ahmadou Bamba wrote, applied, and educated his disciples*”.²⁵⁷ From the light of the previous definitions, one can differently state that al-Khaimah, encompasses every Islamic legal facility (actual or intellectual) in life, that one sincerely can use as an expedient to perfectly express his servitude.

²⁵⁴ Ibid 151-154.

²⁵⁵ Ibid 161.

²⁵⁶ Diop, al ‘Umda fi nazariyyat al khidmah, p 108.

²⁵⁷ Ibid 69.

4.1.2.2. Mechanisms

Ahmadou Bamba comprehended early the problems of his community and precisely determined the necessity of establishing a better method to revive the accurate life of Islam within his community. That is to help them out from that mythological Islam, which could not prevent the problems that they were confronted with.²⁵⁸ He was able to completely instruct his method to the community around him, and they inherited it generation to another.

The message of Islam is wide-ranging which encompasses capacious messages. This comprises knowledge in its general sense, faith, and intended endeavoring toward the Creator, his creatures, and the external world. *“I have taken this material world as a compulsory to paradise”*, Ahmadou Bamba said.²⁵⁹ If this understanding has become clear to a Muslim, no matter how divergent the modes, the spheres, and the types implicating it would be, the aim of al-Khaimah will remain to construct the most perfect human being possible that will live on earth the life almighty wants, using all possible mechanisms to achieve that.²⁶⁰

4.2. The Political Influences

The history of the political situations in Senegal experienced a massive vacuity regarding the references needed to picture the realities related to those particular periods. Besides the absence of dependability and solemnity in some of the available ones. However, the fact that the political situations before the Senegalese independence (1960) were chaotic and sometimes murderous is undoubted. As it is a consistent fact that monarchies, had no aims but to protect their political entities and broaden their authority.²⁶¹

Ahmadou Bamba's presence both in the religious and political arena was undoubtedly noticeable. His vital presence coincided with the time the foreign authority protracted controlled over almost all the provinces of the country, after having destroyed all the

²⁵⁸ Sheikh Ahmadou Bamba : *Maghâliq al niranni wa mafatih al jinân*, manuscript, in my collection.

²⁵⁹ Ahmadou, Bamba : *Poem Jawartu bil furqâni rabbiya al mu'in*, manuscript, in my collection.

²⁶⁰ Diop, al 'Umda fi nazariyyat al khidmah, p 113-114.

²⁶¹ Ndiaye, Al Sheikh Ahmadou Bamba sabil al salâm, p 27-28.

possible resistant points. They defeated all the divergent powers including the religious ones (Tijâniyah and Qâdiriyah Sufi Orders). Furthermore, the Senegalese psychological frustration reached an extent where they could not imagine a day to come, in which the contuse will heal and the lacerations repaired.²⁶²

Ahmadou Bamba had the veritable influence and the rudimentary elements to accomplish the mission he had to carry. Besides, that was enacted genuinely in his consciousness and the abundant knowledge he produced in different fields. Where this last had demonstrated the energy of a new and comprehensive Sufi method that afterward will help out a huge part of the Senegalese community.²⁶³

Among the different “*disjunctures*” he had to engender in different aspects alongside his revivalist Sufi movement, was a disjunction Professor Galaye conceptualized as “*ideological disjuncture*”. Ahmadou Bamba showed a heterogeneous political method; more profound and completely dissimilar from the “*armed resistance*”, that many religious and political leaders had adopted with a sort of “*dogmatic tendency*” used to displace the constraints the foreign authorities that had enforced the Senegalese population.²⁶⁴

These leaders, that unfortunately failed and who disgustingly were eliminated, are for example: in the Senegalese region; El-Haji Omar Fouti Tall (1797-1864), Maba Diakhou Ba (D 1867), Ahmet Skheikhou Ba (D 1875), Mamadou Lamine Darame (D 1887), Lat Dior Diop (1842-1886), and Samba Lawbe Fall (D 1886). As for the same method in the other places in West Africa, Sheikh Osman Ibn Fodio (1754-1817) Nigeria, and Almami Samori Touré (1830-1900) in Guinea, and the Sheikh Mâ’ Al ‘Aynayni (1831-1910) in Mauritania, etc.²⁶⁵

One can interpret that, the eminent political instructions that Ahmadou Bamba taught his community are, firstly, any Muslim leader that holds a weighty human agenda should constitute compatibility. Meaning, compatibility both between the Islamic

²⁶² Ibid 37.

²⁶³ Salam, “*The theory of al Khidmat in Ahmadou Bamba’s thought*”, Dirâsât, 2nd, p 157.

²⁶⁴ Ndiaye, Al Sheikh Ahmadou Bamba sabil al salâm, p 67- 68.

²⁶⁵ Ibid 27-29.

principles and the pragmatism of the political, social and historical context.²⁶⁶ That is to be able to draw out the most effective methods to finalize the mission carried. Secondly, he exploited the failure of the preceding political and religious leaders and decided not to bring more problems by going through wars without the needed capacities.²⁶⁷

Thirdly, some of the Senegalese patricians that were part of the armed resistance had abandoned their weapons later and became among the disciples of the Sheikh.²⁶⁸ But the most mesmerizing act from Ahmadou Bamba was to teach them how non-violence, scientific and educational resistance is possible by transmitting the remnants of their weapons into materials of teaching the holy Quran and into machines of agriculture. to certainly illuminate to them that, a country can genuinely be constructed only by education, work, and good morality.²⁶⁹

Let us underline the cohesion and authenticity between Ahmadou Bamba's political stances and the previously designated values that come always affiliated in many places in the Holy Quran. The foremost meaning of those verses is that, if any individual is patient and pious no matter how hard the predicaments be, the end will surely be a victory granted from almighty.²⁷⁰ Ahmadou Bamba said, confirming how his discourse emphasizes his principle in deriving his political methods from the compelling Islamic ontology:

know that, genuine patience has uncountable benefits that are guaranteed from almighty, and among those benefits, safety, achieving aims, having great rewards or blessing in the day of resurrection, dominating enemies, being higher than your mates, and having more capacity to lead them, and having so many blessing from Allah the Creator.²⁷¹

²⁶⁶ Seye, Cheikh. (2013). Jihad, Peace and Non-violence in Mouridism (1883-1927), master degree thesis of Arts, Arizona State university, p 17 -18.

