

$$\alpha_0 = 1 [a_0]$$

$$\arcsin(z)$$

A DISCUSSION ON ASTRONOMICAL CALCULATIONS

$$x_{n+1} =$$

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Clarifying the Asl – Moonsighting

An Issue of Ijma’

The Few Scholars who Endorsed Calculations

Prayer Timings?

The Ummah was Ignorant?

Convenience and Ease?

Moonsighting as an Ibadah



Yasir Qadhi ✓

May 16, 2018 · 🌐

Regarding the moonsighting issue:

Now that iA everyone is fasting and the 'moonsighting wars' have subsided, I wanted to share my thoughts regarding the way forward. This post will surprise some of you, and many will leave links to fatwas from respected authorities that present the alternative view. I am well aware of these fatwas and respect them, yet I humbly disagree with the mainstream view.



Yasir Qadhi ✓

1d · 🌐

Some Thoughts on The Opinion of Calculations for Eid

Now that Ramaḍān is over, and any moonsighting post will not contribute to confusion, I wish to make a direct appeal to those in charge of making the decision of Eid (i.e., Masjid Boards and Imams), in particular those living in Western lands, to consider adopting calculations if they haven't already done so. What prompts me to write this message was witnessing this year's acrimonious debates which brought back so many negative memories of the last decade.

I wish the Board and Imams of communities understand, apart from the technical fiqh of what they believe is the 'stronger opinion, that there is a tangible maṣlaḥa (benefit) that is discernible in those communities who have gone the way of calculations and announcing Eids in advance. Muslim unity, and maximizing attendance, and abstaining from politics and fights and confusion, is without a doubt a *massive* benefit that cannot be discounted. From my perspective, all of the tangible benefits that come with following calculations really outweigh the technical issues of why a position is better or not (for the Imams reading this: go ahead and consider calculations marjūḥ evidence-wise and rājiḥ maṣlaḥa-wise, for as you are all aware, fiqh also takes reality into account).

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحُجَجِ

**“THEY ASK YOU ABOUT
THE CRESCENT MOONS.
SAY: THEY ARE POINTS OF
TIME FOR THE PEOPLE,
AND OF THE HAJJ.”**

[2:189]






THREE POINTS



THE CRESCENTS ARE MADE FOR “THE PEOPLE.”

Because it is for the people,
it must be a knowledge that
is attainable by all equally.



**THIS VERSE SAYS THAT
EVERYONE IS ABLE TO
FIND OUT TIMES OF
WORSHIP THROUGH THE
MOON.**

Because they are Ibadat,
you need to know how to
know of them wherever you
may be.

**THIS CAN ONLY TRUE IF
SIGHTING THE MOON IS
THE STANDARD.**

Because not everyone has
the information or expertise
to calculate.

IMAM AL-JASSAS (RA)

As for the first interpretation (assuming the moon to be sighted behind the clouds), ***it is dropped without a doubt, because it requires consulting the astronomers and whoever has recognition about the phases of the moon and its positions.*** This is in contrast to the speech of Allah which says, ‘They ask you concerning the crescents, Say: it is a place of determining time for *people* and *Hajj*,’ and so He connected the rule with the *sighting of the crescent* (not with possibilities). (Ahkam al-Quran)

IMAM TAHAWI (RA) EXPLAINING CALCULATIONS

“...And all people are not equal in this regard (of astronomy), as only a few people had learned this, and it is concealed upon the majority. Then he returned them to what they are all equal in, so that no one is given preference over another, with what has been narrated from him (SAW) which alters that, and it is his saying, ‘If it is obscured upon you, then complete thirty.’” (Sharh Mushkil al-Aathar, 2/609)

THE AYAH SPEAKS ON “CRESCENTS” (HILAL) AND NOT “NEW MOONS.”

“The verse does not use Qamar or Muhaq...the moon is not called Hilal except when the people see it and it becomes well-known amongst them.”

وبالعودة إلى قول الفقهاء، نجد أن جلهم يخبروننا بأن المعول عليه هو رؤية الهلال وليس مجرد وجوده، وبالرجوع للآية الكريمة، لا نجد لها قالت يسألونك عن القمر أو المحاق، بل قالت صراحة: {ويسألونك عن الأهلة قل هي مواقيت للناس والحج}، والقمر لا يسمى هلالاً إلا إن رآه الناس واشتهر ذلك بينهم. ونقتبس قول فضيلة



THE CRESCENTS HAVE BEEN CALLED “MIQAT”.

The Hilals are points in the sky that cannot be crossed to other ways.

**BECAUSE IT IS RELATED TO
A NUMBER OF IBADAT, IT
CANNOT BE CONNECTED
TO SPECIFIC WORLDLY
KNOWLEDGE.**

Ibadat are universal and
accessible by everyone.

WUDU' AND TAYAMMUM.



SIGHTING IS THE CHOSEN METHOD

“And since this is a worship it which encompasses the general masses, it does not permit that the ruling should relate to (a knowledge – astronomy) which no one recognizes except a few people – who perhaps we cannot trust their statements entirely.”
(Ahkam al-Quran, 1 / 279)

A dark purple rose is centered in the background against a black field. The rose's petals are layered and detailed, though somewhat muted by the low light. Overlaid on the rose is the text 'THE AHADITH ARE PLENTIFUL IN THIS REGARD.' in a clean, white, sans-serif font. The text is arranged in four lines, centered horizontally. To the right of the text, a thin white vertical line extends from the top of the text block down towards the bottom of the frame.

**THE AHADITH ARE
PLENTIFUL IN THIS
REGARD.**

HADITH

لا تصوموا حتى تروا الهلال، ولا تفطروا حتى تروه، فإن
غم عليكم فاقدروا له

The Messenger of Allah (peace be upon him) said:
“Do not fast until you see the Hilal and do not break fast (perform Eid) until you see it. If it is cloudy, estimate it [as thirty]”

(Sahih Bukhari:3:31:130)

“IF IT IS CLOUDY”

إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ
فَصُومُوا ثَلَاثِينَ يَوْمًا

The Messenger of Allah (peace be upon him) said:
“Whenever you sight the new moon (of the month of Ramadan) observe fast, and when you sight it (the new moon of Shawwal) break it, and if the sky is cloudy for you, then observe fast for thirty days.”

(Sahih Muslim:2378)

**THE STATEMENTS OF THE
ULAMA' THROUGHOUT THE
AGES**



ABU BAKR AL-JASSAS (370 AH)

“The Muslims are in complete agreement that the meaning of verse and narration is in regards to the sighting of the crescent in obligating the fast of Ramadan. [The *Hadith*] **indicates that sighting the crescent (*Ru'yah al-Hilal*) is in fact the witnessing of the month (*Shuhud al-Shahr*)”**
Ahkam al-Quran, 1 / 279

IBN AL-ARABI (543 AH)

“The Prophet had explicitly mentioned that, ‘Do not fast until you see the crescent, and do not terminate until you see it...’ and the saying of Allah, ‘so whoever witnesses the month from amongst you should fast.’[2:185] is taken upon its normal condition (*‘Adah*) **by witnessing the month, which is to sight the crescent. Like that the Prophet said, ‘Fast through its sighting (the crescent), and terminate through its sighting.’**

FAKHR AL-DIN AL-RAZI (606 AH)

“...the months are known through the orbit of the moon, and that is because the months which are considered in the *Shari’ah* **are founded upon the sighting of the crescents.**” *Al-Tafsir al-Kabir*, under the verse: “so that you may know the number of the years and calculations.”

[10:5]

AL-QURTUBI (671 AH)

“It is compulsory upon us, when the crescent cannot be seen, to complete thirty days of Sha’bān and thirty days of Ramadan, so that we can enter into the ‘*ibādah* (worship, i.e. fasting) with full certainty and come out of it with full certainty...

