



ALI 697: Merits of Sahar and Suhūr in Ramadan

5 March 2025/ 5 Ramadan 1446 – Session 3

Description: In this **online** course, we will *inshāAllah* discuss the *ādāb* of how to spend the time of *sahar* in Holy Ramadan. We will cover a few passages from the Du'ās of sahar and discuss Hadith on taking suhūr before dawn.

Schedule: March 3 – 7, 2025 at 6 am in NY, 11 am in UK, 2 pm in East Africa.
March 10 – 14, 2025, at 7 am in NY, 12 noon in UK, and 2 pm in East Africa.

Instructor : Sh Hasanayn Kassamali

Five qualities of Mutaqqīn

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

Those who say, 'Our Lord! Indeed, we have faith. So, forgive us our sins, and save us from the punishment of the Fire.' (16) [They are] **patient and truthful, obedient and charitable, and they plead for [Allah's] forgiveness at dawns.** (17)

Asking for forgiveness before dawn: It makes it necessary for the servant to pray in the last hours of night in order that he may ask for forgiveness in that prayer. Traditions say that it refers to the nonobligatory prayer after midnight, and to the asking for forgiveness in *al-qunut*. God has pointed to it as a way that leads man to his Lord. (*Al-Mizan*, v 5, p 148)

Imam al-Sadiq said: "Whoever recites seventy times while he is in standing posture, in his prayer of *al-watr*, 'I seek forgiveness from God and return to Him; and continues to do so regularly for (at least) a year, God writes him among those who ask for forgiveness before dawn, and he is bound to get forgiveness from God, the High" (*Man Ia yahquru al-faqih; al-Khisal*)

Rational arguments prove that the pleasure a man gets from his existence is the greatest; other proofs show that the pleasure he feels from the existence of his Lord is even greater than that; and there are numerous traditions saying that the bliss a servant enjoys from being nearer to God is the greatest of all pleasures. (*Al-Mizan*, v 5, pp 156 -7)

From Ja'far b. Muhammad (al-Sadiq) that he said: "Whoever prays a part of the night, then asks for forgiveness at the end of the night, he will be written among those who ask for forgiveness:' (*Al-Mizan*, v 5, pp 157)

Du'ā # 1 at the time of Sahar

إِلَهِي وَقَفَ السَّائِلُونَ بِبَابِكَ، وَلَا ذَا الْفُقَرَاءِ بِجَنَابِكَ
وَوَقَفَتْ سَفِينَةُ الْمَسَاكِينِ عَلَى سَاحِلِ بَحْرِ جُودِكَ وَكَرَمِكَ،
يَرْجُونَ الْجَوَازَ إِلَى سَاحَةِ رَحْمَتِكَ وَنِعْمَتِكَ،
إِلَهِي إِنْ كُنْتَ لَا تَرْحَمُ فِي هَذَا الشَّهْرِ الشَّرِيفِ
إِلَّا لِمَنْ أَخْلَصَ لَكَ فِي صِيَامِهِ وَقِيَامِهِ،
فَمَنْ لِلْمُذْنِبِ الْمُقْصِرِ إِذَا غَرِقَ فِي بَحْرِ ذُنُوبِهِ وَآثَامِهِ،
إِلَهِي إِنْ كُنْتَ لَا تَرْحَمُ إِلَّا الْمُطِيعِينَ فَمَنْ لِلْعَاصِينَ،
وَإِنْ كُنْتَ لَا تَقْبَلُ إِلَّا مِنَ الْعَامِلِينَ فَمَنْ لِلْمُقْصِرِينَ،
إِلَهِي رِبْحَ الصَّائِمُونَ وَفَازَ الْقَائِمُونَ وَنَجَى الْمُخْلِصُونَ،
وَنَحْنُ عَبِيدُكَ الْمُذْنِبُونَ، فَارْحَمْنَا بِرَحْمَتِكَ
وَاعْتِقْنَا مِنَ النَّارِ بِعَفْوِكَ يَا كَرِيمٌ، يَا أَرْحَمَ الرَّاحِمِينَ،
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

Du'ā #1 at the time of Sahar_1

إِلٰهِي وَقَفَ السَّائِلُونَ بِبَابِكَ، وَلَاذَ الْفُقَرَاءِ بِجَنَابِكَ
وَوَقَفَتْ سَفِينَةُ الْمَسَاكِينِ عَلَى سَاحِلِ بَحْرِ جُودِكَ وَكَرَمِكَ،
يَرْجُونَ الْجَوَازَ إِلَى سَاحَةِ رَحْمَتِكَ وَنِعْمَتِكَ.

My God, the beggars are **standing** at Your door,

the needy have taken **refuge** with Your honor

the ark of the destitute is at the shores of the sea of Your generosity and grace

hoping for permission to cross to the courtyard of Your mercy and blessings.

Commentary: we could not establish who has taught this powerful Du'ā. But the audio file appears at <https://rafed.net/media/audio/107702>, which is run by the office of Āyatullāh Sayyid Ali al-Husayni al-Sistani (dz). **Q**: Do you know what does (dz) mean? 1) notice the use of *ilabi* before every passage, suggesting that a servant is in close contact of his/her Lord. 2) suddenly it changes to plural form, 3) use of the verbs *waqafa*, *ladha*, *waqafat*, and *yarjoona* all point to state of a slave before a Great Being. 4) use of words beggars, needy and the destitute is an indication of humility and humbleness in the presence of Almighty Allah, 5) invoking the shores of Divine mercy, grace and blessings by being at His door, honor and shores of His mercy. *Miskin* = poor, humble and submissive. *Faqir* = destitute, poor and needy.

if we have limited time for tahajjud?

Despite all efforts, we sometime have a situation that we do not have enough time to complete saying all 11 rakaats of Tahajjud salat. What should we do?

Because this prayer is very important, we have several options:

1, recite short surahs after al-Fatiha, *Subhānallāh* thrice in *ruku'* and sajdah, only say *astaghfirullah* between two *sajdahs*, *tashahud* and only last salam in the first five prayers. In the Qunūt of al-witr recite *?*, followed by 70 times *istighfār* and 10 times al-‘afw.

2, if not time for the above then only say al-Fatiha in all 11 rakaats, and in the Qunūt of last rakaat salawat followed by 70 x *istighfār* and 10 x al-‘afw.

3, recite the first four rakaats and the rest can be said after sahari even if the adhan time has set in.