

Internal Rules & Regulations of the Şiddīqiyya Shādhiliyya Order



In the Name of Allah, the Most Gracious, the Most Merciful
Praise be to Allah, Lord of all the worlds, and peace and blessings upon our master
Muhammad ﷺ, the Seal of the Prophets, and upon his family, companions, and those who
follow his guidance until the Day of Judgment.

Contents

<i>Section One: Definitions and Introduction</i>	1
<i>Section Two: The People of the Path</i>	4
<i>Section Three: Features of the Approved Methodology for Remembrance</i>	7
<i>Section Four: Spiritual Gatherings (ḥaḍarāt)</i>	10
<i>Section Five: Seclusion and the Worship Program During It (khalwa)</i>	12
<i>Section Six: Records and Registers</i>	19
<i>Section Seven: Budget and Finances</i>	21
<i>Section Eight: Disciplinary Accountability</i>	26

Section One: Definitions and Introduction

1. The Şiddīqiyya Shādhiliyya Order is a Sunni Sufi Order, founded by His Eminence Professor Dr. Ali Gomaa Muhammad Abdul Wahhab al-Shāfi'ī al-Miṣrī. The Order is officially recognized by the Supreme Council for Sufi Orders in the Arab Republic of Egypt under Decree No. 11 of 2018, in accordance with Law No. 118 of 1976 regarding the system of Sufi Orders and its executive regulations, issued on 10 Jumāda al-Ākhira 1439 AH (26 February 2018). Additionally, the Minister of Endowments issued Decree No. 167 of 2018, dated 7 Dhu al-Qi'da 1439 AH (20 July 2018), and published in the Official Gazette, Issue No. 174, 2 August 2018.

The Order is named “Şiddīqiyya” after Sayyid Muḥammad ibn al-Şiddīq al-Ghumārī al-Ṭanjī al-Darqāwī; and “Shādhilī” after Imam Abu al-Ḥasan al-Shādhilī, who resided in Egypt and whose final resting place is in the desert of ‘Aydhāb, in the village of Ḥumaythara.

His Eminence the Imam received the spiritual path (*ṭarīqa*) and was granted authorization (*ijāza*) for training and guidance from three eminent spiritual masters (*aqtāb*):

- i. Sayyid ‘Abdullah ibn Muḥammad ibn al-Şiddīq al-Ghumārī.
- ii. Sayyid Abu al-Barakat Muḥammad Zākī al-Dīn Ibrāhīm al-Ḥusaynī.
- iii. Sayyid Dr. Ḥasan Abbas Zākī.

2. The Şiddīqiyya Shādhiliyya Order aims to cultivate religious and spiritual education among its followers, disciples (*murīd* (sg.)/*murīdīn* (pl.)), and the wider Muslim community, in harmony with the teachings of Islamic law (*sharī‘a*). The Order advocates for adherence to Islamic rulings, emphasizing preaching and spiritual guidance.

3. Disciples of the Order are not permitted to profess beliefs, perform actions, or establish celebrations, gatherings, or litanies (*adhkār*) that contradict Islamic law, public order, or moral ethics.

4. The Shaykh of the Order is the spiritual guide for each disciple, serving as a fatherly mentor, a guide to truth and righteousness, and a director toward knowledge of the Divine path.

5. The “Complete Guide” (*al-Murshid al-Kāmil*) refers to the Shaykh of the Order, while the “Guide” (*al-Murshid*) refers to an individual who has been officially authorized by the Shaykh to act on his behalf in specific matters, such as leading gatherings (*ḥaḍarāt*), conducting lessons, and overseeing other Order activities.

6. Absolute trust in the Shaykh is required, as he is considered the inheritor of the Prophet's station (*maqām*) in both speech and action. The sanctity of the inheritor is as the sanctity of the inherited. Every disciple must observe proper etiquette toward the Shaykh, both in his presence and in his absence, following the model of the Companions in their respect for the Prophet ﷺ.
7. No member of the Order is permitted to create or compose new invocations or litanies to be recited in gatherings without the explicit authorization of the Shaykh.
8. Sufism is a matter of will, not administration. Sufism is both an honor and a duty for those who are worthy of it, qualified in jurisprudence (*fiqh*), piety (*taqwa*), and striving in the path of Allah (*jihād fī sabīl Allah*). There is no value in a Sufi authorization or preaching when in the hands of a person without these credentials. Anyone who receives authorization must model their life on the Messenger of Allah ﷺ, reflecting his noble character.
9. We hold all legitimate Sufi paths in respect, regardless of differences in methodology, orientation, or name. The true criterion for evaluation is the path's ability to bring people closer to Allah by serving others, benefiting society, remaining loyal to religion, and guiding people toward truth. We bear no resentment or ill will toward any sincere seekers of the spiritual path. We seek blessings from all the saints, the pure, and the righteous.
10. Visiting the saints, both living and deceased, and reading the works of the spiritual masters is permitted only with the permission of the Shaykh or one of his authorized representatives (*muqaddamīn* [men] and *mutābi'āt* [women]).
11. Knowledge is the foundation of both worship and spiritual practice in our path. We seek refuge in Allah from worship based on ignorance or blind imitation. Every disciple must be able to trace their understanding back to the Qur'an, the Sunna of the Prophet ﷺ, the guidance of Islamic law, and the reasoning of qualified scholars from Ahl al-Sunna wa al-Jamā'a. We do not diverge from them, elevate ourselves above them, or impose unnecessary hardships on ourselves or others. We choose the most accessible and balanced interpretations of truth, avoiding excessive rigidity, extremism, or laxity.
12. We advise our fellow seekers not to defend their egos, as self-justification repels Divine grace. Likewise, we encourage them to avoid dwelling on either praise or criticism from others.
13. Every disciple must seek lawful sustenance (*ḥalāl*) and adhere to the sacred law in all matters, especially in food and drink. The Prophet ﷺ said:

“O Sa’d, purify your food, and your supplication will be answered. By the One in whose hand is the soul of Muḥammad, when a person swallows a morsel of unlawful food, no act of worship is accepted for forty days. And any flesh that grows from unlawful sustenance, the Hellfire is more deserving of it.” (Reported by al-Ṭabarānī in *al-Awsaṭ*).

