



THE COMMUNITY OF SHEHU UTHMAN DAN FODIO IN AMERICA

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

The Tariqah

Shaykh Abdullahi Dan Fuduye' clarified the principles of the *tareeqa* in his famous, *Bayaan al-Arkaan wa Shuruut at-Tareeqa as-Sufiyya*. In it he said, "As for the principles of the *tareeqa*, they are four:

[1] genuine repentance (*tas'heeh at-tawba*) by having regret for what has passed of sins, relinquishing all present sins, resolve not to repeat past sins, performing the obligations, restoring acts of injustice, keeping company with knowledge, adhering to good action, sincerity in returning to Allah, constancy in resorting to Allah, close examination of the corrupt soul, and being in a state of intense wariness of the corrupt soul. [2] Fearful awareness (*taqwa*) by being constant in following the commands of Allah and avoiding prohibited and dubious acts. [3] Uprightness (*al-istiqaama*) by adhering to perfect courtesy (*adab*), seizing the moments and avoiding people under all circumstances. [4] Elevated resolution (*irtifa'a 'l-himma*) for the spiritual realities and divine secrets by means of piercing inner vision and flourishing illumination.

As for the prerequisites of the *tareeqa* they are seven: [1] Hunger by choice by not exceeding in one's meals more than a third of the stomach. This may be difficult for the novice except by him first fasting until his soul becomes used to that and until its desires are broken. [2] Avoiding people except during times of necessity, like seeking knowledge, buying and selling and the like. [3] Silence outwardly and inwardly, except from the remembrance of Allah ta`ala. [4] Sleeplessness for the purpose of remembrance of Allah and contemplation. The least amount of sleeplessness which one should master is from the last third of the night until sun rise. [5] Adherence to the *dhikr* which the *shaykh* instructed and transmitted. [6] The *Shaykh* who has completed the journey (*suluuk*) on the Path of the People (*tareeq 'l-qawm*), who has attained arrival at knowledge of the Lord of Truth and who knows all that the *tareeqa* (the spiritual path) consist of. [7] Adhering to perfect courtesy by elevating his *shaykh* outwardly and inwardly, by not denying him in anything, by guarding his sanctity in his absence just as he would in his presence, by perceiving him in his heart in all circumstances whether traveling or resident - this is order that the *baraka* of the *shaykh* can pervade him. He must also consider that every *baraka* and blessings, religious or worldly, which he obtains comes to him by means of the *baraka* of his *shaykh*."

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