

THE ROLE OF HABIB ZAINAL BIN NUH AL-HADDAD'S STRATEGY IN DEVELOPING MORALS AND ERADICATING ILLITERACY FOR STREET COMMUNITIES THROUGH READING RATIBUL HADDAD

PERANAN STRATEGI HABIB ZAINAL BIN NUH AL-HADDAD DALAM MEMBANGUNKAN AKHLAK DAN MEMBASMI BUTA MASYARAKAT JALANAN MELALUI RATIBUL HADDAD MEMBACA.

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Abstract

This research aims to find out Habib Zainal bin Nuh al-Haddad's strategy in developing morals and eradicating illiteracy for street people through reading Ratibul Haddad, in Samirono village ct 6/326 Catur Tunggal Depok Sleman, Yogyakarta. Habib Zainal bin Nuh al-Haddad is known as a figure who has an important role in spreading Islamic teachings and improving public morality, especially among street people who are vulnerable to various social problems. This research reveals Habib Zainal's strategy in using Ratibul Haddad's reading as a means to build good character and morality in street society. The approach used is a qualitative approach, this research illustrates how reading Ratibul Haddad is an effective tool in strengthening individual spiritual awareness and morality, as well as helping to overcome the problem of illiteracy. The research results concluded that 1). Habib Zainal's role in spreading Ratibul Haddad reading has had a significant positive impact in improving behavior and helping reduce the level of illiteracy among street people. 2). Efforts to form morals in street people through routine halaqah reading Ratibul Haddad which is carried out regularly every week. Utilizing Ratibul Haddad's reading is an effective step in developing morals and eradicating illiteracy, as well as having the potential to be widely applied to improve the quality of life in society.

Keywords: *Habib Zainal bin Nuh Al-Haddad, Moral development strategy, Eradication of illiteracy*

Abstrak

Penelitian ini bertujuan untuk mengetahui strategi Habib Zainal bin Nuh al-Haddad dalam mengoembangkan akhlak dan memberantas buta huruf bagi masyarakat jalanan melalui bacaan Ratibul Haddad, di desa Samirono ct 6/326 Catur Tunggal Depok Sleman, Yogyakarta. Habib Zainal bin Nuh al-Haddad terkenal sebagai seorang tokoh yang berperanan penting dalam menyebarkan syiar Islam dan meningkatkan akhlak masyarakat khususnya dalam kalangan masyarakat jalanan yang terdedah kepada pelbagai masalah sosial. Kajian ini mendedahkan strategi Habib Zainal dalam menggunakan bacaan Ratibul Haddad sebagai sarana untuk membina akhlak dan akhlak yang baik dalam masyarakat jalanan.

Pendekatan yang digunakan adalah pendekatan kualitatif, kajian ini menggambarkan bagaimana membaca Ratibul Haddad merupakan alat yang berkesan dalam memperkukuh kesedaran rohani dan akhlak individu, serta membantu mengatasi masalah buta huruf. Hasil kajian menyimpulkan bahawa 1). Peranan Habib Zainal dalam menyebarkan bacaan Ratibul Haddad telah memberi impak positif yang ketara dalam meningkatkan tingkah laku dan membantu mengurangkan tahap buta huruf dalam kalangan orang jalanan. 2). Usaha membentuk akhlak manusia jalanan melalui rutin halaqah bacaan Ratibul Haddad yang rutin dilaksanakan setiap minggu. Memanfaatkan bacaan Ratibul Haddad merupakan langkah berkesan dalam membangunkan akhlak dan membasmi buta huruf, serta berpotensi untuk diterapkan secara meluas bagi meningkatkan kualiti hidup masyarakat.

Kata Kunci: *Habib Zainal bin Nuh Al-Haddad, Strategi pembangunan akhlak, Pembasmian buta huruf*

A. Introduction

In Islamic teachings, morals or ethics have a very important position. Noble morals are seen as one of the main aspects in living the daily life of a Muslim. Rasulullah SAW has taught his people to improve their morals and place high moral values in social interactions, including with fellow humans, the environment, and Allah SWT. The hadith narrated by Imam Bukhari shows the importance of morals in Islamic teachings (Ilyas, 1996). The Prophet even defined religion as good morals according to the contents of one of the hadiths where one of the main teachings of the Islamic religion is morals (Ilyas, 1996).

According to Islam's view, it is said that the main and solid foundation for building good relationships between human beings and Allah is good morals. Good morals include various values such as honesty, kindness, compassion, patience, and many more. When a person has good morals, he will be better able to live a harmonious life, full of peace, and receive blessings from Allah SWT (Mahmud, 2004).

Samirono Village is a village that implements Rotibul Haddad dhikr activities to develop community morals. Dhikr Rotibul Haddad is one of the ways that Habib Zainal uses to develop the morals of street people so that they can have good morals in general. Around 2005, the condition of the street people at that time was not good, some people drank alcohol, had tattoos, and some couldn't even read the Koran. This condition was often encountered by Habib Zainal. So, he was called upon to make them aware to return to the path where dhikr does have an important role in self-control and improving morals or morals in everyday life. In practice, dhikr is often associated with controlling desires, preventing crime, and developing positive traits such as patience.

Dhikr acts as self-control, controlling desires, preventing evil, being patient, and adding meaning to life. This dhikr can improve morals or morals in everyday life. This moral is a behavior that exists in the soul as a driver for humans to take action without thinking and reflecting (Hayati, 2021). By doing dhikr consistently, it will be easier for a person to control themselves in facing temptations and desires that may arise. Apart from that, dhikr can also be a source of calm and spiritual strength that helps a person maintain patience in facing trials or challenges in everyday life.

