



JUSTIFICATION FOR THE USE OF THE UNIVERSAL HEJRIC CALENDAR FOR THE DETERMINATION OF CORRECT ISLAMIC DATES AND REDUCTION OF TAKALLUF (BURDEN) FROM A SHARIAH PERSPECTIVE. BY DR. MUHAMMAD M H KHAN AND DR. AAMIR AKMAL

The Universal Hejric Calendar (abbreviated UHC) is the final product of approximately 1422 years of research, in the field of Quranic Astronomy and Sunnah. It abides by criteria's extracted from the Holy Quran and Sunnah to create a pure Islamic and Scientific calendar, one free of intercalations and the many man-made flaws other calendars have suffered through the transcourse of time. It is an ongoing project consisting of contributions from various Scientific Organizations, Muslim and Non-Muslim Astronomers such as Yaqub Ibn Tariq, Al Khwarizmi, Moses Ibn Maimon, Al Battani, Al Biruni, Nasir Al Din, Al Kashani, Fotheringham & Maunder, Bruin, M. Ilyas, B. Yallop, K. Shaukat, M. Ahmed, M. Durani, O. Afzal, CFCO, JAS/ICOP members etc. The Universal Hejric Calendar incorporates advanced Astronomical calculations with moon sighting and non-moon sighting reports from different parts of the world for a period of approximately 150 years. The objective being, to establish the Imkane Ruyah System (expected lunar visibility), an International Lunar Date Line (ILDL), a Tri-Zonal system and a working criteria to verify the authenticity of monthly crescent sighting reports. With the advent of this calculation three decades ago, many muslims have change their old criteria, in using calculations of conjunction that's universally used by the Jews in their calendars, to utilize new advance calculation that reflects the expected visibility of the new crescent. This change has been a difficult one, since many Muslims are apprehensive in giving up the calculations of the Jews and Non-Islamic Nations, due to a lack of understanding in Quran, Sunnah and Astronomy. (For more explanation on this topic read- **THE UML AL-QURA CALENDAR COMPARED TO THE JEWISH CALENDAR (CALCULATED RABBINICAL CALENDAR -CRC) AND ITS EXAMINATION FROM A SHARIAH PERSECTIVE. BY DR. MUHAMMAD M H KHAN.**) Thus, the objective of this article, in light of the Quran and Ahadith, is to examine misconceptions, which fueled much apprehension and stagnation in the implementation of a Universal Hejric Calendar.

As Muslims, the manner in which we choose to study any subject matter or to face the challenges presented to us in our daily lives, should be within the Islamic framework established by Allah (SWT). This means that first and foremost, a pious intention should be established, and then the primary source of consultation should be the Holy Quran, with the Sunnah (traditions of the Prophet Muhammad(SWS)) serving as a secondary source, and an explanation to the Holy Quran. Both the Holy Quran and the Sunnah serve as the foundations for the third and fourth sources, Ijma (consensus of opinion) and Qiyas (analogy), respectively. A systematic and orderly study of any subject using the Quran and Sunnah as the foundation and taking into account the time frame and situations in which the verses were revealed, helps a person to make a logical and rational decision, while at the same time eliminates biases and errors which can seep into the decision making process. We must remember that the beauty of Islam is that it is not only a religion, but also a way of life; which not only served the Sahabas and the people of that time, but also continues to be relevant to the present day.

Taking the above into consideration, we can now take on the task of dealing with the subject of using advanced Astronomical calculations, archives on moon sighting reports, International Lunar Date Line and the Imkane Ruyah system prepared by Muslim Professionals and Islamic Organizations in the field of Astronomy, as the determinant of data forming the Universal Hejric Calendar. The Universal Hejric

Calendar, which will in its function, determine the beginning and ending of each Islamic month, is considered controversial and erroneous by some. Some Muslim groups argue using one hadith of our Prophet Muhammad (SWS):

NARRATOR AbuHurayrah, SAHIH MUSLIM- HADITH_No 2378

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

The main groups that stoutly or partly adhere to this Hadith claims the following:

- A. **Group 1-**The moon must always be seen in order for the Islamic month to begin and a Universal Hejric Calendar should not be used, since it was not mentioned in the above Hadith.
- B. **Group 2-** That if the moon is not seen upon intent, they should resort to completing Shaban as 30 days, however again disputing the use of the Universal Hejric Calendar since it was not mentioned in the above Hadith.
- C. **Group 3-** Without any evidence from Quran and Ahadith, a man made calendar is followed that's similar to the calendar of the Jews, in which the conjunction phase of the moon is taken as the beginning of the Islamic month or this calendar provides the data for determining the 29th day for crescent observation, this leads to erroneous sighting since the new crescent will not be visible, because the 29th day based on conjunction (new moon, black moon, Astronomical new moon or molad) is one or two days ahead of the actual visible crescent. This system ignores the observation of the crescent or advanced Astronomical calculations of the new crescent and totally ignores the command of the Quran and Sunnah that's listed below (see underlined words):

