

Moon Sighting Ahadith

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Summary:

Moon sighting is an important topic; it becomes even more important when the month of Ramazan approaches as well as its ending on the 1st of Shawwal. Muslims all over the world, particularly in the West, mostly face with, more than one day in its starting, and corresponding number of Eid days.

Moon sighting is a local 'crescent' sighting issue but it is heavily influenced by the political and religious bodies, trying to influence their followers from thousands of miles away. In UK, during the past 20 years, at least twice, the followers of a famous shia mujtahid 'residing in Najaf' have ended up observing 28 Fasts during the (two separate) Months of Ramazan. What are the difficulties? Well, most Ahadith direct us to decide on the sighting of the crescent, which in our time of pollution (road traffic causing photochemical smog) as well as cloudy conditions, make it extremely difficult to observe the crescent apart from a few months of the Islamic year.

So what is the solution? We seek the Divine Help and look into the Book and Ahadith for the guidance. The Book Says to complete the Month (Fast), Holy Verse 2:185. However, we need the Ahadith to interpret 2:185. So we when carefully analyse the Ahadith related to the Crescent, most of the Ahadith say to start the month after observing the Crescent! Is it the only criteria? No, as Ahadith are for all time and for all people, so one has to rely on those Ahadith which are applicable to one's circumstances!

As an example, we present a Hadith which is applicable for those people who are living in cities where it remains mostly cloudy, i.e.,

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ الْأَخْوَلِ عَنْ عِمْرَانَ الرَّعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا تَمَكُّتُ فِي الشَّتَاءِ الْيَوْمَ وَالْيَوْمَيْنِ لَا تُرَى شَمْسٌ وَلَا نَجْمٌ فَأَيَّ يَوْمٍ نَصُومُ قَالَ أَنْظِرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَعِدَّةَ 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'afary who said,

'I said to Abu Abdullah^{asws} (6th Imam^{asws}) 'We remain in the winter for the day, and the two days, without seeing the sun, or stars. So which day should we be Fasting?' He^{asws} said; 'Look at the day (i.e., Monday-Friday) in which you had Fasted from the past year, and count five days, and Fast on the fifth day'.¹

There are other similar Ahadith which provide calculations in the absence of Moon sighting along with how to identify if the moon is of the 1st, 2nd and 3rd of the new month (for example see Appendix I).

With this background, we return to our main topic, whether the month of Ramazan is going to be of 29 or 30 Days? It can't be other than these two figures – hence the issues of

¹ Al Kafi – V 4 – The Book of Fasts Ch 8 H 4, 81: ص: 4، ج: 4، ط - الإسلامية، الكافي

crescent sighting for the Month of Ramazan as well as for Shawwal (to complete 30 Fasts)! Since all Ahadith instruct us that the fasting on the 1st of Shawwal (Eid day) is 'Haram' (forbidden), so one has to ensure that the Fast of the last day of Shaban (Yom-e-Shak) is observed - Fasting in the last days of Shaban to combine with the Fasting of the Month of Ramazan is also highly recommended. By taking this approach one will always meet the Divine obligation of 30 Fasts of the Month of Ramazan.

On the Fasting of the Month of Ramazan, there are so many Ahadith, compiled during the Minor occultation (Ghaibah e Sughra) which overwhelmingly stress that the month of Ramazan will never be deficient (as per Holy Verse 2:185) but complete (30 days), as we will read later in the article.

However, there have appeared some Ahadith during the Major Occultation (Ghaibah e Qubra), which suggest that the Month of Ramazan can be deficient (29 days) as well as complete (30), see Appendix II. The Ahadith in Appendix II, are compiled from Wasail ul Shia, and contain both types of Ahadith that the month of Ramazan can never be deficient but will always be of 30 days as well as it can be of 29 days. As, we will see later, the latter ones can be out of strict conditions of Taqueeya during the caliphate of Bani Umayyaa and Bani Abbas². Also, there is evidence that the certain months will be complete (30 days). We also find in Ahadith (Appendix II) that one must Fast to complete the 30 Fasts if the sky is overcast but one must never Fast on the 1st of Shawwal, in agreement with all other Ahadith that one must not Fast on the day of Eid ul Fitr. Hence the importance of starting the Month of Ramazan on a day that ensures one will complete the 30 Fasts and not less. This highlights the importance of the calculations (i.e., for Shawwal crescent) in those countries where skies are overcast most of the year.

Regarding the 29 Fasting Days in the Month of Ramazan, we present a Hadith which clarifies that it is a 'lie' attributed to Holy Rasool Allah^{saww}:

وَبِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عَشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا

13400 - And by his chain, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

'I said to Abu Abdullah^{asws}, 'The people are saying that Rasool-Allah^{saww} fasted twenty-nine days more than what he^{saww} fasted thirty days'.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِيُكْمِلُوا الْعِدَّةَ - فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ شَوَّالٌ تِسْعَةً وَ عَشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً - وَ ذُو الْحِجَّةِ تِسْعَةً وَ عَشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانٌ لَا يَسْمُ أَبَدًا.

² Since general Muslims believe that the Month of Ramazan can be of 29 days, so Shias would be exposed and killed if rulers of that time will find out about them if they had fasted for 30 days against the 29 days of Fasting declared by the rulers.

He^{asws} (Imam^{asws}) said: ‘They are lying! Rasool-Allah^{saww} did not fast except complete, and that is the Word of Allah^{azwj} the Exalted: ***in order for you to complete the number [2:185]***. A month of Ramzan is of thirty days, and Shawwal of twenty-nine days, and Zul Qadah of thirty days, not being deficient, ever, because Allah^{azwj} Exalted is Saying: ***And We Appointed thirty nights for Musa [7:142]***, and Zul Hijja is of twenty-nine days. Then the months are upon similar to that, a complete month and a deficient month, and Shaban cannot be complete, ever!’³

It is important to note that this Hadith is reported in both Al-Tahzeeb and Al-Abstesar (التهذيب ، والاستبصار), the only two Ahadith books which also contain a few of those Ahadith where Month of Ramazan is reported deficient. However, in this Hadith Imam^{asws} is citing the Holy Verses in the explanation of 30 Fasting days in the month of Ramazan, we will shortly review all Ahadith regarding the interpretation of Holy Verse 2:185.

It is clear from the above Hadith that some false Ahadith, with 29 Fast, have been ascribed to Rasool Allah^{saww}, so Imam^{asws} has denounced those Ahadith and called their statements as lies!

In addition, we would also like to point out that if a Hadith is in disagreement with the Holy Quran, then it cannot be taken as reliable provided interpretation of the Holy Verse is taken from the Ahadith. The criteria of verifying the authenticity of a Hadith is very well established among all Muslim sects - to compare a Hadith with the Holy Quran, see Appendix III for some Ahadith on establishing the authenticity of Ahadith.

Finally, we have compiled Ahadith from all main Shia Ahadith books in the interpretation of the Holy Verse 2:185, these are cited in Appendix IV.

³ التهذيب 4 - 171 - 483، والاستبصار 2 - 67 - 216

Introduction:

Islam and its Laws are for all times and for all people, as revealed through the Holy Book and the Ahadith. Fasting during the Month of Ramazan has been made obligatory (e.g., Holy Verse 2:183-287). However, Allah^{azwj} has Made exceptions for those who are unwell or travelling or cannot Fast due to frailty. A general criterion for starting and finishing a month has been given, i.e., start and end a month by sighting the crescent. For those who cannot sight the new moon due to mostly cloudy weather are also given solutions other than the crescent sighting - those of us who are living in the West may benefit from those Ahadith to decide the starting and ending of a month.

Some selected Ahadith on moon sighting, with particular to the month of Ramazan, are presented in the following sections.

The First Month of the Islamic Year:

1 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَعُرْثُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ ذِكْرُهُ وَهُوَ شَهْرُ رَمَضَانَ وَقَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَنُزِّلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشَّهْرَ 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}, Mighty is His^{azwj} Mention, 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'.⁴

2 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنِ عَبْدِ الصَّالِحِ (عليه السلام) قَالَ ادْعُ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُخُولِ السَّنَةِ وَذَكَرَ أَنَّهُ مَنْ دَعَا بِهِ مُحْتَسِبًا مُخْلِصًا لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَلَا آفَةٌ يُضَرُّ بِهَا دِينُهُ وَبَدَنُهُ وَفَاءَهُ اللَّهُ عَزَّ ذِكْرُهُ شَرَّ مَا يَأْتِي بِهِ تِلْكَ السَّنَةُ

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 supplication⁵ 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

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

⁵ This supplication as well as others are given in our article on Soam-Roza-Fasting.

neither be hit during that year with strife nor an affliction by which his Religion and his body would be harmed, and Allah^{azwj}, Mighty is His^{azwj} Mention, would Save him from the evil of what that year would be coming with.

و فِي الْعِلَلِ الَّتِي تُرَوَّى عَنِ الْفَضْلِ بْنِ شَاذَانَ النَّيْسَابُورِيِّ رَضِيَ اللَّهُ عَنْهُ وَ يُذَكَّرُ أَنَّهُ سَمِعَهَا مِنَ الرِّضَا عَ 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.⁶

30 Days in the Month of Ramazan:

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

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!'

وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ حَذِيفَةَ مِثْلَهُ.

And from, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Huzeyfa – reported similar to it.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ حَذِيفَةَ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَ اللَّهُ 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!'⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَهَا عَنْ أَيَّامِ السَّنَةِ وَ السَّنَةُ ثَلَاثُمِائَةٍ وَ أَرْبَعٌ وَ خَمْسُونَ يَوْمًا – شَعْبَانُ لَا يَبُغُ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَ

⁶ 522 1 من لا يحضره الفقيه

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

⁸ Al Kafi – V 4 – The Book of Fasts Ch 7 H 3, 79: ص: 4، ج: 4، ط - الإسلامية، H. 3

اللَّهُ أَبَدًا وَ لَا تَكُونُ فَرِيضَةً نَاقِصَةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- وَ لَتَكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ اَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ اَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ 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 complete⁹, ever; the Month of 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-Muharram is of thirty days. Then, the months after that would be either a complete month or an incomplete month'.¹⁰

194 عن ابن أبي عمير عن رجل عن أبي عبد الله ع قال قلت له: جعلت فداك- ما يتحدث به عندنا أن النبي ص صام تسعة و عشرين- أكثر مما صام ثلاثين أ حق هذا- قال: ما خلق الله من هذا حرفاً، ما صامه النبي ص إلا ثلاثين، لأن الله يقول: «وَلِتُكْمِلُوا الْعِدَّةَ» فكان رسول الله ص ينقصه.

From Ibn Abu Umeyr, from a man from Abu Abdullah^{asws} having said: 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What is being narrated in our presence is that the Prophet^{saww} fasted twenty-nine days more than what he^{saww} fasted thirty. Is this true?' He^{asws} said: 'Allah^{azwj} did not Create a letter from this. The Prophet^{saww} did not fast except thirty (30), because Allah^{azwj} is Saying: '**in order for you to complete the number, [2:185]**. So, was Rasool Allah^{saww} reducing it?''.¹¹

و فِي رِوَايَةِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَدِيثَةِ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا.

And in a report of Muhammad Bin Sinan, from Huzeyfa Bin Mansour,

From Abu Abdullah^{asws} having said: 'The Month of Ramazan is of thirty (30) days, not being deficient, ever!'¹²

و فِي رِوَايَةِ حَدِيثَةِ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ وَ يُقَالُ لَهُ مُعَاذُ بْنُ مُسْلِمٍ الْهَرَّاءِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَ اللَّهُ أَبَدًا.

And in a report of Huzeyfa Bin Mansour, from Muaz Bin Kaseer, and he is called Muaz Bin Muslim Al-Harra,

⁹ Except for the leap year as per the Hadith in ref. 58

¹⁰ Al Kafi - V 4 - The Book of Fasts Ch 7 H 2, 78, ص: 4، ج: 4، (ط - الإسلامية)، H. 2. الكافي

¹¹ البرهان ج 1: 184. البحار ج 20: 77

¹² 2040- H. ومن لا يحضره الفقيه، ج 2، ص: 169

'From Abu Abdullah^{asws} having said: 'A Month of Ramazan is of thirty (30) days, nor being deficient, by Allah^{azwj}, ever!'¹³

– وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ قَالَ ثَلَاثِينَ يَوْمًا.

2043 – And Abu Baseer asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***in order for you to complete the number, [2:185].*** He^{asws} said: 'Thirty (30) days'.¹⁴

وَ رُوِيَ عَنْ يَاسِرِ الْخَدَّامِ قَالَ: قُلْتُ لِلرَّضَا عَ هَلْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عَشْرِينَ يَوْمًا فَقَالَ إِنَّ شَهْرَ رَمَضَانَ لَا يَنْقُصُ مِنْ ثَلَاثِينَ يَوْمًا أَبَدًا.

And it is reported from Yasser Al-Khadim who said, 'I said to Al-Reza^{asws}! Can a month of Ramazan be of twenty-nine days?' He^{asws} said: 'A month of Ramazan will not be deficient from thirty (30) days, ever!'¹⁵

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ التُّوفَلِيِّ عَنْ عَلِيِّ بْنِ حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ قَالَ ثَلَاثِينَ يَوْمًا.

