

هلال



CENTRAL
HILAL
COMMITTEE
OF NORTH AMERICA

www.hilalcommittee.org



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OBJECTIVES

Revive the abandoned *sunnah* of moon sighting every month, especially for Ramadan and Eid.

Unite the Muslims of USA on both Eids and Ramadan by establishing a nationwide system of sighting the moon all year round.

Fulfill the obligation on the entire community to sight the moon (*fardh kifaya*) every month, nationwide, as it is part of the identity of this Ummah.

Preserve the Hijri Calendar by establishing an effective system of verified sighting for the coming generations

Determine the correct days of fasting, Eid, zakat year calculation, 'iddat, death date, talaq date, al-Ayyam al-Beedh, etc.

OBJECTIVES

Establish a proper system of testimony of the sighting reports as required by the Quran and Sunnah.

Announce from a central authority composed of local subcommittees with Ulama to accept the local testimonies.

Collaborate with the Ulama Kiram throughout the nation by making a joint decision by consultation.

Eliminate the unnecessary differences and confusion among our communities by bringing everyone together on something the Quran and Sunnah mandate and no one has any differences about: to go out and sight the moon!



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IMPORTANCE

﴿ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ﴾

“They ask you about the new moons. Say: They are indicative of time for the people, and of the Hajj.”

(al-Baqarah:189)



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IMPORTANCE

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

“So those of you who witness the month must fast in it.”

(al-Baqarah:185)



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IMPORTANCE

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)



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IMPORTANCE

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)

HADITH

وَالشَّهْرُ «وَعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ» «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا
يَعْنِي تَمَامَ ثَلَاثِينَ» «هَكَذَا، وَهَكَذَا، وَهَكَذَا»

The Messenger of Allah (peace be upon him) said:

“We are an unlettered people who can neither write nor count. The month is thus, and thus, and thus.” (folding his thumb when he said it the third time.) “And the month is thus, and thus and thus” (Meaning complete thirty)

(Sahih Muslim:2380)

THE IMPORTANCE

الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ
فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ

The Messenger of Allah (peace be upon him) said:

“A month has twenty-nine days in it. Do not start the fast or break it until you see the Hilal. If the it is obscured from you, then estimate it [as thirty].”

(Sahih Muslim:2370)

HADITH OF KURAYB

عَنْ كُرَيْبٍ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ
فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهَلَّ عَلَيَّ رَمَضَانُ وَأَنَا بِالشَّامِ، فَرَأَيْتُ
الهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ
مَتَى رَأَيْتُمُ الْهِلَالَ؟ فَقُلْتُ: عَبَّاسُ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ
نَعَمْ، وَرَأَاهُ النَّاسُ، وَصَامُوا: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ
لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالَ نَصُومُ حَتَّى نَكْمَلَ " وَصَامَ مُعَاوِيَةُ، فَقَالَ
لَا، هَكَذَا: أَوْ لَا تَكْتَفِي بِرُؤْيِي مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: ثَلَاثِينَ، أَوْ نَرَاهُ، فَقُلْتُ
وَشَكََّ يَحْيَى بْنُ يَحْيَى فِي نَكْتَفِي أَوْ "أَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَكْتَفِي.

رواه مسلم

HADITH OF KURAYB

Kurayb said: Umm Fadl, daughter of Harith, sent him to Mu'awiyah in Syria. I 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.**

(Sahih Muslim:2391)

THE IMPORTANCE

خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ: عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ
هُوَ ابْنُ ثَلَاثٍ، وَقَالَ: تَرَاءَيْنَا الْهَلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: قَالَ
:فَلَقِينَا ابْنَ عَبَّاسٍ، فَقُلْنَا: هُوَ ابْنُ لَيْلَتَيْنِ، قَالَ: بَعْضُ الْقَوْمِ
هُوَ ابْنُ ثَلَاثٍ، وَقَالَ: إِنَّا رَأَيْنَا الْهَلَالَ، فَقَالَ بَعْضُ الْقَوْمِ
أَيَّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ: هُوَ ابْنُ لَيْلَتَيْنِ، فَقَالَ: بَعْضُ الْقَوْمِ
إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ: لَيْلَةَ كَذَا وَكَذَا، فَقَالَ: فَقُلْنَا
«إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَةِ، فَهُوَ لِلَّيْلَةِ رَأَيْتُمُوهُ» وَوَسَلَّمَ، قَالَ

رواه مسلم

THE IMPORTANCE

Abul Bakhtari reported: We went out to perform Umrah and when we encamped in the valley of Nakhlah, **we tried to see the new moon. Some of the people said: It was three nights old, and others (said) that it was two nights old. We then met Ibn Abbas and told him we had seen the new moon, but that some of the people said it was three nights old and others that it was two nights old. He asked on which night we had seen it; and when we told him we had seen it on such and such night, he said the Prophet of Allah (peace_be_upon_him) had said Verily Allah deferred it till the time it is seen, so it is to be reckoned from the night you saw it.**

(Sahih Muslim:2392)

THE IMPORTANCE

انتهيتُ إلى ابن عباس رضي الله عنهما، عن الحكم بن الأعرج، قال أخبرني عن صوم عاشوراء، فقال: وهو متوسد رداءه في زمزم، فقلت له: قلت «إذا رأيت هلال المحرم فاعدد، وأصبح يوم التاسع صائما»: «نعم»: هكذا كان رسول الله صلى الله عليه وسلم يصومه قال

رواه مسلم

THE IMPORTANCE

Hakim ibn al-Araj reported: I went to Ibn Abbas and he was reclining using his mantle as a pillow near the fountain of Zamzam. I said to him: **Tell me about fasting on Ashura. He said: When you see the new moon of Muharram then count the (days) and observe fast on the 9th. I said to him: Is it how the Messenger of Allah (peace be upon him) observed the fast? He said: Yes.**

(Sahih Muslim:2526)

THE IMPORTANCE

مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Messenger of Allah (peace be upon him) said:

“Whoever fasts on Yaum ash-Shak* has disobeyed Abu’l-Qasim (The Prophet Muhammad, peace and blessings of Allah be upon him).

