



DAR AL - MUSTAFA

RAMADAN GUIDE





## RECEIVING RAMADAN

What follows is a summary taken from various lectures delivered by Sayyidī al-Ḥabīb ‘Umar bin Hafīz (may Allāh preserve him and benefit us by him) on the subject of receiving the month of Ramaḍān. There are some additions for extra clarity.

We are about to receive the master of all months, the best of all months, the month in which gifts constantly pour forth from the ocean of divine generosity. The Messenger of Allah ﷺ once mentioned Ramaḍān and said out of veneration: “Do they realise what is coming to them and what they are receiving?” The believer should reflect upon his connection with his Lord, the One who has made this month an opportunity for him to receive His gifts and His forgiveness. We should receive this month in three ways.

### **Firstly we should have joy upon its arrival.**

Allah says: Say: “In the bounty of Allah and in His mercy – in that let them rejoice! That is better than the wealth they amass.”<sup>1</sup> Take a look at the manifestations of Allah’s bounty in this noble month. Sayyidunā Salmān narrates that the Messenger of Allah ﷺ spoke to us on the last day of Sha’bān saying: “O people, a great and blessed month has approached, a month in which there is a night greater than one thousand months. Allah made fasting in this month a compulsory act and made praying in the night a voluntary act. Whoever seeks to draw close to Allah in it with a good deed will be rewarded like someone who performed a compulsory action at another time. Whoever performs a compulsory action in it will be rewarded like someone who performed seventy compulsory actions at another time. It is the month of steadfastness (*ṣabr*) and the reward of steadfastness is Paradise. It is the month of charity. It is the month in which a believer’s provision is increased.”<sup>2</sup>

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1 Yunus, 10:58

2 Narrated by Ibn Khuzaymah

The Prophet ﷺ said: “Allah made fasting Ramaḍān compulsory and made the night prayer recommended. Whoever fasts in it and prays in the night in a state of belief, seeking Allah’s reward will be free of sins like the day on which his mother gave birth to him.”<sup>3</sup> The Messenger of Allah ﷺ informed us that in this month gates of the heavens are opened<sup>4</sup>, meaning that is easy for our actions, our prayers and our repentance to find acceptance with Allah. It has also been narrated that when Ramaḍān enters, Allah orders the angels who carry His throne to stop praising Him and to seek forgiveness for the Ummah of Muhammad.<sup>5</sup>

The Prophet ﷺ said: “My Ummah has been given in Ramaḍān five things that no prophet before me was given. The first is that on the first night of the month of Ramaḍān Allah gazes upon them and if Allah gazes upon someone, He will never punish them. The second is the smell emanating from their mouths in the latter part of the day is sweeter in Allah’s sight than the scent of musk. The third is that the angels seek forgiveness for them every day and night. The fourth is that Allah says to Paradise: ‘Prepare yourself and beautify yourself for My slaves for they will soon find rest in My Abode in the place of My generosity after the hardship of this life. The fifth is that they will all be forgiven on the last night.’”

Someone asked: “Is that Laylat al-Qadr?”

He replied: “No, look at workers: when they finish their work they are given their wages in full.”<sup>6</sup>

**Secondly, we should be wary of things that prevent us from attaining the gifts that are distributed.**

Fasting and all acts of worship were legislated to allow us to attain true taqwā: O you who believe, fasting was prescribed for you as it was prescribed for those before you that you may attain taqwa<sup>7</sup>.

The essential meaning of taqwā is to place a barrier between yourself and the anger of Allah by obeying His orders and avoiding that which He has prohibited. The Ummah has lost this fear of Allah and as a result its enemies have been given power over it.

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3 Narrated by Aḥmad and al-Nasā’i

4 Narrated by al-Bayhaqī

5 Narrated by al-Daylamī

6 Narrated by al-Bayhaqī

7 Al-Baqarah, 2:183

Acceptance of our fasting and other acts is also based on taqwā: Allah only accepts (the actions) of people who possess taqwā. <sup>8</sup>

We should avoid any false speech. The Messenger of Allah ﷺ said: “If someone does not leave false speech and acting upon it, Allah has no need for him to leave his food and drink.” <sup>9</sup>

We should avoid rude and obscene speech and argumentation. The Messenger of Allah ﷺ said: “Fasting is a shield. If someone is fasting let him not speak obscenely or argue.” He also said ﷺ: “Fasting is a shield, as long one does not pierce it.”

He was asked: “How does one pierce it?”

“By lying or backbiting,” he replied.