It is narrated to us by Muhammad Bin Musa Bin Al Mutawakkal who said, 'It is narrated to us by Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nnowfaly, from Ali Bin Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***in order for you to complete the number, [2:185].*** He^{asws} said: 'Thirty (30) days'.¹⁶

– حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ فِي حَدِيثٍ طَوِيلٍ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ وَ الْكَامِلَةُ الثَّامَةُ.

It is narrated to us by my father and Muhammad Bin Al Husayn Bin Al Waleed who both said, 'It is narrated to us by Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Yaqoub Bin Shuayb, from his father,

'From Abu Abdullah^{asws} having said in a lengthy Hadeeth: 'A month of Ramazan is of thirty (30) days due to the Words of Allah^{azwj} Mighty and Majestic: ***in order for you to complete the number, [2:185],*** and the perfecting is the completing'.¹⁷

¹³ H. 2041, من لا يحضره الفقيه، ج2، ص: 169

¹⁴ H. 2043, من لا يحضره الفقيه، ج2، ص: 169

¹⁵ H. 2044, من لا يحضره الفقيه، ج2، ص: 169

¹⁶ H. 7, الخصال، ج2، ص: 531

¹⁷ H.8, الخصال، ج2، ص: 531

Ahadith for those regions where skies are mostly overcast:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَدَنِيِّ عَنْ عِمْرَانَ الرَّعْفَرَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ السَّمَاءَ تُطْبِقُ عَلَيْنَا بِالْعِرَاقِ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةِ فَأَيَّ يَوْمٍ نَصُومُ قَالَ انْظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَصُمْ 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'afarani who said,

'I said to Abu Abdullah^{asws} said: 'There 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 (i.e., Monday-Friday)'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ 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 (Monday-Friday) you Fasted in during the former year'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ قَالَ: كَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعَسْكَرِيِّ ع يَسْأَلُهُ عَمَّا رُويَ مِنَ الْحِسَابِ فِي الصَّوْمِ عَنْ آبَائِكَ فِي عَدِّ خَمْسَةِ أَيَّامٍ بَيْنَ أَوَّلِ السَّنَةِ الْمَاضِيَةِ وَالسَّنَةِ الثَّانِيَةِ الَّتِي تَأْتِي فَكَتَبَ صَحِيحٌ وَلَكِنْ غَدَّ فِي كُلِّ أَرْبَعِ سِنِينَ خَمْسًا وَفِي السَّنَةِ الْخَامِسَةِ سِتًّا فِيمَا بَيْنَ الْأُولَى وَالْحَادِثِ وَ مَا سِوَى ذَلِكَ فَإِنَّمَا هُوَ خَمْسَةٌ خَمْسَةٌ قَالَ السَّيَّارِيُّ وَ هَذِهِ مِنْ جِهَةِ الْكَيْسِيَّةِ قَالَ وَ قَدْ حَسَبَهُ أَصْحَابُنَا فَوَجَدُوهُ صَحِيحًا قَالَ وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْفَرَجِ فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ مِائَتَيْنِ هَذَا الْحِسَابُ لَا يَنْتَهِي لِكُلِّ إِنْسَانٍ أَنْ يَعْمَلَ عَلَيْهِ إِنَّمَا هَذَا لِمَنْ يَعْرِفُ السِّنِينَ وَ مَنْ يَعْلَمُ مَتَى كَانَتِ السَّنَةُ الْكَيْسِيَّةُ ثُمَّ يَصِحُّ لَهُ هَلَالُ شَهْرِ رَمَضَانَ أَوَّلَ لَيْلَةٍ فَإِذَا صَحَّ الْهَلَالُ 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 (Monday-Friday) 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'.

¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 8 H 1, 80, ص: 4، ج: 4، ط: (ط - الإسلامية)، H. 1.

¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 8 H 2, 81, ص: 4، ج: 4، ط: (ط - الإسلامية)، H. 2.

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 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 Ramazan 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'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ الْأَخْوَلِ عَنْ عِمْرَانَ الرَّعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا نَمُكِّثُ فِي الشَّتَاءِ الْيَوْمَ وَالْيَوْمَيْنِ لَا تَرَى شَمْسًا وَلَا نَجْمًا فَأَيَّ يَوْمٍ نَصُومُ قَالَ انْظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَعِدَّ خَمْسَةَ أَيَّامٍ وَصُمِ الْيَوْمَ الْخَامِسَ.

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibrahim Al Ahowl, from Imran Al Za'afarani 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'.²¹.

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

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

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'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ لَا يَدْرِي أَ هُوَ مِنْ شَعْبَانَ أَوْ مِنْ رَمَضَانَ فَصَامَهُ فَكَانَ مِنْ شَهْرِ رَمَضَانَ قَالَ هُوَ يَوْمٌ وَفَّقَ 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 the Month of Ramazan, so

²⁰ Al Kafi – V 4 – The Book of Fasts Ch 8 H 3, 81: ص: 4، ج: 4، الكافي (ط - الإسلامية)، ج: 4، ص: 81.

²¹ Al Kafi – V 4 – The Book of Fasts Ch 8 H 4, 81: ص: 4، ج: 4، الكافي (ط - الإسلامية)، ج: 4، ص: 81.

²² Al Kafi – V 4 – The Book of Fasts Ch 9 H 1, 81: ص: 4، ج: 4، الكافي (ط - الإسلامية)، ج: 4، ص: 81.

one Fast as if it was from the Month of Ramazan. He^{asws} said: 'It is a 'يَوْمٌ وَفَّقُ' day commensurate for him, and there is no fulfilment (making up for it) upon it'.²³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الصُّهْبَانِ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَحْرَةَ عَنْ بَشِيرِ النَّبَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشَّكِّ فَقَالَ صُمُّهُ فَإِنْ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعاً وَإِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وَفَّقَتْ 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'.²⁴

عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن حمزة بن أبي يعلى، عن محمد بن الحسن بن أبي خالد رفعه، عن أبي عبد الله (عليه السلام) إذا صح هلال شهر رجب فعد تسعة وخمسين يوماً وصم يوم الستين.

Imam Abi Abdullah^{asws} said: Upon sighting of the Rajab moon count 59 days and then fast on the 60th day (as there will always be 30 days in the months of Rajab and 29 in Shaban).²⁵

Short Summary of the number of days in the Islamic Months:

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

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

The other months will either be 30 or 29. The total number of days in an Islamic year are therefore 354. The moon cycle around earth takes 354 days and a 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').

²³ Al Kafi – V 4 – The Book of Fasts Ch 9 H 2, 82, ص: 4، ج: 4، ط - الإسلامية)، الكافي H. 2

²⁴ Al Kafi – V 4 – The Book of Fasts Ch 9 H 5, 82, ص: 4، ج: 4، ط - الإسلامية)، الكافي H. 5

²⁵ Al-Kafi, V 4, The Book of Fasts Ch 9, H 8,.

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 the file for each month, uploaded separately.

Observing New Moon:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ سُئِلَ عَنِ الْأَهْلَةِ فَقَالَ هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْهَلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the crescent, so he^{asws} said: 'It is the crescent of the month. So whenever you see the new moon, so Fast, and when you see it (again), so break the Fasting' (as month of Shawwal starts).²⁶

حَمَّادُ بْنُ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُولُ لَا أُحِيزُ فِي الْهَلَالِ إِلَّا شَهَادَةَ رَجُلَيْنِ عَدْلَيْنِ .

Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said; 'Ali^{asws} was saying: 'It is not allowed with regarding to the new moon, except for the testimony of two just men'.²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْفَضْلِ بْنِ عَثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ عَلَى أَهْلِ الْقِبْلَةِ إِلَّا الرُّيُوءُ لَيْسَ عَلَى الْمُسْلِمِينَ إِلَّا الرُّيُوءُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Al Fazl Bin Usman who said,

'Abu Abdullah^{asws} said; 'It is not upon the people of the Qiblah except for the sighting (to follow the general Muslims who bow to the Qiblah), but it is also upon the Muslims (individually to confirm) the sighting'.²⁸

أَحْمَدُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا رَأَيْتُمُ الْهَلَالَ فَصُومُوا وَ إِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا وَ لَيْسَ بِالرَّأْيِ وَ لَا بِالتَّظَنِّي وَ لَيْسَ الرُّيُوءُ أَنْ يَقُومَ عَشْرَةٌ نَعَرَ فَيَقُولُ وَاحِدٌ هُوَ ذَا وَ يَنْظُرُ تِسْعَةً فَلَا يَرُونَهُ لَكِنْ إِذَا رَأَهُ وَاحِدٌ رَأَاهُ أَلْفٌ .

Ahmad, from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

²⁶ Al Kafi – V 4 – The Book of Fasts Ch 6 H 1

²⁷ Al Kafi – V 4 – The Book of Fasts Ch 6 H 2

²⁸ Al Kafi – V 4 – The Book of Fasts Ch 6 H 5

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever you see the new moon, so (begin) Fasting, and when you see it (again) so break the Fasting, and it is not by opinions, nor by the guessing, and the sighting is not that ten persons are standing so one of them is saying, 'It is that', and ten are waiting but cannot see it. Rather, if one can see, so a thousand can see it (too)'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الصَّلْتِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا غَابَ الْهَيْلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَةِ وَإِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Khalid, form Sa'ad Bin Sa'ad, from Abdullah Bin Al Husayn, from Al Salt Al Khazzaz,

Abu Abdullah^{asws} has said: 'When the new moon disappears before the twilight (redness in the sky), so it is for its night (the first moon of the month), but if it disappears after the twilight (when darkness prevails), so it is for the second night' (the moon of the 2nd of that month).³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ حَمَّزَةَ أَبِي يَعْلى عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا صَحَّ هَيْلَالُ شَهْرِ رَجَبٍ فَعُدَّ تِسْعَةً وَ خَمْسِينَ يَوْمًا وَ صُمْ يَوْمَ السَّيِّئِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Hamza Abu Ya'la, from Muhammad Bin Al Hassan Bin Abu Khalid, raising it,

(It has been narrated) from Abu Abdullah^{asws}: 'When the new moon of the month of Rajab holds good, so count fifty nine (59) days and Fast on the sixtieth (day)' (29 days of Shaban and 30 days of month of Ramazan).³¹

²⁹ Al Kafi – V 4 – The Book of Fasts Ch 6 H 6

³⁰ Al Kafi – V 4 – The Book of Fasts Ch 6 H 7

³¹ Al Kafi – V 4 – The Book of Fasts Ch 6 H 8

Appendix I:

Recognition of Start of a Lunar Month from Crescent of First-three Nights

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الصَّلْتِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا غَابَ الْهِلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed Ahmad ibn Mohammed, who from Mohammed ibn Khalid, who from Sad ibn Sad who from Abd Allah ibn al-Hussain, who from al-Sallt al-Khazzaz who has said the following:

Abu Abdullah^{asws} has said: If the crescent disappears before al-Shafaq (redness), it then is its first night but if it disappears after al-Shafaq (redness) it then is its second night.³²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا تَطَوَّقَ الْهِلَالُ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لثَلَاثَ لَيَالٍ

Ahmad ibn Idris Mohammed ibn Ahmad, who from Yaqub ibn Yazid, who from Mohammed ibn Murazim, who from his father, who has said:

Abu Abdullah^{asws} has said that if the crescent forms a crown around it, it then is two nights old and if you can see the shadow of your head it is three nights old.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا غَابَ الْهِلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn Isa, who from Ismail ibn al-Hurr, who has said the following:

Abu Abdullah^{asws} has said: If the crescent disappears before al-Shafaq (redness), it is of the first night, but if it disappears after al-Shafaq (redness) it is of the second night.³⁴

و رَوَى مُحَمَّدُ بْنُ مُرَازِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا تَطَوَّقَ الْهِلَالُ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لثَلَاثَ لَيَالٍ

Mohammed bin Muzaaram, who from his father, who has said the following:

Abu Abdullah^{asws} has said: If the crescent forms the shape of 'Touq' neck-shackle then it is of the 2nd night but if one can see the shadow of his head then it is of the 3rd night.³⁵

³² Al-Kafi, vol. 4, H. 6263, Ch. 6, h7,

الكافي ج : 4 ص : 77

³³ Al-Kafi, vol. 4, H. 6267, Ch. 6, h11,

الكافي ج : 4 ص : 77

³⁴ Al-Kafi, vol. 4, H. 6268, Ch. 6, h12,

الكافي ج : 4 ص : 77

³⁵ Manla Yazar ul Faqqi, vol. 2, H. 1916

وَرَوَى حَمَّادُ بْنُ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا غَابَ الْهِلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَةِ وَ إِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ

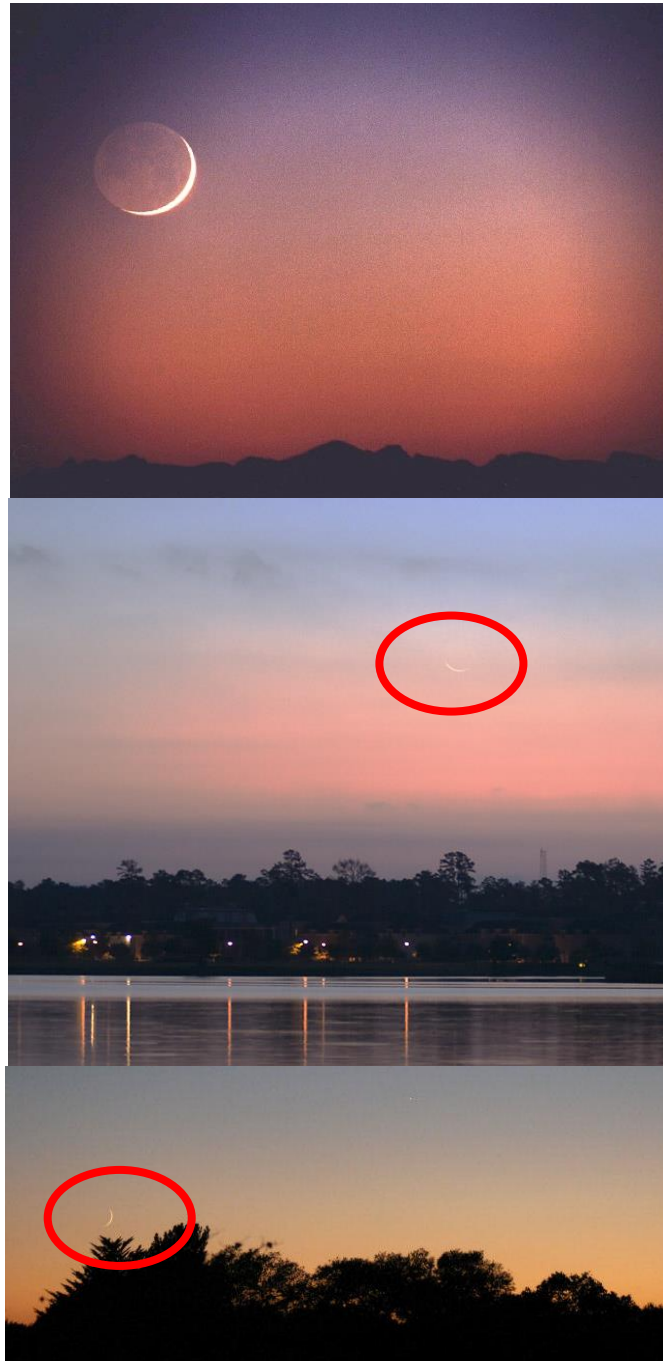
Hammad bin Isa, who from Ismail bin al-Hurr, who has said the following:

Abu Abdullah^{asws} has said: If the crescent disappears before al-Shafaq (redness), it is of the first night, but if it disappears after al-Shafaq (redness) it is of the second night.³⁶

³⁶ Manla Yazar ul Faqqi, vol. 2, H. 1917

Example of 1-3 Moon sightings: Moon of 1st Night

Moon crescent is visible before disappearance of 'Shafaq' sky redness



Moon of 2nd Night

Moon crescent is visible after disappearance of 'Shafaq' sky redness



Moon of 3rd Night

Moon is so bright that One can See Shade of His Head



Appendix II:

Ahadith from Wasail ul-Shia (Volume 10, Chapter 4-5)

وَرَوَاهُ عَلِيُّ بْنُ جَعْفَرٍ فِي كِتَابِهِ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَمَّنْ يَرَى هِلَالَ شَهْرِ رَمَضَانَ وَخَدَهُ لَا يُبْصِرُهُ غَيْرُهُ أَلَهُ أَنْ يَصُومَ فَقَالَ إِذَا لَمْ يَشْكْ فِيهِ فَلْيَصُمْ وَخَدَهُ وَإِلَّا يَصُومُ مَعَ النَّاسِ إِذَا صَامُوا.

– And it is reported by Ali son of Ja'far^{asws} in his book, from his brother^{asws} (Musa^{asws}), said, 'I asked him^{asws} about the one who sees the crescent of a month of Ramazan along, no one else having sighted it, is it for him that he Fasts?' He^{asws} said: 'When he does not doubt in it, then let him Fast along, or else he should Fast with the people when they Fast'.³⁷

بَابُ جَوَازِ كَوْنِ شَهْرِ رَمَضَانَ تِسْعَةً وَعِشْرِينَ يَوْمًا وَ أَنَّهُ إِذَا كَانَ بِحَسَبِ الرُّؤْيَةِ كَذَلِكَ لَمْ يَجِبْ قَضَاءُ يَوْمٍ مِنْهُ إِلَّا مَعَ قِيَامٍ بَيِّنَةٍ بِتَقْدِيمِ الرُّؤْيَةِ وَ أَنَّهُ إِنْ خَفِيَ الْهَلَالُ وَجِبَ إِكْمَالُهُ ثَلَاثِينَ وَ كَذَا كُلُّ شَهْرٍ غَمَّ هِلَالُهُ

CHAPTER 5 – ALLOWANCE OF EXISTENCE OF A MONTH OF RAMAZAN BEING OF TWENTY NINE DAYS - AND WHEN IT HAPPENS TO BE BY WAY OF THE SIGHTING LIKE THAT, THE MAKING UP OF A DAY FROM IT IS NOT OBLIGATED EXCEPT WITH ESTABLISHMENT OF PROOF PRECEDING THE SIGHTING, AND IF THE CRESCENT IS HIDDEN, COMPLETING IT TO THIRTY IS OBLIGATORY, AND SUCH IS (THE CASE) FOR THE OBSCURITY OF THE CRESCENT OF EVERY MONTH

مُحَمَّدُ بْنُ الْحَسَنِ بِإِسْنَادِهِ عَنْ أَبِي غَالِبٍ الزُّرَّارِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيانٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا يَعْنِي أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ النُّقْصَانِ فَإِذَا صُمْتُ تِسْعَةً وَعِشْرِينَ يَوْمًا ثُمَّ تَغَيَّمَتِ السَّمَاءُ فَأَتَمَّ الْعِدَّةَ ثَلَاثِينَ.

Muhammad Bin Al Hassan by his chain, from Abi Ghalib Al Zurary, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Aban, from Abdullah Bin Jabalah, from Ala'a, from Muhammad Bin Muslim,

'From one of the two, meaning Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'A month of Ramazan, it affects it what affects the (other) months, from the deficiencies. So, when you have Fasted twenty-nine days, then the sky gets clouded, then complete the number to thirty'³⁸.

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي غَالِبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ الشَّهْرَ هَكَذَا وَ هَكَذَا وَ هَكَذَا يُلْصِقُ كَفَّيْهِ وَ يَبْسُطُهُمَا ثُمَّ قَالَ وَ هَكَذَا وَ هَكَذَا وَ هَكَذَا ثُمَّ يَقْبِضُ إِصْبَعًا وَاحِدَةً فِي آخِرِ بَسْطَةِ يَدَيْهِ وَ هِيَ الْإِثْنَاهُمَا

³⁷ وسائل الشيعة، ج 10، ص: 261

³⁸ التهذيب 4 - 155 - 429، و الاستبصار 2 - 62 - 199

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Abi Ghalib, from Ali Bin Al Hassan Al Tatari, from Muhammad Bin Ziyad, from Is'haq Bin Jareer,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The months are like this, and like this, and like this' – closing his^{saww} palms and opening them. Then he^{saww} said: 'And like this, and like this, and like this' – then he^{saww} withheld one finger during the last extension of his^{saww}, and it was the thumb.

فَقُلْتُ شَهْرَ رَمَضَانَ تَامَ أَبَدًا أَمْ شَهْرٌ مِنَ الشُّهُورِ فَقَالَ هُوَ شَهْرٌ مِنَ الشُّهُورِ

I said, 'Would a month of Ramazan be complete for ever, or (like any) month from the months?' He^{asws} said: 'It is a month from the months'.

ثُمَّ قَالَ إِنَّ عَلِيًّا عَصَامَ عِنْدَكُمْ تِسْعَةً وَ عِشْرِينَ يَوْمًا فَأَتَوْهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ - قَدْ رَأَيْنَا الْهِلَالَ فَقَالَ أَفْطِرُوا.

Then he^{asws} said: 'Ali^{asws} had Fasted twenty-nine days in your presence, so they came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! We have seen the crescent'. He said, 'Break the Fast'³⁹.

وَ بِإِسْنَادِهِ عَنْ عَلِيٍّ بْنِ مَهْزَبَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي شَهْرِ رَمَضَانَ هُوَ شَهْرٌ مِنَ الشُّهُورِ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ النُّقْصَانِ.

And by his chain, from Ali Bin Mahziyar, from Ibn Abi Umeyr, from Hammad Bin Usman,

'From Abu Abdullah^{asws} having said regarding a month of Ramazan: 'It is a month from the months, it affects it from the deficiencies what affects the (other) months'⁴⁰.

وَ عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ وَ عَنْ زَيْدِ الشَّحَامِ جَمِيعًا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْأَهْلِ فَقَالَ هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْهِلَالَ فَصُمْ وَإِذَا رَأَيْتَهُ فَأَفْطِرْ

And from him, from Amro Bin Usman, from Al Mufazzal, and from Zayd Al Shaham, altogether,

'From Abu Abdullah^{asws} having been asked about the crescent of a month: 'When you see the crescent, then Fast, and when you see it, then break'.

قُلْتُ أَرَأَيْتَ إِنْ كَانَ الشَّهْرُ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَفْضِي ذَلِكَ الْيَوْمَ فَقَالَ لَا إِلَّا أَنْ يَشْهَدَ لَكَ بَيِّنَةٌ عُذُولٌ فَإِنْ شَهِدُوا أَنَّهُمْ رَأَوْا الْهِلَالَ قَبْلَ ذَلِكَ فَأَفْضِي ذَلِكَ الْيَوْمَ.

I said, 'What is your^{asws} view if the month was of twenty-nine days, should I pay back for that day?' He said, 'No, except if there are just witnesses for you. If they testify that they had seen the crescent before that, the pay back for that day'⁴¹.

³⁹ التهذيب 4 - 162 - 458

⁴⁰ التهذيب 4 - 160 - 452

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ قَالَ: وَإِذَا كَانَتْ عِلَّةٌ فَأَتِمَّ شَعْبَانَ ثَلَاثِينَ.

And from him, from Muhammad Bin Abi Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} in a Hadeeth, said: ‘And when there was a reason, then complete Shaban as thirty’ (leap year)⁴².

وَعَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: صِيَامُ شَهْرِ رَمَضَانَ بِالرُّؤْيَا وَ لَيْسَ بِالظَّنِّ وَ قَدْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عَشْرِينَ يَوْمًا وَ يَكُونُ ثَلَاثِينَ وَ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ التَّمَامِ وَ النُّقْصَانِ.

And from him, from Usman Bin Isa, from Sama’at who said,

‘Fasts of a month of Ramazan is by the sighting and isn’t by the guesswork, and a month of Ramazan has happened to be of twenty-nine, and a month of Ramazan can happen to be of thirty, and it affects it what affects the (other) months, from the completeness and the deficiencies’⁴³. **(p.s. – not a Hadeeth)**

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ الْيَوْمِ الَّذِي يُشْكُ فِيهِ وَ لَا يُدْرَى أَ هُوَ مِنْ شَهْرِ رَمَضَانَ أَوْ مِنْ شَعْبَانَ- فَقَالَ شَهْرُ رَمَضَانَ شَهْرٌ مِنَ الشُّهُورِ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ التَّمَامِ وَ النُّقْصَانِ فَصُومُوا لِلرُّؤْيَا وَ أَفْطِرُوا لِلرُّؤْيَا وَ لَا يُعْجِبُنِي أَنْ يَتَقَدَّمَ أَحَدٌ بِصِيَامِ يَوْمِ الْحَدِيثِ.

And from him, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} about the day in which there is doubt and one does not know whether it is from a month of Ramazan of from Shaban? He^{asws} said: ‘The month of Ramazan is a month from the months. It affects it what affects the (other) months, from the completeness and the deficiency. So, fast to the sighting and break to the sighting, and it does not surprise me if someone were to go ahead and Fasts a day’⁴⁴.

وَعَنْهُ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الشَّهْرَ الَّذِي يُقَالُ إِنَّهُ لَا يَنْقُصُ ذُو الْقَعْدَةِ- لَيْسَ فِي شُهُورِ السَّنَةِ أَكْثَرُ نُقْصَانًا مِنْهُ.

And from him, from Al Husayn Bin Bashaar, from Abdullah Bin Jundab, from Muawiya Bin Wagab who said,

‘Abu Abdullah^{asws} said: ‘The month which it is being said, it cannot be deficient (29 days), is Zul Qadah, there isn’t among the months (any month) more deficient than it’⁴⁵.