*** Yaum ash-Shak: The thirtieth day of Sha’ban when the Hilal sighting is not established by Shar’i proof on the night before**

(Tirmizhi)

THE IMPORTANCE

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قَالَ رَسُولُ اللهِ

«أَخْضُوا هِلَالَ شَعْبَانَ لِرَمَضَانَ»

The Messenger of Allah (s) said:

"[Carefully] Look for the Hilal of Shaban
for Ramadan"

(Tirmizhi 687)

THE IMPORTANCE

كان رسول الله صلى الله عليه
وسلم يتحفظ من شعبان ما لا
يتحفظ من غيره،

(2325 رواه أبو داود)

The Messenger of Allah (s) used to carefully preserve (look for the Hilal of) Shaban like that of no other month.

(Abu Dawood 2325)

ISLAMIC MONTHS ARE IMPORTANT

The monthly moon sighting effort is a *Fardh Kifayah* (obligatory, sufficient if some individuals fulfill it on behalf of all, otherwise all will be held accountable)

Essential to many components of our *Deen*:

- **Saum (Fasting)**
- **Zakat**
- **Hajj**
- **Eid**
- **'Iddah (waiting period after Talaq or husband's death)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HIJRI CALENDAR IS A SYMBOL OF ISLAMIC IDENTITY AND A PART OF OUR GREAT ISLAMIC HERITAGE.

IT IS THE BASIS OF MANY OBLIGATORY ACTS OF WORSHIP, DETERMINING THE DATES FOR:

Three Pillars of Islam:



FASTING



HAJJ



ZAKAH

And many other Shar'i rulings:

▶ Iddatul Wafāt (widow's waiting period)¹ (عدة الوفاة)

▶ Iddatul Āyisah (aged divorcee waiting period)² (عدة الأيسة)

▶ Īlā³ (إيلاء)

▶ The two consecutive months of fasting for Kaffārāt⁴ (كفارات)

1 (Surah Baqarah, 234) | 2 (Surah Talaq, 4) | 3 (Surah Baqarah, 226) | 4 (Surah Nisa, 92; Mujadalah, 4)

TAKE YOUR PART IN PRESERVING THE ISLAMIC CALENDAR:

- Go out to sight the moon every month
- Record the Hijri date for important events in your life (date of birth, marriage, etc.)

TO ABANDON MOONSIGHTING

To discard the monthly moon sighting effort would be to change the form of *Deen* taught by the Messenger of Allah, peace and blessings be upon him.



IS THERE SOMETHING CALLED “GLOBAL MOONSIGHTING”?

Facts vs. Fiction

HADITH ON LOCAL SIGHTING

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.**

(Sahih Muslim:2391)

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.



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WHILE IN MADINAH, THE
MESSENGER OF ALLAH ﷺ
AND SAHABAH 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.



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WHAT THEY DID THEN

Although it is a fact that:

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

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

(Tirmizhi, 1507)

Never once is it found that he attempted to unify the moons of Makkah and Madinah.

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 تأخر 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 as a general practice, 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?



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**4. DO WE SIMPLY RELY ON
PRE-CALCULATED DATES
FOR THE OTHER NINE
MONTHS OF THE ISLAMIC
CALENDAR?**



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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?

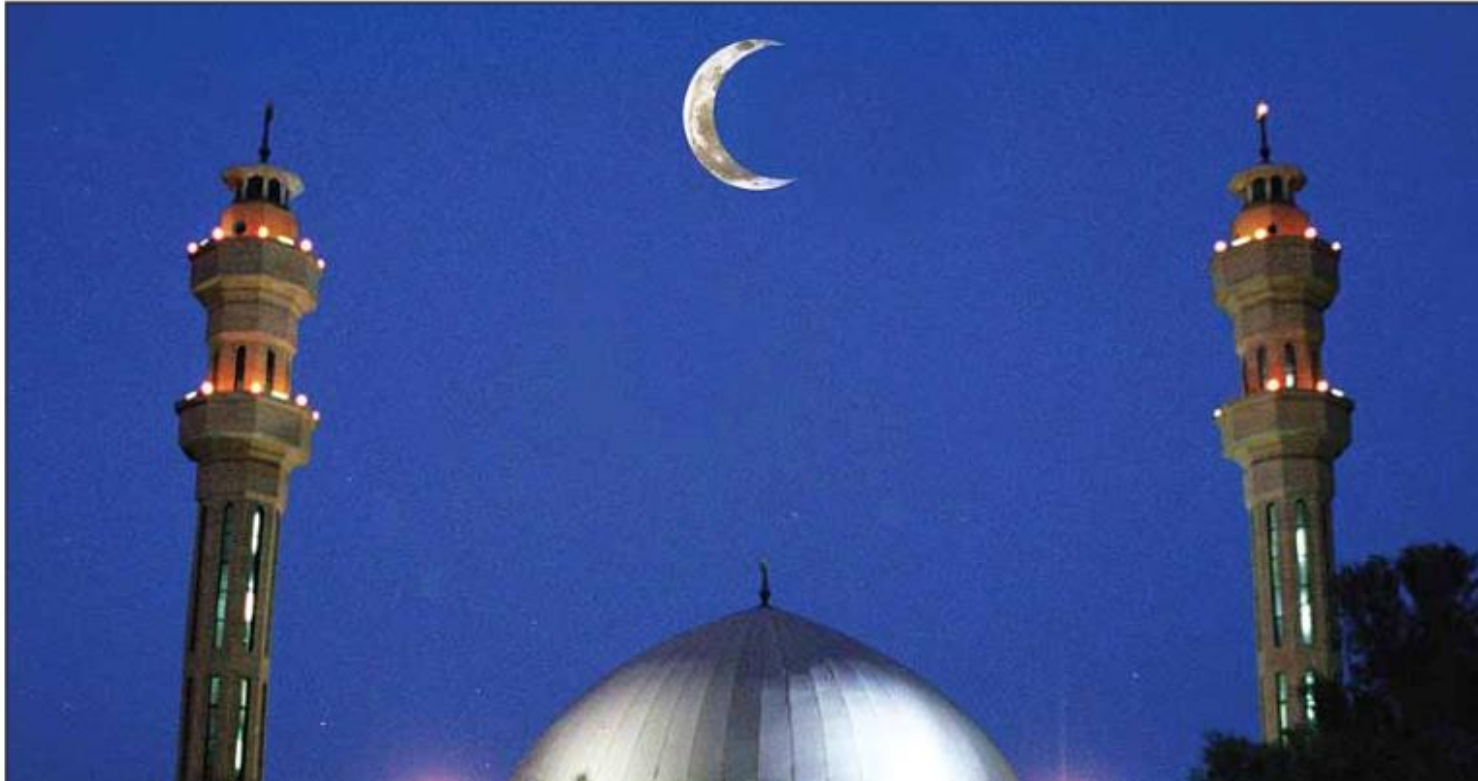


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**SHOULD WE FEEL
CONTENT IN DOING SO?**

