

The Sacred Month 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 Believers:

The true believer magnifies the symbols of Allah, obeys His commands, stays away from His prohibitions, hastens to do good, fulfills obligatory duties, takes care to perform the recommended deeds, abhors immoral conduct and disobedience, stays away from the forbidden, and strives against his own self to avoid the disliked matters.

And the true Muslim affirms whatever Allah has forbidden as forbidden and magnifies whatever Allah has magnified. Among the things Allah has magnified are the Sacred Months:

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 وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا
يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

At-Tawbah (9) verse 36: **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, so do not wrong yourselves during them. And fight against the polytheists collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].**

Some Muslims may not be aware these Sacred Months, and others may be aware of them yet do not honor them as Allah has commanded. Indeed, the Arabs in the pre-Islamic days would venerate these Sacred Months such that they would neither shed blood nor exact revenge within them. Yet sometimes, they resorted to trickery by postponing these months—making the sacred month ordinary and the ordinary month sacred. Islam came to confirm the sanctity of these Sacred Months and forbid tampering with them by advancing or delaying them.

The Messenger of Guidance ﷺ stood in Makkah during the Farewell Pilgrimage, addressing the people in a khutbah to reaffirm the sanctity of the time and place, as well as the inviolability of life, wealth, and honor. He ﷺ said:

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي
بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا فَلَ
تَرْجِعُوا بَعْدِي ضَلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ
فَلَعَلَّ بَعْضٌ مَن يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَن سَمِعَهُ

Indeed, your blood, your wealth, and your honor are sacred among you, just as the sanctity of this day of yours, in this city of yours, in this month

of yours. You shall meet your Lord, and He will ask you about your deeds. So, do not revert after me as misguided people, striking each other's necks. Let those who are present inform those who are absent. For perhaps some of those to whom it is conveyed may be more mindful of it than some who hear it. [Al-Bukhari 4406, and Muslim 1679]

Indeed, magnifying the symbols of Allah and honoring what Allah has forbidden arise from the piety of hearts, as He (the Exalted) says:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Al-Hajj (22) verse 32: **And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.**

A Muslim is obliged, at all times, to magnify the sanctities of Allah and doing so is even more emphasized in the Sacred Months. Allah Almighty says:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

At-Tawbah (9) verse 36: "...so do not wrong yourselves during them..."

Meaning, in these Sacred Months, because wronging oneself within them is graver and its sin is more severe than at other times.

Many Muslims magnify the month of fasting (Ramadan), drawing near to Allah through acts of obedience and avoiding prohibitions. Indeed, that is something commendable and praiseworthy. Yet how many of these same Muslims do likewise in the Sacred Months? How often do we wrong ourselves by committing sins and misdeeds during the sacred months? Certainly, we are forbidden from doing so at all times—and that prohibition is even more emphasized in these Sacred Months.

In this Sacred Month of Rajab we ought to call ourselves to account and magnify Allah's sanctities, and draw nearer to Allah through acts of obedience. We should make this a means of training ourselves to obey Allah and be mindful of Him at all times. Indeed, by Allah's wisdom, when He created us and made us successors on earth, He Almighty did not create us as angels who never err or sin. A person may sin and fall short in

fulfilling some obligations. But will their heedlessness continue unabated? Will they indulge themselves in sin and persist upon it?

Indeed reminders benefit the believers, and admonition awakens the heedless. Anyone whose heart is truly alive is moved toward goodness when called towards it and fears sinning when warned of its punishment. When it comes to committing sins and misdeeds, people fall into three categories.

First is the one who sins and then repents, firmly resolving never to return to it. They do not want to go back to that wrongdoing in any fashion. This is the one who excels.

The second category is the one who commits a sin, then regrets it. They sin and then feel sad. Later they sin and then weep. There is hope that they attain Allah's mercy yet it is feared that they receive Allah's punishment.

The third category is the one who sins and does not regret it or feel sad about it. This is one who has strayed from the path to Paradise and is heading toward the Fire.

Allah Almighty says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِي اللَّهَ بِذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Fâtir (35) verse 32: **Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.**

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 forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ 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:

Magnifying the Sacred Months does not mean singling them out with specific acts of worship that Allah has not ordained, nor has His Messenger ﷺ permitted. Such would lead a person away from the Sunnah to innovation. We are commanded to follow, not to innovate. For every matter that is not in line with the command of the Prophet ﷺ is rejected. The scholars have explained that religious ordainments are the nourishment of the hearts. So, when hearts are fed with innovations, there is no room left for the Sunnah—just like someone who is nourished with impure food has no appetite left for wholesome food.

During the month of Rajab, certain innovations have been introduced by some people, yet there is no legitimate religious basis for them. Ibn Hajar (may Allah have mercy on him) wrote a treatise titled “Tabyīn al-‘Ajab bimā Wurida fī Faḍl Rajab” (“Clarifying the Astonishing regarding What has Been Narrated about the Virtues of Rajab”). In it, he states that nothing authentic has been reported regarding the virtues of Rajab, nor about fasting during it, nor fasting on specific days of it, nor performing night prayer on specific nights of it. He then listed all the narrations that were transmitted about that subject, along with their rulings.

Therefore, it is impermissible to rely upon weak narrations, singling out Rajab for fasting or special prayers—because that is an innovation. The Prophet ﷺ said:

وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Every innovation is misguidance, and every misguidance is in the Fire.

[An Nisai 188/3, Ahmed 310/3, Grade: Sahih (Albani)]

Among the weak narrations that have been mentioned is that the Prophet ﷺ used to say upon the arrival of Rajab, "O Allah, bless for us in Rajab and Sha' bān, and allow us to reach Ramadan." This is not authenticated from the Prophet ﷺ. Thus, a person should not offer this specific supplication. However, if a Muslim supplicates to Allah with general, unrestricted supplications such as allowing them to reach Ramadan, facilitating fasting and performing acts of worship in it, and enabling them to attain Laylat al-Qadr—then that, Allah willing, is fine.

O Muslims, what we find in the Book of Allah and in what is authentically reported from the Messenger of Allah ﷺ of righteous deeds is sufficient in place of any weak or fabricated narrations falsely attributed to the Messenger of Allah ﷺ. Indeed, if someone worships Allah in accordance with what is proven to be from the Divine Law, then they worship Allah upon clear insight, hoping for His reward and fearing His punishment. May Allah grant us consciousness of Him, help us magnify His sanctities, and enable us to follow His Book and the Sunnah of His Messenger ﷺ. 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

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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 الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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.