⁴¹ التهذيب 4- 155- 430، و الاستبصار 2- 62- 200

⁴² التهذيب 4- 155- 430، و الاستبصار 2- 62- 200

⁴³ التهذيب 4- 156- 432

⁴⁴ التهذيب 4- 166- 474

⁴⁵ التهذيب 4- 175- 486، و الاستبصار 2- 71- 219

وَبِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الصَّبَّاحِ وَ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: قُلْتُ أَرَأَيْتَ إِنْ كَانَ الشَّهْرُ تِسْعَةً وَ عِشْرِينَ يَوْماً أَقْضَى ذَلِكَ الْيَوْمَ فَقَالَ لَا إِلَّا أَنْ يَشْهَدَ لَكَ بَيِّنَةٌ عُذُولٌ فَإِنْ شَهِدُوا أَنْتَهُمْ رَأَوْا الْهِلَالَ قَبْلَ ذَلِكَ فَاقْضِ ذَلِكَ الْيَوْمَ.

And by his chain, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah, and from Safwan, from Ibn Muskan, from Al Halby, altogether,

‘From Abu Abdullah^{asws} in a Hadeeth, he (the narrator) said, ‘I said, ‘What is your^{asws} view if the month (of Ramazan) was of twenty-nine days, shall I pay back for that (missed) day?’ He^{asws} said: ‘No, except if just witnesses testify for you. So, if they testify they had seen the crescent before that, then pay back for that day’⁴⁶.

وَعَنْهُ عَنْ مُحَمَّدٍ الْأَشْعَرِيِّ أَبِي خَالِدٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ الزِّيَادَةِ وَ النُّقْصَانِ فَإِنْ تَغَيَّمَتِ السَّمَاءُ يَوْماً فَأَتَمُّوا الْعِدَّةَ.

And from him, from Muhammad Al-Ashari Abu Khalid, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘From Abu Abdullah^{asws} having said: ‘A month of Ramazan, it affects if what affects the (other) months, from the increased and the decrease. So, if the sky is cloudy by a day, then complete the number’⁴⁷.

وَعَنْهُ عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَأَيْتُمُ الْهِلَالَ فَأَقْطِرُوا أَوْ شَهِدَ عَلَيْهِ عَدْلٌ مِنَ الْمُسْلِمِينَ إِلَى أَنْ قَالَ وَ إِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ لَيْلَةً ثُمَّ أَقْطِرُوا.

And from him, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘When you see the crescent, then break, or just ones from the Muslims testify upon it’ – until he^{asws} said: ‘And if it (sky) is cloudy upon you, then count thirty nights, then break’⁴⁸.

وَعَنْهُ عَنْ فَضَالَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: إِنْ خَفِيَ عَلَيْكُمْ فَأَتَمُّوا الشَّهْرَ الْأَوَّلَ ثَلَاثِينَ.

And from Fazalat, from Sayf Bin Ameyra, from Is’haq Bin Ammar,

‘From Abu Abdullah^{asws} in a Hadeeth, said: ‘If it (crescent) is hidden unto you, then complete the first months as thirty’⁴⁹.

⁴⁶ التهذيب 4- 156- 434، و الاستبصار 2- 63- 204

⁴⁷ التهذيب 4- 157- 435

⁴⁸ التهذيب 4- 158- 440، و الاستبصار 2- 64- 207

⁴⁹ التهذيب 4- 158- 441

وَبِإِسْنَادِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فِيمَنْ صَامَ تِسْعَةً وَعِشْرِينَ قَالَ إِنْ كَانَتْ لَهُ بَيِّنَةٌ عَادِلَةٌ عَلَى أَهْلِ مِصْرٍ أَنَّهُمْ صَامُوا ثَلَاثِينَ عَلَى رُؤْيَا قَضَى يَوْمًا.

And by his chain, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Abi Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{asws} having said regarding the one who fasts twenty-nine, he^{asws} said: 'If there was a proof, just testimony upon the people of the city that they had fasted thirty upon a sighting, he should pay back a day'⁵⁰.

وَعَنْهُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي صُمْتُ شَهْرَ رَمَضَانَ - عَلَى رُؤْيَا تِسْعَةٍ وَعِشْرِينَ يَوْمًا وَ مَا قَضَيْتُ قَالَ فَقَالَ وَ أَنَا قَدْ صُمْتُهِ وَ مَا قَضَيْتُ ثُمَّ قَالَ لِي قَالَ رَسُولُ اللَّهِ ص - الشُّهُورُ شَهْرٌ كَذَا وَ كَذَا وَ شَهْرٌ كَذَا وَ كَذَا.

And from him, from Musa Bin Al Hassan, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub who said,

'I said to Abu Abdullah^{asws}, 'I fasted a month of Ramazan upon sighting, twenty-nine days, and I did not pay back (a day)'. He^{asws} said: 'And I^{asws} have fasted it and did not pay back'. Then he^{asws} said to me: 'Rasool-Allah^{saww} said: 'The months, a month is such and such, and a month is such and such''⁵¹.

وَبِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ ثُمَّ قَالَ لِي قَالَ رَسُولُ اللَّهِ ص الشُّهُورُ شَهْرٌ كَذَا وَ قَالَ بِأَصَابِعِ يَدَيْهِ جَمِيعًا فَبَسَطَ أَصَابِعَهُ كَذَا وَ كَذَا وَ كَذَا وَ كَذَا وَ كَذَا فَقَبَضَ الْإِبْهَامَ وَ ضَمَّهَا

And by his chain, from Ali Bin Mahziyar, from Al Hassan Bin Ali, from Yunus Bin Yaqoub

– similar to it except he (the narrator) said, 'Then he^{asws} said to me: 'Rasool-Allah^{saww} said: 'The months, a month is such and such', and said (gestured) by his^{saww} hands together, spreading his fingers, 'Such and such and such and such and such and such' – he^{saww} withheld the thumb and pressed it.

قَالَ وَ قَالَ لَهُ عَلَامٌ لَهُ وَ هُوَ مُعْتَبٌ إِنِّي قَدْ رَأَيْتُ الْهَيْلَالَ قَالَ فَادْهَبْ فَأَعْلِمَهُمْ.

He (the narrator) said, 'And a servant of his said to him, and he is Muattab, 'I have seen the crescent'. He^{asws} said: 'Then go and let them know''⁵².

⁵⁰ التهذيب 4 - 158 - 443

⁵¹ التهذيب 4 - 160 - 450

⁵² التهذيب 4 - 161 - 453

وَبِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْوَاسِطِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: وَإِذَا خَفِيَ الشَّهْرُ فَأَتَمُّوا الْعِدَّةَ شَعْبَانَ ثَلَاثِينَ يَوْمًا وَ صُومُوا الْوَاحِدَ وَ ثَلَاثِينَ وَ قَالَ يَبْدِ الْوَاحِدَ وَ اثْنَانِ وَ ثَلَاثَةُ وَاحِدٍ وَ اثْنَانِ وَ ثَلَاثَةٌ وَ يَزُوي إِبْهَامَهُ

And by his chain, from Ali Bin Al Hassan Bin Fazzal, from Al Husayn Bin Nazr, from his father, from Abu Khalid Al Wasity,

‘From Abu Ja’far^{asws} in a Hadeeth, said: ‘Rasool-Allah^{saww} said: ‘When the month is hidden, then complete the number – Shaban being of thirty days, and fast the thirty-one’ – and he^{saww} said by (gesturing) his^{saww} hand: ‘The one, and the two, and the tree, and one and two and three’, and he impeded his^{saww} thumb.

ثُمَّ قَالَ أَهْلُهَا النَّاسُ شَهْرٌ كَذَا وَ شَهْرٌ كَذَا

Then he^{saww} said: ‘O you people! A month is such, and a month is such!’

وَ قَالَ عَلِيُّ ع صُمْنَا مَعَ رَسُولِ اللَّهِ ص تِسْعَةً وَ عَشْرِينَ وَ لَمْ نَقْضِهِ وَ رَأَاهُ تَامًا

And Ali^{asws} said: ‘We fasted twenty-nine with Rasool-Allah^{saww} and did not pay back (one day), and he^{saww} saw it as complete’.

وَ قَالَ عَلِيُّ ع قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَقَّ فِي رَمَضَانَ يَوْمًا مِنْ غَيْرِهِ مُتَعَمِّدًا فَلَيْسَ بِمُؤْمِنٍ بِاللَّهِ وَ لَا بِي.

And Ali^{asws} said: ‘Rasool-Allah^{saww} said: ‘One who joins up one day in a (month of) Ramazan from another deliberately, so he is neither a believer in Allah^{azwj} nor in me^{saww}’⁵³.

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْخَلِّي عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: قُلْتُ أَرَأَيْتَ إِنْ كَانَ الشَّهْرُ تِسْعَةً وَ عَشْرِينَ يَوْمًا أَقْضَى ذَلِكَ الْيَوْمَ قَالَ لَا إِلَّا أَنْ يَشْهَدَ بِذَلِكَ بَيِّنَةٌ عُدُولٌ فَإِنْ شَهِدُوا أَنَّهُمْ رَأَوْا الْهَيْلَالَ قَبْلَ ذَلِكَ فَأَقْضَى ذَلِكَ الْيَوْمَ.

And from him, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Abin Umeyr, from Hammad Bin Usman, from Ubeydullah Bin Ali Al Halby,

‘From Abu Abdullah^{asws} in a Hadeeth, he (the narrator) said, ‘I said, ‘What is your view if the month (of Ramazan) was of twenty-nine days, shall I pay back for that day?’ He^{asws} said: ‘He^{asws} said: ‘No, except if just witnesses testify as proof. So, if they do testify, they had seen the crescent before that, then pay back for that day’⁵⁴.

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ نَصْرِ بْنِ مُزَاحِمٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا أَدْرِي مَا صُمْتُ

⁵³ التهذيب 4- 161- 455

⁵⁴ التهذيب 4- 161- 455

ثَلَاثِينَ أَكْثَرُ أَوْ مَا صُمْتُ تِسْعَةً وَعِشْرِينَ يَوْمًا إِنَّ رَسُولَ اللَّهِ ص قَالَ شَهْرٌ كَذَا وَ شَهْرٌ كَذَا وَ شَهْرٌ كَذَا يَعْقِدُ بِيَدِهِ تِسْعَةً وَعِشْرِينَ يَوْمًا.

And by his chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ali Bin Al Fazl, from Ali Bin Muhammad Bin Yaquob, from Ali Bin Al Hassan Bin Fazzal, from Al Husayn Bin Nasr Bin Muzahim, from his father, from Amro Bin Shimr, from Jabir,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘I^{asws} do not know whether I^{asws} have fasted thirty (days) more often or fasted twenty-nine (days). Rasool-Allah^{saww} had said: ‘A month is such, and a month is such, and a month is such’ – holding by his^{saww} hand, twenty-nine days’’⁵⁵.

وَعَنْهُ بِالسَّنَادِ عَنِ ابْنِ فَضَّالٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَهْلَةِ فَقَالَ هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْهَيْلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ قُلْتُ إِنْ كَانَ الشُّهُرُ تِسْعَةً وَعِشْرِينَ يَوْمًا أَقْضِي ذَلِكَ الْيَوْمَ قَالَ لَا إِلَّا أَنْ تَشْهَدَ بَيِّنَةً عُذُولٍ فَإِنْ شَهِدُوا أَنَّهُمْ رَأَوْا الْهَيْلَالَ قَبْلَ ذَلِكَ فَاقْضِ ذَلِكَ الْيَوْمَ.

And from him, by the chain from Ibn Fazzal, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about the crescent. He^{asws} said: ‘It is a crescent of the months. So, when you see the crescent, then fast, and when you see it, then break’. I said, ‘If the month (of Ramazan) was of twenty-nine days, shall I pay back for that day?’ He^{asws} said: ‘No, except if just witnesses testify as proof, testifying that they had seen the crescent before that, then pat back for the day’’⁵⁶.

وَعَنْهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْقَاسِمِ الْبَرْزَازِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَبِي أَحْمَدَ بْنِ عُمَرَ بْنِ الرَّبِيعِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ ذَكَرَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ إِلَّا أَنْ يَشْهَدَ لَكَ عُذُولٌ أَنَّهُمْ رَأَوْهُ فَإِنْ شَهِدُوا فَاقْضِ ذَلِكَ الْيَوْمَ.

And from him, from Ubeydullah Bin Ali Bin Al Qasim Al Bazzaz, from Ja’far Bin Abdullah Al Hamadany, from Al Hassan Bin Al Husayn, from Abu Ahmad Bin Umar Bin Al Rabie,

‘From Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} – and he mentioned similar to it, except that he^{asws} said: ‘Except if just witnesses testify to you that they had seen it, so if they do testify, then pay back that day’’⁵⁷.

وَبِالسَّنَادِ عَنْ أَبِي عَلِيٍّ الْزُرَّارِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي الصَّبَّاحِ صَبِيحِ بْنِ عَبْدِ اللَّهِ عَنْ صَابِرِ مَوْلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَصُومُ تِسْعَةً وَعِشْرِينَ يَوْمًا وَ يُفْطِرُ لِلرُّؤْيَا وَ يَصُومُ لِلرُّؤْيَا أَوْ يَقْضِي يَوْمًا فَقَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَا إِلَّا أَنْ يَجِيءَ شَاهِدَانِ عَدْلَانِ فَيَشْهَدَا أَنََّّهُمَا رَأَيَاهُ قَبْلَ ذَلِكَ بَلِيلَةً فَيَقْضِي يَوْمًا.

