

The Virtues of Rajab

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh People:

Whoever looks at the differences in worldly legal systems and how they change from time to time, realizes the limitations and weaknesses of the human mind in legislating for only a limited period of time and limited locations. So how about ordainments that encompass all times and all places? Therefore, we should know and appreciate the importance of Allāh

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Almighty choosing for us, and praise Him for His favors and adhere to His religion.

The sacred months are from the periods that Allāh Almighty commanded the believers to magnify, observe their sanctity and abstain from wronging oneself within them. Allāh Almighty said:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ-التوبة 36

At Tawbah (9) 36: Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion [i.e., way], so do not wrong yourselves during them.

So this noble verse indicated that Allāh Almighty established the months with this number. And they were established the day that He created the heavens and the earth. And the benefit of this clarification is to cut off disagreement about Who established the months.

And another more important benefit is that the Creator of something and the one who establishes it is entitled to place within it or in part of it honoring as He wills. And for that reason it was stated in the Quran that the One who creates is the One who commands and ordains. Allāh Almighty said:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ-الأعراف 54

Al Araf (7) 54: **Unquestionably, His is the creation and the command; blessed is Allāh, Lord of the worlds.**

And another important benefit is evidence of Allāh Almighty's greatness in keeping the number of the months the same, in spite of what mankind has passed through of changes, migrations and wars. And religions have changed, because Allāh did not will to preserve them. And the number of months stayed the same from when Allāh created the heavens and earth to our present time, because Allāh Almighty willed to preserve them.

And Allāh Almighty made four of these months sacred. Their designation came in a hadith narrated by Abī Bakrah, may Allāh be pleased with him, that the Prophet صلى الله عليه وسلم said:

إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ.

Time has completed a cycle and assumed the form of the day when Allāh created the heavens and the earth. The year consists of twelve months of which four are sacred, three of them consecutive: Dhul-Qa'dah, Dhul-Hijjah and Muharram and also Rajab of Mudar which comes between Jumadah and Sha'ban. [Bukhari 3197, Muslim 1679a]

So these four months are sacred as per the text of the Quran and Sunnah. And the people in the pre-Islamic period used to forbid fighting within them for the safety of the pilgrims and visitors to the Kaba. So the three consecutive months was for the safety of those performing Hajj. And the sanctity of Rajab was for those performing Umrah.

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And regarding the people in the pre-Islamic period designating Rajab as sacred, the Tabi'ee (those coming after the companions) Al Mukhadram Abu Rajā' Al 'Uṭāredī mentioned, "if the month of Rajab entered we did not leave a spear in which there was iron, nor an arrow in which there was iron, except that we removed it and cast it in the month of Rajab".

And it was called Rajab Mudar because the tribe of Rabī'ah bin Nizār used to designate the month of Ramadan sacred and call it Rajab. And the tribe of Mudar used to designate Rajab itself as sacred. For that reason, the Prophet ﷺ said:

الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ

Which comes between Jumadah and Sha'ban. [Bukhari 3197, Muslim 1679a]

To clarify and lift the confusion surrounding its name.

The sanctity of the month of Rajab includes its magnification and that it is not like the other months which are not sacred. And from this is the prohibition of wronging within it, more than at other times. Allāh Almighty said:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ-التوبة 36

At Tawbah (9) 36: **So do not wrong yourselves during them.**

And all sins are wrongdoing and should be avoided at all times. And it is confirmed and stressed to avoid wrongdoing in times of greatness, like Rajab, because it is from the sacred months.

And the scholars indicated that fighting is prohibited in it. Because it is the first purpose of it being a sacred month. And the exception to that is defending which is allowed within it.

And there are two types of wronging, wronging oneself through sinning and wronging others through words or action. And the verse magnifying the sacred months clearly states to avoid wronging:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

At Tawbah (9) 36: **So do not wrong yourselves during them.**

And this means that the sins in the sacred months, including Rajab, are more serious than at other times. This is the case whether sins are related to the rights of Allāh Almighty or the rights of people.