Zikir Ratib Al-Haddad is one of the many dhikrs composed by Al-Imam 'Abdullah bin 'Alwi al-Haddad, a famous scholar and Sufi from Yemen. This dhikr contains various sentences of dhikr in general and the words of Allah which are usually said to remember Allah and get closer to Him. One of the benefits of dhikr is that it calms the soul of the practitioner (Al-Adnani, 2017). Zikr is also considered food for the heart and spirit. Just as food gives strength to the body, it gives strength to one's heart and spirit. By constantly remembering Allah, a person's spirituality is maintained and continues to develop, helping them to remain in a good state spiritually. Thus, dhikr is a practice that is highly recommended in Islam because it helps maintain spiritual balance and provides peace of mind for those who practice it. It is also said that all evil and disobedience will be erased through perfect remembrance (Al-Adnani, 2017). This means that the remembrance of Ratib Al-Haddad which is routinely carried out is truly done sincerely and perfectly to hope for Allah's blessing because they realize that Allah SWT always monitors their behavior and actions in the world. Habib Zainal bin Nuh al-Haddad made

those who like alcohol or who cannot read the Qur'an aware, gradually they became aware of the bad deeds they were doing and those who could not read the Qur'an gradually became able to read.

Therefore, the Islamic religion, which is always related to actions and deeds, is never separated from moral development (Nurhadi, et al, n.d) It is only through the process of coaching and training that a person can develop good and good morals. For a person's spiritual and physical development to grow accompanied by good religious knowledge, it is necessary to have continuous and intensive moral education (Sungkowo, 2014). Looking at developments in the current era, it can be said that communities, families, and schools need education regarding reading the Koran. This assumption is based on the fact that there are still many Muslims who cannot write or read the Koran. For this reason, Ismaulina stated that an effort is needed to eradicate the illiteracy of the Koran in society together from various parties.

B. Problem Significance

Moral development and eradicating illiteracy through reading Ratibul Haddad is a relevant and useful strategy to be carried out among street people or people with low levels of education. Here are some reasons why this is necessary:

1. **Spirituality Development:** Ratibul Haddad reading is a spiritual reading that can help individuals strengthen ties with their religion and spirituality. For many people, life on the streets or in a harsh environment can make them feel isolated and spiritually lost. Moral development through reading such as Ratibul Haddad can help strengthen faith and maintain emotional balance.
2. **Eradicating Illiteracy:** Illiteracy is a serious problem among economically disadvantaged people, including street people. By providing access and guiding them through reading, we not only help them improve their reading skills but also open the door to further knowledge. Readings like Ratibul Haddad can also help them learn about moral and ethical values that are important in everyday life.
3. **Strengthening Positive Values:** Readings such as Ratibul Haddad contain messages containing positive values such as patience, sincerity, and compassion. Moral development through reading can help strengthen positive values in individuals, which in turn can form better and more dignified behavior.
4. **Provide Meaningful Alternatives:** Street people are often marginalized and have limited access to development programs or opportunities to improve themselves. Moral development through reading Ratibul Haddad provides a meaningful alternative for them to spend their time productively and positively.
5. **Encourage Social Virtue:** In many cases, street people face social and economic pressures that make them vulnerable to negative or criminal behavior. Moral development and reading such as Ratibul Haddad can help change their paradigm and behavior towards a more positive and constructive direction, which in the end can have a positive impact on society as a whole.

Thus, developing morals and eradicating illiteracy through literature such as Ratibul Haddad is a meaningful and worthy effort to be undertaken to help street people improve their quality of life and become a more productive part of society.

C. Research Question

1. What is the strategy for forming the morals of street people through reading Ratibul Haddad?
2. What is the strategy for eradicating illiteracy through reading Ratibul Haddad?

D. Research Methods

1. Type of Research

The type of research that researchers use here is field research which is carried out using qualitative descriptive methods, namely collecting and analyzing existing data and then drawing it into more concise conclusions. Syaodih said that qualitative research is research that has the main aim of analyzing and describing a person's thoughts, perceptions, beliefs, attitudes, or social activities, events, and phenomena that exist either as a group or individually (Sukmadinata, et al, 2006)..Danim also revealed that qualitative has the main characteristic of being descriptive, meaning that the data collection that will be collected will not be in the form of numbers but rather images and words arranged in a sentence (Danaim, 2002). The researcher determined qualitative descriptive as the type and method of research because it will examine the role of religious figures in fostering morals and eradicating illiteracy among street people in Samirono village ct 6/326 Catur Tunggal Depok Sleman.

2. Data Collection Techniques

The following are the techniques that researchers used to collect data:

a. Observation

Observation is defined as the process of observing a situation or situation directly to find its relationship or connection with the object being studied. All symptoms that appear on the research object will be recorded and observed by the researcher systematically through this observation (Amirul Hadi, et al, 1998).

Compared to questionnaires or interviews, there are specific characteristics in this observation technique. Observations do not have limitations with natural objects or humans, such as questionnaires and interviews, because they are not always related to humans. The researcher himself here will observe the role of religious leaders in fostering morals and eradicating illiteracy among street people in the village of Samirono ct 6/326 Catur Tunggal Depok Sleman.

b. Interview

An interview is defined as a conversation between the interviewee (resource person) and the interviewer (interviewee) to provide and get answers to various questions that the interviewer gives.

Lincoln and Guba emphasized that interviews are intended to construct concerns, demands, motivations, feelings, organizations, events, or people including a whole, taking them from the past and then projecting them as things that are desired in the future. Existing data obtained through various sources is then verified, expanded, and changed to obtain new conclusions (Moleong, 2013).

The researcher's resource person in this interview was a religious figure, namely Habib Zainal bin Nuh Al-Haddad, he lives in an area close to Samirono village ct 6/326 Catur Tunggal Depok Sleman. The author will also interview some of the street people who are the audience or targets of his preaching.

The data taken and collected will later be in the form of writing or words sourced from various archives, books, notes, or certain documentation related to the research topic. The entire data collection process is studied and immortalized through documentation which can be in the form of photos or videos between the interviewer and religious figures who are used as sources along with documents regarding the street community of Samirono village ct 6/326 Catur Tunggal Depok Sleman.

