

Poem of the Mosque of Tuubaa

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O God, bless our master Muhammad [with] blessings that are genuine, for there is no doubt about Your Greatness and the integrity of Your friend [Muhammad]. Preserve us thousands of times from Hellfire. Quoted from *The Compendium of Success in the Two Abodes*

by our Shaykh [Ahmadu Bamba] Mbakke.¹

What Bamba said in *The Compendium of Success in the Two Abodes*

is what I share with you for your benefit in this world and the next!

He once said that a man who died and was buried

stood before Munakir and Nakir ² [in his grave].

Suddenly, a being with a beautiful fragrance appeared before them!

Then Munakir and Nakir ran away from them swiftly and did not return.

The being told the deceased person: "I am The Angel of Prayers Upon the Prophet!

By the grace of the Best Prophet, you will be rewarded plentifully today!

It is your many prayers to the Best of Mankind [Prophet Muhammad]

that led to my own creation so that I may bring you your earned rewards!

I will pay off any debt you may owe,

and I will address any concern you may have in this grave!

I will keep you company to satisfy all your needs!

Anything you wish, let me know and I will fulfill it!

¹ *Shaykh Ahmadu Bamba* or *Cheikh Ahmadou Bamba Mbacké* (1853-1927) is also known as *Bamba, Boroom Tuubaa (The Master of Tuubaa), Serigne Touba, Sëriñ Tuubaa, Daam and Dame*. He is the founder of the Muridiyya Sufi order of Senegal. *The Compendium of Success in the Two Abodes* is a compilation of his conversations with his disciples on *Tawhīd (Unicity of God)*.

² *Munkar* and *Nakir* or *Munakir* and *Nakiir* in Wolof are the two angels in Islamic eschatology who interrogate the dead in their graves and test their faith.

I will get anything you need from paradise with the assistance of Riḍwān³

and bring it to you here till the Day of Resurrection of the souls destined for paradise!

On that day, you will see the Great Man of Mecca [the Prophet]! Together

you will enter paradise, and you will be close neighbors!

This is due to the merits of the Friday prayers you have completed,

and your prayers to the Best of Mankind [Prophet Muhammad]!"

Shaykh Bamba also told the story a woman who once died

and was buried, but she had loose morals when she was alive.

When she was buried, Munkar and Nakir

chained her neck and feet till she could not move.

But she used to pray upon the Best Prophet,

night and day, thousands of times, for she admired him so much.

People told her story to Ḥasan al-Baṣri,⁴

and one night when he was asleep, he had a vision of the Prophet

who told him: "I brought her to paradise

due to her numerous prayers upon me. She has been saved!"

She is now with the Ḥūru l-ʿAyni [the women of paradise] following

the commands of God, Our Lord, and Riḍwān!

Because of her admiration toward me and her numerous prayers upon me,

I have saved her earlier. I urge you to pray upon me!"

Shaykh Bamba also said that there was another person who was being tormented

due to the unmatched numbers of sins that he had committed in life.

³ Riḍwān (*The angel responsible for paradise*).

⁴ Ḥasan al-Baṣri (642-728 CE) was a prominent Muslim scholar.

But he used to pray upon the Best Prophet every time,

night and day. His heart never faltered [in his admiration of the Prophet]!

The same Angel of Prayers Upon the Prophet appeared again,

and Munkar and Nakir swiftly ran far away from them.

[The Angel of Prayers Upon the Prophet] weighed the person's prayers to the Prophet and his sins,

and the prayers outweighed the sins, in addition to the Quranic chapters he had recited.

Then, The Angel of Prayers Upon the Prophet saved the person and took him to paradise

due to the merits of praying to the descendant of Adnan [Prophet Muhammad]!

Shaykh Bamba also told the story of a person who once passed by some graves, and

prayed upon the Prophet. He then offered the rewards to those buried there.

About seventy thousand people

who were being tormented [in their graves] for years by angels

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were all saved due to the rewards of the person's prayers

upon the Prophet. There is no doubt about it!

On that day, the Angel Gabriel came and said: "People who pray

upon the Prophet during the Friday prayer,

over seventy thousand angels will find them where they are

to bring them the rewards of their prayers upon the Prophet!

And all the angels will reward them individually for their prayers upon the Prophet

on that day, and the people will accumulate the combined rewards from the angels!

Moreover, every Friday, God will reward those who pray upon the Prophet

with plentiful blessings that surpass the total number of creatures in the universe!

And if they die in the month of Ramadan, they will not go to hell.

Whatever their deeds were in life, they will enter paradise!

If they should die in the month of Ramadan, they will not taste hellfire.

Whatever they might have done [in life], they will still enter paradise!

This is due to the combined merits of their prayers upon the Prophet, [observance of] Ramadan,
and the combined merits of all the days of Friday and [the months of] Ramadan!

Whoever prays unto the Prophet and makes supplications in Nisfu Sha‘bān,

or Rajab,⁵ especially around the time the Prophet’s Night Journey occurred,

the rewards of their prayers will be multiplied by the number of the angels,

in the sky and on earth, and the number of the prayers they have performed!

Two Muslims who embrace each other on Friday

and pray to the Prophet together will never be tormented [in the afterlife]!

I will stop here, for the benefits of prayers upon the Prophet

cannot be exhausted. They enable us to overcome [the trials in the afterlife]!

This is how God will reward those who pray

unto the Best Prophet relentlessly wherever they may be,

along with those who build mosques, small or large, and pray there in assembly.

This is due to the prominence of the Best of Creation, The Great Man of Mecca!

The mosques of Tuubaa, Medina, Mecca

and the mosque of Njurbel are in The Blessed Abode,⁶

anyone who visit them for the sake of God and His Prophet,

⁵ *Nisfu Sha‘bān* in Arabic refers to the middle of the month of *Sha‘bān* (the eighth month of the Muslim lunar calendar). The night of 14/15 *Sha‘bān* is celebrated in Muslim communities. It is regarded as the time when God distributes blessings for the following year and a time when He may forgive sins. *Rajab*, the seventh month in the Muslim calendar, is a sacred month.

⁶ *Buq‘atun Mubāraka* in Arabic (*The Blessed Abode*) is the name that Shaykh Ahmadu Bamba gave to his residence in *Njurbel* (*Diourbel* in French). The place is also called *Kër gu Mak* in Wolof (*The Great House*).

will receive the rewards noted above due to the baraka of Bamba!

Let me now tell you about our own Maam Cerno,⁷

so you know there is no one like him in his generation!

Let me tell you more about the Mosque of Tuubaa,

and what transpired between [Maam Cerno] and Al-Ḥāji [Fallu].⁸

Let me also tell you what the Mosque of Tuubaa

shares with the Mosque of Mecca!

Our Grandfather, Ibraahiim (Abraham), was the architect of the latter!

He was The Friend of God, and he held this distinction suitably!

Isaac and Ishmael, his two sons,

served as the lead engineers at the quarry!

If you read the Quranic verse: "And remember Ibrāhīm said...",⁹

then you will emulate [our] Maam Cerno Ibraahiim!

Our Maam Ibraahiim, Ndaamal Daaru,

was also The Friend of God! How amazing Cerno was!

He was the heir of our grandfather, Abraham,

in the path of Bamba! Go drink from that milk!¹⁰

It was for this reason that Bamba once called Maam Cerno

⁷ *Maam Cerno* or *Mame Thierno* (1863-1943) was also known as *Mame Thierno Ibrahim Mbacké*, *Ndaamal Daaru*, *Ibra Faati Mbakke* or *Ibra Fati Mbacké*. He was one of Bamba's brothers and his close assistant. He was a respected teacher and specialist of *Fiqh* (Islamic jurisprudence) and oversaw legal issues in the Murid community. See John Glover, *Sufism and Jihad in Modern Senegal: The Murid Order* (University of Rochester Press, 2007), chapter 3.

⁸ *Al-Ḥaj*, *Elbadji* or *Alaaji* (the one who has performed the pilgrimage in Mecca) is a title that is used in Murid communities to refer to *Sērñ Fällu Mbàkke* who is also known as *Al-Ḥaj Faḍlu*, *Faḍilu*, *Fällu*, *Fallu*, *Fallon*, *Falilon*, *Faliilu*, or *Serigne Fallon Mbacké* (1883-1968). He was one of Bamba's sons and the second Caliph of the Muridiyya.

⁹ Here the poet begins the Quranic verse dealing with Abraham and his sons as they laid the foundation of the *Ka'ba* in Mecca and expects the reader to know and can complete the rest. See Q 2:126-127.

¹⁰ Here the poet used the Wolof phrase *Naani leen ca meew ma!* (*Go drink from that milk!*). The Wolof word *meew* (*milk*) symbolizes the knowledge and wisdom of *Maam Cerno Ibraahiim Mbakke*.

and said to him: "Lay the foundation of the Mosque [of Tuubaa], Cerno!"

Bamba called on him at Njurbel in the year Damsashi [1926],

and said to him: "Go to Tuubaa and do not come back here!"

Then Maam Cerno left [for Tuubaa] in the year Hamsashi [1927],

marked the boundaries and laid the foundation of the mosque. Daaruu was fully mobilized!

