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Ramadhan

Ramadhan رَمَضان

The Month of Ramadhan

شَهرُ رَمَضان

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّما سُمِّيَ الرَّمَضانُ لأ نّهُ يَرمَضُ الذُّنوبَ

1– The Prophet (S) said, 'Verily Ramadhan has been thus named because it scorches454 away sins.'[Kanz al-'Ummal, no. 23688]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أبوابَ السماءِ تُفتَحُ في أوَّلِ ليلةٍ مِن شَهرِرَمَضانَ، ولا تُغلَقُ إلى آخِرِ ليلةٍ مِنهُ.

2– The Prophet (S) said, 'Verily the gates of the heavens are opened on the first night of the month of Ramadhan, and are not closed again until the very last night.'[Bihar al-Anwar, v. 96, p. 34, no. 8]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو يَعلَمُ العَبدُ ما في رَمَضانَ لَوَدَّ أن يكونَ رَمَضانُ السَّنَةَ

3– The Prophet (S) said, 'If the servant was to fathom the worth of Ramadhan, he would wish that Ramadhan lasted the whole year.'[Bihar al-Anwar, p. 346, no. 12]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا استَهَلَّ رَمَضانُ غُلِّقَتْ أبوابُ النارِ ، وفُتِحَتْ أبوابُ الجِنانِ ، وصُفِّدَتِ الشَّياطينُ .

4– The Prophet (S) said, 'As soon as the month of Ramadhan sets in, the gates of Hell are locked up, the gates of Paradise are opened, and the devils are bound up.'[Bihar al-Anwar, p. 348, no. 14]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) خَطَبَنا ذاتَ يَومٍ، فقالَ: أيُّها الناسُ ، إنّهُ قد أقبَلَ إلَيكُم شَهرُ اللّهِ بالبَرَكَةِ والرّحمَةِ والمَغفِرةِ ، شَهرٌ هُو عِندَ اللّهِ أفضَلُ الشُّهورِ ، وأيّامُهُ أفضَلُ الأيّامِ ، ولَيالِيهِ أفضَلُ اللَّيالِي ، وساعاتُهُ أفضَلُ الساعاتِ ، هُو شَهرٌ دُعِيتُمْ فيهِ إلى ضِيافَةِ اللّهِ وجُعِلتُم فيهِ مِن أهلِ كَرامَةِ اللّهِ ، أنفاسُكُم فيهِ تَسبيحٌ ، ونَومُكُم فيهِ عِبادَةٌ ، وعَمَلُكُم فيهِ مَقبولٌ ، ودُعاؤكُم فيهِ مُستَجابٌ ... فَقُمتُ فقلتُ: يا رسولَ اللّهِ ، ما أفضَلُ الأعمالِ في هذا الشَّهرِ؟ فقالَ: يا أباالحسنِ، أفضَلُ الأعمالِ في هذا الشَّهرِ، الوَرَعُ عن مَحارِمِ اللّهِ عزّوجلّ.

5– Imam Ali (a.s.) said, 'Verily the Prophet of Allah (S) addressed us one day, saying, "O people, verily the month of Allah has come to you with benediction, mercy and forgiveness – a month that is the best of months in the sight of Allah, whose days are the best of days, whose nights are the best of nights, and whose hours are the best of hours. It is a month wherein you have been invited to the banquet of Allah and have been made worthy of Allah's magnanimity. Your breaths during this month are considered glorification [of Allah], and your sleep worship. Your actions in it are accepted and your supplication answered..."

Upon hearing this, I stood up and asked, 'O Prophet of Allah, what is the best of deeds to be performed in this month?' He replied, 'O Abu al-Hasan, the best of deeds in this month is to restrain oneself from all that Allah, Mighty and Exalted, has prohibited.'[Amali al-Saduq, p. 84, no. 4]