3. Types and Sources of Data

a. Primary data

Data that researchers obtain directly from the source using interview techniques and documentation in the field is classified as primary data (Muhajidin, 2014). Similar to the results of interviews that are usually conducted by researchers, both data obtained directly from individuals or both are classified as primary data (Umar, 2005). Such as the role of Habib

Zainal bin Nuh al-Haddad as a religious figure in fostering morals and eradicating illiteracy among street people in Samirono village ct 6/326 Catur Tunggal Depok Sleman.

b. Secondary Data

Next, data sources that have the function of complementing primary data because they are related to the research topic and come from previously existing data are classified as secondary data sources (Adnan, Op, Cit, p. 132). An example of this type of data is religious activities and the role of religious leaders at the research location.

c. Data Analysis Technique

So that the results of the data that researchers have collected through various types of techniques that have previously been explained are easy to understand and understand, it is necessary to simplify the data by analyzing it descriptively qualitatively. The purpose is to describe the data thoroughly and systematically to get an idea of the role of the main figures when developing the morals of the subjects using the method developed by Miles and Huberman. This method contains several stages or flows, namely the stages of reducing data, presenting the data, then drawing it into a more concise conclusion.

E. Basic Argument

Understanding Religious Figures

The role of a Kiai in society, especially in the Islamic context in Indonesia, is very important. Kiai are religious figures who have in-depth religious knowledge and also have a great influence in guiding people in religious and social life (Hoetama, 2005). For this reason, the function of a religious figure is to invite people to accept the goodness and guidance contained in Islamic teachings.

The definition of a Kiai according to Ahmad Muthohar is a charismatic figure who is believed to have extensive religious knowledge and plays a role as a leader (Muthohar, 2007). Kiai are highly respected figures in Islamic society, especially in Indonesia, because they are considered to have in-depth knowledge of the Islamic religion and also can provide direction and advice to the congregation. Kiai's charisma and moral authority often make them spiritual and social leaders in their communities.

Kiai is a title given by society to a person who is an Islamic religious expert who owns or is the head of an Islamic boarding school and teaches classical books to his students. Apart from that, the title Kiai is also often referred to as an alim, namely a person who is pious in his knowledge (Mubasyaroh, 2009). Kiai with their superior knowledge of Islam are often seen as figures who have a deep understanding of religion, the universe, and science in general. They are often considered the guardians and heirs of the Islamic scientific tradition and have a high position in society because they are respected for their extensive knowledge and ability to provide in-depth views on various life issues.

The Kiai's authority is built through a combination of experience, knowledge, integrity, and a down-to-earth attitude. They are considered good role models for their communities, and their words and behavior set an example for those around them to follow. Therefore, a kiai not only plays the role of a spiritual leader but also as a figure who provides moral and ethical guidance to his community (Yasmadi, 2002). The depth of knowledge a Kiai has is also very important. The knowledge referred to here includes understanding religion, history, philosophy, and cultural values related to Islamic religious beliefs and practices. By having in-depth knowledge, a kiai can provide a broad view and wise solutions to various problems faced by his community. In the Islamic religious context, kiai have a big responsibility in leading, teaching, and giving advice to Muslims. Therefore, the authority and depth of knowledge of a kiai is not only the main capital for the ongoing authority to be exercised, but is also an important factor in shaping the character and spiritual life of the Muslim community.

Kiai is essentially someone who is recognized by society because of his religious expertise, leadership, and charm or charisma. Through these advantages, Kiai can direct social changes in their environment, so that people's lives become better and of higher quality (Halim, 2005).

Based on this explanation, it can be concluded that a religious figure, who is called Kiai in society, is a figure who:

1. Elder and respected by the community.
2. Have broad insight into Islamic religious knowledge.
3. Active in spreading Islamic teachings.
4. Study the teachings, values, and Islamic law.

This conclusion shows that a Kiai is not only a respected religious figure but also someone who plays an active role in education and spreading Islamic values in society.

The Role of Religious Figures

The skills and charisma possessed by religious leaders indeed have an important role in encouraging the success of development activities and social change. Their involvement is often driven by an awareness of actively contributing to solving complex problems faced by the community. Religious leaders can encourage people to always try hard. They can also be effective motivators in helping people face challenges related to religion. Their existence as spiritual leaders often makes them authoritative figures and respected by many people, so their approach can have a significant impact in driving social change and development.

In many societies, religious figures have great influence, both in providing moral guidance and in providing social support and motivation. Their ability to motivate people to actively participate in development activities is invaluable. Through the religious messages they convey, religious leaders can inspire positive action and sustainable development. Thus, the contribution of religious figures in development and social change does not only come from the religious teachings they convey, but also from their ability to motivate, guide and inspire people to play an active role in development efforts that are beneficial to the community public.

The second role that religious leaders play in society in relation to societal change is the role related to efforts to instill ethical principles and morals in society. Another role of religious leaders is as a representative of the community and as an intermediary in establishing harmonious cooperation between many parties in order to protect their interests in society and the religious institutions they lead. To defend these interests, religious leaders usually position themselves as mediators between several parties in the community, such as between society and the business elite and between the poor and the rich. Through religious leaders, business elites can understand what society wants, and conversely, business elites can socialize their programs to the wider community through the help of religious leaders, so that the two have good communication and respect each other's opinions.

Here, religious leaders try to bridge two parties whose economic status is very different, so that social unrest that occurs due to the emergence of jealousy from the poor can be avoided. Because kiai have the individual ability to understand the world of subordinates and superiors, a religious figure in society has the ability to carry out social change from a traditional outlook on life towards a modern outlook on life without eliminating the culture of the local community. The role of religious leaders like this is deeply rooted in society and continues continuously. This kind of role will always be needed by society by taking what is useful and throwing away what is not (Mubasyaroh, 2010).

Habib Zainal bin Nuh Al-Haddad has an important role in developing morals and eradicating illiteracy for street people through reading *Ratibul Haddad* in Samirono Village CT 6/326 Catur Tunggal, Depok, Sleman, Yogyakarta.

Habib Zainal became a spiritual teacher or guide who taught Islamic moral values to people, especially street people, whose lives were far from religion. By using *Ratibul Haddad's* reading, he made those who had a habit of drinking alcohol, even tattoos, aware of it. Habib Zainal uses *Ratibul Haddad* reading as a tool to educate the public, help them understand religious teachings better, and strengthen their faith. Besides reading this to make people aware of morals, reading *Ratibul Haddad*

also functions to combat illiteracy. By reading Ratibul Haddad, people who cannot read can be involved in educational religious activities. This can help increase their literacy and religious knowledge.

