

Islamic Year and Months

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The First Month of the Islamic year is the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَغُرَّةُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ ذِكْرُهُ وَهُوَ شَهْرُ رَمَضَانَ وَقَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَنَزَلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشُّهُورَ بِالْقُرْآنِ.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Al Shamy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The number of months in the Presence of Allah^{azwj} are twelve months in the Book of Allah^{azwj}, from the day He^{azwj} Created the skies and the earth.

So the commencement of the months is the Month of Allah^{azwj} and it is the Month of Ramazan; and the heart of the Month of Ramazan is the Night of Pre-destination; and the Quran was Revealed in the first night of the Month of Ramazan. Therefore, welcome the Month with the Quran'.¹

وَ فِي الْعِلَلِ الَّتِي تُرْوَى عَنِ الْفَضْلِ بْنِ شاذَانَ التَّبَسَاتُورِيِّ رَضِيَ اللَّهُ عَنْهُ وَ يُذَكِّرُ أَنَّهُ سَمِعَهَا مِنَ الرَّضَاعِ أَوَّلَ شَهْرِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرَ رَمَضَانَ

And (it has been narrated) from Fadl ibn Hazan Alnisabure - may Allah^{azwj} be Pleased with him and recalled that he had heard:

I heard from (Imam Ali) Al-Reza^{asws} that the first month of the year for the people of 'Haq' is the month of Ramazan.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلَامُ) قَالَ ادْعُ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُخُولِ السَّنَةِ وَ ذَكَرَ أَنَّهُ مَنْ دَعَا بِهِ مُحْتَسِبًا مُخْلِصًا لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَ لَا آفَةٌ يُضُرُّ بِهَا دِينُهُ وَ بَدَنُهُ وَ وَقَاهُ اللَّهُ عَزَّ ذِكْرُهُ شَرًّا مَا يَأْتِي بِهِ تِلْكَ السَّنَةَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Al-Abd Al-Salih^{asws} (7th Imam^{asws}) having said: 'Supplicate with this supplication during the Month of Ramazan, welcoming the entry of the (new) year', and he^{asws} mentioned that the one who supplicates with it, in expectation, sincerely, would neither be hit during that year with 'فِتْنَةٌ' strife nor 'آفَةٌ' an affliction by which his Religion and his body would be harmed, and Allah^{azwj} would Save him from the evil of what that year would be coming with. See the complete Hadith below:

Days in an Islamic Month:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ سِنَانٍ عَنْ خَدِيفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا.

¹ Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

² 522 1 من لا يحضره الفقيه

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Sinan, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Month of Ramazan is of thirty days, not being deficient, ever!'

وَعَنْهُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ خَدِيفَةَ مِثْلَهُ.

And from, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Huzeyfa – similar to it.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ خَدِيفَةَ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَاللَّهِ أَبَدًا.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Sinan, from Huzeyfa Bin Mansour, from Moaz Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Month of Ramazan is of thirty days, not being deficient, by Allah^{azwj}, ever!'⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَلَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثُمِائَةٍ وَأَرْبَعٌ وَخَمْسُونَ يَوْمًا – شَعْبَانُ لَا يَتِمُّ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَاللَّهِ أَبَدًا وَ لَا تَكُونُ فَرِيضَةً نَاقِصَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ – وَ لِنُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عَشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ – وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَنْتَمْنَا بِهَا بِعَشْرِ فِتْمٍ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عَشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Created the world in six days, then Reduced these from the days of the year; and the year is of three hundred and fifty four (354) days. Shaban will never be complete⁵, ever; Ramazan will never be deficient, by Allah^{azwj}, ever! And the Obligation would never happen to be deficient.

Allah Mighty and Majestic is Saying **[2:185] and (He Desires) that you should complete the number**, and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic **[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights**; and Zilhijja is of twenty nine days; and Al-Muharran is of thirty days. Then, the months after that would be either a complete month or an incomplete month'.⁶

³ Al Kafi – V 4 – The Book of Fasts Ch 7 H 1, 78: ص: 4، ج: 4، (ط - الإسلامية)، H. 1.

⁴ Al Kafi – V 4 – The Book of Fasts Ch 7 H 3, 79: ص: 4، ج: 4، (ط - الإسلامية)، H. 3

⁵ Except for the leap year as per the Hadith in ref. 58)

⁶ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2, 78: ص: 4، ج: 4، (ط - الإسلامية)، H. 2.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْمَدَنِيِّ عَنْ عِمْرَانَ الرَّعْمَرَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ السَّمَاءَ تُطْبِقُ عَلَيْنَا بِالْعِرَاقِ الْيَوْمَ وَالْيَوْمَيْنِ وَالْفَلَاةِ فَأَيَّ يَوْمٍ نَصُومُ قَالَ انظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَ صُمْ يَوْمَ الْخَامِسِ.

