Moon Sighting Ahadith
TABLE OF CONTENTS

Summary: ................................................................................................................................. 3

Introduction: .............................................................................................................................. 6

The First Month of the Islamic Year: ..................................................................................... 6

30 Days in the Month of Ramazan: ....................................................................................... 7

Ahadith for those regions where skies are mostly overcast: ............................................. 10

Fasting on the last day of Shaban ‘Yom-e-Shuuk’: ......................................................... 11

Observing New Moon: ........................................................................................................... 13

Appendix I: ............................................................................................................................ 15
  Recognition of Start of a Lunar Month from Crescent of First-three Nights ..................... 15
  Moon of 1st Night ............................................................................................................... 17
  Moon of 2nd Night ............................................................................................................ 18
  Moon of 3rd Night ............................................................................................................ 19

Appendix II: .......................................................................................................................... 20
  Ahadith from Wasail ul-Shia (Volume 10, Chapter 4-5) ............................................... 20

Appendix III: .......................................................................................................................... 32
  Tafseer of Holy Verse 2:185 from Main Shia Books (related to Fasting) ... 32

Appendix IV: .......................................................................................................................... 41
  Establishing the Authenticity of Ahadith ................................................................. 41
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.,

‘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, ص. 81
الكافٰ (ط – الإسلامية)، ج. 4، ص: 81
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 ‘Harram’ (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 Taqeeeya during the caliphate of Bani Ummayya 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 Allah⁵aww:

> وَ بِإِسْتِنَادِهِ عَنْ مَتَّى بْنِ الْحَسَنِ بْنَ عَلَيْ بْنِ عَلَيْ بْنِ يَتْمِانٍ عَنْ مَتَّى بْنِ الطَّافِ عَنْ مَتَّى بْنِ عَيْبَةَ عَنْ أَبِيهِ قَالَ: قَُلْتُ لِأَبِي عَبْدُ اللَّهِ عِنْدَكَ وَلِتُكْمِلُوا الْعِيْدَةَ - فَفَشَّلَ اللَّهُ تَعَالَ يُحْلَمُ بِمَعْلُومٍ مِّنْ عِنْدِهِ غَيْرَ مَّنْ عَلَّمَهُ - فَقَالَ كَذَّبُوا مَا صَامَ رَسُولُ اللَّهِ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ ثَلاَثِيَّةَ لَيْلَةٍ وَ ذُو الْجَّهَّةِ يَتِمُّ أَبَداً، وَ واعَدْنَا مُوسَى تِسْعَةَ وَ عِشْرِينَ يُوْمًا لَِّكُمُ الْخَمْسَاءَ لَّا تَنْقُصُ أَبَداً. فِي صِفَةِ شَهْرٍ تَامٍّ وَ شَهْرٍ نَاقِصٍ، وَ شَعْبَانُ لَِّيَتِمُّ أَبَداً 

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 Abdullah⁵asws, ‘The people are saying that Rasool-Allah⁵aww fasted twenty-nine days more than what he⁵aww fasted thirty days’.

> فقال كذبوا ما صام رسول لله صلى الله عليه وسلم ثلاثيّة ليلات و ذؤ الجهة يتأمل يومان لا ينقص بينهما أبداً، فإن الله تعالى يقول و اعدنا لموسى تلاين ليلة و ذؤ الجهة يتأمل يومان لا ينقص بينهما أبداً في صفة شهرين ثامنين و شهرين ناقصين و شعبان لا يتأمل أبداً.

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 Allahazwj 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 Allahazwj 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!’

It is important to note that this Hadith is reported in both Al-Tahzeeb and Al-Abstesar (التهذيب ، و الَستبصار), 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.
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, Allahazwj 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 - علي بن إبراهيم عن أبيه عن عبد الله بن المغيرة عن عصي الشاشي عن أبي عبد الله ( عليه السلام ) قال إن عدة الشهر

عليه آتا عشر شهرا في كتاب الله يوم خلق السماءات والأرض. فقول الله شهر الله وزكوة هو شهر رمضان وغلب شهر رمضان ليلة الفطر ونول القرآن في أول ليلة من شهر رمضان فاستقبله الشهر بالقرآن.

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

(It has been narrated) from Abu Abdullahasws having said: ‘The number of months in the Presence of Allahazwj are twelve months in the Book of Allahazwj, from the day Heazwj Created the skies and the earth.

