

A Murid Expression of Gratitude

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In the name of God, the Beneficent, the Merciful. This is the expression of gratitude of a Murid in recognition of Shaykh Abdul Ahad's¹ service to the Muridiyya. Sëriñ Jaaja Joob, the son of Sëriñ

Sayeer Joob said:

Praise be to Allah! Let us praise Allah!

Let us also be grateful to the Prophet and let Allah satisfy us.

And [let us] give thanks to Shaykh Bamba who founded Tuubaa,

and to Shaykh Abdu, the [current] leader of Tuubaa.

I am not an erudite, but I am going to give thanks

to Shaykh Abdu Mbakke, for he is deserving.

He succeeded Shaykh Bamba and followed in his footsteps.

For those who do not know Shaykh Bamba, look at Shaykh Abdu's character!

If you closely examine Shaykh Abdu's acts and words,

[you will find] they align with Shaykh Bamba's conduct.

Whatever is unrelated to the Quran and the ḥadith [traditions of Prophet Muhammad]

is void and of no interest to Shaykh Bamba.

Shaykh Bamba and Shaykh Abdu are identical in both words and deeds.

Shaykh Abdu does not transgress Allah's will.

Whatever Shaykh Bamba rejected in this world,

¹ Shaykh Abdul Ahad Mbakke (or Mbakke) is also spelled Cheikh Abdoul Ahad Mbacké (1914-1989). He was also known as Shaykh Abdu or Cheikh Abdu, Sëriñ Abdu Lahad, Serigne Abdou Lahad, Baay Lahad, or Baye Lahad. He was one of the sons of Shaykh Ahmadu Bamba (also spelled Cheikh Ahmadu Mbacké) and the third Caliph of the Muridiyya. Shaykh Ahmadu Bamba (1853-1927) is also known as Shaykh Bamba, Cheikh Bamba, Bamba and Amadou Bamba. He is also called *Sëriñ Tuubaa* (The Spiritual Leader of Tuubaa) or *Boroom Tuubaa* (The Master of Touba) or *Khadimu l-Rasul* (The Servant of the Prophet).

Shaykh Abdu stayed away from it.

This is why he cultivated righteousness in Tuubaa

and prohibited anything unrighteous in Tuubaa.²

He encouraged the pious ones who seek Allah,

and disciplined those who drifted away from Allah.

He opened my eyes to the wisdom of this world.

I can now advise others, for we are in unusual times!

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I will share what Sëriñ Abdu taught me through spiritual means

so that everyone knows who he really is.

He is a perfect copy of Sëriñ Tuubaa [the Master of Tuubaa], in all regards.

Indeed, he was chosen by Shaykh Bamba.

Only a solid iron can straighten out a crooked one!

This is why only someone like him can be our moral compass!

If a farm has crops and you want to protect it from animals,

then build a very good fence and fence it off!

But if you make a fence from grass,

the animals will eat the crops and you will be empty handed!

He who stands on guard should be intimidating and courageous,

and should be good-mannered and polite!

Shaykh Abdu wrongs no one and always forgives those who wrong him.

His is the spiritual pole of the creatures. Let us be his disciples!

² *Tuubaa* is also spelled *Touba*, which is the capital of the Muridiyya and the second largest city in Senegal.

He is the spiritual heir of the Master of Tuubaa [Bamba]

and has inherited his esoteric knowledge.

Do not challenge him, for he is as fierce as a cobra!

He gave me the power of a cobra. [Bamba] was the best in the Land of the Blacks.

His legacy has remained unchanged.

Whoever doubts this should look at this man [Shaykh Abdu].

What was with the former can be found in the latter!

It is as if Bamba took off his own mantle and asked Shaykh Abdu to wear it!

If Shaykh Bamba owed me five hundred francs,

I would ask Shaykh Abdu to pay me back, if I ran into him,

for they are the same, and this man is the one who pays debts!

Pay attention, and I will tell you about his great achievements in Tuubaa.

His first call was for the construction of a water tower in Tuubaa.

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May God protect my home from wrongdoers,

and offer the city water in abundance, flowing like rivers.³

This became a reality the year the water tower was built.

It took place on a Thursday.

People came from all parts of Senegal.

The Murids were saying: "Shaykh Abdu has made us proud!"

He thanked all government officials,

and thanked all the Murids for their work.

³ Here the poet uses Arabic verses 143 and 144 from Shaykh Ahmadu Bamba's poem titled *Maṭlab al-Fawṣṣayni* (Quest for Dual Success), i.e. success in this world and the hereafter.

From Ndakaaru to Kawlax,

cars came in long lines!

From Ndar to Kebeméer,

cars lined up until they reached Tuubaa!

From Tambaa to Ngiginéew,

no one was left behind.⁴

This was the day [Shaykh Abdu] moved people with his sermon.

