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**NEGLECTED SUNAN**  
**IN RAMADĀN:**  
**DUĀ' AGAINST KUFFĀR**

# Neglected Sunan in Ramadān: Du'ā Against Kuffār

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## Question: What are some of the neglected Sunan in Ramadān?

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There's many Sunan that come to mind as it pertains to Ramadān, among them, for example, is using the Miswāk. Amir bin Rabi'ah said, *"I couldn't count how many times I saw the Messenger ﷺ using the Miswāk while he was fasting."* Suppressing one's anger, being calm, not arguing, not using vile language, not raising one's voice in arguments — that's a Sunnah even when the other person is wrong. If someone is faced by a hostile individual in Ramadān while he's fasting, he should follow the Sunnah and tell him that he is fasting.

وإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني امرؤ صائم

*When any one of you is observing Sawm (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him, he should say, "I am observing fast." <sup>1</sup>*

Suhūr is also a Sunnah, everyone knows about that one. In Musnad Ahmad:

فإن الله وملائكته يصلون على المتسحرين

*Allāh sends His Salāt (Graces, Honors, Blessings, Mercy) on those who take the Suhūr and so do His angels.*

Allāh تعالیٰ سبحانه and the angels send their blessings upon those who do Suhūr. Delaying the Suhūr is another Sunnah. Suhūr should be close to Fajr. Zayd Ibn Thābit رضي الله عنه said, *"We used to have Suhūr with the Messenger ﷺ and then he would go perform his Salāh."* Anas رضي الله عنه asked him, *"What was the time*

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<sup>1</sup> Bukhāri: 1904

*between the Suhūr and the Salāh?” He said, “Approximately the time it takes to recite fifty Āyāt.” So that would be about fifteen minutes or so.*

Hastening [breaking] the fast is also a Sunnah because of the Hadīth in Bukhāri and Muslim, *“People will remain in goodness as long as they hasten the breaking of the fast.”* Providing fasting people with something to break their fast on is an important Sunnah. It’s forgiveness of the sins and it saves one from Jahannam, والعياذ بالله, and the person will attain a reward equal to the one who was fasting without his reward being diminished in any way.

Being generous in Ramadān, that's a Sunnah of Ramadān. It’s a Sunnah outside of Ramadān but it's also a Sunnah in Ramadān. The Messenger ﷺ was always generous, but more so in Ramadān. Ibn ‘Abbās رضي الله عنه said he was more generous than the fast wind. He resembled his generosity to the fast wind because the wind carries everything within it, and the Messenger ﷺ was most generous, not just with wealth, but everything else — helping other people, teaching, Da’wah, advice. Comparing the generosity of the Messenger ﷺ to the wind also indicates how fast his generosity was. The wind carries within it mercy and goodness and it encompasses all creation, and the generosity of the Messenger ﷺ encompassed all.

Befriending the Qur’ān is always essential all throughout the year, but more so in Ramadān, where the reward is multiplied by many more folds. Night Qiyām is also a Sunnah. Everyone knows about that Sunnah, but waking up the spouses, in particular, and the relatives is a Sunnah in itself. In the Hadīth,

وَأَيْقِظْ أَهْلَهُ

*Awaken his family (wives)...<sup>2</sup>*

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<sup>2</sup> Bukhāri: 2024

Also, it's good for one to make Du'ā after completing the entire Qur'ān. This is not specific for Ramadān, but Ramadān is a time where many recite and complete the Qur'ān more often. It was narrated that Anas Ibn Mālik رضي الله عنه used to gather his family and children and make Du'ā when he finished the recitation of the Qur'ān and some Tābi'īn followed along with that, as in the several narrations by Mujāhid رحمه الله تعالى. That's outside of Salāh. But *in* Salāh, there's no Du'ā of completing the Qur'ān. There's no authentic Hadīth, nor any narration by any of the Sahābah that they did Du'ā of finishing the Qur'ān in Salāh, whether it's before Rukū' or after, or whether it's by an Imām in his congregation, or whether it's done individually — there's nothing authentic on that *in* Salāh.