So the commencement of the months is the Month of Allahazwj, Mighty is Hisazwj 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 - علي بن إبراهيم عن أبيه عن ابن مائوب عن علي بن ريايب عن العبد الصالح ( عليه السلام ) قال الله آتى هذا الدعاء في شهر رمضان استقبلته دولت السنة وذكر الله من ذكره بما يتقدمب تفصيلا لم تقصده في تلك السنة فئته و لا رحمة يصدر بها دينه و بنده ووقاة الله عز وجل ذلك شهر ما يأتي به تلك السنة

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

(It has been narrated) from Al-Abd Al-Salihasws (7th Imamasws) having said: ‘Supplicate with this supplication5 during the Month of Ramazan, welcoming the entry of the (new) year’, and heasws mentioned that the one who supplicates with it, in expectation, sincerely, would

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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, Mighty is His Mention, would Save him from the evil of what that year would be coming with.

And (it has been narrated) from Fadl ibn Hazan Alnisabure - may Allah 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:

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

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

(It has been narrated) from Abu Abdullah asws having said: ‘The Month of Ramazan is of thirty days, not being deficient, by Allah, ever!’8

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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’.

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

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!’

And in a report of Huzeyfa Bin Mansour, from Muaz Bin Kaseer, and he is called Muaz Bin Muslim Al-Harra,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘A Month of Ramazan is of thirty (30) days, nor being deficient, by Allah\textsuperscript{azwj}, ever!’\textsuperscript{13}

- و سأل أبو بصير أنا عبد الله عن قول الله عز و خل و لتكتملو العدة قال ثلاثين يوماً.

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

و زوي عن باب الم-multicolored: قال فثبت لودا عن هل يكون شهر رمضان بسماة و عشرين يوما فقال إن شهر رمضان لا ينقص من ثلاثين يوماً أبداً.

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

حَدَّثَنَا مُمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُمَّدُ بْنُ أَبِِ عَبْدِ اللَّهِ الْكُوفُِِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الُْْسَيِْْ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ مََّْمزَةَ عَنْ أَبِِ بَصِيرٍ قَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قِوْلِ اللَّهِ عَزَّ وَ جَلَّ لِتُكْمِلُوا الْعِدَّةَ قَالَ ثَلاَثِيَْ يَوْما.

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\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{in order for you to complete the number, [2:185]}. He\textsuperscript{asws} said: ‘Thirty (30) days’.\textsuperscript{16}

- حَدَّثَنَا أَبِِ وَ مَُُمَّدُ بْنُ الَْْسَنِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مَُُمَّدِ بْنِ أَبِِ الَْْطَّابِ عَنْ مَُُمَّدِ بْنِ إِسْْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَُُمَّدِ بْنِ يَقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِِ عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِِ حَدِيثٍ طَوِيلٍ شَهْرُ رَمَضَانَ ثَلاَثُونَ يَوْما لِقِوْلِ اللَّهِ عَزَّ وَ جَلَّ لِتُكْمِلُوا الْعِدَّةَ وَ الْكَامِلَةُ التَّامَّةً.

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

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

\textsuperscript{13} من لَ يَضره الفقيه، ج، ص: 169, H. 2041
\textsuperscript{14} من لَ يَضره الفقيه، ج، ص: 169, H. 2043
\textsuperscript{15} من لَ يَضره الفقيه، ج، ص: 169, H. 2044
\textsuperscript{16} راحصل، ج، ص: 531, H. 7
\textsuperscript{17} راحصل، ج، ص: 531, H. 8
Ahadith for those regions where skies are mostly overcast:

Ali Bin Ibrahim, from one of our companions, from Muhammad Bin Isa Bin Ubeyd, from Ibrahim Bin Muhammad Al Madany, from Imran Al Za’afrany 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)’.

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’.

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’.