[As for those who calculate on a cloudy day] and this we know no one who claimed such a thing except a few companions of al-Shafi...and the consensus is a proof against them.”

al-Jāmi’ li Ahkām al-Quran, 1 / 362-3.

IMAM IBN KATHIR (774 AH)

“And His Saying:
“Whoever witnesses
the month should fast,”
[2:185] **this is an
imperative on those
who witness the *Hilal*
of the month.”** *Tafsir
ibn Kathir*, 1/314.

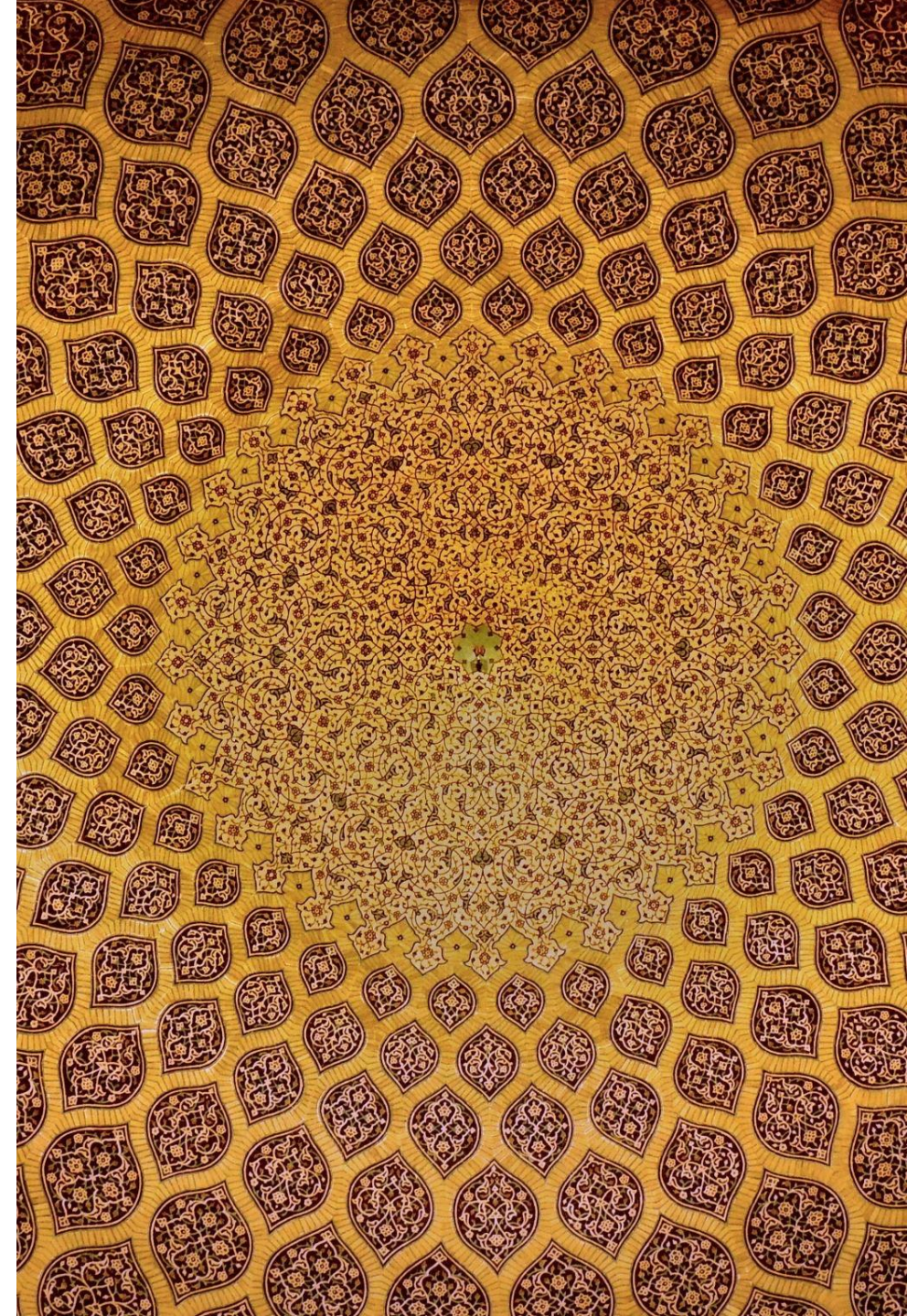
IMAM AL-ALUSI (1270 AH)

“The word *Shahr* (month) means a specified time which begins by the **sighting of the crescent...**” A few pages later, he clarifies that the correct interpretation is to take the word “*Shahr*” as the object of the verb, and says the meaning to be “[whoever witnesses the] crescent of the month.” *Ruh al-Ma’ani*, 3/129
- 132

HANAFI

Imam Ibn 'Abidin said, **“And there is no regard given to the opinions of the astronomers in the obligation of fasting on the general people...”**

Mi'raj al-Dirayah states, **“Whoever refers to their statements (astronomers) has opposed Ijma'.”** He says in another place, **“The Imams of the four Madhahib have been clear that this is the correct opinion, that there is...no regard for the statements of astronomers.”** (6/235, Fatawa al-Duktur al-Qaradawi allati khalafa alMadhahib al-Arba'ah fi al-'Ibadat, pg. 83)





MALIKI

“(The establishment of the crescent) cannot be through any astronomer’s calculations or the lunar phases according to the Mashhur (Madhab’s opinion).” (al-Sharh al-Kabir, 1 /509)

SHAFI

“As for calculations, it is not obligated – meaning fasting – without any difference of opinion between our scholars.” (Al-Majmu’ 6/289)



HANBALI

“Whoever fasts based on calculations and astronomy has fasted without any reliable Shari’ evidence.” (Kashhaf al-Qina’ 2/348)

SHAYKH ABDUR RAHEEM TAWFIQ

“The four Madhahib are in agreement and consensus that taking the opinions of astronomers is invalid, and that Imam al-Subki (who endorsed calculations) from the Shafi scholars had opposed the majority of the Muslims, which later day scholars from his Madhab had refuted him (afterwards.)” (Fatawa al Duktur al-Qaradawi allati khalafa al-Madhahib al-Arba’ah fi al-‘Ibadat, pg. 94)

IMAM AL-QURTUBI ON IJMA'

“It is compulsory upon us, when the crescent cannot be seen, to complete thirty days of Sha'bān and thirty days of Ramadan, so that we can enter into the 'ibadah (worship, i.e. fasting) with full certainty and come out of it with full certainty... Mutarrif bin Abdullah bin al-Shikhir – from the great Tabi'een – and ibn Qutaybah both said, ‘Calculations should be relied upon on cloudy days through the determinations of the phases... ***and this we know no one who claimed such a thing except a few companions of al Shafi to take opinions of the astronomers, and the consensus is a proof against them.***”

IMAM IBN HAJAR (RA) QUOTING FROM ALLAMAH AL-BAJI (RA)

Hafiz Ibn Hajar رحمته الله provides a critical assessment of the proponents of astronomical calculations, quoting Allamah al-Baji رحمته الله, who asserts that the consensus (*Ijma'*) of the Salaf opposes this approach. (Fath al-Bari 4: 152). Allamah al-Baji رحمته الله also mentions, “We do not know of anyone that said that the statement of the astronomers is relied upon in moonsighting, except some student of Imam al-Shaf’i. The consensus of the scholars is a proof against him.” See al-Muntaqa of al-Baji (2: 38).

A pair of black-rimmed glasses is resting on an open book. A red bookmark is visible on the left page. The background is slightly blurred, showing the pages of the book and the dark cover of the glasses.