Ali Bin Ibrahim, from one of our companions, from Muhammad Bin Isa Bin Ubeyd, from Ibrahim Bin Muhammad Al Madany, from Imran Al Za'afary who said,

'I said to Abu Abdullah^{asws} said: 'They remain cloudy upon us in Al-Iraq for the day, and the two days, and the three. So which day should we be Fasting?' He^{asws} said: 'Look at which day you Fasted the past year, and Fast on the fifth day'.⁷

مُحَمَّدُ بْنُ يُحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الْخُدْرِيِّ عَنْ بَعْضِ مَشَائِخِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صُمْ فِي الْعَامِ الْمُسْتَقْبَلِ يَوْمَ الْخَامِسِ مِنْ يَوْمٍ صُمْتَ فِيهِ عَامَ أَوَّلٍ.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Muhammad Bin Usman Al Khudry, from one of his elders,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Fast in the coming year on the fifth day from the day you Fasted in during the former year'.⁸

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السِّيَّارِيِّ قَالَ: كَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعَسْكَرِيِّ ع يَسْأَلُهُ عَمَّا رُوِيَ مِنَ الْحِسَابِ فِي الصَّوْمِ عَنْ آبَائِكَ فِي عَدِّ خَمْسَةِ أَيَّامٍ بَيْنَ أَوَّلِ السَّنَةِ الْمَاضِيَةِ وَالسَّنَةِ الثَّانِيَةِ الَّتِي تَأْتِي فَكَتَبَ صَحِيحٌ وَ لَكِنْ عُدَّ فِي كُلِّ أَرْبَعِ سِنِينَ خَمْسًا وَ فِي السَّنَةِ الْخَامِسَةِ سِتًّا فِيمَا بَيْنَ الْأُولَى وَالْخَادِثِ وَ مَا سِوَى ذَلِكَ فَإِنَّمَا هُوَ خَمْسَةٌ خَمْسَةٌ قَالَ السِّيَّارِيُّ وَ هَذِهِ مِنْ جِهَةِ الْكَيْسِيَّةِ قَالَ وَ قَدْ حَسِبَهُ أَصْحَابُنَا فَوَجَدُوهُ صَحِيحًا قَالَ وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْفَرَجِ فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ مَائَتَيْنِ هَذَا الْحِسَابُ لَا يَتَهَيَّأُ لِكُلِّ إِنْسَانٍ أَنْ يَعْمَلَ عَلَيْهِ إِنَّمَا هَذَا لِمَنْ يَعْرِفُ السِّنِينَ وَ مَنْ يَعْلَمُ مَتَى كَانَتِ السَّنَةُ الْكَيْسِيَّةُ ثُمَّ يَصْحُحُ لَهُ هَالًا شَهْرَ رَمَضَانَ أَوَّلَ لَيْلَةٍ فَإِذَا صَحَّ الْهَالُ لِللَّيْلِ وَ عَرَفَ السِّنِينَ صَحَّ لَهُ ذَلِكَ إِنْ شَاءَ اللَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Sayyari who said,

'Muhammad Bin Al-Faraj wrote to (Imam) Al-Askari^{asws} asking him^{asws} about what is reported from the accounting regarding the Fasting, from your^{asws} forefathers^{asws} regarding the counting of five days between the first year which is past, and the second year which is coming. So he^{asws} wrote: 'Correct, but count during every four years, five, and in the fifth year, six, regarding what is between the former and the new (year), and what is besides that, so it is five, five'.

Al-Sayyari said, 'And this is from the direction of the leap year' He (the narrator) said, 'And our companions have calculated it, so they found it to be correct'.

He (the narrator) said, 'And Muhammad Bin Al-Faraj wrote to him in the year two hundred and thirty eight (238), 'This calculation is not possible for every

⁷ Al Kafi – V 4 – The Book of Fasts Ch 8 H 1, 80: ص: 4، ج: 4، ط - الإسلامية)، الكافي (ط - الإسلامية)، ج: 4، ص: 80.

⁸ Al Kafi – V 4 – The Book of Fasts Ch 8 H 2, 81: ص: 4، ج: 4، ط - الإسلامية)، الكافي (ط - الإسلامية)، ج: 4، ص: 81.

human being that he acts upon it. But rather, this is for the one who understands the years, and the one who know when the leap year was, then it would be correct for him, the crescent of the Month of Ramaza of the first night. So when the crescent is correct for its night, and he understands the years, so that would be correct for him, if Allah^{azwj} so Desires it'.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ الْأَحْوَلِ عَنْ عِمْرَانَ الرَّعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ
إِنَّا نَمُكِّثُ فِي الشِّتَاءِ الْيَوْمَ وَالْيَوْمَيْنِ لَا تَرَى شَمْسًا وَلَا نَجْمًا فَأَيَّ يَوْمٍ نَصُومُ قَالَ انظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْأَمَاصِيَةِ وَ
عِدَّةَ خَمْسَةِ أَيَّامٍ وَصُمْ الْيَوْمَ الْخَامِسَ.

