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Senegalese Sufi For the Senegalese Olympic sprinter, see Ibrahima Fall (athlete). Ibrahima Fall (stablished the influential Baye Fall movement. Neil
Savishinsky (1994) contends that Sheikh Ibrahima Fall is "one of the first and most illustrious of Ahmadu Bamba's disciples" out of 39 before him who gave allegiance to the sheikh.[1] The Bimestriel Islamique (2000, December) claims that French West Africa called him the minister of economic affairs in the Mouridism.[2] Ibrahima Fall catalysed the
Mouride movement. Fall led all the labour work in the Mouride brotherhood. Fall reshaped the relation between Mouride Mouride Mouride with his concept of Dieuf Dieuf Dieuf Dieuf Dieuf Dieuf Wou reap what you sow".[2] Serigne Bassirou Mbacké, son of Sheikh Aamadu
 Bàmba Mbàkke, claims that Ibrahima Fall renovated the Mouride Brotherhood.[3] According to Mbacké, Ibrahima Fall introduced giving money to their sheikh. Serigne Moussa Kâ understands that "Fall initiated devoting ones life to his Sheikh in search of aura (Wolof tarbiya).[4] Sheikh
Diop (1980) confirms the great importance of Ibrahima Fall to Mouridism, stating that "Sheikh Ahmadou Bamba and Sheikh Ibrahima Fall to Mouride values, pray and work" .[5] Ibrahima Fall to Mouride values, pray and work" .[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mouride values, pray and work ".[5] Ibrahima Fall to Mo
believes Fall's family was nevertheless prosperous and traditionally powerful in Cayor. Other sources contend that Fall's grandfather, the Damel Dethialaw, was a ruler of the Cayor kingdom. Ibrahima Fall was born around 1855 in a northern village, Ndiaby Fall, Cayor. His original tyeddo name was Yapsa Khanth Fall. Aamadu Bàmba Mbàkke later gave
him the name Ibrahima Fall. Ibrahima Fall was a son of Amadou Rokhaya Fall and Seynabou Ndiaye. At an early age, Ibrahima Fall had "reputation for ferocity and relation for ferocity and solution for ferocity and ferocity and relation for ferocity and ferocity and ferocity for ferocity and ferocity for ferocity and ferocity for f
extraordinary strength" [1](p. 212). Another scholar claims that Fall was viewed as a troubled man who seldom went with his peers and often remained alone in the bush.[2] However, all agree that the turning point of his life was Fall's search for Shaikh Aamadu Bàmba Mbàkke. One major study of Ibrahima Fall reports that two versions exist of his search
for Shaikh Aamadu Bàmba. In the first version, Fall is rich merchant who travelled in Cayor, Jolof and Saloum. But after meeting Aamadu Bàmba Mbàkke in Mbacké Bari, Fall gave up business to become Bamba's disciple. In the second version, which is more commonly believed in Senegal, Ibrahima Fall in 1882 went on looking to Aamadu Bàmba Mbàkke.
Scholars state that Ibrahima Fall knew that his destiny dictated him to search for him. Without any knowledge of him, Ibrahima Fall tested Serigne Massamba Syll and after Serigne Adama Gueye. Adama Gueye conducted Ibrahima Fall through mystic ways to Aamadu Bàmba Mbàkke in 1883.[2]
The encounter between Ibrahima Fall and Aamadu Bamba Mbakke defined the beginning of Mouridism.[2] Savishinsky claims "Fal (Ibra Faal) performed his obeisance to Ahmadu Bamba in crown-slave style disrobing and falling forward to the ground."[1] Serigne Bassirou (1995) narrates the famous speech that Ibrahima Fall and Ahmadou Bamba
exchanged: Ibrahima Fall: "If I found only your gravestone, be aware that I could attain my objective with my strong love of the prophet [...] Know that from this life, I'll neither protect you from sun
nor provide you material goods. I accept you if you follow God recommendations".[3] In this way, the contract started between Fall and Aamadu Bàmba Mbàkke. Ibrahima Fall became his 40th disciple. From this moment, Fall followed the Ndiguel "orders" of the Shaikh until Fall's death. Within this contract called "Diebelou", Savishinsky claims that
Ibrahima Fall displayed an absolute, slave-like devotion to his master.[1] His "pastef" (courage and devotion) served example for all Mourides. In fact, Fall started "growing food, cutting firewood, fetching water and building shelters and mosques" (p. 213). Likewise, Serigne Moussa Kâ tells us that Fall reshaped quickly the relation between a disciple and
his guide. Ibrahima Fall instituted five rules of deference to the Sheikh: Never stand at the same level than Aamadu Bàmba Mbàkke Never greet the Shaikh Always lower your voice in front of him Ibrahima Fall himself supervised these rules.[4]
In appearance, Ibrahima Fall had matted locks called "Ndiegn" in Wolof language. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very respected and according the schoolars, he showed respect to anyone. In 1890, Shaikh Aamadu Bàmba nominated Fall the third
responsible in the Mouride Brotherhood. Fall had to supervise all manual works. With the exile of Aamadu Bàmba Mbàkke, Fall's life changed. He moved to Saint-Louis, Senegal, to defend the innocence of his Shaikh. During Fall's negotiations with the French, Paul Marty recognised that Fall hid great intelligence. [2] Another scholar cites the multiple
Arabic poems of Ibrahima Fall to prove Fall's intellectualism. Fall wrote also an Arabic book, Jazbul Mouride. On 21 September 1895, the French exiled Aamadu Bàmba to Gabon.[6] Aamadu Bàmba ordered Ibrahima Fall to work for Sherif Hassan. He did so until 1901, when Sherif Hassan died. In this interval (1895–1901), Fall kept sending money (in