Individual ordained orbits and phases for each celestial body, each being different from the other:

"And the moon, we have measured for her mansions (to traverse) till she returns like the old, (withered, and curved-up like a sickle) date-palm. It is not permitted for the sun to catch-up the moon, nor can the night outstrip the day; each swims along in (its own) orbit." (36:39-40)

NARRATOR Abdullah ibn Umar, AL-MUWATTA- HADITH_No 18.1.1

"The Messenger of Allah, may Allah bless him and grant him peace, once mentioned Ramadan and said, Do not begin the fast until you see the new crescent, and do not break the fast (at the end of Ramadan) until you see it. If the new crescent is obscured from you, then work out (when it should be)."

The system used by Group 3, is common in Saudi Arabia (Uml Al Qura Calendar) and the Middle East which leads to argument and division of Muslims for countries that don't have a Islamic Government, thus there is no governing entity to dictate when the month will begin, regardless if the dates are right or wrong; in so doing, some Muslims follow Saudi Arabia whiles others stick to local sighting/new crescent visibility criteria and the rest follow other criterias. This leads to one Islamic event being celebrated on four different days in the USA, Canada, UK etc. The Jordanian Ministry of Islamic Affairs has seen this problem of division which plaques Muslims every year and with the help of JAS/ICOP the Universal Hejric Calendar will be instituted

for Jordan starting 2002. Lets pray, Inshallah that other Middle Eastern countries will follow in the foot steps of Jordan to eliminate division and disunity among Muslims through out the world.

The three groups mentioned before, forget that the use of only a single hadith, especially when the Quran is ignored as a primary source and a correct Islamic methodology is not followed, will result in biasness and only a fraction of the 'big picture' will be seen. Using an unsystematic, erroneous manner of study ultimately will result in Fitnah (division among ourselves), the roots of which seem to have already been established by the three different positions taken above by the distinct groups.

To this effect Allah Says in the Holy Quran:

1. **“Ta Sin. These are verses of the Qur'an a Book that makes (things) clear;”(27:01)**
2. **“Conceal not evidence; for whoever conceals it his heart is stained with sin. And Allah knoweth all that ye do”(2:283).**

Taking these two Ayahs into account, we now try to analyze what the Quran and Ahadith says about the Universal Hejric Calendar in a systematic manner, to establish a Shariah stand point. Allah Says in the Holy Quran:

"The Sun and the Moon follow courses exactly computed." (55:05)

This short verse lays the foundation on which its permissible to calculate for the first visible new crescent from a Shariah perspective thus refutes any claim made by Muslims who Quote one Hadith in saying that calculation of the crescent is Haram in Islam. No Hadith cannot contradict the words of Allah (SWT), in which we are reminded that the Sun and Moon follow a predetermine course set by Him. This course can be determine by using computation of the observed functions, of increasing relative spacial positions between the Sun, Moon and Earth. This verse is further explained by other Ahadith mentioned below that support computation of the first visible new crescent, but was never utilized by the Sahabas due to a lack of resources.

From the verse mentioned above, we can clearly see that the Quran supports and lays the main foundation for the basis of the Universal Hejric Calendar. From this verse, we can see that Allah (SWT) is informing us of the Laws he has set, in which the Sun and the Moon both follow courses that are exact; this means that calculating the course of each heavenly body in respect to time and as a function of angular separation between the Sun, Moon and Earth etc, and presenting the data in the form of a Universal Hejric Calendar is possible. To further emphasize this point we can look at the following verses or Ayahs in which, Allah (SWT) Says (see underlined words):

1. **“It is he who made the Sun to be a shining glory; and the Moon to be a light (of beauty), and measured out stages for her; that he might know the number of years and the count (of time). Nowise did God create this but in truth and righteousness. (Thus) doth he explain his signs in detail, for those who understand.” (10:5)**

2. **“He has made subject to you, the night and the day; the Sun and the Moon; and the stars in subjection by his command.” (14:33)**

3. **“And he subjected the Sun and the Moon (to his law); each one runs its course for a term appointed.” (13:2), (31:29), (35:13), and (39:5).**

To further explain some of the verses from the Holy Quran mentioned above, we will look at the majority of the Ahadith relating to this topic. From extensive analysis and study, we can see that there exists 4 major types of Ahadith that can be used to support the Universal Hejric Calendar. These ahadith are mentioned in the next section.

TWO DIFFERENT COMMANDS OR AHADITH, ONE FOR THE SAHABAS AND THE OTHER FOR MUSLIMS OF TODAY.

In the first two Ahadith, our prophet Muhammad (SWS) says:

“We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of 30.”(Bukhari)

“See the Moon and keep the fast and see the Moon and break the fast, but if the place is cloudy complete Shaban as 30 days.”(Bukhari).