14. We urge our spiritual sons and daughters to maintain chastity and uphold Islamic etiquette in interactions between genders, particularly in communication and gatherings organized by or affiliated with the Order.

15. Whoever seeks recognition is a servant of recognition. Whoever seeks obscurity is a servant of obscurity. But whoever seeks Allah is a servant of Allah. If Allah wills, He will make them known; and if He wills, He will keep them hidden.

16. Using the Shaykh’s name, the name of the Order, or its emblem (logo) is strictly prohibited for any worldly, commercial, promotional, or advertising purposes—or on any websites, groups, or similar platforms—without written and sealed permission from the Shaykh. Only officially authorized outlets may be used.

Section Two: The People of the Path

17. No individual may be appointed as a deputy (*nā'ib*), a representative (*muqaddam*), a supervisor (*mutābi*), or an initiator of a gathering (*mustaftih al-majlis*) except with the explicit authorization of the Shaykh of the Order.

18. The Shaykh of the Order has the right to request the Supreme Council for Sufi Orders to appoint an official senior deputy (*wakīl*) to assist him in the administration of the Order's affairs. The following conditions must be met for appointment:

- The candidate must be of legal age and fully capable of exercising civil and political rights.
- The candidate must not have been convicted of a felony or a crime violating honor or trust, unless their record has been officially cleared.
- The candidate must be literate, with a foundational understanding of Islamic law.
- The candidate must be of good reputation and sound moral character.
- The candidate must be a person of gnosis (*m'arifa*) and spiritual excellence (*kamāl*), possessing piety and righteousness.
- The candidate must not be a shaykh of another Sufi Order.

19. The Shaykh of the Order may appoint deputies, representatives, and supervisors across all provinces, districts, and localities, provided they meet the conditions stated in the previous clause.

20. The title of "representative" (*muqaddim*) is only granted to those who fulfill the stated conditions. Any official certificate of appointment must clearly specify the responsibilities of the representative, including their role in spiritual guidance and the limits of their authority.

The issuance of blank or unrestricted appointment certificates (*muqaddim licenses*) is strictly prohibited. Each appointment must specify the individual being granted the title.

All appointments must be formally documented. The Supreme Sufi Council must be notified in writing within one week of any new appointment.

21. Responsibilities of the Representative (*muqaddim*):

- a. To guide, oversee, and train disciples, ensuring their spiritual and ethical development.
- b. To organize and supervise spiritual gatherings, including remembrance circles (*majālis al-dhikr*), praise of the Prophet ﷺ gatherings (*majālis al-ṣalāt 'alā al-Nabī ﷺ*), and other events, ensuring proper conduct and adherence to Islamic teachings.

- c. To foster unity and love among disciples, promoting fraternity, solidarity, and cooperation within the Order.
- d. To implement appropriate educational and spiritual methods to help disciples memorize Qur'anic verses, Prophetic traditions, and the litanies of the Order in a manner suited to their capabilities. To educate disciples on fundamental Islamic beliefs and practices, including the Prophet's ﷺ biography, the lives of the saints and scholars, and the biographies of those who strove on the path of Allah.
- e. To address misconduct and resolve disputes among disciples in accordance with Law No. 118 of 1976 and the Order's internal regulations.

22. The duties of those below the rank of Representative (muqaddim) shall be defined by the Shaykh in their official appointment letters.

23. To be accepted as a disciple in the Order, one must:

- a. Be literate, possessing at least a basic understanding of Islamic law.
- b. Have good moral character and a sound reputation.

24. No financial obligations or loans or amounts may be imposed on disciples under any name. Likewise, no fees may be charged for the appointment of deputies or representatives. However, voluntary donations are permitted, provided they are given willingly and without coercion. The Supreme Sufi Council must be notified of such donations within one week of receipt in accordance with Article 35 of the law.

25. A disciple may not follow multiple representatives at the same time. If a disciple wishes to transfer to another representative, they must obtain permission from the Shaykh. However, disciples may attend the public lessons of other deputies and representatives.

26. No disciple may publish or disseminate content that harms the Order, its Shaykh, its representatives, or its disciples by any means, including social media. This applies to both direct and indirect criticism, whether explicit or implied. Likewise, members of other Sufi Orders must be treated with respect, and no public disputes or insults shall be tolerated.

27. No disciple may assume a position of service within the Order without official permission. Likewise, no one may reprimand or correct others during gatherings unless specifically authorized to do so.

28. Representatives must meet with their disciples at least once a week to provide spiritual guidance, supervision, and remembrance (dhikr).

29. The Shaykh must convene meetings with deputies and representatives every three months. A written report must be submitted to the Supreme Sufi Council, including any recommendations that fall under the jurisdiction of the General Sufi Leadership and the Supreme Council.

