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Ibrahima Fall, also known as Sheikh Ibra, was a devoted follower and close associate of Ahmadu Bamba, the founder of the Mouride Brotherhood movement. He is considered one of the most important figures in the history of the movement. With unwavering dedication, he carried out his master's orders and teachings with incredible determination, even to the point of being perceived as fanatical by some. Ibrahima Fall was a member of a noble family in Senegal and was deeply rooted in Islamic scholarship. He studied at his father's Koranic school and later with other respected theologians. His encounter with Ahmadu Bamba during Ramadan marked a significant turning point in his spiritual journey and search for truth. Despite being from a noble family, Ibrahima Fall renounced any claim to leadership and instead focused on agricultural activities that benefited the Mouride community. He was a key financial supporter of the movement and dedicated his life and resources to promoting the Mouride way. Ibrahima Fall's contribution to the expansion of the Mouride Brotherhood was so significant that he is often referred to as the "practical arm" or "implementer" of Ahmadu Bamba's vision. He passed away in 1930 and was buried in Touba, Senegal, alongside his mentor, Sheikh Ahmadu Bamba. Ibrahima Fall catalysed the Mouride movement by reshaping the relation between Mouride Talibes and their guide, Aamadu Bamba Mbakke. He instituted the culture of work among Mourides with his concept of Dieuf Dieul "you reap what you sow". Serigne Bassirou Mbacké claims that Ibrahima Fall renovated the Mouride Brotherhood, introducing giving money to Aamadu Bamba. Ibrahima Fall belonged to an aristocratic Wolof family from Cayor and was born around 1855 in a northern village, Ndiaby Fall. He achieved major Arabic sciences such as theology, fiqh, tafsir, grammar and rhetoric. Fall and Aamadu Bamba Mbakke Contract Muhammad inspired Ibrahima Fall's objective devotion. He promised not to protect or provide material goods but would accept him if he followed God's recommendations. This led to the contract between Fall and Aamadu Bamba Mbakke, making Fall his 40th disciple. The contract, known as "Diebelou", shows Ibrahima Fall's absolute devotion to his master. Ibrahima Fall was a prominent figure in the Baye Fall movement, and his contributions earned him the titles "Lamp Fall" (the light of Mouridism) and "Babul Mouridina" (Gate of Mouridism). He was known for his wise teachings, which he shared with others through succinct yet valuable lessons. After the passing of Serigne Touba, Fall cautioned against deviations from the original doctrine, warning that those who strayed would be excluded from the community. He emphasized the importance of two core principles: the Grand Magal (a major pilgrimage) and the Great Mosque. He encouraged the community to mobilize themselves without reserve for these events, but advised a logical analysis of all other matters to ensure their faith was not compromised. Cheikh Ibra Fall became so consumed by his spiritual pursuits that he seemed to have no time for anything else. Some people questioned whether he truly understood Islamic teachings and the Quran, leading him to respond with a comprehensive treatise on Sufism (Jazbul Mouride). One key takeaway from this work is that it emphasizes the importance of having a good intention and being devoted to one's spiritual guide. The text also highlights the dangers of becoming distracted by worldly concerns, such as wealth and material possessions. It quotes a Quranic verse that warns against seeking salvation through earthly means, stating that only those who come with a pure heart will be saved on Judgment Day. The treatise emphasizes the importance of preparing oneself for spiritual growth by seeking guidance from a sheikh (spiritual guide). It also stresses the need to cultivate qualities such as faith, optimism, dynamism, and sacrifice in order to attain spiritual fulfillment. In addition, the text offers advice on how to live a virtuous life, including not complaining about one's misfortunes, respecting the wisdom of one's spiritual guide, and dedicating oneself to three key areas: using one's strengths, wealth, and intelligence for the greater good. This, it suggests, is the path to ascension and spiritual growth. Overall, the text emphasizes the importance of prioritizing spiritual development and living a life that aligns with Islamic values in order to achieve true fulfillment and salvation. La vie éternelle n'est pas digne d'être échangée contre la vie d'ici bas, car Dieu rappelle que l'au-delà est mieux et plus durable. Un musulman doit se tenir aux liens de parenté, ne médire ses parents et les aider dans leurs affaires, comme mentionné dans le hadith qui enseigne qu'un bon rapport familial procure la santé et ôte du corps certains maux. Le Coran exhorte les musulmans à être des frères, à installer la paix entre eux et à craindre Dieu, afin de bénéficier de sa grâce. Un bon musulman doit respecter ses voisins, faire le bien en leurversant et éviter de les injurier ou de commettre des actions blâmables à leur endroit. Il doit aussi aider ceux qui sont dans le besoin, leur ouvrir la porte chaque fois qu'ils l'expriment et les accueillir chaleureusement. Le musulman est tenu d'être généreux envers les pauvres et les orphelins, de montrer de la compassion pour les esclaves et de s'occuper d'eux comme il le ferait avec ses femmes et enfants.

Wakhi mame cheikh ibra. Waxi cheikh ibrahima fall.