There are four categories of people who are denied Allah’s forgiveness in Ramaḍān and at other times. They are those who sever kinship ties, those disobey their parents, those who have rancour in their hearts for other Muslims and those who are addicted to alcohol or drugs. Prepare to receive Ramadan with pure hearts, for by Allah, abundant prayer, fasting and recitation of the Qur’an will be of no benefit if your hearts are full of darkness.

The believer should also be extremely careful to break his fast on lawful food, for “Allah is good and only accepts that which is good and wholesome.”<sup>10</sup> One of the early Muslims said: “When you fast, pay attention to what you break your fast on and who you break it with.”

**Thirdly, we should strive to do good works to the best of our ability**, for Ramaḍān is an opportunity to take provision and to gain great rewards.

It is narrated that an angel calls out every night in Ramaḍān: “O seeker of good, approach! O seeker of evil, retreat!”<sup>11</sup> Believers must thus constantly seek good. They must constantly seek to rectify themselves and their families and those over whom they have been given authority. They should spread goodness among the Muslims and among humanity. If they have these good and broad intentions, they will then be called

8 Al-Mā'idah, 5:27

9 Narrated by al-Bukhārī, Abū Dāūd, al-Tirmidhī, al-Nasā'ī and Ibn Mājah

10 Narrated by Muslim

11 Narrated by Ibn Mājah, al-Hākim, al-Bayhaqī and Ibn Ḥibbān

by the angel: “O seeker of good, approach!”

During Ramaḍān, Imām al-Shāfi’ī would complete the Qur’ān once during the day and once during the night, so that by the end of the month he had completed the Qur’ān sixty times. People used to be so absorbed in worship during Ramaḍān that they would hardly see their relatives or their friends. They would see each other briefly at the Friday prayer but even then everyone would be busy with prayer and reciting the Qur’ān. For this reason ‘Īd would be a joyful occasion, because on that day it would be as if people were meeting each other for the first time after having been apart from each other for a whole month.

We should take advantage of the gates of the heavens being open during this month, and plead with Allah for our needs to be answered. Are you concerned with the Ummah of Muhammad? This is the Lord of the Ummah of Muhammad promising you that He will answer your prayers. So plead with Him that the Muslims are granted relief from their sufferings; that their hearts are united; that the sick are healed; that the disobedient are given the ability to repent and that the ignorant are granted knowledge. Allah says: *You sought relief from your Lord, and He responded to You.*<sup>12</sup> He said: *Call upon Me and I will answer you.*<sup>13</sup> Nothing is too great for Allah. “Come to know Allah in times of ease, and He will be with you in times of hardship.”<sup>14</sup>

The Messenger of Allah said ﷺ: “Do four things in abundance: two things with which you please your Lord, and two things which you cannot do without. As for the two things with which you please your Lord: your testifying that there is nothing worthy of worship other than Allah and your seeking His forgiveness. As for the two things which you cannot do without: your asking Allah for Paradise and seeking refuge in Him from the Fire.”<sup>15</sup>

So say these things in abundance, for they are the best things for which you can use your tongue. Say them in your homes, in the streets, in the mosques not just at Iftar or after Tarawih.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ

12 Al-Anfāl, 8:9

13 Ghāfir, 40:60

14 Narrated by Ahmad

15 Narrated by Ibn Khuzayma

Ashhadu allā ilāha illallāh, nastaghfirullāh, nas'aluk'l-jannata wa na'aūdhu bika min an-nār

*"I testify that there is nothing worthy of worship other than Allah and we seek the forgiveness of Allah. We ask You for Paradise and take refuge in You from the Fire."*

Allah give us the biggest portion of all goodness. Make Ramadan a cause of rectification and the removal of tribulations. Your Prophet ﷺ would expend great efforts in worship in Ramadan, and particularly in the last ten days, so emulate your Prophet ﷺ. Beware of striving at the beginning of the month and then becoming lazy towards the end, as "actions are judged by their endings."<sup>16</sup>

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16 Narrated by al-Bukhārī



## D A R A L M U S T A F A I N R A M A D A N

What follows is a brief outline of Sayyidī Ḥabīb ‘Umar’s schedule for his students in Dār al-Muṣṭafā during the month of Ramaḍān. If we can stick to even part of this schedule we will gain a great deal from this blessed month. The people of Allah mention four times during the day and night that the seeker must keep alive with worship and remembrance: the last part of the night before Fajr, the time between Fajr and sunrise, the time before Maghrib and the time between Maghrib and ‘Ishā’. It is noticeable that none of these times are neglected, in spite of the fact that in Ramaḍān they are easy to neglect.

**After praying Fajr** there is the normal muṣāfaḥah (where everyone shakes hands with one another) and then the adhkār from the Khulāṣah are recited, including al-Wird al-Laṭīf and Sūrat Yā Sin.