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibrahim Al Ahowl, from Imran Al Za'afrawi who said,

'I said to Abu Abdullah^{asws}, 'We remain in the winter for the day, and the two days, not seeing the sun, or stars. So which day should we be Fasting?' He^{asws} said; 'Look at the day in which you had Fasted from the past year, and count five days, and Fast on the fifth day'.¹⁰

The four Sacred Months:

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن محمد بن يوسف، عن محمد ابن عيسى، عن محمد بن سنان، عن فضيل الرسان، عن أبي حمزة الثمالي، قال: كنت عند أبي جعفر محمد بن علي الباقر (عليهما السلام) ذات يوم، فلما تفرق من كان عنده، قال لي: «يا أبا حمزة، من المحتوم الذي لا تبديل له عند الله، قيام قائمنا، فمن شك فيما أقول لقي الله و هو به كافر، و له جاحد».

Muhammad Bin Ibrahim Al No'mani said, 'Ali Bin Al Husayn Informed us, from Muhammad Bin Yahya Al Ataar, Muhammad Bin Hasaan Al Razy, from Muhammad Bin Ali Kufy, from Ibrahim Bin Muhammad Bin Yunus, from Muhammad Ibn Isa, from Muhammad Bin Sinan, from Fazeyl Al rasaan, from Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} one day. So when those who were in his^{asws} presence dispersed, he^{asws} said to me: 'O Abu Hamza! From the Ordained (matters) for which there would not be a change in the presence of Allah^{azwj}, is the rising of our^{asws} Qaim^{asws}. So the one who doubts in regards to what I^{asws} am saying would meet Allah^{azwj} whilst having disbelieved by it, and ungrateful for it'.

ثم قال: «بأبي أنت و أمي، المسمى باسمي، و المكنى بكنيتي، السابع من بعدي، بأبي من يملأ الأرض قسطا و عدلا كما ملئت ظلما و جورا».

Then he^{asws} said: 'By my^{asws} father^{asws} and my^{asws} mother^{asws}! The named one with my^{asws} name, and the teknonymed with my^{asws} teknonym, the seventh from after me^{asws}. The one who would fill the earth with equity and justice just as it had been filled with injustice and tyranny (beforehand)'.

⁹ Al Kafi – V 4 – The Book of Fasts Ch 8 H 3, 81: ص: 4، ج: 4، الكافي (ط - الإسلامية)، ج: 4، ص: 81

¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 8 H 4, 81: ص: 4، ج: 4، الكافي (ط - الإسلامية)، ج: 4، ص: 81

ثم قال: «يا أبا حمزة، من أدركه فلم يسلم له فما سلم لمحمد و علي (عليهما السلام) و قد حرم الله عليه الجنة، و مأواه النار و بنس منوى الظالمين. و أوضح من هذا- بحمد الله- و أنور و أبين و أزهر لمن هداه الله و أحسن إليه قول الله عز و جل في محكم كتابه: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ و معرفة الشهور- المحرم و صفر و ربيع و ما بعده، و الحرم منها، هي: رجب، و ذو القعدة، و ذو الحجة، و المحرم-

Then he^{asws} said: 'O Abu Hamza! The one who meets him^{asws}, and does not submit to him^{asws}, so he has not submitted to Muhammad^{saww} and Ali^{asws}, and Allah^{azwj} would Prohibit the Paradise to him, and his abode would be the Fire, and evil is the home of the unjust. And clearer than this – by the Praise of Allah^{azwj} – and (with) more light, and explanatory, and bright, for the one whom Allah^{azwj} Guides, and Favour him are the Words of Allah^{azwj} Mighty and Majestic in the Decisive of His^{azwj} Book [9:36] ***Surely the number of months with Allah is twelve months in Allah's Book since the day He Created the skies and the earth, from these four are Sacred; that is Al Qayyim Religion; therefore be not unjust to yourselves regarding them.*** And the recognition of the months – Al-Muharran, and Safar, and Rabi'e and what is after it. And the Sacred from these are – Rajab, and Zil Qadah, and Zil Hijjaj, and Al-Muharram.

لا تكون دينا قيما لأن اليهود و النصارى و المجوس و سائر الملل و الناس جميعا من الموافقين و المخالفين يعرفون هذه الشهور، و يعدونها بأسمائها، و إنما هم الأئمة القوامون بدين الله (عليهم السلام)، و الحرم منها: أمير المؤمنين علي (عليه السلام) الذي اشتق الله تعالى له اسما من اسمه العلي، كما اشتق لرسوله (صلى الله عليه و آله) اسما من اسمه المحمود، و ثلاثة من ولده، أسماؤهم علي بن الحسين، و علي بن موسى، و علي بن محمد، فصار لهذا الاسم المشتق من اسم الله جل و عز حرمة به، و صلوات الله على محمد و آله المكرمين المحترمين به».