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18 Al Kafi – V 4 – The Book of Fasts Ch 8 H 1, 80, H. 1.
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 Allahazwj so Desires it’.20

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

‘I said to Abu Abdullahasws, ‘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?’ Heasws 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’:**

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 Abdullahasws about the day in which there is a doubt, it is from Shaban. Heasws said: ‘If Iasws were to Fast a day from Shaban, it would be more beloved to measws than if Iasws were to break the Fast of the Month of Ramazan’.22

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

‘I asked himasws 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
one Fasts it as if it was from the Month of Ramazan. He asws said: ‘It is a ‘يَوْمُ وُفِّقّ’ day commensurate for him, and there is no fulfilment (making up for it) upon it.’ 23

أَحْمَدُ بْنُ عُمَّامَةَ عَنِ ابنٍ أَبِي الصُّهْبَانِ عَنْ مَُّحَمَّدٍ بْنِ بَكْرٍ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ أَبِِ عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَ:

سَأَلْتُهُ عَنْ صَوْمِ يُومٍ وُفِّقَتْلَهُ فَقَالَ صُمْهُ فَإِنْ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعا وَ إِنْ يَكُ مِنْ شَهْرِ رَمَضَانِ فَيُومٌ وُفِّقّتْلَهُ.

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

عَدَّةٌ مِنْ أَصْحَابِيْنَا، عَنْ أَحْمَدُ بْنِ مُحَمَّدٍ بْنِ عِيسى، عَنْ مَُّزاَتِةَ بْنِ أَبِي أُعْلَى، عَنْ مُّحَمَّدٍ بْنِ الْسَّنَةَ بْنِ أَبِ خَالِدٍ رَفَعَهُ، عَنْ أَبِِ عَبْدِ اللَّهِ (عليه السلام) إِذَا صَحَّ هَلَالِ شَرْبَ فَعَدَّ سَهْمًا وَلَمْ يُوْمُ يَوْمٌ قَصِيرٌ.

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:

<table>
<thead>
<tr>
<th>Month</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moharram</td>
<td>30</td>
</tr>
<tr>
<td>Shabaan</td>
<td>29 or 30 days in the leap year (after every four years)</td>
</tr>
<tr>
<td>Month of Ramazan</td>
<td>30</td>
</tr>
<tr>
<td>Shawwal</td>
<td>29</td>
</tr>
<tr>
<td>Zilhajj</td>
<td>29</td>
</tr>
</tbody>
</table>

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
24 Al Kafi – V 4 – The Book of Fasts Ch 9 H 5, 82
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:**

> علی بن ابی طالب عن ابن عمار عن عثمان بن عفان عن علي بن أبي طالب عن محمد بن سلمان عن الحذاء عن أبي عبد الله (عليه السلام) قال: إنما سُئِلَ عن الهلال فقَالَ: هِيَ أَهْلَهُ البَرَاءَةُ فَإِذَا رَأَيْتُ الهلال فَصُمْ وَإِذَا رَأَيْتُهُ 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).

> مَطَّنَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمََّْمَدُ بْنِ مُسْلِمَ عَنْ أَبِِ جَعْفَرٍ (ٌ عليه السلام) قَالَ إِذَا رَأَيْتُمُ الَِْلاَلَ فَصُمُوا وَإِذَا رَآهُمْ فَأَفْطِرُوا وَلَيْسَ بِالرَّأْيِ وَلَيْسَ التَّظَنِّّ وَلَيْسَ الرُّؤْيَةَ أَنْ يَقُومَ عَشَرَةُ نَفَرٍ فَيَقُولَ وَاحِدٌ هُوَ ذَا وَيَنْظُرُ تِسْعَةٌ فَلاَ يَرَوْنَهُ لَكِ نَفَرٍ يَقُولُ وَاحِدٌ هُوَ ذَا وَيَنْظُرُ تِسْعَةٌ فَلاَ يَرَوْنَهُ لَكِنْ إِذَا رَآهُ وَاحِدٌ رَآهُ أَلْفٌ.

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’.

> عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمََّمَدُ بْنِ مُسْلِمَ عَنْ أَبِِ جَعْفَرٍ (ٌ عليه السلام) قَالَ إِذَا رَآهُمْ فَأَفْطِرُوا وَلَيْسَ الرُّؤْيَةَ أَنْ يَقُومَ عَشَرَةُ نَفَرٍ فَيَقُولَ وَاحِدٌ هُوَ ذَا وَيَنْظُرُ تِسْعَةٌ فَلاَ يَرَوْنَهُ لَكِنْ إِذَا رَآهُ وَاحِدٌ رَآهُ أَلْفٌ.

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’.

