



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL  
THE MONTH OF RAJAB - DOS AND DON'TS

The month of Rajab is one of the sacred months

Allah Mentioned the sacred months in the Qur'an surah 9 verse 36:

اِثْنَا اَللّٰهِ عِنْدَ الشُّهُورِ عِدَّةٌ اِنْ  
يَوْمَ اَللّٰهِ كِتَابٍ فِى شَهْرًا عَشْرًا  
مِنْهَا وَالْاَرْضَ وَالسَّمَاوَاتِ خَلَقَ  
الَّذِيْنَ ذٰلِكَ ۙ حُرْمٌ اَرْبَعَةٌ  
فِيْهِنَّ تَظْلِمُوْا فَلَآ اَلْقِيْمَ  
اَنْفُسِكُمْ

“Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein...”

However the names of the sacred months are not mentioned in the Qur'an, but in the farewell sermon of our beloved prophet Muhammad (Peace be upon him):

It was reported from Abu Bakrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) gave his Farewell Sermon and said: “Time has completed its cycle and is as it was on the Day when Allaah created the heavens and the earth. The year is twelve months, of which four are sacred, three consecutive months - Dhoo'l-Qa'dah, Dhoo'l-Hijjah and Muharram - and the Rajab of Mudar which comes between Jumaada and Sha'baan.” (Reported by al-Bukhaari, no. 1741, in [Kitaab] al-Hajj, al-Khutbah Ayaam Mina; and by Muslim, no. 1679, in [Kitaab] al-Qisaamah, Baab Tahreem al-Dimaa').

Many Arab tribes in the pre Islamic days did not respect the sanctity of Rajab. In factm they often switch it telsewhere in the year according to their own desires so that they can fight in the month of Rajab. The ONLY tribe that kept observing the sanctity of the month of Rajab is the tribe of Mudar. Therefore the Prophet (peace be upon him) named it “Rajab of Mudar”, so the companions knew the prophet (peace be upon him) was referring to the 7<sup>th</sup> month of the Islamic calendar.

The sanctity of this month must be uphold, as Allah Reminded us in surah 5 verse 2:

لَا آمَنُوا الَّذِينَ أَيُّهَا يَا  
الشَّهْرَ وَلَا لِلَّهِ شَعَائِرَ تَحِلُّوا  
الْحَرَامَ

“O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month...”

The ruling of Rajab is that we are not supposed to initiate a fight, especially in the early days of Islam.

الْحَرَامَ الشَّهْرِ عَنْ يَسْأَلُونَكَ  
فِيهِ قِتَالٌ قُلٌ ۖ فِيهِ قِتَالٌ  
كَبِيرٌ

“They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, “Fighting therein is a great (transgression)...”

But of course, if the Muslims were attacked in the sacred months then the Muslims must take arms and defend themselves, which if done in defence in the sacred months it does not violate the sanctity of the sacred months.

In our times, the important part of surah 9 verse 36 is in Allah warning:

أَنْفُسَكُمْ فِيهِنَّ تَظْلِمُوا فَلَا

Which means “do not wrong yourselves therein...” meaning refrain yourselves from committing sins.

meaning avoid sins and do not violate the laws of Allaah for you are required to respect and honor the sacred months – This prohibition includes both sinful deeds and incorrect beliefs. However, we find numerous innovations widespread among the masses of people with regards to the month of Rajab, some of them are fasting,

praying Qiyaam on the 27th of Rajab. Also included in these innovations are visiting graves, reciting specific Du'aas, frequently performing 'Umrah in Rajab, etc.

Innovation in religion is one of the serious matters which go against the Book of Allaah and the Sunnah. The Prophet sallAllaahu 'Alayhi wa sallam did not die until after the religion had been perfected. Allaah says:

دِينَكُمْ لَكُمْ أَكْمَلْتُ الْيَوْمَ  
وَرَضِيْتُ نِعْمَتِي عَلَيْكُمْ وَأَتَمَّمْتُ  
دِينًا الْإِسْلَامَ لَكُمْ

(interpretation of the meaning): "This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islaam as your religion..."