²⁶⁷ Khadim, Sylla, (*Sheikh Ahmadou Bamba and peace*), book of Dirâsât hawla al muridîyyah, (Rabat: Matba'at al ma'arif al jadida, 2017), p 133.

²⁶⁸ Ibid 134.

²⁶⁹ Ibid 136.

²⁷⁰ I believe the upcoming verses are a lot more than the ones that I have pointed out. It sounds to me that they optimize or authenticate Ahmadou Bamba's profound dependence on those quranic values, and here are some on which have contemplated: Âli'imran: 120; Ali'imaran: 186; Ali'imaran: 200; Yûsuf: 90 and A 'râf: 128.

²⁷¹ Bamba, Masâlik al-jinân, p 160- 161.

The remarkable point here to be demonstrated is how those political stances, teachings, and characters enacted from the Sheikh influenced the political credence of the disciples. The inspiration of the above-mentioned stances can be substantiated by the subsequent major points:

1. The psychological, intellectual, spiritual, and strategic abilities, on which the founder of Muridism educated his disciples, had visibly manifested in their personalities, earlier than the first expatriation to Gabon. The sort of injustice and violence patricians had committed against them without any vengeance, carries a significant weight that can substantiate the above proclaim.²⁷²
2. It is a matter of fact that Amadou Bamba returned from the first maritime expatriation to Gabon almost eight years away from the disciples, without a single disorder noticed. I interpret this, stating that, it was a momentous instance that indicates effectively how proficient, and in-depth was the doctrine in the disciples in spirits to keep the reformist mission persistently alive in the absence of the founder.
3. Additionally, French authorities had put burdensome and oppression toward them and their spiritual leader. With that all, none had noticed physical attacks to the French authorities as revenge. With the fact that they were living with some individuals of them. Contrarily, they remained among the most productive Senegalese in so many aspects. Furthermore, those African administrators who oppressed them, and played in deteriorating the relationship between them and the French authorities²⁷³ later became joined under the umbrella of the Muridism community without discrimination.²⁷⁴

4.3. The Scientific And Educational Influence

4.3.1. The Scientific Influence

Knowledge was among the considerable restructuring component Ahmadou Bamba needed to release his community from the ludicrous sort of life they adopted. Without

²⁷² Sylla, (*Sheikh Ahmadou Bamba and peace*), Dirâsât, p 139.

²⁷³ Babou, *Fighting the greater jihad*, p 115.

²⁷⁴ *Ibid* 139.

the need to be said, the remarkable amendment that Muridism manifested in Senegal and other places could not reach to that extent, unless knowledge had a colossal role to play. That is because of the spread of ignorance, and deprivation at that time.²⁷⁵

Constructing human beings, was a major objective in Ahmadou Bamba's aims. Knowledge, good deed, and high-end morals were the three most essential to achieve. "*Know that knowledge and enacting according to the light of it, gives you perfection,*" he said.²⁷⁶

The absurdity in which his community was; at the time the French colonizers had entered the country made things, and the mission he had more difficult than one may think.²⁷⁷ If it was that the foreign authorities simply came to plunder the resources of his community, one would say that, once they leave the shattering impacts will evaporate without deteriorating the colonies' culture, but that was not the case.²⁷⁸

Differently said, there was not a military advancement to resist the colonist's land grabbing, nor a virtuous educational system to counterattack the cultural, ethical, and religious (Christian) agenda. Which candidly was also hazardous like the military occupation.²⁷⁹ This is the reason why intellectual change was an outstanding weapon he used. "*Oh! You; the Murîd it is an obligation on you to study because learning preserves an individual from life's darkness*", Ahmadou Bamba said.²⁸⁰

In terms of Islamic sciences production, Ahmadou Bamba remains among the most famous scholars in entire Sub-Saharan Africa.²⁸¹ He did not resist by only enlightening his community to comprehend the significance of knowledge nor did he simply order the youths to hasten toward it. But furthermore, he took the burdensome and the

²⁷⁵ Kébé, (*The status of knowledge in Ahmadou Bamba's thought*), Dirâsât, p 61.

²⁷⁶ Ahmadou Bamba : Zadu zawî al ta'alumi, manuscript, in my collection.

²⁷⁷ Ndiaye, Al-Sheikh Muhammad Bachîr wa manhajuhu, p 158-159.

²⁷⁸ Khadim, Sylla, al khidmat fi fikr Al-Sheikh Ahmadou Bamba kamanhaj li al tajdid wa al islâh, manuscript, in my collection.

²⁷⁹ Shu'ayb, Kébé, (*The status of knowledge in Ahmadou Bamba's thought*), book of Dirâsât hawla al muridîyyah, (Rabat: Matba'at al ma'arif al jadida, 2010), p 64.

²⁸⁰ Ibid 68.

²⁸¹ Bamba, Min wasâyâ Al Sheikh al-khadîm, p 30.

responsibility to pen, collect, buy, rewrite, and select the best and most needed literature, to provide for them the literature that they need in terms of intellectual guidance.²⁸²

With the limitedness of knowledge at that specific time, even if some of the regions may have had many Islamic teaching circles, but the meaning that knowledge mostly was given, was never as an effective tool to spread light to people's life. Contrarily, it was considered as a pathway that guarantees social status, property, fame, and others alike. For the first time in those periods, an influential personality in his position has that immense effort to collect books by himself, from every part of the country. Furthermore, Ahmadou Bamba sent a Mauritanian scholar called Muhammad Ibn Abdullah al Shinqîti,²⁸³ to Egypt; the capital city of Islamic knowledge at that time, to only bring the books of the four Islamic jurisprudential schools (Mazâhib).²⁸⁴

Ahmadou Bamba extraordinarily demonstrated the inevitability of seeking knowledge, particularly for the youths that have an additional concern and motivation toward it. That can be remarked from the fact that most of the educational books he penned carried attractive titles, where the youngsters particularly always remained the main purpose for the message. He said: *“Do not stop [at any moment] on your life seeking for knowledge [and if you continue not stopping seeking knowledge] you will abundantly be rewarded”*.²⁸⁵ This guidance, on which he educated the disciples, has become a deep-seated principle and has been transmitted from one generation to another to the present day.