30. Deputies of the Shaykh in the regions are not permitted to refer to themselves as “Shaykh of the Order in [region]”. Instead, they must use the title Deputy of the Shaykh of the Order in [region].”

Section Three: Features of the Approved Methodology for Remembrance

31. From proper etiquette is that a disciple follows the decisions and preferences of the Shaykh.

32. It is recommended that the disciple recites *Surah Al-Fatiha* three times before beginning their daily litany (*wird*): once for the Prophet Muḥammad ﷺ, once for Abū al-Ḥasan al-Shādhilī, and once for the Shaykh of the Order.

33. The daily recitation of the Qur’an is a fundamental practice. The minimum requirement is the recitation of five verses per day.

34. The Initiation Period is a 30-day continuous practice given to new disciples. If a disciple misses a day, they must restart the initiation unless there is a legitimate excuse such as illness or necessity. Upon completion, the disciple adheres to this practice for life. The initiation period may be extended to 60 or 90 days, depending on the disciple’s condition. However, the basic initiation period is 30 days during which the discipline holds to the following litanies:

- The Foundation (*al-Asās*), which must follow this sequence:
 - Seeking forgiveness (*Istighfār*) 100 times,
 - Sending blessings upon the Prophet ﷺ (*Ṣalāt ‘ala al-Nabī*) 100 times,
 - Reciting the Testimony of Faith (*Tahīl* - “*Lā ilāha illa Allah*”) 100 times.
 - This must be performed in the morning (from Fajr to ‘Asr) and in the evening (from ‘Asr to Fajr).
- The Sevenfold Remembrances (*al-Musab ‘āt*) are a set of ten recitations. A disciple has fulfilled their obligation if they recite even one of them during the allotted time as is the case when one catches one unit of prayer (*rak‘a*) in the prescribed time. The time of this litany in the morning is from Fajr to sunrise, and the afternoon time is from ‘Asr to Maghrib.
- The Standard Liturgy of the Order (*al-Waḥīfah al-Zarūqiyyah*) includes the Khirnūbī addition. The morning recitation must take place between Fajr and Dhuhur, while the evening recitation must take place between ‘Asr and Fajr.

35. Disciples must adhere to the prescribed texts and numbers of recitations as provided in the Order’s books, pamphlets, and digital applications. Deviations, additions, or omissions—especially in the early stages—are discouraged. A disciple may begin with either the Sevenfold

Remembrances, the Foundational Practice, or the Standard Liturgy, depending on their ability and schedule.

36. The Invocation of the Divine Names (*Wird al-Asmā'*) is structured as follows:

- Primary Names: “Lā ilāha illa Allah,” “Allah,” “Huwa,” “Ḥayy,” “Qayyūm,” “Ḥaqq,” and “Qahhār.”
- Branch Names: “Wāḥid,” “Azīz,” “Muhaymin,” “Wahhāb,” “Bāsiṭ,” and “Wadūd.”
- The 99 Beautiful Names of Allah (*al-Asmā' al-Ḥusnā*) follow the above.
- The Supreme Name (*Ism al-Jalālah* – Allah) is recited last.

The manner in reciting the Name can be without the definite article “*al*,” or with the definite article “*al*,” or by calling on the Name using *yā* before the Name. (e.g., *Ḥayy*, *al-Ḥayy*, *Yā Ḥay*.)

As for pronunciation, each Name is recited with a *sukūn* at the end, or a Name can be recited twice in a row with a *dumma* after the first Name and a *sukūn* on the second – (*Allah*, or *Allahu Allah*). One can also add the *yā* prior to the Name.

The time for the invocation of the Name is from after Maghrib prayer up until before Fajr prayer the following day.

As for numbers, for the Primary Names and Branch Names we aim for 5,000 per night and 3,000 is permissible, but one should not invoke more than 10,000 per night. The best is 5,000 per night until one completes 100,000 so that one completes each Name in 20 evenings. The total of the Primary Names and Branch Names would thus be $13 \times 20 = 260$ evenings.

Following this one invokes the 99 Names starting with al-Raḥmān and ending with al-Ṣabūr. One should invoke each Name 5,000 per night, keeping in mind the Names that are coupled which should be invoked together. This process should be completed in 83 evenings. It is also permissible to invoke the paired Names separately.

Following this, one invokes the Supreme Name *Allah* the rest of the evenings of the year between 5,000-10,000 for a total of 11 days. Thus, will one complete one lunar year.

Moving from one Name to next

A disciple cannot move from one Name to the next until completing 100,000 of the current Name, or by permission of the Shaykh. Permission can also be given from the muqaddim. In general, a disciple should not be given permission to invoke all the Names at one time, unless this becomes necessary. Disciples should follow up with their muqaddim once a week during this period. The muqaddim should instruct the disciple in how to invoke the Name and pronounce it properly.

If a disciple wakes from sleep invoking the Name they are currently on, they have permission to progress to the next Name. Likewise, if they see the Holy Prophet ﷺ and he commands them to move to the next Name, he/she has permission to progress. If a disciple sees something less than or other than this, then the matter is left of the muqaddim to make a judgement call vis-à-vis the state of the disciple.

37. After a disciple finishes invoking the Primary Names and Branch Names, and the 99 Names, then the Supreme Name, they may choose from the following:

- a. To continue with the Supreme Name, and a disciple may advance to *Allah al-Ḥayy al-Qayyūm*, or *Yā Allah Yā Ḥayy Yā Qayyūm*, or *Allah Ḥayy Qayyūm*, and each one has its spiritual presence and power.
- b. One can go back to the beginning and repeat the entire process. This can be repeated again, or it can be repeated 11 times after which the disciple can invoke what they want.
- c. One can invoke with the Name they find their heart comfortable with.
- d. Invoke the 99 Names, each Name 10,000 times per day.
- e. Invoke the 99 Names, every Name 100,000 over 20 evenings.