Habib Zainal might help build a solid community in Samirono Village by gathering people together to read Ratibul Haddad. This activity not only strengthens relationships between residents but also forms a community based on religious values, such as solidarity, mutual assistance, and caring.

As a habib or religious figure, Habib Zainal may also play a role in providing spiritual support to the community. By guiding them in reading and prayers, he can help them overcome difficulties and give them spiritual strength to face life's challenges. Overall, Habib Zainal bin Nuh Al-Haddad's role in using Ratibul Haddad's readings for moral development and eradicating illiteracy for street people in Samirono Village is as a spiritual leader, educator and guide who helps strengthen their faith, character and religious knowledge.

F. Discussion

1. Strategy for the Formation of Morals in Street Communities

Every individual in society needs to form good morals, including street people. Teachers can instill good morals in street children through various strategies and methods. To be successful in its implementation, they need to pay attention to several factors such as the different backgrounds of each individual. There are economic, family, and social factors that cause him to become a street person. Therefore, every teacher who is a role model must have various skills in changing the conditions of society, from those whose lives only follow their desires to living an orderly life by religious concepts.

Through his book entitled *Special Methods for Teaching Islam*, Zakiya Darajat states that to provide appropriate guidance to students, each teacher must have special experience and abilities to facilitate their role and duties (Daradjat, 2001). Therefore, in terms of educating the public, every teacher must also have the same abilities when guiding their students. The ability in question must be able to change society in a better direction while having good morals. Here are some things that Habib Zainal does to guide street people to have good morals:

1) Role Model (Example)

Every learning activity that teachers carry out must show the example of the teaching figure because they are role models and models for society. Zakiyah Darajat said that someone who does not fear Allah SWT cannot possibly educate or guide other people to fear Him. Like the Prophet, a teacher must be an example for his students (Nurdin, 2008). This is what Habib Zainal applied, when he wanted to change society so that they would follow him, he gave an example first. For example, when prayer time arrived, he immediately went to the mosque, even though it was busy at that time. Belia wants to show the community that implementing religious observance starts with herself and then invites her community.

Islam holds the view that, in order for a teacher to be able to provide teaching and educate students, they must also have good morals in addition to knowledge, faith and devotion to Allah SWT. The reason is that compared to teaching that uses words, it will be more effective if they provide education to students through example (Marno, et al, 2008).

Abdullah Nasih Ulwan said something similar, stating that role modeling in education means educating children by modeling good ways of thinking and behaving. There are still many other experts who have the same view that the most effective method or method for building good morals is through exemplary education.

Another reason is that in general, compared to studying abstract things, many people find it easier to understand concrete learning. Therefore, the exemplary method can be used in conjunction with the use of moral coaching and education methods. The process of

accepting morals in the soul cannot only be done by giving prohibitions or ordering and giving instructions or through abstract learning (Ulwan, 1981).

The good morals that a teacher has can be reflected and demonstrated through several religious attitudes. Some of these attitudes in Hendricks and Ludeman's view include:

- a. Discipline
- b. Humble
- c. Useful for others
- d. Fair
- e. Honest

The key to the success of figures or teachers in moral education is an example. Compared to thousands of prohibitions and orders, the example has a greater meaning. This is like what is found in Arabic poetry which states that compared to words, example is much more eloquent (Lisanul hal afshah min lisanil maqal). Every student will pay attention and respect the lessons the teacher gives through this example (Ahmad Barizi, et al, 2009).

2) Get into the habit of good behavior

An intentional action that is repeatedly carried out and given to form a habit is called habituation. Another meaning of habit is experience and things that get used to are called practice.

In general, habituation is defined as experience. To form a habit, something (practice) must be practiced every day repeatedly and continuously because repetition is the essence of habit. Good habits will be attached to children from an early age through habituation methods in developing attitudes. For children to like good words and actions, appropriate methods are needed, one of which is through habituation because in essence, habituation implies words and actions in depth (Muhammad Fadilah, et al, 2013).

This is made clear by Al-Ghozali's view, which explains that from childhood, children need to be given repeated and continuous habituation through education and the development of morals. Al-Ghozali also said that essentially this habit can form a good personality in every human being because through habituation, all good things can be accepted by the human heart and mind.

Habib Zainal, in developing people's morals, has a habit of continuing to read Ratibul Haddad with his people. Before he taught other Sharia knowledge, he started by reading Ratibul Haddad. Some came to him drunk, with tattoos, and he invited them to make a pilgrimage to the sacred grave which he did in the middle of the night, there he and his people read prayers for the spirits and recited Ratibul Haddad. It runs approximately from 1995- until now. Habib continued to be steadfast in carrying out these activities until they finally repented to Allah SWT.

2. Strategy for Eradicating Illiteracy Through Reading Ratibul Haddad

Looking at developments in the current era, it can be said that communities, families, and schools need education regarding reading the Koran. This assumption is based on the fact that there are still many Muslims who cannot write or read the Koran. For this reason, Ismaulina stated that an effort is needed to eradicate the illiteracy of the Koran in society together from various parties.

There are two views related to the opinion above

The first view that someone cannot read the Koran and does not want to learn can be caused by several factors, such as a lack of motivation or awareness of the importance of studying the holy book for Muslims. They may think that this attitude shows a lack of respect for the Islamic religion and culture. Meanwhile, **the second** view emphasizes the importance of intention and awareness to learn the Koran even though someone cannot yet read it. They may view awareness of studying the Qur'an

as an important first step towards a deeper understanding of Islamic teachings and a closer relationship with Allah.

In both views, awareness, and intention to study the Qur'an are very important. However, the second view highlights that the desire to learn is an important first step in developing an understanding of Islamic teachings.

Sadiah, Maya & Wahidin (2018) stated that there is a need for parties who can facilitate learning activities and guide the reading of the Al-Qur'an to the community because most of them are aware of the importance of reading the Al-Qur'an.