Perhaps, the month of Rajab is a preparatory month before we face Ramadan, so it is good to try and prevent ourselves from committing sins, so that our heart will be purified before the arrival of Ramadan.

**"Rajab is the month to sow the seeds; Shabaan is the month to irrigate the crop; and Ramadan is the month to reap the harvest."** [Abu Bakr b. al-Warraaq al-Balkhi]

So it is a good month to do things, for example, improve our prayers (improve khushoo', try and pray on time, pray in the mosque for brothers, pray in congregations, etc), fast perhaps on Mondays and Thursdays, do more dhikr, increase recitation of Qur'an, increase donations, etc.

Other than the above, there are no other virtues of this month Rajab. However, there are plenty of innovations and weak hadiths that have been practised by the Muslims which we must be very careful to AVOID!

## INNOVATIONS IN THE MONTH OF RAJAB

"There is no saheeh hadeeth that speaks of the virtues of Rajab. The month of Rajab is no different from the month of Jumaada al-Aakhirah that comes before it, except that it is one of the sacred months only. Otherwise there is no fast that is prescribed in this month, and no prayer or umrah or anything else that is prescribed. It is like all other months" [Ibn Uthaymeen in Liqa' al-Baab al-Maftooh (174/26)].

It was reported that 'Aayesha radi Allaahu 'Anha said: the Messenger of Allaah sallAllaahu 'Alayhi wa sallam said: "Whoever innovates something in this matter of ours which is not a part of it, will have it rejected." (agreed upon)

“Whoever does an action which is not a part of this matter of ours will have it rejected.” (Muslim)

The following innovations are commonly practiced in Rajab:

**1- Salaat al-Raghaa'ib:** This prayer became widespread after the first and best centuries, especially in the fourth century AH. Some liars fabricated this prayer, which is done on the first night of Rajab.

Shaykh al-Islam Ibn Tayyimiyyah (may Allaah have mercy on him) said:

“Salaat al-Raghaa'ib is bid'ah according to the consensus of the scholars of religion, such as Maalik, al-Shaafi'ee, Abu Haneefah, al-Thawree, al-'Oozaa'i, al-Layth and others . The hadeeth that is narrated concerning it is a lie according to the consensus of the scholars who have knowledge of hadeeth”.

**2- Major Events:** It was reported that major events happened in the month of Rajab: but none of these reports are true. It was reported that the Prophet sallAllaahu 'Alayhi wa sallam was born on the first night of Rajab, and that he received his Mission on the twenty-seventh, or twenty-fifth of this month. None of this is correct.

**3- Celebrating Prophet's Night Journey** - It was reported with an isnaad that is not saheeh from al-Qaasim ibn Muhammad that the Prophet's Night Journey (al-Israa') took place on the twenty-seventh of Rajab. This was denied by Ibraaheem al-Harbi and others.

One innovation that take place during this month is the recitation of the story of the Mi'raaj, and celebrations to commemorate it on the twenty-seventh of Rajab, or singling out this night to perform extra acts of worship such as Qiyaam al-Layl or fasting during the day, or rejoicing and celebrating.

Add to that the fact that there is no proof that the Israa' and Mi'raaj happened on this date [the date, the month & the year of Mi'raaj is not proved by authentic ahadeeth].

Even if it were proven, that is no excuse for holding celebrations on this date, because nothing of the kind has been reported from the Prophet sallAllaahu 'Alayhi wa sallam or from his companions, may Allaah be pleased with them, or from any of the Salaf (early generations) of this Ummah. If it were a good thing, they would surely have done it before us.

**4- Salaat Umm Dawood halfway through Rajab.**

**5- Specific du'aa's** which are recited during Rajab are all fabrications and innovations.

**6- Visiting graves** specifically in Rajab is bid'ah, because graves are to be visited at any time of the year.

**7- Koonday-** Distributing special type of breads: In the month of Rajab is that the people bake special types of breads and, after reciting some verses and prayers on them, distribute them among their friends and neighbors.