> أَمََّمَدُ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ أَبِِ أَيُّوبَ الَْْزَّازِ عَنْ مَُُمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِِ جَعْفَرٍ (ٌ عليه السلام) قَالَ إِذَا رَآهُمْ الهلال فَضَصُوْمُوا وَإِذَا رَآهُمْ فَأَفْطِرُوا وَلَيْسَ الرُّؤْيَةَ أَنْ يَقُومَ عَشَرَةُ نَفَرٍ فَيَقُولَ وَاحِدٌ هُوَ ذَا وَيَنْظُرُ تِسْعَةٌ فَلاَ يَرَوْنَهُ لَكِنْ إِذَا رَآهُ وَاحِدٌ رَآهُ أَلْفٌ.

Ahmad, from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,
(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)’.  

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).

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).

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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

Mohammed ibn Yahya has narrated from 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.\(^{32}\)

Ahmad ibn Idris Mohammed ibn Ahmad, who form 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.\(^{33}\)

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.\(^{34}\)

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 2\(^{nd}\) night but if one can see the shadow of his head then it is of the 3\(^{rd}\) night.\(^{35}\)

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\(^{32}\) Al-Kafi, vol. 4, H. 6263, Ch. 6, h7, Manla Yazar ul Faqqi, vol. 2, H. 1916

\(^{33}\) Al-Kafi, vol. 4, H. 6267, Ch. 6, h11

\(^{34}\) Al-Kafi, vol. 4, H. 6268, Ch. 6, h12

\(^{35}\) Al-Kafi, vol. 4, H. 6269, Ch. 6, h13
Hammad bin Isa, who from Ismail bin al-Hurr, who has said the following:

Abu Abdullah® 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 2\textsuperscript{nd} Night

Moon crescent is visible \textit{after} disappearance of ‘Shafaq’ sky redness
Moon of 3\textsuperscript{rd} 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)

And it is reported by Ali son of Ja’far\textsuperscript{asws} in his book, from his brother\textsuperscript{asws} (Musa\textsuperscript{asws}), said, ‘I asked him\textsuperscript{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\textsuperscript{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’\textsuperscript{37}.

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

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\textsuperscript{asws} and Abu Abdullah\textsuperscript{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’\textsuperscript{38}.

\textsuperscript{37} وَ رِوَاهُ عَلِيُّ بْنُ جَعْفَرٍ فِِ كِتَابِهِ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَمَّنْ يَرَى هِلاَلَ شَهْرِ رَمَضَانَ وَحْدَهُ لَْ يُبْصِرُهُ غَيرُْ أَ لَهُ أَنْ يَصُومَ فَقَالَ إِذَا لَْ يَشُكَّ فِيهِ فَلْيَصُمْ وَ حْدَهُ وَ إِلََّ يَصُومُ مَعَ النَّاسِ إِذَا صَامُوا.

\textsuperscript{38} مَُُمَّدُ بْنُ الَْْسَنِ بِإِسْنَادِهِ عَنْ أَبِِ غَالِبٍ الزُّرَارِي عَنْ أَمََّْدَ بْنِ مَُُمَّدٍ عَنْ أَمََّْدَ بْنِ الَْْسَنِ عَنْ أَبَانٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلاَءٍ عَنْ مَُُمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهَِِا يَعْنِّ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ يُصِيبُهُ مَا يُصِيبُ ا لشُّهُورَ مِنَ النُّقْصَانِ فَإِذَا صُمْتَ تِسْعَة  وَ عِشْرِينَ يَوْماً ثَُُّ ت َغَيَّمَتِ السَّمَاءُ فَأَتَِِّ الْعِدَّةَ ثَلاَثِيَْ.
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The months are like this, and like this, and like this’ – closing his\textsuperscript{saww} palms and opening them. Then he\textsuperscript{saww} said: ‘And like this, and like this’ – then he\textsuperscript{saww} withheld one finger during the last extension of his\textsuperscript{saww}, and it was the thumb.

فَقَالَ: شَهْرُ رَمَضَانُ تَامٌّ أَبَداً أَمَّا 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\textsuperscript{asws} said: ‘It is a month from the months’.

ثمَّ قَالَ إِنَّ عَلِيّاَ عَنْ صَامٍ عِندَكُمْ تِسْعَةَ وَ عِشْرِينَ عَشْرَ رَيْسَانَ يَوْمًا فَأَتُوهُ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِيَّ! أَنَاَ لِيْكُمْ أَهِلَّةُ الشُّهُورِ فَإِذَا رَأَيْتُ الْلَّالَ فَصُمْ وَ إِذَا رَأَيْتُهُ فَأَفْطِرْ

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

وَ إِبِ سَانَدُهُ عَنْ عَلِيِّ بْنِ مَهْذِيَارَ عَنِ ابْنِ أَبِِ عُمَيرٍْ عَنْ مََّّّادِ بْنِ عُثْمَانَ عَنْ أَبِِ عَبْدِ اللَّهِ ع

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

‘From Abu Abdullah\textsuperscript{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’\textsuperscript{40}.