All these combinations are to be done in the evening, but if a disciple requests a litany during the day, then they are given permission to invoke the 99 Names, 1,000 times per day, and the 13 Names in the same manner.

38. Other Litanies (*Aḥzāb*)

Other litanies that disciples have general permission to invoke are the ones verified in our Order to be correctly attributed to Sidī Abu'l Ḥasan al-Shādhilī and they are a total of 23 litanies which are documented in our books and applications. We add to this repertoire the *Fatḥ al-Siddīqī* Litany and the Litany of Imam al-Nawawī. Other litanies ascribed to Imam al-Shādhilī require special permission from the Shaykh.

Disciples must adhere to these litanies and the way they are narrated. The etiquette of the disciple is with what their Shaykh has chosen.

Section Four: Spiritual Gatherings (ḥaḍarāt)

39. Spiritual gatherings must not be held in inappropriate places, such as unclean locations or those with a bad reputation.

40. No one may initiate a spiritual gathering unless they are a recognized representative (*mutābi'*) of the Order or higher, or if authorized by the Shaykh.

41. Spiritual gatherings should be arranged in either concentric circles or a single circle with rows. If necessary, they may be held entirely in rows. A designated area at the head of the assembly is saved for the Shaykh, and separate seating for women should be arranged to ensure proper decorum. Phones should be placed in airplane mode so that waves do not interfere with the pure state of the disciple during invocation.

42. The recitation of Al-Fatiha is reserved solely for the Shaykh of the Order and those higher in the spiritual chain.

43. If necessary, parts of the gathering may be shortened, such as omitting certain Names of Allah or refraining from singing, depending on time constraints or circumstances.

44. Disciples are encouraged to engage in remembrance with full presence of heart and mind, ensuring that their voices remain harmonious, moderate in volume, and properly enunciated. That which is invoked should be understood, and movements should be in concert, the entire gathering orchestrated, and people completely present and emersed in invocation as much as possible.

45. Offering small gifts such as food, drinks, or perfume during the gathering is permitted, provided it is done with the approval of the leader of the gathering.

46. During the gathering, participants must remain focused and avoid unnecessary movements, speaking, or shifting positions. No one may leave the circle of invocation for any reason except by way of permission from the gathering leader.

47. Those arriving late must quietly sit where space permits without disrupting the session.

48. Drinking water immediately after remembrance is discouraged; it is preferred to wait at least 15 minutes to allow the spiritual state to settle.

49. Only properly articulated and authentic forms of remembrance are allowed; no modifications or innovations are permitted.

50. The use of non-Arabic Names or invocations during the gathering is strictly prohibited.

51. Swaying or dancing during remembrance is not permitted under any circumstances.

52. Participants should join hands, interlocking their fingers while engaging in collective remembrance.

53. A disciple should keep both feet firmly on the ground during remembrance unless overtaken by spiritual ecstasy.

Section Five: Seclusion and the Worship Program During It (khalwa)

54. Conditions for seclusion, its etiquette, and the program of worship therein.

i. Sincerity in Intention:

One must purify their intention solely for Allah, eliminating any desire for fame or recognition. They should not set their hopes on miraculous occurrences.

ii. The Place of Seclusion:

The ideal space for seclusion is a small room, preferably no taller than a person's height, allowing enough space to pray. The width should be sufficient for a person to sit comfortably. It should be far from noise and distractions, with no openings for light. The door should be short and tightly sealed, facing the Qibla. The purpose of these restrictions is to close off external sensory distractions to awaken the inner senses. Therefore, one should not move aimlessly, neither playing with one's beard or clothes. One should not kill an animal or insect like an ant and other types as these types of movements will harm the living. One does not leave for congregational prayers except if one's seclusion is in a mosque, or if one is praying behind the servant appointed during the seclusion if the seclusion takes place at a distance from the mosque. If one goes out for Friday prayer, they should cover their head and face and the moment the imam exits the prayer with "*salam*" they must leave the mosque and return to their seclusion.

iii. The Role of the Shaykh:

The Shaykh enters the place of seclusion before the disciple (when possible), prays two units of prayer, and makes supplication for the disciple. If the Shaykh is not physically present but has granted permission, the disciple should picture the Shaykh in their heart and supplicate through him to the Divine for an opening, to make firm their efforts in seclusion, and for a successful seclusion. The murid should constantly keep the image of the Shaykh in their mind's eye.

iv. Preparations for Seclusion:

Before entering seclusion the disciple should give charity, purify their body with a full wash, wear clean clothes, purify their prayer space, and cleanse their heart through repentance. Upon entering, they should pray two units of prayer. In the first unit after the Fātiḥa one should recite these verses (17:77-79):

(77) *Such has been Our way with the messengers We sent before you. And you will find no change in Our way.*

(78) *(O Prophet,) establish prayer between the decline of the sun and the darkness of the night, and (establish) the recital at dawn. Surely, the recital at dawn is well attended.*

(79) *And during the night, wake up for prayer of the night, an additional prayer for you. It is very likely that your Lord will place you at Praised Station.*

In the second unit of prayer after the Fātiḥa one should recite 23:29

(29) *And say, ‘My Lord, make me land a blessed landing, and You are the best of those who bring (someone) to land’.*