Wolof "Adiya") to the Shaikh until his return in 1902. On 11 November 1902, Aamadu Bàmba Mbàkke returned to Senegal and awarded Ibrahima Fall the degree of Sheikh. In June 1912, the French kept Aamadu Bàmba under house arrest in Ndjarèem, Diourbel. [7] Consequently, Sheikh Ibrahima Fall followed him to Diourbel. In Diourbel. Fall created a
famous district, Keur Sheikh. In Keur Sheikh. In Keur Sheikh the Baye Fall movement consolidated and expanded very quickly. Many tyeddos became his disciples. In 1925, the French banned construction of the Touba Mosque. Sheikh Ibrahima Fall enclosed the area of the mosque with timbers Fall carried from Ndjarèem to Touba. In 1927, at the death of Aamadu
 Bàmba Mbàkke, Sheikh Ibrahima Fall performed among the first obeisance to the Shaikh's son, Serigne Moustapha Mbacké. Sheikh Ibrahima Fall died 9 June 1930 after helping the succession of Aamadu Bàmba. He lies in Touba.[8] Sheikh Ibrahima Fall participated in the difficult creation of the railroads between Diourbel and Touba.
Fall obviously helped Shaikh Aamadu Bàmba Mbàkke to expand Mouridism, particularly with Fall's establishment of the Baye Fall movement. For this contribution, Serigne Fallou (2nd Caliph after Aamadu Bàmba) named him "Lamp Fall" (the light of Mouridism).[9] In addition, Ibrahima Fall earned the title of "Babul Mouridina", meaning "Gate of
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Mouride, (2005). Cheikh Ibrahima Fall: l'homme du labeur Retrieved May 25, 2007 from "www.mouride.com : Khadimou Rassoul". Archived from the original on 2007-07-15. Retrieved June 14, 2007 from wikimouridia.org ويكي مريدية Retrieved from " 100%(1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1)100 (1
found this document useful (1 vote)1K viewsCheikh Ibrahima Fall was a companion of Sheikh Ahmadou Bamba and played a crucial role in the early development of Mouridism. A poet wrote poems praising Cheikh Ibrahima Fall was a companion of Sheikh Ib
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intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. 100%(5)100% found this document useful, undefined Mame Cheikh Ibrahima FALL AL MOURIDIYYAH FM 95.6 MHZ EN
 DIRECT DE TOUBA LES KHALIFES Cheikh Mouhammadou Moustapha MBACKE 1927-1945 El Hadji Fadilou MBACKE 1927-1945 El Hadji Fadilou MBACKE 1989-1990 Serigne Abdoul Khadre MBACKE 19
2010 - 2018 Serigne Mountakha MBACKE Mame Cheikh Ibrahima Fall stands as one of the most revered spiritual figures in Senegalese history, known for his deep devotion and pivotal role in the Mouride Brotherhood. His life and teachings continue to inspire many in Senegal and beyond, making him a significant cultural and spiritual icon. In this article
we will explore the remarkable journey of Mame Cheikh Ibrahima Fall. We will start by delving into his early life and background, where his foundational influences shaped his future path. Following this, we will examine his profound spiritual awakening and his transformative meeting with Ahmadou Bamba, which set the course for his lifelong dedication
to Sufism.We will then highlight his crucial contributions to the Mouride Brotherhood, emphasizing his leadership and the core values he championed. Additionally, we will discuss his impact on Senegalese society, focusing on the social reforms and community development initiatives he led, as well as his broader cultural influence. Finally, we will reflect
on Mame Cheikh Ibrahima Fall's enduring legacy and the continuing influence of his spiritual guidance, his legacy lives on, inspiring new generations. Join us as we embark on this spiritual journey through Senegal, uncovering the life and legacy of Mame
Cheikh Ibrahima Fall. Mame Cheikh Ibrahima Fall, was born in 1855 in the village of Ndiaby Fall, located in the community, known for their deep religious faith and adherence to Islamic principles. This pious environment played a significant role in
 shaping Ibrahima Fall's early years and future spiritual pursuits. From a young age, Ibrahima Fall exhibited a profound inclination towards spirituality and learning. His parents, recognizing his potential, ensured that he received a strong Islamic education. Under the guidance of local scholars, Ibrahima Fall immersed himself in the study of the Quran and
 Islamic jurisprudence, developing a deep understanding of religious texts and practices. This early education laid the foundation for his later spiritual journey and leadership within the Mouride Brotherhood. As he grew older, Ibrahima Fall sought to expand his knowledge beyond his village. He traveled to various Islamic centers of learning across
Senegal, where he continued his studies under the tutelage of renowned scholars. These experiences broadened his perspective and deepened his perspective and deepened his spiritual commitment. During this period, he also became known for his humility, dedication, and intense devotion to his faith, qualities that would later define his perspective and deepened his spiritual commitment. During this period, he also became known for his humility, dedication, and intense devotion to his faith, qualities that would later define his perspective and deepened his spiritual commitment.