Ḥabīb ‘Umar then gives a general lesson until Ishrāq, so that no-one misses out on the reward and benefits of keeping this time alive and then praying the Ḍuḥā prayer. Then there is rest time until Zuhr.

**After Zuhr** prayer there is Qur’ān recitation in groups and sometimes a lesson in one of the Qur’anic sciences.

**After ‘Aṣr** prayer there is a Rawḥah, in which Ḥabīb ‘Umar focuses on the purification of the heart. The adhkār are then recited.

The Wird al-Laṭīf is read around twenty minutes before Maghrib. It ends with istighfār and repetition of the Ramaḍān du’ā’:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسَأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ (3)  
اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا (3) يَا كَرِيمَ

‘I testify that there is nothing worthy of worship other than Allah and we seek the forgiveness of Allah. We ask You for Paradise and take refuge in You from the Fire.’

(3 times)

O Allah, truly You are all-Pardoning, You love to pardon so pardon us” (3 times). On the third time say “O Most Generous” (Yā Karīm).’

This du‘ā’ is repeated throughout the day and night at the end of the regular adhkār.

**At the adhān of Maghrib** everyone breaks their fast on dates and water. Coffee and snacks are also served. This prayer is read upon breaking the fast, compiled from different narrations by Ḥabīb Muḥammad al-Haddār:

الْحَمْدُ لِلَّهِ ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ ، اللَّهُمَّ لَكَ صُمْتُ ، وَعَلَى رِزْقِكَ أَفْطَرْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَرَحْمَتِكَ رَجَوْتُ ، وَإِلَيْكَ أَنْبَتُ ، ذَهَبَ الظَّمَأُ وَابْتَلَّتْ العُرُوقُ وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ تَعَالَى ، يَا وَاسِعَ الفضلِ اغْفِرْ لِي ، الحمد لله الذي أعانني فصمتُ و رزقني فأفطرتُ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي ،

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ، اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا يَا كَرِيمَ ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ ، اللَّهُمَّ يَا عَظِيمُ يَا عَظِيمُ أَنْتَ إِلَهِي لَا إِلَهَ غَيْرُكَ اغْفِرْ الذَّنْبَ العَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الذَّنْبَ العَظِيمَ إِلَّا العَظِيمُ ،

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَتَقَبَّلْ مِنَّا ، وَأَدْخِلْنَا الْجَنَّةَ وَنَجِّنَا مِنَ النَّارِ ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ ،

فِي كُلِّ حِينٍ أَبَدًا عَدَدَ نِعَمِ اللَّهِ وَإِفْضَالِهِ.

‘All praise is due to Allah Lord of the Worlds. O Allah, bestow prayers and peace upon our Master Muhammad and upon his Family.

O Allah, for You I have fasted and upon Your provision I have broken my fast. In You I believe, in You I place my trust and I hope for Your mercy and to You I turn. The thirst has gone and the veins have become saturated and the reward has been obtained, Allah willing. O Possessor of vast bounty, forgive me. Praise be to Allah Who has assisted me so that I fasted and provided for me so that I broke my fast. O Allah, I ask You by Your mercy that encompasses everything to forgive me. Transcendent are You, O Allah, and praise be to You. O Lord, accept from us (our actions), truly You are the All-Hearing, All-Knowing.

O Allah, truly You are all-Pardoning, Most Generous. You love to pardon so pardon us, O Most Generous.

O Allah, bestow prayers and peace upon our Master Muhammad and upon his Family and Companions.

O Allah, O Most Great, O Most Great, You are my Lord, there is no god but You, forgive every great sin, for only the Most Great forgives great sins.

O Allah, forgive us, show mercy to us, be pleased with us, accept from us (our actions), enter us into Paradise and save us from the Fire and rectify all our affairs.

O Allah, bestow prayers and peace upon our Master Muhammad and upon his Family and Companions at all times for eternity to the number of Allah’s blessings and bounties.’