⁵⁵ التهذيب 4- 162- 456

⁵⁶ التهذيب 4- 163- 459

⁵⁷ التهذيب 4- 163- 460

And by his chain, from Ghalib Al Zurari, from Ahmad Bin Muhammad, from Muhammad Bin Ghalib, from Ali Bin Al Hassan Bin Fazzal, from Muhammad Bin Abu Hamza, from Abu Al Sabah Sabeeh Bin Abdullah, from Zabir,

‘A slave of Abu Abdullah^{asws} said, ‘I asked him^{asws} about the man fasting twenty-nine days and breaks to the sighting, and fasts to the sighting. Should he pay back a day?’ He^{asws} said: ‘Amir Al-Momineen^{asws} was saying: ‘No, unless two just witnesses come and testify that they had seen it before that by a night, then he should pay back a day’⁵⁸.

وَعَنْهُ عَنْ خَالِهِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ شَهْرُ رَمَضَانَ تَامَ أَبَدًا فَقَالَ لَا بَلْ شَهْرٌ مِنَ الشُّهُورِ.

And from him, from his uncle Muhammad Bin Ja'far, from Yahya Bin Zakariya Bin Shayban, from Yazeed Bin Is'haq Shair, from Hammad Bin Usman, from Yaquob Bin Al Ahmar who said,

‘I said to Abu Abdullah^{asws}, ‘Will the month of Ramazan be complete, forever?’ He^{asws} said: ‘No, but (it is) a month from the months’⁵⁹.

وَبِإِسْنَادِهِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ فِطْرِ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ يَغْنِي أَبَا عَبْدِ اللَّهِ عَ يُصِيبُ شَهْرَ رَمَضَانَ مَا يُصِيبُ الشُّهُورَ مِنَ النُّقْصَانِ فَإِذَا صُمِّتَ مِنْ شَهْرِ رَمَضَانَ تِسْعَةً وَ عَشْرِينَ يَوْمًا ثُمَّ تَعَيَّمَتْ فَأَتَمَّ الْعِدَّةَ ثَلَاثِينَ يَوْمًا.

And by the chain from Hammad Bin Usman, from Fitr Bin Abdul Malik who said,

‘He^{asws} said, meaning Abu Abdullah^{asws}: ‘It affects a month of Ramazan what affects the (other) months, from the deficiencies. When you fast a month of Ramazan of twenty-nine days, then it (sky) gets clouded, then complete the number of thirty days’⁶⁰.

وَبِإِسْنَادِهِ عَنِ ابْنِ رِجَاحٍ فِي كِتَابِ الصِّيَامِ عَنْ خَدِيقَةَ بِنْتِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ صَ صَامَ تِسْعَةً وَ عَشْرِينَ أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ صَ - مُنْذُ بَعَثَهُ اللَّهُ تَعَالَى إِلَى أَنْ قَبِضَهُ أَقَلَّ مِنْ ثَلَاثِينَ يَوْمًا وَ لَا نَقَصَ شَهْرُ رَمَضَانَ مُنْذُ خَلَقَ اللَّهُ تَعَالَى السَّمَاوَاتِ وَ الْأَرْضَ مِنْ ثَلَاثِينَ يَوْمًا وَ لَيْلَةً.

By his chain from Ibn Rayah in the book ‘Al Siyam’, from Huzeyfa Bin Mansour, from Muaz Bin Kaseer who said,

‘I said to Abu Abdullah^{asws}, ‘The people are saying that Rasool-Allah^{saww} fasted twenty-nine (days) more than fasting thirty’. He^{asws} said: ‘They are lying! Rasool-Allah^{saww} did not fast, since Allah^{azwj} the Exalted Sent him^{saww} until He^{azwj} Caused him^{saww} to pass away, less than thirty days, nor has a month of Ramazan been deficient from thirty days and nights since Allah^{azwj} Created the skies and the earth’⁶¹.

⁵⁸ التهذيب 4 - 165 - 468

⁵⁹ التهذيب 4 - 165 - 470

⁶⁰ التهذيب 4 - 166 - 471

⁶¹ التهذيب 4 - 167 - 477، و الاستبصار 2 - 65 - 211

وَعَنْهُ عَنِ الْحَسَنِ بْنِ حُدَيْفَةَ عَنْ أَبِيهِ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزُودُونَ أَنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَعَشْرِينَ يَوْمًا قَالَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع لَا وَاللَّهِ مَا نَقَصَ شَهْرُ رَمَضَانَ مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ مِنْ ثَلَاثِينَ يَوْمًا وَ ثَلَاثِينَ لَيْلَةً.

And from him, from Al Hassan Bin Huzeyfa, from his father, from Muaz Bin Kaseer who said,

‘I said to Abu Abdullah^{asws}, ‘The people are reporting that Rasool-Allah^{saww} fasted twenty-nine days’. Abu Abdullah^{asws} said to me: ‘No, by Allah^{saww}! A month of Ramazan has not been deficient from thirty days and thirty nights since Allah^{azwj} Created the skies and the earth’⁶².

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا.

And from him, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour,

‘From Abu Abdullah^{asws} having said: ‘A month of Ramazan would be of thirty days, not being deficient, ever!’⁶³

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

And it is reported as well, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Sinan, from Huzeyfa Bin Mansour, from Muaz Bin Kaseer,

‘From Abu Abdullah^{asws} having said: ‘A month of Ramazan would be of thirty days, not being deficient ever, by Allah^{azwj}!’⁶⁴

وَعَنْهُ عَنِ الْحَسَنِ بْنِ حُدَيْفَةَ عَنْ أَبِيهِ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزُودُونَ عِنْدَنَا أَنَّ رَسُولَ اللَّهِ ص صَامَ هَكَذَا وَ هَكَذَا وَ هَكَذَا وَ حَكَى بِيَدِهِ يُطَبِّقُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى عَشْرًا وَ عَشْرًا وَ تِسْعًا أَكْثَرَ مِمَّا صَامَ هَكَذَا وَ هَكَذَا وَ هَكَذَا يَعْنِي عَشْرًا وَ عَشْرًا وَ عَشْرًا

And from him, from Al Hassan Bin Huzeyfa, from his father, from Muaz Bin Kaseer who said,

‘I said to Abu Abdullah^{asws}, ‘The people with us are reporting that Rasool-Allah^{saww} fasted like this, and like this, and like this’ – and narrated (gestured) by his hand layering one hand upon the other, ten, and ten, and nine, more than he^{saww} fasted like this, and like this, and like this, meaning ten, and ten, and ten’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا صَامَ رَسُولُ اللَّهِ ص أَقَلَّ مِنْ ثَلَاثِينَ يَوْمًا وَ مَا نَقَصَ شَهْرُ رَمَضَانَ مِنْ ثَلَاثِينَ يَوْمًا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ.

⁶² التهذيب 4-168-478، و الاستبصار 2-65-212

⁶³ التهذيب 4-168-479، و الاستبصار 2-65-213

⁶⁴ الكافي 3-79-4

He (the narrator) said, 'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} did not fast less than thirty days and a month of Ramazan has not been deficient from thirty days since Allah^{azwj} Created the skies and the earth''⁶⁵.

وَعَنْهُ عَنْ أَبِي عِمْرَانَ الْمُنْشِدِ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهِ لَا وَ اللَّهِ مَا نَقَصَ شَهْرُ رَمَضَانَ - وَ لَا يَنْقُصُ أَبَدًا مِنْ ثَلَاثِينَ يَوْمًا وَ ثَلَاثِينَ لَيْلَةً

And from him, from Abu Imran Al Munshid, from Huzeifa Bin Mansour who said,

'Abu Abdullah^{asws} said: 'No, by Allah^{azwj}! No, by Allah^{azwj}! A month of Ramazan will not be deficient, not being deficient, ever from thirty days and thirty nights!'

فَقُلْتُ لِحُذَيْفَةَ لَعَلَّهُ قَالَ لَكَ ثَلَاثِينَ لَيْلَةً وَ ثَلَاثِينَ يَوْمًا كَمَا يَقُولُ النَّاسُ اللَّيْلَ قَبْلَ النَّهَارِ فَقَالَ لِي حُذَيْفَةُ هَكَذَا سَمِعْتُ.

I said to Huzeifa, 'Perhaps he^{asws} said to you: 'Thirty nights and thirty days, just as the people are saying, the night is before the day'. Huzeifa said to me, 'This is how I heard''⁶⁶.

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ: أَتَيْتُ مُعَاذَ بْنَ كَثِيرٍ فِي شَهْرِ رَمَضَانَ - وَ كَانَ مَعِيَ إِسْحَاقُ بْنُ مُحَمَّدٍ فَقَالَ مُعَاذٌ لَا وَ اللَّهِ مَا نَقَصَ شَهْرُ رَمَضَانَ قَطُّ.

And from him, from Muhammad Bin Abu Umeir, from Huzeifa Bin Mansour who said,

'I came to Muaz Bin Kaseer during a month of Ramazan, and with me was Is'haq Bin Mukhawwal. Muaz said, 'No, by Allah^{azwj}! A month of Ramazan cannot be deficient, ever!''⁶⁷
(P.s. – This is not a Hadeeth)

وَعَنْهُ عَنْ سَمَاعَةَ عَنِ الْحُسَيْنِ بْنِ حُذَيْفَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ لَتُكْمِلُوا الْعِدَّةَ قَالَ صَوْمٌ ثَلَاثِينَ يَوْمًا.

And from him, from Sama'at, from Al Hassan Bin Huzeifa, from Muawiya Bin Ammat,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **in order for you to complete the number [2:185].** He^{asws} said: 'Fasting thirty days''⁶⁸.

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عَشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا

And by his chain, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

⁶⁵ التهذيب 4- 168- 480، و الاستبصار 2- 65- 214

⁶⁶ التهذيب 4- 168- 481، و الاستبصار 2- 65- 215

⁶⁷ التهذيب 4- 168- 482

⁶⁸ التهذيب 4- 176- 487، و الاستبصار 2- 72- 220

'I said to Abu Abdullah^{asws}, 'The people are saying that Rasool-Allah^{saww} fasted twenty-nine days more than what he^{saww} fasted thirty days'.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لَتُكْمِلُوا الْعِدَّةَ - فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ وَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً - وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَتِمُّ أَبَدًا.

He^{asws} said: 'They are lying! Rasool-Allah^{saww} did not fast except complete, and that is the Word of Allah^{azwj} the Exalted: **in order for you to complete the number [2:185]**. A month of Ramazan is of thirty days, and Shawwal of twenty-nine days, and Zul Qadah of thirty days, not being deficient, ever, because Allah^{azwj} Exalted is Saying: **And We Appointed thirty nights for Musa [7:142]**, and Zul Hijja is of twenty-nine days. Then the months are upon similar to that, a complete month and a deficient month, and Shaban cannot be complete, ever!''⁶⁹

وَ بِالْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بِالْإِسْنَادِ الْمَذْكُورِ سَابِقًا مِثْلَهُ إِلَّا أَنَّهُ قَالَ مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ لَا تَكُونُ الْفَرَائِضُ نَاقِصَةً

And by the chain from Muhammad Bin Ali Bin Babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, by the mentioned preceding chain – similar to it, except he^{asws} said: 'Rasool-Allah^{saww} did not fast except complete, and the Obligations cannot be deficient.

إِنَّ اللَّهَ تَعَالَى خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا وَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَحَجَرَهَا مِنْ ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا فَالْسَّنَةُ ثَلَاثِمِائَةً وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا وَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ سَاقِ الْحَدِيثِ.

Allah^{azwj} the Exalted Created the year of three hundred and sixty (360) days, and Created the skies and the earth in six days. He^{azwj} Detained (Put away) these from three hundred and sixty days, so the year is of three hundred and fifty-four (354) days, and the month of Ramazan is of thirty-days' – and continued the Hadeeth''⁷⁰.

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَهَا عَنْ أَيَّامِ السَّنَةِ وَ السَّنَةُ ثَلَاثِمِائَةٍ وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا

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

'From Abu Abdullah^{asws}: 'Allah^{azwj} Blessed and Exalted Created the world in six days, then reduced these from the days of the year, and the year is (now) of three hundred and fifty-four (354) days.

⁶⁹ التهذيب 4 - 171 - 483، و الاستبصار 2 - 67 - 216

⁷⁰ التهذيب 4 - 171 - 484، و الاستبصار 2 - 68 - 217

شَعْبَانُ لَا يَنْقُصُ أَبَدًا وَ رَمَضَانُ لَا يَنْقُصُ وَ اللَّهُ أَبَدًا وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَتُكْمِلُوا الْعِدَّةَ - وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ وَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعِشْرِينَ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً - وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ.