**HOW CAN THIS BE IJMA'
WHEN SOME SCHOLARS
HAVE DISAGREED?**

**IJMA' IS NOT NEGATED
THROUGH ONE OR TWO
SCHOLARS.**

Or else there would never
be Ijma' in the Ummah.



THESE OPINION ARE
ANOMALOUS.

They oppose Quran, Sunnah,
and Ijma'.

AL-IMAM AL-AWZA'I:
'WHOEVER TAKES THE
ANOMALOUS RULINGS OF
SCHOLARS HAS LEFT THE
FOLD OF ISLAM.

(al-Sunan al-Kubra, 10:211;
al-Siyar, 7:125; al-
Tadhkirah, 1:180. Sourced
from Athar al-Hadith, pg.
135)

FROM THEIR OWN MADHABS

Muhammad ‘Illish al-Maliki writes: “To conclude, the existence of opinions inclining towards calculations – within our school and the Shafis – cannot be denied. **Rather, we acknowledge them in both of our schools, but they are anomalous (Shadh).**” (Al-Ma’ayir al-Fiqhiyyah wal fi ‘Idad al-Taqaawimi al-Hijriyyah, pg. 111)

QADI ABU BAKR IBN AL-ARABI

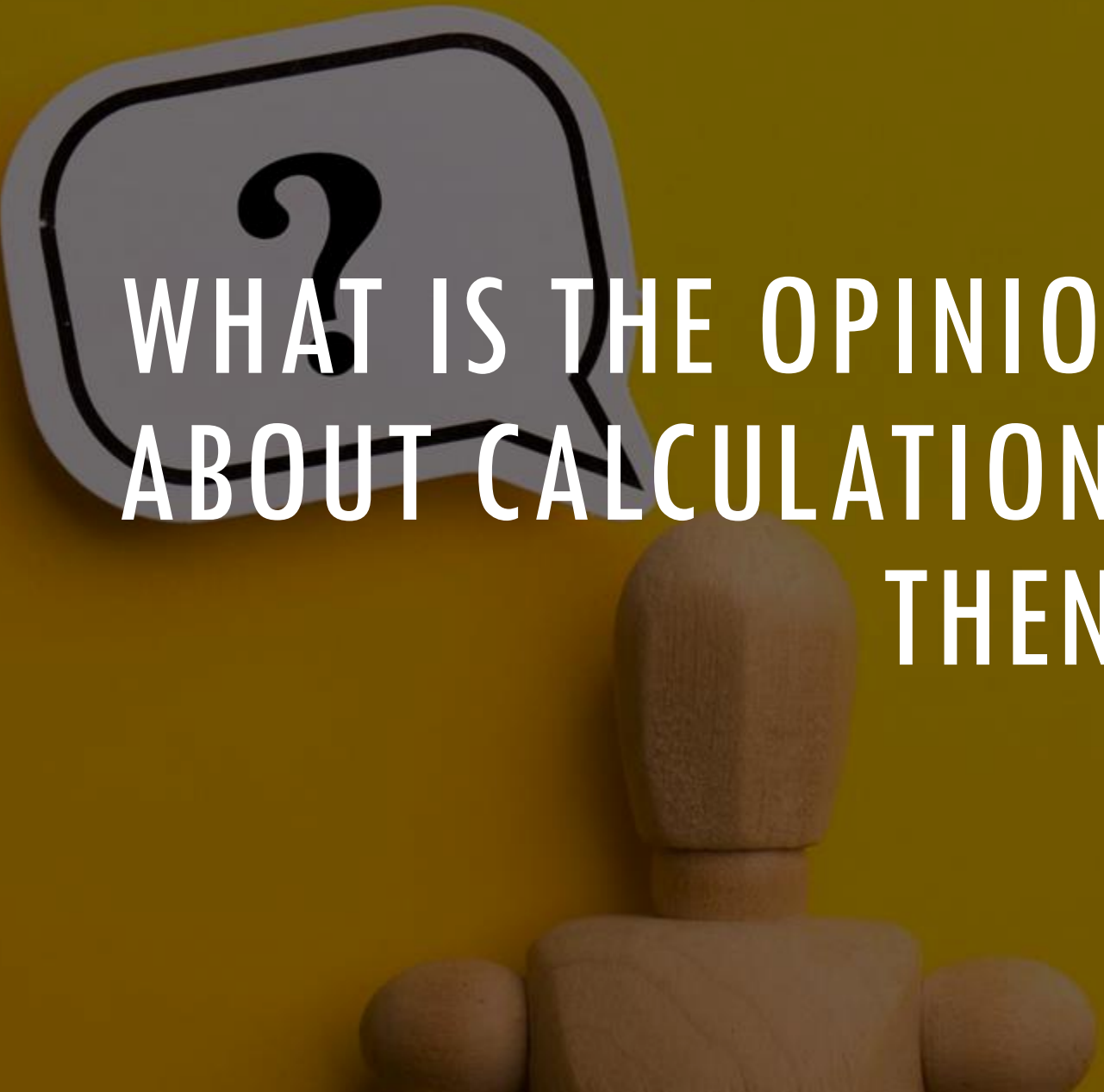
“Some of our companions (the Malikis) had slipped as well, and had narrated from (Imam) al-Shafi that he said, ‘calculations are relied upon.’ And this is a slip that has no recovery.” (Ahkam al-Quran, 1/112)

I hope, *bi idhni Llah*, that
the above shows that
starting with Imam al-
Nawawi (may Allah grant
him His mercy), the validity
of calculations for personal
use has been accepted
within the Shāfiī school.

IS THIS ISSUE SUITABLE FOR IJTIHAD?

Al-Jassas (RA) writes: Therefore, the one who says we must regard the phases of the moon, and the calculations of the astronomers has come out of the pale of the ruling of the Shariah, and **this is not a place Ijtihad can be performed**, due to the clear direction in the Book, the explicit (Nass) Sunnah, and the consensus (Ijma') of the jurists against it." (Zafar Ahmad Al Uthmani, Ahkam al-Quran, 1/195)

With my utmost respect to a large group of erudite scholars, past and present (including Ibn Taymiyya, and many of my own teachers in Arabia), I believe their fatawa should apply in Muslim majority countries, and not in situations where we are a small minority. The job of a scholar isn't just to copy and paste classical fatwa (anyone can do that). **Real scholarship and ijtihad** is to see the context in which that fatwa will be applied, and use that context to judge which position is strongest.

A wooden figure is positioned at the bottom center of the frame. Above its head is a grey speech bubble with a black question mark inside. The background is a solid olive green color. The text 'WHAT IS THE OPINION ABOUT CALCULATIONS THEN?' is written in white, bold, uppercase letters across the middle of the image, partially overlapping the speech bubble and the figure's head.

**WHAT IS THE OPINION
ABOUT CALCULATIONS
THEN?**

THEY ARE AGAINST
QURAN, SUNNAH, AND
IJMA'.



A FEW SCHOLARS HAVE BEEN
QUOTED TO SUPPORT
CALCULATIONS. ALTHOUGH IT
LOOKS CREDIBLE TO THE
UNTRAINED EYE, **SCHOLARS**
HAVE CONSIDERED THESE
OPINIONS TO BE
ANOMALOUS (SHADH).



PEOPLE CAN CONTINUE TO
QUOTE, BUT EVERY
OPINION IN DEEN IS NOT
A LEGITIMATE ONE.

Especially if it opposes clear
Quran, Sunnah, and the
consensus of the scholars.

**DID ANY SCHOLAR OF THE
PAST GIVE A BLANKET
RULING ON USING
CALCULATIONS?**



NO.

They were always tied down
to conditions.