Since prayers are answered upon breaking the fast, Ḥabīb Muḥammad then recommends reading the ‘Prayer of Treasures’<sup>1</sup>:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ  
نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ  
شَرِّ مَا تَعَلَّمَ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ مِمَّا تَعَلَّمَ إِنَّكَ أَنْتَ عَلَّامُ

<sup>1</sup> Shaddād bin Aws heard the Prophet (peace be upon him saying) saying: “If you see people amassing gold and silver then amass (the reward) of these words.” Narrated by al- Tirmidhi and al-Nasā’i

الْغُيُوبِ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ ، فِي كُلِّ حِينٍ أَبَدًا  
عَدَدَ نِعَمِ اللهِ وَإِفْضَالِهِ

*‘O Allah, I ask You for firmness in the religion, guidance accompanied with firm resolve, gratitude for Your blessings and perfection of my worship of You. I ask You for a truthful tongue and a sound heart. I take refuge in You from the evil which Your knowledge encompasses, I ask You for the good which Your knowledge encompasses and I seek forgiveness for that which Your knowledge encompasses, truly You have absolute knowledge of the unseen. O Allah, bestow prayers and peace upon our Master Muhammad and upon his Family and Companions at all times for eternity to the number of Allah’s blessings and bounties.*

**After praying Maghrib**, the imam reminds those present to make the intention for fasting the following day (according to the Shafi’i school the intention must be made before Fajr for each day for the fast to be valid). Out of precaution, the scholars also advise taking the Maliki position which is to intend fasting the whole month.

The most complete intention is:

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرِيضِ شَهْرِ رَمَضَانَ لِهَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

*‘I intend to fast tomorrow, performing the obligation of Ramadān in the present year for Allah Most High.’*

**After praying the two sunnah rakats of Maghrib**, Ṣalāt al-Tasbīḥ is then prayed in congregation. Praying it in congregation is permissible in the Shafi’i school and the existence of the congregation encourages more people to pray it. Ṣalāt al-Tasbīḥ has many merits. The Messenger of Allah taught it to his uncle, our Master, al-‘Abbās and said to him: “If you perform this, Allah will forgive your sins: the first and the last of them, the old and the new, those that you committed by mistake and those that you committed deliberately, the small and the large, those that you committed in private and those that you committed in public.” He then said: “If you are able to pray it every day then do so; if you are not able to, then pray it once a week; if you are not able to, then pray it once a month; if you are not able to, then pray it once a year; if you are not able to, then pray it once in your life.”<sup>2</sup>

2 Narrated by Abū Dāūd, Ibn Mājah, Ibn Khuzaymah and al-Ṭabarānī

The one who prays six rakats after Maghrib has the reward of twelve years' worship, as the Messenger of Allah informed us. So the one who prays two sunnah rakats and then the four rakats of Ṣalāt al-Tasbīḥ will gain this reward, multiplied by seventy, since the reward for every supererogatory act is multiplied seventy times in Ramaḍān.

Ṣalāt al-Tasbīḥ is four rakats. In the night it is recommended to pray two rakats followed by two more rakats, and in the day it is recommended to pray four consecutive rakats. It is best if it is prayed by making the tasbīḥ (subḥānallāh w'alḥamdulillāh, wa lā ilāha ill'Allāh wAllāhu akbar) fifteen times after the Fātiḥah and Sūrah have been read, and then ten times in each position after that (rukū', 'itidāl, sujūd, julūs). At the end of the first rakat, after the second prostration, one sits briefly to read the tasbīḥ ten times before standing up. Likewise in the second rakat one reads the tasbīḥ ten times before reading the tashahhud. A second way of doing it is to read the tasbīḥ fifteen times before the Fātiḥah and ten times after the Surah, in which case one does not read the tasbīḥ after the second prostration in each rakat. The number of tasbīḥ should add up to seventy-five in each rakat so that the total is three hundred in four rakats.

Upon completing Ṣalāt al-Tasbīḥ, the following prayer is read:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ  
 أَجْمَعِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى ، وَأَعْمَالَ أَهْلِ الْيَقِينِ ،  
 وَمُنَاصَحَةَ أَهْلِ التَّوْبَةِ ، وَعَزْمَ أَهْلِ الصَّبْرِ ، وَجِدَّ أَهْلِ الْحَشْيَةِ ، وَطَلَبَ أَهْلِ  
 الرَّغْبَةِ ، وَتَعَبَّدَ أَهْلِ الْوَرَعِ ، وَعِزْفَانَ أَهْلِ الْعِلْمِ حَتَّى أَخَافَكَ ، اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ مَخَافَةً تَحْجُزُنِي عَنْ مَعَاصِيكَ ، حَتَّى أَعْمَلَ بِطَاعَتِكَ عَمَلًا أَسْتَحِقُّ  
 بِهِ رِضَاكَ ، وَحَتَّى أَنْصَحَكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ ، وَحَتَّى أُخْلِصَ لَكَ التَّصِيحَةَ  
 حَيَاءً مِنْكَ ، وَحَتَّى أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ حُسْنَ ظَنٍّ بِكَ ، سُبْحَانَ خَالِقِ  
 النُّورِ ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلِّمْ ،

((سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ \* وَسَلَامٌ عَلَى الْمُرْسَلِينَ \* وَالْحَمْدُ لِلَّهِ  
 رَبِّ الْعَالَمِينَ)) ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِينَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

All praise is due to Allah, Lord of the Worlds. O Allah, bestow prayers and peace upon our Master Muhammad and upon all his Family and Companions.

