

# The holy month of RAJAB

## Rajab

Month of the year: Rajab is the 7th month of the Islamic calendar.

The meaning of Rajab: The word '*Rajab*' means to 'respect'. The Arabs respected this month tremendously and it was named Rajab. Rajab is a name of a river in Jannah. Its water is whiter than milk and extremely sweet. Those who fast in this month will be honoured to drink from it.

### Tawhîd: Isrâ' and Mi'râj

Isrâ' literally means a journey by night and Mi'râj literally means an elevator, i.e. an instrument which lifts something up. But, in Islam, Isrâ' refers to a miraculous night journey made by the last prophet Hazrat Mohammed (saw) from Makkah to Jerusalem and Mi'râj refers to the journey of prophet Hazrat Mohammed (saw) from Jerusalem, up and out of the universe, through the seven heavens, and into the direct presence of Allâh (swt)

### Mi'râj

it took place approximately 1 year before Hijri. Hazrat Jibra'îl (A.S.) approached and awoke prophet Hazrat Moahmmmed (saw) while he was sleeping.

Prophet Hazrat Mohammed (saw) was taken to Haram, to the Ka'bah and was prepared for a journey, unique and remarkable in the history of the world.

Awaiting then at the edge of the mosque was the majestic *Al-Buraq*, a white winged beast, larger than a donkey, smaller than a mule. The *Buraq* was to transport prophet Hazrat Mohammed (saw) to the seven heavens.

With each stride stretched as far as the eye can see, prophet Hazrat Mohammed (saw) mounted Al-Buraq, sped northwards with Hazrat Jibra'îl (A.S.) to Al-Aqsa Mosque.

On reaching, prophet Hazrat Mohammed (saw) dismounted, tied the Buraq to a hitching post used previously by all Prophets, entered the mosque. On Hazrat Jibra'îl (A.S.) indication led the congregation of all the *Ambiyâ* (A.S.) among whom were Ibrahim, Mûsa, and 'Isa (A.S.) This, by the order of Allâh *Ta'âla* was a means of proving that prophet Hazrat Mohammed (saw) was the leader.

Then Hazrat Jibra'îl (A.S.) brought prophet Hazrat Mohammed (saw) three vessels, containing wine, milk, and honey. Prophet Hazrat Mohammed (saw)

looked at them and chose the milk. Hazrat Jibra'îl (A.S.) said, "Praise be to Allâh (swt), who has guided you to tile *Fitrah* [natural disposition]."

From there Hazrat Jibra'îl (A.S.) led prophet Hazrat Mohammed (saw) to the first Heaven, and knocked on the gate and the gatekeeper asked, "Who is it?" After receiving Hazrat Jibra'îl's (A.S.) reply he, asked, "Who is accompanying you?" It is prophet Hazrat Muhammad (saw) to which he further questioned, "Has he been invited?" Hazrat Jibra'îl (A.S.) said, "Yes." He said, "Then welcome to him, welcome." The inhabitants of Heaven welcomed him joyfully.

At the first heaven they saw a man sitting with a multitude of people. The people on his right caused laughter, and on his left caused grief. The man said, "Welcome to the righteous Prophet and the righteous son. "Prophet Hazrat Mohammed (saw) returned the greeting and asked, "Who is this?" Hazrat Jibra'îl (A.S.) answered, "This is Adam, and the multitudes on his right are the souls of his descendants who are people of paradise, and on his left are those people of hell." These groups were such whom were the cause of his laughing and weeping.

They then reached the second Heaven, the gatekeeper with Hazrat Jibra'îl (A.S.) and met Isa and Yahya (A.S.). Similarly the same occurred on each of the Heavens. On the third he met Yusuf (A.S.), on the fourth, Idris (A.S.), on the fifth, Harûn (A.S.), the sixth, Mûsa (A.S.) and climbing a ladder to get to each Heaven higher up.

On the sixth Heaven prophet Hazrat Mohammed (saw) made his way higher, Mûsa (A.S.) wept. In reply to prophet Hazrat Mohammed (saw) concern, he said, "I weep because of a young man sent after me, whose Ummah will enter Paradise in greater numbers than mine."

It must be kept in mind that Mûsa (A.S.) did not weep out of envy, Allâh (swt) forbid, but out of sorrow for those from amongst his Ummah who were disobedient.

Onwards from there, they made their way to the seventh Heaven and met Ibrahim (A.S.) who was leaning on Bait-ul-Ma'mûr [the much frequented house], a building parallel with the Ka'bah and directly above it in the Heavens. Prophet Hazrat Mohammed (saw) inquired about it and Hazrat Jibra'îl (A.S.) informed him of the 70,000 angels who pray and perform *Tawâf* by it daily, then make way for another 70,000 angels and not one from any of them is given the chance to return till the Day of *Qiyamah*.

