

FALL, Cheikh Tidiane "Al-Hājj ʿAbbās Sall (1909-1990)", ISSS, 11,
(1997) 163-72. *Abbas Sall - (EK)*

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GAYE, Shaykh Tijān *Abbas Sall* *al-Shaykh ʿAbbās Sall al-Tijānī: ḥayātuhu wa-*
(2001) *al-Shaykh ʿAbbās Sall al-Tijānī: ḥayātuhu wa-*
aʿmāluhu. Dakar:: NIS.

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2. *Qaṣā'id*i) *Q. Ghazālat al-nūr*

Opens: *Ghazālat al-nūri 'inda al-sidri qad ṭala'at * Wa-kaḥfuhā al-'arshu wa'l-kursiyyu ka'l-qalami.*

MS: Saint-Louis; see Diouf (2002).

ii) *Q. al-isrā' wa'l mi'rāj*

Opens: *Qad asar Allāhu rūhī nahwa ḥaḍratihī * Wa-sawfa ātīhi ma'rūjan ma'a 'l-jismī*

MS: Saint-Louis.

iii) *Qaṣīda fī madḥ ṣāhib al-jalāla al-malik al-sharīf al-Ḥuṣayn b. Ṭalāl*

MS: Saint-Louis. See Diouf (2002).

ABŪ BAKR b. °UMAR b. ABĪ BAKR al-Fūtī, known as *Cerno Mody Ache*

Diouf (2002).

Was born in Futa Toro and received his training in Qur'ānic and Islamic Studies in a number of schools. During the 1910s, he stayed briefly in Tivaouane while *al-ḥājī* Mālik Sy (the founder of the sub-branch of the Tijāniyya) was alive. After that, he moved to Saint-Louis and settled there. He became a very close friend, disciple, and advisor of Cerno Uthmān Sy whose biography he wrote in 1945.

1. *Shaqā'iq al-nu'mān fī ḥayāt °Uthmān*

A hagiography of his master °Uthmān Sy b. Abī Bakr b. Ibrāhīm b. Muḥammad al-Mālikī al-Ash°arī al-Tijānī, written in 1945.

°ABD ALLĀH B. °ABBĀS B. MAYORO ṢALL, HIS DESCENDANTS
AND FOLLOWERS

°ABD ALLĀH b. °ABBĀS b. MAYORO ṢALL known as *al-Shaykh*

°*Abbās Sall*, b. Rajab 1327/July-August 1909, d. 1410/1990

Ṣamb, 1972, 147-54; Fall (1995-6), 80 ff.; Tijān Gaye, *al-Shaykh °Abbās Ṣall al-Tijānī, ḥayātuhu wa-a'māluhu*, Dakar: Nouvelle Imprimeries Sénégalaises, 2001.

Born in Nguick Fall, which is located at 4 km. from Sakal (some 27 km. to the north of Louga), °Abd Allāh b. °Abbās Sall was one of the most prolific Senegalese writers in Arabic. Although a native speaker of Wolof, °Abbās Sall, known as *Mayoro Sall*, chose to name him °Abd Allāh b. °Abbās after the Companion of the Prophet of that name. He began memorizing the Qur'ān with his father, and was then passed on to a disciple of his, Shaykh °Alī Dia (d. 1341/ 1923) to teach him the rest. After the death of his father, he moved to a village named Roye Dièye to study with °Alī Dièye.

He then travelled widely in the Njambur area of northern Senegal to learn other Islamic sciences. His paternal uncle Serigne °Umar Diop of Njejj taught him Mālikī jurisprudence, including the *Risāla* of Ibn Abī Zayd and the first part of *Mukhtaṣar* of Khalīl. He completed his jurisprudential studies with °Abdu Samb in the village of Cambeen (near Sakal on the road to Nguick). At Thiambène, Alioune Samb initiated him into Arabic grammar. In the village of Masar Diop, he studied with Sandiary Diop, including the *Alfiyya* of Ibn Mālik, the *Maqāmāt* of al-Ḥarīrī and the metrical treatise (*al-Rāmizāt al-shāfiya*) of al-Khazrajī. In Saint-Louis, he studied with Ibrahim Diop (known as Barāyīm) the *Iḥmirār* of al-Mukhtār Ibn Būna al-Jakanī on grammar, the °*Uqūd al-jumān* of al-Suyūfī on rhetoric, al-Khūnajī's *al-Sullam al-murawnaq* on logic, and the Qur'ānic commentary *Tafsīr al-Jalālayn*. He finally learnt the *Alfiyya* of Maḥand Bābā al-Daymānī with *Sh. Sa'id Nūr Tall* (Seydu Nourou Tall).

Initiated into the Tijāniyya by Abū Bakr b. Mālik Sy, he later on distanced himself from him and the Sy branch of the Tijāniyya in general to set up his own autonomous branch of the Tijāniyya in Louga. He built several mosques and schools throughout northern Senegal. The major achievement of *Sh. °Abbās Sall* was the establishment of *al-Ḥanafīyya*, an Islamic institution of higher learning based in Louga, and attracting thousands of students, including some from neighbouring countries.

°Abbās Sall began his career as a writer in 1934. He taught privately in Saint-Louis for fifteen years, but then found it necessary to go into business in order to pay his way, and he earned a living transporting and selling vegetables, and finally peanuts. Eventually, he moved to Kayel with some of his students at the invitation of Mūsā Cam, then to Callep.