There's many more, and you can see our series *The Gems of Ramadān*<sup>3</sup> where we mentioned other Sunan that pertain to Ramadān. There is, however, a Sunnah that needs to be emphasized and that is truly an abandoned Sunnah; it's the Sunnah of cursing and making the Du'ā on the Kuffār in Ramadān. In Muwattā' of Imām Mālik, Al-A'rij said:

ما أدركت الناس إلا وهم يلعنون الكفرة في رمضان

*I never saw the people in Ramadān, but that they were cursing the disbelievers.*

I found the people cursing the Kuffār during Ramadān. Al-A'rij found the Sahābah and the elders of Tābi'īn invoking the curse of Allāh and making Du'ā on the Kuffār in their Du'ā of Qunūt. Ibn 'Abd Al-Barr said: *It's due to their anger for the transgression of the Kuffār against Allāh سبحانه وتعالى and the Messenger ﷺ*. And he said it doesn't matter even if they're the people of the Dhimmah. In a portion of a longer hādīth, Ibn Khuzaymah related that,

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<sup>3</sup> Available on the [site](#).

كان الناس يقومون أوله، وكانوا يلعنون الكفرة في النصف:

*The people used to pray Qiyām at the beginning of the night, and they used to curse the disbelievers in the middle of the night:*

«اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَيَكْذِبُونَ رُسُلَكَ ، وَلَا يُؤْمِنُونَ بِوَعْدِكَ ، وَخَالَفَ بَيْنَ كَلِمَتِهِمْ ، وَأَلْقَى فِي قُلُوبِهِمُ الرُّعْبَ ، وَأَلْقَى عَلَيْهِمُ رِجْزَكَ وَعَذَابَكَ ، إِلَهَ الْحَقِّ»

*“Allahumma qaatil al-kafarata alladheena yasuddoona ‘an sabeelika wa yukadhdhiboona rusulaka wa laa yu’minoona bi wa’dika wa khaalif bayna kalimatihim wa alqi fi quloobihim ar-ru’ba wa alqi ‘alayhim rijzaka wa ‘adhaabaka, ilaah al-haqq*

*(O Allah, destroy the disbelievers who bar people from Your path, disbelieve in Your messengers and do not believe in Your promise; create disunity among them, cast fear into their hearts and send Your punishment upon them, O God of truth.)*

He mentioned that the believers during the time of ‘Umar Ibn Al-Khattāb رضي الله عنه would invoke the curse of Allāh وتعالى سبحانه on the Kuffār starting from the middle of Ramadān. In *Al-Istidhkār*, Ibn 'Abd Al-Barr stated that Imām Malik was asked, “*When did they curse the Kuffār in Ramadān? Was it in the beginning or its end?*” He said, “*From the middle of Ramadān until the end of Ramadān.*”

كانوا يلعنون الكفرة في رمضان في النصف منه حتى ينسلخ رمضان

Al-‘Allāmah Al-Imām Al-Hāfidh Abu Al-Walīd Al-Bāji Al-Andalusi Al-Qurtubi, he said, “*They used to do that Du’ā in the Qunūt of Ramadān in Witr.*” The benefits of that are many, it’s following the footsteps of the Salaf, the Sahābah,

and the Tābi'īn who did it. It's Du'ā on the Kuffār to stop their mischief and evil, it's affirming and reviving the 'Aqīdah of Walā' and Barā' in Ramadān — especially now when there's a war on that principle and when it's neglected by many or most, *الا من رحم الله*. The inseparability between Ramadān and Walā' and Barā' becomes more evident in the great battles and victories that took place in Ramadān. The battle of Walā' and Barā' that took place in Ramadān, it was referred to by 'Allām Al-Ghuyūb as Yawm Al-Furqān. Allāh *سبحانه وتعالى* said,

يَوْمَ الْفُرْقَانِ يَوْمَ التَّقِيٍّ الْجَمْعَانِ

*The Day of Criterion — the day when the two armies met [at Badr].<sup>4</sup>*

Allāh called it Yawm Al-Furqān, the day the truth was separated from evil. Separation of truth from evil is Walā' and Barā'. The conquest of Makkah took place in Ramadān, so did the battle of Al-Qādisiyyah, the conquest of Al-Andalus under the leadership of Tāriq Ibn Ziyād, ninety-two years after the Hijrah, along with Ayn Jālūt and Hittīn, and many other battles — they all took place in Ramadān.

Just as it's common to focus on the spiritual, Īmānic, 'Ibādāt in Ramadān — like Siyām, Qiyām, Salāh, Tasbīh, Adhkār, recitation of the Qur'ān, and the Sunan that we mentioned — invoking the curse of Allāh *سبحانه وتعالى* on the Kuffār and Du'ā on them and Walā' and Barā' must be emphasized just as much, if not more, because it's strongly intertwined with this blessed month and it's greatly neglected and abandoned, and we learned that it's revived in this month in the Hadi (guidance) of the Messenger ﷺ with his battles and with the statements that we mentioned of the Salaf.

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<sup>4</sup> [8:41]