On that day, Bamba sent for Siidi Muxtaar,¹¹

and when they met, Bamba amazed him even more.

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When he left, Bamba sent for Shaykh Balla Coro

and Shaykh Hamdi Mustafaa, and they came.¹²

When they left, he sent for Sëriñ Mbakke Buso

and Shaykh Masamba Mbakke, the two who never rest.¹³

He then sent for Shaykh Ibraahiima Faal,

Shaykh Moodu Ndumbe, and Shaykh Balla Faali.¹⁴

He told all of them to join Cerno in Tuubaa.

¹¹ *Siidi Muxtaar*, *Siidi Mukhtar*, *Sidi Moukhtar*, *Shaykh Anta Mbakke* or *Cheikh Anta Mbacké* (1867-1941) all refer to one person. He was one of Bamba's brothers and a great financier of the Muridiyya in its early and difficult years.

¹² *Shaykh Balla Coro*, *Balla Coro*, or *Cheikh Balla Thioro* (1874-1947) was one of Bamba's young brother. He served as his secretary and interpreter. He was his only brother who had received French education. *Shaykh Hamdi Mustafaa*, *Cheikh Amdi Moustapha Mbacké*, *Moubamadou Moustapha Mbacké* (1886-1945) was Bamba's oldest son and first Caliph of the Muridiyya after Bamba's death in 1927.

¹³ *Sëriñ Mbakke Buso* or *Serigne Mbacké Bousso* (1964-1945), also known as *Al-Haj Mbakke Buso*, or *Alhaji Mbacké Bousso*, was Bamba's cousin and discipline. He was a highly respected Murid scholar, a specialist in geometry and astronomy. *Shaykh Masamba Mbakke* or *Mbacké* also known as *Cheikh Massamba Mbacké* (1882-1942), was the youngest brother and scribe of Bamba.

¹⁴ *Shaykh Ibraahiima Faal* or *Cheikh Ibrahim Fall* (1856-1930) is also known as *Shaykh Ibra Faal* or *Cheikh Ibra Fall*. He was the most prominent disciple of Bamba. *Shaykh Moodu Ndumbe* (1859-1933) or *Cheikh Modou Ndoumbé Mbacké* also known as *Sëriñ Mandumbe Xabbaan Mbakke* or *Serigne Mandoumbé Khabane Mbacké*, was one of Bamba's early followers. He was also Bamba's paternal and maternal cousin. *Shaykh Balla Faali Jey* or *Cheikh Balla Fali Dieng* (1856-1940) was a prominent Murid figure.

They all went [to 'Tuubaa] on that night of Gàmmu.¹⁵

Shaykh Bamba instructed all of them to build the mosque,

to avoid any discord, and to follow Al-Ḥāji [Fallu].

Shaykh Ibra Faal was in charge on that day.

The two Ibra, Ibra Faal and Cerno, were responsible for the mosque project.

All the Shaykhs brought their contributions to Maam Cerno

to ensure that the mosque [of 'Tuubaa] was as magnificent as the one [in Mecca].

For is this reason, they tasked their children with excavating rock in the quarries.

As some broke rocks, others cooked dinner for the workers.

Others went to Tuubaa to care for the younger children.

The followers of Ibra Faal and the people of Mbakke took care of grandchildren.

All the Shaykhs rallied behind Cerno,

and the boundaries of the mosque of 'Tuubaa were marked.

Let me tell you about the day our Maam Cerno

left Daarul Muhti¹⁶ in the morning with a great escort.

Sëriñ Momar Jabu lead the group from Daaru

with Sëriñ Mataar Samba, his young brother, the handsomer of the two!

It was on a Saturday in the month of Diggi Gàmmu,¹⁷

on the twenty fifth, that Bamba interceded for the people!¹⁸

Bamba said to those paying pious visits, those praying,

¹⁵ *Gàmmu* is third month of the Wolof calendar corresponding to *Rabi' al-annal*. In Senegal, it is also the night of the celebration of Prophet Muhammad's birthday or *Mawlid* or *Maouloud*.

¹⁶ The place is also known as *Dār al-Mu'ti*, *Daarul Muhti*, *Darou Moukhti* and *Darou Mousti*. It is the name of the first village that *Maam Cerno* founded. See John Glover, *Jihad and Sufism in Modern Senegal: The Murid Order* (Rochester University Press, 2007), chapter 3.

¹⁷ *Diggi Gàmmu* is the second month in the Wolof calendar that corresponds to the month of *Şafar*.

¹⁸ The poet used here an obsolete Wolof word *nitt*, which meant 20. The Wolof word for 20 now is *ñaar fukk* (2x10).

and those working: "I will intercede for anyone who dies!"

It was on a Friday on the first day of Gàmmu

that Maam Cerno and his group began the work at the mosque site.

It was Al-Ḥāji Mbakke Buso who marked the position of the pillars

and calibrated them precisely to align with the Qibla,¹⁹ the pillars of Mecca!

Al-Ḥāji Fallu and Sëriñ Masamba supervised

the groups digging at the quarry for the sake of Bamba!

On that Saturday, Shaykh Fallu commissioned Ahmadu Njaay Binta,

and said: "He will never be scolded!"

He asked him to go report it to his father [Bamba] in Njaarém.

Bamba then summoned [Shaykh Fallu] and endowed him with mystical secrets.

Upon his arrival, before uttering a word, the call to prayer

for the early evening began. Bamba disappeared for one moment.

When he returned, he said to him: "Go back to Tuubaa,

for you will inherit everything!"

On that day, Shaykh Fallu returned to Tuubaa,

and went back to the quarry and continued sending dinner [to the workers].

He and Sëriñ Masamba spent several months there

carrying rocks, following Shaykh Bamba's injunction!

It was on the night of the Gàmmu celebration that Maam Cerno

began carrying rocks, in order to secure blessings for us!

Maam Cerno Faati spent ten months in Tuubaa

¹⁹ *Qibla* is the direction of the *Ka'ba* in Mecca that Muslims face to perform their ritual prayers.

digging holes, carrying loads, and breaking rocks.

When differences of opinion [on the building project] arose,

He [Maam Cerno] reported them to Bamba, the greatest wrestling champion!

Daam²⁰ said to him: "Today, you are the champion of all wrestling arenas;²¹

and on the Day of Reckoning, your abode will dwarf theirs!"

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Bamba then said, "Today, I am discharged and so are you. Return to Daaru!

I have forsaken this world!" These words intrigued us!

Not all the subsequent ramifications can be reported here.

So let me talk about why the whole country began rejoicing!

On the day of Tabaski,²² the day when a strong wind blew,

Maam Cerno said [to his team]: "Keep working! No force is greater than [God]!"

The strong wind that blew on that day conveyed a message!

Anyone who could decipher it would know that it foretold a great event!

The next morning, [Cerno] rode his horse to Daaru

due to a difference of opinion that occurred. He dazzled the Murids!

It was in the year Wamsashin (1927), when The Great Master [Bamba]

was laid to rest in Tuubaa, that Murid leaders removed the mosque's enclosure.

Bamba forsook this world on the fourth day

of the month of Tamxarit,²³ on a Wednesday, due to its immorality!

²⁰ *Daam* is a nickname of Bamba.

²¹ Here the poet used common Wolof metaphors such as *lamb* (*wrestling arena*) and *mbër* (traditional Wolof wrestler) to refer to the spiritual arena and religious leaders who compete for ethical and spiritual excellence.

²² *Tabaski* is the twelfth month of the Wolof calendar. Here the poet also used *ngelaw lu rëy la* (*the day when a strong wind blew*). Such important natural phenomena are commonly used to refer to pivotal events.

²³ *Tamxarit* is the first month of the Wolof calendar, which corresponds to *Muharram*.

On that day that he spent the night in his resting place in Tuubaa.

May we all be with him in Tuubaa in the next world!

Amen, Amen. Please say amen,

for the sake of Al-Ḥāji and Maamuun!²⁴

On that day, Maam Cerno resumed work at the mosque swiftly.

The mosque was in the hands of Shaykh Fallu, the Al-Ḥāji
whom Bamba endowed with knowledge of the visible and invisible world
and who would later undertake pilgrimage to Mecca and visit Tayba.²⁵

Shaykh Fallu is our seed in the farm of Islam!

He has outshined his ancestors in both the Mbakke and Buso lineages!
If you don't believe me, then ask Momar Njaay Fetto,²⁶

who told me the story. He was an eyewitness and would not refute the story.

It was for that reason that he [Cerno] asked Cerno Faal to stay in Tuubaa
to lead the group in charge of mixing the concrete.

Whenever a public announcement was made to carry a load of mixed concrete,

Maam Cerno received an equivalent reward in the form of a home
in a special place of the highest level of paradise,
for being the first to act, and for having the intent [of building the mosque]!²⁷

"Anyone who initiates a project in Islam" is the appropriate Hadith on this.

Let me compose verses about this and explain so you understand its significance!

²⁴ *Maamuun* or *Mamoune* is also known as *Modou Mamoune Mbacké*. He was the oldest son and first successor of *Shaykh Anta Mbakke* or *Cheikh Anta Mbacké* (1865-1941), the half-brother of Bamba who was the wealthiest Murid leader.