Prophet Hazrat Mohammed (saw) was taken to see Paradise and Hell. He viewed Paradise's bounties whose domes were pearls and earth pungent musk, and Jahannam's severities. He also reached the point where he heard the 'Pen of Predicament' writing away.

Then prophet Hazrat Mohammed (saw) was taken to the Lote tree [*Sidratul Muntaha*].

This is the place where anything, which comes up from earth stops there and is taken from there and anything which comes down from the regions stops there.

It was at this point that Hazrat Jibra'il (A.S.) appeared manifest in his original form before prophet Hazrat Mohammed (saw)

Hazrat Jibra'il (A.S.) remained alongside and guided prophet Hazrat Mohammed (saw) till the Lote tree beyond which none may pass, or go further.

Prophet Hazrat Mohammed (saw) said, "You're telling me now to go forth alone when you've remained with me from the *Hatim* till the 7th Heaven, even till the *Sidratul Muntaha* [the Lote tree], so why are you leaving me now'?"

Hazrat Jibra'il (A.S.) said, "Oh Prophet Hazrat Mohammed (saw), if I move from this but even as much as one wing, because of the Radiance of Allâh's *Nûr* [light] all my 600 wings will burn and wither away. This is your Excellency and great merit that you are going ahead."

So prophet Hazrat Mohammed (saw) went forth. Allâh (swt) blessed him with his nearness until he was very close.

### **THE SECRET OF THIS VEIL IS UNTOLD AND UNTOLD IT SHALL REMAIN**

It is said that prophet Hazrat Mohammed (saw) was given three gifts upon this occasion:

1. The ending ayahs of *Surah Baqarah*.
2. The good news of salvation to those of his Ummah who do not attest polytheism.
3. The compulsory 5 times *salâh*.

With these he made his way back down, and met Sayyidina Hazrat Mûsa (A.S.) who questioned him, "What ordinance did you receive from that select place of audience?"

On hearing about the order of 50 times *salâh*, Sayyidina Hazrat Mûsa (A.S.) advised, "I have experienced a lot with Bani Isra'il. Your Ummah will not be able to fulfil this. You must return and make a request."

Prophet Hazrat Mohammed (saw) returned and requested, "Oh my Lord, my Ummah is weak in body and mind, pray lighten our load."

The order was, "Ten *salâh* have been made less," So he returned, but Sayyidina Hazrat Mûsa (A.S.) questioned him again and advised him to request once more. This happened repeatedly till at last all that remained were 5 *salâhs*. Regarding these Allâh (swt) said: "They are 5 prayers but they are equal in reward to fifty, for my word does not change."

He returned to Sayyidina Hazrat Mûsa (A.S.) who advised, "Go back to your Lord, by Allâh I urged Bani Isra'îl to do less than that and even then they failed."

Yet this time prophet Hazrat Mohammed (A.S.) said, "I feel ashamed to go before my Lord again, and for disputing with Him."

Sayyidina Hazrat Mûsa (A.S.) said, "Then go down in the name of Allâh."

Thus, this was the end of a miraculous and fruitful journey, by the time prophet Hazrat Mohammed (saw) returned to Masjid-e-Haram *Fajr* had dawned.

### **The significance of the night of Mi'râj**

The miraculous night journey of prophet Hazrat Mohammed (saw) provided him with additional proof to show to people that he had been sent by Allâh (swt). It would not have been possible to prove his prophethood to people by describing his trip into the heavens as it was something none had ever experienced before. It would have only sounded like a dream or some far-fetched story. But some of them had then been to Jerusalem and so accurate was prophet Hazrat Mohammed (saw) description of the Masjid Al-Aqsa and its surroundings in detail that would confirm his claims. Besides he also provided a description of a caravan and lost camel and all this proved beyond doubt that he was a Nabi of Allâh (swt)

### **Lessons learnt from Mi'râj**

1. *Salâh*: The greatest pillar of Islam. *Salâh* was the first act of worship, which Allâh (swt) made compulsory on Muslims and it was the only one, which He ordered in Makkah. All the other pillars of Islam were made obligatory in Madinah, after the Hijrah. This pillar is so important that Allâh (swt) chose to ordain it when He spoke directly to prophet Hazrat Mohammed (saw) in the heavens.
2. To make a firm commitment not to miss a single *salâh* in one's life.
3. The *Mi'râj* of a believer is one's *salât* five times daily. In this way one can be in contact with Allâh Ta'âla.
4. Not to delay in the performing of the *salâh*.
5. Males must read all their *salâh* with *jamât*.

### **Fasting**

Learned scholars say it was not the practice of prophet Hazrat Mohammed (saw) to fast on the 27th of Rajab.

**Du'â:**

*Allahuma bârik lanâ fiy Rajab wa ballaghinâ ilâ Ramadhân*

["O Allâh bless us in the month of Rajab and Sha'bân and let us see the month of Ramadhân."]