Habib Zainal bin Nuh al-Haddad is a preacher who is moved to help people who are very ignorant in terms of religious knowledge, especially in reading Arabic letters and the Koran. He used readings from Ratibul Haddad, which were written in Arabic and also recited in Latin, to make it easier for people who did not understand Arabic letters.

The learning strategy he used was reading passages from Ratibul Haddad and then asking people to imitate him. Through this approach, they can follow and imitate the reading, even without a deep understanding of Arabic letters. Even though at first he had not opened the assembly, he finally opened the Ratibul Haddad assembly around 2007. In this way, he gave people access to formal learning in the assembly.

With time and patience, people began to know more about Ratibul Haddad and learned to read the Koran, even though they were not as perfect as people who studied conventional methods of learning the Koran. However, this is an important first step towards a better understanding of religion and the Koran for the lay public.

Ratib Al Haddad Arabic Text

رَاتِبُ الْحَدَّادِ (لَحْيِبِ عَبْدِ اللَّهِ بْنِ عَلَوِي الْحَدَّادِ)

الْفَاتِحَةَ : أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنُ الرَّحِيمُ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. رَبِّ اغْفِرْ لِي وَلِوَالِدِي أُمَّيْنِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ. آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (3)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (3)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ (3)

رَبَّنَا اغْفِرْ لَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (3)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، اللَّهُمَّ صَلِّ عَلَيْهِ وَسَلِّمْ (3)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ (3)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ (3)

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا (3)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالْخَيْرُ وَالشَّرُّ بِمِثَابَةِ اللَّهِ (3)

يَا رَبَّنَا وَعَافُ عَنَّا وَامْحُ الَّذِي كَانَ مِنَّا (3)

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ آمَنَّا عَلَى دِينِ الْإِسْلَامِ (7)

يَا قَوِي يَا مَتِينُ أَكْفِ شَرَّ الطَّالِمِينَ (3)

أَصْلِحْ اللَّهُ أُمُورَ الْمُسْلِمِينَ صَرَفَ اللَّهُ شَرَّ الْمُؤَدِّينَ (3)

يَا عَلِيُّ يَا كَبِيرُ يَا عَلِيمُ يَا قَدِيرُ يَا سَمِيعُ يَا بَصِيرُ يَا لَطِيفُ يَا خَبِيرُ (3)

يَا فَارِحَ الْهَمِّ يَا كَاشِفَ الْغَمِّ يَا مَنْ لِعَبْدِهِ يَغْفِرُ وَيَرْحَمُ (3)

أَسْتَغْفِرُ اللَّهَ رَبَّ الدُّرَابِ أَسْتَغْفِرُ اللَّهَ مِنَ الْخَطَايَا (3)

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ (25)

مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَشَرَفَتْ وَكَرَّمَتْ وَمَجَّدَتْ وَعَظَّمَتْ رِزْقِي اللَّهُ تَعَالَى عَنْ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَأَصْحَابِهِ
الْأَكْرَمِينَ الْمُهْتَدِينَ. وَأَرْوَاهُ الطَّاهِرَاتِ أَمْهَاتِ الْمُؤْمِنِينَ. وَالتَّابِعِينَ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ وَعَلَيْنَا مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ.
مِنَ الْجَنَّةِ وَالنَّاسِ.

الْفَاتِحَةَ إِلَى رُوحِ سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَآلِهِ وَأَصْحَابِهِ وَأَرْوَاهُ وَذُرِّيَّتِهِ وَأَهْلَ بَيْتِهِ وَإِلَى رُوحِ سَيِّدِنَا الْمُهَاجِرِ
إِلَى اللَّهِ أَحْمَدُ بْنُ عَيْسَى وَأَصُولِهِ وَفُرُوعِهِمْ أَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكَثِّرُ مَثُوبَاتِهِمْ وَيُضَاعَفُ حَسَنَاتِهِمْ وَيَحْفَظُنَا بِجَاهِهِمْ وَيَنْفَعُنَا
بِهِمْ وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. الْفَاتِحَةَ..

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

الْفَاتِحَةَ إِلَى رُوحِ سَيِّدِنَا الْأُسْتَاذِ الْأَعْظَمِ الْفَقِيهِ الْمَقْدَمِ مُحَمَّدِ بْنِ عَلِيٍّ بَا عَلَوِيٍّ وَأَصُولِهِ وَفُرُوعِهِمْ وَجَمِيعِ سَادَاتِنَا آلِ أَبِي عَلَوِيٍّ وَأَصُولِهِمْ
وَفُرُوعِهِمْ أَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكَثِّرُ مَثُوبَاتِهِمْ وَيُضَاعَفُ حَسَنَاتِهِمْ وَيَحْفَظُنَا بِجَاهِهِمْ وَيَنْفَعُنَا بِهِمْ وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ
وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. الْفَاتِحَةَ.....

الْفَاتِحَةَ إِلَى أَرْوَاحِ سَادَاتِنَا الصُّوفِيَّةِ أَيْنَمَا كَانُوا وَخَلَّتْ أَرْوَاحُهُمْ مِنْ مَشَارِقِ الْأَرْضِ إِلَى مَغَارِبِهَا أَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكَثِّرُ
مَثُوبَاتِهِمْ وَيُضَاعَفُ حَسَنَاتِهِمْ وَيَحْفَظُنَا بِجَاهِهِمْ وَيَنْفَعُنَا بِهِمْ وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ فِي الدِّينِ
وَالدُّنْيَا وَالْآخِرَةِ. الْفَاتِحَةَ.....

الْفَاتِحَةَ إِلَى رُوحِ سَيِّدِنَا صَاحِبِ الرَّاتِبِ قُطْبِ الْإِرْشَادِ وَعَوْتِ الْعِبَادِ وَالْبِلَادِ الْحَبِيبِ عَبْدِ اللَّهِ بْنِ عَلَوِيٍّ بْنِ مُحَمَّدِ الْحَدَّادِ وَأَصُولِهِ وَفُرُوعِهِمْ
أَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكَثِّرُ مَثُوبَاتِهِمْ وَيُضَاعَفُ حَسَنَاتِهِمْ وَيَحْفَظُنَا بِجَاهِهِمْ وَيَنْفَعُنَا بِهِمْ وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ وَأَسْرَارِهِمْ
وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. الْفَاتِحَةَ....