From these Ahadith we see that the Sahabas were commanded to look for the new crescent and in a situation when it was not seen, told to complete Shaban as 30 days. The majority of Muslims, at the time of our Prophet(SWS) were not fully educated and they were unable to read and write, thus hindering them from being able to keep accounts which could be used as advance calculations or a simple database on moon sighting reports. Hence, they were commanded to use a system appropriate for their situation, in which looking for the new crescent or completing Shaban as 30 days was practiced. As a few Muslim communities, scattered and separated by great distances in the Arabian Peninsula, rapid communication as to the actual sighting of the new crescent was not possible. Thus, implementing the Hadith as mentioned above allowed for the internal correction of any error without dissemination to others, which helped to maintain a state of unity. This individualized practice is no longer possible due to the fact that Muslim communities of today are no longer isolated and are capable of rapid communication; the news from different communities sighting the crescent, all at different times, has caused a state of disunity especially with the presence of observer error and the use of a man-made calendar systems based on conjunction of the moon.

Now that we have established the points above; if we examine the word **“see” (ru’yah)** used in the Hadith; from an Arabic and Quranic perspective the word does not apply to simply sight by the eye; but instead it means **“by eye or by knowledge”**. This is shown by the use of the word ‘see’ in the following verse of the Quran:

“See thou not how thy Lord had dealt with the people of the elephant?”(105:1) and

“That day mankind will issue forth in scattered groups to be shown their deeds.”(99:6).

Here we see that a literal definition of ‘seeing’ is not used, and thus we can use the same principle as a justification for the use of the Universal Hejric Calendar as a means to determine the moon’s appearance. Knowing that Allah (SWT) has given the Muslim Ummah the command to seek knowledge and that all knowledge comes from him. Thus, observing some verses from the Holy Quran mentioned previously **(55:05), (10:5), (14:33), (13:2), (31:29), (35:13), (39:5)**, the many advances that the Thabaheens and Muslims of today were capable of achieving [in being able to **write and keep accounts** as practiced in Astronomy with systematic observation, recording of data (**accounts and writing**), analysis and advance calculation (**accounts**)] and the presence of places on the earth where the crescent cannot be seen such as Parts of Canada, Greenland, Alaska, Arctic, Antarctica etc., we can see probable reasons for the following Hadith of our Prophet Muhammad (SWS):

“Fast when you see it and break the fast when you see it, but if you cannot see it (or clouded over), calculate it”(Bukhari).

Hence, this Hadith along with information presented above, gives us a basis for the use of the Universal Hejric Calendar as a permanent criteria for Muslims of today. It should be noted that the Hadith in which ‘calculate’ is mentioned, relates to the verses of the Quran mentioned previously, thus making the Quran as the dominant source or Fard on this subject. Some will argue that the Sahabas did not use calculation and how can we advocate to the use of a Lunar Calendar. What they fail to understand is that (as mentioned before) the majority of the Sahabas were incapable of implementing this hadith because they lacked 2 important factors necessary for the evolution and utilization of advanced Astronomical calculation which consisted of Writing and keeping accounts; these same factors were used to determine the movement of the earth around the sun in rotation and revolution. These factors of writing and keeping accounts were used to predict the times of the 5 daily prayers and in so doing this data could be presented in the form of a table (accounts) for Muslims to use through out the world. Muslims follow these precalculated tables for the 5 daily prayers and the times to start and end fasting on a daily basis without any objections, yet a big argument is encountered when it is suggested that a Universal Hejric calendar be use to lower the Takalluf (Burden), start the month and Unite Muslims in celebrating Islamic events on one Islamic day. This inability to write and keep accounts also hindered the Sahabas from using clocks and precalculated tables to determine the times of Prayers and Fasting, for this reason our Prophet Muhammad (SWS) commanded them to look at the horizon and use shadows; yet we don’t find Muslims of today following this command stipulated for the Sahabas to determine the times of the 5 daily Prayers and Fasting, however a big problem is made in following the Universal Hejric Calendar to start the Islamic Months. Perhaps it is time we re-examine ourselves in our thinking, logics and actions. Currently the calculated visibility criteria of the new crescent gives a 85% results with 100% accuracy to authenticate new crescent sighting reports which can be erroneous if it is based on the 29th day of the Uml Al-Qura calendar or a few minutes or hours after conjunction. The calculated visibility criteria of the new crescent would have been perfected by now, only if Muslims were observing the new crescent and recording the results as they should. In fact its amazing to see, that much of the observation and recording of the new crescent for the last 150 years, did not come from Muslims, its only recently that some organizations have started to collect, record and analyze recent reports; yet some Muslims are found to be very Passive in depending on calendars based on the conjunction of the moon, making phone calls and looking at the TV to start the month. This is one of the major factors which has stagnated the advancement of the Universal Hejric Calendar; for example in the USA for the months of Ramadan and Shawwal the collected reports are approximately 300 whiles for the other months the reports are less than 30 from a population of 7 million Muslims, this shows the responsibility which Muslims takes in advancing our knowledge to further perfect the Universal Hejric Calendar.

