

Moon Sighting Ahadith

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Observing New Moon:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ 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).¹

حَمَّادُ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُولُ لَا أُجِيرُ 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'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ لَا تَجُوزُ شَهَادَةُ النِّسَاءِ فِي الْهَلَالِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, from Al A'ala, from Muhammad Bin Muslim,

'He^{asws} said: 'The testimony of the women is not allowed regarding the new moon'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَجُوزُ شَهَادَةُ النِّسَاءِ فِي الْهَلَالِ وَ لَا تَجُوزُ إِلَّا شَهَادَةُ رَجُلَيْنِ عَدْلَيْنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said; 'Amir Al-Momineen^{asws} said: 'The testimony of the women is not allowed regarding the new moon, and it is not allowed except for the testimony of two just men'.⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْفَضْلِ بْنِ عَثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ عَلَى أَهْلِ الْقِبْلَةِ إِلَّا الرُّؤْيَةُ إِلَّا الرُّؤْيَةُ .

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,

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

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

³ Al Kafi – V 4 – The Book of Fasts Ch 6 H 3

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

'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 not upon the Muslims (individually to confirm) the sighting'.⁵

أَحْمَدُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا وَ لَيْسَ بِالرَّأْيِ وَ لَا بِالتَّطَيُّبِ وَ لَيْسَ الرُّؤْيَةُ أَنْ يَفُومَ عَشْرُهُ نَقْرٍ فَيَقُولَ وَاحِدٌ هُوَ ذَا وَ يَنْظُرُ تِسْعَةَ فَلَا يَرُونَهُ لَكِنْ إِذَا رَأَاهُ وَاحِدٌ رَأَاهُ 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)'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الصَّلْتِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا غَابَ الْهَيْلَالَ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَةِ وَ إِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the new moon disappears before the twilight (brightness 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).⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ حَمْرَةَ أَبِي يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي خَالِدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا صَحَّ هَيْلَالَ شَهْرِ رَجَبٍ فَعِدَّةٌ تِسْعَةٌ وَ خَمْسِينَ يَوْمًا وَ صُمْ يَوْمَ السَّتِّينِ .

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).⁸

Days in an Islamic Month:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا .

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

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

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

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

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 (30) days, not being deficient, ever!'

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

And from, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Huzeyfa – similar to it.⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَارَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثُمِائَةٍ وَأَرْبَعٌ وَخَمْسُونَ يَوْمًا شَعْبَانَ لَا يَبِيدُ أَبَدًا رَمَضَانَ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةً 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 complete, ever; Ramazan will never be deficient, by Allah^{azwj}, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ لُتَكْمَلُوا الْعِدَّةَ وَ سَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ 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 (29) days; and Al-Muharran is of thirty (30) days. Then, the months after that would be either a complete month or an incomplete month'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَاللَّهُ 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 (30) days, not being deficient, by Allah^{azwj}, ever!'¹¹

⁹ Al Kafi – V 4 – The Book of Fasts Ch 7 H 1

¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

¹¹ Al Kafi – V 4 – The Book of Fasts Ch 7 H 3

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْمَدِينِيِّ عَنْ عِمْرَانَ الرَّعْفَرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ السَّمَاءَ تُطْبِقُ عَلَيْنَا بِالْعِرَاقِ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةَ فَأَيَّ يَوْمٍ نَصُومُ قَالَ انظُرِ 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'afrawy who said,

'I said to Abu Abdullah^{asws} said: 'They remains 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'.¹²

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 (عَلَيْهِ السَّلَامُ) قَالَ صُمْ فِي الْعَامِ الْمُسْتَقْبَلِ يَوْمَ الْخَامِسِ مِنْ يَوْمٍ صُمْتَ فِيهِ عَامَ أَوَّلٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Fast in the coming year on the fifth day from the day you Fasted in during the former year'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ قَالَ كَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعَسْكَرِيِّ (عَلَيْهِ السَّلَامُ) يَسْأَلُهُ عَمَّا رَوَى مِنَ الْحِسَابِ فِي الصَّوْمِ عَنْ آبَائِكَ فِي عِدَّةِ خَمْسَةِ أَيَّامٍ بَيْنَ أَوَّلِ السَّنَةِ الْمَاضِيَةِ وَالسَّنَةِ الثَّانِيَةِ الَّتِي تَأْتِي فَكَتَبَ صَحِيحٌ وَ لَكِنْ عُدَّ فِي كُلِّ أَرْبَعِ سِنِينَ خَمْسًا وَ فِي السَّنَةِ الْخَامِسَةِ سِتًّا فِيمَا بَيْنَ الْأَوَّلَى وَالْحَادِثِ وَ مَا سِوَى ذَلِكَ فَإِنَّمَا هُوَ خَمْسَةٌ خَمْسَةٌ

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

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

قَالَ السَّيَّارِيُّ وَ هَذِهِ مِنْ جِهَةِ الْكَيْبِسَةِ قَالَ وَ قَدْ حَسَبَهُ أَصْحَابُنَا فَوَجَدُوهُ صَحِيحًا

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'.