community were instrumental in nurturing his spiritual growth. They provided not only the initial religious education but also the moral support and encouragement that fueled his spiritual aspirations. The community's respect and admiration for his family translated into a strong support network for Ibrahima Fall, allowing him to pursue his spiritual
goals with confidence and determination. One of the most formative experiences in Ibrahima Fall's early life was his pilgrimage to the holy city of Touba. This journey was a turning point, marking the beginning of his deep connection with Ahmadou Bamba, the founder of the Mouride Brotherhood. It was during this pilgrimage that Ibrahima Fall first
encountered Bamba, an event that would profoundly influence his spiritual path and lead to a lifelong dedication to Bamba's teachings and the Mouride cause. By the time he reached adulthood, Ibrahima Fall had already garnered a reputation as a devout and knowledgeable scholar. His early life experiences, marked by rigorous education and spiritual
exploration, prepared him for his future role as a leader within the Mouride Brotherhood. His background instilled in him the values of humility, service, and unwavering faith, which would define his contributions to the Brotherhood and Senegalese society at large. The pivotal moment in Mame Cheikh Ibrahima Fall's spiritual journey was his meeting with
Ahmadou Bamba, the founder of the Mouride Brotherhood. This encounter occurred during Ibrahima Fall, who saw in Bamba a guiding light and a
mentor. Following his encounter with Ahmadou Bamba, Ibrahima Fall dedicated himself completely to the spiritual path laid out by Bamba. He embraced the principles of humility, devotion, and service, which were central to Bamba's closest disciples, known for his
unwavering loyalty and dedication. This period marked a significant shift in Ibrahima Fall's spiritual practices deepened. He spent long hours in prayer, meditation, and the study of Islamic texts. His devotion was not just intellectual but also
 khidma, or selfless service, which became a core tenet of his life. Ibrahima Fall believed that serving others was a direct path to spiritual growth and enlightenment. This belief led him to dedicate his life to helping those in need, fostering a sense of community and solidarity among the followers of the Mouride Brotherhood. Ahmadou Bamba's teachings
 had a profound influence on Ibrahima Fall. Bamba emphasized the importance of hard work, humility, and unwavering faith in God. Ibrahima Fall internalized these values and incorporated them into his daily life and teachings. His relationship with Bamba was not just that of a disciple to a master but also one of deep mutual respect and spiritual kinship
This bond strengthened Ibrahima Fall's resolve to live a life of piety and service. Through his spiritual awakening and commitment to Ahmadou Bamba's teachings, Ibrahima Fall emerged as a key figure in the Mouride Brotherhood. His dedication and spiritual insights earned him the respect and admiration of his peers and followers. He became a pillar of
the Brotherhood, exemplifying the values of faith, humility, and service. Ibrahima Fall's spiritual journey not only transformed his own life but also had a lasting impact on the Mouride community and Senegalese society at large. In conclusion, Mame Cheikh Ibrahima Fall's spiritual awakening was a transformative period that defined his life and legacy.
 West Africa. Ibrahima Fall's contributions to the Mouride Brotherhood can be summarized as follows: Establishing community networks and support systems for followers. Promoting the principles of hard work, humility, and service. Developing agricultural projects to support the Brotherhood's economic independence. Spreading the teachings of Ahmadou
others to follow his example. Ibrahima Fall's leadership can be characterized by:Leading by example, particularly in labor and community service. Encouraging collective efforts towards common goals. Fostering a sense of unity and brotherhood among followers. Upholding and promoting the teachings of Ahmadou Bamba. Ibrahima Fall's teachings were
deeply rooted in the principles of Sufism and the guidance of Ahmadou Bamba. His focus on khidma, or selfless service, became a defining characteristic of his spiritual approach. Fall emphasized the importance of living a life of piety, hard work, and unwavering faith in God. Some of his key teachings include: Khidma: The practice of selfless service to
others as a path to spiritual growth. Hard Work: Emphasizing the value of labor as both a spiritual and practical necessity. Humility: Living a life of humility and avoiding arrogance in all forms. Faith: Maintaining unwavering faith in God, regardless of life's challenges. Under Ibrahima Fall's guidance, the Mouride Brotherhood engaged in numerous
community development projects that had a lasting impact on Senegalese society. These projects were not only spiritual endeavors but also practical solutions to improve the livelihoods of the Brotherhood's followers. Key community development initiatives led by Ibrahima Fall include: Agricultural projects that ensured food security and economic
contributions laid a strong foundation for the Brotherhood's growth and influence. The values he instilled continue to guide the Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices today. In conclusion, Ibrahima Fall's role in the Mouride Brotherhood's activities and spiritual practices are spiritual practices.