The first generation has initiated Islamic schools and teaching circles that were followed by great modern Islamic institutions. In this sphere, Sheikh Mbacke Bousso, Sheikh Ibrahim Mbacke, and Sheikh Abdou Rahman Lo, and Sheikh Salih can be mentioned as an example.²⁸⁶ From the very early of the establishment of Muridism up

²⁸² Kébé, (*The status of knowledge in Ahmadou Bama's thought*), Dirâsât, p 66.

²⁸³ The author of the book, “al Nafahât”.

²⁸⁴ Abdullah Al Shinqîti, al Nafahât al miskiyyah, p 152-154.

²⁸⁵ Ahmadou, Bamba, Mawâhib al quddûs fî nazmi nathri sheykhina Al-Sanûsî, (Rabat: Matba'at al ma'arif al jadida, 2015), p 152.

²⁸⁶ Kébé, (*The status of knowledge in Ahmadou Bama's thought*), Dirâsât, p 71.

to the present, the community has never stopped producing gargantuan scholars, and important personas that invested in this sphere.²⁸⁷

4.3.1.1. The Countenances of Ahmadou Bamba's Scientific Influence

Since Muridism had become a large community, it remains difficult to precisely expose all its Islamic schools and their scientific involvements. However, they generally represent a meritorious element of resistance against the colonist cultural invasion.²⁸⁸ The Murîd community since the time of the founder has had a traditional Islamic teaching system, and modern schools as well. Part of those types of scientific circles and sort of schools will be elucidated.

4.3.1.1.1. The Traditional Islamic Schools And Circles

The duties of these schools used to vary from one another; some were and still are accordingly programmed simply for the holy Quran memorization teaching. The others are meant to educate specific categories of students in different religious and linguistic sciences. Cheikh Mbacke Bousso; the influential scholar was famous among the most educated Sheikhs in various Islamic playgrounds including jurisprudence, astronomy, Sufism, and other spheres.

The colossal “school of Gédé” that Cheikh Mbacke Bousso established, and the outstanding scientific heritage he left always remain noteworthy to be discussed.²⁸⁹ *Dâr al-‘alîm al khabîr* initiated by Sheikh Ahmadou Bamba (1892), which, his ascetic disciple Sheikh Abdou Rahman Lo was responsible, has played a great educational role in Muridism.²⁹⁰

The school of Islamic sciences teaching initiated (1895), which Sheikh Ibrahima Mbacke the brother of the Sheikh was its master remained also an influential scholarly circle that had offered enormous intellectual light for Murîd community. The Islamic school of the Sheikh Habîb-u Allah in the Murîd capital city Tûbâ, the Islamic school

²⁸⁷ Ibid 72.

²⁸⁸ Ibid 79.

²⁸⁹ Diop, al ‘Umda fî nazariyyat al khidmah, p 131.

²⁹⁰ Kébé, (*The status of knowledge in Ahmadou Bama's thought*), Dirâsât, p 72-73.

of the Sheikh Muhammad Dem in Dioubel, and many other, Islamic schools that also left outstanding scientific achievements.²⁹¹

In this category, the schools that the fifth caliph (Sheik Salih) established can be taken as an example, where the number of the institutions had riched 28. With a significant number of students that had riched 10,000 with 336 teachers. Moreover, he carried the costs of all the previous figures as a traditional boarding school. This school had a great role in helping the youngsters to memorize the Quran and learn after having finished the Holy Quran many of the Islamic and Arabic subjects.²⁹²

4.3.1.1.2. The Islamic Modern Schools

With the advancement of the educational systems, the Murids efficiently accumulated knowledge both inside the country and from abroad as well. They have also started since the 1950s adopting a new modern system of spreading Islamic knowledge, by initiating many educational institutions.²⁹³

The great prominent Sheikh; a grandson of Ahmadou Bamba Cheikh Mbacke, and the last born of the Sheikh; Sheikh Muhammad Murtada, and other personas have played prodigious missions in this perspective. The two Islamic schools they had established, “the schools of Sheikh Mbacke” and “Al- Azhar”, have opened great ways to Islamic education progression, by inspiring many others, even out of the Murîd community.

The schools of Al- Azhar established in (1975) by Ahmadou Bamba’s son Sheikh Muhammad Murtada is considered as an example of the Islamic Modern Schools. This school’s institutions are initiated in almost all the different Senegalese regions. Furthermore, in 1994 Al- Azhar schools were opened in many countries outside of Senegal. For example, Cote D'Ivoire, Cameron, Italy, France, and America. From (1975) to (2010) a great number of 5574 students have completed the primary level, 2141 persons finished the secondary level, and thousands of them have had their high

²⁹¹ Ibid 73-74.

²⁹² Ibid 76.

²⁹³ Ibid 76-77.

school certificates. With a specific curriculum that teaches religion and other subjects in Arabic and French.²⁹⁴

Generally, these institutions represent a wide-ranging influence with some outstanding results, such as the spread of Islamic knowledge and the Arabic language in the Muridism communities. Furthermore, the perseverance or protection of the Holy Quran, and the spread of the intellectual Islamic productions, besides the academic associations and council that aim to serve the Islamic discourse in general and Ahmadou Bamba's thoughts in particular.²⁹⁵

4.3.2. The Educational Influence

Ahmadou Bamba did not find in his community a far-reaching Islamic theory or at least a clear and vivacious vision that can educate people in all different human faculties.²⁹⁶ This statement can be driven by the description he gave the various social classes, intellectual, and spiritual circles at that time.²⁹⁷ The conditions in which he had found knowledge were abhorrent and rarely used as a normative competence towards a correct and sincere Islamic behavior.²⁹⁸ This was part of the purpose that he had to come with numerous *disjunctures* (*Qat'ats*), to be able to build the types of the Muslim society wanted.