**Events of Rajab:-**

- The Holy prophet Hazrat Mohammed (saw) ascended to Heaven on the 27th of Rajab on either Sunday or Monday (Mi'raaj).
- The battle of Tabook took place in the year 9 A.H. This was the last battle which the Holy prophet Hazrat Mohammed (saw) participated.
- Hadhrat Bilal Ibn Haritha (R.A) brought a congregation of four hundred men named Banu Muzeena in the presence of the Holy prophet Hazrat Mohammed (saw). They all embraced Islam and became followers of the Holy prophet Hazrat Mohammed (saw) in the year 5 A.H
- The second Oath of Aqabah took place in Rajab, 12 A.H.
- Chatti Sharif (Urs) Hazrat Khwaja Mu'inuddin Hassan Chisti (r.a) Ajmer Sharif. India

**Life of Hazrat Khwaja Mu'inuddin Hassan Chisti (r.a) Ajmer Sharif. India in brief:**

Born in the year 530 A.H. (1115 A.D.) (the date is also stated to be between the years 532 and 537 A.H.)

Born at Sanjar (also known as Sanjir), Isfahan, Iran and brought up in Khorasan.

Full name: Moinuddin Hasan

Title: When, on reaching Medina, he offered his respects to the Holy Prophet Muhammad, his salams and respects were acknowledged and he was awarded the title of "*Qutbul Mashariq Barro wo Beha'* (Lord of the spiritual health of the land and sea).

He is remembered and addressed by various other titles, e.g., Hind-ul-Wali (the Saint of India); Gharib Nawaz (The Patron of the Poor); Naib-e-Rasul Fil Hind (The Deputy of the Prophet, p.b.u.h. in India).

Chishti order: originated in Syria, the founder was Hazrat Khwaja Abu Ishaque Shami R.A. who moved to Chisht from Syria as commanded by his spiritual guide.

Haz. Abu Ishaque's disciples came to be known as Chishti, and so was Gharib Nawaz who brought new vigor and vitality to the Chishti order.

Father: Khwaja Ghyasuddin Hasan who died in Baghdad when Gharib Nawaz was 15 years of age. Was a great sufi scholar of his time among the sufis of Khorasan.

Ghaus-al-Azam (Haz. Abdul Qadir Gilani, r.a.) and Gharib Nawaz were related to each other both on the paternal and maternal side.

Early education: by his own father:At age nine (9), committed the Holy Quran to memory. Then, at a private school, concentrated on *Hadith* (*Traditions* of the Prophet) and *Fiqh* (jurisprudence -- Islamic Law) and in a short time acquired a fairly good knowledge.

From an early age he enjoyed the company of saints, mystics and dervishes. Meeting with a mystic named Haz. Ibrahim Qandoozi became a turning point in his life.

In the year 544 (A.H.), Ibrahim Qandoozi entered Gharib Nawaz's garden. He received great respect and hospitality from Moinuddin Hasan. With a hearty welcome and utmost courtesy, Gharib Nawaz presented him with a bunch of grapes. In return Haz. Ibrahim Qandoozi took out a piece of oil-cake and having chewed it, gave it to Gharib Nawaz. Upon eating it, Gharib Nawaz felt a great spiritual effect and change in himself, causing him to become disgusted with worldly, mundane affairs. He sold his inherited garden and the grinding stone and distributed it to the poor and the needy. Thus his travels began in search of Truth.

Khwaja Gharib Nawaz had the occasion of meeting Ghausl Azam (Abdul Qadir Gilani, r.a.) twice: 1st time in 551 H. (1155 AD) when he was 21 years of age; 2nd time, 30 years later, when he was 51 years, in 581 AH (1185 AD).

Gharib Nawaz then left for Arabia. On his return in 554 AH (1159 AD), went to Haroon (also known as Harwan, Iran). He took initiation for the first time and thus became the disciple of Haz. Uthman Harooni. spent 2 years undertaking spiritual training, asceticism and acquiring spiritual attainments under the guidance of his master/shaikh was given permission to initiate disciples and was raised to the position of the spiritual successor of Haz. Uthman Harooni.

First visit to India, via Multan and Lahore: 10 Muhamam 561 A.H (Nov. 11,1165 AD). Spent two weeks at the tomb of Haz. Ali Hujweri (Data Ganj Baksh).

Returned to Baghdad, where in 562 AH took discipleship of Haz. Uthman Harooni, 2nd time.

Second visit to India via Multan, Lahore, Delhi to Ajmer, with 40 followers in 587 AH (1191 AD). Left Ajmer for Baghdad in 598 AH (1200 AD) where he stayed for some time.

Third visit to India -- returned from Balkh in 602 AH (1213 AD). Gharib Nawaz passed 22 years of his life in the company and service of his master/shaikh.