6ـ الإمامُ الباقر (عَلَيهِ الّسَلامُ): قالَ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) لَمّا حَضَرَ شَهرُ رَمَضانَ وذلكَ لثَلاثٍ بَقِينَ مِن شَعبانَ، قالَ لبِلالٍ: نادِ في الناسِ ، فَجَمعَ الناسُ ثُمّ صَعِدَ المِنبَرَ، فَحَمِدَ اللّهَ وأثنى علَيهِ، ثُمّ قالَ: أيُّها الناسَ ، إنَّ هذا الشَّهرَ قد حَضَرَكُم وهُو سَيّدُ الشُّهُورِ ، فيهِ ليلةٌ خَيرٌ مِن ألفِ شَهرٍ ، تُغلَقُ فيهِ أبوابُ النّيرانِ، وتُفتَحُ فيهِ أبوابُ الجِنانِ ،. فَمَن أدرَكَهُ فلَم يُغفَرْ لهُ فَأبعَدَهُ اللّهُ

6– Imam al-Baqir (a.s.) narrated, 'At the end of Sha'aban, when there were only three days left till the month of Ramadhan, the Prophet (S) told Bilal, 'Call all the people', so the people gathered together.

The Prophet (S) mounted the pulpit, praised Allah and glorified Him, then continued, 'O people, this month that is coming upon you is the chief of all months. One particular night in it is better than a thousand months. During this month, the gates of Hell are locked up, and the gates of Paradise are opened. So whoever, in spite of experiencing this month is not forgiven, has indeed been distanced by Allah.'[Amali al-Saduq, p. 56, no. 2]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ مِن وَصِيَّتِهِ لِولْدِهِ عِندَ دُخُولِ شَهرِ رَمَضانَ ـ: فاجهَدُوا أنفُسَكُم فإنّ فيهِ تُقسَمُ الأرزاقُ ، وتُكتَبُ الآجالُ ، وفيهِ يُكتَبُ وَفدُ اللّهِ الذين يَفِدُونَ إلَيهِ ، وفيهِ ليلةٌ العَمَلُ فيها خَيرٌ مِن العَمَلِ في ألفِ شَهرٍ.

7– Imam al-Sadiq (a.s.), in his advice to his children heralding the advent of the month of Ramadhan, said, 'Exert yourselves [in doing good deeds] for verily in this month sustenance is apportioned, life spans are destined, the names of Allah's select servants who wish to strive towards Him are recorded down, and in this month is a night wherein the good deeds performed equal the deeds of a thousand months.'[Bihar al-Anwar, v. 96, p. 375, no. 63]

Allah's Forgiveness in the Month of Ramadhan

غُفرانُ اللّهِ في شَهرِ رَمَضانَ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أدرَكَ شَهرَ رَمَضانَ فلَم يُغفَرْ لَهُ فَأبعَدَهُ اللّهُ .

8– The Prophet (S) said, 'He who experiences the month of Ramadhan and remains unforgiven has indeed been distanced by Allah.'[Bihar al-Anwar, v. 74, p. 74, no. 62]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في خُطبتِهِ عندَ إقبالِ شهرِ رمضانَ ـ إنّ الشَّقِيَّ مَن حُرِمَ غُفرانَ اللّهِ في هذا الشَّهرِ العَظيمِ .

9– The Prophet (S), in his sermon heralding the advent of the month of Ramadhan, said, 'Verily the most unfortunate is he who is deprived of Allah's forgiveness in this great month.'['Uyun Akhbar ar-Ridha, v. 1, p. 295, no. 53]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنْ لم يُغفَرْ لَهُ في شَهرِ رمضانَ ففِي أيِّ شهرٍ يُغفَرُ لَهُ ؟!

10– The Prophet (S) said, 'If a person remains unforgiven in the month of Ramadhan, then what other month is there left for him to be forgiven in?!'[Amali al-Saduq, p. 52, no. 2]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن لَم يُغفَرْ لَهُ في شهرِ رمضانَ لَم يُغفَرْ لَهُ إلى مِثلِهِ مِن قابِلٍ إلّا أن يَشهَدَ عَرَفَةَ.

11– Imam al-Sadiq (a.s.) said, 'If a person remains unforgiven in the month of Ramadhan, he will not be forgiven in any other month after it unless he is able to attend the plains of 'AArafa [during the obligatory pilgrimage].'[Bihar al-Anwar, v. 96, p. 342, no. 6]

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