The aim that Murîdiyya has is to produce from ordinary people well-structured Muslims that live such a balanced life almighty wants.²⁹⁹ Ahmadou Bamba's efforts showed an extra focus on two compasses, which are the metaphysical and civilizational aspects, and the Islamic ontology is the foundation of that dualism. "*If it was not the mission of Al-khidmat, and benefiting creations, I would not have spent a night on earth*", he said.³⁰⁰

²⁹⁴ Ibid 78.

²⁹⁵ Ibid 79.

²⁹⁶ Bamba, *Masâlik al-jinân*, p 18-19.

²⁹⁷ Sylla, *al Khidmat fî fikr al-Sheikh Ahmadou Bamba*, manuscript, in my collection.

²⁹⁸ Bamba, *Masâlik al-jinân*, p 19-20.

²⁹⁹ Diop, *al 'Umdat fî nazariyyat al khidmah*, p 222.

³⁰⁰ Ibid 107.

The interpretation that can be drawn from this proclamation is that the fact that benefiting Allah's beings especially his community is a crucial part of his mission, it means to protect them from an abominable life and put them on the right path toward blessings in this life and hereafter. This can perfectly be realized by building or developing them in all human dimensions; that is to teach and educate them and spiritually train them.³⁰¹

Ahmadou Bamba could not efficaciously manifest the changes he carried for his community without instituting a noteworthy educative system, intellectual programs, and methods. Because doing that is to give life to those intricate three most crucial aspects (mind, body, and soul) in constructing a human, especially a Muslim Senegalese at that period.³⁰²

One may observe, after having intensely looked at the all-inclusive Muridism's thought that, Ahmadou Bamba has ensured to provide or revive four momentous elements that can massively transform absurdity to a purposeful Islamic life. Those fundamental things are knowledge, sincere worship, *al-kasb* (earning legal income), and practically living the doctrine of *al-khidmah* (seeking the creator's satisfaction in serving his creatures).³⁰³

Ahmadou Bamba had creatively penned, revived inclusive Islamic literature that the Muslim youths most principally the Murids needed, in Fiqh, Kalam, and Sufism and other spheres.³⁰⁴

Furthermore, the multitudinous books of commandments, (*al-wasâyâ*), the immense and momentous guidance (*Nasâ'ih*; pl. of *nasîhat*) (*Advices*) remain an important guide for all. Additionally, the hundreds of *Rasâ'ils* (short writings, usually carry various Islamic themes, and wisdom that he directed to his disciples), and (*Qasâid*; pl. of *Qasidah*), (poems) that encompassed all kinds of *al-zikr* (remembrance of Allah).

³⁰¹ Mbacke, al Sheikh Ahmadou Bamba, p 85-87.

³⁰² Ibid 94.

³⁰³ Galaye, Ndiaye, "*Muridism and its founder: a shortened historical study*", p 13.

³⁰⁴ Mbacke, al Sheikh Ahmadou Bamba, p 98.

This last one comprises repentance, thanksgiving, compliment, supplication, and apostrophizing (*Munâjât*), etc). Among the potent educational technics he used to realize that, were: face-to-face teaching, Holy Quran, and the Sufi methods, including hunger, being lieutenant with the Sheikh, isolation, insinuation in repeating almighty's names, and wirds (*litanies*), with serious repentance.³⁰⁵

The subsequent paragraph carries a momentous weight in revealing how punctilious the Sheikh was in making sure that the veritable monstrous education he wanted is realized in the disciples' life.

He was in some particular time addressing them with some gentle wisdom what increases their discernment about knowing their psyche problems, teaches them the reality of religion, elevates them to a higher status of perfection, such as moral enhancement, hearts purification, mind enlightenment, to motivate them toward Allah by sincere repentance, a complete desire to him, asceticism in the world and its beautification, love, and hate for the sake of Allah, sequester the heart in the scope of thinking about his creatures, and the tongue in praising his magnitude, the organs in obeying him. {in these situations the Sheikh kept educating and teaching them}, until when it {those characters} has become substantiated in their hearts and dominated everything else in their personalities then he will direct them accordingly to different matters.³⁰⁶

The Muridism educational system with its principles, morals, and values has become nowadays the “reference frame” for every Murîd in different spheres. Ahmadou Bamba's disciples always strive to reach the status of “*ak talibé*” (an attribute of someone who has the characteristics of the personality the Sheikh wants to build),³⁰⁷ as a high moral value that all the Murids aim to have.

He succeeded in drawing out an incomparable Islamic educational system that the structure of Senegalese historical memory has not whatsoever experienced.³⁰⁸ This system has formed protuberant personalities that influenced many spheres of the Senegalese socio-religious life.³⁰⁹

³⁰⁵ Abdoul Ahad, Mbacke, (2016) *al tarbiyyat al-rûhiyyah wa atharuhâ fi al mujtama'* : al tarbiyyat al khadimiyyah namûzajan (an annual conference of Dâirat Rawd- u al Rayyahîn, Touba, 19- 11- 2016), manuscript, in my collection.

³⁰⁶ Mbacke, *Minan al bâqî al qadîm*, p 139-140.

³⁰⁷ Diop, al ‘Umda fi nazariyyat al khidmah, p 107.

³⁰⁸ Galaye, Ndiaye, (*Murisdism and its founder: a shortened historical study*), p 12.

³⁰⁸ Ibid 13.

³⁰⁹ Mbacke, *al Tarbiyyat al-ruhiyyah*, manuscript, in my collection.

Under the light of this education, the disciples lived the irreplaceable Islamic principles and morals. It had emancipated them from priding in another system of life than Islam and incited them to worship, work to reconstruct their life and environment with great self-reliance. Part of the reason why the sordid influences of the French colonization were genuinely limited in the Murîd community areas.³¹⁰ It is among the colossal influences, the spread of the mosques, newly established country-sides, and Islamic schools that have a significant impression on both the identity and the upbringing of all individuals in the Murîd society.

