

# **Rajab Al-Khair, the Month of Conquests and Victories**

(Translated)

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When the month of Rajab arrives, Muslims rejoice in its arrival, for it truly heralds goodness and the approaching blessed month of Ramadan, in which the Noble Quran was revealed as guidance for humanity, with clear evidences of guidance and the criterion.

In this month of Rajab, a momentous event occurred: Allah (swt) honored His Messenger (saw) by taking him on a night journey from the Sacred Mosque in Makkah to Al-Masjid Al-Aqsa in al-Quds (Jerusalem). This followed the persecution the Prophet (saw) and his Companions (ra) faced from the disbelievers of Quraysh, and the grief he experienced at the death of his wife Khadija, a pillar of support for her husband, and a model for all women who patiently support their husbands working for Islam and its establishment on earth. The Prophet (saw) also grieved the death of his uncle Abu Talib, his protector and supporter, who like all uncles of nobility supported their brothers and sons striving to rebuild the edifice of Islam and its great state.

The Isra' (Night Journey) was a blessing for our Prophet (saw), a strengthening support, a balm for his grief, and a way to link the fate of the two Sacred Masjids of Qiblah. Just as Muslims do not tolerate the occupation of the Noble Kaabah (Al-Masjid al-Haram) by the kuffar (disbelievers), they do not tolerate the occupation of Al-Masjid Al-Aqsa. In such a case, the right to Jihad and sacrifice for its liberation (tahrir) becomes a Shariah obligation. Silent inaction in the face of occupation is absolutely forbidden; otherwise, Muslims will be held accountable and will suffer a shameful disgrace and humiliating defeat that extends far beyond Al-Masjid Al-Aqsa and its blessed surroundings, as is indeed happening today. When they became complacent about its liberation and remained silently inactive about the Jews' occupation and violation of its sanctity, their illegitimate entity began to encroach upon Muslims everywhere.

Therefore, the month of Rajab reminds them of the obligation to wage Jihad for its liberation, as it was occupied by the Jews with the support of the crusader powers and the complicity of the rulers of Muslims, especially the rulers of Jordan, who served the Jews by surrendering Al-Masjid Al-Aqsa, al-Quds, and the West Bank to them on a silver platter in 1967.

This month of Muharram witnessed the first clash with the disbelievers, two years after the establishment of the first Islamic state. The Muslims, led by Abdullah ibn Jahsh (may Allah be pleased with him), killed one Quraysh man, captured two others, and seized their caravan. Allah (swt) confirmed their actions, revealing a Quranic verse permitting fighting in the sacred months because the disbelievers were obstructing the path of Allah (swt), denying Him, and leading people astray from their Deen. This event served as a declaration of the commencement of Jihad and prepared the Muslims for battle. Without it, the Deen would not prevail, enemies would not be deterred from attacking Muslims and their sanctity, and people would not see the light of Islam that liberates them from the worship of men to the worship of Allah (swt), the One, the Almighty, from the misery of this world to the happiness of this world and the Hereafter, and from the oppression of false ideologies and the injustice of corrupt religions to the light and justice of Islam.

After that, the Muslims were eager to fight, leading to the Battle of Badr, followed by battles and campaigns that liberated the Arabian Peninsula from polytheism and the rule of disbelief.

In the month of Rajab of the Ninth year of the Hijrah, the Battle of Tabuk took place against the Byzantine Empire, the world's leading power. Their soldiers fled from the Muslims, along with their Arab Christian allies. This was considered a great victory and a significant step towards the Islamic state becoming a major power, for a state that rivals and challenges the world's leading power, becomes a major power.

It was also an important step towards their defeat and expulsion from ash-Sham during the reign of the first Khaleefah (Caliph), Abu Bakr, when the Muslims conquered Damascus on the 16th of Rajab 14 AH. Their emperor, Heraclius, fled, bidding farewell to ash-Sham, and sought refuge in Constantinople, which would be the site of their next confrontation.

