

فيضانِ رجب

Faizan-e-Rajab

Blessings of Rajab

THIS booklet was presented in Urdu by Majlis Al-Madinah-tul-'Ilmiyyah. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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Blessings of Rajab

The English translation of 'Faizan-e-Rajab'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet **ﷺ** once before and after the Du'a.

Table of Contents

Blessings of Rajab	i
Du'a for Reading the Book	iii
Du'a of Attar	1
The blessings of Salat on the Prophet ﷺ	1
The prayer of the oppressed	2
Supplications are accepted.....	4
Four months	5
Why is Rajab called Rajab?	6
Another name for Rajab	6
Controlling the tongue.....	7
The day of Quf-e-Madinah	7
The key to goodness	9
The pious elders' longing for Rajab.....	9
Death during a good act.....	10
The prayer of the Prophet ﷺ	10
The month of Allah Almighty.....	11
The first night of Rajab-ul-Murajjab.....	12
Entry into Paradise	12
Abundance of repentance.....	12

Voluntary fasts	14
Fasts of the entire year.....	14
Heavenly palace.....	15
The doors of Hell close.....	15
Passing away on the first night of Rajab	16
The journey to Madinah	16
Koonday of Rajab.....	17
The ascension of Mustafa	18
The ruling on rejecting the Mi'raaj	19
Commentary of Kalam-e-Raza	21
Three statements of the Beloved Prophet ﷺ	22

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Blessings of Rajab

Du'a of Attar

O Allah Almighty! Whoever reads or listen to the 22-page booklet 'Blessings of Rajab', make him prosperous with the blessings of the month of Rajab, and forgive him without accountability.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The blessings of Salat on the Prophet ﷺ

Once, a pious individual saw a scary creature in his dream. Terrified by it, he asked, 'Who are you?' The scary creature replied, 'I am your bad deeds.' He asked, 'How can I be protected from you?' The creature replied, 'By sending abundant Salat upon Sayyiduna Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Al-Qaul-ul-Badi*, p. 255)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The prayer of the oppressed

Sayyiduna Abdullah Bin Abbas رضي الله عنهما (who is a companion and the son of companion) states: Once, I was present in the service of Sayyiduna Umar Farooq-e-A'zam رضي الله عنه, when an old man who was blind and crippled passed by. In front of that old man there was another man who was dragging him along with himself. Sayyiduna Umar Farooq-e-A'zam رضي الله عنه saw this and said, 'I have never seen a worse sight than this before.' Then a man named 'Iyaad' narrated the entire account regarding this, 'Commander of the Faithful! Sabgha` had 10 sons and I was their paternal cousin. None of my brothers remained except me. I used to live in my cousins' neighbourhood. They used to oppress me and snatch my wealth away wrongfully. I would tell them to fear Allah Almighty for the sake of being my relatives and neighbours and to stop to their oppression towards me, but even this could not save me from their oppression.

So, I let them be. When the sacred month of Rajab arrived, I raised my hands and made a Du'a against them, saying, 'O Allah Almighty! I pray from the bottom of my heart! Please destroy all the sons of Sabgha` except one, and make him blind and crippled, and let there be someone who drags him around harshly.' That very year, nine of the sons died, one by one. One was left, and he became blind and his knees became weak, as

you can see.’ Sayyiduna Umar رضي الله عنه said, ‘No doubt, this is a very strange story.’ (*Kitab-ul-Birr-was-Silah by Ibn-e-Jawzi, p. 167*)

Dear Islamic brothers! Did you see how horrific the consequences of cruelty are? Sayyiduna Imam Muhammad Bin Isma’eel Bukhari رحمته الله عليه states in ‘*Sahih Bukhari*’ that Sayyiduna Abu Musa Ash’ari رضي الله عنه has reported that the Beloved Prophet صلى الله عليه وآله وسلم stated, ‘No doubt, Allah Almighty gives respite to an oppressor, but once He seizes him, He does not let him go.’ Having said this, the Beloved Prophet صلى الله عليه وآله وسلم then recited verse 102 from Juz 12, Surah Hood.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۗ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

And similar is the seizing of your Lord when He seizes the (inhabitants of the) towns upon their injustice; indeed, His seizing is painful, severe.