4.4. The Socio-cultural Influences

The doctrine of Muridism in terms of reform stands on Islamic fundamentals, to be on the right direction toward the genuine system of living under the luminaire of the Islamic viewpoint socially and culturally.³¹¹ Ahmadou Bamba said: “*Allah does not accept any religion out of Islamic, and by its standpoint {Islam} I do my renovation (tajdîd)*”.³¹² These limited words carry wide-ranging denotations about Muridism if only the readers could intensely comprehend it. From the all-encompassing meanings of this proclamation, it has become conspicuous that, Muridism in social substitution goes above the human formulas that hardly have a never-ending range for successful social cohabitation.

The value of anything in the thought of the Sheikh, whether it is property, knowledge, time, effort, or action would be considered high-ranking if only its parallels to the Islamic norms of differentiation (tafâdul). As the Quran says, “*Surely the most honorable among you in the presence of Allah is he who is the most pious of you (not by your race or lineage)*”.³¹³ This is one principle among many others that Ahmadou Bamba succeeded to spread over in his community. “*Know that the difference between people in terms of honor is knowledge and righteous not an affiliation to a respected family or race*”, he said.³¹⁴

³¹⁰ Mbacke, Al Sheikh Ahmadou Bamba, p 118-119.

³¹¹ Sam, Bousso, (*The Ideal city in Ahmadou Bamba's thought*), book of Dirâsât hawla al muridîyyah, (Rabat: Matba'at al ma'arif al jadida, 2017), 2nd, p 187.

³¹² Diop, al 'Umdat fi nazariyyat al khidmah, p 39.

³¹³ (The Qur'an, 49:13).

³¹⁴ Ahmadou Bamba : Poem nahju qadâ' al haj fimâ ilayhi al murîd min al adab yahtâj, manuscript, in my collection.

The Senegalese community that he had found was an **injured society**,³¹⁵ in many dimensions (cultural, social) which he had illustrated, assessed, and enlightened in various places in his books. The spread of ignorance, conflicts, all the heart diseases, social barriers, and behavioral aberration commonly prevailed in the society's different classes.³¹⁶

Even though his disciples came from divergent socio-familial affiliations and customary heritages, the reality of **reference singularity**; which means having him only as a monocular reference had made it facetious to have that huge community under one social and cultural Islamic system or viewpoint.³¹⁷ With all the difficulties they faced, in the beginning, to leave behind the venomous socio-cultural memories, Ahmadou Bamba's insightful capacities and experiences helped them to adapt the highest Islamic socio-cultural principles and moralities.

Ahmadou Bamba did not prance any imperative social or cultural ethics without ensuring that the disciples unpretentiously put them in practice, besides, he inscribed all that for Muslim generations to come. This is the fact made the Murîd social atmosphere permanently remains a unique social structure; surrounded with intimacy, social solidarity, dedication to service and immeasurable reciprocated respect.³¹⁸

Despite the countless opposition, Ahmadou Bamba remained able to settle an Islamic thought, educational system, and unique environment to validate an authenticated and substantiated Islamic culture that was satisfactorily capable of standing against the western cultural invasion.³¹⁹ The features of the Islamic culture he constituted had hugely appeared in every sphere of the Murîd community; the names of his children, places, and the living organization system. Every part of the community expresses and confirms his profound devotion to Allah and a genuine application of Islam.³²⁰

³¹⁵ As the murîd thinker Mustapha Diop named it.

³¹⁶ Sylla, *al khidmat fi fikr al- Sheikh Ahmadou Bamba*, manuscript, in my collection.

³¹⁷ *Ibid* 62.

³¹⁸ Mbacke, *al Sheikh Ahmadou Bamba*, p 116-117.

³¹⁹ Kébé, (*The status of knowledge in Ahmadou Bamba's thought*), *Dirâsât*, p 64.

³²⁰ Bousso, (*The ideal city in Ahmadou Bamba's thought*), *Dirâsât*, 2nd, p 189- 192.

With the miraculous Sufi principles such as clean-heartedness and passionate sincerity in having Allah as a singular bull's eye; those distinctive had become as second natures in the characteristics of the first Murids generation he had educated. For the first time in the history of the country, that type of consolidated education is experienced.³²¹ This integrated Islamic system was what the adherents inherited throughout generations and it is still prevailing in the Murid community up to date.³²²

4.5. The Organizational And Economical Influences

Islamic Sufi movements, may have divergent methods adopted to manifest their thoughts inversely toward the different realms of existence, using various concepts in dissimilar contexts. As for Ahmaou Bamba, his doctrine known as “*al-Khidmah*” besides his reformist mission required him an immeasurable audacity to impose or call for an all-encompassing disjuncture between the antecedent Islamic Sufi methods and his new Sufi path.³²³

His Sufi method required to not disregard a single domain of life that his Sufi way and historical mission would not become perfectly accomplished without. Whether that would be organizational or economic. It is not a coincidence that Ahmadou Bamba’s literature and books’ titles, profusely compassed always terminologies such as “*The happiness of the two lives*”, “*the facilitator of the two successes*”, etc. The simple truth underpinning that regard for materialistic life realism and its conditions was to consider it as a helping factor for the hereafter existence and toward a genuine life that a Muslim should adapt.

4.5.1. The Organization Influences

The expressive education Ahmadou Bamba established compassed every relevant sphere for a determined life, such as organization or system construction. The first disciples that represent the Murids’ **founder fathers** were put in a well-organized

³²¹ Diop, al ‘Umda fi nazariyyat Al khidmat, p 156-157.

³²² Kébé, (*The status of knowledge in Ahmadou Bama’s thought*), p 78.

³²³ Ndiaye, Al Sheikh Bamba, p 38-39.

Islamic system. In this last one where Ahmadou Bamba instructed them on the method of congruently organizing everything, whether it is time, capacity, duty, environment. Their relation with others also was well-organized and undoubtedly represented the Order's "diplomacy" in its contemporary terminology.