الْفَاتِحَةَ إِلَى رُوحِ سَيِّدِنَا صَاحِبِ الرَّاتِبِ قُطْبِ الْإِرْشَادِ وَعَوْتِ الْعِبَادِ وَالْبِلَادِ الْحَبِيبِ عَبْدِ اللَّهِ بْنِ عَلَوِيٍّ بْنِ مُحَمَّدِ الْحَدَّادِ وَأَصُولِهِ وَفُرُوعِهِمْ
أَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكَثِّرُ مَثُوبَاتِهِمْ وَيُضَاعَفُ حَسَنَاتِهِمْ... وَيَحْفَظُنَا بِجَاهِهِمْ وَيَنْفَعُنَا بِهِمْ وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ وَأَسْرَارِهِمْ
وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. الْفَاتِحَةَ....

الْفَاتِحَةَ إِلَى أَرْوَاحِ كَافَّةِ عِبَادِ اللَّهِ الصَّالِحِينَ وَالدِّينِ وَمَشَارِقِنَا فِي الدِّينِ وَدَوِي الْحُقُوقِ عَلَيْنَا وَأَمَوَاتِ أَهْلِ هَذِهِ الْبَلَدَةِ مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ
أَجْمَعِينَ وَإِلَى أَرْوَاحِ أَمْوَاتِ الْمُسْلِمِينَ وَأَحْيَاهُمْ إِلَى يَوْمِ الدِّينِ أَنَّ اللَّهَ يَغْفِرُ لَهُمْ وَيَرْحَمُهُمْ وَيَفْرَحُ بِكُرُوبِ الْمُسْلِمِينَ وَيَرْحَمُهُمْ وَيَسْفِي مَرْصَاهُمْ
وَيَجْمَعُ شَمْلَهُمْ عَلَى الْهُدَى... وَيُؤَلِّفُ ذَاتَ بَيْنِهِمْ وَيُؤَلِّي عَلَيْهِمْ خَيْرًا هُمْ وَيُصْرَفُ عَنْهُمْ شِرَارًا هُمْ وَيَكْفِينَا وَإِيَّاهُمْ شَرَّ الْفِتَنِ وَالْمَحَنِ وَالْمُؤَذِّبِينَ
وَالْمُتَعَذِّبِينَ مِنْ قَرِيبٍ أَوْ بَعِيدٍ وَيُرْخِي أَسْعَارَهُمْ وَيُعَزِّرُ أَمْطَارَهُمْ وَيُعْطِي كُلَّ سَائِلٍ مِمَّا وَمِنْكُمْ سُؤْلُهُ عَلَى مَا يُرْضَى اللَّهُ وَرَسُولُهُ وَيَقْتَحُ عَلَيْنَا
فُتُوحَ الْعَارِفِينَ وَيَجْتِمِعُ لَنَا بِالْحُسْنَى وَهُوَ رَاضٍ عَنَّا فِي خَيْرٍ وَلَطْفٍ وَعَافِيَةٍ وَإِلَى حَضْرَةِ النَّبِيِّ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ. الْفَاتِحَةَ.....

Prayer Ratib Al Haddad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا يُؤَافِي نِعْمَهُ وَيُكَافِي مَزِيدَهُ يَا رَبَّنَا لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظَمِ سُلْطَانِكَ
سُبْحَانَكَ لِأَنْحِصِي نِثَاءَ عَلَيْكَ أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ فَلَكَ الْحَمْدُ حَتَّى تَرْضَى وَلَكَ الْحَمْدُ إِذَا رَضِيتَ وَلَكَ الْحَمْدُ بَعْدَ الرِّضَى اللَّهُمَّ صَلِّ
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْأَوَّلِينَ وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْآخِرِينَ وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي كُلِّ وَقْتٍ وَجِبْنَ وَصَلِّ
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْمَلَاءِ الْأَعْلَى إِلَى يَوْمِ الدِّينِ وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ حَتَّى تَرِثَ الْأَرْضَ وَمَنْ عَلَيْهَا أَنْتَ خَيْرُ الْوَارِثِينَ
اللَّهُمَّ إِنَّا نَسْتَحْفَظُكَ وَنَسْتُودِعُكَ أَدْيَانَنَا وَأَبْدَانَنَا وَأَنْفُسَنَا وَأَوْلَادَنَا وَأَمْوَالَنَا وَأَهْلَانَا وَكُلَّ شَيْءٍ أَعْطَيْتَنَا اللَّهُمَّ اجْعَلْنَا وَإِيَّاهُمْ فِي كَنَفِكَ وَأَمَانِكَ
وَعبَادِكَ وَجِوَارِكَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ وَجَبَّارٍ عَنِيدٍ وَذِي عَيْنٍ وَذِي بَغْيٍ وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ حُطْنَا بِالنَّقْوَى
وَالْإِسْتِقَامَةِ وَأَعَدْنَا مِنْ مَوْجِبَاتِ النَّدْمَةِ فِي الْحَالِ وَالْمَالِ إِنَّكَ سَمِيعُ الدُّعَاءِ وَصَلِّ اللَّهُمَّ بِجَمَالِكَ وَجَلَالِكَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ وَارْزُقْنَا كَمَالَ الْمَتَابَعَةِ لَهُ ظَاهِرًا وَبَاطِنًا يَا أَرْحَمَ الرَّاحِمِينَ بِفَضْلِ سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ، وَنَعُوذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ. (3)

يَا عَالِمَ السِّرِّ مِمَّا لَا تَهْتِكُ السِّرَّ عَنَّا وَ عَافِنَا وَاعْفُ عَنَّا وَ كُنْ لَنَا حَيْثُ كُنَّا (3) يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ بِحُسْنِ الْخَاتِمَةِ (3)