O Allah, I ask for the enabling grace that You bestow to those You have guided, and the actions of the people of certainty, the sincerity of the people of repentance, the resolve of the people of patience, the earnestness of those who fear You, the seeking of those that long for You, the worship of the people of scrupulousness and the divine knowledge of the people of knowledge in order that I may truly fear You.

O Allah, I ask You for fear that prevents me from disobeying You, so that I act in obedience to You and thus deserve Your pleasure; so that I repent sincerely out of fear of You; so that I am sincere in all my transactions out of shyness of You and so that I trust in You in all my affairs, having a good opinion of You. Transcendent is the Creator of Light. O Allah, bestow prayers and peace upon our Master Muhammad and upon his Family and Companions. Transcendent is Your Lord, Lord of Might beyond (the false claims) that they ascribe to Him, and peace be upon the Messengers and all praise is due to Allah, Lord of the Worlds, to the number of His creation, to His satisfaction, the weight of His throne and the amount of ink of His words.

There is then time for the students to eat and prepare for the night. It is sunnah to have a bath every night in Ramaḍān to refresh oneself and prepare oneself for prayer in congregation.

**After the adhān of ‘Ishā’** the Rātib al-‘Attās and Rātib al-Ḥaddād are read and the Ramaḍān du‘ā’ is repeated until the ‘Ishā’ prayer.

After the sunnah rakats after ‘Isha’, Ṣalāt al-Tarawīḥ begins. Ḥabib ‘Umar recites the Qur’an in his unique way, interacting with Allah’s Book and directly experiencing the greatness of the One Whose words he is reciting. He reads around two Juz’ every night in order to complete the Qur’an on the 17th night of Ramaḍān. The 17th night is the night of Badr and there is a large celebration to commemorate Badr and the completion of the Qur’an.

After the first four rakats, prayers are bestowed upon the Prophet and after each four rakats prayers are made for each of the four Khulafā’ (after eight rakats – Sayyidunā Abū Bakr, after twelve – Sayyidunā ‘Umar, after sixteen – Sayyidunā ‘Uthmān and after twenty – Sayyidunā ‘Alī). Apart from connecting those praying with these blessed individuals, this makes it clear how many rakats have been prayed.

After Ṣalāt al-Tarawīḥ, three rakats of Witr are prayed – two rakats followed by one. In the first, the imam reads Sūrat al-‘Alā after the Fātiḥah, in the second Sūrat al-Kāfirūn. In the final rakat the imam reads Sūrat al-Ikhlāṣ, Sūrat al-Falaq and Sūrat al-Nās. In the second half of Ramaḍān the du‘ā’ of Qunūt is read in the last rakat.

Upon finishing Witr, the following is read, and then du‘ā’ is made:

سُبْحَانَهُ الْمَلِكُ الْقُدُّوسُ (3) سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

The imam once again reminds everyone to make the intention for fasting the following day.

Poetry is then recited in praise of the Prophet (peace and blessings be upon him) and the focus changes from being on Allah and His Book to being on His Beloved. Through praising him and bestowing prayers upon him it is hoped that our worship is accepted, and he is at his most generous in Ramaḍān, as the hadith tells us. Other poems that welcome Ramadan, talk about its merits and bid farewell to it are also read throughout the month. A selection of du‘ās are also read. Many of these can be found in Ḥabīb Muḥammad al-Haddār’s book *al-Nafaḥāt al-Ramaḍāniyyah*. Coffee is served to rejuvenate those present.

After this there is Qur’an recitation in groups. There is a khatam of Qur’an before Fajr every six nights, during which the du‘a of Sayyidunā ‘Alī Zayn al-‘Ābidīn is read.

Ḥabīb ‘Umar often goes on to pray Tarawīḥ in Masjid Bā ‘Alawī in Tarīm. Tarawīḥ in the mosques of Tarīm starts at different times throughout the night so it is possible to pray in more than one place.

After suḥūr, the remaining eight rakats of Witr are prayed in congregation in Dār al-Muṣṭafā. Around a juz’ is read, so that the Qur’an is completed by the end of the month. This is followed by the adhkār before Fajr, which end with istighfār. One thus ends the night, like the day, seeking forgiveness and cleaning one’s heart.

