



5<sup>th</sup> National Conference

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Venue: Madina Center, Stockton, CA

Host: Islamic Shariah Council of California

# “Global” Moon Sighting

## Facts vs. Fiction

Compiled by the Central Hilal Committee of North America  
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# HADITH

Kurayb said: Umm Fadl, daughter of Harith, sent him (Fadl, i.e. her son) to Mu'awiyah in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. **I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah ibn Abbas asked me (about the new moon of Ramadan) and said: When did you see it? I said: We saw it on Friday night. He said: (Did) you see it yourself? I said: Yes, and the people also saw it so they observed fast and Mu'awiyah also observed fast. Thereupon he said: But we saw it on Saturday night. So we shall continue to observe the fast until we complete thirty (fasts) or we see it (the new moon of Shawwal). I said: Is the sighting of the moon by Mu'awiyah not valid for you? He said: No; this is how the Messenger of Allah (peace be upon him) has commanded us.**

# HADITH

- ❖ As understood from the hadith of Kurayb, it was the practice of the Messenger of Allah (peace be upon him) and his Blessed Companions (may Allah be pleased with them) to look for the Hilal in their own vicinity

# WHAT THEY DID THEN

- ❖ While in Madinah, the Messenger of Allah (pbuh) and Sahabah (r) never sought to find out when the Hilal was sighted in Makkah
- ❖ There is no recorded incident of the Sahabah, Tabieen, or the many generations afterwards looking to find out when the Hilal was sighted in Makkah or anywhere else outside of their vicinity

# WHAT THEY DID THEN

- ❖ Although it is a fact that:

‘أقام رسول الله صلى الله عليه وسلم بالمدينة عشر سنين يضحي’

**The Messenger of Allah, peace and blessings be upon him, resided in Madinah for ten years and performed *Udhiyyah*.**

(Tirmizhi, 1507)

- ❖ There is no such view found in any book of Hadith or Fiqh called “Global” moon sighting

SHAYKH AL-ISLAM  
IBN TAYMIYYAH (R) SAYS:

الرؤية تختلف باختلاف التشريق والتغريب فإنه متى رئي في المشرق  
وجب أن يرى في المغرب ولا ينعكس ؛ لأنه يتأخر غروب الشمس  
بالمغرب عن وقت غروبها بالمشرق فإذا كان قد رئي ازداد بالمغرب نورا  
وبعدا عن الشمس وشعاعها وقت غروبها فيكون أحق بالرؤية وليس  
كذلك إذا رئي بالمغرب لأنه قد يكون سبب الرؤية متأخر غروب الشمس  
عندهم فازداد بعدا وضوءا ولما غربت بالمشرق كان قريبا منها .

(مجموع فتاوى ابن تيمية : ج ٢٥ ص ٩٨)

# SHAYKH AL-ISLAM IBN TAYMIYYAH (R) SAYS:

“The sighting [of the hilal] differs according to the difference in east and west. **Undoubtedly, when it is sighted in the East, it MUST be sighted in the West, but not vice versa** because the sunset is delayed further in the West than the East. Thus, when it is sighted, it increases in light and distance from the Sun and its rays during the sunset [of the West]. It is then more likely to be sighted. This is not necessarily the case however if it was sighted in the West, because the reason it was sighted could have been the delay in sunset in their (the Westerners’) [area] and thus it increased in distance and illumination, whereas during the sunset in the East, it was closer.”

(Majmoo’ Fatawa Ibn Taymiyyah, vol. 25, pg. 98)



# SOME LOGICAL QUESTIONS

1. If everyone follows global moon sighting and depends on other countries to sight the moon, no one will take part in an effort to sight the moon locally. Everyone will depend on someone else, thus moon sighting efforts will end forever. How will we have any moon sighting reports then?

# SOME LOGICAL QUESTIONS

2. If everyone follows global moon sighting and the moon is sighted in the West, how will the Muslims of East act upon it since they won't get the news until it is the day after already?

# SOME LOGICAL QUESTIONS

3. We have heard from the ‘Ulama and Mashaikh that sighting the moon is *fardh kifayah* (*fardh* upon all, sufficient if some do it). So what do we do about the rest of the Islamic months?
4. Do we simply rely on pre-calculated dates for the other nine months of the Islamic calendar?
5. Do we rely on just hearsay and internet postings by unknown or questionable sources throughout the year for such an important part of our *Deen*, which is related to many essential *Ibadaat* in Islam? Should we feel content in doing so?