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”

A wide-angle photograph of a desert landscape featuring rolling sand dunes. The foreground shows fine, rippled sand patterns. The dunes extend into the distance under a clear, light blue sky. The overall lighting is soft, suggesting either dawn or dusk.

FOLLOWING SAUDI

Branching off Unified
Sightings

SOME QUESTIONS

1. 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?

**ONE HIJRI BUT
DIFFERENT
GREGORIAN?**

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

WHAT DID OUR SALAF DO?

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

WHAT ABOUT SIGHTINGS PRIOR TO SAUDI?

4. 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?)

**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?**



UNITY

WHAT ABOUT UNITY?

Allah (swt) says: “Hold fast, all of you, to the rope of Allah, and be not divided.” (3:103)

But unity upon what?

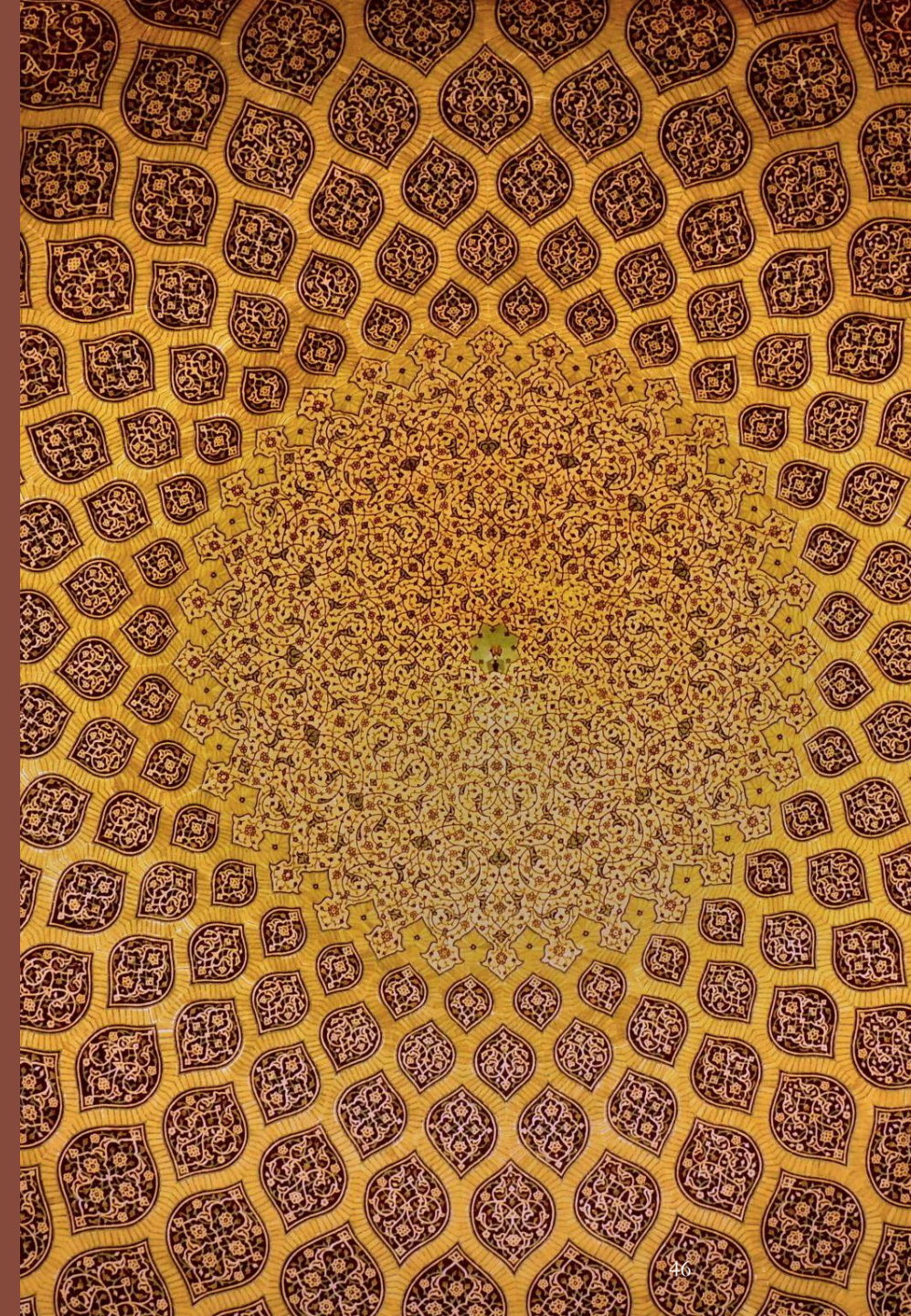
If unity is attained but we let go of the ‘rope of Allah’ (His Deen and regulations), there is no benefit in that unity

WHAT ABOUT UNITY?