development initiatives. His life and work have left an indelible mark on the Brotherhood and the broader Senegalese society, ensuring that his legacy continues to inspire future generations. Mame Cheikh Ibrahima Fall's influence extended beyond the spiritual realm into significant social reforms in Senegalese society, ensuring that his legacy continues to inspire future generations. Mame Cheikh Ibrahima Fall's influence extended beyond the spiritual realm into significant social reforms in Senegalese society.
 values such as hard work, humility, and community service, which resonated deeply with the local population. Fall's advocacy for self-sufficiency and collective effort led to numerous initiatives aimed at improving social conditions and uplifting communities. One of the most notable social reforms spearheaded by Ibrahima Fall was the promotion of
 agricultural development. Recognizing the importance of food security and economic stability, he encouraged the establishment of community but also fostered a spirit of cooperation and shared responsibility. Through these agricultural projects, Ibrahima Fall helped reduced a spirit of cooperation and shared responsibility.
activities. These institutions not only provided religious and academic education but also served as centers for social cohesion and mutual support. Education was a particular focus for Ibrahima Fall, who believed that knowledge was a vital tool for personal and community growth. He promoted literacy and religious education, ensuring that followers of
the Mouride Brotherhood had access to both spiritual and practical knowledge. This emphasis on education helped raise the overall literacy rate and provided individuals with the skills needed to improve their socio-economic status. Ibrahima Fall's impact on Senegalese culture is profound and enduring. His teachings and practices have deeply influenced
the cultural fabric of Senegal, particularly within the Mouride community. The values he espoused, such as humility, hard work, and devotion, are reflected in various aspects of Senegalese life, from daily routines to cultural expressions like music and art. The Mouride Brotherhood, under Fall's influence, has contributed significantly to the preservation
and promotion of Senegalese cultural heritage. Events and celebrations honoring Ibrahima Fall and other Mouride leaders are important cultural milestones, drawing large gatherings and fostering a sense of unity and pride among participants. These cultural activities not only celebrate the spiritual legacy of Ibrahima Fall but also reinforce the social
communal farms and businesses flourished under his guidance. Furthermore, the Mouride Brotherhood's economic activities have had a ripple effect on the broader Senegalese economy. The Brotherhood's success in agriculture, trade, and entrepreneurship has contributed to regional economic growth, creating jobs and fostering economic stability
 Ibrahima Fall's vision of economic empowerment through self-reliance continues to inspire economic initiatives within the community. In conclusion, Mame Cheikh Ibrahima Fall's impact on Senegalese society is multifaceted, encompassing social reforms, community development, cultural influence, and economic empowerment. His legacy of service,
 education, and self-sufficiency has left an indelible mark on Senegal, benefiting generations of Senegalese people and continuing to inspire positive change. Mame Cheikh Ibrahima Fall's legacy endures as a cornerstone of the Mouride Brotherhood and a beacon of spiritual guidance in Senegal. His life and teachings continue to resonate deeply with many
embodying the principles of humility, service, and unwavering faith. The enduring legacy of Ibrahima Fall is evident in the ongoing reverence for his contributions to spirituality and society. His teachings have been passed down through generations, maintaining their relevance and impact. The principles of hard work, devotion, and selfless service that here
resonates in an era where economic and social challenges persist. The values he promoted provide a framework for addressing these challenges, offering practice of khidma, or selfless service, remains a central tenet of the Mouride Brotherhood and is widely practiced by its members. This practice
fosters a sense of solidarity and mutual aid, contributing to the resilience and cohesion of the community. Ibrahima Fall's teachings also inspire broader societal efforts towards social justice, economic empowerment, and community development. One of the most visible manifestations of Ibrahima Fall's continuing influence is the annual celebrations held
in his honor. These events, which attract thousands of followers, are not only a tribute to his life and contributions but also an opportunity for communal reflection and renewal of commitment to his teachings. The Grand Magal of Touba, for example, is a major religious event that celebrates the legacy of Ahmadou Bamba and his closest disciples, including