# SOME LOGICAL QUESTIONS

6. Did our Salafus Saliheen (pious predecessors) and Mashaikh ever act upon global moon sighting? Is there any historical proof from any book of Hadith or Fiqh?

# SOME LOGICAL QUESTIONS

7. Does 'global moon sighting have any office, committee members or international authority which maintains it every month?

# SOME LOGICAL QUESTIONS

8. As Shaykh al-Islam Ibn Taymiyyah (r) was quoted, which is also an established principle in astronomy, it is an undeniable natural fact that if the moon is sighted at any point in the East it **MUST** be sighted in the West. How is it possible the Saudi Arabia sees the Hilal first every year and the dozens of Muslim nations and millions looking for the Hilal to west are not to see it?

# SOME LOGICAL QUESTIONS

9. Must there be only ONE Hijri date everywhere simultaneously where as the Gregorian calendar differs in dates as we speak?

# SOME LOGICAL QUESTIONS

10. Does global moon sighting mean following Saudi Arabia and no one else?

11. Did the Sahabah and Taabi'een of Madinah, Egypt, Sham, etc. follow Makkah for the moon sighting?



# SOME LOGICAL QUESTIONS

12. What if a sighting is established in another country before Saudi? Should we follow it? (This happened quite a few times. We remember clearly that a few years ago, the moon was sighted in the province of Xinzhao of China before Saudi and Saudi did not do Eid according to it. Those who say they follow global moon sighting also did not do Eid. Did they do something wrong?)

# SOME LOGICAL QUESTIONS

13. The Saudi ulama say they follow the local moon sighting and do not accept sightings from any other country. Why should we then follow them, as we are in a different country?

14. The Haajis follow Saudi local moon sighting when they go to Hajj, so is their Hajj valid if not done according to global moon sighting?

# SOME LOGICAL QUESTIONS

15. The horizon in Saudi Arabia is usually clear. Do you know of any *rooyat ammah* (sighting of the moon by a very large number of people) since there are announcements requesting the public to try to sight the moon? If so, is the moon usually sighted in the Haramain?

# WHAT ABOUT UNITY?

- ❖ Allah (swt) says: “Hold fast, all of you, to the cord of Allah, and be not divided.” (3:103)
- ❖ **But unity upon what?**
- ❖ **If unity is attained but we let go of the ‘cord of Allah’ (His Deen and regulations), there is no benefit in that unity**

# WHAT ABOUT UNITY?

Allah (swt) says:

وَإِنْ تُطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ  
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

“If you obey the majority of those on earth, they will make you lose the way of Allah. They follow nothing but whims, and they do nothing but make conjectures.” (6:116)