[*Kanz-ul-Iman (translation of Quran)*] (Part 12, Surah Al-Hood, Verse 102)

*Hamayshah hath bhalai kay wasitay uthayn
Bachana zulm-o-sitam say mujhay sada ya Rab*

*Gunah gar talabgar-e-Afw-o-rahmat hay
‘Azab sehnay ka kis mayn hay hosalah ya Rab*

*Kaheen ka ah! Gunahoon nay ab nahin chora
‘Azab-e-nar say Attar ko bacha ya Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplications are accepted

Dear Islamic brothers! From the aforementioned account, we also learn that Du'as are answered in the month of Rajab-ul-Murajjab. It is mentioned in a lengthy narration of 'Tareekh Ibn-e-Asakir, 'Even in the days of Jahiliyyah (the pre-Islamic Age of Ignorance) people would honour this month. They would not usually make Du'a against the oppression committed upon them throughout the year, but when the month of Rajab-ul-Murajjab arrived, they would make Du'a against the oppressor, and their Du'a would be accepted.'

(Tareekh Ibn-e-Asakir, vol. 45, p. 81)

Sayyiduna Imam Zakariyya Qazweeni رَحْمَةُ اللهِ عَلَيْهِ states, 'Many Hadees denote the greatness and lofty status of the month of Rajab, as worship and Du'as are accepted in this month.'

('Ajaab-ul-Makhluqaat, p. 69)

*Hath uthtay hi bar aye har mudda'a
Woh Du'aon mayn maula asar chahiye
Apnay Attar par ho karam bar bar
Izn Taybah ka bar-e-digar chahiye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Four months

Rajab-ul-Murajjab is a very blessed month. It is one of the four sacred months; the lofty status of which is mentioned in the Quran and Hadees. Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا states, 'Allah Almighty has given a special status to four months from the twelve. He has granted greatness to their sacredness, and committing a sin in them is considered a major sin.' (*Tafseer Ibn-e-Abi Haatim, vol. 5, p. 46, Raqm 10337*)

It is stated in Juzz 10, Surah Tawbah, Verse 36:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا
فِيهِنَّ أَنْفُسَكُمْ

Indeed, the number of months according to Allah is twelve in the Book of Allah, from when He created the heavens and the earth; of which four are sacred. This is the upright religion, do not therefore wrong yourselves (by committing sins) in these months, [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 36)

The Follower (Taabi'i), Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ states, 'The reward of a good deed increases in the sacred months, and oppression and sin are considered more serious in these sacred months in comparison to other months, even though

sin and oppression are evil in all cases.’ (*Tafseer-e-Baghawi, vol. 2, p. 244*)

Why is Rajab called Rajab?

The servant of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ states, ‘The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked, ‘Why is Rajab called Rajab?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Because an abundance of good is increased in it for Sha’ban and Ramadan.’ (*Fazaail-e-Shahar-e-Rajab-lil-Khilal, p. 47*)

Another name for Rajab

Dear Islamic brothers! Another name for the month of Rajab-ul-Murajjab is ‘the Asam month’ (the deaf month). A’la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states the reason for this in Fatawa Razawiyyah as follows, ‘Every month will testify to all types of events that took place in it, except Rajab. Rajab will only testify to the good deeds performed in it, and it will say regarding the mentioning of bad deeds, ‘I was deaf. I do not know’. It is for this reason that it is called ‘the Asam month’. (*Fatawa Razawiyyah, vol. 27, p. 496*)

*‘Ibadat mayn, riyazat mayn, tilawat mayn laga day dil
Rajab ka wasitah dayta hoon farma day karam Maula*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Controlling the tongue

The gnostic, Sayyiduna Shaykh Ziya-ud-Deen Abdul ‘Azeez Direeni رَحْمَةُ اللهِ عَلَيْهِ reports from some respected scholars, ‘If the people would hide their arrows and abstain from war (during the month of Rajab) in the Age of Ignorance, then why do the Muslims not control their tongues and abstain from desecrating this month? No doubt, sometimes the tongue causes more harm than a naked sword and a sharp spear.’