Shaban cannot be complete, ever, and the month of Ramazan cannot be deficient, by Allah^{azwj} ever! And an Obligation cannot be deficient. Allah^{azwj} Mighty and Majestic is Saying: **in order for you to complete the number [2:185]**. And Shawwal is of twenty-nine days, and Zul qadah is of thirty days. Allah^{azwj} Mighty and Majestic is Saying: **And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. [7:142]**. And Zul Hijja is of twenty-nine days, and Al-Muharram is of thirty days. Then the months after that are a complete month, and a deficient month”⁷¹.

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ قَالَ ثَلَاثِينَ يَوْمًا.

Muhammad Bin Ali Bin Al Husayn, by his chain from Abu Baseer,

‘He asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **in order for you to complete the number [2:185]**. He^{asws} said: ‘Thirty days’”⁷².

وَ بِإِسْنَادِهِ عَنْ يَاسِرِ الْخَدَّامِ قَالَ: قُلْتُ لِلرِّضَا عَ هَلْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا فَقَالَ إِنَّ شَهْرَ رَمَضَانَ لَا يَنْقُصُ مِنْ ثَلَاثِينَ يَوْمًا أَبَدًا.

And by his chain from Yasser Al Khadim who said,

‘I said to Al-Reza^{asws}, ‘Can a month of Ramazan be of twenty-nine days?’ He^{asws} said: ‘A month of Ramazan cannot be deficient from thirty days, ever!’”⁷³

وَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ فِي حَدِيثٍ طَوِيلٍ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ الْكَامِلَةَ التَّامَّةَ قَالَ ثَلَاثُونَ يَوْمًا.

And from his father and Muhammad Bin Al Hassan, from Sa’ad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Yaqoub Bin Shuayb, from his father,

‘From Abu Abdullah^{asws} in a lengthy Hadeeth: ‘A month of Ramazan is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic: **in order for you to complete the number [2:185]**, the perfect, the complete, thirty days’”⁷⁴.

⁷¹ الكافي 4 - 78 - 2

⁷² الفقيه 2 - 171 - 2043، و الخصال - 531 - 7

⁷³ الفقيه 2 - 171 - 2046

⁷⁴ الخصال - 531 - 8

Appendix III:

Tafseer of Holy Verse 2:185 from Main Shia Books (related to Fasting)

عن ابن أبي عمير عن رجل عن أبي عبد الله ع قال قلت له: جعلت فداك- ما يتحدث به عندنا أن النبي ص صام تسعة و عشرين- أكثر مما صام ثلاثين أ حق هذا- قال: ما خلق الله من هذا حرفاً، ما صامه النبي ص إلا ثلاثين، لأن الله يقول: «و لَتُكْمِلُوا الْعِدَّةَ» فكان رسول الله ص ينقصه.

From Ibn Abu Umeyr, from a man from Abu Abdullah^{asws} having said: 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What is being narrated in our presence is that the Prophet^{saww} fasted twenty-nine days more than what he^{saww} fasted thirty. Is this true?' He^{asws} said: 'Allah^{azwj} did not Created a letter from this. The Prophet^{saww} did not fast except thirty, because Allah^{azwj} is saying: 'in order for you to complete the number, [2:185]. So, was Rasool-Allah^{saww} reducing it?' (البرهان ج 1: 184. البحار ج 20: 77)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَهَا عَنْ أَيَّامِ السَّنَةِ وَ السَّنَةُ ثَلَاثُمِائَةٍ وَ أَرْبَعٌ وَ خَمْسُونَ يَوْمًا شَعْبَانُ لَا يَتِمُّ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَ اللَّهُ أَبَدًا وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةً

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 complete⁷⁵, ever; the month of Ramazan will never be deficient, by Allah^{azwj}, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَّنَاهَا بِعِشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

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-Muharram is of thirty days. Then, the months after that would be either a complete month or an incomplete month'.⁷⁶

⁷⁵ Except for the leap year as per the Hadith in ref. 58)

⁷⁶ الكافي (ط - الإسلامية)، ج 4، ص: 79

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ سَعِيدِ النَّقَّاشِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِي أَمَّا إِنَّ فِي الْفِطْرِ تَكْبِيرًا وَ لَكِنَّهُ مَسْتُورٌ. قَالَ قُلْتُ وَ أَيْنَ هُوَ قَالَ فِي لَيْلَةِ الْفِطْرِ فِي الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ فِي صَلَاةِ الْفَجْرِ وَ فِي صَلَاةِ الْعِيدِ ثُمَّ يُقَطَّعُ

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Saeed Al Naqqash who said,

‘Abu Abdullah^{asws} said to me: ‘In Al-Fitr (1st of Shawwal), there is a Takbeer (exclamations of the Greatness of Allah^{azwj}), but it is concealed. I said, ‘And where is it?’ He^{asws} said: ‘The night of Al-Fitr during Al-Maghrib and Al-Isha the last, and in Al-Fajr Prayer, and in the Eid Prayer. Then it is cut-off’.

قَالَ قُلْتُ كَيْفَ أَقُولُ قَالَ تَقُولُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَتَكْمَلُوا الْعِدَّةَ يَغْنِي الصِّيَامَ وَ لَتَكْبُرُوا اللَّهَ عَلَى مَا هَدَاكُمْ .

He (the narrator) said, ‘I said, ‘How should I be saying?’ He^{asws} said: ‘You should be saying, ‘Allah^{azwj} is the Greatest (beyond description)! Allah^{azwj} is the Greatest (beyond description)! There is no god except for Allah^{azwj} and Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest and for Allah^{azwj} is the Praise upon what He^{azwj} Guided us’, and these are the Words of Allah^{azwj} Mighty and Majestic **and (He Desires) that you should complete the number [2:185] - Meaning the Fasts (to 30)- and that you should exclaim the Greatness of Allah for His having Guided you**’.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ خَلْفِ بْنِ حَمَّادٍ مِثْلَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad – similar to it.⁷⁷

وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَدِيثَةِ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا.

And in a report of Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Abu Abdullah^{asws} having said: ‘The month of Ramazan is of thirty days, not being deficient, ever!’⁷⁸

وَ فِي رِوَايَةِ حَدِيثَةِ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ وَ يُقَالُ لَهُ مُعَاذُ بْنُ مُسْلِمٍ الْهَرَّاءِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَ اللَّهُ أَبَدًا.

And in a report of Huzeyfa Bin Mansour, from Muaz Bin Kaseer, and he is called Muaz Bin Muslim Al-Harra,

‘From Abu Abdullah^{asws} having said: ‘A month of Ramazan is of thirty days, nor being deficient, by Allah^{azwj}, ever!’⁷⁹

⁷⁷ 167 ج 4، ص: 167، الكافي (ط - الإسلامية)، ج 4، ص: 167، Al Kafi – V 4 – The Book of Fasts Ch 71 H 1

⁷⁸ 2040 - H. ومن لا يحضره الفقيه، ج 2، ص: 169

و فِي رِوَايَةِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ النَّاسَ يَرَوُّونَ أَنَّ النَّبِيَّ ص مَا صَامَ مِنْ شَهْرِ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ

And in a report of Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Yazqoub, from Shuayb, from his father,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The people are reporting that the Prophet^{saww} did not fast from a month of Ramazan twenty-nine days any more than what he^{saww} fasted thirty’.

قَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ لَا تَكُونُ الْفَرَائِضُ نَاقِصَةً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا وَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ* فَحَجَرَهَا مِنْ ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا فَالْسَّنَةُ ثَلَاثِمِائَةً وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا

He^{asws} said: ‘They are lying! Rasool-Allah^{saww} did not fast except complete, nor can the Obligation be deficient. Allah^{azwj} Blessed and Exalted Created three hundred and sixty days, **Created the skies and the earth in six days, [7:54]**. He^{azwj} Withheld these from three hundred and sixty days. Thus, the year is of three hundred and fifty-four days.

وَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ وَ الْكَامِلُ تَامٌ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ وَاغْدَنَا مُوسَى ثَلَاثِينَ لَيْلَةً فَالشَّهْرُ هَكَذَا ثُمَّ هَكَذَا أَيُّ شَهْرٍ تَامٌ وَ شَهْرٌ نَاقِصٌ وَ شَهْرُ رَمَضَانَ لَا يَنْقُصُ أَبَدًا وَ شَعْبَانُ لَا يَتِمُّ أَبَدًا.

And a month of Ramazan is of thirty days, due to the Words of Allah^{azwj} Mighty and Majestic: **in order for you to complete the number, [2:185]**, the perfect is complete; and Shawwal is of twenty nine days, and Zul Qadah is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic: **And We Appointed thirty nights for Musa [7:142]**. The month is like this, then like this, i.e. a month complete and a month deficient, and a month of Ramazan will not be deficient, ever, and a Shaban will not be complete, ever!”⁸⁰

وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ قَالَ ثَلَاثِينَ يَوْمًا.

And Abu Baseer asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **in order for you to complete the number, [2:185]**. He^{asws} said: ‘Thirty days’⁸¹.

وَ رُوِيَ عَنْ يَاسِرٍ الْخَادِمِ قَالَ: قُلْتُ لِلرَّضَا ع هَلْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا فَقَالَ إِنَّ شَهْرَ رَمَضَانَ لَا يَنْقُصُ مِنْ ثَلَاثِينَ يَوْمًا أَبَدًا.

And it is reported from Yasser Al Khadim who said, ‘I said to Al Reza^{asws}! Can a month of Ramazan be of twenty-nine days?’ He^{asws} said: ‘A month of Ramazan will not be deficient from thirty days, ever!’⁸²

⁷⁹ H. 2041, من لا يحضره الفقيه، ج 2، ص: 169

⁸⁰ H. 2042, من لا يحضره الفقيه، ج 2، ص: 169

⁸¹ H. 2043, من لا يحضره الفقيه، ج 2، ص: 169

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكَّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ التَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِكُمِلُوا الْعِدَّةَ قَالَ ثَلَاثِينَ يَوْمًا.

It is narrated to us by Muhammad Bin Musa Bin Al Mutawakkal who said, 'It is narrated to us by Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nnowfaly, from Ali Bin Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***in order for you to complete the number, [2:185].*** He^{asws} said: 'Thirty days'.⁸³

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي حَدِيثٍ طَوِيلٍ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِكُمِلُوا الْعِدَّةَ وَ الْكَامِلَةُ التَّامَّةُ.

It is narrated to us by my father and Muhammad Bin Al Husayn Bin Al Waleed who both said, 'It is narrated to us by Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Yaquoub Bin Shuayb, from his father,

'From Abu Abdullah^{asws} having said in a lengthy Hadeeth: 'A month of Ramazan is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic: ***in order for you to complete the number, [2:185],*** and the perfecting is the completing".⁸⁴

حَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ النَّاسَ يَزُورُونَ أَنَّ رَسُولَ اللَّهِ ص مَا صَامَ شَهْرَ رَمَضَانَ تِسْعَةً وَ عَشْرِينَ أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ

It is narrated to us by my father who said, 'It is narrated to us by Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Yaquoub Bin Shuayb, from his father,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The people are reporting that Rasool-Allah^{saww} did not fast a month of Ramazan twenty-nine days any more than what he^{saww} fasted thirty'.

قَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ لَا تَكُونُ الْفَرَائِضُ نَاقِصَةً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا وَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَحَجَزَهَا مِنْ ثَلَاثِمِائَةٍ وَ سِتِّينَ فَالسَّنَةُ ثَلَاثِمِائَةً وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا

He^{asws} said: 'They are lying! Rasool-Allah^{saww} did not fast except complete, and the Obligation cannot be deficient. Allah^{azwj} Blessed and Exalted Created the year as being of

⁸² H. 2044, من لا يحضره الفقيه، ج 2، ص: 169

⁸³ H. 7, الخصال، ج 2، ص: 531

⁸⁴ H.8, الخصال، ج 2، ص: 531

three hundred and sixty days, and Created the skies and the earth in six days. He^{azwj} Set these aside from three hundred and sixty, so the year (became) of three hundred and fifty-four days.

و شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ- **و لِتُكْمِلُوا الْعِدَّةَ** وَ الْكَامِلُ تَامٌ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ **وَإِعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً**

And a month of Ramazan is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic: **in order for you to complete the number, [2:185]**, and the perfect is the complete. And Shawwal is of twenty-nine days, and Zul Qadah is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic: **We Appointed thirty nights for Musa [7:142]**.

فَالشَّهْرُ هَكَذَا ثُمَّ عَلَى هَذَا شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ وَ شَهْرُ رَمَضَانَ لَا يَنْقُصُ أَبَدًا وَ شَعْبَانُ لَا يَنْتَمُ أَبَدًا.

So, the months are like this. Then upon this a month is complete and a month is deficient, and a month of Ramazan cannot be deficient, ever, and Shaban cannot be complete, ever!⁸⁵

فَأَمَّا الَّذِي رَوَاهُ- مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا

As for that which is reported – Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaquob Bin Shuayb, from his father who said,

‘I said to Abu Abdullah^{asws}, ‘The people are saying that Rasool-Allah^{saww} fasted twenty-nine days more than what he^{saww} fasted thirty days’.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى **وَ لِتُكْمِلُوا الْعِدَّةَ**

He^{asws} said: ‘They are lying! Rasool-Allah^{saww} did not fast except complete, and that is Word of Allah^{azwj} the Exalted: **in order for you to complete the number, [2:185]**.

فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ **وَإِعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً** وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَنْتَمُ أَبَدًا.

A month of Ramazan is of thirty days, and Shawwal is of twenty-nine days, and Zul Qadah is of thirty days, not being deficient, ever, because Allah^{azwj} the Exalted is Saying: **We Appointed thirty nights for Musa [7:142]**m and Zul Hijja is of twenty-nine days. Then the months are upon similar to that, a complete month and a deficient month, and Shaban will not be complete, ever!⁸⁶

⁸⁵ H. 14, معاني الأخبار، النص، ص: 383

⁸⁶ H. 55, تهذيب الأحكام (تحقيق خراسان)، ج 4، ص: 171

وَرَوَاهُ الْكُلَيْبِيُّ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَهَا مِنْ أَيَّامِ السَّنَةِ ثَلَاثُمِائَةٍ وَأَرْبَعَةً وَخَمْسُونَ يَوْمًا

And it is reported by Al Kulayni – Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Created the word in six days, then reduced these from days of the year, so the year is of three hundred and fifty-four days.

شَعْبَانُ لَا يَتِمُّ أَبَدًا وَ شَهْرُ رَمَضَانَ لَا يَنْقُصُ وَ اللَّهُ أَبَدًا وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةً إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ لِتَكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ وَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعَشْرِ وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ.

Shaban cannot be complete, ever, and month of Ramazan cannot be deficient, by Allah^{azwj}, ever, and an Obligation cannot be deficient. Allah^{azwj} the Exalted is Saying: **in order for you to complete the number, [2:185]**; and Shawwal is of twenty-nine days, and Zul Qadah is of thirty days. Allah^{azwj} Mighty and Majestic is Saying: **And We Appointed thirty nights for Musa and Completed it with ten (more), [7:142]**, and Zul Hijja is of twenty-nine days, and Al Muharram is of thirty days. Then the months after than are a complete month and a deficient month”.⁸⁷

وَ أَمَّا مَا رَوَاهُ- ابْنُ رِبَاحٍ عَنْ سَمَاعَةَ عَنِ الْحَسَنِ بْنِ حُذَيْفَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ لِتَكْمِلُوا الْعِدَّةَ قَالَ صَوْمٌ ثَلَاثِينَ يَوْمًا.

And as for what is reported by Ibn Rabah, from Sama’at, from Al Hassan Bin Huzeyfa, from Muawiya Bin Ammar,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **in order for you to complete the number, [2:185]**. He^{asws} said: ‘Fasts of thirty days’”.⁸⁸

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا

As for what is reported – Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

‘I said to Abu Abdullah^{asws}, ‘The people are saying that Rasool-Allah^{saww} fasted twenty-nine days more than what he fasted thirty days’.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَمَامًا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِتَكْمِلُوا الْعِدَّةَ

⁸⁷ H. 57, تهذيب الأحكام (تحقيق خراسان)، ج 4، ص: 172

⁸⁸ H. 59, تهذيب الأحكام (تحقيق خراسان)، ج 4، ص: 176

He said, 'They are lying! Rasool-Allah^{saww} did not fast except complete, and that is the Word of Allah^{azwj} the Exalted: **in order for you to complete the number, [2:185].**

فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ- ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَتِمُّ أَبَدًا.

A month of Ramazan is of thirty days, and Shawwal is of twenty-nine days, and Zul Qadah is of thirty days, not being deficient, ever, because Allah^{azwj} the Exalted is Saying: **And We Appointed thirty nights for Musa [7:142];** and Zul Qadah is of twenty-nine days. Then the months are upon like that, a complete month and a deficient month, and Shaban cannot be complete, ever!"⁸⁹

وَ رَوَى هَذَا الْحَدِيثَ- مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَابُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ النَّاسَ يَزُورُونَ أَنَّ رَسُولَ اللَّهِ ص صَامَ شَهْرَ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا

And this Hadeeth has been reported by Muhammad Bin Ali Bin Babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad bin Ismail, from Muhammad Bin Yaqoub Bin Shuab, from his father,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The people are reporting that Rasool-Allah^{saww} fasted a month of Ramazan twenty-nine days more than what he^{saww} fasted thirty days'.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ لَا تَكُونُ الْفَرَائِضُ نَاقِصَةً إِنَّ اللَّهَ خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا وَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَحَجَرَهَا مِنْ ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا فَالْسَّنَةُ ثَلَاثِمِائَةٌ وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا وَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ سَأَلَ الْحَدِيثَ إِلَى آخِرِهِ.

He^{asws} said: 'They are lying! Rasool-Allah^{saww} did not fast except complete, and the Obligation cannot happen to be deficient. Allah^{azwj} Created the year as three hundred and sixty days, and Created the skies and earth in six days. He^{azwj} Set these aside from three hundred and sixty days, so the year is of three hundred and fifty-four days, and a month of Ramazan is of thirty days' – and continued the Hadeeth up to its end".⁹⁰

وَ رَوَاهُ أَيْضًا- مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَهَا مِنْ أَيَّامِ السَّنَةِ وَ السَّنَةُ ثَلَاثِمِائَةٌ وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا-

And it is reported as well by Muhammad Bin Yaqoub Al Kulayni, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

⁸⁹ H. 18, الإستبصار فيما اختلف من الأخبار، ج 2، ص: 68

⁹⁰ H. 19, الإستبصار فيما اختلف من الأخبار، ج 2، ص: 68

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the world in six days, then Set these aside from the days of the year, and the year is of three hundred and fifty-four days.

شَعْبَانُ لَا يَتِمُّ أَبَدًا وَ شَهْرُ رَمَضَانَ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةٌ نَاقِصَةً إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ لِتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعِشْرِينَ فَتَمَّ مِيقَاتُ رَبِّهِ أَزْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ.

Shaban cannot be complete, ever, and a month of Ramazan cannot be deficient, by Allah^{azwj}, ever, and an Obligation cannot happen to be deficient. Allah^{azwj} the Exalted is Saying: **in order for you to complete the number, [2:185];** and Shawwal is of twenty-nine days, and Zul Qadah is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic: **And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. [7:142];** and Zul Hijja is of twenty-nine days, and Al Muharram is of thirty days. Then the months after that are a complete month and a deficient month".⁹¹

فَأَمَّا مَا رَوَاهُ ابْنُ رَجَاءٍ عَنْ سَمَاعَةَ عَنِ الْحُسَيْنِ بْنِ حُذَيْفَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِهِ تَعَالَى وَ لِتُكْمِلُوا الْعِدَّةَ قَالَ صَوْمُ ثَلَاثِينَ يَوْمًا.

As for what is reported by Ibn Rabah, from Sama'at, from Al Hassan Bin Huzeyfa, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **in order for you to complete the number, [2:185].** He^{asws} said: 'Fasts of thirty days'.⁹²

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن إسماعيل، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى خلق الدنيا في ستة أيام ثم اختزلها عن أيام السنة، و السنة ثلاث مائة و أربعة و خمسون يوماً،

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

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and Exalted Created the word in six days, then Set these aside from days of the year, and the year is (now) of three hundred and fifty-four days.

شعبان لا يتم أبدا، شهر رمضان لا ينقص أبدا، و لا تكون فريضة ناقصة، إن الله عز و جل يقول: وَ لِتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا، وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا، يقول الله عز و جل: وَ وَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعِشْرِينَ فَتَمَّ مِيقَاتُ رَبِّهِ أَزْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا، وَ الْحَرَمُ ثَلَاثُونَ يَوْمًا، ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ.

⁹¹ H. 20, الإستبصار فيما اختلف من الأخبار، ج 2، ص: 68

⁹² H. 22, الإستبصار فيما اختلف من الأخبار، ج 2، ص: 72

Shaban cannot be complete, ever, a month of Ramazan cannot be deficient, ever, nor can an Obligation be deficient. Allah^{azwj} Mighty and Majestic is Saying: ***in order for you to complete the number, [2:185];*** and Shawwal is of twenty-nine days, and Zul Qadah is of thirty days. Allah^{azwj} Mighty and Majestic is Saying: ***And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. [7:142];*** and Zul Hijja is of twenty-nine days, and Al Muharram is of thirty days, then the months after that are a complete month and a deficient month”.⁹³

من أيام السنة، و السنة ثلاثمائة و أربعة و خمسون يوماً، شعبان لا يتم أبداً، و رمضان لا ينقص و الله أبداً و لا تكون فريضة ناقصة، ان الله عز و جل يقول. **و لتكملوا العدة** و شوال تسعة و عشرون يوماً، و الحديث طويل أخذنا منه موضع الحاجة.

From the days of the year, and the year is of three hundred and fifty-four days, and Shaban cannot be complete, ever, and the month of Ramazan cannot be deficient, ever, and an Obligation cannot be deficient. Allah^{azwj} Mighty and Majestic is Saying: ***in order for you to complete the number, [2:185];*** and Shawwal is twenty-nine days’ – and the Hadeeth is lengthy, we have taken the necessary subject’.⁹⁴

في تفسير العياشي عن ابن أبي عمير عن رجل عن أبي عبد الله عليه السلام قال قلت له جعلت فداك ما نتحدث به عندنا ان النبي صلى الله عليه و آله و سلم صام تسعة و عشرين أكثر مما صام ثلاثين أحق هذا؟

In Tafseer Al Ayyashi, from Ibn Abu Umeyr, from a man,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! What is being narrated in our presence is that the Prophet^{saww} fasted twenty-nine more than what he^{saww} fasted thirty, is this right?’

قال ما خلق الله من هذا حرفاً، ما صامه النبي صلى الله عليه و آله و سلم الا ثلاثين لان الله يقول «و لَتُكْمَلُوا الْعِدَّةَ» و كان رسول الله صلى الله عليه و آله و سلم ينقصه؟.

He^{asws} said: ‘Allah^{azwj} did not Create a letter from this. The Prophet^{saww} did not Fast except thirty, because Allah^{azwj} is Saying: ‘in order for you to complete the number, [2:185], and Rasool-Allah^{saww} was reducing it?’⁹⁵

⁹³ H. 3970, البرهان في تفسير القرآن، ج2، ص: 579

⁹⁴ تفسير نور الثقلين، ج1، ص: 170

⁹⁵ H. 585, تفسير نور الثقلين، ج1، ص: 170

Appendix IV: Establishing the Authenticity of Ahadith

[33345] وعنه ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن علي بن عقبة ، عن أيوب بن راشد ، عن أبي عبدالله (عليه السلام) ، قال : ما لم يوافق من الحديث القرآن فهو زخرف .

H 33345 – And from him, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Ali Bin Uqba, from Ayyub Bin Rashid who narrates:

Abu Abdullah^{asws} said: ‘Any Hadith which is not in accordance with the Quran is invalid’.

[33346] وعن علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن ، عن أبي جعفر الاحول ، عن أبي عبدالله (عليه السلام) ، قال : لا يسع الناس حتى يسألوا ، ويتفقهوا ، ويعرفوا إمامهم ، ويسمعهم أن يأخذوا بما يقول وإن كان تقية . أقول : قد عرفت وجهه .

H 33346 – And from Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abd Al Rahmaan, from Abu Ja’far Al-Howl says:

Abu Abdullah^{asws} said: ‘The people have no option but to ask us^{asws}, and ponder, and recognise their Imam^{asws}, and it for them to act in accordance with what he^{asws} says, although it may have been due to dissimulation’, he said, now I got it.

[33347] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن النضر بن سويد ، عن يحيى الحلبي ، عن أيوب بن الحر ، قال : سمعت أبا عبدالله (عليه السلام) يقول : كل شيء مردود إلى الكتاب والسنة ، وكل حديث لا يوافق كتاب الله فهو زخرف .

H 33347 – And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayyub Bin Al Har who says:

I heard Abu Abdullah^{asws} say: ‘All things are referred to the Book and the Sunnah, and every Hadith that is not in accordance with the Book of Allah^{azwj} is invalid’.

[33348] وعن محمد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن هشام بن الحكم وغيره ، عن أبي عبدالله (عليه السلام) ، قال : خطب النبي (صلى الله عليه وآله) بمنى ، فقال : أيها الناس ! ما جاءكم عني يوافق كتاب الله فأنا قلته ، وما جاءكم يخالف كتاب الله فلم أقله .

H 33348 – And from Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who says:

Abu Abdullah^{asws} said: ‘In a sermon, the Messenger of Allah^{saww} at Mina, said: ‘O people! Whatever comes to you, which is in accordance with the Book of Allah^{azwj}, I^{saww} have said it. But that which comes to you in opposition to the Book of Allah^{azwj}, I^{saww} have not said it’.

[33349] وبهذا الاسناد عن ابن أبي عمير ، عن بعض أصحابه ، قال : سمعت أبا عبد الله (عليه السلام) يقول : من خالف كتاب الله وسنة محمد (صلى الله عليه وآله) فقد كفر.

H 33349 – And by this chain from Ibn Abu Umeyr, from one of his companions has said:

I heard Abu Abdullah^{asws} say: ‘One who is against the Book of Allah^{azwj} and the Sunnah of the Messenger of Allah^{saww} has disbelieved’.