Ibrahima Fall. During this time, followers gather to communal prayers, and perform acts of service. These celebrations serve to reinforce the walues of the Mouride Brotherhood and strengthen the bonds among its members. Ibrahima Fall's legacy continues to provide spiritual guidance to many. His life story
and teachings are frequently cited in sermons, religious education, and personal reflections. The spiritual framework he established offers a path for individuals seeking to deepen their faith and live in accordance with Islamic principles. The Mouride Brotherhood, guided by the foundational teachings of Ibrahima Fall and Ahmadou Bamba, continues to
grow and adapt to contemporary challenges. Leaders and followers alike draw inspiration from Ibrahima Fall's example, finding in his life a model of devotion, resilience, and service. His influence extends beyond the Mouride community, impacting broader discussions on spirituality and social responsibility in Senegal and beyond. In conclusion, Mame
 Cheikh Ibrahima Fall's legacy and continuing influence are profound and multifaceted. His teachings remain a vital part of the Mouride Brotherhood's identity, inspiring ongoing spiritual growth, community development, and social cohesion. The enduring impact of his life and work ensures that his legacy will continue to guide and inspire future
 social reforms, community development, and cultural enrichment. Reflecting on Ibrahima Fall's journey offers valuable lessons in humility, perseverance, and the transformative power of service. His unwavering communities. His
legacy reminds us that true leadership is grounded in service and dedication to the greater good. We encourage readers to delve deeper into the teachings of Mame Cheikh Ibrahima Fall and the Mouride Brotherhood. Engage with the rich spiritual and cultural heritage they represent, and consider how the principles of humility, service, and community
can be integrated into your own life. By doing so, you can honor Ibrahima Fall's legacy and contribute to the continued growth and development of a more compassionate and just society. Join us in celebrating the life and teachings of Mame Cheikh Ibrahima Fall, and let his legacy inspire you to pursue a path of service and spiritual growth. Senegalese
Sufi For the Senegalese Olympic sprinter, see Ibrahima Fall (1855-1930) was a disciple of Sheikh Aamadu Bàmba Mbàkke, founder of the Mouride Brotherhood, Ibrahima Fall established the influential Baye Fall movement. Neil Savishinsky
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(1980) confirms the great importance of Ibrahima Fall to Mouridism, stating that "Sheikh Ahmadou Bamba and Sheikh Ibrahima Fall realise the symbiosis of Mouride values, pray and work" [5] Ibrahima Fall to Mouridism, stating that "Sheikh Ahmadou Bamba and Sheikh Ibrahima Fall belonged to an aristocratic Wolof family from Cayor. A scholar confirms that Fall came out of an animistically influenced Muslim tradition, but
 believes Fall's family was nevertheless prosperous and traditionally powerful in Cayor. Other sources contend that Fall's grandfather, the Damel Dethialaw, was a ruler of the Cayor kingdom. Ibrahima Fall was born around 1855 in a northern village, Ndiaby Fall, Cayor. His original tyeddo name was Yapsa Khanth Fall. Aamadu Bàmba Mbàkke later gave
him the name Ibrahima Fall. Ibrahima Fall was a son of Amadou Rokhaya Fall and Seynabou Ndiaye. At an early age, Ibrahima Fall learned the Qur'an in a neighbouring village, Ndiaré. [2] Fall achieved major Arabic sciences such as theology, fiqh, tafsir, grammar and rhetoric. Savishinsky (1994) tells us that Ibrahima Fall had "reputation for ferocity and
 extraordinary strength" [1](p. 212). Another scholar claims that Fall was viewed as a troubled man who seldom went with his peers and often remained alone in the bush.[2] However, all agree that the turning point of his life was Fall's search for Shaikh Aamadu Bàmba Mbàkke. One major study of Ibrahima Fall reports that two versions exist of his search
for Shaikh Aamadu Bàmba. In the first version, Fall is rich merchant who travelled in Cayor, Jolof and Saloum. But after meeting Aamadu Bàmba Mbàkke in Mbacké Bari, Fall gave up business to become Bamba's disciple. In the second version, which is more commonly believed in Senegal, Ibrahima Fall in 1882 went on looking to Aamadu Bàmba Mbàkke
Scholars state that Ibrahima Fall knew that his destiny dictated him to search for him. Without any knowledge of him, Ibrahima Fall tested Serigne Massamba Syll and after Serigne Adama Gueye. Adama Gueye conducted Ibrahima Fall through mystic ways to Aamadu Bàmba Mbàkke in 1883.[2]
The encounter between Ibrahima Fall and Aamadu Bamba in crown-slave style disrobing and falling forward to the ground."[1] Serigne Bassirou (1995) narrates the famous speech that Ibrahima Fall and Ahmadou Bamba
