The Tariqah

Shaykh Abdullahi Dan Fuduye’ clarified the principles of the tareeqa in his famous, Bayaa 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 pass 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.”