²⁵ *Tayba*, also spelled *Taiba*, is a town in the outskirts of Mecca in Saudi Arabia.

²⁶ *Momar Njaay Fetto* is also known as *Momar Ndiaye Feto*. *Cernoo Faal* also known as *Thierno Fall* was a disciple of Maam Cerno who assisted Sëriñ Fallu.

²⁷ Here the poet used *Jannatu l-Firdaws* 'Illiyin (the name of a special elevated place in the highest level of paradise). See Q 83:18-20.

“Anything you initiate for the sake of Islam,

God will multiply its rewards till the Day of Reckoning,

which then enables you to receive rewards continuously whether you act or not.

As you use your rewards and they decrease, God will expand them continuously.

As reported in a hadith, whoever has initiated a single sunna (following a practice of Prophet

Muhammad) will earn personal rewards and rewards from those who follow the practice until the Day of Reckoning, and nothing will be deducted from their original rewards.

This profitable statement is confirmed in the *Durrat al-Nāṣiḥin* (The Pearl of Good Advice).

Let me now turn to the beginning of Shaykh Hamdi Mustafaa’s leadership.

May God bestow mercy upon him for the sake of Mustafaa [Prophet Muhammad].

If you listen to me, I will tell you more

about our Mustafaa. Please, listen to learn about

what Shaykh Hamdi Mustafaa from Mbakke

did during his tenure [as Caliph] for the sake of Mustafaa from Mecca [the Prophet]!

After Shaykh Bamba was laid to rest in the year Wamsashi (1927)

and [Mustafaa] became Caliph, he waited till the year Nasashi (1932)

to summon all the Murid leaders to Tuubaa,

with their offspring, to continue the construction of the mosque.

He summoned them in the month of Ramadan

in the year Nasashi (1932). They all came, without exception.

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He reiterated the urgency of building the mosque

and appointed Shaykh Masamba and Al-Ḥāji [Fallu] as leaders.

He told them to follow Maam Cerno’s footsteps,

and to renew their commitment and courage!

They told him: "To us, you are Shaykh Bamba,

for you are his representative and you perpetuate his legacy!"

All the leaders pledged their commitment as their Murid disciples fell into a trance.

All of them choked up and wept until they fainted!

Mustafaa expressed his gratitude and asked them to prepare for

the day he would call them to resume work at the building site.

It was on the twelfth day of the month of Kori,²⁸

on a Friday, that he gathered the Murid disciples.

On that day, the blueprint of the mosque, which the architect

first ordered and sent to Tuubaa during the dry season,

was brought by Shaykh Masuraŋ²⁹ who was accompanied by Leyti.

They gave the blueprint to Hamdi Mustafaa in his home.

On that day, he called Al-Ḥāji Mbakke Buso,

and his family, and they came like waves in the ocean!

Mbakke Buso redrew the boundary of the mosque and ensured that the corners face Qibla,

therefore renewing the previous injunction [from Bamba].

Al-Ḥāji Faliilu, Sëriñ Basiiru³⁰

and Masamba were the ones who welcomed them.

After they were done, Shaykh Hamdi thanked and released them, and they left.

²⁸ *Kori* is the tenth month in the Wolof calendar, which corresponds with *Shawwal*. It is also the end of Ramadan.

²⁹ *Shaykh Masuraŋ* also known as *Cheikh Massourang Sourang* (1886-1963) was the secretary of *Mustafaa Mbakke*, the first Caliph of the Muridiyya and of his successor *Faliilu Mbakke*. *Leyti Njaay* also spelled *Layti Ndiaye* was the local building engineer of the construction of the mosque.

³⁰ *Sëriñ Basiiru Mbakke* or *Serigne Bassirou (Bachir) Mbacké* (1885-1966) is one of the sons of Shaykh Ahmadu Bamba and his biographer.

He enjoined them all to be on good terms and remain determined.

It was on the last Friday of the month of Kori

that Layti Njaay gathered all the construction materials.

The twenty-sixth of the month of Kori was

the first time a hole was dug, and the disciples were energized.

It took place on a Friday, I can assure you!

May we perform our prayers there for many years to come. Amen!

It was on the seventeenth of the month of Diggi Tabaski³¹

that Shaykh Hamdi summoned the Murids again, without hesitation.

It was on that day that Shaykh Hamdi counseled the Murid leaders

along with their offspring and relatives from Mbakke.

He told them: "Islam is the boundless farm of the Prophet

with many plots. Whichever plot you cultivate, you will harvest boundless crops!"

This mosque is part of Bamba's plot.

He was a leader who completed his task for the sake of the Prophet.

Let us roll up our sleeves and cultivate this plot for his sake,

so that we may share the harvest on the Day of Reckoning!

Maam Cerno has cleared the land and planted the first seeds.

He will be rewarded on the Day of Reckoning!"

Shaykh Mustafaa Mbakke can now reap the harvest.

As all the Murid leaders rolled up their sleeves and farmed with determination,

he has cultivated eighteen plots among the different farms

³¹ *Diggim Tabaski* is the eleventh month of the Wolof calendar, which corresponds to *Dbū al-Qa'da* in the Islamic calendar.

in years without resting. He has rightfully earned the harvest!

On a day of Friday, the nineteenth,

in the month of Diggi Tabaski, he convened another meeting.

It was on that day that Shaykh Hamdi Mustafaa

began building the mosque for the sake of Mustafaa [The Prophet].

On that day he first performed a prayer of two raka'as,³²

and then added another set of two raka'as with invocations.

He then recited: "And remember, Ibrāhīm said..."³³

till the end of the verse, which astounded the audience!

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On that day the Mbakke and the Buso families

and Murid Shaykhs were all present and repentant.

Mustafaa stood up, raised his hands, and prayed that God

would fulfill what he and his father prayed for and more.

He then descended into the mosque's foundation, and continued praying

for assistance from his father [Bamba] and his namesake [Muhammad]!

All the audience, facing eastward, said: "Amen!"

He then turned and faced each direction

until he returned to the east, while praying for everybody.

The Murid Shaykhs, who were eyewitnesses, heard everything he said.

When he was done, he called Sērīñ Masamba,

³² *Raka'a* (one prayer unit in Islam).

³³ Here the poet begins the Quranic verse dealing with Abraham and his sons as they laid the foundation of the *Ka'ba* in Mecca. The poet expects the reader to know and complete the verse. See Q 2:126-127.

Shaykh Bashiir, Leyti Njaay, the building engineer,
and Masuraŋ, who joined him inside the foundation simultaneously.

The event took place on a Friday.

He then stayed in the foundation and prayed to God, his Owner,
to assist him and prayed for all the crowd.

The crowd then descended into the foundation with Mustafaa
to seek blessings by the dignity of [the Prophet], Mustafaa!

Shaykh Mustafaa then asked Leyti to hand him the trowel,
and he handed it to him. He then set the first brick in the house [of God]!

It was on that day that he began to build the mosque
till the day he left this world and his brother Al-Ḥāji [Fallu] took over.

On the day he began to build the mosque,
many great miracles occurred for the sake of the hero [Bamba]!

On that day, Al-Ḥāji Bamba Samb,
who had performed the pilgrimage to Mecca and was a disciple of Bamba,
arrived and exchanged greetings with [our] Mustafaa from Mbakke.

Samb, who recently came from visiting Mecca and Mustafaa from Mecca [the Prophet],
gave him some sand that he brought from Mecca and Medina
along with some stones and other religious relics!

He also gave him some sand from Jeddah, Arafat, and Zam-zam water,
along with some sand from Miṣra³⁴ and its mosques.

Shaykh Mustafaa Mbakke mixed all the sand he received,

³⁴ *Miṣra* is the classical Arabic name for Egypt.

poured it inside the foundation ditch, and he and other Murid leaders buried it.

He then asked Shaykh Masuraŋ to bring a container

filled with sand which he gave Mustafaa to hold.

He held on to the container and prayed over the sand for a

long time before pouring it on the ground.

Shaykh Masamba then told him: "You have miracles

as Bamba once said: "Everything will be fine!

Make my homes as magnificent as those in Medina,

and as blessed as the exalted house of God, [the Kaaba]!"

Al-Ḥāji Bamba Samb is credible witness

to the permanence of the words of Sērīñ Tuubaa!

It was on that day that he began to build the mosque

until he left this world, and never had quarrel with Al-Ḥāji [Fallu]!

If you don't believe me, then ask Shaykh Moodu Laamin Dagana,³⁵

for he was the one who documented the event, and he is truthful.

He gave me the original Arabic version that I copied

in the same year, which I am now rendering in Wolof poetic form.

Thank you Maam Jaara! Anyone who is successful

owes it to you, for it is your son [Bamba] who made great miracles!³⁶

Let anyone who admires Hamdi Mustafaa

stand up swiftly and celebrate him, for he has no equal,

³⁵ *Shaykh Moodu Laamin Dagana* also spelled *Cheikh Modou Lamine Diop Dagana* (1886-1967) was a key figure of the Muridiyya and the first biographer of Bamba.