(Taharat-ul-Quloob, p. 125)

The day of Qufl-e-Madinah

Dear Islamic brothers! We could be saved from many calamities if we apply Qufl-e-Madinah to the tongue (i.e. only speaking when necessary). الْحَقُّ لِلَّهِ many fortunate Islamic brothers and Islamic sisters who are associated with the religious environment of Dawat-e-Islami observe Qufl-e-Madinah of the tongue and partake in the day of Qufl-e-Madinah. Generally, we must protect our tongue, eyes, ears, and the stomach until our last breath. We must protect the tongue and the ears from speaking and listening to sinful and useless speech, the eyes from looking at unlawful scenes and needlessly gazing here and there, and we must protect the stomach from Haraam sustenance and overeating. In order to renew this vow and to attain steadfastness on this, we should read the booklet ‘Silent Prince’ written by Shaykh-e-Tareeqat,

Blessings of Rajab

Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Attar Qadiri رَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, on the first Monday of every month.

Remember! Qufl-e-Madinah certainly does not mean that you cannot even say anything permissible. For example, if somebody gave ‘Salam’, or said اَلْحَمْدُ لِلّٰهِ after sneezing, or performed the Azaan and it was heard, then you will reply to these things. You will be sinful by not replying to those things which are Wajib to reply to. The purpose of Qufl-e-Madinah of the tongue is to protect the tongue from useless speech, as silence is better than useless speech but calling to towards righteousness and other good forms of speech are better than silence. If only the following Hadees of Bukhari would be imprinted in our minds, in which it is stated:

‘مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ’

Translation: *Whoever believes in Allah عَزَّوَجَلَّ and the last day, should speak good, or remain silent. (Bukhari, vol. 4, p. 105, Hadees 2018)*

*Raftaar ka guftaar ka kirdar ka day day
Har ‘uzw ka day mujh ko Khuda Qufl-e-Madinah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The key to goodness

Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ states, ‘Rajab is also called ‘Al-Asabb’ (‘heavy downpour’) because the downpour of mercy increases on the one who repents in this blessed month, and illuminations of acceptance shower down upon the one who worships in this month. (*Mukashafa-tul-Quloob*, p. 301) Sayyiduna ‘Allamah Yusuf Bin Abdul Hadi Hanbali رَحْمَةُ اللهِ عَلَيْهِ states: The month of Rajab is the key to goodness. (*Islami Maheenon kay Fazaail*, p. 127)

The pious elders’ longing for Rajab

A pious scholar of Islam became ill before the month of Rajab-ul-Murajjab, so he said, ‘I supplicated to Allah Almighty to delay my death till the month of Rajab-ul-Murajjab, because I was informed that in the month of Rajab-ul-Murajjab, Allah Almighty frees people (from Hell).’ Thus, Allah Almighty allowed him to reach the blessed month of Rajab-ul-Murajjab, and he passed away in this month. (*Lata’if-ul-Ma’arif*, p. 138)

Mout Iman peh day madinay mayn

Aur mahmood ‘aaqibat farma

Tu sharaf zayr-e-gumbad-e-Khazra

Mujh ko marnay ka marhamat farma

Blessings of Rajab

*Sarfaraz aur surkhuru Maula
Mujh ko tu roz-e-aakhirat farma*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Death during a good act

Devotees of the Sahabah and the Ahl-e-Bayt! The honourable companions رَضِيَ اللَّهُ عَنْهُمْ wanted their death to come while they were doing a righteous deed, for example, during Hajj, Umrah, a battle, the fasts of Ramadan, etc. (*Sifah-tus-Safwah, by Ibn-e-Jawzi, vol. 2, p. 59*)