Allah (swt) says:

﴿وَإِنْ تُطِيعَ أَكْثَرُ 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 وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ 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, return 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)



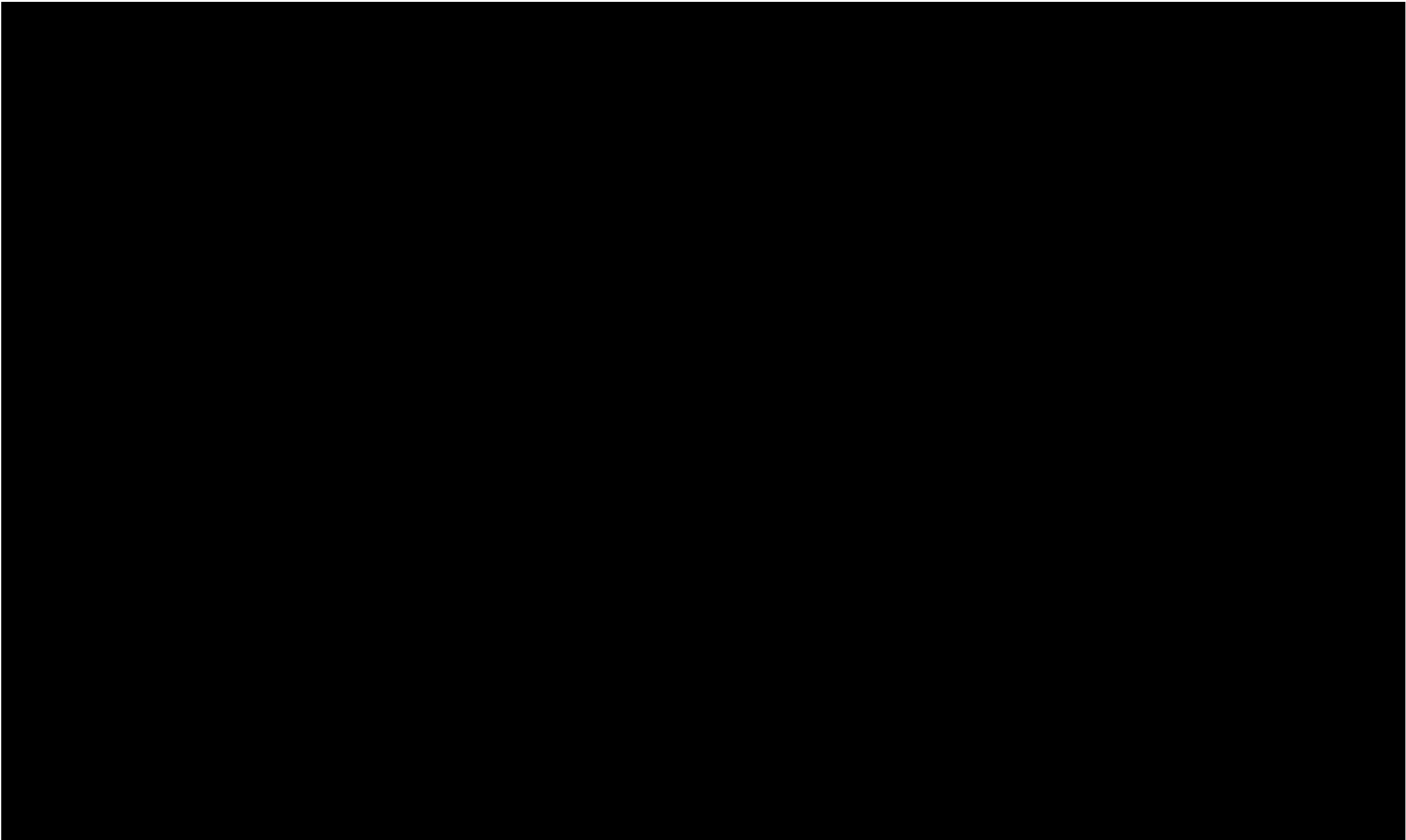
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WHAT ABOUT UNITY?

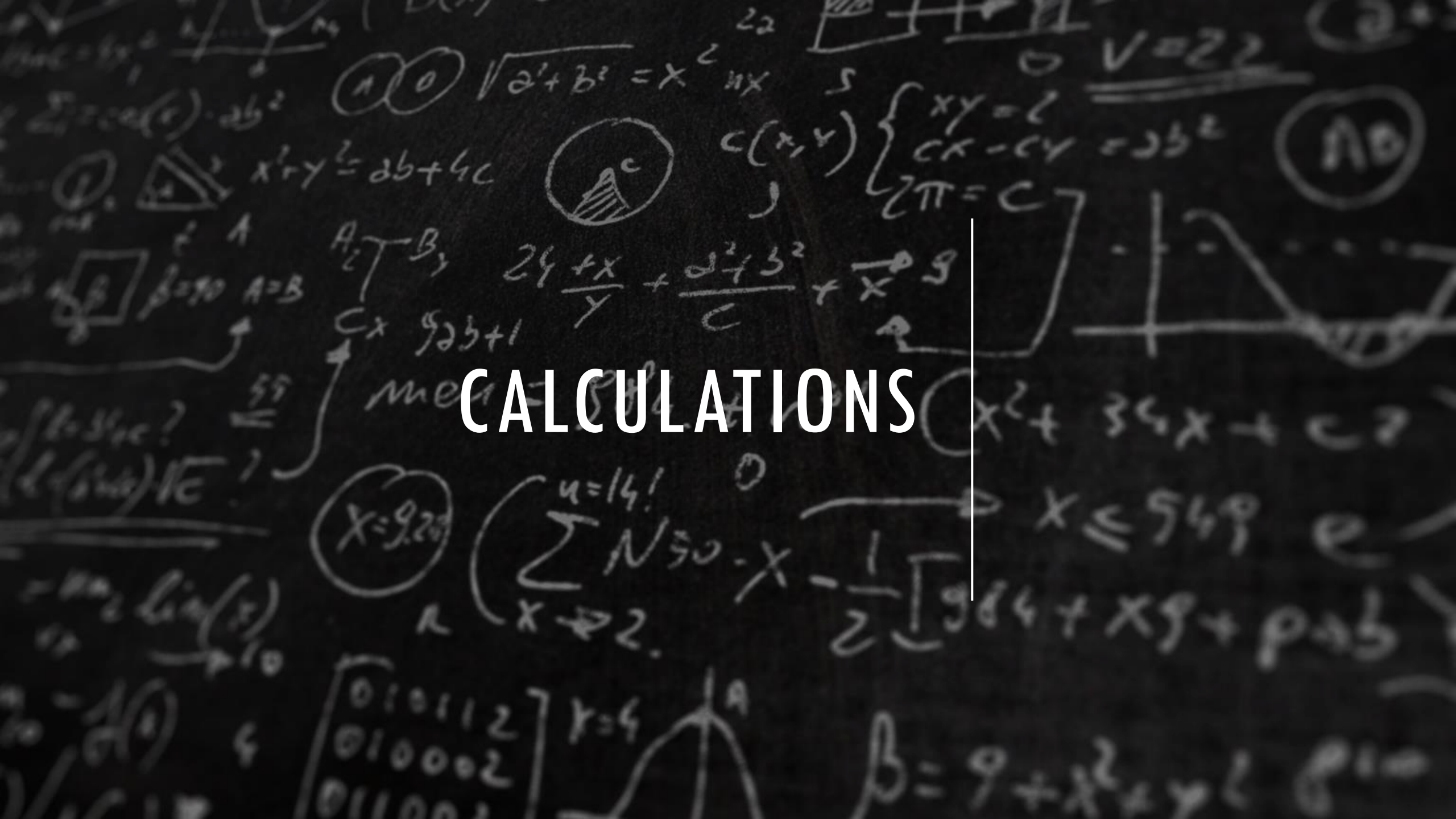
Unfortunately, there is a major lack of discipline