SHAYKH IBN DAQIQ AL-'ID

“I say: It is not permissible to depend on calculations in regards to fasting through the separation of the conjunction of moon and sun, upon what the astronomers opine, advancing the month through calculations by one or two days over the actual sighting. **This is surely construing a cause that Allah has not made permissible.**”

Ihkam al-Ahkam, pg. 332. He considers the formulation of calendars based on astronomy to be imposing a condition that Allah has not validated for acts of worship, hence **being an innovation (*bid'ah*)**.

An hourglass with sand in the top bulb and a calendar showing dates 22, 23, 24, 29, 30, 31.

**WHAT ABOUT PRAYER
TIMINGS? DON'T WE
CALCULATE THEM?**

THE DIFFERENCE IS THAT
ONE DEALS WITH THE *SUN*
AND THE OTHER WITH THE
MOON.

THE SUN

The sun **consistently appears in the same areas in the sky everyday**, to the extent that one can look to their shadow for the commencement of prayers, because it corresponds to the position of the sun in the sky.

The sun is always locatable.

Such exactitude that there are hues and colors left in the sky after sunset.

THE MOON

Sometimes can be seen or not

Sometimes locatable and sometimes not

There are no tell-tale signs of when it will emerge

It does not look the same everyday either



THEY ARE NOT THE SAME.

Why would their ruling be the same then?



**MOON *SIGHTINGS* AND
PRAYER *TIMINGS***

A close-up photograph of a person's hand holding a vintage-style compass. The hand is wearing a light blue long-sleeved shirt. The compass is held over an open map, which is partially visible in the background. The map shows a road and some terrain. The lighting is soft, suggesting an outdoor setting. The text is overlaid on the image in a bold, white, sans-serif font.

**ONE HAS TO DEAL WITH
THE TIMING, WHILE THE
OTHER HAS TO DEAL WITH
THE SIGHTING.**

OUR PRAYER TIMES ARE ESTABLISHED — SO WHY NOT OUR MONTHS?

Allah says: “Establish the prayer times *through* the setting of the sun” [18:78].

The sun is used for establishing prayer times, whereas the moon is used for months. The utilization of a prayer time table is because the prayer times are determined through the *time* of day.

“Fast *through* the sighting and break *through* the sighting.” (Bukhari)

In contrast, the determination of the crescent calendar is determined by *sighting* the crescent.


What people have mistakenly conflated is the idea that since one can be calculated, the other can also.

Qiyas ma’a Faariq – the Ilal are not the same

IMAM AL-QARAFI, THE MALIKI SCHOLAR AND ASTRONOMER, EXPLAINS:

“Why is it that we can determine prayer times by calculation and the use of instruments, yet in the case of crescent moons for the determination of our Ramadans, it is not permissible to use [instruments and calculation] according to the accepted position? The difference is that [Allah] has stipulated in our devotional practice [of fasting] the sighting of the crescent moon and if that is not possible then the completion of thirty days of Sha’ban, and He did not stipulate the astronomical new moon. **On the other hand, in the case of prayer times, He stipulated simply the entrance of the times...**

Hence we are able to determine them by any means possible. For instance, a prayer is conditional upon the occurrence of the sun’s postmeridian phase (*Duluk al-Shams*). [With Ramadan] however, it was not linked with the conjunction’s separation but with its physical sighting. And should the crescent be obscured, we complete thirty days.”



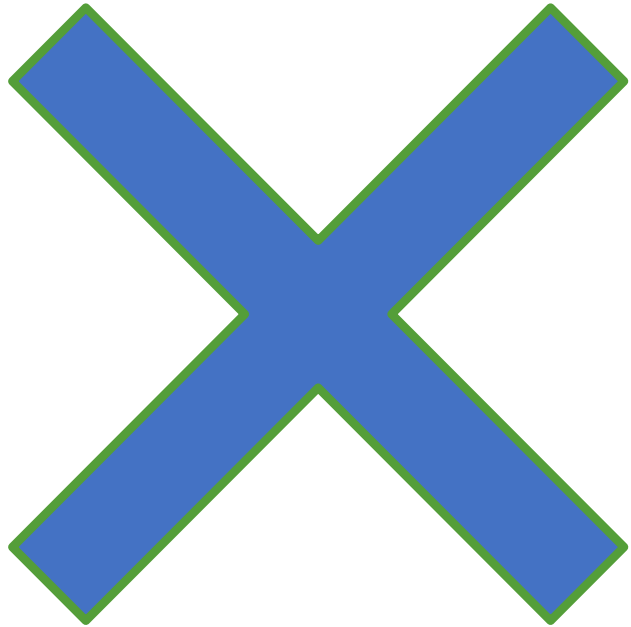
ISN'T THE ISSUE OF MOONSIGHTING LIKE STRAIGHTENING THE ROWS?

If we can use lines to
straighten rows, can we not
use calculations in
moonsighting?



**MAKING LINES IS TO
ATTAIN THE GOAL OF
STRAIGHTENING**

YET CALCULATIONS SEEKS
TO BYPASS THE GOAL OF
MOONSIGHTING.