### **8- Fasting in Rajab:**

There is no saheeh report from the Prophet sallAllaahu 'Alayhi wa sallam or from the Sahaabah to indicate that there is any particular virtue in fasting during Rajab.

The fasting that is prescribed in Rajab is the same as that prescribed in other months, namely fasting on Mondays and Thursdays, and the three days of al-Beed, fasting alternate days.

'Umar radi Allaah 'Anhu used to forbid fasting in Rajab because it involved resemblance to the Jaahiliyyah. It was reported that Kharashah ibn al-Harr said: I saw 'Umar smacking the hands of those who fasted in Rajab until they reached out for food, and he was saying, This is a month which was venerated in the Jaahiliyyah. (al-Irwaa', 957; Shaykh Al-baanee said: it is saheeh).

Imaam Ibn al-Qayyim said: the Prophet sallAllaahu 'Alayhi wa sallam did not fast for three consecutive months (i.e., Rajab, Sha'baan and Ramadaan) as some people do, and he never fasted Rajab at all, nor did he encourage people to fast this month.

Al-Haafiz ibn Hajar said: "No saheeh hadeeth that may be used as evidence has been narrated concerning the virtues of the month of Rajab or fasting this month or fasting in any specific part of it, or observing Qiyaam al-Layl specifically during this month. Imaam Abu Ismaa'eel al-Harawi al-Haafiz has already stated this before me, and we have narrated this from others also." (In book فضل في ورد ما العجب تدين Tabayyun al-'Ajab bimaawurida fi Fadl Rajab (eight) Narrated by al-Bukhaari, 1776; Muslim, 1255)

In Fataawa al-Lajnah al-Daa'imah states with regard to fasting specifically in Rajab, we do not know of any basis in Sharee'ah for doing that.

### **9- Frequent 'Umrah in Rajab:**

There is no report from the Prophet sallAllaahu 'Alayhi wa sallam - to suggest that there is any particular virtue in performing 'Umrah in the month of Rajab, or that it is encouraged. Rather it is proven that there is a particular virtue in performing 'Umrah in the month of Ramadaan, and in the months of Hajj, which are Shawwaal, Dhul-Qa'dah and Dhu'l-Hijjah.

There is no report to prove that the Prophet sallAllaahu 'Alayhi wa sallam performed 'Umrah in Rajab, rather that was denied by 'Aayeshah radi Allaah 'Anha, who said:" The Messenger of Allaah sallAllaahu 'Alayhi wa sallam never performed 'Umrah in Rajab" (eight)

Shaykh Muhammad ibn Ibraaheem (may Allaah have mercy on him) said in his Fataawaa:

“As for singling out some of the days of Rajab for any kind of good deed, ziyaarah (visiting the House of Allaah, the Ka'bah) or anything else, there is no basis for this, because Imaam Abu Shaamah stated in his book al-Bid'a wa'l-Hawaadith: specifying acts of worship at times that were not specified by sharee'ah is wrong; no time is to be regarded as better than any other except in cases where the sharee'ah gave preference to a certain act of worship at a certain time, or stated that any good deed done at this time is better than good deeds done at other times. Hence the scholars denounced the practice of singling out the month of Rajab for doing 'Umrah frequently.”

But if a person goes for 'Umrah during Rajab without believing that this has any particular virtue and because it is just a coincidence that it is easier for him to go at this time, then there is nothing wrong with that.

We ask Allaah to protect us from all innovations, and make us amongst those who correctly follow the Sunnah of Allaah's Messenger sallAllaahu 'Alayhi wa sallam, and venerate those things that Allaah has made sacred in the way that He has prescribed.

(Note - the last section on innovations was summarised from the Booklet “The Month of Rajab” by Shaykh Salih Munajjid & Ahya site)

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