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



CALCULATIONS



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)

QUOTES OF THE MUFASSIRIN

Al-Qurtubi (671 AH):

“Whoever follows the opinion of the astronomers and leaves the ‘*ijmā*’ (consensus) of the scholars is a proof against (himself).” *Al-Jāmi’ li-Ahkām al-Quran*, 1 / 363

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



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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.



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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



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IBN DAQIQ (RA)'S WRITING

“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 constructing a cause that Allah has not made permissible.”

Ihkam al-Ahkam, pg. 332.



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**DON'T WE CALCULATE OUR
PRAYER TIMINGS?**

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 functionality of the moon versus the sun are different.

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.

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.”

TWO TYPES OF TIME-SENSITIVE ACTIONS

Zarf: Where the action does not encompass the entire time, i.e. Salah. Once the start and end time is known, the action may be carried out at any time within that range.

Mi'yar: Where the action encompasses the entire time, i.e. Sawm (Fasting in Ramadan). The fast encompasses the entire day.

In actions where the time is *zarf*, the time may be pre-established, i.e. printed Salah timetables; in case of any error in calculation of the time, the action may be performed within the duration.

In actions where the time is *mi'yar*, the time may not be established from before because if the calculation was wrong, you missed the time; there's no chance to make it up in the next moment.

HADITH

Narrated Abdullah bin Umar (RA): Allah's Messenger ﷺ mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then complete (i.e. count Sha'ban as 30 days)." (Bukhari, v. 3/b. 31/n. 130)

Nine narrations brought into the book on the topic

“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 existence, and not to follow the exact command of Allah and His Messenger ﷺ.

ABU BAKR AL-JASSAS (RA) SAYS:

“They differed concerning the meaning of the statement of the Prophet ‘If it is cloudy then estimate it.’”

Some have said, ‘he meant regarding the phases of the moon. **If it is in the (visible) place of the full moon (Qamar) where it could be seen if there were no clouds or disturbances,** the ruling of sighting should be implemented for fasting and breaking...’”



CONT.

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).



THE SECOND OPINION

“The second opinion or interpretation is the correct one and this is the statement of the mainstream jurists and ibn Umar (RA) – the narrator of the tradition (on “estimating”). It has been **reported in the narration that he would not take calculations.** There is explicit mention by him the meaning of “Faqduru,” that which requires no further interpretation.

“Abdul Baqi bin Qani’ – Muhammad bin al-Abbas al-Muaddib – Shurayh bin al-Nu’man – Fulayh ibn Sulayman – Nafi’ – **ibn Umar (RA) – “The month of Ramadan was mentioned around the Messenger of Allah ﷺ. He said, ‘Do not fast until you sight the crescent, and if it is obscure upon you, then complete (faqduru) thirty days.’**



**“THIS NARRATION
CLARIFIES THE MEANING
OF THE PHRASE, WHICH
DROPS ANY OTHER
INTERPRETATION...**



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NEGATION OF ASTRONOMERS

He did not obligate recourse to the statement of one (an astronomer) who says, ‘If there were no obstacles of clouds etc., we could see it...’

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 that *Ijtihad* can be tolerated**, due to the clear direction in the Book, the explicit (*Nass*) Sunnah, and the consensus (*Ijma'*) of the jurists against it.”



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**HISTORY OF MOON
SIGHTING IN NORTH
AMERICA**

RAMADAN MOONS

By PBS Thirteen





HISTORY OF MOON SIGHTING IN NORTH AMERICA

Most of North America is geographically positioned close to the equator, and not relatively very far north or south of the equator (called *bilad 'adiyah* in the terminology of Fiqh). Muslims reside across many such countries.

They gave the issue of moon sighting its due attention and importance to ensure Ramadan and Eid are observed correctly at their prescribed times.

THE FORMATION OF COMMITTEES

Various moon sighting committees formed under the supervision of Ulama.

Committees such as The Hilal Committee of Chicago and The Hilal Committee of New York have been providing their services for the past 35 and 25 years respectively.

CONTROVERSIAL FATWAS

A controversy arose when it was decided by the Islamic Society of North America (ISNA) that Eid would be celebrated in North America the day after Arafah took place in Makkah.

Many prominent scholars rejected this opinion as an invalid criterion for the Muslims of North America.

ISNA retracted from this opinion and continued their practice of local moon sighting.