Death: On Monday, the 6th of Rajab, 627 AH (21st May, 1229 AD), Gharib Nawaz went into his chamber after night prayers and closed the door. He did not permit anyone to enter. All night long, the people outside heard a mystical sound coming from inside of his room. At the approach of dawn, the sounds stopped. Sensing that there was something unusual because the door remained closed at the time of morning prayers, his devotees opened the door and found him dead. On his forehead were written the words: *"He was the beloved of God, and he died in the love of God."*

His funeral prayer was led by his eldest son, Khwaja Fakhr-ud-Din Abul Khair, and the funeral was attended by a large number of people belonging to every religion, caste, creed, status or class.

He was buried in the same room where where he breathed his last.

His tomb in Ajmer is visited by large numbers of people, throughout the year, from every part of the world, every walk of life, religion, caste and creed; especially on the occasion of the anniversary/Urs which is celebrated with regal splendour. The Urs begins on the 1st of Rajab and ends on the 6th.

His wife's name was Bibi Ummat-Ullah. Three children were born out of this union: two sons -- Khwaja Fakhr-ud-Din and Khwaja Hissam-ud-Din -- and a daughter -- Bibi Hafiz Jamal.

He married a second time to Bibi Asmat-Ullah. Hazrat Khwaja Zia-ud-Din Abu Said was born out of this union.

## 27<sup>th</sup> Rajab the night of **SHAB-e-MIRAJ**

Nafil namaz to be read after Isha namaz.

- 12 Rakats with 3 salaams (read in fours)  
In each Rakat after Surah Fateha read **Surah Qadr 3 times**  
After each salaam read **LAILLAHA ILLULLA HU MALIKUL HAKUL**  
**MOBEEN 27 times**

**Darood e Ibrahim 111 times**

2 Read 2 Rakats. In each Rakat after Surah Fateha read **Surah Nashra 1 time and Surah Ikhlas 3 times**

3 Read 2 Rakats. In each Rakat after Surah Fateha read **Surah Quraish 1 time**

4 Read 10 Rakats with 5 salaams.  
In each Rakat after Surah Fateha read **any Surah.**

5 Read 2 Rakats. In each Rakat after Surah Fateha read **4 Quls once each i.e. Surah Kafiroon, Surah Ikhlas, Surah Falaq and Surah nas.**  
After salaam read **Darood e Ibrahim 111 times**  
**After which make dua in Allah (swt) bargah making the beloved prophet Muhammad SAW the waseelah.**

On the blessed night of Shab-e-miraj where so ever there is a milaad ceremony one should attend. Going to tombs of pious saints, the reading of *mirage nama* (see below for *miraj nama*) on your own or amongst a gathering. Reading Darood and Salatun salaam and making dua for everyone's well being hold immense blessing. Insha Allah.

The prophet Mohammed SAW has said "the fast of the month of Rajab has high status, mostly the 27<sup>th</sup> roza which has immense blessing those who observe this fast will be protected from the punishment of the grave and hell".

To observe a fast for one day during the month of Rajab is like keeping 1000 fasts.

### **MIRAJ NAMA**

***Dono Alaam hai Noorul Ala Noor kyu  
Kaisi rehmat ki fiza aaj ki raat hai  
Yeh Musrat hai kis ki mulaqaat ki  
Eid ka din yeh aaj ki raat hai***

***Dil bhale ho to dil uska majno bane  
Zulfe shab ghu mein roz uljhe  
Rahe chandni chand taro ki Chode hue  
Lailiye dil fiza aaj ki raat hai***

***Tur choti ko aapni jhukne laga  
Chandni chand darso bichne laga  
Aarsh se Farsh tak jag magane laga  
Rashke Subha safe aaj ki raat hai***



**Farsh kauno maka main hai hum khawab kaun  
Yeh madni ka sona nahi hai rava  
Sonewalo ko aksar hai jagaana  
Jaaglo rat jaga aaj ki raat hai**

**Who habib-e-khuda Saiyedul Mursaleen  
Khatamul Ambiya Saha-e-Duniya who Din  
Bazme Konain mein hoga Masnad nashi  
Jashne Mehraj ka aaj ki raat hai**

**Tur pe rifate la makani kaha  
Lan tarani kaha mara hani kaha  
Jiska saaya nahi uska sani kaha  
Uska ek maujaza aaj ki raat hai**

**Jaago jaago shehnshahe duniya-o-deen  
Utho utho zara la maka ke makhi  
Dekho dekho yeh hazir hai roohul ameen  
Rooh tum per fida aaj ki raat hai**

**Naazre mein kabr mein hasher mein aye khuda  
Sakhtiya tangiya pursise jurm ka  
Zauk akhbar ko rehta hai inteha  
Fazal karma dua aaj ki raat hai**