

ADVANTAGES AND BLESSINGS OF THE MONTH OF REJAB

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الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ

سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ،

فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ.

Let us increase our righteousness to Allah the Almighty by doing all that He prescribes and leaving all that He prohibits. May we be blessed by Him in this life and the hereafter.

Dear brothers and sisters

The month of Rejab is one of the four sacred months or months that are respected and glorified in Islam. The sacred months are the month of Zulkaedah, Zulhijjah, Muharram and Rejab. Allah the Almighty says in chapter 9 (surah al-Taubah) verse 36:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا
الْمُشْرِكِينَ كَأَنَّهُمْ كَافَّةٌ كَمَا يُقَاتِلُونَكُمْ كَأَنَّهُمْ كَافَّةٌ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Which means: *“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [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. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]”.*

Rejab from a linguistic point of view means to respect and glorify. The Jahiliyyah Arab society respected and glorified the sacred months so much that they do not allow war or fights during these months. Imam Ibnu Kathir in his *tafsir* (explanation) stated about the advantages of the month of Rejab by referring to the opinion of Ibn Abbas Radiallahu Anhu who explained that every tyranny committed in these sacred months is a greater sin, and the rewards are also greater if good deeds are done during these months as compared to other months.

Dear brothers and sisters

The month of Rejab is one of the sacred months in which fasting is encouraged. Prophet Muhammad (pbuh) once told a companion who wanted to perform obligatory fast to perform it during the sacred months as mentioned in a hadith narrated by Imam Abu Daud:

Which means: “...*Fast during the sacred months and leave (fasting). Fast during the sacred months and leave (fasting). Fast during the sacred months and leave (fasting). The prophet gestured with his three fingers then He grasped it, then released it.*”

According to the opinion of Shafii scholars, amongst them Imam Ibnu Solah who said: Hadiths on the advantages of fasting in general and the hadiths about the encouragement of fasting in the forbidden months (Zulkaedah, Zulhijah, Muharram and Rejab) are sufficient to encourage fasting in the month of Rejab.

Among the priorities of the month of Rejab is that the first night Rejab is the night in which supplications (*doa*) are granted. Imam Shafii stated in the book al-Umm:

Which means: *Indeed, prayers are answered on five nights: Friday night, the night of Eid al-Adha, the night of Eid al-Fitr, the first night of the month of Rejab and the night of Nisfu Syaaban.*”

A Sufi scholar Abu Bakar al-Warraq said:

رَجَبُ شَهْرُ الزَّرْعِ وَشَعْبَانُ شَهْرُ السَّقْيِ وَرَمَضَانُ شَهْرُ الْحَصَادِ

Which means: “*In the month of Rejab you sow the seeds, in Sha`ban you irrigate them and in Ramadan you reap the harvest.*”

Based on some of the arguments that have been stated, we tend to state that it is obligatory (*sunat*) to perform Fadha'ilil A'mal, that is, obligatory practices in the month of Rejab, and there is no absolute order forbidding us to perform certain obligatory practices in the month of Rajab.

Dear brothers and sisters

According to some historians, several Islamic historical events occurred during the month of Rejab, among them the events of Israk and Mikraj. At the peak of this event, Allah the Almighty made it compulsory for Muslims to pray five times a day. The month of Rejab also saw the birth of Imam Al-Syafii, the first migration to Abyssinia (Habsyah), the Battle of Tabuk and the liberation of Jerusalem (Baitul Maqdis) from the hands of the Crusaders. The wisdom from the advantages of the blessed month of Rejab is to educate and invite Muslims to increase obedience and to avoid disobedience. Among the practices that are recommended to be implemented are fasting, increasing supplications, *qiamullail* (night prayers), reading the Qur'an, performing obligatory prayers, zikir, istighfar, salutations (*berselawat*) and being benevolent to those who need help and others.

We are also encouraged to be more respectful of each other, avoid accusing, slandering, gossiping, and mocking during these sacred holy months. A person can perform any obligatory practices and they are not compulsory.

Reflect upon what Allah the Almighty says in chapter 9 (surah al-Taubah) verse 105:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Which means: “Tell them, O Prophet, “Do as you will. Your deeds will be observed by Allah, His Messenger, and the believers. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do.”

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنْ

الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ

لِي وَلَكُمْ، وَلِسَائِرِ الْعَالَمِينَ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ

الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ

الْغَفُورُ الرَّحِيمُ.