exchanged: Ibrahima Fall: "If I found only your gravestone, be aware that I could attain my objective with my strong love of the prophet [...] Know that from this life, I'll neither protect you from sun
nor provide you material goods. I accept you if you follow God recommendations".[3] In this way, the contract started between Fall and Aamadu Bàmba Mbàkke. Ibrahima Fall became his 40th disciple. From this moment, Fall followed the Ndiguel "orders" of the Shaikh until Fall's death. Within this contract called "Diebelou", Savishinsky claims that
 Ibrahima Fall displayed an absolute, slave-like devotion to his master.[1] His "pastef" (courage and devotion) served example for all Mourides. In fact, Fall started "growing food, cutting firewood, fetching water and building shelters and mosques" (p. 213). Likewise, Serigne Moussa Kâ tells us that Fall reshaped quickly the relation between a disciple and
 his guide. Ibrahima Fall instituted five rules of deference to the Sheikh: Never stand at the same level than Aamadu Bàmba Mbàkke Never greet the Shaikh Always lower your voice in front of him Ibrahima Fall himself supervised these rules.[4]
 In appearance, Ibrahima Fall had matted locks called "Ndiegn" in Wolof language. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He showed to the Mourid HOW TO FOLLOW SHEIKH AHMAD BAMBA. He was very tall around 6"6inches, black, powerful. He was very tall around 6"6inches, powerful. He was very tall around 6"6inche
 responsible in the Mouride Brotherhood. Fall had to supervise all manual works. With the exile of Aamadu Bàmba Mbàkke, Fall's life changed. He moved to Saint-Louis, Senegal, to defend the innocence of his Shaikh. During Fall's negotiations with the French, Paul Marty recognised that Fall hid great intelligence. [2] Another scholar cites the multiple
 Arabic poems of Ibrahima Fall to prove Fall's intellectualism. Fall wrote also an Arabic book, Jazbul Mouride. On 21 September 1895, the French exiled Aamadu Bàmba to Gabon.[6] Aamadu Bàmba ordered Ibrahima Fall to work for Sherif Hassan. He did so until 1901, when Sherif Hassan died. In this interval (1895-1901), Fall kept sending money (in
 Wolof "Adiya") to the Shaikh until his return in 1902. On 11 November 1902, Aamadu Bàmba Mbàkke returned to Senegal and awarded Ibrahima Fall the degree of Sheikh. In June 1912, the French kept Aamadu Bàmba under house arrest in Ndjarèem, Diourbel.[7] Consequently, Sheikh Ibrahima Fall followed him to Diourbel. In Diourbel, Fall created a
famous district, Keur Sheikh. In Keur Sheikh. In Keur Sheikh, the Baye Fall movement consolidated and expanded very quickly. Many tyeddos became his disciples. In 1925, the French banned construction of the Touba Mosque. Sheikh Ibrahima Fall enclosed the area of the mosque with timbers Fall carried from Ndjarèem to Touba. In 1927, at the death of Aamadu
 Bàmba Mbàkke, Sheikh Ibrahima Fall performed among the first obeisance to the Shaikh's son, Serigne Moustapha Mbacké. Sheikh Ibrahima Fall died 9 June 1930 after helping the succession of Aamadu Bàmba. He lies in Touba.[8] Sheikh Ibrahima Fall participated in the difficult creation of the railroads between Diourbel and Touba.
Fall obviously helped Shaikh Aamadu Bàmba Mouridism, particularly with Fall's establishment of the Baye Fall movement. For this contribution, Serigne Fallou (2nd Caliph after Aamadu Bàmba) named him "Lamp Fall" (the light of Mouridism).[9] In addition, Ibrahima Fall earned the title of "Babul Mouridina", meaning "Gate of
 Mouridism". ^ a b c d Savishinsky, J. N. (1994) The Bayed Fall of Senegambia: Muslim Rastas in the Promised Land? Africa: Journal International African Institute, 64, 211-219 ^ a b c d e f g Les origines de Cheikh Ibra Fall Archived May 25, 2007 from Cheikh Ibra Fall Archived May 25, 2007 from Cheikh Ibra Fall Archived May 25, 2007 from Cheikh Ibra Fall (2000, December).
2007-07-08 at the Wayback Machine at www.metissacana.sn ^ a b c Mbacké, S. B. (1995) Intineraires du Bienfait (K. Mbacké, Trans.) Dakar, Senegal: Imprimerie Serigne Issa Niang ^ Diop, M. C. (1980). La Confrérie mouride:
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 world dominated by fast fashion, handmade Senegalese clothing offers a refreshing alternative rooted in authenticity, craftsmanship, and culture. From intricate embroidery to vibrant wax prints, each garment tells a powerful story of tradition and creativity. If you're looking to elevate your wardrobe while making a meaningful impact, investing in
 handmade Senegalese clothing [... In recent years, the allure of authentic Senegalese clothing has captured the attention of fashion enthusiasts and cultural significance. Senegalese garments, such as boubous and kaftans, offer a unique blend of tradition and style. However, and deep-rooted cultural significance, such as boubous and kaftans, offer a unique blend of tradition and style. However, and the such as a such as boubous and kaftans, offer a unique blend of tradition and style.