وَ عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ وَ عَنْ زَيْدٍ الشَّحَّامِ جََِيعا  عَنْ أَبِِ عَبْدِ اللَّهِ ع

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

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

فَقَالَ: فَإِذَا رَأَيْتُ الْلَّالَ فَصُمْ وَ إِذَا رَأَيْتُهُ فَأَفْطِرْ

I said, ‘What is your\textsuperscript{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’\textsuperscript{41}.

\textsuperscript{39} التهذيب 4 – 162 – 458
\textsuperscript{40} التهذيب 4 – 160 – 452
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.

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)

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.

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.
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 Abdullahasws in a Hadeeth, he (the narrator) said, ‘I said, ‘What is yourasws view if the month (of Ramazan) was of twenty-nine days, shall I pay back for that (missed) day?’ Heasws 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.

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

‘From Abu Abdullahasws 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.

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

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

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

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

46 التهذيب 4- 156 - 434، والاستبصار 2- 63 - 204
47 التهذيب 4- 157 - 355
48 التهذيب 4- 158 - 440، والاستبصار 2- 64 - 207
49 التهذيب 4- 158 - 441  

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, heasws 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’\(^{50}\).

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)’. Heasws said: ‘And Iasws have fasted it and did not pay back’. Then heasws said to me: ‘Rasool-Allah saww said: ‘The months, a month is such and such, and a month is such and such’\(^{51}\).

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 heasws said to me: ‘Rasool-Allah saww said: ‘The months, a month is such and such’, and said (gestured) by hissaww hands together, spreading his fingers, ‘Such and such and such and such and such’ – he saww withheld the thumb and pressed it.

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

\(^{50}\) التهذيب 4-158–159
\(^{51}\) التهذيب 4-160–161
\(^{52}\) التهذيب 4-443–453

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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 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 hand: ‘The one, and the two, and the tree, and one and two and three’, and he impeded his thumb.

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

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

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 aswj nor in me saww’.

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’.

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

And Ali asws 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 hand: ‘The one, and the two, and the tree, and one and two and three’, and he impeded his thumb.

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

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

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 aswj nor in me saww’.

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’.

And by his chain, from Ali Bin Al Hassan Bin Fazzal, from Al Husayn Bin Nazr, from his father, from Abu Khalid Al Wasity,
And by his chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ali Bin Al Fazl, from Ali Bin Muhammad Bin Yaqoub, 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: ‘asws do not know whether 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.

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 pay back for the day’.56.

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.

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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 propulsion said, ‘I asked him propulsion about the man fasting twenty-nine days and breaks to the sighting, and fasts to the sighting. Should he pay back a day?’ He propulsion said: ‘Amir Al-Mominin propulsion 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’ propulsion.

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 Yaqoub Bin Al Ahmar who said,

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

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

‘He propulsion said, meaning Abu Abdullah propulsion: ‘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.’

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

‘I said to Abu Abdullah propulsion, ‘The people are saying that Rasool-Allah propulsion fasted twenty-nine (days) more than fasting thirty’. He propulsion said: ‘They are lying! Rasool-Allah propulsion did not fast, since Allah azwj the Exalted Sent him propulsion until He azwj Caused him propulsion 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.’
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

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

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

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’. 65

62 الالتهذيب 4 - 168 - 478 - 479، و الَستبصار 2 - 65 - 212
63 اثنا عشر 4 - 168 - 479، و الاستهان - 2 - 65 - 213
64 الشافعي 4 - 79 - 3
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.

And from him, from Abu Imran Al Munshid, from Huzeyfa 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!’

I said to Huzeyfa, ‘Perhaps he asws said to you: ‘Thirty nights and thirty days, just as the people are saying, the night is before the day’. Huzeyfa said to me, ‘This is how I heard’66.

And from him, from Muhammad Bin Abu Umeyr, from Huzeyfa 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)

And from him, from Sama’at, from Al Hassan Bin Huzeyfa, 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.

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’.

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!’

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.

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.