**ALL THESE ANALOGIES ARE
INCORRECT.**

Loudspeakers, Microphones, Prayer Timings

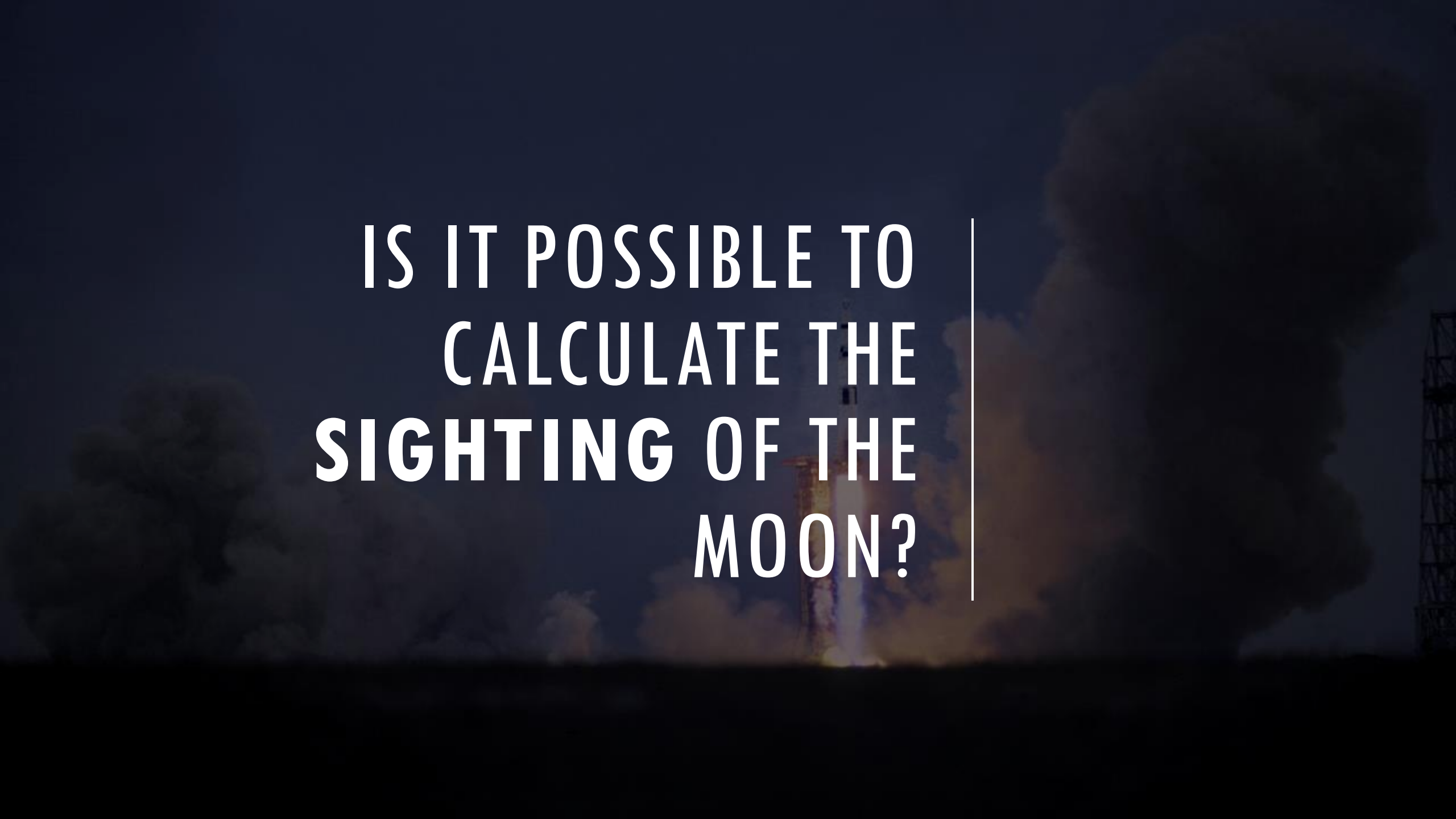


**WHAT IS THE CORRECT
ANALOGY HERE?**

An aerial photograph of a tropical beach. The water is a clear, light blue-green color. Several large, light-colored rocks are scattered along the shoreline. The beach is sandy and bordered by a dense line of green palm trees and other tropical vegetation. The overall scene is serene and natural.

WUDU' AND TAYAMMUM.

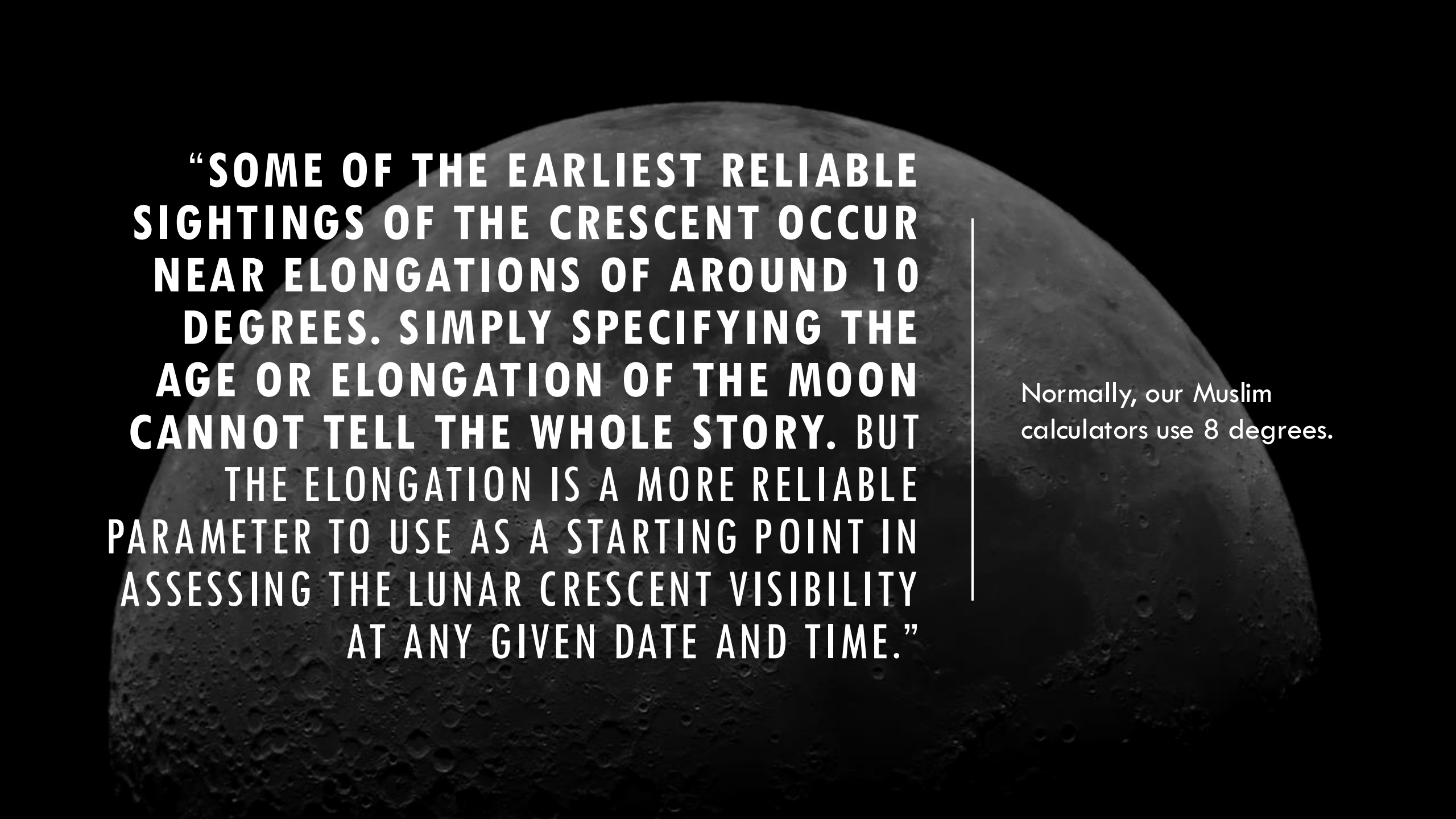
If sighting does not work,
you opt for the second.
There is no third option.

A dark, atmospheric background featuring a space shuttle launch. The shuttle is positioned in the center, with a large plume of white smoke and fire trailing behind it. The sky is a deep, dark blue, and the overall scene is dimly lit, emphasizing the bright light of the launch. A vertical white line is positioned to the right of the text.

IS IT POSSIBLE TO
CALCULATE THE
SIGHTING OF THE
MOON?

U.S. NAVAL OBSERVATORY'S SECTION FOR MUSLIMS

“Although the date and time of each New Moon can be computed exactly, **the visibility of the lunar crescent** as a function of the Moon's "age"—the time counted from New Moon—**depends upon many factors and cannot be predicted with certainty.**



“SOME OF THE EARLIEST RELIABLE SIGHTINGS OF THE CRESCENT OCCUR NEAR ELONGATIONS OF AROUND 10 DEGREES. SIMPLY SPECIFYING THE AGE OR ELONGATION OF THE MOON CANNOT TELL THE WHOLE STORY. BUT THE ELONGATION IS A MORE RELIABLE PARAMETER TO USE AS A STARTING POINT IN ASSESSING THE LUNAR CRESCENT VISIBILITY AT ANY GIVEN DATE AND TIME.”

Normally, our Muslim calculators use 8 degrees.



CONT.

“The elongation as a function of the Moon's age depends on several factors:

The Moon's elongation at New Moon....

The speed of the Moon in its orbit....

The distance of the Moon...

The observer's location (parallax)...

“...**Stated in less technical language, many things are changing very rapidly.** Effects to be considered are the geometry of the Sun, Moon, and natural horizon; the width and surface brightness of the crescent; the absorption of moonlight and the scattering of sunlight in the Earth's atmosphere; and the physiology of human vision. This problem has a rich literature.”

THERE ARE MANY
OPINIONS ABOUT WHICH
DEGREE MEASURE AND
AGE IS APPROPRIATE TO
“CALCULATE”.

Would you establish your
act of worship on doubt?