يَا لَطِيفًا بِخَلْفِهِ، يَا عَلِيمًا بِخَلْفِهِ، يَا خَبِيرًا بِخَلْفِهِ الْأُطْفُ بِنَا يَا لَطِيفُ يَا عَلِيمُ يَا خَبِيرُ. (3)

يَا لَطِيفًا لَمْ يَزَلْ الْأُطْفُ بِنَا فِيمَا نَزَلَ، إِنَّكَ لَطِيفٌ لَمْ تَزَلْ الْأُطْفُ بِنَا وَ الْمُسْلِمِينَ (3)

جَزَى اللَّهُ سَيِّدَنَا مُحَمَّدًا عَنَّا خَيْرًا، جَزَى اللَّهُ سَيِّدَنَا مُحَمَّدًا عَنَّا مَا هُوَ أَهْلُهُ (3)

الْحَمْدُ لِلَّهِ عَلَى نِعْمَةِ الْإِيمَانِ وَ الْإِسْلَامِ وَ تَوْفِيقِهِ وَكَفَى بِهَا مِنْ نِعْمَةٍ

Ratibul Haddad Latin text

Al Fatihah Ila Hadrotinnabiy Muhammadin shallallahu alayhi wa alihi wasallam - Al Fatihah. (baca fatihah). Bismillāhir-rahmānir-rahīm, al-hamdu lillāhi rabbil-'ālamīn, ar-rahmānir-rahīm, māliki yaumid-dīn, iyyāka na'budu wa iyyāka nasta'in, ihdinaş-şirāṭal-mustaqīm, şirāṭallażina an'amta 'alaihīm gairil-magḍubi 'alaihīm wa laḍ-ḍāllīn.

Allāhu lā ilāha illā huw, al-ḥayyul-qayyūm, lā ta'khużuhū sinatuw wa lā na'um, lahu mā fis-samāwāti wa mā fil-arḍ, man żallażī yasyfa'u 'indahū illā bi'iznih, ya'lamu mā baina aidṭhim wa mā khalfahum, wa lā yuḥīṭuna bisyai'im min 'ilmihī illā bimā syā', wasi'a kursiyyuhus-samāwāti wal-arḍ, wa lā ya'uduhū ḥifẓuhumā, wa huwal-'aliyyul-'aẓīm.

Aamanar Rasulu bimaa unzila ilayhi min Rabbihi wal mu'minun kullun aamana Billaahi wa Malaikatihī wa Kutubihī wa Rusulih laa nufarriqu bayna ahadin min Rusulih wa qaalū sami'naa Wa ata'naa Ghufraanaka Rabbanaa wa Ilaikal masiir.

Laa yukallifullaahu nafsan illaa wus'ahaa lahaa Maa kasabat wa 'alayhaa maktasabat Rabbanaa laa tuaakhidhnaa in-nasiinaa aw akhta'naa Rabbanaa Wa laa tahmil 'alaynaa isran kamaa hamaltahu 'alal-ladhiina min qabliinaa Rabbanaa wa laa Tuhammilnaa maa laa taaqata lanaa bih wa'fu 'anna wa'ghfir lanaa warhamnaa Anta Mawlaanaa Fa'nsurnaa 'alal qawmil kaafiriin... Aamiin.

Laa ilaaha Illallaahu Wahdahu laa shariika lahu Lahul Mulku wa Lahul Hamdu Yuhyii wa Yumiitu wa Huwa 'alaa kulli shay'in Qadiir (3x)

- Subhaanallaahi wal Hamdu Lillaahi wa laa ilaaha Illallaahu Wallaahu Akbar (3x).
- Subhaanallaahi wa bi-Hamdihī subhaanallaahil 'Aziim (3x).
- Rabbana'ghfir lanaa wa tub 'alaynaa innaka Anta't Tawwaab ur Rahiim (3x).
- Allaahumma Salli 'alaa Muhammad Allaahumma Salli 'alayhi wa Sallim (3x).
- A'udhu bi-Kalimaatillaahi't taammaati min sharri maa khalaq (3x).
- Bismillaahilladhii laa yadurru ma'a Ismihi shay'un fil ardi wa laa fis-samaa' wa Huwa's Samii' ul 'Aliim (3x).
- Radiinaa Billaahi Rabbawwa bil Islaami diinaw wa bi Muhammad-in Nabiyyaa (3x).
- Bismillaahi wal Hamdu Lillaahi wal khayru wash sharru bi-Mashii'atillaah (3x).
- Aamanna Billaahi wal Yawmil aakhir tubnaa iia llaahi baatinan wa zaahiraa (3x).
- Yaa Rabbanaa wa'fu 'anna wa'mhulladhii kaana minnaa (3x).
- Yaa Dhal Jalaali wal Ikraam amitnaa 'alaa diinil Islaam (7x)
- Yaa Qawiiyyu Yaa Matiinu ikfi sharraz-zaalimiin (3x).
- Aslaha llaahu umural Muslimiin Sarafallaahu sharral mu'dhiin (3x).
- Yaa 'Aliyyu Yaa Kabiiru Yaa 'Aliimu Yaa Qadiiru Yaa Samii'u Yaa Basiiru Yaa Latiifu Yaa Khabiir (3x)
- Yaa Faarij al-hammi Yaa Kaashifal-ghammy Yaa man li-'abdihi Yaghfiru wa Yarham (3x).
- Astaghfirullaaha Rabbal-baraayaa Astaghfirullaaha min al-khataayaa (4x).
Laa ilaaha Illallaah (50/100x, hingga 1000x).

Muhammadur Rasulullahi Shalallahu 'alayhi Wasallama wa sharrafa wa karrama wa majjada wa 'azzama wa Radiya llahu ta'ala 'an 'ashabi Rasulillahi 'ajma'iina wattabi'ina lahum bi'ihsaanin 'ila yau middini wa'alaina ma'ahum birahmatika yaa 'arhamar Rohimiin. Mutahhariin wa Ashaabihil Muhtadiin wat Taabi'iina lahum bi-ihsaanin ilaa yawmiddiin.