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.‘
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 Zulqadah 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*.

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’.

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!’

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’.*

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71 الككان 4- 78- 2
72 الغفية 2- 2043، 31- 2046
73 الغفية 2- 171- 171
74 الحصال 531- 78
Appendix III:
Tafseer of Holy Verse 2:185 from Main Shia Books (related to Fasting)

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 sầuw reducing it?' (Ibn Hanbal J: 184. Fathah J: 77.)

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.

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

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75 Except for the leap year as per the Hadith in ref. 58
76 إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلاَثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ واعَدْنا مُوسى ثَلاَثِيَّ لَيْلَةٍ وَ أَتَّمْنَاها بِعَشْرٍ فَتَمَّ مِيقاتُ رَبِّهِ أَرْبَعِيَّ لَيْلَةٍ وَ ذُو الْجَحَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلاَثُونَ يَوْمًا ثَُُّ الْشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Al Kafi – V 4 – The Book of Fasts Ch 7 H 2
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’.

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’.

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

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

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, not being deficient, by Allah azwj, ever!’ 79

77 Al Kafi – V 4 – The Book of Fasts Ch 71 H 1
78 من لا يحضره الفقيه، ج2، ص: 2040
79 من لا يحضره الفقيه، ج2، ص: 169
From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, 'I said to him\textsuperscript{asws}, The people are reporting that the Prophet\textsuperscript{saww} did not fast from a month of Ramazan twenty-nine days any more than what he\textsuperscript{saww} fasted thirty'.

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

And a month of Ramazan is of thirty days, due to the Words of Allah\textsuperscript{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\textsuperscript{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!\textsuperscript{80}

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

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

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\textsuperscript{79} من لا يحضره الفقيه، ج:2، ص:169 H. 2041
\textsuperscript{80} من لا يحضره الفقيه، ج:2، ص:169 H. 2042
\textsuperscript{81} من لا يحضره الفقيه، ج:2، ص:169 H. 2043
\textsuperscript{82} من لا يحضره الفقيه، ج:2، ص:169 H. 2043
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 Nowfaly, 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

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 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

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 Yaqoub 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’. 85

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 من لا يضره الفقيه، ج2 ص: 169، H. 2044
83 رحل، ج، ص: 531، H. 7
84 رحل، ج2 ص: 531، H.8
three hundred and sixty days, and Created the skies and the earth in six days. He the Exalted Set these aside from three hundred and sixty, so the year (became) of three hundred and fifty-four days.

And a month of Ramazan is of thirty days due to the Words of Allah the Exalted: 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 the Exalted: We Appointed thirty nights for Musa [7:142].

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!"  

As for that which 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, ‘The people are saying that Rasool-Allah fasted twenty-nine days more than what he fasted thirty days’.  

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

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 the Exalted is Saying: 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 will not be complete, ever!"
‘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.

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’.  

‘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’.  

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 sallallaahu alayhi wa sallam fasted twenty-nine days more than what he fasted thirty days’.  

\[\text{References:} \text{تهذيب الْحكام (تحقيق خرسان)، ج} 4, \text{ص} 172, H. 57 \]

\[\text{تهذيب الْحكام (تحقيق خرسان)، ج} 4, \text{ص} 176, H. 59 \]
He said, ‘They are lying! Rasool-Allah 
(saww) did not fast except complete, and that is the Word of Allah 
(asw) the Exalted: *in order for you to complete the number, [2:185]*.

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 
aswj 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!’

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’.

He 
asws said: ‘They are lying! Rasool-Allah 
saww did not fast except complete, and the Obligation cannot happen to be deficient. Allah 
aswj Created the year as three hundred and sixty days, and Created the skies and earth in six days. He 
sawj 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’.

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,
‘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.

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 is a complete month and a deficient month”.

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’.

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.

...
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}

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}

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 حرفًا ما صامه النبي صلى الله عليه و آله و سلم الَّ ثلثيْ لَن الله يقول «و لتُكْمِلُوا الْعِدَّةَ» وكان 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} من أيام السنة، و السنة ثلثمائة و أربعة و خَسون يوما، شعبان لَ يتم أبدا، و رمضان لَ ينقص و الله أبدا و لَ تكون فريضة ناقصة، إن الله عز و جل يقول، و لتكملو العدة و شوال تسعة و عشرون يوما، و الحديث طويل أخذنا منه موضع الحاجة.