The Hadith in which we are commanded to look for the new crescent and calculate was first put into use by the Thabaheens, but with the fall of the Muslim empire, work toward an Islamic Lunar Calendar fell into demise. However, with Allah's help, a few Muslim Astronomers of today have managed to continue study in this field, and in so doing produced an Universal Hejric Calendar with ILDL and Imkane Ruyah System. Since we do have the ability to read, write, and keep accounts, it would be incorrect to use a Hadith that is more relevant to the Sahabas (hadith on looking for the moon and completing Shaban as 30 days) especially when another Hadith exists that is more appropriate to our present situation. If we do ignore the latter Hadith, we are putting ourselves in danger of ignoring commands of the Quran and the words of our Prophet Muhammad (SWS), and also of practicing Fitnah (division among ourselves). On the other hand by using the Hadith stipulated for us we will achieve unity irrespective of the new crescent being seen by some communities and not by other communities, in the same region. Communities that did not see the new crescent upon intent, will rely on the Universal Hejric Calendar as stated in the second part of the Hadith, thus starting and ending the Islamic month on the same day as communities that saw the new crescent. By this method we eliminate long hours of wait, stress, anxiety and hardship to know if the Islamic month will begin or not; especially for communities that did not see the new crescent because of clouds, but have full knowledge that communities west of them will see it eventually. Furthermore, if we question ourselves, who in the Muslim Ummah after the death of our Prophet Muhammad (SWS), would have a better understanding of how to determine the Islamic lunar months (and any other religious question), we would say: The Sahabas and the Thabaheen. With this in mind, we present the following facts:

1. Al-Qurtubi said: "Matraf Ibn Abdullah, a prominent figure of the generation following the Prophet, and Ibn Qutayba, a famous linguist, stated that Astronomical calculations should be resorted to in cases of cloudy skies, and these calculations be regarded as official." It should be noted that this decision was made when the knowledge of Astronomy was not as extensive and advanced as today. (Al-Siyam. Fasting, El- Bahay El-Kholi, Supreme Council for Islamic Affairs, Cairo. UAR.)

2. Recognizing the knowledge and intentions of Caliph Hazrath Omar Bin Al-Khattab (may Allah be pleased with him) (63-101 AH), Sahaba and second Caliph of Islam, we look at his actions in reference to our argument. Narrated by Ibn Omar (may Allah be pleased with him), that Hazrath Omar (may Allah be pleased with him) instructed the community of Basra the use of reasoning, logic, and discretion in a situation when the horizon appeared overcast, he said,

"The best guess is if the moon of Shaban has been sighted on such and such day, the fasting will commence on such and such day. However if the moon is sighted earlier to it, then commence fasting as per the physical sighting of the moon." (Abu Dawood, Himms, V.2, P.742), (Sighting of Moon: Reliability of Astronomical Calculations in the Light of Holy Quran and Hadith, Moulana Shihabuddin Nadvi).

We know historically that the latter period of 63-101 AH was a time in Islam when the Muslim empire started to spread more extensively to other locations on the globe. Since many muslim communities were now able to communicate with each other, there arose the problem of neighboring communities sighting the moon at different times, a problem commonly encountered in Muslim communities of today. Hazrat Omar (may Allah be pleased with him) with his stress for unity, ruled that reasoning should be used to estimate the

appearance of the moon and in so doing provides us with the support for the use of advanced Astronomical calculations and the Universal Hejric Calendar.

Taking into consideration all the evidence mentioned above from Quran, Ahadith and actions of the Sahabas and Thabaheen; the Fuqaha has established a Shariah stand point where the action of looking for the new crescent to determine the beginning of the Islamic month or looking to the sun to determine the times of prayer:

“Perform the prayer at the sinking of the Sun (17:78)

is considered **Hukm al Wadi (circumstantial command)**. Hukm al Wadi in this situation marks the beginning of a legal occasion; and is not considered Fard or the actual act of worship, which is the fasting or prayer, known as **Hukm al Taklin (commissioning command)**. This decision gives us the ability to use the Universal Hejric Calendar as the sole determinant for the beginning of Islamic Months and to authenticate moon-sighting reports as ordered by the Fuqaha.

THE SITUATION OF MUSLIMS IN DIFFERENT COUNTRIES IN RESPECT TO ISLAMIC EVENTS.

Our Prophet Muhammad (SWS) said:

“Surely, Allah has sent me as a teacher and a facilitator! he did not send me as a bringer of hardship!”(Muslim)

The table below is a scenario for communities in Guyana, checked against the 3 different types of Ahadith to see which one will produce unity in its procedures to determine equal number of days in the month for all these communities. Since the situation of the Sahabas were different in respect to Astronomical knowledge, communication and location; we could only presume before hand that all the Ahadith will not produce the same results, thus we should follow the one that would lead us to unity and decrease the hardship on Muslims.

