

THE MONTH OF

Rajab & Barakah



HAFIZ ATHER HUSSAIN



THE IMPORTANCE AND SUPERIORITY OF RAJAB

1. Rajab has numerous meanings in Arabic, of which one of them is ‘respect’. Perhaps this is a reference to the fact that Rajab is one of the sacred months, along with Dhu al-Qa‘dah, Dhu al-Ḥajj and Muḥarram. During these months, Allāh expects our behaviour to be immaculate. Fighting is forbidden during these months.
2. Anas ibn Mālik - may Allāh be pleased with him - states that it is reported the Messenger of Allāh ﷺ said: ‘Indeed there is a river in Paradise called Rajab. Its water is whiter than milk and more sweeter than honey. Whosoever keeps a [voluntary] fast for Allāh’s sake in this month [of Rajab], then Allāh will enable him to drink from it.’¹

This report indicates that fasting is encouraged during this month.

3. Abū Umāmah - may Allāh be pleased with him - reports a *marfū‘* ḥadīth [ascribed to the Prophet ﷺ]: ‘There are five nights when the supplications are not rejected; the first night of Rajab, the middle night of Sha‘bān,² the night of Friday and the night of both ‘Īds’.³
4. In a famous ḥadīth sharīf, Prophet Muhammad ﷺ declared this month as ‘Allāh’s month’:

1 *Shu‘ab al-Īmān*.

2 The fifteenth night of Sha‘bān is an important night in the Islamic calendar. In Arabic, this night is called ‘*Layla al-Niṣf min Sha‘bān*’, meaning the ‘middle night of Sha‘bān.’ From the Sunna, there is strong evidence to indicate that this a time of devotion, worship and supplications.

3 *Musnad al-Firdaws*. Ibn ‘Umar - may Allāh be pleased with them - has reported the same in a *marfū‘* ḥadīth (*Muṣannaf ‘Abd al-Razzāq and Shu‘ab al-Īmān*). Imām al-Shāfi‘ī - may Allāh have mercy on him - reports that it reached him that there are five nights when the supplications are answered, and he mentioned the first night of Rajab, the middle night of Sha‘bān, the night of Friday and the night of both ‘Īds’.

رجب شهر الله و شعبان شهري و رمضان شهر أمتي

Rajab is the month of Allāh, Sha‘bān is the my month and Ramaḍān is the month of my Ummah.

When something has an attachment with Allāh, it automatically becomes sacred and important. We say ‘Allāh’s house’ to describe the masjid, for example. Rajab must be important as it is described as the ‘month of Allāh’. In the same hadīth, Prophet Muhammad ﷺ went on to describe Sha‘bān as his month and Ramaḍān as the month of his Ummah.

Shaykh ‘Abd al-Qādir Jīlānī - may Allāh be pleased with him - was reported to have said that months and years are like trees. The spring season of the trees is Rajab, it bears fruit during Sha‘bān and the fruits of harvested during Ramaḍān.

5. There are important religious events that occur in this month, notably *Layla al-Isrā wa al-Mī‘rāj* (27th) and the victory of Khaybar (24th).
6. Prophet Muhammad ﷺ prayed for all of the months, but he made special supplications for this month of Rajab (as well as Sha‘bān and Ramaḍān). Therefore it must be important. He would supplicate:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

O Allāh! Please give us *barakah* in Rajab and Sha‘bān and enable us to reach Ramaḍān.⁴

WHAT IS BARAKAH?

Please note how Prophet Muhammad ﷺ prayed for ‘*barakah*’ for Rajab and Sha‘bān. What does this word mean?

In short, *barakah* is ‘getting more than expected’. Imām al-Sha‘rāwī writes:

البركة تعني وجود يد الله في الاسباب

Barakah means the existence of Allāh’s Hand in causes.

4 *Al-Mu‘jam al-Awsaṭ*, al-Imām al-Ṭabarānī.

Everything around us has a set amount of benefit (*naḥā*). When Allāh wants to give it more, then His Hands stretch to give more than expected. Food is full of *barakah* when seemingly, it is only sufficient for three, yet six eat from it. Money is full of *barakah* when it lasts the whole week rather than just two days.

Perhaps this is what we lack today; *barakah*. Certainly, there are three areas that each and every day, we feel the *barakah* is disappearing - time, money and food. How do we gain *barakah* in these three things?

Barakah in Food

In order to gain benefit of blessings in food, we should eat together and take the name of Allāh when eating. In a ḥadīth recorded by Imām Abū Dāwūd, we are told:

عن وحشي بن حرب رضي الله عنه ان اصحاب رسول الله ﷺ قالوا يا رسول الله انا نأكل ولا نشبع قال فلعلكم تفترقون قالوا نعم قال فاجتمعوا علي طعامكم واذكروا اسم الله يبارك لكم فيه

Waḥshī ibn Ḥarb - may Allah be well-pleased with him relates: The Companions of the Messenger ﷺ said: ‘O Messenger of Allāh! We certainly eat but we do not feel satisfied.’ He said: ‘Perhaps it is because you do not eat together.’ They replied, ‘yes’. He said: ‘So eat together and mention the name of Allāh; He will put *barakah* in your food.’

Our elders were insistent on this Sunna to eat together. Today, our busy schedules means family members in one home are eating at different times. It is costing us *barakah*.

Barakah in Money

Barakah in wealth abundantly befalls us when we only consume the *halal*, the *ṭayyib*. Also, we should ensure a share of our wealth goes on *ṣadaqah*. In a ḥadīth of Prophet Muhammad ﷺ, he said:

ما نقصت صدقة من مال

Wealth does not decrease by giving *ṣadaqah*.⁵

5 Ṣaḥīḥ Muslim.

Barakah in Time

For *barakah* in time, find quality, undisturbed time for the worship of Allāh. Allāh states in a *ḥadīth qudsī*:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الله تعالى يقول ابن آدم تفرغ لعبادتي أملأ صدرك غنيّ وأسدي فقرك وإن لا تفعل ملأت يدك شغلا ولم أسد فقرك
(مرقاة ٩:٣٦٧)

Indeed, Allāh Almighty says: ‘O son of Adam! Spare [quality] time for my worship and I will fill your chest with riches and I will put an end to your poverty. And if you do not, I will fill your hands with too much work and I will not put an end to your poverty.’⁶

The best place for barakah is the mosque

The mosque is the most blessed place in society. By its very nature, it is full of baraka. The *al-Isrā’ wa al-Mi’rāj* teaches us this. The first part (*al-Isrā’*) was a journey from a mosque to a mosque. Then Allāh describes al-Masjid al-Aqṣā as a place of immense *barakah*:

الذي باركنا حوله

[the mosque] which we have put *barakah* all around it... (17:1)

When you come to the mosque, you always get more than you expected. You come feeling down and as you leave the mosque, you feel rejuvenated. You come in feeling lonely but the good companionship inside makes you feel human again. The whole purpose of *Jumu‘ah* is that you experience that *barakah* to be found in the house of Allāh.

The masjid is the perfect antidote to today’s problems, especially mental illness. This is a place of peace and serenity. It is a place of blessings and mercy. It is an ‘anti-*dunyā* zone’, in an age where *dunya* is the root cause of all our woes.

May Allāh accept our worship during this blessed month, *āmīn*.

6 Sunan al-Tirmidhī.