^{94} في تفسير العباسي عن ابن أبى عمير عن رجل عن أبى 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 عشرون أكثر مِا صام ثلاثي أحق هذا؟

^{95} 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?’
Appendix IV:
Establishing the Authenticity of Ahadith

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’.

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 usasws, and ponder, and recognise their Imamasws, and it for them to act in accordance with what heasws says, although it may have been due to dissimulation’, he said, now I got it.

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 Abdullahasws say: ‘All things are referred to the Book and the Sunnah, and every Hadith that is not in accordance with the Book of Allahazwj is invalid’.

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

Abu Abdullahasws said: ‘In a sermon, the Messenger of Allahasw at Mina, said: ‘O people! Whatever comes to you, which is in accordance with the Book of Allahazwj, Iasw have said it. But that which comes to you in opposition to the Book of Allahazwj, Iasw have not said it’.
And by this chain from Ibn Abu Umeyr, from one of his companions has said:

I heard Abu Abdullah ASW say: ‘One who is against the Book of Allah AZWJ and the Sunnah of the Messenger of Allah ASWW has disbelieved’.

Abu Abdullah ASW said to me: ‘O Abu Amro! What would you think if I ASW were to narrate to you a Hadith or issue a verdict, then you come back to me afterwards and ask me ASW about it, I ASW inform you the opposite of what I ASW had informed you of before, or issue a verdict opposite to what I ASW 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 ASW 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 ASW and for all of you. Allah AZWJ Mighty and Majestic does not Accept from us ASW in His AZWJ Religion except by ‘التقية’ dissimulation’.

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

Abu Ja’far ASW – in a Hadith – said: ‘If there comes to you from us ASW 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 ASW, until its clarification comes to you’.

[ محمد بن علي بن الحسن بن عبد الله (عليه السلام) ] 33353 محمد بن علي بن الحسن بإسناده عن داود بن الحسن، عن أبي عبد الله (عليه السلام) في رحلين اتفقنا عليه، فخرجنا في حكم وفقيهونا في حكم، فأخذنا في حكم، فاجتهد فدخلنا بينهما، فخرجنا في حكم، فاجتهد فدخلنا بينهما، فخرجنا في حكم. قال: أنت إلى أنت وآلمه، فأنت وأنت، فبقيت في الحكم، ولا كانت إلى الآخر.
Moon Sighting Ahadith

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’.

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 : فأنه 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 قل الله ( صلى الله عليه وآله ) عن أشياء ، في حرام وفواقل في ذلك غير الله ، وأمر بإتباع فصل ذلك الأمر واحنا لا إماك تعادل قرار قرائت الله ، وفواقل في ذلك أمر الله ، فأمام في النهي عن رسول الله ( صلى الله عليه وآله ) في حرام وفواقل في ذلك ، ثم جاه خلافه لم يسع استعمال ذلك ، وكذلك فيما أمر به ، لمن لا نخص فيما لم يخص فيه رسول الله ( صلى الله عليه وآله ) ولا مأمور خلاف ما أمر به رسول الله ( صلى الله عليه وآله ) إلا لعلة خوف ضرورة ؛ فأما أن
I said: ‘If a Hadith comes from you regarding a matter from the Messenger of Allah 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 said: ‘In this way the Messenger of Allah stopped you from something which was prohibited in those Prohibitions of Allah, and gave the order for something from all the orders and they became the necessary like the Obligations from Allah. In that order was the Order of Allah.

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

And Allah Mighty and Majestic Says "and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back" 59:7. Surely, Allah 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 as a 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 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, and to refer the matters to him, and to us, and the avoidance of that is from the door.
of enmity and denial and the avoidance of submission to the Messenger of Allah \textsuperscript{saww}, is a polytheist by Allah \textsuperscript{azwj} the Magnificent’. 

When two Ahadith get referred to you which are different, present both of them to the Book of Allah \textsuperscript{azwj}. If you were to find in the Book of Allah \textsuperscript{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 \textsuperscript{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 \textsuperscript{saww}, it is necessary for you to follow that which is in agreement with the prohibition of the Messenger of Allah \textsuperscript{saww} and his \textsuperscript{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 \textsuperscript{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 \textsuperscript{saww}. And if you were not to find anything from these perspectives, return the matter back to us \textsuperscript{asws} the knowledge of it for we \textsuperscript{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 \textsuperscript{asws}.

45 out of 45