He thanked the Murids in a beautiful speech!

Everyone started thanking Shaykh Abdu.

This was the day he killed Iblis [Satan]⁵ and chased him away!

This was the day he killed unrighteousness and dishonesty.

There will be no more talk that divides relatives.

He eliminated Satan before taking the helm [of the Muridiyya].

This is why he is so different from all leaders!

His behavior is unique!

God made him a special person, one with a unique character!

He is a man of God who stands out from all other people

in deeds and words. He has tamed the souls!

He is the spiritual heir of the Master of Tuubaa.

He is the one capable of educating the masses. He is exceptional!

⁴ *Ndakaaru* also spelled *Ndakarou* or *Dakar*, is the capital of Senegal. *Kawlax* is also spelled *Kaolack*, which is the name of the administrative region of Senegal north of the Gambia. *Ndar* is the Wolof name for *Saint-Louis*. It is located in the northeastern part of Senegal. *Kebeméer* (*Kébemer* in the French based spelling) is in a city in the north-central part of Senegal. *Tambaa* (*Tamba* or *Tambacounda* in the French-based spelling) is the eastern region of Senegal.

⁵ Since Satan is the master of unrighteousness and mischief, "killing Satan" is a metaphor used to mean to perform extraordinary righteous acts.

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He has been fashioned by God.

He brings people back to God.

Shaykh Abdu is a saint! He does not deviate from the teachings of the Quran,

and God's words are conveyed only through the Quran,

the words of the Prophet [Muhammad],

or the words of Shaykh Bamba. And these are truly the words of [Shaykh Abdu's]!

He united all Muslims under his leadership.

He will give you a warm welcome and teach you who God really is.

All those who have pledged allegiance are pleased,

for his great deeds are known throughout the world!

His achievements for the Muridiyya

are beyond what words can describe. He made Bamba proud!

Shaykh Abdu Mbakke, I am your poet!

You are the heir of Maam Jaara who lays to rest in Poroxaan!⁶

When a cooking pot boils, its contents will roil!⁷

My heart is overwhelmed, which is why I am restless!

He has built a great school in Tuubaa.

If you are in search of knowledge, then go to Tuubaa!

⁶ It is customary in the Murid tradition to give credit to Maam Jaara Buso for the exploits of her son, Bamba, and his descendants. Maam Jaara is also spelled as Mame Diarra Bousso (1833-1864). She has several names, including Soxna Jaara, Sokhna Diarra, *Jaaratul Laabi* (The Neighbor of God), and Maryama Buso, which can also be spelled Mariama Bousso. Poroxaan or Porokhane is located in the Saalum region in Senegal where the shrine of Maam Jaara is located. Today, it is an important place of an annual pilgrimage for Murids. This pilgrimage is the second largest Murid event, besides the annual Mâggal commemorating the deportation of Shaykh Ahmadu Bamba to Gabon by the French colonial administration in 1895.

⁷ Here the poet used a culinary metaphor to describe his personal emotions. The Wolof word *wañaxtamaal* that he used refers to the bubbly surface of a liquid when it boils. He suggests that his heart is in a similar state.

He has built a beautiful library for the Quran in Tuubaa,
and has been thanked by the founder of Tuubaa!

He relocated the trunks of books in Mbar and Njaarém
to Tuubaa and made the city a great center of learning!

The business of the Master of Tuubaa is the business of Shaykh Abdul Ahad.

It is unfathomable. Only God knows it in detail!

[Shaykh Abdu] holds a special place in Bamba's affairs.

Only Bamba knows Shaykh Abdu's worth!

Shaykh Bamba has given him a considerable share.

This is why no scholar can match Shaykh Abdu!

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As soon as he became the leader [of the Murids], he was different from everybody.

This is why Shaykh Abdu is a champion wrestler with no challenger!

The farmstead that Bamba loved the most

is the one that he set out to farm, and his crops are of the best quality!

The most important farm in Bamba's eyes

is the Quran, I swear by Bamba's name!

Shaykh Abdu has always been someone who loves the Quran,

who reveres Shaykh Bamba and cares for the Quran as Bamba recommended.

This is why he located the bookcases that were in Njaarém [Diourbel]

to Tuubaa,⁸ while making the people of Njurbel content!

Shaykh Bamba started a tradition of Quran recitation in Njurbel,

⁸ Here the poet refers to the library of Tuubaa known as *Daaray Kaamil* in Wolof that Shaykh Abdu Ahad constructed.

and Shaykh Abdu reinforced it much to the satisfaction of the people of Njurbel.

These Quran recitations feel like a Tabaski celebration!⁹

I am from Njaarém, so do not doubt my words!

The hut that honorable Gaynde Fatma¹⁰ relocated,

he replaced it with a much better building!