- Al Fatihah Ila Ruuhi Sayyidina wa Habibina wa Syafi'ina Rasulillahi Muhammad ibni Abdillah wa alihi wa ash-habihi wa adzwajihī wa dzurriyyatihī wa ahli baitihī wa ilaa Ruuhi Sayyidina Muhajir Iallahi Ahmad bin 'Isaa wa Ushulihī wa furu'ihim anallaha yu'li darojaatihim fil jannati wa yukasyiru masyubaatihim wa yudhoo 'ifu hasanaatihim wa yahfadzunaa bijahihim wa yamfa'unabihim wa yu'idu

'alaynaa min barokatihim wa asrorihim wa anwaarihim wa 'ulumihim wa nafahatihim, fiddiini waddun-ya wal akhiroh alfatihah (baca fatihah)

- *Al Fatihatu ilaa Ruuhiy Sayyidinal Ustadzil A'dzomiy Al Faqihil Muqaddamiy Muhammad bin 'Ali Ba'alawi wa 'usuulihi wa furuu'ihim wa jamii'i saadatinaa 'Ali Ba'alawiy wa Ushulihim wa furu'ihim anallaha yu'li darojaatihim fil jannati wa yukasyiru masyubaatihim wa yudhoo'ifu hasanaatihim wa yahfadzunaa bijahihim wa yamfa'unabihim wa yu'idu 'alaynaa min barokatihim wa asrorihim wa anwaarihim wa 'ulumihim wa nafahatihim, fiddiini waddun-ya wal akhiroh.. alfatihah...*

- *Al Fatihatu ilaa Arwaahi Sadaatinash-shufiyyati aynamaa kaanu wahallat arwaahuhum min masyariqil ardhi ilaa maghooribiha anallaha yu'li darojaatihim fil jannati wa yukasyiru masyubaatihim wa yudhoo'ifu hasanaatihim wa yahfadzunaa bijahihim wa yamfa'unabihim wa yu'idu 'alaynaa min barokatihim wa asrorihim wa anwaarihim wa 'ulumihim wa nafahatihim, fiddiini waddun-ya wal akhiroh alfatihah...*

- *Al Fatihatu ilaa Ruuhiy Sayyidina Shohibirrootibiy Quthbil 'Irsyaadi wa Ghaushil 'Ibaadi wal bilaadi Al Habib Abdillah bin Alwiyy bin Muhammad Al Haddad wa Ushulihi wa furu'ihim anallaha yu'li darojaatihim fil jannati wa yukasyiru masyubaatihim wa yudhoo'ifu hasanaatihim wa yahfadzunaa bijahihim wa yamfa'unabihim wa yu'idu 'alaynaa min barokatihim wa asrorihim wa anwaarihim wa 'ulumihim wa nafahatihim, fiddiini waddun-ya wal akhiroh.. alfatihah...*

- *Al Fatihatu ilaa Arwaahi Kaaffati 'Ibadillahish-shoolihin wa walidiinaa wa masyooyikhinaa fiddiini wa dzawiilhuquuki 'alaynaa wa amwaati ahli haadzihil baldati min Laa Ilaaha Ilallahu ajma'iina, wa ila arwaahi amwatil muslimiina waa ahyaaahum ila yaumiddin...anallaha yaghfirulahum wa yarhamuhum wa yufarriju kuruubal muslimiina wa yarhamuhum wa yasyfi mardhoohum wa yajma'u syamlahum 'alal hudaa wa yu'allifu dzaata baynihim wa yuwali alaihim khiyarooohum wa yasyrifu 'anhum syiroorohum wa yakfinaa wa iyyahum syarrolfitani wal mihani wal mu'dziyyina wal muta'addiyyina ming-qoriibin 'auba'iydi wa yurkhiy 'as'aarohum wa yughooziru 'amthoorohum wa yu'thikulla saa'iliiminnaa wa mingkum suulahu 'alamay yurdhiillaaha wa rosuulahu wa yaftahu 'alaina futuuhal 'aarifiina wa yakhtimulanaa bilhusnaa wahuwa roodhi'anna fii khoyri wa luthfii wa 'aafiyatii wa ilaa hadhrotinnabiyya Muhammadin Shallahu Alayhi Wa Alihi Wa Sallam Al Fatihah...*

G. Conclusion

The conclusion of the discussion regarding the strategic role of Habib Zainal bin Nuh al-Haddad in developing morals and eradicating illiteracy for street people through reading Ratibul Haddad is as follows:

Moral Development: The strategy used by Habib Zainal bin Nuh al-Haddad, especially through reading Ratibul Haddad, has an important role in developing the morals of street people. Ratibul Haddad is a means to improve their morals and ethics and help them live a better and more meaningful life.

Eradicating Illiteracy: Through reading Ratibul Haddad, Habib Zainal bin Nuh al-Haddad also played a role in efforts to eradicate illiteracy among street people. This reading not only helps improve their spirituality but also introduces them to the wider world of Islamic literacy and knowledge.

Social Impact: The strategy implemented by Habib Zainal bin Nuh al-Haddad has a positive social impact. Street people who engage in reciting Ratibul Haddad may experience improvements in their mental, emotional, and spiritual well-being, as well as have the opportunity to change their thought patterns and behavior.

The Importance of Local Culture-Based Education: The approach taken by Habib Zainal bin Nuh al-Haddad shows the importance of accommodating local culture in efforts to develop morals and eradicate illiteracy. The use of Ratibul Haddad readings that are familiar to Muslim communities, especially in certain areas, facilitates their acceptance and involvement in this program.

Collaboration and Sustainability: To achieve greater results, there needs to be a collaboration between religious leaders, government, and various other related parties. In addition, it is important to ensure the sustainability of this program through adequate funding, training of teaching staff, and continuous evaluation of its effectiveness.

Thus, the strategy implemented by Habib Zainal bin Nuh al-Haddad through reading Ratibul Haddad has a significant impact in fostering morals and eradicating illiteracy among street people, as well as showing the importance of approaches based on local culture and cross-sector collaboration to achieve social change. the positive.

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