HISTORY OF MOON SIGHTING IN NORTH AMERICA

ISNA's Position on Eid-ul-Adha

ISNA's Position on Eidul Adha Plainfield, IN.,

1/25/2002 (ISNA Headquarter) ::

For the last several years ISNA held the position that Eidul Adha is to be celebrated according to the announcement of Hajj and not according to our local moon sighting as we do for Ramadan and Eidul Fitr. But there were many scholars who criticized this position. They said that this position was not according to the Sunnah. Eidul Adha is to be on the 10th of Dhul Hijjah according to the moon sighting. Muslims in distant lands such as India, Pakistan, Indonesia, Central Asia, etc., have always been celebrating Eidul Adha according to their own moon sighting. There is no report that Muslims waited for the announcement of Hajj or made special effort to find out about the Day of Hajj in order to make their own announcements.

We checked the books of Fiqh, we did not find any support for the assertion that Eidul Adha decision should be made on the basis of Hajj decision. The Hadith of the Prophet - peace be upon him - that "al-Hajj yauma yahuju al-nas" is for those who make Hajj. Of course those who go to Hajj must go to 'Arafah according to the decision of the authorities there, even if that is contrary to the astronomical data or someone's own moon sighting. But people in far away lands do not make Hajj in their locations. They have to make Eid prayer and make Qurbani. They cannot have Eid on 9th of Dhul Hijjah, if the moon was not sighted in their location and sighted in Arabia one day before. They cannot have Udhhiyaha a day earlier.

ISNA's position was under strong criticism from the scholars. No Fiqh Scholar from any country came to the defense of ISNA's position. We have the North American Shura that brings major organizations together. ICNA and Imam Jamil al-Amin's group separated from us last Eidul Adha because of this position. We asked the 'Ulama in Saudi Arabia whether there was a special case for Eidul Adha. Do we have to celebrate Eidul Adha with the Hujjaj? Their answer was that there was no special case for Eidul Adha according to the Shari'ah. If you celebrate your Ramadan and Eidul Fitr according to your own sighting then also celebrate Eidul Adha according to your own sighting. However, if you decide to celebrate Ramadan and Eidul Fitr with Saudi Arabia, then you should also celebrate Eidul Adha with the Hujjaj. They told us that we must be consistent and should not play with this 'badah according to our own desires. There are only two positions recognized in Fiqh: Ittihad al-Matali' (if crescent is sighted in one locality, then all localities should follow it) or Ikhtilaf al-Matali' (each locality should see its own moon and decide according to its sighting). The 'Ulama' told us that we should adopt one position: either Ittihad al-Matali' or Ikhtilaf al-Matali'. We cannot have both or have one for Ramadan and Eidul Fitr and another for Eidul Adha. There is no basis for this inconsistency in the Shari'ah.

ISNA invited a conference on this subject on the weekend of November 18, 2000. Many scholars presented their papers and after long discussions we came to the decision to change our earlier position. This issue is purely religious and 'ibadah issue and is based on the understanding of Fiqh. If some trustworthy 'Ulama and Fuqaha' prove from the authentic sources of Shari'ah that our earlier position was correct, we shall go back to that position. We must follow what is right and should change ourselves when we know better. May Allah bless all of us to follow the rules of Allah. Wassalam.

Dr. Muzammil H. Siddiqi
President of ISNA

Eid al Adha is Based on Moonsighting



A summary of Shaikul Islam Mufti Taqi Usmani's حفظه الله "Determination of Eid al Adha"

Read more at www.hilalcommittee.org

Eid al-Adha has never been fixed to the day after Arafah in Makkah.

Maintaining Consistency

According to the 1986 Annual Conference of the International Islamic Fiqh Academy (in Jordan, October 11-16, 1986), Muslim countries should determine all lunar months, including Zul Hijjah, in the same way for both Eid al Fitr and Eid al Adha based on moonsighting. More than a hundred scholars of Islam had agreed to this resolution.

Communication Was Never an Issue

The month of Zul Hijjah is established nine days before Eid, so there was more than enough time in the past to communicate with Makkah and find out when the month had begun. There is no basis of the claim that communication was not possible in those times. There is also no evidence that Rasulullah ﷺ, or the Khulafa Rashidun, attempted to synchronize the Eid ul Adha date in Madinah with the Hajj date in Makkah.

Based on what was presented and discussed in this conference, the Council issues the following:

Decision # **17/4**
Ascertaining beginning of the lunar months

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 concerning all that relates to the movements of planets, especially the movements of the moon and the earth, also their positions in relation to the celestial sphere and to each other at any moment of time 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 is a cosmic point that occurs in one moment. It is possible for the science of Astronomy to calculate that moment with excessively accurate way several years before it occurs. It [conjunction] means the end of the previous astronomical month and the beginning of the following month. 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:
4. **First:** The conjunction must have actually occurred.
5. **Second:** The moonset follows sunset even by one moment, which marks the beginning of the month. This view was expressed by credible scholars and is consistent with the credible astronomical phenomena.
6. **Third:** The choice of the geographic position of *Makkah Al-Mukarramah* as the basis of the two above conditions.
7. [Muslims in] the European countries should adopt this rule in [the determination of] the beginnings and ends of lunar months, especially the months of Ramadan and Shawwal and to determine such dates in advance so as to help Muslims to perform their acts of worship and their related festivals and occasions, also to regulate their connections with the communities in which they live.
8. The council exhorts its members, imams of Masajid and Shari'ah scholars in Muslim societies and other societies to inculcate the culture of respect of what has been concluded by the definitive aspects of astronomical calculation when it is determined



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HISTORY OF MOON SIGHTING IN NORTH AMERICA

On August 13, 2006, ISNA, adopting the view of the Fiqh Council of North America, declared the use of astronomical calculations as the means of determining the start of Ramadan and the day of Eid.



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**ON AUGUST 13, 2006, ISNA,
ADOPTING THE VIEW OF THE
FIQH COUNCIL OF NORTH
AMERICA, DECLARED THE USE OF
ASTRONOMICAL CALCULATIONS
AS THE MEANS OF DETERMINING
THE START OF RAMADAN AND
THE DAY OF EID.**

THREE GROUPS

Subsequently, there immediately emerged three different views in this regard:

1. Follow the local moon sighting.
2. Following the announcement of Saudi Arabia and starting Ramadan and Eid based on their announcement.
3. Following the pre-calculated dates dictated by astronomical calculations



HOW TO SOLVE THIS
PROBLEM?