The hut used to be Shaykh Bamba's workplace.

It was his meeting room with the Murid Shaykhs.

It also served as his workplace and place of worship.

He was always inside, either writing or praying.

The place served all purposes.

Whoever wanted to see the hero [Bamba] had to go to the place.

It was there I found Shaykh Bamba at Asr prayer time.¹¹

On that day, all the Murids came there and we performed Asr prayer together.

On that day, he [Shaykh Bamba] gave Sajaat what looked like a devotional poem,

and told him to read it and pray for the assembly.

The Shaykh sat down as Sajaat¹² read the document.

When he was done, he prayed for us, and gave him back the document.

⁹ *Tabaski* is the Wolof word for *ʿĪd al-Kabīr* (The Great Feast), one of the most important events and festivities in Senegal.

¹⁰ Gaynde Fatma also known as Sëriñ Shaykh Mbakke also spelled Serigne Cheikh Mbacké (1913-1976), was the eldest son of Mustafaa Mbakke also spelled Moustapha Mbacké (1888-1945), the eldest son of Bamba and first Caliph of the Murids.

¹¹ The poet used the Wolof word *Tàkkusaan*, which means the third of the five daily prayers that is performed usually around 5pm in Senegal.

¹² Sajaat was a Moor disciple of Shaykh Bamba.

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It was on that day Bamba said: "Avoid offending your Lord!"

And he added: "Also, avoid offending your fellow human being!"

He then added: "Always strive to utter good words!"

He then added: "Also, always strive to perform good deeds!"

He then got up quickly and entered the hut.

And everyone else left the compound.

This was the last time I saw Shaykh Bamba!

This is why I marvel at Shaykh Abdu, the son of Shaykh Bamba,
for he relocated that hut to Tuubaa

and transformed it into a dazzling building!

It is as if Shaykh Bamba had given him written instructions in secret,

for I have not seen anyone else who thought about it!

The great work that Shaykh Bamba began

for the Quran, he entrusted it to Shaykh Abdu to complete!

Shaykh Bamba used to designate a leader for every project,

and Abdu Mbakke was the leader of Quran matters.

If you doubt my words, then you are led by your base self,

for you have never seen Shaykh Abdu act following his base self!

Since I have seen both Shaykh Bamba and Shaykh Abdu,

and I know that Shaykh Bamba is Shaykh Abdu!

Shaykh Bamba's affairs are unfathomable!

Each [disciple] only knows about the share he has given them!

A library like this one in Tuubaa does not exist in Mecca,

for what was in Mecca has now been relocated here!

Whatever Shaykh Bamba has safeguarded does not rot or spoil.

And he took care of every detail before leaving this world!

He safeguarded his children and grandchildren,

and he now watches over them!

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This is why Shaykh Abdu will never lose sight

of Shaykh Bamba's teachings. Neither will his younger siblings.

Shaykh Abdu, may you fully complete your mission!

May every Mànggal be an unmatched success!

May Shaykh Bamba help you materialize your wishes!

You and the Great Shaykh [Bamba] share the same goals!

Shaykh Bamba is the imam of all Muslims.

Anyone who denies it will fall behind and have no water to drink when thirsty!

This is why Shaykh Abdu thanked the people of this country.

Anyone who [does not accept Bamba as imam] is diluting the milk!¹³

The entire Murid community sends greetings, and they are witnesses

of your dedication to Shaykh Bamba,

as you are the witness of our relationship with Shaykh Bamba!

Indeed, you have not wasted our efforts!

You did not betray the Murids. You are our champion!

You did not try to please anyone to the point of forgetting our hero [Bamba]!

¹³ Here the poet used a local culinary metaphor. The Wolof word *kooñ* that he used means to add too much water in milk, to dilute it to the point of making it tasteless, which is a waste of time and resources.

For us Murids, our Judgement Day has begun,

and you are our intercessor before God, the Lord of the Murids!

Shaykh Abdu, you are the skilled shepherd! Your herd will never destroy a stranger's farm!

And we, your herd, are all well-nourished!

You have put both men and women on paths of righteousness,

you have taken care of Shaykh Bamba's youngsters and the elderly!

You have fulfilled your obligations toward all creatures, as early as possible.

Anyone who doubts my words should run away, as early as possible!

Shaykh Abdu's prohibitions in Tuubaa

apply everywhere! Whether you are in another house and say it is not part of Tuubaa, you have surely heard: "But I will direct...!"

Ponder over the verse: "All the worshipers...!"¹⁴

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Evidently, Bamba did not call Tuubaa or Konaakiri [Conakry].

Rather, he specifically called your name, you the Murid! Why don't you respond?

Only fools would try to hide

from God, the Prophet, and Shaykh Bamba!

When they are in Tuubaa, they behave like the people of Tuubaa,

but when they are elsewhere, they don't behave like the people of Tuubaa!