There always was in every duty the right person with the merits according to the needed characteristics based on acquired competencies or spiritual and moral differences. *"The disciples of the Sheikh in the various villages were always organized, and punctual regarding their tasks. Everyone was occupied with his specialized area and had to be under someone superior's supervision"*.³²⁴

Ahmadou Bamba did not look at the Murîd cities he established from the perspective of social class basis. The different places that he constructed reflected some creative thoughts that considered scientific and educational functions in the organizations. As "Dâr al'alîm al-khabîr" (a place he established) was known for the students of the Holy Quran memorization, the other students of Islamic knowledge learning circles and service had their specific places.

The entire Murîd community at Ahmadou Bamba's era, had its particular organization for so many considerations, for example, religious, gender, and category separation.³²⁵ Because this doctrine was well-substantiated in the Murîd's culture since from the first generation, with a continued transmission Ahmadou Bamba's Murids remain successful in many organizational matters in Senegal.³²⁶

For a purpose of a better continuation of the method that Ahmadou Bamba established, Muhammad Mustapha his first caliph initiated in (1941) an administration.³²⁷ This last one is what the Murîd community names as (Dâirat), which is an association that brings Ahmadou Bamba's disciples to a collective group. It is a sociological mechanism that plays a great and multidimensional role in Murîd's economic status,

³²⁴ Bousso, (*The ideal city in Ahmadou Bamba's thought*), p 191.

³²⁵ Ibid 189-190.

³²⁶ Ibid 91.

³²⁷ His son Sheikh Macke came up with the idea for this social mechanism in 1941, and his efforts drew widespread support in many areas of Islam in Senegal, particularly within the Muridism community.

culture, religion, and social life.³²⁸ More precisely, he aimed to organize the Murîd community's energy, put regulations and conditions for the function of these Dâirats, and widen the horizons of Murids' collective works. It also aims to bring the Murîd community's force together toward a colossal success.³²⁹

The Murids in Senegal acquired great organizational capacities that would manifest in many spheres especially in organizing their capital city "Tûbâ". This last one is located in the Diourbél region, 198 kilometers East of Dakar, the capital city of Senegal, which was founded by Ahamdou Bamba in 1888.³³⁰

It has a population of almost 700,000 people and remains the Senegalese second-largest city after Dakar the Senegalese capital city. The city's structures are arranged around the centrally placed mosque which is one among the African's largest mosques.

While Senegal's population grows is at roughly 5% per year, Tûbâ's population grows is 15% each year. Although Tûbâ is regarded as the Murîd's " **holy city**". It is nonetheless classified as a rural municipality, that the Ahmadou Bamba's caliph as the highest personality in Muridism has power over.

Tûbâ is sort of an autonomous city from Senegal's local and national governments and an Islamic city as well. This is to say that, Ahmadou Bamba's caliph is in charge of a large number of Tûbâ's services. By his command, the city's hospital was established through private donations from the disciples, mainly remittances from Murîd migrants (Dâirah).

The courtyards of the houses are large enough to accommodate the visitors that come to Muridism's annual celebration (Magal). Many of Ahmadou Bamba's sons and grandsons own more than just houses and butts, they also own a mosque, a water cistern, and an open space "pench" in Wolof, (where people can meet for talks, and

³²⁸ Bava, Sophie, *Le dahira urbain, lieu de pouvoir du mouridisme* (Les Annales de la recherche urbaine, N° 96, 2004), p 135- 136.

³²⁹ Sylla, al Khidmat fi fikr al- Sheikh Ahmadou Bamba, manuscript, in my collection.

³³⁰ Same, Bousso, *al Ihtifâl bi zikrâ khurûj Al-Sheikh Ahmadou Bamba ilâ al ghaybat al bahriyyah: al bu'd al-dîni wa al-ijtimâ'i* (Rabat: Matba'at al ma'arif al jadida, 2012), p 8.

gathering). This last one is important for the social interaction of the whole Murîd community.³³¹

It is significant to point out that, the Murîd youths represent the core energy of the Muridism movement in all spheres. Murîd private Media, for example, have devoted significant parts of their programs to teach Islam and spread Ahmadou Bamba's Sufi tradition. For example, Lam Fall FM, Disso FM, Tûbâ TV, and the Murid electronic sites, that are also managed mostly by the Murîd youths.³³²

4.5.2. The Economic Influences

Ahmadou Bamba strove to protect the Muslims from falling into uni-layered dogma by establishing servitude to be expressed in a balanced dualism between both the material and the spiritual life, where abstractness and manifestation (al-tamathul) would be combined.³³³

The profundity of this viewpoint in the life of the Sheikh both intellectually and practically has been clearheadedly demonstrated in so many religio-civilizational horizons. The first Murids -by the instruction of the Sheikh- were proficient enough to realize significant achievements that vastly participated to the economic needs of the country. They had an appreciated implication in diverse dimensions, for example in trading and other industrial playgrounds; such as agriculture, cattle breeding. Part of the reason they were adept to realize unusual projects at the period the Sheikh was alive, and after the Sheikh (Ahmadou Bamba) with his consecutive caliphs.³³⁴

From 1912; the year the French authority decided to put Ahmadou Bamba in a policed residence (in Diourbel), where the Sheikh was encircled by his much-loved Murîds. This last one did not spend more than half of a century to manifest their general

³³¹ Eva Evers, Rosander, *In pursuit of paradise: Senegalese women, muridism and migration*, (Nordiska Afrikainstitutet, 2015), p 21.

³³² Bouso, *al Ihtifâl bi zikrâ khurûj Al-Sheikh Ahmadou Bamba*, p 37.

³³³ Diop, *al 'Umdat fi nazariyyat al khidmah*, p 107.