The prayer of the Prophet ﷺ

The servant of the Prophet, the Paradise-dwelling companion, Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ states, ‘When the month of Rajab-ul-Murajjab would arrive, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to recite the following Du’a:

‘اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ’

Translation: O Allah! Bless us in Rajab and Sha’ban, and let us reach Ramadan. (*Mawsu’ah-Ibn-e-Abi Al-Dunya, vol. 1, p. 361, Hadees 1*)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللَّهُ عَلَيْهِ states in the commentary of this Hadees: Meaning, put blessings in our acts of worship in Rajab, and bless us with

sincerity and humility in Sha'ban, and in the attainment of Ramadan allow us to pray and fast within it. The honourable Sufis رَحْمَةُ اللَّهِ state: Rajab is the month to sow seeds, Sha'ban is the month to water the seeds, and Ramadan is the month to harvest. So, strive in voluntary prayers in Rajab, weep over your sins in Sha'ban, and harvest the field by pleasing Allah Almighty in Ramadan. (*Mirat-ul-Manajeeh, vol. 2, p. 330*)

*'Ibadat mayn, Riyazat mayn tilawat mayn laga day dil
Rajab ka wasitah dayta hoon farma day karam Maula*

*Bara'at day 'azab-e-Qabr say nar-e-Jahannam say
Mah-e-Sha'ban kay sadaqay mayn kar fazl-o-karam Maula
Mayn rahmat, maghfirat, Dozakh say aazadi ka saa'il hoon
Mah-e-Ramazan kay sadaqay mayn farma day karam Maula*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The month of Allah Almighty

The final Prophet of Allah, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

رَجَبٌ شَهْرُ اللَّهِ وَشَعْبَانُ شَهْرِي وَرَمَضَانَ شَهْرُ أُمَّتِي

Translation: *Rajab is the month of Allah, Sha'ban is my month, and Ramadan is the month of my nation. (Musnad-ul-Firdaus, vol. 2, p. 275, Hadees 3276)*

The first night of Rajab-ul-Murajjab

The merciful Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “There are five such nights in which Du’a is not rejected:

1. The first night of Rajab
2. The 15th night of Sha’ban
3. The night of Friday
4. The night of Eid-ul-Fitr
5. The night of Eid-ul-Adha (i.e. 10th of Zul-Hijjah)’ (*Tareekh Ibn-e-‘Asakir, vol. 10, p. 410, Hadees 2604*)

Entry into Paradise

Sayyiduna Khalid Bin Mi’dan رَحِمَهُ اللهُ عَلَيْهِ states: Whoever acknowledges the first night of Rajab by spending it in worship with the intention of gaining reward, and fasts during its day, then Allah Almighty will grant him entry into Paradise. (*Faza’il Shahr-e-Rajab-lil-Khalal, p. 10; Ghunya-ut-Talibeen, vol. 1, p. 327*)

Abundance of repentance

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Repent abundantly in the month of Rajab; no doubt, Allah Almighty frees many people from the Fire in this month. (*Musnad-ul-Firdaus, vol. 1, p. 81, Hadees 247*)

The Beloved Prophet ﷺ has stated: Whoever recites

‘اَسْتَغْفِرُ اللهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. وَأَتُوبُ إِلَيْهِ تَوْبَةً عَبْدٍ ظَالِمٍ لِنَفْسِهِ. لَا يَمْلِكُ لِنَفْسِهِ مَوْتًا وَلَا حَيَاةً وَلَا نَشُورًا’

seven times in Rajab and Sha’ban, then Allah Almighty will command the two angels appointed to him to wipe out his book of sins. (*Al-Adab fi Rajab, p. 39*)

Sayyiduna Ashraf Jahangir Samnaani رَحْمَةُ اللهِ عَلَيْهِ has said: Repent abundantly in the month of Rajab; whoever seeks repentance by reciting the following 3,000 times in the month of Rajab will be forgiven:

‘اَسْتَغْفِرُ اللهَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ مِنْ جَمِيعِ الذُّنُوبِ وَالْأَسْأَمِ’

(*Lata`if-e-Ashrafi, vol. 2, p. 232*)

Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ states: In the month of Rajab, all rivers of the world visit Zamzam, out of respect for Rajab, and I have read in one of the books of Allah Almighty that whoever raises his hands in the morning and evening, in the month of Rajab-ul-Murajjab, and makes Du’a for forgiveness 70 times with the following words, the Fire will never touch his body: ‘اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَتُبْ عَلَيَّ’. Translation: *Oh Allah! Forgive me, have mercy on me and accept my repentance.* (*Taharah-tul-Quloob, p. 126*)

Blessings of Rajab

*Ya Khuda mayri maghfirat farma
Bagh-e-Firdaus marhamat farma*

*Tun gunahoon ko kar mu'aaf Allah!
Mayri maqbool ma'zirat farma*

*Ho na Attar hashr mayn ruswa
Bay hisab is ki maghfirat farma*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Voluntary fasts

Dear Islamic brothers! Make a habit of keeping some voluntary fasts, as there is a lot of reward in them. This will also give you the good fortune of keeping voluntary fasts before the blessed month of Ramadan, and it will prepare you to keep the obligatory fasts of Ramadan and to remain hungry and thirsty during the day. Furthermore, there are many physical benefits of fasting.

Fasts of the entire year

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'No doubt, Rajab is a month of greatness, as the reward of good deeds is

increased in this month; whoever fasts on any day of Rajab, it is as if he has fasted the entire year. (*Mizan-ul-I'tidal*, vol. 3, p. 49)

The Paradise-dweller, Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا (who is a companion and the son of a companion) was asked, 'Did the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fast in Rajab?' He رَضِيَ اللهُ عَنْهُمَا replied, 'Yes! And he gave it importance as well.' (*Kanz-ul-Ummal*, juzz 2, vol. 4, p. 301, *Hadees 24596*)

Heavenly palace

Sayyiduna Abu Qilabah رَضِيَ اللهُ عَنْهُ states: 'There is a palace in Paradise for those who fast in Rajab.' (*Shu'ab-ul-Iman*, vol. 3, p. 368, *Hadees 3802*)

Sayyiduna Sufyan Sawri رَضِيَ اللهُ عَنْهُ states, 'I prefer to fast in the four sacred months. It is reported that when a third of the first night of Jumu'ah of Rajab passes, then no angel remains except that they all supplicate for the forgiveness of those who fast in the month of Rajab.' (*Mukashafa-tul-Quloob*, p. 621)

The doors of Hell close

The gnostic, Shaykh Ziya-ud-Deen Abdul Azeez Direeni رَضِيَ اللهُ عَنْهُ states: It is reported that whoever fasts seven days of Rajab, the doors of Hell are closed for him. Whoever fasts 10 days, Allah Almighty will grant him whatever he wishes for, and no doubt, there is such a palace in Paradise that the earth

Blessings of Rajab

is like a bird's nest compared to it; only those who would fast in Rajab will enter it. (*Taharah-tul-Quloob*, p. 125)

Passing away on the first night of Rajab

Sayyiduna 'Allamah Abul Hasan Ali Bin Ahmad Yazdi Baghdadi Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ had a habit of keeping the fasts of Rajab. He رَحْمَةُ اللَّهِ عَلَيْهِ made a will to be buried three days after his death, in case he was in a coma. But once, a few days before the arrival of Rajab-ul-Murajjab, he said, 'I retract my will. Bury me immediately after my death, because I saw the final Prophet of Allah Almighty, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: 'يَا عَلِيُّ صُمْ رَجَبًا عِنْدَنَا'. Translation: 'O Ali! Keep your fasts of Rajab with us.' Thus, he passed away on the first night of Rajab. (*Siyar A'lam-al-Nubala`*, vol. 15, p. 116 selected) May Allah Almighty have mercy on him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jab tayri yaad mayn dunya say gaya hay koi