THE SOLUTION

We must establish our own system of moon sighting in North America, by the will of Allah, if we are to live as proper Muslims in this great land which has so many opportunities and has provided us with so many religious freedoms unthinkable in many other places.

We do not need to rely on foreign sources when we can organize a proper system in accordance to the Quran and Sunnah in our own land.

THE CENTRAL HILAL COMMITTEE OF NORTH AMERICA (CHC)

In 2009, the heads of the Hilal Committees of different states gathered for a "National Hilal Sighting Conference" under the auspices of "Shariah Approved Solutions to Hilal Sighting and Related Issues"

The objective was to build an effective network of local moon sighting committees

In 2006, members from 11 states gathered in the effort

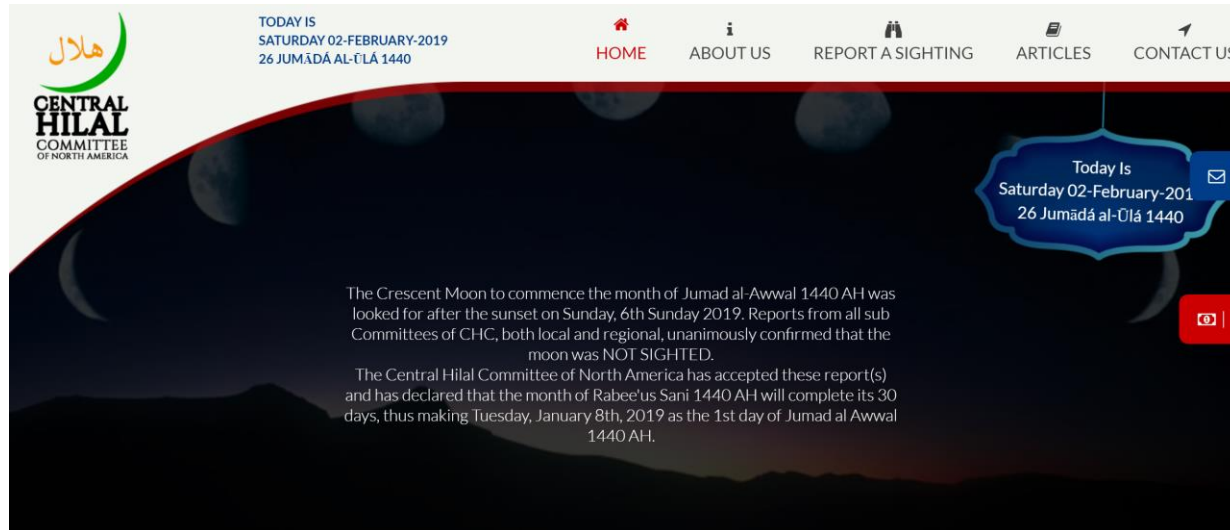
By 2015, CHC grew to include **members from 23 states**

Three national conferences have been held so far

MEMBERS FROM 22 STATES

1. Alabama
2. Arizona
3. California
4. Connecticut
5. Florida
6. Georgia
7. Illinois
8. Kansas
9. Maryland
10. Massachusetts
11. Michigan
12. Nebraska
13. New York
14. New Jersey
15. North Carolina
16. Ohio
17. Pennsylvania
18. Texas
19. Virginia
20. Washington
21. Wisconsin
22. Indiana
23. Oregon

CHC WEBSITE (HILALCOMMITTEE.ORG)



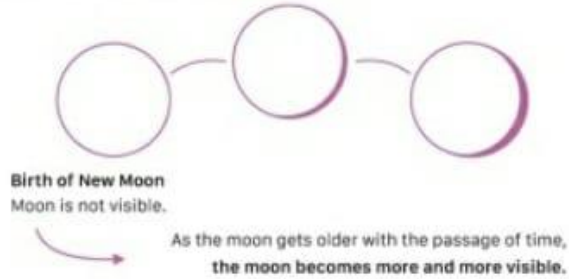
Fastest place for updates about announcements and correct Islamic date.

Subscribe on the website to get future email updates.

Five Important Factors That Affect Crescent Visibility

#1 - Moon Age

The time that has passed since the birth of the moon.

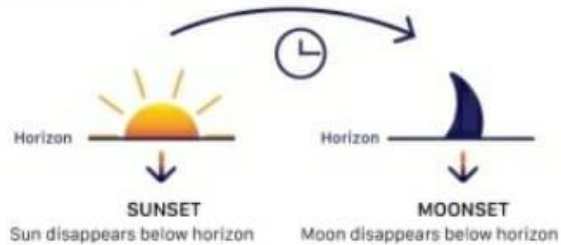


The older the moon, the more visible it is.

IDEALLY VISIBLE AT: 18 hours old

#3 - Lag Time

The time between sunset and moonset.



The moon is above the horizon during this time.

IDEALLY VISIBLE AT: 45 minutes

#2 - Altitude

The height of the moon above the horizon.

The higher the moon, the more visible it is.

IDEALLY VISIBLE AT:

10 degrees



#4 - Weather

Sky conditions affect moon visibility.



IDEALLY VISIBLE WHEN:

the Western horizon is clear

#5 - Actual Sighters

If all the above four factors are positive, but no one goes out to sight, the moon can never be seen!

Revive the Forgotten Sunnah, Reunite the Muslim Ummah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Moon-sighting Procedures



For a Muslim, Ramadhan and Eid are not just celebrations; rather they are important occasions of 'ibadah (worship). The main objective of 'ibadah is obedience, which means to fulfill the command exactly as it was received. Rasulullah ﷺ taught us to follow moonsighting to begin or finish Ramadan and for both Eid celebrations. Rasulullah ﷺ said:

صوموا لرؤيته وأفطروا لرؤيته فإن حالت دونه غيابة فأكلوا ثلاثين يوماً (ترمذي)
Fast with its (the moon's) sighting, and break the fast with its sighting,
and if it is obscured from you, then complete thirty days.