قَالَ وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْفَرَجِ فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ مِائَتَيْنِ هَذَا الْحِسَابُ لَا يَتَهَيَّأُ لِكُلِّ إِنْسَانٍ أَنْ يَعْمَلَ عَلَيْهِ إِتِمًا هَذَا لِمَنْ يَعْرِفُ السِّنِينَ وَ مَنْ يَعْلَمُ مَتَى كَانَتِ السَّنَةُ الْكَيْبِسَةُ ثُمَّ يَصِحُّ لَهُ هَالًا شَهْرَ رَمَضَانَ أَوَّلَ لَيْلَةٍ فَإِذَا صَحَّ الْهَالُ لِللَّيْتِهِ وَ عَرَفَ السِّنِينَ صَحَّ لَهُ ذَلِكَ إِنْ شَاءَ اللَّهُ .

¹² Al Kafi – V 4 – The Book of Fasts Ch 8 H 1

¹³ Al Kafi – V 4 – The Book of Fasts Ch 8 H 2

He (the narrator) said, 'And Muhammad Bin Al-Faraj wrote to him in the year two hundred and thirty eight, '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'.¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ الْأَخْوَلِ عَنْ عِمْرَانَ الرَّعْفَرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّمَا مَكُّتٌ فِي الشِّتَاءِ الْيَوْمَ وَالْيَوْمَيْنِ لَا تُرَى شَمْسٌ وَلَا نَجْمٌ فَأَيَّ يَوْمٍ نَصُومُ قَالَ انظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَ عُدَّ خَمْسَةَ أَيَّامٍ وَ صُمِ الْيَوْمَ الْخَامِسَ .

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

'I said to Abu Abdullah^{asws}, 'We remain in the winter for the day, and the two days, not seeing the sun, nor 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'.¹⁵

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَزَةَ بْنِ يَعْلَى عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ لِأَنَّ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ 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'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى 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 Ramazaan, so one Fasts it as if it was from the Month of Ramazan. He^{asws} said: 'It is a 'يَوْمٌ وَفَّقَ' day commensurate for him, and there is no fulfilment (making up for it) upon it'.¹⁷

¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 8 H 3

¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 8 H 4

¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 9 H 1

¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 9 H 2

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الصُّهْبَانِ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَشِيرِ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشُّكِّ فَقَالَ صُمُّهُ فَإِنْ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعًا وَإِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وَقَفَّتْ لَهُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a Fast of the day of doubt. So he^{asws} said: 'Fast it. So, if it was from Shaban, it was a voluntary (Fast), and if it was from the Month of Ramazan, so it would be a commensurate day for it'.¹⁸

The First Month of the Islamic Year:

1 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ 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 فَعُرَّةُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ ذِكْرُهُ وَهُوَ شَهْرُ رَمَضَانَ وَقَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَنَزَلَ 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'.¹⁹

2 - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدِ بْنِ حُبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْعَبْدِ 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 يُضْرُّ بِهَا دِينُهُ وَبَدَنُهُ وَوَقَاهُ اللَّهُ عَزَّ ذِكْرُهُ شَرَّ مَا يَأْتِي بِهِ تِلْكَ السَّنَةَ

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

(It has been narrated) from Al-Abd Al-Salih^{asws} (7th Imam^{asws}) having said: 'Supplicate with this supplication during the Month of Ramazan, welcoming the entry of the (new) year', and he^{asws} mentioned that the one who supplicates with it, in expectation, sincerely, would neither be hit during that year with 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.

¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 9 H 5

¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

وَ فِي الْعَلِّ النَّبِيِّ تُرْوَى عَنِ الْفَضْلِ بْنِ شَادَانَ النَّيْسَابُورِيِّ رَضِيَ اللَّهُ عَنْهُ وَ يُذَكَّرُ أَنَّهُ سَمِعَهَا مِنَ الرَّضَا عَ أَوَّلِ شَهْرِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ
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.²⁰

²⁰ 522 1 من لا يحضره الفقيه