³³⁴ Mbacke, *al Sheikh Ahmadou Bamba*, p 120.

influence of regional implication in reviving different lands by agriculture and had massively advanced to hundreds of kilometers.³³⁵

The Murids adored working very hard to benefit others; they had traveled the country seeking fertile lands. In the year 1960, the Senegalese ministry of planning and development had performed an investigation regarding the villages that the Murids had established for economic incentive, and the number had reached 200 villages. Moreover, one of Murîd scholars (Khadim Sylla)³³⁶ had more precisely in his researches counted these villages and the number surprisingly had reached up to 400 villages.³³⁷ This economic orientation coincided with the emergence of peanut trading and its oil from Africa to the European markets, which made the Murîds the most active economic mechanism, where they were producing half of the general agricultural yield of peanut in Senegal.³³⁸

With the inadequacy of the cultivation materials and both context and historical difficulties, the Murids remained the most influential personalities in the most important economic sectors. The Sheikh's son and first caliph Muhammad Mustapha and his brother Ibrahima Fati were the only two persons in 1938 that had agricultural merit decoration in the all-inclusive French West African colonies. Moreover, his brother Sheikh Anata Mbacke was the richest man in 1919 in the country. The second caliph Muhammad Al-Fadal with the numerous years he had spent on the caliphate (1945-1968), Muridism at that time was annually producing five thousand tons of peanut.³³⁹

The determination of the first generation in completing the ambitions of Ahmadou Bamba was incredible. Besides, every caliph has more surprising amendments and other aspirations that start where the preceding one had left. For example, the fifth

³³⁵ Monteil, Vincent, Une confrérie musulmane: les Mourides du Sénégal. In: Archives de sociologie des religions, n°14- 1962, p 96.

³³⁶ This is one of famous scholars in Muridism studies' playground; that has given me the chance to interview him and gain much information and significant guidances. Furthermore, he gave one among the significant manuscripts he wrote. This last one is under the title: (al-khidmat fi fikr al- Sheikh Ahmadou Bamba kamanhaj li al tajdid wa Al Islâh).

³³⁷ Mbacke, (*Work and Service (al-khidmat) in Muridism thought*), Dirâsât, p 99.

³³⁸ Vincent, Une confrérie musulmane: les Mourides du Sénégal, p 94.

³³⁹ Sylla, al Khidmat fi fikr al- Sheikh Ahmadou Bamba, manuscript, in my collection.

caliph Sheikh Salih had revived more effectively this doctrine in his era (1990-2007).³⁴⁰

All these achievements that the sequential caliphates realized together with the whole Muridism community which has multitudinous associations inside and outside the country (dawâir; Pl. of dâira), that provide voluminous donations known as (Hadiyyah). The Murîd community still has a finance influential presence and remarkable independence in Senegal, the reason why they manage to always come out with gigantic projects without any aid, neither from the national or international level. Many of the richest people in the country are Ahmadou Bamba's disciples and they in general enormously donate when it is needed.³⁴¹ The significant projects the last two caliphs have started such as the gigantic mosque that they built in the capital city (Dakar) with the amount of finance demonstrate the unusual collective capacity the Murîd community has.

4.6. Muridism Between The Actual Situation And The Future Prospects

The founder of Muridism diagnosed the problems in which he found his community and compare it with a rapid and aggressive dog that attacks a person, a situation where running away from it is necessary but; better to the direction of the owner that can calm it down. *"Then the genuine solution is to return to the creator meekly, as you would return to the owner of a dog that has attacked you, would be better than its knockouts"*³⁴² This means to return to Allah after soul tormenting and both mind and psyche perplexity in the darkness of material destruction.³⁴³ The mission Ahmadou Bamba had was to revive the prophetic message in such a way his community and all people that may learn from him remain able to put in practice the Islamic luminaire light that he considers the most significant blessing in the two lives.³⁴⁴

³⁴⁰ Kébé, Murabbi al ayyâl Al Sheikh Salih, p 185.

³⁴¹ Mbacke, (*Work and Service (al-khidmat) in Muridism thought*), Dirâsât, p 99- 100.

³⁴² Bamba, Masâlik al-jinân, p 132-133.

³⁴³ Mbacke, al- Murîdiya, p 243.

³⁴⁴ Ibid 234.

4.6.1. The Actual Situation of Al-Muridiya

All significant philosophies and doctrines may have passed through some sorts of stages of progress, and deterioration, including Muridism as well. With the fact that the situation of the current Ahmadou Bamba's Murids has significantly positive sides, it is also a matter of fact that the community does no longer reflect adequately the noteworthy level that parallels the establisher's doctrine in many dimensions. Part of the reason why some deviations can be observed from the disciples and performances that contradict the Islamic principles on which the Order was built upon. For example, the excessiveness of glorifying the Order's Sheikhs,³⁴⁵ and not applying the religious principles in most of the gatherings.³⁴⁶

Many of the Murids, even though they overwhelmingly believe in Ahmadou Bamba Islamic thoughts; do not know his genuine doctrine; that is to say his teachings may not be an Islamic guidance source that most of the followers use frankly for a better life because his philosophy remains not properly understood by the Murids themselves. The doctrine was the light that the first Murids put in practice to be among the best Muslims the country has ever had. The disciples including many of those who are called "Sheikhs" nowadays inclined to materialistic matters in addition to the spread of superstitions, folklore, and the undeniable focus on appearances and insignificant celebrations.³⁴⁷

There is a significant figure of pertinent Islamic elites and Sheikhs among the Murids. But with that being said, the needed scientific atmosphere for them to scientifically produce knowledge, study the literature of Muridism, and educate the youths is not truthfully available. This last one makes the spread of the legendary method in picturing the Sheikh's personality and his mission is well-known in the Murid community. Despite the astonishing parts of its current situations, the literature the founder left is still not exposed and always remains in need of more considerable efforts to be studied and promoted.³⁴⁸

³⁴⁵ I mean by Sheikh here anyone that the Murid community would consider a sheikh, even if he claims it without having the features of a genuine sheikh as spiritual guide.

³⁴⁶ Ibid 233.

³⁴⁷ Ibid 236.

³⁴⁸ Ibid 235.

The significant point to be briefly underlined here is that Muridism has a harmonious relationship with the Senegalese state. Since the independence of Senegal (1960) the Sufi orders have had great roles to play for both the social and political stability of the country.