The crescent was looked for on the 29th of Shaban utilizing the calculated visibility of the new crescent. Due to the fact that communities through out the world don't have the same telecommunication capacity (some are completely isolated while others have rapid telecommunication), it would be extremely difficult to unite the entire world on the correct Islamic events, if the correct Hadith revealed for us, was not followed and implemented with the Universal Hejric Calendar.

This table below is a scenario that applies for different communities in Guyana for varying telecommunication capacity and climatic factors. Following a Trizonal system with the Universal Hejric calendar, its important that the correct Hadith be used in conjunction with the Universal Hejric Calendar, otherwise communities and countries to the east, that did not see the crescent due to climatic factors, not in the visibility curve etc; will have to wait long hours on countries or communities to the west to declare when the new crescent was seen. This happens each year in the USA where the **TAKALLUF (BURDEN)** is placed on muslims living on the East Coast; this could be corrected if **TYPE 3 HADITH** was used in place of **TYPE 1**

HADITH for months that don't involve the ZOU. Until today, the National Shura Council of North America made up of only 4 organizations (ISNA, ICNA, WDM, NC) out of the many hundreds of Muslim organizations in the USA, have place Muslims through stress, anxiety, pain and burden each year. This burden is placed on Muslims who have to wait long hours to know if to commence Tarawhee prayers or not, its even worse for our mother, sisters and daughters for they are the ones who prepare the meals for fasting and the Eids, thus always in anticipation to know if to start preparations or to store perishable ingredients away. The Non-Muslims question and laugh at us because we don't know our religious holidays. For this reasons, the majority of Muslim communities in Florida, have reverted in following Saudi Arabia's, conjunction based Uml Al Qura calendar, since its easier, with less stress and anxiety because they are always ahead of sighting/calculated new crescent visibility by 1 or 2 days.

This problem, was encountered in Guyana approximately 10 years ago, when the Uml Al Qura calendar was used by some Muslim groups, causing great division due to erroneous sighting based on conjunction. This calendar was replaced by the International Islamic Calendar Programme (reflects calculated new crescent visibility). Because there is a lack of telecommunication and varying climatic factors in Guyana, Muslims communities did not have a month with equal number of days but instead 29 or 30 days, even when the month was started on the correct day. To solve this problem, **TYPE 3 HADITH** was used exclusively with the International Islamic Calendar Programme, and in so doing unity was achieved with less burden for Muslims. Lets hope, Inshallah the National Shura Council of North America can utilize the Hadtih that was revealed for us (**TYPE 3 HADITH**), so that we can decrease the Takalluf (Burden) on Muslims and increase Unity, by not driving them to follow Saudi Arabia's conjunction based Uml Al Qura calendar.

<p>COMMUNITIES IN GUYANA WITH DIFFERENT CLIMATIC FACTORS AND TELECOMMUNICATION CAPACITY.</p>	<p>TYPE 1 HADITH</p> <p>(5 SIMILAR AHADITH) NARRATOR AbuHurayrah SAHIH MUSLIM HADITH_No 2378 Allah's Messenger (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.</p> <p>PROCEDURE FROM HADITH:</p> <p>1-LOOK FOR THE CRESCENT-> IF SEEN -> START OR END FAST</p> <p>2-IF NOT SEEN DUE TO CLOUDS-> COMPLETE 30 DAYS</p>	<p>TYPE 2 HADITH</p> <p>(ONLY HADITH) NARRATOR Abdullah ibn Umar ABU DAWUD HADITH_No 2312 The Prophet (peace_be_upon_him) said: The month consists of twenty-nine days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha'ban came, Ibn Umar would send someone (who tried) to sight the moon for him. If it was sighted, then well and good; in case it was not sighted, and there was no cloud and dust before him (on the horizon), he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn Umar would end his fasting alone with the people, and did not follow this calculation.</p> <p>PROCEDURE FROM HADITH:</p> <p>1-LOOK FOR THE CRESCENT-> IF SEEN START OR END FAST</p> <p>2-IF NOT SEEN DUE TO CLOUDS -> COMPLETE 30 DAYS</p>	<p>TYPE 3 HADITH</p> <p>(3 SIMILAR AHADITH) NARRATOR Abdullah ibn Umar AL-MUWATTA HADITH_No 18.1.1 The Messenger of Allah, may Allah bless him and grant him peace, once mentioned Ramadan and said, "Do not begin the fast until you see the new moon, and do not break the fast (at the end of Ramadan) until you see it. If the new moon is obscured from you, then work out (Calculate)."</p> <p>PROCEDURE FROM HADITH:</p> <p>1-LOOK FOR THE CRESCENT-> IF SEEN START OR END FAST</p> <p>2- IF NOT SEEN DUE TO OBSTRUCTION-> WORK OUT WHEN IT SHOULD BE (CALCULATE)</p>
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		3- IF NOT SEEN AND SKIES ARE CLEAR-> START OR END FAST	
GUYANA- ROSE HALL TOWN NO CRESCENT SEEN- DUE TO CLOUDS NO COMMUNICATION WITH OTHER PARTS OF GUYANA	RAMADAN-30 DAYS	RAMADAN-30 DAYS	RAMADAN- 29 DAYS
GUYANA- GEORGETOWN CRESCENT SEEN- SKY WAS CLEAR COMMUNICATION WITH SOME PARTS OF GUYANA AND THE WORLD	RAMADAN- 29 DAYS	RAMADAN-29 DAYS	RAMANDA- 29 DAYS
GUYANA- NEW AMSTERDAM NO CRESCENT SEEN- SKY WAS CLOUDY NO COMMUNICATION WITH OTHER PARTS OF GUYANA	RAMADAN- 30 DAYS	RAMADAN-30 DAYS	RAMADAN- 29 DAYS
GUYANA- LINDEN NO CRESCENT SEEN- SKY WAS CLOUDY NO COMMUNICATION WITH OTHER PARTS OF GUYANA	RAMADAN- 30 DAYS	RAMADAN-30 DAYS	RAMADAN- 29 DAYS
GUYANA- CORRIVERTON NO CRESCENT SEEN- SKY WAS CLEAR PARTIALCOMMUNICATION WITH OTHER PARTS OF GUYANA	RAMADAN- 30 DAYS	RAMADAN- 29 DAYS	RAMADAN- 29 DAYS