[33350] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن هشام بن سالم ، عن أبي عمرو الكناني قال : قال لي أبو عبد الله (عليه السلام) : يا أبا عمرو ! أرأيت لو حدثتك بحديث ، أو أفتيتك بفتيا ، ثم جئتني بعد ذلك فسألتني عنه ، فأخبرتني بخلاف ما كنت أخبرتني ، أو أفتيتك بخلاف ذلك ، بأيهما كنت تأخذ ؟ قلت : بأحدثهما ، وأدع الآخر ، فقال : قد أصبت يا أبا عمرو ، أبا الله إلا أن يعبد سرا ، أما والله لئن فعلتم ذلك إنه لخير لي ولكم ، أبا الله عز وجل لنا في دينه إلا التقية .

H 33350 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Saalim, from Abu Umeyr and Al Kanany who says:

Abu Abdullah^{asws} said to me: ‘O Abu Amro! What would you think if I^{asws} were to narrate to you a Hadith or issue a verdict, then you come back to me afterwards and ask me^{asws} about it, I^{asws} inform you the opposite of what I^{asws} had informed you of before, or issue a verdict opposite to what I^{asws} had issued before, which one of these two would you adhere to?’

I said: ‘The Hadith that you have just given me and leave the other one’. He^{asws} said: ‘You are right O Abu Amro! Allah^{azwj} does not Accept but if you worship in secret. By Allah^{azwj}! If you were to act like that it would be better for me^{asws} and for all of you. Allah^{azwj} Mighty and Majestic does not Accept from us^{asws} in His^{azwj} Religion except by ‘التقية’ dissimulation’.

[33351] وعنه ، عن أحمد ، عن علي بن الحكم ، عن عبد الله بن بكير ، عن رجل ، عن أبي جعفر (عليه السلام) . في حديث . قال : إذا جاءكم عنا حديث ، فوجدتم عليه شاهداً ، أو شاهدين من كتاب الله ، فخذوا به ، وإلا فقفوا عنده ، ثم ردوه إلينا ، حتى يستبين لكم .

H 33351 – And from him, from Ahmad, from Ali Bin Al Hakam, from Abdullah Bin Bakeer, from a man who says:

Abu Ja’far^{asws} – in a Hadith – said: ‘If there comes to you from us^{asws} a Hadith, you find a witness for it or two witnesses from the Book of Allah^{azwj}, take by it otherwise stand still, then return it back to us^{asws}, until its clarification comes to you’.

[33353] محمد بن علي بن الحسين بإسناده عن داود بن الحصين ، عن أبي عبد الله (عليه السلام) في رجلين اتفقا على عدلين ، جعلاهما بينهما في حكم ، وقع بينهما فيه خلاف ، فرضيا بالعدلين ، فاختلف العدلان بينهما ، عن قول أيهما يمضي الحكم ؟ قال : ينظر إلى أفقتهما وأعلمهما بأحاديثنا وأورعهما ، فينفذ حكمه ، ولا يلتفت إلى الآخر .

H 33353 – Muhammad Bin Ali Bin Al-Husayn by his chain from Dawood Bin Al Hasayn, who says:

Abu Abdullah^{asws} regarding two people who agree on the appointment of two just persons who issue decisions which are different, and they are happy with the fairness of the two judges, which of the two decisions have to be implemented? He^{asws} said: 'Look at their understanding and knowledge of our^{asws} Ahadith and whoever is better, implement his decision and do not pay attention to the other one'.

[33354] وفي (عيون الأخبار) عن أبيه ، ومحمد بن الحسن بن أحمد بن الوليد جميعا ، عن سعد بن عبدالله ، عن محمد بن عبدالله المسمعي ، عن أحمد بن الحسن الميثمي ، أنه سأل الرضا (عليه السلام) يوما وقد اجتمع عنده قوم من أصحابه ، وقد كانوا يتنازعون في الحديثين المختلفين عن رسول الله (صلى الله عليه وآله) في الشيء الواحد ، فقال (عليه السلام) : إن الله حرم حراما ، وأحل حلالا ، وفرض فرائض ، فما جاء في تحليل ما حرم الله ، أو في تحريم ما أحل الله ، أو دفع فريضة في كتاب الله رسمها بين قائم بلا ناسخ نسخ ذلك ، فذلك ما لا يسع الأخذ به ، لأن رسول الله (صلى الله عليه وآله) لم يكن ليحرم ما أحل الله ، ولا ليحلل ما حرم الله ، ولا ليغير فرائض الله وأحكامه ، كان في ذلك كله متبعا مسلما مؤديا عن الله ، وذلك قول الله : (ان أتبع إلا ما يوحى إلي) فكان (عليه السلام) متبعا لله ، مؤديا عن الله ما أمره به من تبليغ الرسالة ،

H 33354 – And in Uyoon Al-Akhbaar from his father, and Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed altogether, from Sa'd Bin Abdullah. From Muhammad Bin Abdullah Al-Masmaie, from Ahmad Bin Al-Hassan Al-Maysami who says:

I asked Al-Reza^{asws} on a day in which there was a gathering with him^{asws} of his^{asws} companions, and they were discussing about two different Hadith on the same issue from the Messenger of Allah^{saww}.

He^{asws} said: 'Allah^{azwj} has Prohibited the prohibitions, and Permitted the permissibles, and Obligated the obligations. What has come in the permissibility of what has been Prohibited by Allah^{azwj}, or in the prohibition of what has been made Permissible by Allah^{azwj}, or in refutation of an obligation in the Book of Allah^{azwj}, then it is clearly an abrogation of that which has been abrogated.

That does not give anyone the leeway to act by it, because the Messenger of Allah^{saww} did not come to prohibit that which was made Permissible by Allah^{azwj} nor to permit that which was Prohibited by Allah^{azwj}, nor to alter what Allah^{azwj} had Obligated or His^{azwj} Orders. In that he^{saww} submissively followed what Allah^{azwj} has Called to, and that is in the Words of Allah^{azwj} **"I do not follow aught save that which is revealed to me" 6:50** He^{saww} was a follower of Allah^{azwj}, called to the Orders from Allah^{azwj} in the propagation of the Message'.

قلت : فانه يرد عنكم الحديث في الشيء عن رسول الله (صلى الله عليه وآله) مما ليس في الكتاب ، وهو في السنة ، ثم يرد خلافه ، فقال : كذلك قد نهي رسول الله (صلى الله عليه وآله) عن أشياء ، نهي حرام فوافق في ذلك نهي نهي الله ، وأمر بأشياء فصار ذلك الأمر واجبا لازما كعدل فرائض الله ، فوافق في ذلك أمره أمر الله ، فما جاء في النهي عن رسول الله (صلى الله عليه وآله) نهي حرام ، ثم جاء خلافه لم يسغ استعمال ذلك ، وكذلك فيما أمر به ، لانا لا نرخص فيما لم يرخص فيه رسول الله (صلى الله عليه وآله) ولا نأمر بخلاف ما أمر به رسول الله (صلى الله عليه وآله) إلا لعل خوف ضرورة ، فأما أن

نستحل ما حرم رسول الله (صلى الله عليه وآله) ، أو نحرّم ما استحل رسول الله (صلى الله عليه وآله) ، فلا يكون ذلك أبداً ، لأننا تابعون لرسول الله (صلى الله عليه وآله) ، مسلمون له ، كما كان رسول الله (صلى الله عليه وآله) تابعا لأمر ربه ، مسلما له ،

I said: 'If a Hadith comes from you^{asws} regarding a matter from the Messenger of Allah^{saww} for which nothing can be found in the Book, and this now becomes the Sunnah, then a different one (Hadith) gets referred to us'. He^{asws} said: 'In this way the Messenger of Allah^{saww} stopped you from something which was prohibited in those Prohibitions of Allah^{azwj}, and gave the order for something from all the orders and they became the necessary like the Obligations from Allah^{azwj}. In that order was the Order of Allah^{azwj}.

So, when a prohibition came from the Messenger of Allah^{saww} and then something different comes up it should not be brought into use, and similarly is the case of what he^{saww} ordered, for we^{asws} do not give leeway in a matter in which the Messenger of Allah^{saww} has not given leeway nor do we^{asws} issue any orders which are different from the orders given by the Messenger of Allah^{saww}, or prohibit that which was permitted by the Messenger of Allah^{saww}. This will never be the case, ever, for we^{asws} are the followers of the Messenger of Allah^{saww}, submitting to him^{saww}, just like the Messenger of Allah^{saww} is a follower of the Orders of his^{saww} Lord^{azwj}, submitting to Him^{azwj}.

وقال الله عزّ وجلّ : (وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا) وإن الله نهي عن أشياء ، ليس نهي حرام ، بل إعافة وكراهة ، وأمر بأشياء ليس بأمر فرض ولا واجب بل أمر فضل ورححان في الدين ، ثم رخص في ذلك للمعلول وغير المعلول ، فما كان عن رسول الله (صلى الله عليه وآله) نهي إعافة ، أو أمر فضل ، فذلك الذي يسع استعمال الرخصة فيه ، إذا ورد عليكم عنا الخبر فيه باتفاق ، يرويه من يرويه في النهي ، ولا ينكره ، وكان الخبران صحيحين معروفين باتفاق الناقلة فيهما ، يجب الأخذ بأحدهما ، أو بهما جميعاً ، أو بأيهما شئت وأحببت ، موسع ذلك لك من باب التسليم لرسول الله (صلى الله عليه وآله) ، والرد إليه وإلينا ، وكان تارك ذلك من باب العناد والانكار وترك التسليم لرسول الله (صلى الله عليه وآله) مشركا بالله العظيم ،

And Allah^{azwj} Mighty and Majestic Says **"and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back" 59:7** Surely, Allah^{azwj} has Stopped us from certain things but they are not Prohibitions but rather it is disliked and abhorrent, and Ordered to do something does not mean that it is an obligation but it could be a preferable act and getting you to concentrate in the Religion, then leeway has been given for the healthy and the non-healthy ones. That which came from the Messenger of Allah^{saww} as prohibition based on abhorrence or an order based on preference, those are the ones in which width has been allowed in its usage. If a Hadith from us^{asws} gets referred to you which coincides with that, and it has been narrated from the one who has also narrated the prohibition, and has not denied it, and both these Hadith were to be correct and well known and coincide as such and have been copied down, it is obligatory upon you to take to one of them, or both of them together, or any one of them that you like. The leeway that has been afforded to you in this regard is from the door of submission to the Messenger of Allah^{saww}, and to refer the matters to him^{saww} and to us^{asws}, and the avoidance of that is from the door

of enmity and denial and the avoidance of submission to the Messenger of Allah^{saww}, is a polytheist by Allah^{azwj} the Magnificent’.

فما ورد عليكم من خبرين مختلفين فاعرضوهما على كتاب الله ، فما كان في كتاب الله موجودا حلالاً ، أو حراما فاتبعوا ما وافق الكتاب ، وما لم يكن في الكتاب ، فاعرضوه على سنن رسول الله (صلى الله عليه وآله) ، فما كان في السنة موجودا منهيًا عنه نهي حرام ، ومأمورا به عن رسول الله (صلى الله عليه وآله) أمر إلزام فاتبعوا ما وافق نهي رسول الله (صلى الله عليه وآله) وأمره ، وما كان في السنة نهي إعافه أو كراهة ، ثم كان الخبر الأخير خلافه فذلك رخصة فيما عافه رسول الله (صلى الله عليه وآله) وكرهه ، ولم يحرمه ، فذلك الذي يسع الأخذ بهما جميعا ، وبأيهما شئت وسعك الاختيار من باب التسليم والاتباع والرد إلى رسول الله (صلى الله عليه وآله) ، وما لم تجدوه في شيء من هذه الوجوه ، فردوا إلينا علمه فنحن أولى بذلك ، ولا تقولوا فيه بأرائكم ، وعليكم بالكف والتثبت والوقوف ، وأنتم طالبون باحثون ، حتى يأتيكم البيان من عندنا.

When two Ahadith get referred to you which are different, present both of them to the Book of Allah^{azwj}. If you were to find in the Book of Allah^{azwj} the Permissibility of it, or a Prohibition for it, follow that which is in agreement with the Book, and if there is nothing in the Book, present it to the Sunnah of the Messenger of Allah^{saww}. If there is present in it the prohibition, then it is forbidden, and if there is an order for it from the Messenger of Allah^{saww}, it is necessary for you to follow that which is in agreement with the prohibition of the Messenger of Allah^{saww} and his^{saww} orders. And if the prohibition in the Sunnah is based on abhorrence, then comes a Hadith which is different from it, that is where leeway has been given by the Messenger of Allah^{saww}, for he has disliked it but it is not a prohibition.

That is where width has been allowed to take from all of them that which you like from the door of submission and following and the referring matters to the Messenger of Allah^{saww}. And if you were not to find anything from these perspectives, return the matter back to us^{asws} the knowledge of it for we^{asws} are the first ones to deal with that, and do not give your opinions on these matters, and it is on you to keep away, and remain steadfast and abstention, and you are only seekers who carry out research until clarification comes to you from us^{asws}.