The Muslims then continued their campaigns until they conquered Andalusia and reached the borders of Paris. The Muslims regained their rule in Andalusia, which they had lost, at the Battle of Zallaqa (Sagrajas) on 12 Rajab 479 AH, when their armies unified against the King of Castile.

Likewise, the Muslims, under the leadership of Salahudin, were able to liberate their sacred city of al-Quds (Jerusalem) and its Al-Masjid Al-Aqsa, the first of the two Qiblas and the third of the three Sacred Masajid, on the 27th of Rajab, 583 AH. This serves as a reminder to them to follow his example by raising up, from among their military leaders, a military commander like Salahudin, who overthrew the rule of the Fatimids, who conspired against Muslims, just like the rulers of the Muslim World today. This military commander must teach the Jews a lesson and scatter behind them their Western backers, the new Romans, led by their Heraclius, Trump. This military commander must also cut off the influence of their allies among the rulers of Muslims and suppress the hypocrites who try to mislead Muslims and distract them from the significance of the great victories and momentous events that occurred in this month, so that Rajab may serve as an incentive for them to revive its former glory.

In this month, on the 28th of Rajab, 1342 AH, a momentous event and a great tragedy occurred that shook the foundations of the Islamic Ummah. The disbelievers, through their agents, managed to overthrow the Uthmani Khilafah (Ottoman Caliphate) and establish a secular, democratic, and kufr regime in its place, a regime subservient to them that permits what is forbidden, prohibits the Shariah rulings of Islam, and persecutes those who strive to implement them. The disbelievers were able to tear the Muslim countries apart into more than fifty pieces, which they called homelands and states, drawing separate nationalistic borders for them, flags of ignorance, and making their peoples foreigners to one another.

The month of Rajab reminds Muslims of the obligation to work towards establishing the Khilafah (Caliphate) upon the Method of Prophethood, as foretold by their noble Messenger (saw). Allah (swt) has promised them succession in authority on Earth, empowerment for them and their Deen, and security and safety, so that they may worship Him alone, and associate nothing with Him.

In conclusion, and as a fitting end, we recall a momentous event that occurred in the month of Rajab, 1372 AH, when the establishment of a Hizb was announced, one that championed the project of re-establishing the Khilafah after thirty years of its abolition: Hizb ut Tahrir. The Hizb made its establishment a vital issue, drafting its constitution and systems, particularly its ruling system of governance and institutions, its economic system and its ideal economic policy, and outlining its foreign policy. Thus, its vision became clear to those working towards it, and to those who would assume ruling by Islam.

The Hizb succeeded in spreading this idea among Muslims despite the opposition of the disbelievers and their allies, the hypocrites and those deceived by the West and its culture. The disbelievers began to take it into account and worked to tarnish its reputation by spreading lies and malicious rumors. They fought it everywhere, and in every field, banning it, its books and publications, suppressing its activities, persecuting its members (young men and women), restricting them in every aspect of life, imprisoning them, and torturing some to death. Yet, with the help and guidance of Allah (swt), it persevered in the face of all this. It has succeeded in a way that no other group has: in unifying shebaab from all walks of life, regardless of their ethnicity, nationality, Islamic juristic school of thought, or gender, and in transcending all the nationalistic borders drawn by the disbelievers between Muslim lands and their peoples. It has become a model for unifying the Islamic Ummah in a single state, by the permission of Allah (swt).

Therefore, every person who is zealous for their Islamic Ummah, their Deen, their sanctities, and Al-Masjid Al-Aqsa must join this righteous Hizb, or at least support it to the best of their ability, so that they may be absolved of the sin of neglecting the Shariah obligation to work towards establishing the Khilafah (Caliphate) and have a share in its establishment. They must pledge a Bayah of allegiance to a Khaleefah (Caliph) who will rule them according to the Shariah Law of Allah (swt) and grant them strength through the glory of Islam, lest they die a death of Jahilliyah (pre-Islamic ignorance).