³⁶ *Maam Jaara*, also spelled *Mame Diarra Bousso* (1833-1864), is the mother of Bamba. In the Murid tradition and the larger Wolof tradition, mothers are credited for the success of their children. In Murid tradition, she is credited for the rise to prominence and success of his son, Bamba, and his offspring.

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due to his own merit, the merit of the mosque,

and the merit of his offspring who performed the pilgrimage to Mecca!

God, please offer us blessings on behalf of Shaykh Bamba

on the Day of Reckoning, for the sake of Mustafaa, the Prophet.

It was on the twenty-ninth of the month of Diggi [Tabaski],³⁷

on a Wednesday, that he convened a meeting to instruct the Murids.

It was on that day that he called all the offspring of Murid leaders,

and spoke to their hearts till they became quite soft!

It was on that day that he assigned them tasks, which they took on expeditiously.

Everyone restated their commitment and pledged to boost their support!

Pledges, ranging from 1000 francs, 10,000 francs,

to 100,000 francs, were made on that day.

Let me tell you a little about those who pledged.

Some of them were from Tuubaa.

Not all of them can be listed in this poem,

but I will name a few to corroborate this story.

Sëriñ Magey Jama, was the oldest of the group.

He was the son of Shaykh Adama Gey Wilaaya.³⁸

Shaykh Moodu Saar and Mbakke Saar, the sons of Sëriñ Saar,

³⁷ *Diggi Tabaski* is the eleventh month of the Wolof calendar, which corresponds to *Dhū al-Qa'da* in the Islamic calendar.

³⁸ *Sëriñ Magéy* or *Magey Jama* is also known as *Serigne Maguèye Diama*. *Adama Gey Wilaaya* or *Serigne Adama Guèye* (1844-1897), his father, was the oldest disciple of *Shaykh Ahmadu Bamba*. *Shaykh Moodu Saar* and *Mbakke Saar* or *Cheikh Modou Sarr* and *Mbacké Sarr* were the sons of *Sëriñ Saar* or *Serigne Ibrahima Sarr Ndiagne* (1850-1918) who was one of the earliest followers of Bamba. He was one of the first Murids that Bamba promoted to the rank of Shaykh. *Shaykh Mustafaa Faal* also known as *Cheikh Moustapha Fall* (1893-1950) was the son of *Shaykh Ibra Faal* (1858-1930), the closest and most dedicated follower of Bamba.

pledged 1000 [francs] and grain from his granaries.

Shaykh Mustafaa Faal and his brothers,

contributed 500,0000 [francs].

Shaykh Fallu Njaay, the son of Sëriñ Asan Njaay,³⁹

gave everything he ever had to Hamdi [Mustafaa], rather than selling it.

Shaykh Fallu Njaay, son of Sëriñ Malaamin,

and his siblings excelled in whatever they undertook.

Sëriñ Asan Gey, the son of Shaykh Mabaabu

and his brothers, contributed more than they pledged, and exhorted others.

Shaykh Moodu Kan, the son of Sëriñ Moor Warqa,

contributed thousands [of francs] along with horses and grain.

Shaykh Moodu Jaw, the son of Abdulaay Jaw,

never brought less than his pledge. No one talked behind his back!

Shaykh Mustafaa Mbay Kayre, who never missed any event,

contributed thousands [of francs] and attended all the events.

Shaykh Mbakke Ndooy, the son of Sëriñ Mamar Ndooy,

contributed thousands [of francs] and his pledge was always fulfilled.

Shaykh Moodu Ba Silla, did not need to make any pledge,

for whatever he possessed he gave it to Hamdi since he became the leader!

Sëriñ Rijaal Sekk did not expect anything from his contributions,

except spiritual endorsement. Yet, he gave everything he had to the project.

Shaykh Moodu Laamin Jenn will never be scolded!

³⁹ *Sëriñ Asan Njaay* is also known as *Serigne Darou Assane Ndiaye* (1858-1924).

He brought whatever he had in loads.

Shaykh Moodu Xabbaan brought thousands [of francs]

to Shaykh Hamdi. He would never be scolded!

Shaykh Moodu Balla Joor and Sëriñ Sa 'idu⁴⁰

brought thousand [of francs]. Balla Joor was unmatched!

Shaykh Moodu Awa Balla and his brothers

pledged 500,000 francs in those years.⁴¹

Shaykh Moodu Joob, the son of Sëriñ Masamba,

gave more and never forgot to fulfill a pledge.

Maam Balla Mbacké⁴² and Misra used to give Shaykh Hamdi

thousands [of francs]. He had no equal!

Shaykh Faati Takko never took off his working clothes.⁴³

He fulfilled his pledges swiftly, regardless of where he was.

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Shaykh Abdu Jeŋ, the son of Shaykh Balla Faali,

gave more than he pledged. He never came short of his pledge!

Shaykh Moodu Juuf and Shaykh Cerno Juuf pledged thousands [of francs],

in addition to breaking rocks at the quarry.

All the offspring of the Murid Shaykhs who came to Tuubaa

to bring their contributions to Hamdi cannot be listed here.

⁴⁰ *Shaykh Moodu Balla Joor* and *Sëriñ Sa 'idu* are known as *Moodu Balla* and *Sayidu* and *Cheikh Modou Balla Dior* and *Serigne Sabidou*.

⁴¹ *Shaykh Moodu Awa Balla* is also known as *Moodu Awa Balla*, and *Cheikh Modou Awa Balla Mbacké*. He was the son of Maam Cerno also known as *Maam Cerno Ibraahiima Mbacké*.

⁴² *Maam Balla Mbacké* or *Mame Balla Mbacké* was the son of *Maam Moor Jaara* (1850-1921), the older brother of Bamba.

⁴³ *Shaykh Faati Takko*, also spelled *Shaykh Faati Takko*, or *Cheikh Fati Takko*, was *Sëriñ Murtalla Mbacké*'s maternal uncle, one of Bamba's son who founded the largest Islamic private school network in Senegal.

But anyone who knows [Hamdi] Mustafaa Mbakke,

knows that he worked tirelessly and surpassed saints!

All the leaders answered Hamdi Mustafaa's call, let alone those from Mbakke!

It is needless to name the latter, for they always responded to his calls.

They worked many Wednesday farms for him,⁴⁴

telling him: "You are our Master, and we are your servants!"

Twenty-eight people brought their pious gifts,

besides their pledges. They were as dedicated as the Prophet's companions!

Shaykh Moodu Sow Ba never left Shaykh Hamdi.

Whatever he harvested, he gave it to him. He had no equal!

Maam Cerno sent [Shaykh Hamdi] 5000 francs,⁴⁵

which was carried by a young camel. What a special camel!

He always included Shaykh Ibra Faal,

Shaykh Ahmadu Ndumbe and Shaykh Balla Faali in his pledges.

For this reason, he [Shaykh Hamdi] requested the extension of the railway and a new train station,

and asked for public works to begin and barrier walls to be built.

The railway work started before the mosque construction,

and the railway network was extended to Tuubaa.

Otherwise, the bags of cement and the pieces of metal [for the construction]

would not be able to reach Tuubaa, and he [Amdji] would not be able to offer workers lunch!

It is then that [Hamdi] began building the foundation of the mosque

⁴⁴ *Toolu Àllarba* (Wolof: *Wednesday farm*) was a service provided to the religious leader and Quranic teachers. Disciples and students farmed the plots of their teachers and religious leaders on Wednesdays.

⁴⁵ The poet used here the word *Ngurdi sikket* (*singular Ngurd*), which is the old Wolof name of the currency used in colonial Senegal.

and the walls in honor of our Master [Bamba].

From Ndakaaru, Luga, Ndar, to Jolof Njaay,⁴⁶

everybody assisted him till the railway construction was completed.

From Kawlax, Bambuk and Pakacar,⁴⁷

all the Shaykhs paid Hamdi pious visits and congratulated him.

Shaykh Goora Sey was the one who rented the train [to transport construction materials]

during the tenure of Shaykh Hamdi as Caliph and was always accompanied by his followers.

They celebrated the Māggal⁴⁸ while the mosque was under construction.

They brought 100,000 [francs] to Hamdi Mustafaa.

All those who paid pious visits to

Shaykh Hamdi Mbakke cannot be listed. What a grandson of Jaara!

The amount of money that Shaykh Hamdi Mbakke accumulated in the bank

cannot be estimated. Ask the people of Mbakke!

The number of millions he gathered

cannot be estimated. Check with Shaykh Masuraŋ!

During the years Shaykh Mustafaa served as Caliph,

his achievements were unmatched by his peers:

neither by the Moors and Black people,

nor among his relatives, government officials, and French colonial officials.

All his achievements cannot be included in this poem.

Otherwise, the poem will reach a thousand verses or more!

⁴⁶ *Ndakaaru, Luga, Ndar, Jolof Njaay* are also spelled as *Ndakarou* or *Dakar, Longa, Ndar* or *Saint-Louis*, and *Djolof Ndiaye*.

⁴⁷ *Kawlax, Bambuk, and Pakacar* are also spelled *Kaolack, Bambouck, and Pacathiar*.

⁴⁸ *Māggal* refers to the yearly celebration of Bamba's 1895 arrest by the French colonial administration and his subsequent seven-year deportation to Gabon.

