



EXCELLENCE OF THE MONTH OF RAJAB

Rajab is a month with blessings beyond our imagination and a month in which Duas are sure to be answered. We must respect this month and busy ourselves in as much Ibaadat as is possible within our capacity, so that we may take advantage of the numerous blessings of this month and so that we may attain the Pleasure and Mercy of Allah Ta'ala.

Allah Ta'ala has stated in the Holy Qur'an:

“Undoubtedly, the number of months with Allah is twelve in the Book of Allah since the day He created the heavens and the earth. Four of them are sacred. This is the right religion. Therefore, do not wrong yourselves in these months.” [Surah 9, Verse 36]

The four months referred to as sacred in this verse are Rajab, Dhul-Qa'da, Dhul-Hijja and Muharram. One of these stands in isolation, namely Rajab, while the other three occur in a consecutive sequence in the Islamic calendar. Allah Ta'ala in this verse has applied the prohibition of doing wrong actions and committing sins in these four months specifically, in order to make us clearly understand that they deserve particular respect because of the magnitude of their holiness. In other words, it is in order to emphasize their special importance that Allah Ta'ala mentions them explicitly, rather than any of the other months in connection with the prohibition of wrongdoing, although wrongdoing is actually forbidden during all the months of the year.

Hazrat Bayazid Bustami (Radiallahu Ta'ala Anh) said, “Wrongdoing means the renunciation of obedience to Allah Ta'ala and the perpetration of acts of sinful disobedience against Almighty Allah.” Therefore in accordance with this verse of the Holy Qur'an, much worship should be done during the month of Rajab and every effort should be made to abstain from sins.

Our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam) has stated, “Rajab is the month of Allah, Shabaan is my month and Ramadaan is the month of my Ummah.”

Nabi-e-Kareem (Sallallahu Alaihi Wasallam) also said, “There is no doubt that Rajab is one of the sacred months. It was in this month that Allah Ta'ala put Hazrat Nuh (Alaihis Salaam) aboard the Ark. Hazrat Nuh (Alaihis Salaam) then spent the month fasting aboard the Ark, and he ordered those who accompanied him to keep the same fast, so Allah Ta'ala delivered them and kept them safe from drowning, while He used the flood to purify the earth by ridding it of unbelief and tyranny.”

This beautiful and sacred month of Rajab has several names, two of which will be explained here. Once, after the new moon for Rajab had been sighted, Hazrat Uthman Ghani (Radiallahu Ta'ala Anh) went onto the pulpit during the Jumua prayer. After he delivered the Khutba he went on to say, “Well now this is the Deaf Month of Allah.” The reason it was called deaf month of Allah (*Shahrullah al-Asamm*) is because as soon as the new moon was sighted for Rajab, the Arabs, who were perpetually engaged in feuding with each other, would lay down their weapons. As a result the noise of the clashes of arms and spears would not be heard for the duration of the month. A man might have gone out in search of his father's killer, but if he spotted him during Rajab he would not confront him. He would act as if he could neither see him nor hear him.

Another name of Rajab is *Shahrullah al-Asabb*, which is the Bountiful Month of Allah. It conveys that Divine Mercy (Rahmah) comes pouring down upon His servants during this month and Allah Ta'ala grants them generous favours and rewards the like of which no eye has ever seen, no ear has ever heard, and no human heart has ever conceived. [*Ghunyaalit Taalibi Tareeqal Haq, Vol. 3*]

Insha Allah some of the blessings of Rajab will be discussed here to give us a glimpse into the Divine Mercy of Allah Ta'ala that comes pouring down upon us during this month.

Hazrat Abu Huraira (Radiallahu Ta'ala Anh) narrates that our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam) never fasted throughout the whole of any month outside of Ramadaan, apart from Rajab and Shabaan. [*Ghunyaalit Taalibi Tareeqal Haq, Vol. 3*]

Rasoolullah (Sallallahu Alaihi Wasallam) has said:

“If someone has fasted for three days in Rajab, Allah Ta'ala will cause a trench to be dug between him and the fire of hell, a trench so wide that it would take a whole year to travel from one side of it to the other.

If someone has fasted for four days in Rajab, he will be immunized against such afflictions as insanity, elephantiasis and leprosy, and also against the mischief of Dajjaal.

If someone has fasted for seven days in Rajab, Allah Ta'ala will lock each of the seven gates of hell to make sure he stays out of it, one gate for each of his seven days of fasting.

If someone has fasted for eight days in Rajab, Allah Ta'ala will open each of the eight gates of heaven for his benefit, one gate for each of his eight days of fasting.

If someone has fasted for ten days in Rajab, Allah Ta'ala will provide him with a mattress on which to rest in comfort at every milestone on the narrow bridge called Pul-Siraat.

If someone has fasted for twelve days in Rajab, Allah Ta'ala will clothe him in two garments, and one of these garments alone will be better than this world and all that it contains.

If someone has fasted for thirteen days in Rajab, a table will be spread for him on the Day of Resurrection in the shade of the Arsh (Heavenly Throne), so that he can eat from it while most of the people are in dire distress.