# WHAT ABOUT UNITY?

Allah (swt) says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

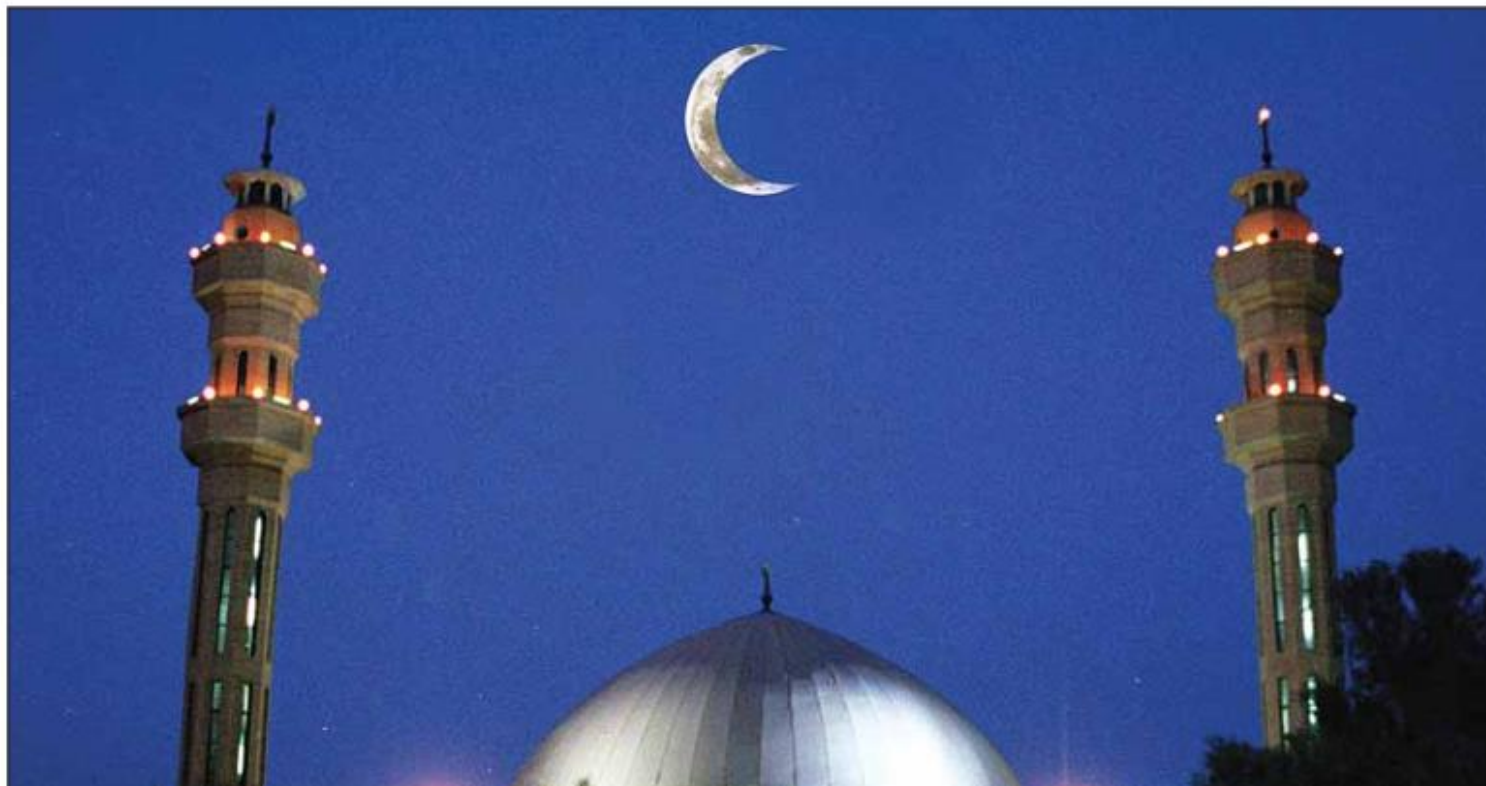
“O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is good, and the best at the end. ” (4:59)

# WHAT ABOUT UNITY?

- ❖ Unfortunately, there is a major lack of discipline
- ❖ There are only two ways to attain UNITY in this matter:
  1. The government announces the Hilal sighting
  2. There is a central authority accepted by all

# TAWHEED AL-AHILLAH WA AL-A'YAD (UNIFIED HILAL AND EID)

## مجمع الفقه الإسلامي: الدعوة إلى توحيد الصيام والأعياد تخالف الشرع والعقل



أكد مجمع الفقه الإسلامي التابع لرابطة العالم الإسلامي في مكة المكرمة أن الدعوة إلى توحيد الصيام والأعياد تخالف الشرع والعقل، موضحة أن الدعوة إلى ذلك لا تكفل وحدة المسلمين، وأن الذي يكفل وحدتهم هو عملهم بكتاب الله وسنة رسوله، صلى الله عليه وسلم، جاء ذلك في قرار أصدره المجمع لبيان حكم اختلاف المطالع والدعوة إلى توحيد الرؤية وإثبات الأهلة في العالم الإسلامي، ودعا المجمع إلى أن تترك قضية إثبات الأهلة للقضاء ودور الافتاء في البلدان الإسلامية، وقال المجمع أن الإسلام ربط الصوم والافطار بالرؤية البصرية وأن اختلاف المطالع معتبر عند كثير من الفقهاء، وفيما يلي نص قرار المجمع:

درس المجمع الفقهي الإسلامي المنبثق عن رابطة العالم الإسلامي بمكة المكرمة مسألة اختلاف المطالع في بناء الرؤية عليها، فرأى أن الإسلام بني على أنه دين يسر وسماحة، تقبله الفطرة السليمة، والعقول المستقيمة، لموافقته للمصالح، ففي مسألة الأهلة، ذهب إلى إثباتها بالرؤية البصرية لا إلى اعتمادها على الحساب، كما تشهد



# TAWHEED AL-AHILLAH WA AL-A'YAD (UNIFIED HILAL AND EID)

- ❖ The Islamic Fiqh Council, an international board of Islamic scholars, had a seminar on this topic
- ❖ It was decided that:

**“The claim of unified Hilal and Eid  
is AGAINST the Shariah and  
common sense”**