Don't you know that the leader of Tuubaa [Bamba]

¹⁴ This verse and the one above it are a mix of Wolof and Arabic words. The original Arabic phrases read as follows: *Lākin unādī, Kulla l-'ibādī*. This is from a quote of couplet 100 of Bamba's poem called *Mawāhibu Najī'* (*The Gifts of The Most Beneficent*): *Lākin unādī/ Kulla l-'ibādī/ ilā 'imādī/ bilā jalā'ī* (*But I will direct all the worshipers towards my pillar [the Prophet], a solid one*).

is the venerable man who went to Mayomba!¹⁵

From Ndakaaru [Dakar] to Congo,

if you perform righteous acts, you will be praised!

From Tuubaa to Dahomey [present-day Benin],

if you perform other acts, this champion wrestler would know!¹⁶

The veins through which blood flows into your heart

are in the hands of God.

Raqiibu and Atiidu are monitoring you!¹⁷

They will report everything to God. You are wasting your time [by hiding from God]!

The space between Tuubaa and Bayti Maqdis¹⁸

is under the control of God who will not overlook a single thing!

My friend, wake up and pay attention to God!

He is even aware of the details of your breathing!

If you are asleep, then wake up so I can talk to you!

If you are lost, come and I will show you the way!

To all Muslims, I ask forgiveness for this poem.

I have composed it specifically for the Murids.

¹⁵ *Mayomba*, also spelled *Mayombe*, is part of the Republic of Gabon where Shaykh Ahmadu Bamba spend time when he was deported there by the French colonial administration.

¹⁶ Here the poet used the metaphor of a champion wrestler to refer to Bamba as a saint, which is common in Wolof Sufi poetry.

¹⁷ *Raqiibu* and *Atiidu*, also spelled as *Raqib* and *Atid*, also known in the Islamic literature as *Kirāman Katibin* (Arabic: *Recorders of deeds*), are the two angels that record every person's words and deeds, which will be reported on the Judgment Day. See Q 50:17 and 82:10-12.

¹⁸ *Bayti Maqdis* or *Bayt al-Maqdis* is the Arabic name of Jerusalem.

If you are a Murid who differentiates your home from Tuubaa,

and do things at home you would not do in Tuubaa,

know that you call yourself a Murid, but you are not a sincere one!

And if you continue this conduct, you will never see Bamba [in the hereafter]!

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Wherever you are, if you comply with God's injunctions, you will receive His blessings,

and wherever you are, if you transgress His injunctions, you will receive His punishment!

Let us follow the lead of Tuubaa and pay pious visits to the city.

Tuubaa is the pride of the Murids!

If you have a leader like Shaykh Abdu Mbakke,

you can put on your wrestler's outfit and jubilate!

The Murid way will never regress and will remain unmatched,

for progress is built in its foundation!

Every new Mâggal celebration surpasses the previous one,

and every five years, a new record is set!

Let me tell you again about what Shaykh Abdu did to the mosque of Tuubaa.

He enlarged it, making more space within. He is the champion!

He surrounded the mosque with lights to illuminate it.

Now, when it is dark, the mosque is fully illuminated!

[Shaykh Abdu], you have changed all the decorations of the mosque into gold.

You have also changed the decorations of the Great Place into gold!¹⁹

If the mosque were an outfit, I would say you have added the embroideries!

Now, we have a mosque that looks like the one in Medina!

You have increased the value of our mosque.

We marvel at its giant golden lamp!

Such a heavy lamp has never been seen,

but the light within [Bamba] cannot either be seen!

You have amazed the French and honored the people of Mbàkke!

Europeans have come to take pictures and notes.

You have shown your commitment to Shaykh Bamba through your service.

You have made it possible for anyone who visits to know him!

All the visitors will have something to marvel at when they visit.

They will tell great stories when they return home!

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Tuubaa is the capital that amazes Senegal.

For us Murids, Tuubaa is our Senegal!

¹⁹ *Barab bu Mag ba*, or the Great Place, means the mausoleum of Bamba, which is inside the mosque of Tuubaa.

Oh Murids, hurry up and come settle [in Tuubaa] early!

It is better than waiting until Daaru Muhti merges with Tuubaa.

Tuubaa is the last resort, the house of [Bamba], the servant of the Prophet.

If you come to settle late, you will be the servant of those who came first!

Make sure you come and pledge allegiance early.

Also, weed your farm early and your harvest will be abundant!

These metaphors are for those who answered the call late.

I feel bad for those who answered the call late!

Shaykh Bamba said that those who answer his call become his offspring,

and those who refuse to answer his call become his servants!

God has offered him creatures and wealth!

If you doubt my words, let me rephrase them for you.

God has offered him the creatures in this world,

along with their wealth and everything else in this world!

