

عَاشَتْ فِي الْقُدْسِ مَرَّةً صَالِحَةً
كَلَّمَا دَخَلَ شَهْرَ رَجَبٍ
خَلَعَتْ ثَوْبَهَا الْعَادِيَّ وَكَلَسَتْ
ثَوْبًا قَدِيمًا. وَفِي هَذَا الثَّوْبِ
كَانَتْ تَصَلِّي وَتَصُومُ تِلْكَ الْيَوْمَ
وَلَمَّا أَتَتْ سَاعَةَ مَوْتِهَا، قَالَتْ
لِابْنِهَا: „يَا بُنَيَّ، احْرُصْ عَلَيَّ أَنْ
يُدْفِنَنِي النَّاسُ بِثَوْبِي الرَّجَبِيِّ

وَوَعِدْ مَوْتِهَا، خِجَلِ ابْنِهَا
مِنْ الْحِجْرَانِ وَالزُّوَارِ أَنْ يَدْفِنَ
أُمَّهُ، وَقَدْ كَانَتْ غَنِيَّةً، فِي
ثَوْبٍ قَدِي، فَكَفَّنَهَا بَدَلًا
مِنْ ذَلِكَ فِي كَفَنٍ مِنْ الْكِتَانِ
الْفَاخِرِ.

وَفِي اللَّيْلَةِ التَّالِيَةِ لِدَفْنِهَا
رَأَاهَا فِي الْمَنَامِ فَقَالَتْ: „يَا
بُنَيَّ، لِمَاذَا لَمْ تُنْفِذْ
كَلِمَاتِي الْأَخِيرَةَ؟“

أَفَاسْتَقِظَ الْإِبْنُ فَرَعَا، فَأَخَذَ
الثَّوْبَ الْقَدِيمَ وَذَهَبَ إِلَى
الْمَقْبَرَةِ. فَوَجَدَ الْقَبْرَ
الْجَدِيدَ، وَلَكِنْ جَسَدُ أُمَّهِ لَمْ
يَكُنْ فِيهِ.

فَسَقَطَ عَلَى الْأَرْضِ وَأَخَذَ يَبْكِي
بِكَاءً مَرًّا، حَتَّى أَعْيَى عَلَيْهِ
فَسَمِعَ صَوْتًا غَيْرَ أَرْضِيٍّ
يَقُولُ:

„أَلَمْ تَكُنْ تَعْلَمُ أَنَّنَا لَا نَتْرُكُ
مَنْ يَكْرُمُ شَهْرَنَا الْمُقَدَّسَ
رَجَبَ وَيُعَظِّمُهُ بِالصِّيَامِ
وَالصَّلَاةِ وَجَدَّهِ فِي قَبْرِهِ؟
لَقَدْ رَفَعْنَا أُمَّكَ وَأَدْخَلْنَاهَا
الْجَنَّةَ“

فَسَمِعَ الْإِبْنُ هَذَا الصَّوْتَ وَ
رَجَعَ إِلَى بَيْتِهِ مُطْمَئِنًّا، وَإِنْ
لَمْ يَجِدْ أُمَّهُ فِي قَبْرِهَا.

رَجَبٌ شَهْرُ الْمَغْفِرَةِ وَ
شَعْبَانَ شَهْرُ التَّوْبَةِ وَ
رَمَضَانَ شَهْرُ الْفَجْرِ

‘Āṣat fī l-Quds(i) imra’ atun ṣāliḥah.
Kullammā dakhala šahru Rajab(in),
khala‘at ṭawbaha al-‘ādiyya wa labisat
ṭawban qadīman. Wa fī hādā ṭ-ṭawb(i)
kānat tuṣallī wa taṣūmu tilka al-ayyām.
Wa lammā atat sā‘atu mawtihā, qālat li-
ibnihā: „Yā bunayya, iḥriṣ ‘alā an yud-
fananī an-nāsu bi-ṭawbī ar-Rajabiyy.“

Wa-ba‘da mawtihā, khajila ibnu-hā
mina l-jīrāni wa-z-zuwwāri an yadfina
umma-hu, wa-qad kānat ghaniyyatan, fī
thawbin qadīmin, fa-kaffanahā badalan
min dhālik fī kafanin mina l-kitāni l-
fākhir.

Wa fī l-laylati at-tāliyyah li-dafnihā,
ra‘ahā fī l-manām(i) fa qālat:
„Yā bunayya, limādā lam tunfid
kalimātī l-akhīrah?“

Fa-stayqaza l-ibnu fazi‘an, fa-akhadha
at-ṭawb(a) l-qadīm(a) wa ḍahaba ilā l-
maqbarah. Fa-wajada l-qabr(a) l-
jadīd(a), wa lakinna jasadu ummihi lam
yakun fih.

Fa-saqata ‘alā l-ard(i) wa akhadā yabkī
bukā‘an murrān, ḥattā uḡmiya ‘alayh.
Fa-sami‘a ṣawtan ḡayra arḍiyyin
yaqūlu:

„Alam takun ta‘lamu annā lā natruku
man yukarrimu šahranā l-muqaddas(a)
Rajab(a) wa yu‘azzimuhu bi-ṣ-ṣiyām(i)
wa ṣ-ṣalāt(i) waḥdahu fī qabri-h(i)?
Laqad rafa‘nā ummaka wa adkhalnāhā
l-jannah!“

Fa-sami‘a l-ibn(u) hādā ṣ-ṣawt(a) wa
raja‘a ilā baytihi muṭma‘innan, wa in
lam yajid ummahu fī qabrihā.

Hadith:

„Rajabun shahru l-magfirah,
wa Sha‘bān shahru t-tawbah,
wa Ramaḍān shahru l-fajr.“

There was once a pious woman in
Jerusalem. Whenever Rajab began, she
would take off her usual dress and put
on an old robe. In it she would perform
her prayers and fast during these days.
On her deathbed, she said to her son,
“My son, make sure that I am buried in
my Rajab robe.”

After her death, however, her son was
ashamed before the neighbors and
visitors to bury his mother, who had
been quite wealthy, in such an old robe,
and instead he wrapped her in fine
linen.

The night after the funeral, however,
she appeared to him in a dream and
said, “My son, why did you not carry
out my last words?”

The son awoke in terror, took the old
robe and went out to the cemetery.
He found the fresh grave there,
but his mother’s body
was not in it.

Then he fell to the ground and wept
bitterly until he lost consciousness.
Then he heard an unearthly voice that
said,

“Did you not know that We do not
leave alone in his grave the one who
honors Our holy month of Rajab it by
fasting and praying?
We have carried your mother up and
brought her to paradise!”

The son heard this voice and went
home comforted, even though he did
not find his mother in her grave.

„Rajab is the month of forgiveness,
Sha‘bān the month of penance,
Ramaḍān the month of dawn.“