One can also recite in the second unit of prayer 2:285-286

(285) *The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. “We make no division between any of His Messengers,” and they have said: “We have listened and obeyed. Our Lord, (we seek) Your pardon! And to You is the return.”*

(286) *Allah does not obligate anyone beyond his capacity. For him is what he has earned, and on him what he has incurred.*

“Our Lord, do not hold us accountable, if we forget or make a mistake, and, Our Lord, do not place on us such a burden as You have placed on those before us, and, Our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord. So then help us against the disbelieving people.”

v. The Mindset of the Disciple:

The disciple must enter seclusion with the firm belief that “There is nothing like unto Him, and He is the All-Hearing, All-Seeing.” Any visions or voices claiming to be Allah should be dismissed with “*SubhanAllah*” (Glory be to Allah). One should not seek or call on anything in seclusion other than Allah. One’s efforts and aspirations should for none other than Him, even if the entire universe was presented to them in their seclusion.

vi. The Necessity of the Shaykh’s Permission:

A disciple must not enter seclusion on a personal whim or demonic impulse. They must have their Shaykh's permission if they are still under spiritual training. Otherwise, one's heart will be a toy in the Devil's hand, and one will emerge from a seclusion with no benefit, if no actual harm befalls them.

vii. Etiquette in Seclusion:

The disciple should enter the seclusion with his right foot, remain facing the direction of prayer, maintain purity, and not lean his back against anything except with an excuse and permission from his Shaykh.

viii. One of its conditions is fasting throughout its days, gradually reducing food and drink at breakfast, eating inexpensive food, refraining from anything that contains or comes from animals, such as meat, milk, butter, and the like, and eating plenty of nuts, vegetables, fruit, water, dates, and the like.

ix. Acts of Worship in Seclusion:

One should be content with worship in the form of remembrance, supplication, reciting the Qur'an (whoever has a three day of seclusion should complete the entire Qur'an once during that time), prayer, fasting, contemplation of creation, and reflection on the signs.

x. There is to be no engaging in entertainment, leisure reading, academic studies, and the like. It is only permissible to read the Prophet's ﷺ biography and the noble hadiths.

xi. Striving to remain pure and clean.

xii. Wear white clothes (jilbāb for men and women) and head coverings for both.

xiii. Face the direction of prayer most of the time.

xiv. Avoid leaning back as much as possible, except against a wall or chair back, and only with the permission of the Shaykh.

xv. Perform the obligatory prayers after the call to prayer immediately, praying the Sunna prayers, and pray 12 rak'as of Tarawīh outside of Ramadan, 10 rak'as of night prayer, and three rak'as of Witr. During Ramadan, pray 20 rak'as of Tarawīh and 11 rak'as of night prayer.

xvi. Pray 6 rak'as of the Awwābīn prayer between Maghrib and 'Ishā'.

- xvii. Recite *Dalā'il al-Khayrāt* or *Kunūz al-Asrār*, or both, once every day.
- xviii. Recite the approved and verified Litanies of the Shādhiliyya Order—printed in the Ṭarīqa series—once every day.
- xix. Recite the Tāziyya (also known as the Nāriyya) prayer 4444 times “O Allah, send a perfect prayer and complete greeting of peace upon our master Muhammad the one by whom problems are solved, and anxieties are relieved, and needs are fulfilled, and aspirations are attained and good endings are received, and by whose noble face the clouds give rain — and upon his Family.”
- xx. Pay attention to the last third of the night and supplicate during it.
- xxi. Avoid meeting with anyone.
- xxii. If an emergency arises and the disciple wants to leave the retreat, they should not leave until obtaining permission from their Shaykh.
- xxiii. If the disciple needs help with food, drink, or the like, it can be provided by placing it at the door of the retreat without meeting the helper.
- xxiv. It is forbidden to watch television, access the internet, or use the telephone except after seeking permission of the Shaykh, and screens are to be used only for listening to the Qur'an or the awrād and dhikr.
- xxv. It is recommended not to drink water immediately after dhikr, but to wait about twenty minutes so that the lights produced by the dhikr settle in the heart and remain there, as it is established among the Sufis that drinking water immediately after dhikr extinguishes those lights.
- xxvi. The disciple may feel intense heat in their body without being ill. They may pour cold water on their body, and the water may soak their clothes. They may change them when they dry, and they may pour water, even cold water, on their head at any time. Pimples like boils may appear on the body, but one should not pay attention to them. If they become severe, one may treat them.
- xxvii. All of this should be done while maintaining daily remembrance of God and daily litanies.

xxviii. If Allah opens something up for the disciple and gives it to them, they should take it politely and not dwell on it, otherwise they will miss what they seek. Whoever finds Allah Almighty has lost nothing. Ibn Ata Allah says in his Aphorisms: “Whenever you stop to ponder what spiritual openings you’ve been given, a voice of Truth comes to say, ‘what you seek is in front of you,’ and whenever the reality of something manifests, the voice of Truth says, ‘we are a tribulation so do not disbelieve’ (Quran 2:102).”

xxix. The disciple should not think about anything, nor should they talk to themselves in their seclusion. They should cut off all thoughts, whether good or bad, because they distract his heart from remembrance. They should always connect their heart to the Shaykh and know that he is the council of the Most High, who knows the thoughts of the conscience and what is hidden in the heart.

xxx. The disciple in seclusion should present all their thoughts and circumstances to their Shaykh and should not act in any matter except with his permission. They should always be mindful of the Truth, visualizing his Shaykh before them. They should know that all the blessings they have received are from his Shaykh, and the Shaykh from the Prophet ﷺ.