Differently put, the Sheikhs of the Order especially caliph (as the highest personality in the Murîd community) are considered “social and political regulators”. The relationship between the Murids in Senegal and their Sheikhs is profound; to an extent that, if their caliph indicates some support to a politician that will carry a significant legitimacy for him. This informal authority saves the country from many delicate crises. The Senegalese former president Abdoulaye Wade has manifested openly his affiliation to Muridism and gave his first visit after having been elected (2000) to Tûbâ. The Senegalese president personally participates in the annual Murîd celebration (Magal), besides the other unexpected visits that he may always organize to visit Tûbâ, and the other influential Sheikhs in Tûbâ and outside as well.³⁴⁹

4.6.2. The Prospects Of Al-Muridiya

With the fact that those undesirable situations exist and many other unwanted circumstances that the preceding paragraph has excluded, there are interesting situations on the other hand. Reviving the authenticated Islamic thought, that Ahmadou Bamba established by educating the Murîd youngsters, guiding the disciples, and protecting them from any deviated pathway remain the singlet aim of Ahmadou Bamba’s caliphs and many well-educated and sincere Murids.³⁵⁰

Like all the previous caliphates, the current caliph Muhammad Al-Muntaqa genuinely distinguishes that Ahmadou Bamba's remarkable influences and achievements were possible because of knowledge, education, and morality as his indispensable principles. The main reason that made him continue the construction of the University of Ahmadou Bamba, which is actually under construction. This last one is expected to enlighten the lives of many Muslims in the region especially the murid disciples.

³⁴⁹ Gérard, D. S, Kanté, Senegal : A unique political geography in Africa, (Géostratégiques: 2009), p 107-133.

³⁵⁰ Salam, (*The theory of al-khidmat in Ahmadou Bamba's thought*), Dirâsât, 2nd, p 155.

Muridism has innumerable prospects if only the significant principles the establisher revived remain preserved and put in practice.³⁵¹ Muridism thought has also unlimited potential to be a great source among the ideologies that are needed for African development. Edem Kodjo said.³⁵² “Africa will never envy any other continent as long as it enlightens from someone’s ideology such as the ideology Ahmadou Bamba had”.³⁵³ Muridism has the power and the needed educational examples or experiences to participate in bringing to life what is needed to free out Africa from all sorts of dependence, to return to its own intellectual and cultural peculiarities.



³⁵¹ Mbacke, al- Murīdiya, p 243.

³⁵² Togolese politician and diplomat Édouard Kodjovi (1938–2020). From 1978 to 1983, he served as the General Secretary of the Organisation of African Unity. He was a well-known figure in Togo's political circles. From 1994 to 1996, and again from 2005 to 2006, he served as Prime Minister of Togo. He penned a number of important works.

³⁵³ Ndiaye, al-Sheikh Ahmadou Bamba sabil al salâm, p 19.

CHAPTER V

CONCLUSION

Ahmadou Bamba was an African and Muslim Sufi Scholar who was one of Senegal's most notable figures in the Nineteenth Century. He came from a religious family and received a solid Islamic education-- allowing him to contribute to Islamic scientific production from a young age. Despite being faced with numerous problems from French Colonization, such as restrictions in pursuing scientific and educational activities, his noble personality facilitated his reformist missions. As a result, he succeeded in educating a determined generation that later genuinely contributed to spreading the doctrine he established. Ahmadou Bamba's sincere devotion to Prophet Muhammad was apparent throughout his thoughts. Even though his mission and educational objectives were daunting, his doctrine took inspiration from many different schools under the umbrella of “the followers of the Sunnah”. Ahmadou Bamba also profited scholastically and spiritually from some of the most influential Muslim Sufis of his time, as well as resurrecting valuable works of many Islamic experts throughout history: Al Ghazâlî, Al Kuntî, Abdul Qadir Al-Jilânî, Abul-Hasan Al-Shâzalî, and Ahmad Al-Sharîf Al-Tijânî.

It is significant to substantiate that Muridism’s reformist thoughts are grounded in the Islamic Shari’a—especially in theology, jurisprudence, and Sufism. The Holy Quran and the Prophet's Sunnah are essential in Muridism's doctrine. The principles that Ahmadou Bamba taught his followers are among the most influential mechanisms shaping Muridism's uniqueness and strengths today—such as realizing Sufi morals, worshipping God, seeking knowledge, being honest in worldly transactions, and earning Halal income. The context of Ahmadou Bamba was filled with many barriers from French colonization and fallacious thinking of other Sufi leaders in his region—all of which made his challenge more cumbersome.

The political ideology of preceding Sufi leaders in the region was generally to fight French oppression, even though they had rudimentary weapons in the face of the

powerful colonial regime. Ahmadou Bamba took another route. Perceiving the dogmatic and short-sited thinking of those Sufi leaders of his time, he emphasized the importance of science and educational reform. These, in actuality, were the two indispensable tools needed to accomplish the colossal mission. Ahmadou Bamba taught his community to practically realize such reforms through consistent service to others—also known as “al-khidmah”.

Before his passing away, Ahmadou Bamba had already established a Sufi order based on Islamic beliefs that rejected any form of deviances or heresies. He provided the manners and methods to assist his community in religious, educational, and socio-economic transformation.

This great West African Sufi scholar’s efforts still have a ripple effect until today. Many of his followers have been enfranchised with the capability to transmit his doctrine from one generation to another—resulting in its spread to various regions. As time passes, and societies become more dynamic, the Murid community will continue to grow. This may eventually lead to various alterations from Ahmadou Bamba’s original teachings. Despite this, the Murîdiya remains one of the region's most influential Sufi orders-- with large initiatives and a promising future. If his adherents and coming generations remain grounded in the Islamic principles that Ahmadou Bamba relied upon, the Murîdiya Sufi Order has the potential to positively impact Senegal and other communities throughout the world.

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CURRICULUM VITAE

Personal Information

Abdou Diouf

Senegal

Education

2012 – 2016 Diploma in Psychology, International University of Africa, Sudan.

2018 – 2021 MA in Islamic Studies (Sufism), Ibn Haldun University, Turkey

Experience

2018 – 2020 Research Assistant, Ibn Haldun University, Turkey

2020 – 2021 Teaching Assistant, Ibn Haldun University, Turkey