yet again, influenced by global trends, local creativity, and a renewed focus on [...] Senegalese Streetwear: Tradition Meets Urban Fashion Senegalese streetwear is no longer a local trend—it's becoming a global cultural movement. From the vibrant streets of Dakar to fashion hubs around the world, this emerging style blends traditional West African
 fashion with modern urban influences, creating a bold and distinctive look that's turning heads across continents. Rooted [...]Traditional Senegalese clothing, especially the boubou, holds strong cultural and spiritual value. Worn by both men and
 women, it is a symbol of respect, community, and identity. Outfits often feature hand-embroidered details passed down through generations, showcasing Senegal's rich ethnic diversity and [...]Introduction Traditional Senegal clothing is a vibrant and integral part of the country's cultural heritage. These garments, rich in history and symbolism, offer a
 window into the diverse cultural influences that have shaped Senegalese society over centuries. From the elegant Boubou to the wersatile Pagne, each piece of traditional clothing carries with it a story [...]Introduction The Mouride Brotherhood stands as one of the most influences that have shaped Senegalese society over centuries.
deep devotion and pivotal role in the Mouride Brotherhood. His life and teachings continue to inspire many in Senegal and beyond, making him a significant cultural heritage, boasts a vibrant tapestry of traditional clothing that reflects its diverse ethnic
groups and historical influences. While the Bayefall movement has gained significant attention for its unique fashion, there's a broader spectrum of traditional Senegal Discover the spiritual legacy of Cheikh Ibra Fall, the
 cornerstone of the Baye Fall movement in Senegal. This article delves into his life's journey, from his early education to his profound influence on the Mouride Brotherhood and the creation of the Baye Fall movement, highlighting his [...] Welcome to our exclusive shop, where the vibrant spirit of Senegal meets contemporary fashion. Dive into our curated
 collection of Baye Fall clothing, a homage to the rich cultural heritage and profound spiritual ethos of Baye Fall Senegal. Our pieces, ranging from traditional attire to modern interpretations, embody the essence of Senegal clothing with a focus on quality, style, and spiritual significance. Each item in our collection is crafted to celebrate the legacy of Baye
Fall, bringing the timeless elegance of Senegal with our Senegal Clothing Black Hoodie. Euro (€) - EUR
United States dollar ($) - USD Swiss franc (CHF) - CHF Pound sterling (£) - GBP Standard delivery (7 to 9 business days). Senegal clothing black hoodie car rapid senegal 41,33 € - 43,09 € Select options Group Dakarposte@gmail.com 775510747
Tousceux qui l'ont connu sont unanimes à lui reconnaître une sobriété enparole. C'est ainsi que chaque fois qu'il s'adressait à une assistanceou à des individualités, c'est pour donner des lecons imbuesde sagesses. Despropos succincts mais dont la valeur pédagogiqueest unanimement reconnue. Ainsi, après la disparition du Maître, Cheikh Ibra Fall action du Maître, 
 expliqué aux membresde la communauté que personne ne pouvait corrompre la pureté du legs de SerigneTouba. Il a plutôt mis en garde les talibés contre les dérives qui risqueraientplutôt de les exclure de fait de ce cercle béni. Pour se faire comprendre, ilutilisait une image qu'on peut ainsi ramasser :"Le temps viendra où les gens évoluerontde façon
 totalement marginale par rapport a la doctrine de Cheikh AhmadouBamba en se prevalant cependant de l'aval et de la force de sa communaute. Mais qu'ils prennent tous les corps qui lui sont etrangers. Et malheur a ceux-la." Desdirectives de Serigne Touba,
disait-il, il n'en restait que deux, incompressibleset sacrées, de sorte que le mouride doit tout sacrifier pour s'y conformer. Ils'agit du Grand Magal et de la Grande Mosquée. "S'agissant de ces deux sortesde ndigël mobilisez-vous sans réserve. Faites ce que vous pouvez et tentezl'impossible! "Mais, à propos de toute autre chose, il invitait les membres de
la communauté à uneanalyse logique des choses pour discerner ce qu'on doit en accomplir sanstrahir sa foi. Entièrement pris par le service de Serigne Touba et accaparé parle démentiel rythme de travail qu'il s'était imposé, Cheikh Ibra Fall enarriva bientôt à donner à son entourage l'impression qu'il n'avait plusde temps à consacrer à riend'autres.