Article [55]:

Duration and timing of seclusion:

The Shaykh determines the duration and timing of seclusion for his disciple. Complete seclusion lasts forty days, as the Prophet ﷺ said, on the authority of Makhūl: “*Whoever is sincere to God Almighty for forty mornings, the springs of wisdom will burst forth from his heart onto his tongue.*” Narrated by Ahmad, and Ibn ‘Adiyy in *al-Zuhd*, because forty is the period in which nature transitions from one stage to another, such as the transition of the sperm to the leech to the embryo to the image. It is mentioned in the interpretation of God’s saying: *Has there come upon man a period of time* (Quran 76:1), that our father Adam remained forty years in his clay form, another forty as a lump of clay, and another forty as a lump of mud until the soul was breathed into him. The years for Adam are like days for his children.¹

1 The secret lies in the forty days of fermentation of the clay of our father Adam—this period was intended for the construction of the world, for he was God’s vicegerent on earth and descended to it for its continual construction and development. There is no doubt that this fermentation in clay distanced Adam’s spiritual image from the proximity of the Most High Presence, and with this fermentation, the human veil in Adam’s humanity was placed. Our masters prescribed the forty days of seclusion to lift and remove the clay veil that had befallen humanity, as if every day of his seclusion, he lifted a veil from his humanity and returned to his spirituality, taking up residence in the presence of the Most High, who is the repository of knowledge and its sources. When the forty days were completed according to its conditions, the sciences and knowledge were exhausted in it, confirming the famous saying mentioned earlier. The sign of this is his asceticism in this world and his avoidance of its vanity. Whoever does not renounce it after forty

Similarly, a pearl in a shell is not formed until after forty days, and this number is the time appointed by Moses. Allah says: *And We appointed for Moses thirty nights, and completed them with ten, so the term of his Lord was completed as forty nights* (Quran 7:142).

Therefore, some Sufis say, “Whoever habitually performs acts of obedience for forty days will attain a stable status that will not change.” For example, if one of the disciples neglected to perform tahajjud, the Shaykh would say to him, “persist in it for forty nights, and you will attain a stable position that will not change, and you will never fall behind in it after that, God willing.” Also, whoever wants to acquire a good trait, such as generosity and forbearance, or to give up a bad habit, should strive to do so and exert themselves in practicing that trait for forty days, after which it will become a natural part of his character. This is confirmed by the saying of the Prophet ﷺ, “*Knowledge is acquired through learning, and forbearance is acquired through forbearance.*” Narrated by Ibn Abi al-Dunya in *al-Hilm*.

Some people seclude themselves for less than forty days, or more than that, with some secluding themselves for three months [Rajab, Sha’ban, and Ramadan]. As we mentioned earlier, this is up to the Shaykh, who determines the days of seclusion and the dhikr that the murīd should recite during that time.

Article [56]:

The difference between seclusion and solitude:

The Sufi seclusion practiced by the people is usually no less than forty days, and one does not leave it except to relieve oneself or to pray on Friday, and one does not speak to anyone except those entrusted with one’s service, to whom one gestures what one wants or writes one’s wishes.

As for solitude, it is permissible to leave it to attend to some needs, and there is no harm in talking to one’s family without excess, and there are no limited days or specific rituals, although seclusion and solitude require fasting and abstaining from eating anything that has a soul or is derived from it.

In summary, seclusion is a complete separation from the causes of life, and the disciple should consider it a reminder of his grave. As for isolation, it is reducing interaction with people as much as possible and refraining from engaging in the causes of life.

days has not attained wisdom, and his insincerity is revealed, and he has violated the conditions of seclusion. For them, any seclusion that does not bear the fruits of knowledge, wisdom, and asceticism is a fault in the recluse, who has not performed it according to its etiquette and is inwardly flawed and must be treated.

Article [57]:

The benefits of seclusion and solitude:

When Sufis adopted seclusion or solitude as a means of purifying the soul, they did not follow a path that was unlawful or unacceptable to reason or the Sharī‘a. Rather, the Sharī‘a approves of them, and reason does not deny them, for they purify the heart, and purifying the heart is obligatory, as Allah, the Exalted, said: *On the Day when neither wealth nor sons will avail, Except for those who come to Allah with a sound heart* (Quran 26:88-89). A sound heart is a heart that is free from diseases such as resentment, hatred, envy, arrogance, pride, hypocrisy, and love of praise and commendation. They also purify the self, which can be a constant called to evil and an enemy against one’s person. The Messenger of Allah ﷺ said: “*Your worst enemy is the self between your two sides.*” Narrated by Al-Bayhaqi from Anas.

Therefore, Sufi scholars mentioned in their books the benefits of solitude and seclusion, to encourage them and to explain that they are the only remedy for those who want to alleviate the intensity of their human nature, purify their hearts from their diseases, or purify themselves from their desires and lusts.

Section Six: Records and Registers

Article [58]:

The following records and ledgers shall be maintained at the headquarters of the Order:

1. A register for recording the names of deputies, representatives, those who follow up, and disciples.
2. A ledger for recording the meetings of the Shaykh of the Order with its members and disciples.
3. A ledger for recording the Shaykh's inspections of deputies, representatives, and those who follow up.
4. Periodic report registers prepared by representatives and disciples.
5. A complaints ledger.
6. A ledger for investigation records.
7. A ledger for documenting the affairs of the Order, including details of its logo, emblems, dates of gatherings, processions, annual celebrations, religious events, and all matters related to shrines and lodges (*zāwiya* (sg.)/*zawāya* (pl.)) in detail.