With the scenario presented above, there is compelling evidence that if the correct hadith is not use for climatic factors, restricted telecommunication etc. Muslims will never attain unity in respect for months having the same number of days as in a month with 29 days, and the burden on waiting to know if the new crescent was sighted in different communities will increase. For this reason, the same Ahadith were compared with results publish by JAS/ICOP for the month of Shawwal (January 1999).

	TYPE 1 HADITH (5 SIMILAR AHADITH) NARRATOR AbuHurayrah SAHIH MUSLIM HADITH_No 2378 Allah's Messenger (peace_be_upon_him) said: Whenever you sight the new moon	TYPE 2 HADITH (ONLY HADITH) NARRATOR Abdullah ibn Umar ABU DAWUD HADITH_No 2312 The Prophet (peace_be_upon_him) said: The month consists of twenty-nine	TYPE 3 HADITH (3 SIMILAR AHADITH) NARRATOR Abdullah ibn Umar AL-MUWATTA HADITH_No 18.1.1 The Messenger of Allah, may Allah bless him and grant him peace, once

	<p>(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.</p> <p>PROCEDURE FROM HADITH:</p> <p>1-LOOK FOR THE CRESCENT-> IF SEEN -> START OR END FAST</p> <p>2-IF NOT SEEN DUE TO CLOUDS-> COMPLETE 30 DAYS</p>	<p>days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha'ban came, Ibn Umar would send someone (who tried) to sight the moon for him. If it was sighted, then well and good; in case it was not sighted, and there was no cloud and dust before him (on the horizon), he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn Umar would end his fasting alone with the people, and did not follow this calculation.</p> <p>PROCEDURE FROM HADITH:</p> <p>1-LOOK FOR THE CRESCENT-> IF SEEN START OR END FAST</p> <p>2-IF NOT SEEN DUE TO CLOUDS -> COMPLETE 30 DAYS</p> <p>3- IF NOT SEEN AND CLEAR SKIES-> START OR END FAST</p>	<p>mentioned Ramadan and said, "Do not begin the fast until you see the new moon, and do not break the fast (at the end of Ramadan) until you see it. If the new moon is obscured from you, then work out (when it should be)."</p> <p>PROCEDURE FROM HADITH:</p> <p>1-LOOK FOR THE CRESCENT-> IF SEEN START OR END FAST</p> <p>2- IF NOT SEEN DUE TO OBSTRUCTION-> WORK OUT WHEN IT SHOULD BE (CALCULATE)</p>
Egypt: Sunday 17 January (ICOP, 'Mufti'-Al-Ahram)- crescent was not seen	30 days	30 days	29 days
Nigeria: Sunday 17 January (ICOP, Mr. Alabi Isiaq)- crescent was not seen / sky was clear	30 days	29 days	29 days
Morocco: Sunday 17 January (ICOP, Dr. Hamid Touma)- crescent was not seen	30 days	30 days	29 days
UK: Sunday 17 January (ICOP, Dr. Monzur Ahmed)- crescent was not seen	30 days	30 days	29 days
Jordan: Monday 18 January (ICOP, Khalid Al-Tall, Hayel Abu-Zeid, and Mohammad Odeh, as well as JAS members: Dr. Ali Abanda, Miss Nada Abanda, and Mr. Iyad Ahmad)- crescent was not seen/cloudy +	30 days	30 days	29 days
Palestine: Monday 18 January (ICOP, Dr. Kamal Rashid)- crescent was not seen/cloudy	30 days	30 days	29 days
Nigeria: Monday 18 January (ICOP, Mr. Alabi Isiaq)- crescent was not seen / sky was clear	30 days	29 days	29 days
India: Monday 18 January (ICOP, Dr. Sultan Ismail)- crescent seen in most parts of India- Delhi on 18 January 1999, and	29 days	29 days	29 days