These cannot become our^{asws} 'Qayyima' Religion because the Jews, and the Christians, and the Magians, and the rest of the nations and the people altogether from the approvers and the opponents. They are recognising these months, and are calling these by their names. But rather, they^{asws} are the Imams^{asws} who are the foundation of the Religion of Allah^{azwj}. And the Sacred ones from these – Amir-ul-Momineen Ali^{asws} for whom Allah^{azwj} the High Derived his^{asws} name from His^{azwj} Own Name 'The Most High' (العلي)، just as He^{azwj} Derived it for His^{azwj} Rasool^{saww} a name from His^{azwj} Own Name 'The Most Praised One' (المحمود)، and three from his^{asws} sons, their^{asws} names are Ali^{asws} Bin Al Husayn^{asws}, and Ali^{asws} Bin Musa^{asws}, and Ali^{asws} Bin Muhammad^{asws}. So the derivatives of these names are from the Name of Allah^{azwj} Majestic and Mighty Sanctified by it. And the Blessing of Allah^{azwj} be upon Muhammad^{saww}, and his^{saww} Progeny^{asws}, the Honourable, Revered'.¹¹

Fasting on the last day of Shaban 'Yom-e-Shuuk':

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَزَةَ بْنِ يَعْلَى عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع- عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ: لِأَنَّ أَصْوَمَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْطِرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ.

¹¹ الغيبة: 17 /86

A number of our companions, from Ahmad Bin Muhammad, from Hamza Bin Ya'la, from Zakariyya Bin Adam, from Al Kahily who said,

'I asked Abu Abdullah^{asws} about the day in which there is a doubt, it is from Shaban. He^{asws} said: 'If I^{asws} were to Fast a day from Shaban, it would be more beloved to me^{asws} than if I^{asws} were to break the Fast of the Month of Ramazan'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ لَا يَدْرِي أ هُوَ مِنْ شَعْبَانَ أَوْ مِنْ رَمَضَانَ فَصَامَهُ فَكَانَ مِنْ شَهْرِ رَمَضَانَ قَالَ هُوَ يَوْمٌ وَقَفَّ لَهُ وَ لَا قَضَاءَ عَلَيْهِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Sama'at who said,

'I asked him^{asws} about the day in which there is a doubt, whether it is from the Month of Ramazan, one does not know whether it is from Shaban or from Ramazaan, so one Fasts it as if it was from the Month of Ramazan. He^{asws} said: 'It is a 'يَوْمٌ وَقَفَّ' day commensurate for him, and there is no fulfilment (making up for it) upon it'.¹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الصُّهْبَانَ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَشِيرِ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشُّكِّ فَقَالَ صُمُّهُ فَإِنَّ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعًا وَإِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وَقَفَّتْ لَهُ.

Ahmad Bin Muhammad, from Ibn Abu Al Suhban, from Muhammad Bin Bakr Bin Janah, from Ali Bin Shajara, from Bashir Al Nabbal,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a Fast of the day of doubt. So he^{asws} said: 'Fast it. So, if it was from Shaban, it was a voluntary (Fast), and if it was from the Month of Ramazan, so it would be a commensurate day for it'.¹⁴

Short Summary:

As Per above Ahadith, the number of days in the Islamic months will always be as below:

Moharram	30
Safar	29
Rabi'ul Awwal	30
Rabi'ul Thani	29
Jamadi'ul Awwal	30
Jamadi'ul Thani	29

¹² Al Kafi – V 4 – The Book of Fasts Ch 9 H 1, 81, ج 4, ص: 4, الكافي (ط - الإسلامية), H. 1.

¹³ Al Kafi – V 4 – The Book of Fasts Ch 9 H 2, 82, ج 4, ص: 4, الكافي (ط - الإسلامية), H. 2.

¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 9 H 5, 82, ج 4, ص: 4, الكافي (ط - الإسلامية), H. 5.

Rajab	30
Shabaan	<u>29 or 30 days in the leap year (after every four years)</u>
Month of Ramdhan	30
Shawwal	29
Zeeqad	30
Zilhajj	29

Total number of days in an Islamic year, therefore are 354. The moon cycle around earth takes 354 days and few hours, therefore, one day needs to be added after every four years (in the fifth year) to the month of Shabaan (this is the reason behind the fast on the '**Yom-e-Shuuk**').

With this background we present further Ahadith related to the Ammal of each month, starting with the first Islamic month, the month of Ramazan, see each month file, uploaded separately.