DR ZULFIQAR ALI SHAH'S POSITION

Compare this to the European Fiqh Council's decision in May 2007, quoted by Dr Zulfiqar Ali Shah, in defense of his position that calculations have become a viable method in place of moonsighting:

“The Council reviewed a number of research papers concerning this issue and after detailed discussions, decided the following:

1. Astronomical calculations have become one of the contemporary sciences that attained a *high degree of accuracy*¹ concerning all that relates to the movements of planets, especially the movements of the moon and the earth...in a way which is definitive that leaves no room for doubt.

2. That the moment of lining up of the sun, moon and earth, or

what is referred to as the conjunction ²...it is possible for the science of Astronomy to calculate that moment with excessively accurate way several years before it occurs...Conjunction may occur at any moment, day or night.

3. The beginning of the Shar'i new month is ascertained if the following conditions are satisfied:

a) **First:** The conjunction must have actually occurred.

b) **Second:** The moonset follows sunset *even by one moment*, which marks the beginning of the month. This view was expressed by credible and is consistent with the credible astronomical phenomena,

c) **Third:** *The choice of the geographic position of Makkah al-Mukarramah as the basis of the two above conditions.*" ³

WAS THE REASON BECAUSE MUSLIMS WERE UNABLE TO CALCULATE?

Did scholars not know the
difference between
astronomy and astrology?

**MUSLIMS HAVE ALWAYS
BEEN GREAT
ASTRONOMERS.**



ASTROLABES.

The 2D map of the heavens.

380.330

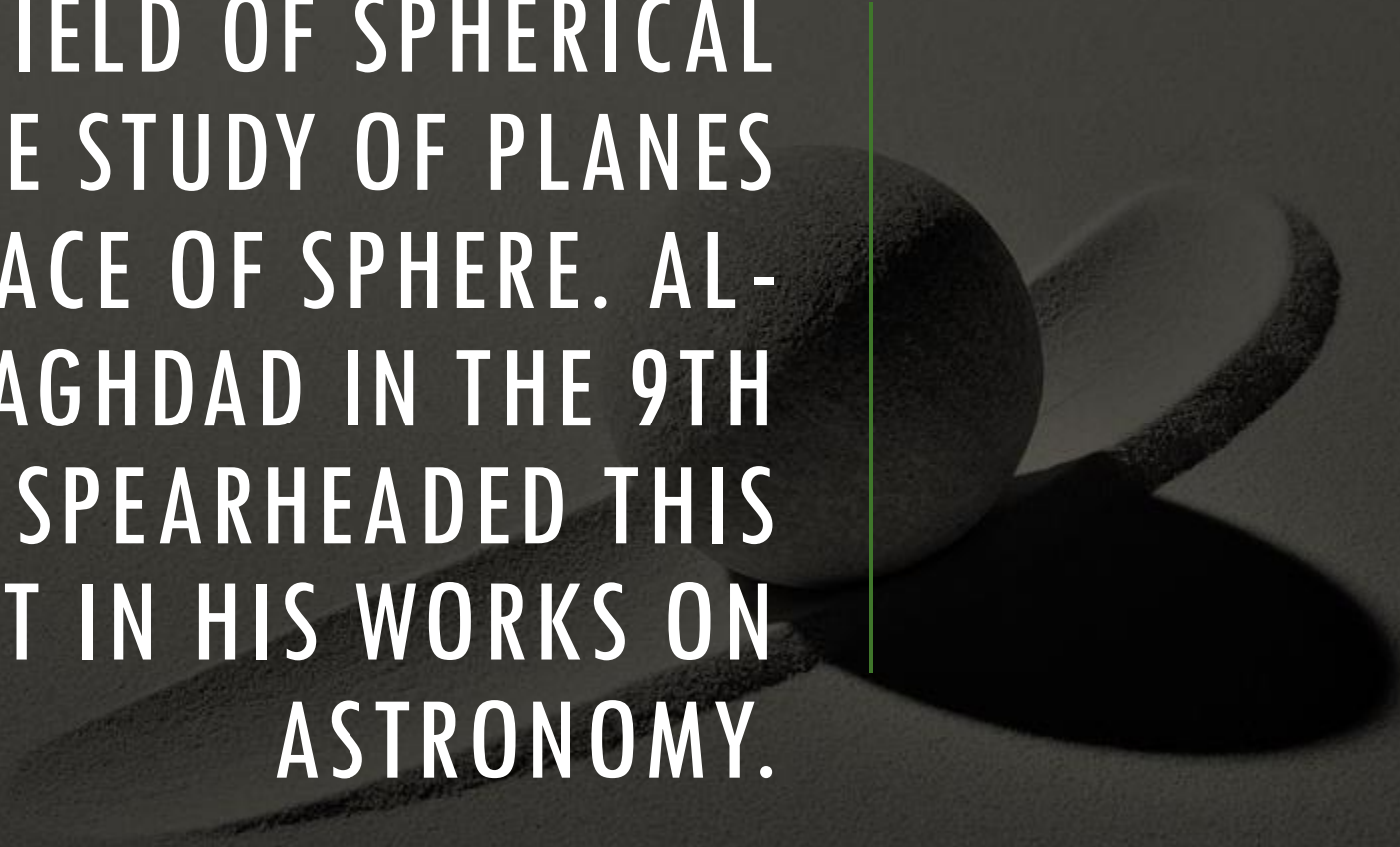
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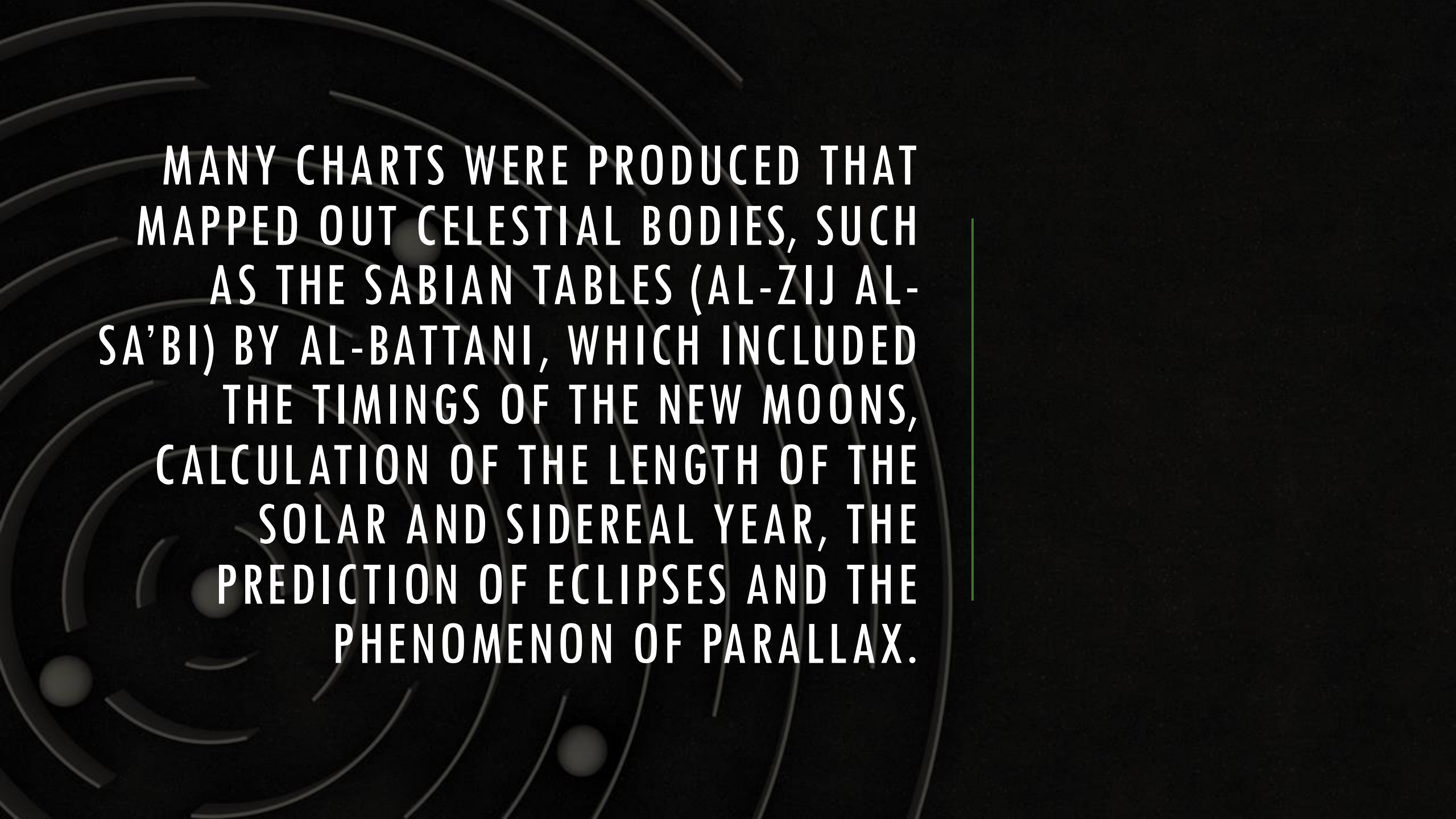
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154.360