hence today that is 19 January 1999 is Eid-ul-fitr.			
India: Monday 18 January (ICOP, Dr. Sultan Ismail)- Chennai (Madras)- crescent was not seen / hence it is 30 days and Eid-ul-fitr here will be celebrated on 20 January 1999."	30 days	30 days	29 days
Pakistan: Monday 18 January (ICOP, Mr. Omer Bin Abdul Aziz)- crescent was seen	29 days	29 days	29 days
Saudi: Monday 18 January (ICOP, Mr. Saleh Al-Saab)- crescent was seen /binocular/naked eye	29 days	29 days	29 days
South Africa: Monday 18 January (ICOP, Mr. Moh'd Yusuf Martin)- told us that the crescent was seen in South Africa by naked eyes, today Monday 18 January 1999. Monday 18 January (ICOP, Mr. Hashim Salie)- crescent was seen/16 observers/partly cloudy Monday 18 January (Dr. John Caldwell)- crescent was not seen/ cloudy	29 days 29 days 30 days	29 days 29 days 30 days	29 days 29 days 29 days

Analyzing both tables, its clear that **TYPE 3 HADITH** is the only Hadtih of the other two, that's capable of producing the same number of days for a 29th day month when climatic factors and telecommunication are involved. At the same time it reduces the burden for Muslims living on the East Coast, waiting long hours to know if the new crescent was sighted on the West Coast, especially when the ZOU is not involve.

Muslims through out the world are plagued with Disunity due to the prevalence of misconception, ignorance, arrogance, plight to control the Muslim masses, stagnation and improper implementation of the Universal Hejric Calendar. Currently there are approximately 13 different criterias through out the world, which Muslims use to determine their major Islamic events, behind all of these criteria's are Scholars who justify their position in being correct, yet every year one Islamic Event is celebrated on 3 to 4 different days. If the Quran and Ahadith don't change, how is it possible that one Islamic event is celebrated on 3 to 4 different days? We often wonder why Non-Muslims laugh at us in respect to our Holidays? We often boast that we have a calendar that strictly lunar, which adheres not to intercalation like the Jewish calendar or the Lunisolar calendar; but do we question ourselves, how good is such a calendar when we celebrate one Islamic event on 3 to 4 different days? Our scholars say we must see the crescent in order for the month to begin, but how many Muslims are actually looking for the new crescent and recording this vital information? Is it, do as I say

but don't do as I do; or is it, look for the new crescent 4 times a year and ignore the other 8 months. Allah Says in the Holy Quran (see underlined words):

“The number of months in the sight of Allah is twelve (in a year) so ordained by Him the day He created the heavens and the earth; of them four are sacred; that is the straight usage.” (At- Tauba:36)

“Verily the transposing is an addition to unbelief: the unbelievers are led to wrong thereby: for they make it lawful one year and forbidden another year in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject faith.” (At- Tauba:37)

Sunan of Abu-Dawood- Hadith 2318, Narrated by Aisha, Ummul Mu'minin

“The Apostle of Allah (peace be upon him) used to count the days in Sha'ban in a manner he did not count any other month; then he fasted when he sighted the new moon of Ramadan; but if the weather was cloudy he counted thirty days and then fasted.”

The Primary and Secondary sources mentioned previously, states clearly that the months with Allah are 12 in which 4 are sacred. These verses are further explained by the Hadith that all 12 months were determined by our Prophet Muhammad (sws) by sighting or counting, yet for Muslims of today, this only happens for 4 months. This is one of the reasons why we run into celebrating one event on 3 to 4 different days because a systematic count is not maintained for all 12 months, thus Muslims use calendars which are based on conjunction to find the 29th day of sighting, which leads to a monthly transposing or intercalation by 1 or 2 days. This happens each year in Saudi Arabia, using the Uml Al Qura calendar, leading to observer error because the wrong sighting day is used. Such problems, could be easily corrected if the Uml Al Qura calendar reflects data on the calculated visibility of the new crescent or a second calendar is made, which reflect religious dates based on the calculated visibility of the new crescent. This error can be reduce if Muslims go out in groups to observe the crescent with the 6 Official Sighting Committee of Saudi Arabia for all 12 months; and the Justice department uses Astronomy to negate erroneous sighting.