The following considerations shall be observed regarding these ledgers:

First: The General Authority of Sufi Orders shall approve and stamp these ledgers page by page. The designated official shall sign at the beginning and end of each ledger when it is returned to the General Authority of Sufi Orders for safekeeping after the retention period at the headquarters of the Order. Each ledger shall be assigned a general number or code for registration with the General Authority of Sufi Orders, which shall be used in the Order's correspondence.

Second: These ledgers shall not be used for any purposes other than those specified by law and its executive regulations. No information that is required by law or its regulations to be recorded in these ledgers and registers shall be considered valid unless documented within them.

Third: Entries in these ledgers and registers shall be made by the Shaykh of the Order or whomever he assigns to the task. Any erasures, insertions, or alterations in the recorded data shall be strictly avoided.

Fourth: The ledgers required by the executive regulations of Law No. 118/1976 must be submitted annually to the General Authority of Sufi Orders for approval and certification.

Fifth: The Shaykh of the Order shall submit the reports stipulated in Article 38 of the law no later than three months before the end of the fiscal year. These reports must include a detailed statement of the Order's efforts to enhance the religious and material well-being of its members, the services provided to them, its efforts in spreading religious awareness and combating deviance, and the extent to which it has achieved Islamic objectives and those related to Sufism.

Sixth: These reports shall be submitted either by direct handover, with the responsible official at the General Authority of Sufi Orders signing a receipt acknowledgment, or by registered mail with acknowledgment of receipt.

Section Seven: Budget and Finances

Article [59]:

The budget of the Order must include all estimated revenues and expenditures for the financial year, which begins and ends in alignment with the state's financial year.

The budget of the Order shall consist of the following:

First: Expenditures Section, which includes the following categories:

1. Salaries and wages.
2. General expenses.
3. Investment expenditures.

Second: Revenues Section, which includes the following:

1. The allocated amount from the administration of the Order.
2. Grants, donations, and contributions.
3. Membership fees.

The financial administration of the Order shall be responsible for the following:

1. Preparing periodic reports after reviewing the financial status of the administration of the Order and presenting them to the Sheikh of the Order regularly for review and necessary action.
2. Preparing budget proposals, including its sections, categories, branches, and items, which must be presented to the Sheikh of the Order at least three months before the end of the financial year.
3. The Sheikh of the Order must submit to the financial administration of the General Authority of Sufi Orders, no later than the end of August each year, based on a notification sent by the financial administration in May of each year, a report that includes the following:
 - a. The proposed budget of the Order, including its revenues and expenditures, in accordance with the financial regulations.
 - b. The monthly or annual membership fees collected from members of the Order.
 - c. All amounts due to the General Sheikhdome of Sufi Orders from the Order.
 - d. Other monies owed to the General Authority of Sufi Orders before the Order.

e. The aspects, projects, and proposals requested by the representatives of the General Authority of Sufi Orders, which require expenditure from the budget of the Supreme Council of Sufi Orders.

f. Any other relevant information, remarks, or requests deemed important by the representatives of the General Authority of Sufi Orders concerning the budget.

No requests regarding items (3) and (4) of this article may be delayed beyond the specified deadline.

Article [60]:

The membership fees for disciples shall be determined based on the following rules:

1. The general membership fee shall remain within reasonable limits, considering the financial capacity of the members of the Order.
2. Special membership fees shall be based on a declaration made by the member, which remains valid unless the member decides to change it.
3. The Order shall be responsible for collecting fees, and its administrative costs shall be covered by the Order. This percentage shall not be less than one-eighth of the collected amounts (12.5%), and the Order shall also bear the administrative expenses until the fees are transferred to the General Authority.

The collection of membership fees shall be carried out as follows:

- a. Payment shall be made in exchange for a receipt issued in duplicate, specifying the member's name, the amount paid, the date, the recipient, and the authorized signature of the recipient.
- b. The General Authority of Sufi Orders shall provide authorized entities responsible for fee collection with official receipt books, stamped and certified by the General Authority.
- c. The original receipt shall be given to the member, while the duplicate shall be retained in the collection ledger and sent along with the report stipulated in Article 23 of the executive regulations of the law to the General Authority of Sufi Orders for safekeeping for the period specified by financial regulations.
- d. The individual responsible for fee collection shall be appointed by a decision from the Grand Shaykh of the General Authority and by the respective deputies within their jurisdictions based on the recommendation of the Shaykh of the Order. The General Authority must be notified of the appointee's name, full details, and a clear sample of their authorized signature. This notification must

be made within two weeks of the appointment at the latest. The appointed person must be a member of the Sufi Order and an active member of the Order.

The legal provisions governing the acceptance of grants and donations shall be observed in the implementation of the above procedures.

e. Receipt books, including their serial numbers, shall be handed over to the designated collector, who shall bear full responsibility for them until they are returned to the General Authority and handed over to the responsible official. This handover shall only occur after verifying that all collected amounts have been deposited according to the internal regulations.

f. The financial administration shall record actual revenues and expenditures in special ledgers. These accounts shall be closed at the end of the financial year, and the final accounts of all Sufi Orders affiliated with the General Authority and shall be prepared and submitted to the financial administration for presentation to the Supreme Council of Sufi Orders within the prescribed deadlines and procedures specified in the financial regulations.