MUSLIMS HAD REALIZED
THAT TO PREDICT THE
SIGHTING OF THE CRESCENT,
THE MOVEMENT OF THE
MOON IN REFERENCE TO THE
HORIZONS HAD TO BE
STUDIED.

THIS PROPELLED MUSLIMS TO
ADVANCE THE FIELD OF SPHERICAL
GEOMETRY, THE STUDY OF PLANES
ON THE SURFACE OF SPHERE. AL-
KINDI FROM BAGHDAD IN THE 9TH
CENTURY SPEARHEADED THIS
MOVEMENT IN HIS WORKS ON
ASTRONOMY.





MANY CHARTS WERE PRODUCED THAT MAPPED OUT CELESTIAL BODIES, SUCH AS THE SABIAN TABLES (AL-ZIJ AL-SA'BI) BY AL-BATTANI, WHICH INCLUDED THE TIMINGS OF THE NEW MOONS, CALCULATION OF THE LENGTH OF THE SOLAR AND SIDEREAL YEAR, THE PREDICTION OF ECLIPSES AND THE PHENOMENON OF PARALLAX.

THERE WERE SAHABAH THAT KNEW HOW TO CALCULATE AS WELL.

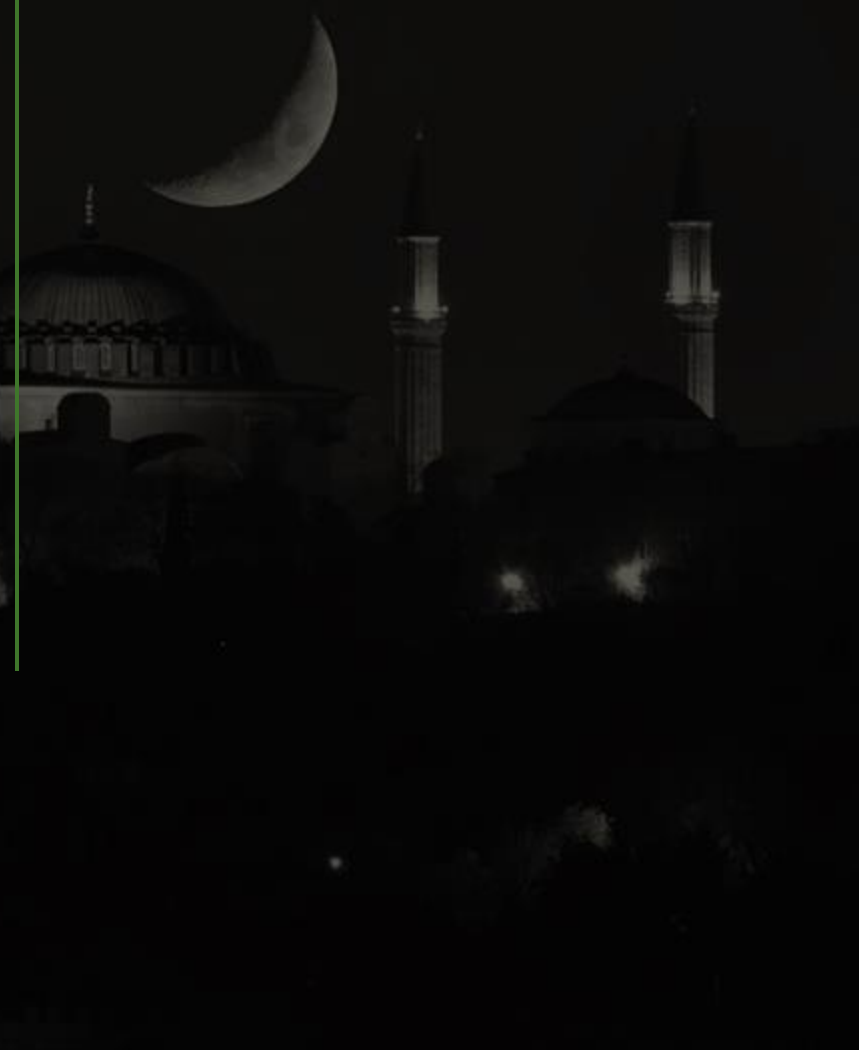
Ibn Taymiyyah (ra) has mentioned in his *Fatawa* Ibn Hajar (ra) has also noted the same. Shaykh Idris (ra) writes, “Some Sahabah knew how to calculate, so if this was the legal rationale, then there [would be] no reason to avoid calculations.”

See *Majmu'ah al-Fatawa*
13/93

Ibn Taymiyyah, *Majmu'ah al-Fatawa* 13/93.

Fathul Bari 4/623.

**MUSLIMS HAD FIGURED
OUT THE QIBLAH, SALAH
TIMINGS, ECLIPSES, AS
WELL AS VISIBILITY
CURVES.**



اهله ١٢٩٠												
اسماء الاهله	علامات الليالي الفتره	عدد الايام حسبها	مقوم شهر الروييه	المعرض	جهة العرض	قوس النور	دقائق النور	قوس الروييه ارتفاع	قوس المكث	المسئله	الصغير	حكم الروييه
محرم	٥	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	شوله	ف	عشر الروييه
صفر	٥	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	ذابح	ف	براطا حرا
رجب	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	بعود	ف	براطا حرا
شعبان	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	معلم	ف	لا برا ابعابا
جمادى	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	ترطون	ف	براطا حرا
جمادى	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	سويبا	ف	عشر الروييه
ربيع	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	صبعة	ف	براطا حرا
شعبان	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	فسوه	ف	عشر الروييه
رمضان	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	طرفه	ف	لا برا ابعابا
شعبان	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	صوفه	ف	براطا حرا
القطايع	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	سماك	ف	عشر الروييه
القطايع	١	١	ط م ك	ر م د	ر م د	ح بو	١	٢	٢	الكليل	ف	براطا حرا

Cairo, 1716/17

tables for determining the possibility of seeing the lunar crescent on the first evening of each civil month

WHY DIDN'T THEY
APPROVE CALCULATIONS?



**BECAUSE THE QURAN AND
SUNNAH DID NOT.**



“IF THE SKY IS CLOUDY”

These words in the *Hadith* should be appreciated to the fullest degree.

The Prophet ﷺ said that you cannot see the moon, ***although the moon is there in the sky.***

Yet, the injunction is not to assume that the moon is there and therefore start the next month.

A strong proof against those who feel that the objective is to be certain of the moon's presence, and not to follow the exact command of Allah and His Messenger ﷺ.