A calendar followed by Muslims, should be based entirely on Quran and Ahadith, with its effectiveness proven to unite all Muslims through out the world in celebrating Islamic events on one Islamic day of 24 hours, which corresponds to 1 or 2 Gregorian days depending where the ILDL falls, and at the same time is able to be use by all Muslims regardless of rapid telecommunication, complete isolation from other communities or partial isolation. It should facilitate the Muslim masses, by reducing hardship in its utilization to mark daily events and to start or end the Islamic months correctly.

FROM THE AHADITH AND THE VERSES OF THE QURAN WE CAN CONCLUDE:

1. The use of the Universal Hejric Calendar from a Shariah perspective has a strong basis and is justified in Islam.

2. Muslims of today who have been blessed by Allah (SWT) with the ability to read, write, and keep accounts, should make use of this blessing, and not resort to using a hadith that is more relevant to the Sahabas unless they are in the same situation.

3. Instead they should use the hadith in which we are commanded to look for the new crescent and calculate (Universal Hejric Calendar), and in so doing we will be able to move towards a more unified Ummah.

4. We end with the following DUAH- Now that Knowledge has come to us, Oh Allah forgive us of our short comings, in creating division among ourselves in the past. Oh Allah bless and strengthen us with knowledge and unity so that we will “Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs; for them is a dreadful penalty.”(Al Imran v.105) Aameen.

PROCEDURES ON LOOKING FOR THE NEW CRESCENT (HILAL) AND USING THE UNIVERSAL HEJRIC CALENDAR AS STATED IN THE HADITH.

Looking for the new crescent was a very strong Sunnah of our Prophet Muhammad (SWS) as was reported by Aisha (may Allah be pleased with her). As Muslims we should try to look for the new crescent at the beginning of each Islamic month and at the stipulated time as shown on the Universal Hejric Calendar, so that we can increase our Sawab, see the bounties of Allah and continue research work in Quranic Astronomy and science. To do so, follow the **STEPS** below:

STEP 1. Make your intention.



STEP 2. Look for the new crescent at sunset (approximately just before and after Maghrib around the area where the sun sets), on the date provided for the **first evening visibility of the new crescent**, which can be found on the Universal Hejric Calendar for each Islamic Month in Question. This normally is the 29th day of any month, care should be taken in following the Universal Hejric Calendar only since it calculates for the actual visibility of the new crescent and will provide the correct 29th day for crescent observation. On the other hand, the Uml Al Qura calendar or any other calendar whose 29th day is not based upon the calculated visibility of the new crescent should not be followed, since these calendars are based upon conjunction of the moon and will give a 29th day that's 1 or 2 days ahead of sighting/calculated visibility of the new crescent.



STEP 3. If the new crescent was seen, try as quickly as possible to show it to other Muslims, so they can verify if there exists an error on the part of the observer. If the observer is the only one present (being alone is not recommended) he should turn his head completely for 5 to 10 seconds away from the crescent, and then relook to determine if the first sighting was an error. Upon confirmation of the new crescent, make the recommended duah- [“Allahu Akbar, Allahu Akbar, Allahu Akbar Al-hamdu Lillah, Alladhi Khalaqani wa Khalaqaka, waqaddara laka manajil wa ja'alaka ayatna lil'ala meen.” (Meaning)- “Allah is the Greatest, Allah is the Greatest, Allah is the Greatest praise be to Allah who created me and you and decreed for you the phases and made you a sign for the universe.”] and record information on:

- A) Name of the person(s) who saw the new crescent with their address and telephone number.**
- B) What religion is the observer?**
- C) Where the moon was seen (address or location).**
- D) Time it was seen.**
- E) Date it was seen.**
- F) Shape it had when it was first seen and cloud conditions on the horizon.**

Please forward the recorded information to: Jordanian Astronomical Society-JAS (Islamic Crescent Observation Project-ICOP) email address odeh@jas.org.jo or visit the entire web site at- <http://www.jas.org.jo/icop.html> for more information.

This vital information will be recorded officially and stored in the archives of 150 years of moon sighting reports throughout the world for scientific and astronomical use in Islam. May Allah (SWT) reward you.

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STEP 4. If the crescent was not seen, resort to the Universal Hejric Calendar and determine when the Islamic month will begin; use the date stipulated on the calendar as the official day for the beginning of the Islamic month (remember the Islamic day begins at sunset). It is not necessary to wait long hours, for information on the new crescent being seen in other locations, once the attempt has been made in your locality, since the calendar and authentic moon sighting reports from other locations will give the same results in the majority of cases that don't involve the zone of uncertainty.

May Allah forgive us in our mistakes, may he grant us peace, unity, knowledge and tolerance so that we can face the challenges presented to us as a united Ummah, Aameen.