“The Absolute has tamed this world and the Hereafter for me.

He who, in His Might, has chosen Muhammad...”²⁰

Yet Shaykh Bamba chose the Prophet over worldly things,

²⁰ These verses are in Arabic. They are from Bamba’s poem called *Wa inni sammaytubā* (I have named her), verses 15-16. The poem is dedicated to Mary, mother of Jesus, and is titled after an excerpt from the Quran. See Q 3:36.

and those lagging behind him chose the worldly things he discarded!

Europeans, Jews, and others,²¹

everybody is giving wealth to the Murids!

Shaykh Bamba had prophesized this. If you read Rumnā,²²

you will confirm my words. I, Jaaja, have read Rumnā!

“To Allah, The Highest, belongs my hand [as a writer], my heart, and my body.

And [He] has offered me more than what is under the dominion of a little king!”²³

I am telling you that we are Bamba’s servants.

Those who first accept this status become Bamba’s children.

Obedient servants can mix with their masters,

and they can be elected to become advisers to dignitaries!

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I know you don’t know Shaykh Ibra Faal, the champion!²⁴

When Shaykh Bamba called on him, he came and showcased his courage.

He was the first to answer the call and the most obedient. As a result, he surpassed everyone!

This is why Lamp Faal made us proud!

When you mention the word “Murid,” the Baay-faal come to mind!

If you want to outshine your peers, behave like a Baay-faal!

²¹ This verse refers to *Ya’jūz* and *Ma’jūz* (Gog and Magog). The Quran 18:88-99 tells the story of how *Dhū al-Qarnayn* (*The one with Two Horns*) built a wall to protect defenseless people from the *Ya’jūz* and *Ma’jūz*. The opinions vary on who the people of *Ya’jūz* and *Ma’jūz* were and whether the term *Ma’jūz* has come to designate East Asians.

²² *Rumnā*, also known as *Rumnā shakūr* (We long for expressing gratitude), is the title of one of Bamba’s poems.

²³ These two verses are quoted from *Rumnā shakūr*, verses 43-44.

²⁴ *Shaykh Ibra Faal* also known as *Ibraahiima Faal*, *Cheikh Ibra* (or *Ibrahim*) *Fall* (1856-1930), was also known as *Làmp Faal*, *Lamp Faal* or *Lampe Fall*. Shaykh Ibra Faal was one of Bamba’s most loyal disciples and one of the first to be promoted Shaykh. He is also known for founding the *Baay-faal* way of life centered on serving Bamba’s family and the Murid community.

He was the one who showed us Shaykh Bamba and brought us to the path.

He taught us what the pledge of allegiance means and showed us the path.

Shaykh Abdu is the guardian of Bamba's path!

This is why he has prohibited everything unrighteous in Tuubaa.

If you want to follow Shaykh Bamba's path,

you should not transgress the injunctions of Bamba's children.

Let us all be proud and respect Bamba,

for we have nothing but Shaykh Bamba!

Shaykh Abdu is not different from Shaykh Bamba.

If you comply with his injunctions, you will get along well with Shaykh Bamba.

His words never stray away from the Quran, the ḥadīth [traditions of Prophet Muhammad],

and Shaykh Bamba's words. And his words are solemn!

Accordingly, he never seeks to please anyone.

He only seeks to please Shaykh Bamba and the Prophet.

He is fixated on these two people, and not on this world!

Shaykh Abdu has amazed those who are fixated on this world.

He is a fine educator, an excellent caretaker, and an erudite person.

It is as if he created the people [for he took care of them so well]!

A successor of Shaykh Bamba [like him] necessarily has unique mystical knowledge!

When such a successor promotes anybody, God will promote them!

When your lawyer tells you: "This is not the right way!" Then, ask them what the right way is.

A seasoned lawyer will not ask you, the client, how to win a case!

They will advise you on what to do and what to say.

If you follow the advice, you will safely cross *Şirāt* and be saved!²⁵

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Anyone with a head and ears who refuses to comply with God's injunctions

will suffer His punishment. May we stay away from such a person!

Shaykh [Bamba] once said that an unprepared gourd cannot store water,

and so is a gourd that has not been hollowed out . Only a good calabash can store water!

Shaykh Abdu counsels us and protects us.

If we follow his counsel, we will be spared from [God's] punishment!

Let us praise God and express gratitude to Shaykh Bamba,

and to Shaykh Abdu who represents Bamba.

God, the Prophet, and Shaykh Bamba

have awarded him a medal for his service in the path of Bamba!

His work is unprecedented in Tuubaa!

He has banned alcohol and drugs in Tuubaa!

Cigarette butts used to be found everywhere after the Màggal.

However, today those who want to smoke must drive out of Tuubaa!