Article [61]:

Cash Payments:

A payment request must be submitted to the treasurer who shall issue the cash payment and retain the payment authorization to be included in the daily cash movement summary for necessary accounting procedures.

Article [62]:

To ensure strict oversight of cash payments, all payment authorizations must be approved by the authorized officials designated in the financial regulations, each within their respective authority.

Section Eight: Disciplinary Accountability

Article [66]:

The Shaykh of the Order shall have jurisdiction over procedural violations or purely Sufi disputes that arise among members of the Order. The Supreme Council of Sufi Orders shall have jurisdiction over the violations and disputes mentioned if they involve the Shaykh of the Order or his deputy, as well as disputes between members of different Sufi Orders. The deputies of the Supreme Council of Sufi Orders shall handle such violations and disputes in governorates outside Cairo.

Article [67]:

The Order must adhere to the provisions of Islamic law, correct Sufi principles, and the fundamental procedures necessary to ensure justice and allow the accused to present their defense before any penalties are imposed, as well as follow the procedures and conditions specified in the executive regulations of the law.

Article [68]:

No penalty shall be imposed on members of the Order without a full investigation that ensures they can present their statements and defense after being confronted with the alleged violations. The investigation must be conducted in writing in the presence of a clerk. However, for minor violations where the penalty does not exceed a warning or reprimand, the interrogation or investigation may be conducted verbally, provided that its content is recorded in an official report that includes the penalty decision. In all cases, any decision imposing a penalty must be issued in writing and justified.

Article [69]:

The complaint filed against the accused shall be recorded in a ledger with a serial number, in accordance with the procedures specified in the internal regulations. A file shall be opened for each complaint with a serial number, documenting essential details and including all related documents.

a. The case shall be referred for investigation by a decision from the Shaykh of the Order. The accusation and all related procedures shall be recorded in designated ledgers prepared according to the format specified in the internal regulations.

b. The investigative authority shall notify the accused of the date and location of the investigation in writing at their registered place of residence. If the investigator is unable to determine the residence, the Shaykh of the Order shall be informed. The investigator may then proceed with the investigation to document any urgent details that may be lost over time.

c. If the investigation is conducted in writing, the record must include the date, location, and time of its commencement and closure, as well as the names of the investigator and the recording clerk. It must also detail all procedures undertaken. The accused must sign at the end of their statement and on every page containing their testimony. Both the investigator and the recording clerk must sign every page of the investigation report.

d. The investigator shall have the authority to summon witnesses for testimony and request any relevant documents. If the accused provides statements but refuses to sign them, refuses to testify, or fails to appear at the scheduled time without a valid excuse, the investigating authority shall document this in the report. In such cases, the investigation may proceed or be completed, and recommendations regarding the accused may be issued in their absence and without their signature.

If the investigation reveals that the accused has committed an offense under public law, the investigating authority must submit the case to the President of the Supreme Council of Sufi Orders for referral to the appropriate authorities. In such cases, the accused may be suspended from engaging in Sufi activities.

e. The investigation report shall be submitted to the Shaykh of the Order, including the investigator's opinion. This submission must take place within a maximum of two weeks from the last investigative action. If the competent authority determines that the accused deserves dismissal, expulsion, or public announcement of their penalty, the matter shall be referred to the Supreme Council of Sufi Orders, and the accused shall be notified in accordance with the procedures outlined in the executive regulations.

f. In cases under the jurisdiction of the Supreme Council of Sufi Orders, the referral must be made through a formal decision accompanied by the investigation report, which shall be formally communicated to the accused as per the executive regulations. No disciplinary trial may take place less than one month after the notification. The trial shall adhere to all procedures required by Islamic law, as well as the disciplinary trial procedures specified in the law governing the State Council. Lawyers shall be permitted to attend these trials.

The accused shall be formally notified in writing of the decision issued by the competent authority, and the related documents shall be retained after verifying the implementation of the decision.

g. Any member of the Order who violates the provisions of Law No. 118/1976 or its executive regulations, regardless of their rank or position within the Order, shall be subject to disciplinary action. The disciplinary penalties shall be as follows:

- First: Warning.

A warning shall be issued to any member who is found to have violated the provisions of Law No. 118/1976 or its executive regulations, committed an act contrary to Sufi principles, or engaged in conduct that harms the dignity of the Order's members.

- Second: Suspension for up to one year.
- This penalty shall be imposed on those who commit an act violating Sufi or moral principles.
- Third: Dismissal, expulsion, and public announcement.

This penalty shall be imposed on any member found guilty of a serious violation that compromises dignity or of committing a major offense that contravenes the provisions of Law No. 118/1976 or its executive regulations.

h. If the decision concerns an individual whose appointment must be officially announced under this law, the decision shall be published in the official gazette. In all cases, the decision must be published in at least one widely circulated daily newspaper.²

Approval

This regulation has been approved, issued, and authorized for distribution to the seekers in Cairo on Sunday, 13 Jumada al-Thani 1446 AH, corresponding to 15 December 2024 CE.

Shaykh of the Şiddīqiyya Shādhiliyya Order

Prof. Dr. Ali Gomaa

² These materials have been compiled and summarized from Law No. 118 of 1976 regulating Sufi orders, as well as from the book "Guide to the Muḥammadiyya Shādhili Order," which is the Order of our Shaykh, Sayyid Muhammad Zaki al-Din Ibrahim, may God have mercy on him, and the book "The Law of the Shādhili Order in Egypt" by Sayyid Salama Hassan al-Radi, may God have mercy on him.