So it is part of worship in the month of Rajab that every sinner should refrain from their acts of disobedience out of obedience to Allāh Almighty who made Rajab sacred and out of magnifying Allāh's sanctities. So whoever spreads gossip and partakes in backbiting and slander, should abstain from that in Rajab. Perhaps Allāh Almighty may grant them repentance from the sins of the tongue. For the harvests of the tongues casts the people into the Fire upon their noses.

And whoever devours what is forbidden through usury, bribery, or fraudulent transactions or deception in buying and selling, should refrain from that in Rajab. For perhaps by refraining, they will taste the sweetness of the Halal (permissible) and rid themselves of the forbidden.

And whoever is addicted to looking at the forbidden, enslaved to pictures and films, should refrain from it in Rajab. For perhaps by magnifying the sanctity of Allāh Almighty in Rajab, they can rid themselves of the shackles of looking at the forbidden. And they will be compensated with the pure Halal (permissible). Or Allāh Almighty will open for them a door of enjoying a worship, remembrance or Quran, such that they find a sweetness in it that they did not find previously in sin.

And whoever falls into wronging others such as an authority over his subjects, or a boss over his employees or a husband who wronged his wife, or a parent who neglected their child or a child who is undutiful to their father or mother or a relative that cut off the ties of kinship or a neighbor that wronged their neighbor, shall repent from that. They should do so in magnification of the sanctities of Rajab and carrying out Allāh Almighty's words:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

At Tawbah (9) 36: **So do not wrong yourselves during them.**

And falling short in the mandatory is wronging and an act of disobedience. So whoever delays offering prayers from their proper times, particularly the Fajr and Asr prayers, should be conscious of Allāh Almighty, and should not delay them during this month, magnifying its sanctity. And whoever falls short in offering the congregational prayers, should make a conscious effort not to miss them. And whoever misses out on the start of the prayer with the imam (prayer leader) should not miss it in this great month.

And whoever honors the sacred ordinances of Allāh Almighty in Rajab will be helped by Allāh Almighty to offer what they left of the obligatory and will be helped to leave acts of disobedience that they performed outside of Rajab. This is because one's veneration of the sacred months is evidence that the flame of īmān (faith) remains in their hearts. Allāh Almighty said:

ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ-الحج 30

Al Hajj (22) 30: That [has been commanded], and whoever honors the sacred ordinances of Allāh - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Among the mistakes that that many Muslims fall into is confusing between magnifying the sacredness of something and between designating it for a deed that has no basis in the religion. For in all of the sacred months, including Rajab, it is not prescribed to designate them for a deed that one does not perform outside of them, aside from what was prescribed on the first ten days of Dhul Hijjah and the Days of Tashreeq (11th, 12th and 13th of Dhul Hijjah), for designating these two periods for righteous deeds is supported by textual evidence. And likewise, umrah in the month of Dhul Qi'dah because the Prophet ﷺ performed umrah four times and all of them were in Dhul Qi'dah. So designating an umrah in it is part of the Prophet's ﷺ sunnah.

But as far as the remaining sacred months, it was not prescribed to designate them for fasting or charity or spending the nights in remembrance and prayer or for any other righteous deed.

And that does not mean that one should leave righteous deeds that they usually perform before Rajab, out of fear of that. Rather, in Rajab, one should perform the acts of worship that they usually performed outside of it such as voluntary fasts, night prayer, charity and other acts of obedience.

And if one is not prepared to do righteous deeds, except in Rajab, because it is a time that they are free or active, and they do not intend performing these deeds because it is Rajab, or because they have appointed this specific month for repenting, then performing righteous deeds within Rajab,

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that they normally do not perform outside of it, is not considered designating Rajab for deeds, and they should not be forbidden from that.

We ask Allah Almighty to help us make the most of the month the Rajab.

Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and

none can decree over You. He whom You support can never be humiliated.
Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.