They must go to Mbakke²⁶ to smoke until they are satisfied before returning to Tuubaa,

or you must go to the farms that are outside of Tuubaa!

I once saw someone who had to drive up to Fooras²⁷

just to smoke. People even wondered why he was driving so slowly!

This is why the hypocrites in this country

²⁵ *Şirāt*, in Islam, is the name of the bridge above hellfire that every soul must cross before entering paradise.

²⁶ *Mbàkke*, *Mbakke*, or *Mbacké*, is a neighboring city, which is administratively not dependent on the authority of the leaders of Tuubaa.

²⁷ *Fooras* is a wolofization of the French word *forage* (meaning water tower in Wolof). It is a neighborhood in the northern part of the city.

are complaining about Shaykh Abdu's prohibitions in Tuubaa.

But they do not know who Shaykh Bamba really is,

and they do not know how he operates!

Shaykh Bamba operates like the Quran!

If you doubt my words, then look at God's words in the Quran!

Every chapter of the Quran has a purpose.

Similarly, each of Bamba's successors has a purpose!

None of them will do the work of the other!

Bamba has assigned each of them a specific mission.

Shaykh Mustafaa Mbakke has accomplished his mission.

Shaykh Faliilu Mbakke completed his mission.²⁸

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Shaykh Abdu, whatever mission the Master has assigned him,

he will accomplish it flawlessly. Do not mislead me!

Note that Abdullaahi [Shaykh Abdu] is a true servant of God.

Therefore, he will never disobey the commands of God.

Know that those who are saying "this is a novelty in Tuubaa"

are the descendants of those who used to oppose the Prophet!

They are the same ones who used to send letters containing false statements.

And when you show them the right path, they treat you as an enemy!

There are various kinds of Muslims in Senegal today.

We have been misled by the French, who have destroyed Senegal!

²⁸ Shaykh Faliilu Mbakke or Cheikh Falilou Mbacké (1888-1968) is also known as Sëriñ Fällu, Fallu, or Alaaji Fällu or Al haji Fallou. He was the second son of Bamba and the second Caliph of the Muridiyya. He was the younger brother of Shaykh Mustafaa Mbakke (1888-1945) also known as Hamdil Mustafaa, Shaykh Hamdi, or Amdi.

The traditions they brought in, which have become entrenched,

were those Bamba, the Master of Tuubaa, fought against in Senegal.

Whoever says there is no mention of tobacco in the Quran,

do not trust any of their words! They don't even know what a book is!

Read the Quran and you will find wonders in it!

Read the Quranic chapter al-Wāqī'at up to *shurba l-hīmi*!²⁹

Many things are happening today that are not right.

Holding a naming ceremony before marriage is not the way!³⁰

It is against God's injunctions and those of the Prophet.

And all the saints are against it, including Shaykh Bamba!

This practice has now become common in Senegal.

All marriages of today have started in this manner in Senegal!

Only two percent of the population are acting righteously,

or even less! May we be protected in [our] path!

I, Jaaja Joob, will continue to have endless arguments,

for anyone you seek to counsel will tell you: "Leave me alone!"

I will not leave you alone, for God condemns your acts,

and whatever God, the Lord, has condemned, I must condemn it too!

²⁹ *Al-Wāqī'at* (The Event) is the title of chapter 56 of the Quran. *Shurba l-hīmi* is mentioned in the verses chapter 56 of the Quran, verses 41-55. The verses describe the suffering of the people who are headed to Hell.

³⁰ Here the poet refers to children born out of wedlock.

People nowadays are ungrateful! Otherwise, we would all be grateful

to Shaykh Abdu Mbakke who truly deserves our gratitude!

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The path the Master of Tuubaa took to surpass everyone

is the path along which Shaykh Abdu leads us. His peers attempted it and failed!

Murids should follow religious injunctions.

Otherwise, they will take another path and go astray.

Let us give thanks to God and His Prophet,

and thank Shaykh Bamba for God's sake,

and thank Shaykh Abdu, the honorable person

with a straightforward character who has put us on this path!

May he have a long life along with his siblings, children

and grandchildren. May his blessings endure!

May each Murid enjoy the blessings with him!

With the baraka of Shaykh Bamba, may we live to share the blessings!

Examine the work he did at Aynu Rahmati!³¹

³¹ *Aynu Rahmati*, from *'Ayn al-Rahma (Well of Mercy)* also spelled *Aynou Rahmati*, is the name given to the first well dug in *Tuubaa* by Bamba, who prayed for water in the city as referenced in page 3 of his poem *Maṭlabu al-Fawṣayni (Fawṣayni (Quest for Dual Success))*.

I will talk again about Shaykh Abdu's achievements.

You perfected Aynu [Rahmati] until it now looks like an ocean!

You then added its beautiful decorations!

It now looks like an ocean, agitated, and overflowing

whose water has gone to Europe and returned to Black Africa!