But, let me mention what he built in those years before his passing,
so that you know his many distinctions and victories!

He was the gateway to the Murid community and gatherings
during the construction of the mosque.

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He opened the doors of our mosque today
allowing everybody to enter and to emulate Al-Ḥāji [Fallu].

I will tell you how many doors the mosque had.

The four doors are built with concrete.

The East, West, left and right sides [of the mosque]
each have a door, which is illuminated by lights.

All the electric lights are functional.

Their combined brightness illuminates the east and west sides.

Let me tell you about the width of the east side,
the length in meters of the east side.

It is reliably measured at 50 meters
long in the original blueprint,
and 55 of what is called centimeters,
which is different from kilometers.

The west side measured 53 meters
and a half, in addition to the slab.

The east side measures three meters
and a half longer. What a valuable estate!

From the west to the east side,

the total width and length are more
than 100 minus 3 meters long,
and minus 10 centimeters
in the original blueprint that Leyti
presented to Shaykh Hamdi Mustafaa in his home.
It was Shaykh Mustafaa who built half of the foundation of the mosque
before passing and leaving the remaining work with Al-Ḥāji [Fallu].
It was Shaykh Mustafaa who ordered the building of the entire perimeter walls
in the east, west sides and the direction of the Qibla. He met all his obligations!
It was Shaykh Mustafaa who built the pillars of the mosque
located in the shrine of his father and left them with Al-Ḥāji [Fallu]!
It was Shaykh Mustafaa Mbakke who built the arches.
During his tenure, he appointed the supervisors.
He built the mosque until he reached the height of the windows
of the north side when he left us, leaving behind the building materials for the next phase.
He then left this earthly world for good
to reunite with his father, turning his back to the wicked foes.
He earned the endorsement of his father and Mustafaa, the Prophet!
May God's peace and blessings be upon the Chosen One.
Ridwān, the Angel of Paradise, opened the gate of paradise for him.
On that day he drank a beverage sweeter than tea with mint!
The Ḥūrul 'Ayni [women of paradise] have welcome him,

and he is resting in an elevated bed!⁴⁹

He was born in Daaru Salaam in the year Wasashi [1886],

and left this world in Tuubaa in the year Daşasashi [1946].

It was on a Friday, the third day in the month of Baraxlu.⁵⁰

It was in the late morning that Mustafaa left quietly.

His tenure as Caliph lasted for eighteen years,

before he quietly reunited with Shaykh Bamba.

He came to this world on a Friday.

It was in the month of Tamxarit, on the third day.

Please, pay attention and pray for him!

He had sixty years in this earthly world.

If this world was an eternal abode,

the Best of Mankind would not be mourned by Meccans!

[Page 10]

But what took away Ahmad of Mecca [Muhammad]

and took away Ahmad of Mbakke [Bamba],

will not spare anyone in this world.

May God shield us from all forms of misfortune!

Let me tell you about his last words in Tuubaa,

before he left to reunite with his father in Tuubaa.

Listen to Hamdi Mustafaa's last words

⁴⁹ Here the poet used the Quranic phrase *furushin marjū'atin* (Q 56:34).

⁵⁰ *Baraxlu* is the 8th month of the Wolof calendar, which corresponds to *Shaban* in the Islamic calendar. *Tamxarit* is the 1st month of the Wolof calendar, which corresponds to *Muharram* in the Islamic calendar.

on the day he was about to go to sleep. What a gracious man!

These were the words he told Ahmadu Dem Tuubaa Qaṣida,

which I have rendered in poetic form.

On that day he summoned all the residents of Tuubaa,

including his family and all the Murid leaders.

It was Sērīñ Mbay Jaxate⁵¹ who reported the event,

sometime after he passed away. He assisted him in his last moments.

After blessing and thanking all the Murids disciples

on that day, he told them: "Listen to me so I can counsel you!"

He then told them: "I urge you to persevere [in righteousness].

I value your efforts, and I fully trust you.

But I want you to understand that

you can never perform enough righteous deeds before God,

for when you are in your last moments in this life,

your righteous deeds will come to assist you.

They change into your best friends,

standing in praying rows on your side.

Everything you like the most will surround you

on all sides, and your soul's attention will be fixated on it.

On that day, you will no longer feel pain [as you transition to the afterlife].

⁵¹ *Sērīñ Mbay Jaxate* or *Serigne Mbaye Diakhaté* (1875-1951) was a disciple of, a Wolof ajami poet and the son of judge *Xaali Majaxate Kala* or *Qādi Majaxate Kala*. Majaxate Kala was a renowned jurist and legal advisor to king *Lat Joor Joob*. The poet *Mbay Jaxate* began his career during Bamba's exile in Mauritania. He focused in his work on social criticism, satire and the code of ethics of Murid discipleship. See Fallou Ngom, *Muslims Beyond the Arab World: The Odyssey of 'Ajami and the Murīdiyya*. Oxford University Press, 2016), 22; and Mamadou Lo, *Un Aspect de la Poésie "Wolofal" Mouride: L'Éducation Morale et Spirituelle de l'Aspirant (al Murid) dans la Production de Sērīñ Mbay Jaxate* (L'Harmattan Sénégal, 2020).

God, Our Owner, will give medals to your angel
who will decorate you in the presence of the **Hūru**, the women of paradise.
Riḍwān, the Angel of Paradise, will open the gates as you are warmly welcomed
till your soul leaves your body and moves to paradise,
to the elevated and highest paradise with Riḍwān.
Afterwards, when you are buried in your grave,
you will not feel the loneliness, for your deeds will fully protect you.
The Lord will turn your righteous deeds into your good friends
who will keep you company, as is the case with righteous people.
Munakir and Nakir will enlarge your tomb
till the east and west sides are extremely spacious,
till all the four cardinal directions become wider than planet earth.
Everything you liked in life, included foods, will be brought to you.
Moreover, the righteous deeds you had performed in life
will brighten your tomb. The lights will be brighter than those in a factory!
You will be kept in these conditions till the souls are brought back to life,
and you are resuscitated so that you can cross **Şirat**⁵² with your deeds.
Afterwards, when the time to cross **Şirat** comes,
your righteous deeds will be spread on the bridge like a carpet,
and you will walk on it till the Day of Reckoning comes,
when all humans, Jinn, and angels will be awaiting quietly.
That day is the day of waiting,

⁵² *Şirat* refers to the bridge that every human being must cross on the Judgment Day to enter paradise.

when your righteous deeds will keep you company. Go therefore and increase them!

If you complain about the long waiting time or the heat there,

due to the excessive heat from the lowered sun,

your righteous deeds will be turned into a shade to cover you.

The shade will be placed between you and the sun, and God's mercy will cover you!

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Then your righteous deeds will be transformed into chairs

on which you will be seated with those dearest to you

till the Day of Intercession when you will enter paradise

by the order of the Lord and the descendant of Adnān (Prophet Muhammad).

This is how you will be treated on your way to paradise.

Those who did not perform any righteous deeds will be sent to hell.

May God spare us from the hell!

May we all enter paradise,

for the sake of the one who made us residents of Tuubaa [Bamba]!

Tuubaa is indeed a beautiful place of return!⁵³

I have hereby expressed my gratitude to you all.

and I urge you increase your righteous deeds.

Only deeds matter. No one can be rewarded for deeds they did not perform!

And no one will reap what they did not sow. Every deed will be compensated appropriately,

for God will interrogate each one of us privately,

and will ask about our deeds and we will disclose everything.

⁵³ See Q 13:29

On that day, the interrogations will be so severe that one would think

God has no other human to interrogate!

On that day, everyone will only worry about themselves.

May He bestow his forgiveness upon all of us!

Amen, amen for the sake of Mustafaa [Prophet Muhammad].

Praise be to God and His Prophet, Mustafaa!"

May we receive blessings combined with good health

for his sake. May we be able to fulfill our duties forever,

with purified deeds following the steps of Shaykh Hamdi.

May we have long lives so that we may always say: "Thank you, Hamdi"

along with any disciple who sees this mosque

with our Caliph named Al-Ḥāji [Fallu]!

May he fulfill all our wishes for [the city of] Tuubaa,

for the sake of his father and the Prophet!

May peace and blessings be upon him, and his family

and companions, and upon every man of God.

Let me talk about the villages that used to take their turns [to work on the mosque]

when Shaykh Hamdi served as Caliph, and on whose labor he relied.

When he left us, Al-Ḥāji [Fallu] continued his call.

Everybody answered the call to Tuubaa. No one was missing!

The first call he made was on the day of the commemoration of the Prophet's birthday.

It was on a day of Friday, and everyone came without exception.

All the villages answered the call of Hamdi in Tuubaa.

He then assigned them tasks, which they accepted.

He said that Friday was the day for the people of Tuubaa,

and that they would oversee the labor at the mosque site that day.

Saturday was Shaykh Moodu Sow Ba's turn.

Sunday was T'indooni's turn, and they came in groups.

Monday was Kër Balla Bajaan's turn,

followed by the Makumba Kebe household

whose turn on Tuesday was split with the Kayre family.

Wednesday was the turn of Mustafaa Mbay Kayre.

The entire village of Maaye Landañ arrived determined.