Evidemment, pour expliquer un tel comportement, certains commentairesne tardèrent pas à mettre en doute la maîtrise des sciences religieuseset la connaissance du Coran dont on le créditait. La cinglante réponsequ'il apporta à lasuperbe de ces " savants " qui dénigraient ses pratiques, fut la compositionde Jazbul Mouride, un riche traité de Taçawwûf
ou d'élévation spirituelle morale. Que pouvons nous retenir, par exemple de cet ouvrage? Extrait de Jazbul Mouride ou l'attirance des mourides vers le service des guides spirituels extrait 1 - Celui qui parmi vous a une bonneintention n'a qu'à agir, sinon son intention serait comparable à un nuage sans pluie, car sivous n'avez pas la chance de voir la
Kâba la mosquée devrait vous suffire. Il v'a des gens qui se sont détournésdes Saints, donc des avantages de DIEU dont ceux ci sont dépositaires d'ici bas. Ceux là se sont détournésde la vérité, de la balancedes faits du jour dernier et sont occupés à
satisfaire les besoinsde leur ventre, ce qui ne représente aucune utilité ni au moment où l'Angeextrait l'âme, niau moment de l'enterrement, ni le jour de la résurrection au sujetduquel DIEU nous prévient dans ce verset : Lejour où la richesseet la progéniture ne servironten rien, où seul sera sauvé celui qui viendra avec un coeur pur. Extrait 2- Préparez
vous à effectuer le voyage à la recherche d'unCHEIKH afin de vous accrocher à la corde qui mène au droit chemin, car si vous ne voulez pas vous absenter de vos maisons, soyez sûrsqu'un jour vous en sortirez pour rejoindre vos tombes. Souvenez voustoujours de ce verset du Coran qui dit : "Onttrouvé lechemin du Salut ceux qui craignent DIEU, qui
croient au mystère divin, qui s'acquittent de leur prière et qui dépensent dans la voie de DIEUdes dons qu'ils détiennentde lui." Extrait 3 - Ô musulmans ne soyez pas comme les chefstemporels, les bédouins incrédules ou ceux qui ne s'occupent que decommerce et méditez lesparoles divines suivantes : "Un musulman peut il être comme un pervers ? Non
ils ne sont pas pareils "Le meilleur d'entre vous, pour DIEUest celui qui le craint le plus "Seriez-vouscomme les associateurs qui courent derrière l'argenttoute leur vie, depuis leur mort et qui marientfilles après filles ? Ils n'auront que regret si une calamité ou unanimal féroce lesleur arrache ... "Extrait 4 - Le salut du mouride
réside dans lessix actions suivantes :- la foi. -l'optimisme, - le dynamisme dans le dévouement,-la dépense (sacrifice), -l'humilité,-le respect des recommandations du CHEIKH. Si tu respectes ces conseils tu attireras les coeurs vers toi. Ajoute à cela ces conseils supplémentaires : - Ne te plains jamais de ton infortune et respecte scrupuleusementce que ton
CHEIKH t'a choisiqu'il s'agisse de ce qui est manifeste ou de ce qui est ma
(qui investit) dans la voie de DIEU, ne confondspas la terre ardue et la plaine, la mer et l'abreuvoir, et ne confondspas les sourcesd'eau et les puits ; celui qui échangera la vie éternelle contre lavie d'ici bas n'aura que regret, car DIEU rappelle dans ce verset "Quel'au-delà est meilleuret plus durable ". Extrait 5 - Il est recommandé à tout musulman :- de
veiller aux liens de parenté, car comme mentionné dans un hadith celaprocure la santé et ôte du corps certains maux- de ne pas médire ses parents; et de les aider aussi bien dans leurs affairesqui touchent à la vie qu'à celle qui touchent l'adoration de DIEU, car comme mentionné dans un hadith celaprocure la santé et ôte du corps certains maux- de ne pas médire ses parents; et de les aider aussi bien dans leurs affairesqui touchent à la vie qu'à celle qui touchent l'adoration de DIEU, car comme mentionné dans un hadith celaprocure la santé et ôte du corps certains maux- de ne pas médire ses parents; et de les aider aussi bien dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affaires affairesqui touchent l'adoration de DIEU, car comme mentionné dans leurs affaires affaires affaires affaires affaires affaires affaires affaires affair
craignez DIEU, peut être bénéficierez-vousde sa grâce ". Le musulmandoit aussi respecter ses voisins, faire du bien à leur égard, éviter de les injurier ou de faire des actions blâmables à leur endroit; il doit éviter de les injurier ou de faire des actions blâmables à leur endroit et sont dans le besoin
gu'il s'agisse d'aumône ou d'aidedans la réparation de leur maison : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le désir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le desir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le desir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le desir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le desir et bien les accueillir s'als viennent causer : il doit leur ouvrir sa porte chaque foisqu'ils en expriment le doit le doit le conseille et bien le doit le conseille et 
généreux envers les pauvres et les orphelins (...); il doit avoirde la compassion pour les esclaves de la même façon qu'il éprouve ce sentimentpour ses femmes et enfants; Il s'occupera d'eux et les protégera en se référantaux paroles suivantes du Prophète : "Vous tous vous êtesdes bergers et chaque berger devra répondre de son troupeau".
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