Jaan laynay ko dulhan ban kay qaza aayi hay

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The journey to Madinah

The second caliph of the Muslims, Sayyiduna Umar Farooq-e-

A'zam and other companions رَضِيَ اللهُ عَنْهُمْ used to like performing Umrah in the month of Rajab-ul-Murajjab. The mother of the believers, Sayyidatuna Aaishah Siddeeqah رَضِيَ اللهُ عَنْهَا and Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا would also perform Umrah in Rajab-ul-Murajjab. The renowned Taabi'i, Imam Ibn-e-Sireen رَحِمَهُ اللهُ عَلَيْهِ states that our predecessors (i.e. the blessed companions رَضِيَ اللهُ عَنْهُمْ) used to perform Umrah in Rajab-ul-Murajjab. (*Lata'if-ul-Ma'arif*, p. 137)

Izn mil jaye agar Madinay ka

Kam ban jaye ga kaminay ka

Us ki qismat peh rashk ata hay

Jo musafir huwa Madinay ka

Tujh peh rahmat ho Zaa'ir-e-Taybah!

Ja, nighban Khuda safinay ka

Ham ko bhi woh bula'yan gay ik din

Izn mil jaye ga Madinay ka

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Koonday of Rajab

O devotees of the Sahabah and the Ahl-e-Bayt! To recite Fatihah on rice puddings and other foods with the intention of

sending reward (Isal-e-Sawab) to the renowned Taabi'i, the shining lamp of the Ahl-e-Bayt, Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ, is called 'Koonday'. Similarly, Fatihah is done on 'The roti of Tabarruk'. No doubt, the root of all of these is sending reward, which is totally permissible, as long as there is nothing contradicting the Shari'ah in it. One can prepare food for 'Koonday' throughout Rajab, in fact, throughout the year if he wants. But it is appropriate to prepare the 'Koonday of Rajab' on the 15th of Rajab-ul-Murajjab as that is the day of the death anniversary. Just as it is mentioned in *Fatawa Faqeeh-e-Millat*, volume 2, Page 265: Prepare food for Fatihah of Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ on the 15th of Rajab because he رَحْمَةُ اللهِ عَلَيْهِ passed away on the 15th.

Sidq-e-Sadiq ka Tasadduq Sadiq-ul-Islam kar

Bay ghazab razi ho Kaazim aur Raza kay wasitay

Explanation of the couplet: O Allah Almighty! For the sake of the honesty (Sidq) of Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ, grant me sound Iman, and be pleased with me for the sake Imam Musa Kaazim and Imam Ali Raza رَحْمَةُ اللهِ عَلَيْهِمَا, without showing me your wrath. (*Sharh Shajarah Shareef, p. 57*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The ascension of Mustafa

O devotees of the Prophet! There is one such night in the month

of Rajab that is full of countless blessings, virtues and merits. It was on this very night our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was given the tremendous miracle of Mi'raaj (The Night Journey and Ascension). Sayyiduna 'Allamah Ahmad Bin Muhammad Qastalani رَحْمَةُ اللهِ عَلَيْهِ reports the saying of some Gnostics (i.e. those pious saints of Islam who had recognition of Allah Almighty): The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ experienced Mi'raaj 34 times; once with his body (and soul), and the rest with his soul in dreams. (*Mawahib-ul-Ladunniyyah, vol. 2, p. 341*)

*Hayn saf Aara sab hoor-o-milk aur ghilman khuld sajatay hayn
Ik dhoom hay 'arsh-e-a'zam par mehman khuda kay atay hayn*

*Qurban mayn shan-o-'azmat par soye hayn chayn say bistar par
Jibreel-e-Ameen haazir ho kar mi'raaj ka muzdah sunatay hayn*

*Jibreel-e-Ameen Buraaq liye Jannat say zameen par aa pohanchay
Baraat farishton ki ayi Mi'raaj ko Dulha jatay hayn*

The ruling on rejecting the Mi'raaj

Question: What is the ruling for the one who rejects the blessed Mi'raaj?