They spend that entire Thursday working in rows.

The people of Gedde's took their turn on Friday, like the people of Tuubaa,

No member of the Buso family would be left in their homes on that day.

The people of Kellel's turn was on Saturday. No nobles or servants,

nor men or women would be left behind. All of them were determined!

The people of Campu Joob's turn was on Sunday.

No one would be left in the village. Everyone would come to pay pious visits [to Hamdi].

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Saam and the people of Daaru Rahmaan

came on Monday. No one went out begging on that day!⁵⁴

Maam Balla's turn was Tuesday.

No one stays behind in Misra, for the sake of God.

The people of Ndaam Lo's turn was Wednesday.

⁵⁴ In those days, not everyone could afford food when they were away from home. Thus, Caliph Mustafaa Mbakke would feed Murid disciples who came to work on the mosque of Tuubaa instead of letting them go about begging for food.

They used to pay pious visits to Soxna Aminta Lo.⁵⁵

Thursday was the turn of Mbakke and Bawol.

They brought all they needed and worked hard without slandering anyone.

Friday was the turn of the people of Kayel and Madiina.

They were led by Sëriñ Mbakke-Madiina.⁵⁶

Saturday was Daaru Salaam's turn. They used to say "peace be upon you, Mustafaa" before praising him.

Sunday was the turn of the people of Daaru Na 'im.⁵⁷

The whole village arrived all at once.

Monday was Ngaabu's turn.

No one missed their turn. Hamdi Mbakke was the gateway, for he opened the gates of God and the gates of the mosque to the entire country until Al-Ḥāji [Fallu] succeeded him as Caliph.

The people of Xuru Mbakke were led by Shaykh Moor Taala Faal on Tuesdays.⁵⁸ When he took his turn, he always worked in a trance.

Every day that he came, he brought cows and a roaring camel, and offered them as gifts to Bamba's son [Hamdi Mustafaa].

Wednesday was the turn of Sëriñ Mbay Jaxate [an Ajami poet].

May God's mercy be upon him and save us again from desolation!

⁵⁵ *Soxna Aminta Lo* is also spelled as *Sokbna Aminata Lo*. She was the mother of Mustafaa Mbakke.

⁵⁶ *Sëriñ Mbakke-Madiina* or *Serigne Mbacké Madina* (1913-1985) was one of the sons of *Sëriñ Mustafaa Mbakke* (1883-1945), the first Caliph of the Muridiyya.

⁵⁷ *Daaru Na 'im* also spelled *Darou Nabim*, was the residence of *Sëriñ Aali Mbakke* or *Serigne Ali Mbacké*, the fourth successor of *Sëriñ Mustafaa Mbakke*.

⁵⁸ *Xuru Mbakke* or *Khourou Mbacké*, was the place of residence of the Ajami poet, *Sëriñ Mbay Jaxate* (1875-1951). *Moor Taala Faal* or *Cheikh Mor Talla Fall* (1895-1954) was one of the sons of Shaykh Ibra Faal (1858-1930), Bamba's most devoted disciple.

The people of Kanka took their turn on Thursday. Tell Muusaa Ka⁵⁹

to tell everyone to show up for work in Tuubaa.

The people of Cenc, please go work in Tuubaa on Friday!

Shaykh Hamdi has summoned you there!

On Saturday, please call the people of Ngeeraan.

Tell them to go to Tuubaa and Mbakke. They will all be fed!

The people of Xulle and Ndulo, go to Tuubaa

on Sunday, for that day is your turn.

Sëriñ Asan Gey used to summon the residents of Gelewul

on Mondays, and everybody came and worked vigorously.

Tuesday was Shaykh Abdulaay Jaane's turn.⁶⁰

He was never disciplined!

The neighborhood in Njaaréem called Buqa'atun Mubāraka,

took their turn on Wednesday. Ask Njamme Ka [the author]!

The people of Bombaali's turn was Thursday.

The people of Xewar's turn was Friday. This was not a time of discord!

Shaykh Moodu Xabbaan used to arrive early

in Tuubaa on Thursday and went back and forth.

These people have been going to Tuubaa for a month.

and none of them missed a day of work

during Shaykh Hamdi's tenure as Caliph, for the sake of Shaykh Bamba.

May we receive blessings from him and his father!

⁵⁹ Here the poet, Muusaa Ka, refers to himself. He is from Kanka.

⁶⁰ *Shaykh Abdulaay Jaane* or *Cheikh Abdoulaye Diané* (1870-1952) was a Murid dignitary.

May we have very long lives,

together with our new Caliph [Fallu] who replaced him!

Amen. Amen, for the sake of Mustafaa,

praise be to God and His Prophet.

The door of best profits is in Tuubaa

in this life and the next is Shaykh Fallu, the chosen of God!

I have opened the door of Al-Ḥāji Fallu, the chosen of God

so that all Murids can enter the divine realm!

[Page 13]

Today, I have opened the doors of the mosque's leader.

Fellow Murids, come greet Al-Ḥāji [Fallu]!

Come pay pious visits without hassle.

The mosque's leader is the grandson of Maam Jaara [Bamba's mother]!

Today, I will tell you more about Al-Ḥāji,

the second Caliph [of the Muridiyya] and the leader of the mosque

so that you know why he has been entrusted with the mosque

for exoteric and esoteric reasons by The Man [Bamba]!

When he wanted to begin the construction while in Njurbel,

he sought the permission of his father, the champion, who urged him to do so.

"O, you, our priceless Shaykh,

the opener of what is expected to be opened,

I have sold my freedom to you willingly

so that I may obtain blessings never seen before!

After you have purchased my freedom,

then I will offer you the payment as a gift, without recalling favors!

O, the one worthy of reverence, please accept my gift!

You are the lasting role model for human beings.

You carry favors of your Master [Prophet Muhammad], the exalted one,

the best of the previous and last generations!

May our Lord greet, bless, and honor him

along with his household and companions.”⁶¹

This was what Al-Ḥāji [Fallu] had told Shaykh Bamba.

I hold the old original poem.

Read the entire verse: “Now no person knows...”⁶²

This was the response of the Master [Bamba], which was significant!

On that day you will not have to carry sand on your head or on your back.

This building is unique, and it is in Tuubaa.

Shaykh Bamba told him: “Go to Tuubaa,

for you are my seed. Go to the farm!”

It was on that day that Shaykh Fallu left Njaarém,

and entrusted his home to his father, which amazed the Murid shaykhs.

It was on that day that Shaykh Bamba ordered the rooms and buildings be demolished,

and even the trees cut down [in Shaykh Fallu’s home in Njaarém].

It was on that day that he came to Tuubaa, leaving his father

on the fourth day of the month of Tamxarit in the year Wamsashin (1927).

⁶¹ These verses are in Arabic.

⁶² Q 32:17 translated by Abdullah Yusuf Ali: “Now no person knows what delights of the eye are kept hidden (in reserve) for them-as a reward for their (good) deeds.”

Everything that happened then cannot be detailed in this poem

for it is beyond the mind's grasp. He achieved exploits!

It was on that day he went to follow the steps of Shaykh Hamdi Mustafaa

in the same way the latter followed his father's steps, for the sake of Mustafaa [the Prophet].

May peace and blessings be upon him,

and upon his family and all his companions.

Fallu never differed with Mustafaa, and they never betrayed each other.

Fallu did everything Mustafaa asked him to do, without arguing.

He used to go up to Tayif to harvest the farms,

fill the granaries and cook food.

Fallu was the model younger brother who was close to his older brother,

and no one could spoil their closeness.

Mustafaa was the model older brother who was generous and open with his brother.

When he left this world, his brother replaced him and continued the work successfully!

This is why Shaykh Fallu was a fitting Caliph,

for he was blessed by both

his father and his older brother:

the Master of Gaawaan [Shaykh Anta] and his uncle [Mbakke Buso] were pleased with him.

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It is for this reason he began the full-scale construction of the mosque.

He was the right person for the job. What a blessed man Al-Ḥāji [Fallu] was!

Let me tell you again the year and day he began the construction,

when he summoned the same people Hamdi Mbakke used to summon in Tuubaa.

There is no need to list their names here again. Their numbers have increased.

When they came to answer his call, they renewed their pledge of allegiance.

When he came, he greeted the audience and sought to comfort them

by saying the Quranic verse: "a mosque founded on piety..."⁶³

Shaykh Moodu Joob, the son of Sëriñ Masamba,

was the first to pledge allegiance for the sake of Bamba.

All the offspring of Murid shaykhs came and pledged allegiance to him.

For the shaykhs who could not come, their disciples came and pledged allegiance.

They all acknowledged him as the representative of the Servant of the Prophet [Bamba],

and the representative of Mustafaa, the son [of Bamba].

I seek refuge in God from Satan.

It is I, Njamme, who seek refuge from Satan.

Let us seek pious gifts to give to Al-Ḥāji [Fallu],

for Shaykh Fallu Mbakke is now the leader of the mosque.

Twenty-eight [francs] and all funds collected on Wednesdays,

he is one who deserves to receive them. I urge you to bring them to Tuubaa!

Shaykh Fallu is the overseer on Bamba's farmstead,

just as Bamba was the overseer on the Prophet's estate!