For this reason, the line to Aynu is as long as the line to get into the mosque,³²

and its water tastes better than the one available at the mosque!³³

Whatever quantity you drink from Aynu earns you Bamba's blessings!

Indeed, Shaykh Abdou has made Shaykh Bamba proud!

You also built in Tuubaa the most magnificent residence

for Shaykh Bamba who founded Tuubaa!

Well done, Shaykh Abdu, you are the pride of the Muridiyya!

This is why we call you the Lion of our Path!

You have built a highway to avoid the traffic in Mbakke.

Now nobody drives through Mbakke to go to Njaarém [Diourbel].

Let me list more of what he has achieved for Tuubaa!

³² Pilgrims in Tuubaa take water from Aynu Rahmati with them because they regard it as sacred. When there are many visitors, one may need to stay in a long line before getting the precious liquid. Those who want to visit the mausoleum of Bamba inside the mosque also need to follow long lines during the busy times.

³³ Here the poet refers to the water coming from the water towers, the modern water system.

He has built a highway linking Mbakke to Tuubaa,

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and the corniche now encircles Tuubaa.

He has achieved all of this; he has honored Tuubaa!

He has built for us a market that has no equal in Black Africa!

Shaykh Abdu Mbakke, rejoice for you are the winner!

There are now markets similar to the one he built throughout Tuubaa.

If you doubt my words, then walk around Tuubaa!

If you doubt me, then go to Daaru Qudoos at Amdi's home,³⁴

the older brother of Shaykh Abdu and the father of Gaynde [Fatma],

or go to Guy Mbind³⁵ and you will be amazed!

Shaykh Abdu has accomplished a beautiful job there!

Visit Gaar Bu Ndaw on your way to Daara,³⁶

and you will find busy traders and a flourishing cattle market!

Go to Qaa'ira at the home of Shaykh Fallu,

and you will see beautiful shops and people with resolve!

³⁴ *Dār al-Quddūs*, also spelled as *Daaru Xudoos*, *Darou Khoudoss*, or *Daaru Qudoos* is the residence of the family of the Shaykh Muhammadu Mustafaa also known as Cheikh Mouhamadou Moustapha, Hamdi Mustafaa, or Amdi.

³⁵ *Guy Mbind* is the residence of the Bamba's second son, Shaykh Muhammad Lamiin Baara Mbàkke also known as *Boroom Guy Mbind* (The Master of Guy Mbind).

³⁶ *Gaar Bu Ndaw* (Wolof: The Small Train Station) is located in the northern part of the city, which is different from the main train station.

Or go to the Daaru Minan in Tuubaa,

the home of Shaykh Basiiru,³⁷ the son of the Owner of Tuubaa!

[Shaykh Abdu] has added kilometers to the city of Tuubaa;

There are tall buildings all over the east and west sides.

From Daaru³⁸ up to Tuubaa,

everywhere you are feels like Tuubaa.

From Daara Jolof up to Tuubaa,

everywhere you are feels like Tuubaa.

From Tayif up to Tuubaa,

everywhere you are feels like Tuubaa.

From Kafrin up to Tuubaa,

everywhere you are feels like Tuubaa.

From Njaarém [Diourbel] up to Tuubaa,

everywhere you are feels like Tuubaa.

Shaykh Abdu, you are a visionary leader.

Your achievements in Tuubaa are mind-blowing!

³⁷ Shaykh Basiiru or Cheikh Bassirou (Bachir) Mbacké (1885-1966), is one of the sons of Bamba. He is the author of the famous biography of Bamba in Arabic: *Minan l-Bāqi l-Khadim fī Sirat al-Shaykhi l-Khadīm* (The Blessings of the Eternal or the Biography of Shaykhul Khadim) translated into French by Khadim Mbacké, researcher at IFAN, Cheikh Anta Diop University, Dakar, Senegal. Basiiru is also the father of Sëriñ Mountakha Mbacké (b. 1930) the current and eighth Caliph of the Muridiyya.

³⁸ This could be *Daaru Musti* in the region of *Luga* (*Darou Mousty* and *Louga* in the French-based spelling.)

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Shaykh Bamba always keeps his property in a safe

until the right moment to open the safe comes!

Your achievements are exactly what Xaadim³⁹ had tasked you!

For this reason, everyone in this country owes you thanks.

I will use metaphors to tell you how Bamba operates.

Let me take the example of a collective recitation of the Quran.

Some people are assigned upper portions of the book (longer chapters),

while others are assigned lower portions (shorter chapters).

If you assign Chapter al-‘Imrān to a novice reciter who has not reached Chapter al-Najmi,

he will certainly spend too much time in his section and irritate his fellow reciters!⁴⁰

Nobody has access to where Shaykh Bamba assigns tasks to his people.