Answer: There are three parts to the journey of Mi'raaj:

1. Israa
2. Mi'raaj
3. I'raaj or 'Urooj

The first part, Israa, is proven from the explicit text of the Quran. It is stated in the opening verses of Juzz 15, Surah Al-Israa (this is also known as Surah Bani Isra'eel):

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠١﴾

Glory be to Him Who took His bondsman by the night from the Sacred Mosque (the Ka'bah) to al-Aqsa Mosque around which We have placed blessing, in order that We may show him Our great Signs. Indeed, He is the All-Hearing, the All-Seeing.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra'eel, Verse 1)

‘Allamah Maulana Sayyid Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘Mi’raaj occurred on the 27th of Rajab. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelling from Makkah to Bayt-ul-Muqaddas (Jerusalem) in a short part of the night is proven from an explicit verse of the Quran; whoever rejects this is a disbeliever (Kafir). His journeying of the heavens and reaching the stations of proximity is proven from many authentic, reliable, and well-known Hadees, which have almost reached the level of Tawaatur (mass-transmission), so the one who rejects this is misguided. The Mi’raaj occurred in a state of wakefulness with both the body and soul; this is the belief of the majority of the Muslims, abundant groups of the

companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the elite companions amongst in particular also held this belief. (*Khaza'in-ul-'Irfan*, p. 525) The one who rejects 'Urooj or I'raaj, i.e. the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ seeing Allah Almighty with his physical eyes and travelling beyond the throne ('Arsh), is mistaken. (*Kufriyah Kalimat kay baray mayn suwal jawab*, p. 227)

*Khird say keh do keh sar jhuka lay Guman say guzray Guzarnay walay
Paray hayn yaan khud jihhat ko lalay kisay bata`ye kidhar gaye thay*

Commentary of Kalam-e-Raza

My master, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes in this couplet of his renowned 'Qasidah Mi'rajiyyah': O you who tries to measure the Mi'raaj of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ according to his intellect! Tell your intellect to bow its head in regards to this lofty miracle, because on the night of Mi'raaj our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to his Owner and Creator, to Laa-Makaan (out of the realms of space) which is inconceivable by our minds as that is such a rank where all directions (forward, back, up, down, left, right) come to an end. In fact, directions themselves are perplexed as to where our Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went. As he writes in the next couplet:

*Suragh ayn-o-mata kahan tha nishan-e-kayf-o-ila kahan tha
Nah koi rahi na koi sathi nah sang-e-manzil nah marhalay thay*

Three statements of the Beloved Prophet ﷺ

1. There is such a day and night in Rajab; if one stands (worships) on that night and fasts on that day, then it is as if he has fasted for 100 years, and that is the 27th of Rajab. (*Shu'ab-ul-Iman, vol. 3, p. 374, Hadees 3811*)
2. Allah Almighty will record the reward of 60 months of fasting for the one who fasts on the 27th of Rajab. (*Fazaail-e-Shahr Rajab-lil-Khilaal, p. 76*)
3. There is a night in Rajab in which the one doing a good deed will have the reward of a 100 years of good deeds written for him, and that is the 27th of Rajab. Whoever offers 12 Rak'at of Nafil (voluntary prayers) in this night in such a way that in every Rak'at he recites Surah Fatihah and another Surah, and after every two Rak'at he recites 'التَّحِيَّاتِ', and then he does Salam on the completion of 12 Rak'at, after which he recites 'سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ' 100 times, 'إِسْتِغْفَارٌ' 100 times, Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 100 times, then supplicates for any matter pertaining to the world or the Hereafter, and then fasts the next day, Allah Almighty will accept all of his supplications, except the supplication that is made for a sin. (*Shu'ab-ul-Iman, vol. 3, p. 374, Hadees 3812*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