If you disregard your supervisor's order and don't go to the farm,

you'll regret it at lunchtime when the other farmhands are served!

If you follow your overseer's order and go to the farm,

you will enjoy a copious meal at lunchtime!

Shaykh Fallu is the supervisor responsible for dividing and serving food

⁶³ See Q 9:108.

in this life and the next, and the one who ensures prosperity in this century!
He serves anyone who comes, and those absent will go to bed hungry.
He is responsible for Tuubaa, Aaliya, and Ndindi.
This mosque is the field of the Messenger of God [Muhammad], and
anyone who does not work in the farm will not enjoy lunch here, I swear!
This religion is the religion of the Messenger of God,
who enjoined us to pray together in the mosques.
This is why Bamba never missed prayer time at the mosque.
He always led the prayers, and his son performed the pilgrimage to Mecca.
"My Lord has shrunk the distance of the pilgrimage for me,
blessed me with visits and made me the Prophet's neighbor!"
This is what Bamba said to show his closeness with the Prophet.
They were inseparable. He [the Prophet] was trustworthy.
It is for this reason, all his grandsons have performed the pilgrimage to Mecca,
and his disciples have also been to Mecca, for Mecca is Mbakke!
If you listen to me, I will tell you about the day Al-Ḥāji [Fallu]
resumed building the mosque,
after his older brother Mustafaa Mbakke accomplished his mission on earth
and left to be with Mustafaa of Mecca [Prophet Muhammad]!
Al-Ḥāji Falilu first summoned Murid shaykhs
in the year Ḥaṣasashi [1947] in Tuubaa and assigned them tasks.
That occurred on a Tuesday, the twenty-first day
of the month of Tamxarit. He has no peer among the pious!
Seriñ Basiiru Mbakke, his young brother,

was the second in command. He was remarkable!

He was the first to answer the call with all his paternal siblings,

followed by his Mbakke relatives and everybody else.

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Shaykh Mustafaa Faal led the offspring of the Murid shaykhs.

They all answered Al-Ḥāji [Fallu]’s call. People cried out in delight while in a trance!

All the children of Murid Shaykhs came to Shaykh Mustafaa,

and they came from all over the country. No one was missing.

It was on that day he reiterated the urgency to resume the mosque’s construction,

and strengthened the bonds between all the disciples who believe in our hero [Bamba]!

All the disciples renewed their commitment on that day.

They made new commitments and took on new responsibilities in Fallu’s presence.

They told him: “You are Shaykh Bamba and Shaykh Hamdi!

“You are the Spiritual Pole and the true Refuge for Humanity!”

Whatever you order, we will execute it thousands and millions of times,

for your century is prosperous and everybody has checks to cash!

Al-Ḥāji Shaykh Muhammadul Maamuun⁶⁴

was the first to contribute one million [francs]. He is no foe!

Then Shaykh Mustafaa Faal contributed one million.

Then Shaykh Moodu Joob Masamba contributed thousands [of francs].

Ever since then, their great pledges never came in late.

All the offspring of Murid shaykhs did the same. None of them ruined their farm!⁶⁵

⁶⁴ This is another name for Shaykh Anta Mbakke, the half-brother of Bamba and the wealthiest Murid in his time.

⁶⁵ The poet used this Wolof agrarian metaphor to mean that all of them honored their pledges.

It was on the fifteenth day of the month of Gàmmu⁶⁶

that [Fallu] convened a second meeting in Tuubaa.

It was a Saturday, a day we cannot forget!

It was on that day that the holes were dug, and concrete was poured in them.

It was on that Saturday afternoon that he traveled to Ndar [Saint-Louis]

to follow up with the building contractor expeditiously.

On that day I offered him a cow,

which he offered to Shaykh Abiibu Jeŋ and the seniors.

Upon his return, he dispatched the excavation crews to the quarry.

All the Murid shaykhs went and they spent months there.

Shaykh Mustafaa Faal spent months excavating piles of rock at the quarry

that his trucks then transported.

He built a large habitation there. A well was also dug there

during Shaykh Fallu's time. These folks should walk with their heads held high!

When he left this world, his brother, a fitting leader,

Sëriñ Momar Taala,⁶⁷ replaced him [at the quarry].

Everything he accomplished for Al-Ḥāji Fallu, the Chosen of God,

cannot be written or listed here, I swear by God!

When [Sëriñ Momar Taala] left this world, his young brother

replaced him. He was also a fitting leader that everybody followed.

May Shaykh Abdulaay Faal always have respect for

⁶⁶ *Gàmmu* is the third month of the Wolof calendar corresponding to *Rabbi al-annwal* in the Islamic calendar

⁶⁷ *Sëriñ Momar Taala Faal* is also spelled *Serigne Momar (or Mor) Talla Fall* (1895-1954). His older brother (Mustafaa Faal) and *Shaykh Abdulaay Faal* also known as *Cheikh Abdoulaye Fall-Ndar* (1896-1975) were the sons of Shaykh Ibra Faal (1858-1930), the closest and most devoted disciple of Shaykh Ahmadu Bamba.

Al-Ḥāji Fallu, the Chosen of God, so that everybody may be content!

May he continue to gather people for the excavation at the quarry,

and for the celebration of the Māggal and Tuubaa, and to provide people lavish dinners!

May both Sëriñ Asan Faal and Sëriñ Aliiw Faal,⁶⁸

have very long lives. They are exceptional men of God!

Shaykh Moodu Juuf and Shaykh Cerno Juuf never missed

one day of work at the excavation site, and always provided dinner for the workers.

Shaykh Moodu Awa Balla and the people of Daaru

never missed a day of work at the quarry, which amazed everybody.

Let me list the people Shaykh Fallu used to summon in Tuubaa

when he resumed the work of the mosque.

They included people who had never worked on the mosque of Tuubaa

and those who had worked with late Shaykh Hamdi.

The people of Daaru Manaana took their turn on Saturdays

during the time of Shaykh Fallu, and they came en masse.

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The people of Madiina Ture worked on Sundays.

They broke rocks and carried loads of sand for the sake of our hero [Bamba].

The people of Bulel Moodi and Daaru Rahmaan

took their turn on Mondays, which made Tuubaa busy.

The people of Daaru Kariim took their turn on Tuesday.

They used to work all day long, and their leader spent the night at the site.

⁶⁸ *Sëriñ Asan Faal* or *Serigne Assane Fall* (1896-1980) and *Sëriñ Aliiw Faal*, also known as *Serigne Aliou Fall-Mbawoor* (1898-1978), were also Shaykh Ibra Faal's sons.

The people of Ndokk and Njalxaar labored on Wednesday.

There was a day they worked with the people of Mbakke-Payaar.

Thursday was the turn of the people of Ndend.

They all executed their tasks with fervor.

The people of Ndindi took their turn on Friday, and they came with many Fula people.

Some of them were carrying the food while others herded the cows.

Saturday was the turn of the Murids of Tuubaa Faal.

They broke rocks, and circled the mosque chanting devotional poems.

The people of Daaru Ghafuur worked on Sunday.

Shaykh Moodu Anta Faali used to slaughter a cow on that day.

The people of Sam-sam took their turn on Monday.

Those who missed their workday caught up on Tuesday.

The people of Kuube and Ndumbel Selli came to work on Wednesday.

No one, neither noble nor servant, was left behind.

The people from Njoobe to Kër Maxari Njaay took their turn

on Thursday. No vendor would sell anything there on that day.

The people of Mbul-Kayeel worked on Saturday.

The people of Saati took their turn on Sunday. They would not go to weekly markets.

Shaykh Yaaba Joob Ndey Yaaba and his servants

used to come with cows during the time of Shaykh Hamdi.⁶⁹

The people of Daysangoo and Ndokk labored on Monday.

⁶⁹ *Shaykh Yaaba Joob* is also spelled *Cheikh Yaba Diop*. He was the former Canton chief of Kayel. Yaaba was also the father of the former Senegalese Water Minister, *Samba Yeela Joob* (or *Samba Yéla Diop*).

No one worked harder than them at the excavation site.

The people from Cekeen to Tayba Sekk came on Tuesday.

Shaykh Moodu Faal Xonn will not discipline them!

The people of Bobi worked on Wednesday.

Shaykh Moodu Balla Joor used to encourage them.

They worked together with the people of Ndillike, Caaween,

Boofeel, Yaañ, and Yaaween.

The people of Mbampana, Tawa and Guuwaan

took their turn on Tuesday. They came excited!

These are the villages that Shaykh Fallu summoned.

They trusted him when Shaykh Hamdi's tenure ended.

Many other large villages came

with their people and shaykhs who reside in Tuubaa.

Shaykh Abdu Rahmaan, the son of Shaykh Balla Coro,

never missed a day of work. Anyone who slanders him will experience misfortune!

He used to carry all the sand loads,

along with his disciples, and they would never rest.

It is for this reason that he married the daughter of Shaykh Fallu.

May they all be blessed and remain selfless benefactors!

May we benefit from their baraka,

for the sake of Shaykh Bamba and the people of Mbakke!

I took these words from the writing of Shaykh Cerno Faal.