A top-down view of several wrapped gifts on a wooden surface. The gifts are wrapped in various patterns including hearts, snowflakes, and trees. Some are tied with red ribbons, while others use twine or checkered ribbons. In the bottom left corner, a pair of hands is visible, actively working on a gift wrapped in a red and white patterned paper with a red ribbon.

**BUT CALCULATIONS
PROVIDE US THE
OPPORTUNITY TO GET
HOLIDAYS FOR EID?**

I also predict that it is only a matter of time (I estimate within a decade or so) before the bulk of American Muslims will adopt this view, simply because it is infinitely more practical, and helps preserve this sign of Islam (viz., the fasting and Eid), and it does have a basis in our tradition (i.e., it is not a far left-field baseless unprecedented progressive view). The next generation of Muslims will care less and less about the antics and intra-fighting of the elders, and realize that they need a solution to this dilemma (especially when more and more States will declare Eid to be a public holiday - how else do you expect school calendars to declare a holiday in advance unless it is via calculations!)

A close-up photograph of a person's hands pouring a golden liquid from a traditional brass pitcher into a small white cup. The pitcher has a bulbous body and a long, thin spout. The person's hands are visible, one holding the pitcher and the other holding the cup. The background is dark and out of focus.

**JEWS HAVE TWO DAYS OFF
FOR ROSH HASHANAH.**



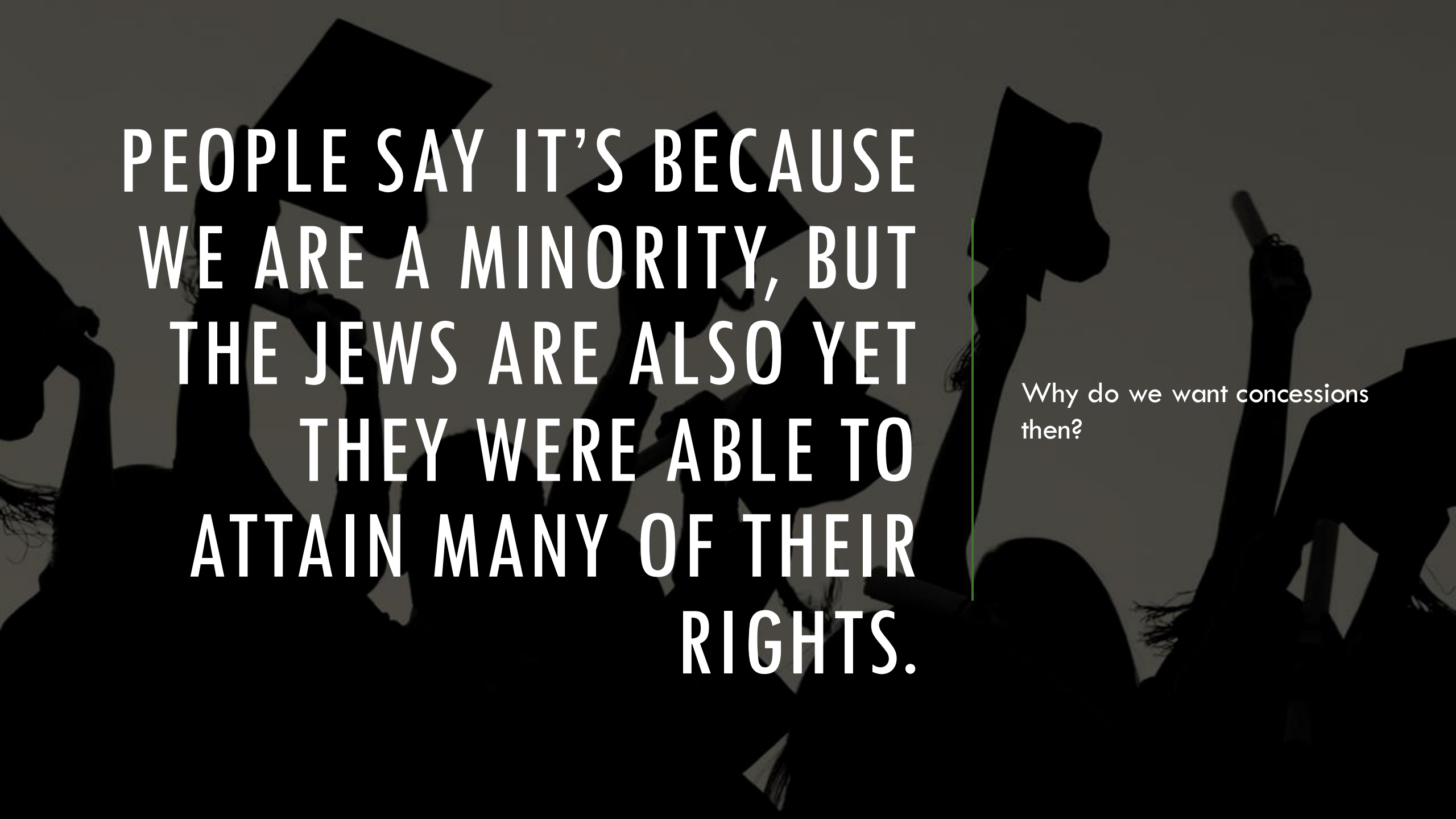
The reason traces back to the way the timing of the new Jewish month was determined in ancient times. In those days, the new month was established after two witnesses testified before rabbinical authorities in Israel that they had seen the new moon. After the rabbis had confirmed the testimony, word was sent to Jewish communities throughout Israel and beyond.

What then is the difference between the second day of Rosh Hashanah celebrated when the months were calculated based on testimony, and the second day celebrated nowadays? In the former period, if witnesses did not appear, the first day celebrated would retroactively turn out to be a Rabbinical obligation and the second day would be a Torah obligation. Nowadays, when the calendar is based on fixed calculations, the first day of Rosh Hashanah is a Torah obligation and the second day is a Rabbinical enactment.



THIS SHOULD NOT BE A
GOAL.

The goal is to practice Deen.

The background of the image consists of dark silhouettes of a crowd of people. Many individuals have their arms raised, some holding up rectangular flags or banners. The overall scene suggests a protest, rally, or a moment of collective action. The lighting is dramatic, with the silhouettes standing out against a lighter, greyish background.

PEOPLE SAY IT'S BECAUSE
WE ARE A MINORITY, BUT
THE JEWS ARE ALSO YET
THEY WERE ABLE TO
ATTAIN MANY OF THEIR
RIGHTS.

Why do we want concessions
then?

A photograph of a stupa, a traditional Buddhist monument, silhouetted against a dark night sky. A large, bright, golden-yellow full moon is positioned directly behind the stupa, creating a halo effect. The stupa has a tiered, cylindrical body and a pointed spire at the top. The overall mood is serene and spiritual.

**SIGHTING THE MOON IS
AN ACT OF WORSHIP.**

SUNNAH

Following the Sunnah should be a goal of every Muslim

By following Sunnah, mundane actions become acts of worship (Hand under cheek during sleep)

There is a *Dua'* associated with sighting of the new moon:

اللَّهُ أَكْبَرُ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا
نُحِبُّ رَبَّنَا وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ

Having a *Dua'* attached to this action clearly distinguishes it from normal practice.

Those who abandon sighting may never be able to realize the exact Sunnah of the Messenger ﷺ



**HOW CAN WE BRING
UNITY?**

**WE CANNOT BE UNITED
ON A MISTAKE.**



**“REFER IT BACK TO ALLAH
AND HIS MESSENGER, IF
YOU BELIEVE IN ALLAH
AND THE LAST DAY.”**

Surah Nisa: 59

**“THAT IS BEST AND THE
MOST EXCELLENT
EXPLANATION.”**