Only the angels, the Prophet and God know where he does it!

Nobody can accomplish Shaykh Abdu’s mission!

If it were assigned to anyone else, it would be declined!

Knowledge, determination, and courage in abundance,

these are his gifts from Shaykh Bamba that made Shaykh Abdu perfect!

³⁹ *Xaadim* also spelled as *Khādīm al-Rasūl* or *Khadimou Rassoul* (*The Servant of the Prophet*) is one of the names of Bamba.

⁴⁰ *Al-Najmi* is chapter 53 of the Quran. It is much shorter than *Alī ‘Imrān* (chapter 3), which is one of the longest.

He does not argue or fight; nor does he indulge in veiled criticism.

For this reason, do not listen to anyone who tells you otherwise!

Let us act like him, emulate him, and be courageous,

and prohibit what he has prohibited with courage,

for what he has prohibited is what God has first prohibited,

and the Prophet and Shaykh Bamba have also prohibited it!

May he have a long life by the grace of Shaykh Bamba,

and by the grace of Shaykh Mustafaa, Bamba's firstborn,

and by the grace of Shaykh Fallu, the son of Bamba,

and by the grace of Shaykh Basiiru, the son of Bamba!

I pray again by the grace of Shaykh Jiili.⁴¹

May Allah multiply Shaykh Abdu's baraka, and may we benefit from it!

It is by the grace of Shaykh Saalihu, the son of Xaadim [Bamba],⁴²

that I pray for Bamba to make of me an exemplary disciple!

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I pray again by the grace of Shaykh Shuhaybu⁴³

to be protected from hypocrite preachers!

I pray again by the grace of Shaykh Baara, the majestic

⁴¹Shaykh Jiili, also spelled Cheikh Djily Mbacké, is one of Shaykh Abdu's sons.

⁴² Shaykh Saalihu is also known as Cheikh Salihou, Sëriñ Saliou Mbakke, and Serigne Saliou Mbacké (1917-2007). He was one of Bamba's sons and the fifth Caliph of the Muridiyya. He was known for developing the largest Quranic school and farmland in Senegal known as Xelcom or Khelcom.

⁴³ Shaykh Shuhaybu is also known as Cheikh Souhaïbou Mbacké (1917-1991), Sëriñ Shuhaybou or Serigne Souhaïbou. He was one of Bamba's sons and one of most famous Quranic and Islamic sciences teachers in Tuubaa. He never ventured outside of Tuubaa in his lifetime.

son of Bamba. He is a champion!⁴⁴

I pray again by the grace of Shaykh Abdu, who used to own the orchard,

the father of Shaykh Mbàkke⁴⁵ who inherited the orchard.

I pray again by the grace of Shaykh Ibraahiima,

the son of the servant [Bamba], the man of wisdom!

I pray again by the grace of Shaykh Abdu Samad.

May we comply with the injunctions forever.

I pray again by the grace of Shaykh Murtalaa.⁴⁶

May Shaykh Bamba offer us the gift of the satisfaction of all needs!

May all his grandchildren be flooded with blessings,

along with all the Murids.

All the plots of land that Shaykh Abdu gave to the Murids in Tuubaa,

may they all be settled and may they all relocate to Tuubaa!

May the ambitions that you, Shaykh Abdu, have for the path of Bamba

be accomplished and given to Shaykh Bamba!

And may your injunctions in the path of God

be accepted by all for the sake of the greatness of God!

And may your prohibitions in the path of God

be avoided by all for the sake of the greatness of God!

May God, the Lord, fulfill all your good wishes

⁴⁴ Shaykh Baara or Shaykh Bara is also known as Shaykh Muhammadu Lamin Bara Mbakke (1886-1951) or Cheikh Mouhammadou Lamine Bara Mbacké or Sëriñ Bara. He was one of Bamba's sons.

⁴⁵ Shaykh Abdu, also known as Shaykh Abdulaahi Mbakke or Cheikh Abdoulahi Mbacké (1907-1960) was one of Bamba's sons. He was considered the environmentalist of the Muridiyya because he founded the village of Daaru Rahmaan also known as Ceyeen Jolof where he grew fruits of various kinds in a region that is accustomed to crops like beans and millet.

⁴⁶ Shaykh Murtalaa also known as Cheikh Mourtalla (Mourtada) Mbacké (1921-2004) was the youngest son of Bamba and founder of the largest Islamic private school system in Senegal.

for all human beings. I know your good wishes!

May we all be with you until everyone is blessed in abundance,

by the grace of Shaykh Bamba, the best in Black Africa!

It is the entire Murid community who have asked me to praise you.

My lack of erudition will not prevent me from praising you,
for the Quran and the Murids of Njaarém [Diourbel]

have asked me to praise you. So did the people of the mosque of Njaarém!