I rendered in poetic form that which he wrote in prose. Bamba is our inspiration!

Shaykh Cerno Faal came with Shaykh Aale Samb,

and Maam Cerno made them disciples of Shaykh Bamba.

Shaykh Muṣṭafaa departed this world in the year Daṣasashi [1946].

If he was a cobra, he would now be crawling forward!⁷⁰

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Shaykh Fallu's tenure as Caliph began in the year Ḥaṣasashi [1947].

May we all live longer to receive his assignments.

Shaykh Fallu is the one who built the dome of the mosque,

when Shaykh Hamdi departed this world. He is our hero!

What Bamba said about the essence of his qualities,

is the reason why he built the upper section of the mosque.

[Bamba] said that [the virtues] of the Prophets and righteous people

that Abu Bakr possessed were what made him the Caliph.

But wisdom is required to comprehend the significance of these words.

Knowing that lying is a grave sin, I can testify that my words are truthful.

Let me tell you again about the height of the dome

so that you will pay more attention to this sermon.

Muusaa [the poet] said: "a short guy needs to stretch,

if he wishes to reach what a tall guy can reach!

And if he stays with an eminent person,

he might lift him up and make him eminent too!⁷¹

There is no shame in asking for help or going begging, if needed,

⁷⁰ The idea of this metaphor is that the cobra does not look back when it crawls. It moves forward with purpose and resolve.

⁷¹ The poet uses *short guys* as a metaphor to refer to novice disciples who aspire to be successful in their spiritual quest.

especially asking help from someone with abundant resources.

If you are not a champion wrestler, at least stand among the supporters!

If you are not a hunter, at least carry his hunting gear!

If you cannot climb, at least care for someone who has fallen from a tree,

let alone someone who has never fallen from climbing a tree [with fruits]!"

I said this a long time ago.

I pray that we reach the top, with the blessings of his family [Bamba].

The construction of the big dome began on a Monday, the fourth

day of the month of Ràkki Gàmmu.⁷²

What is the length and circumference of the dome

on top [of the mosque] that bears witness to Shaykh Bamba?

The dome of the mosque measures 30 full meters in length.

There are angels on top. So do not criticize it!

Its physical and spiritual brightness results

from the brightness of the Throne of God at prayer time!

The dome was completed in the month Ràkkaati Gàmmu.⁷³

It took place on a Tuesday. On that day, our hero, Shaykh Fallu, came to intercede for us!

It was on the seventeenth of that month.

The people told him: "If you were at war, we would be your brave soldiers!"

It was on that day they began installing the concrete walls.

All the chief masons praised Bamba collectively.

On that day Al-Ḥāji [Fallu] slaughtered cows,

⁷² *Ràkki Gàmmu* is fourth month of the Wolof calendar corresponding to *Rabi' al-Thani*.

⁷³ *Ràkkaati Gàmmu* is the fifth month in the Wolof calendar corresponding to *Jumada al-Awwal*.

and tasked Cerno Faal to distribute the beef to the elders.

Bags [of rice] of 100 kilos, blankets, and sugar packs

were stacked in large quantities around the mosque and its corners.

Al-Ḥāji Fallu was the one who built the minarets.

Their large size and their lights illuminate the sky [at night].

They measure forty-seven meters

and point to God, telling Him: "You are not two, but One!"

The concrete work of the first minaret began

on a Wednesday, the first day of the month of Ṭabaski⁷⁴

Al-Ḥāji Fallu and Shaykh Abdul Qādir⁷⁵

attended the event and recited prayers the day before the work began.

The minaret was beautiful and stood on the right [side of the mosque].

Calls to prayer were made there as soon as it was completed in the early morning.

In the month of Rākkaati Gàmmu in the year Ṭaṣasashi [1951],

The shaykhs were summoned to Tuubaa where they meet again.

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It was on the Monday, the thirtieth of the month,

coinciding with the birthday of the Prophet, the brightest of months,

that the top of the minaret was built.

It was shining to bear witness to Bamba!

Angels sat on top of it praising God!

⁷⁴ *Ṭabaski* is the twelfth month of the Wolof calendar corresponding to *Ḍhul Hijja* in the Islamic calendar.

⁷⁵ *Shaykh Abdul Qādir* is also known *Cheikh Abdul Khadre Mbacké* (1914-1990). He was one of Bamba's sons. He served for many years as the Imam of the mosque of Tuubaa and was the fourth Caliph of the Muridiyya.

They never committed a sin. May God forgive our sins!

As servants, angels are honored for eternity.

They never disobey God's orders.

Their lights beamed up to the House of God,⁷⁶

and went through the Throne of God, the realm of the super-champions!

During this time, Shaykh Fallu traveled to Dakar

to attend to important matters concerning the mosque.

Shaykh Moodu Joob Faal⁷⁷ then went to Dakar,

and gave him a full progress report, which made him proud!

Upon his return, he held a conversation with the people

because he had missed the completion of the work he had ordered.

It was on that day that he offered his vehicle to Shaykh Bamba

as a pious gift for missing the important event of the day!

The event took place on the fourth day of Jumada al-ākhira,⁷⁸

on a Friday. What a noble man Al-Ḥāji [Fallu] was!

It was on this day that he said: "I will no longer travel to avoid missing any event

in Tuubaa, no matter how insignificant it is!"

He gave the vehicle to Shaykh Mustafaa Faal.

When the latter left this world, Shaykh Abdu Mbakke used the car.

It was on that day he convened a meeting of encouragement.

He addressed the needs of every Murid who came to Tuubaa on that day!

⁷⁶ The poet used here the Arabic structure *Bayt al-Ma'mūr* (*The Frequented House*) which is said to be located at the seventh level of paradise. It is said that it is located above the *Ka'ba* and is visited by the angels daily. See Q 52:4.

⁷⁷ *Shaykh Moodu Joob Faal* is also spelled *Cheikh Modou Diop Fall*.

⁷⁸ *Jumada al-ākhira* is the sixth month of the Muslim calendar.

He then built the minaret facing Mauritania (north),

which measures forty-seven meters.

It was a Monday, the twenty-seventh day

in the month of Ramadan in the year 'Asashin [1952] I was told
that people began to build the minaret.

They worked on it for five months before adding the top part.

It was in the month of Tamxarit in the year A 'sashi [1954], on a Sunday,

that it was completed on the sixth day before the people dispersed.

Let me tell you about the number of pillars of the mosque,

and the ones Shaykh Fallu built after his older brother left this world.

The internal supporting pillars of the mosque,

which were built under Shaykh Hamdi Mbakke's leadership,
are one hundred and six pillars.

Each supporting pillar bears witness to God!

They also bear witness to Hamdi, and

pray that God bestows His forgiveness onto him.

The external supporting pillars at the corners

number forty-eight.

The total of all the pillars of the mosque is one hundred

fifty-four pillars. I can reliably report this.

They were built under Shaykh Mustafaa's leadership.

Glory to God, Master of the Worlds, for his great pillars!

When he departed this world, Al-Ḥāji Fallu, the Chosen of God,

Rolled up his sleeves to continue the work, for the sake of God.

Under his leadership, the thirty-three pillars were built.

Those are the beautiful ones supporting the dome of the mausoleum of Shaykh Bamba.

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Angels are sitting on top bearing witness.

They came to pay a pious visit to Shaykh Bamba and to bring him mercy.

According to my informant, their total number is

one hundred eighty-seven pillars.⁷⁹

If you do not believe me, then ask Joxaane.⁸⁰

He is the one who told me the story, and he is reliable.

In the year Ja‘ sashin [1957], when I spent a day

in Joxaane’s home, we discussed the topic [of the mosque] extensively.

This year, I sent again Mamar Siise to him,

and he told him about every phase of the building,

up to the year Za‘ sashi [1959] during Al-Ḥāji’s [Fallu] tenure as Caliph.

When he resumed building the mosque,

he began the work in the year Ḥaḥaṣṣashin [1952],

and he never rested for the sake of his father [Bamba]!

May he complete the project and become the Imam.

May we serve as your assistants. And may we not be fined!

May anyone who is impatient with him wait for eternity!

May we live over one hundred years or until we are too old to live!

⁷⁹ 154 pillars were built by Shaykh Mustafaa and 33 by Shaykh Fallu.

⁸⁰ *Joxaane* is also known as *Albaji Sèrigne Diokhane*. He was in charge of the maintenance of the mosque’s communication equipment.

May we die with the veracity of all Quranic chapters,

and with the eminence of the servant of the best descendant of Adnān!⁸¹

May God's blessing and peace be upon him,

and upon his martyred companions.

May God be pleased with his servant [Bamba],

and with the service of his disciples.

May God grant blessings to Muusaa [the poet].

Write on Sēriñ Tuubaa [the Master of Tuubaa] to be shielded from misfortune!

Amen, amen, say amen!

By the grace of Al-Ḥāji and Maamuun!

O God, greet and bless Prophet Muhammad! O God, greet and bless our master Muhammad, his

family and companions. The total number of verses is 1647 verses. This is the 1648th.

⁸¹ Here the poet refers to Shaykh Ahmadu Bamba who refers to himself as the servant of Prophet Muhammad whose ancestor is *Adnān*.