If someone has fasted for twenty days in Rajab, a crier will call out from heaven, “O servant of Allah, whatever may have happened in the past, Allah Ta'ala has already forgiven you, so make a fresh start on the good work you can do in the time you have left.” [*Ghunyaalit Taalibi Tareeqal Haq, Vol. 3*]

Hazrat Abu Dardah (Radiallahu Ta'ala Anh), who was a Sahabah with the title of ‘Sahib-e-Sirr an-Nabi’ due to the secret knowledge imparted to him by Rasoolullah (Sallallahu Alaihi Wasallam), was once asked by a person about fasting during the month of Rajab. In reply he told the person the following:

“You have asked me about a month that was venerated even by the people of the time of ignorance, in spite of their state of ignorance, and Islam has simply added to the respect and veneration with which it is regarded. If someone has fasted for one day during this month, and if he has done so voluntarily, reckoning on the reward of Allah Ta'ala and motivated by the sincere desire to win Allah Ta'ala's favour, that fast of his will extinguish the wrath of Allah Almighty

and Allah Ta'ala will lock one of the gates by which he might otherwise enter the fire of hell. Even if he were given enough gold to fill the earth, it would not be an adequate recompense for him. Nothing belonging to this world could possibly represent full compensation, which he can only receive on the Day of Judgment.

When evening comes (at the time of Iftaar) he is entitled to receive a positive response to each of ten supplications (Duas). He may take this as an opportunity to pray for some immediate worldly benefit, in which case Allah Ta'ala will grant him his request. Otherwise, good things will be held in store for him, and these will be things of the most excellent quality, such as might be prayed for by a supplicant who is among the Saints of Allah Ta'ala (Awliya Allah).

If someone has fasted for two days, he will be entitled to receive those very same benefits, but he will also be granted an extra reward. This will be equivalent to the reward earned by ten Siddiqeen in the course of their entire lives, however long they may have lived. He will also be entitled to intercede in cases similar to those in which they are entitled to intercede. He will be counted as a member of their group, so that he will enter Jannat together with them, and he will be regarded as one of their close companions.

If someone has fasted for three days, he will be entitled to receive those very same benefits, but as an extra reward Allah Ta'ala will say to him at the moment when he breaks his fast, "This servant of Mine must now receive his proper due. He is now entitled to My Love and My Custodial Friendship. I hereby call upon you to bear witness O My angels, to the fact that I have forgiven him for all his sins."

Hazrat Abu Dardah (Radiallahu Ta'ala Anh) goes on to explain the blessings right up to thirty fasts, which is too lengthy to include here. However, after hearing about all the blessings of fasting in Rajab, the man then asked Hazrat Abu Dardah (Radiallahu Ta'ala Anh) another question: "Supposing that on each of the days when a person is keeping the fast, the amount available to him for Sadaqah (almsgiving) is barely sufficient to provide him with his basic sustenance, should he still give it away in the form of charity?" Hazrat Abu Dardah (Radiallahu Ta'ala Anh) found this question so utterly absurd that he responded with the following, "Preposterous, preposterous, preposterous! Even if all the creatures of the universe were to pool their resources in an effort to match the reward received by that servant of Allah, they could not produce as much as one tenth of the reward that Allah Ta'ala would bestow upon that servant!" [Ghunyaal Taalibi Tareeqal Haq, vol. 3, pg 18]

Subhaanallah! What can we say about the blessings of Rajab other than Subhaanallah! Just from three fasts we see how much Allah Ta'ala loves us and wants to bestow His Mercy and Blessings upon us but it is just that we are too lazy to take advantage of such an opportunity. What more can a person ask for that Allah Ta'ala's Love and Custodial Friendship? And all it takes is for us to fast for three days in the whole month. We are such disobedient sinners, not even worthy of such a blessing, yet it is the Mercy and Kindness of Allah Ta'ala that He wishes to bestow such blessings upon us, even though we are such worthless and ungrateful servants of His. When are we going to wake up from our heedlessness???

Hazrat Abdullah Ibn Zubair (Radiallahu Ta'ala Anh), the cousin of Rasoolullah (Sallallahu Alaihi Wasallam) has said, "If someone relieves a believer of an anxiety during the month of Rajab, Allah Ta'ala will grant him a palace in Jannat extending as far as the eye can see. Yes indeed, you must honour Rajab, for then Allah Ta'ala will honour you with a thousand generous favours!"

Rasoolullah (Sallallahu Alaihi Wasallam) has also stated that in the Garden of Paradise there is a river called Rajab, which is whiter than milk and sweeter than honey. If someone has fasted for one day during the month of Rajab, Allah Ta'ala will let him quench his thirst by drinking from that river.

Hazrat Anas Ibn Malik (Radiallahu Ta'ala Anh) reports another Hadith in which Rasoolullah (Sallallahu Alaihi Wasallam) has stated that in the Garden of Paradise there is a palace that no one may enter, with the exception of someone who makes it a frequent practice of fasting during the month of Rajab.

A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) says that Hazrat Anas (Radiallahu Ta'ala Anh) has narrated that Rasoolullah (Sallallahu Alaihi Wasallam) has said, "I was given Prophethood on the 27th of Rajab. Whoever fasts on this day then supplicates at the time of Iftaar it will be the expiation for ten years of his sins." [*Fatawa-e-Razaviya*]

Rasoolullah (Sallallahu Alaihi Wasallam) has stated that Rajab contains a very special day and very special night which is the 27th. If someone fasts during that day and keeps vigil throughout that night he will be entitled to a reward like the one that would be earned by a person who fasted for a hundred years, and who kept vigil throughout all the nights of that period. [*Ghunyalit Taalibi Tareeqal Haq, Vol. 3*]

Our Beloved Aaqa (Sallallahu Alaihi Wasallam) also encouraged the Sahaabah to perform optional (Nafl) prayers during Rajab as the blessings for this are innumerable.

May Allah Ta'ala grant us the Taufeeq to wake up from our laziness and heedlessness, to make His Ibaadat and to attain His Pleasure so that we may attain His Infinite Mercy and Blessings during this sacred month, Ameen.