This is an excellent opportunity to easily revive a Sunnah as it is a great outing for the whole family and part of our Muslim tradition. Alhamdulillah, by the joint effort of all the Ulama and great cooperation from brothers and sisters throughout the States, CHG has brought the noble practice of moon sighting back to life. Now it's time to take your part!

What to do on the 29th of the Islamic Month?

- Look carefully for the Hilal throughout the horizon, preferably following sunset immediately, as the Hilal appears in the area around which the sun sets.
- After the moonset time, report your sighting, both negative or positive.

RECORD ALL THE FOLLOWING

1. LOCATION OF SIGHTING
2. EXACT TIME OF SIGHTING
3. NUMBER OF PEOPLE WHO SAW AND TOTAL NUMBER OF PEOPLE WHO TRIED TO SIGHT
4. SKY CONDITIONS – Was the horizon clear, cloudy, or partly cloudy?
5. LOCATION OF CRESCENT – Note where the moon was in relation to where the sunset happened. Was it to the right or left?
6. ORIENTATION OF CRESCENT – Record the angle of the moon. Which of these did the Hilal look like?



REPORT YOUR SIGHTING TO <https://hilalcommittee.org/report-a-sighting>

IMPORTANT: A sighting will only be confirmed as official once it has been accepted by the Central Hilal Committee.



(718) 426-3454



info@hilalcommittee.org



www.hilalcommittee.org





REPORT A SIGHTING

Please fill out the form below to report your sighting, and give us your phone number so we can contact you to verify it.

Report to the
Central Hilal Committee

Name *

Email Address *

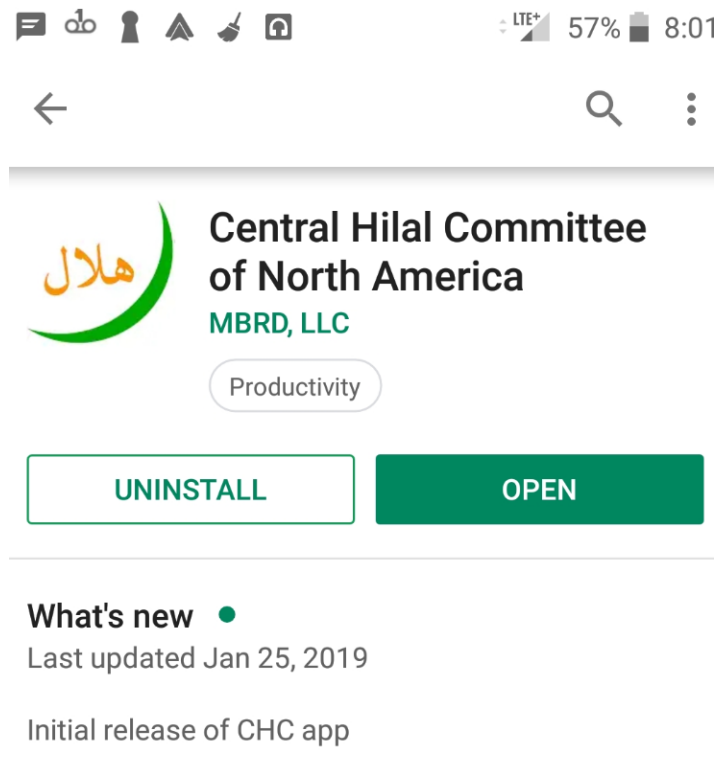
Phone Number *

Message *

SUBMIT

Report a sighting after giving
Shadah to local CHC Ulama.

CHC MOBILE APP



Initial version of the CHC App has been rolled out.

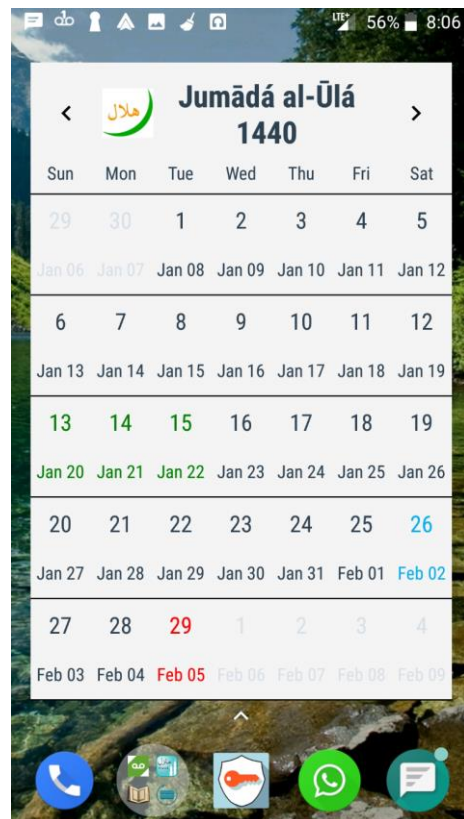
This app will tell you the correct hijri date and will update automatically according to CHC announcements.

Users will get a notification with an alert every month to go sight the moon and the announcement when it is decided.



Jumādā al-Ūlā 1440

Sun	Mon	Tue	Wed	Thu	Fri	Sat
29 Jan 06	30 Jan 07	1 Jan 08	2 Jan 09	3 Jan 10	4 Jan 11	5 Jan 12
6 Jan 13	7 Jan 14	8 Jan 15	9 Jan 16	10 Jan 17	11 Jan 18	12 Jan 19
13 Jan 20	14 Jan 21	15 Jan 22	16 Jan 23	17 Jan 24	18 Jan 25	19 Jan 26
20 Jan 27	21 Jan 28	22 Jan 29	23 Jan 30	24 Jan 31	25 Feb 01	26 Feb 02
27 Feb 03	28 Feb 04	29 Feb 05	1 Feb 06	2 Feb 07	3 Feb 08	4 Feb 09



Android App also has a widget that allows you to see the Hijri calendar for the current Hijri month with the Gregorian dates underneath it.

29th is marked distinctly to tell the user to go sight the moon.

13, 14 ,15 (Ayyam Beedh) are marked to encourage users to fast.



1440 Rabi'ul Akhir 24

2019-02-02

Please sight the moon on Jan 07

App also has a Widget that allow you to place the Hijri date on your Home screen.

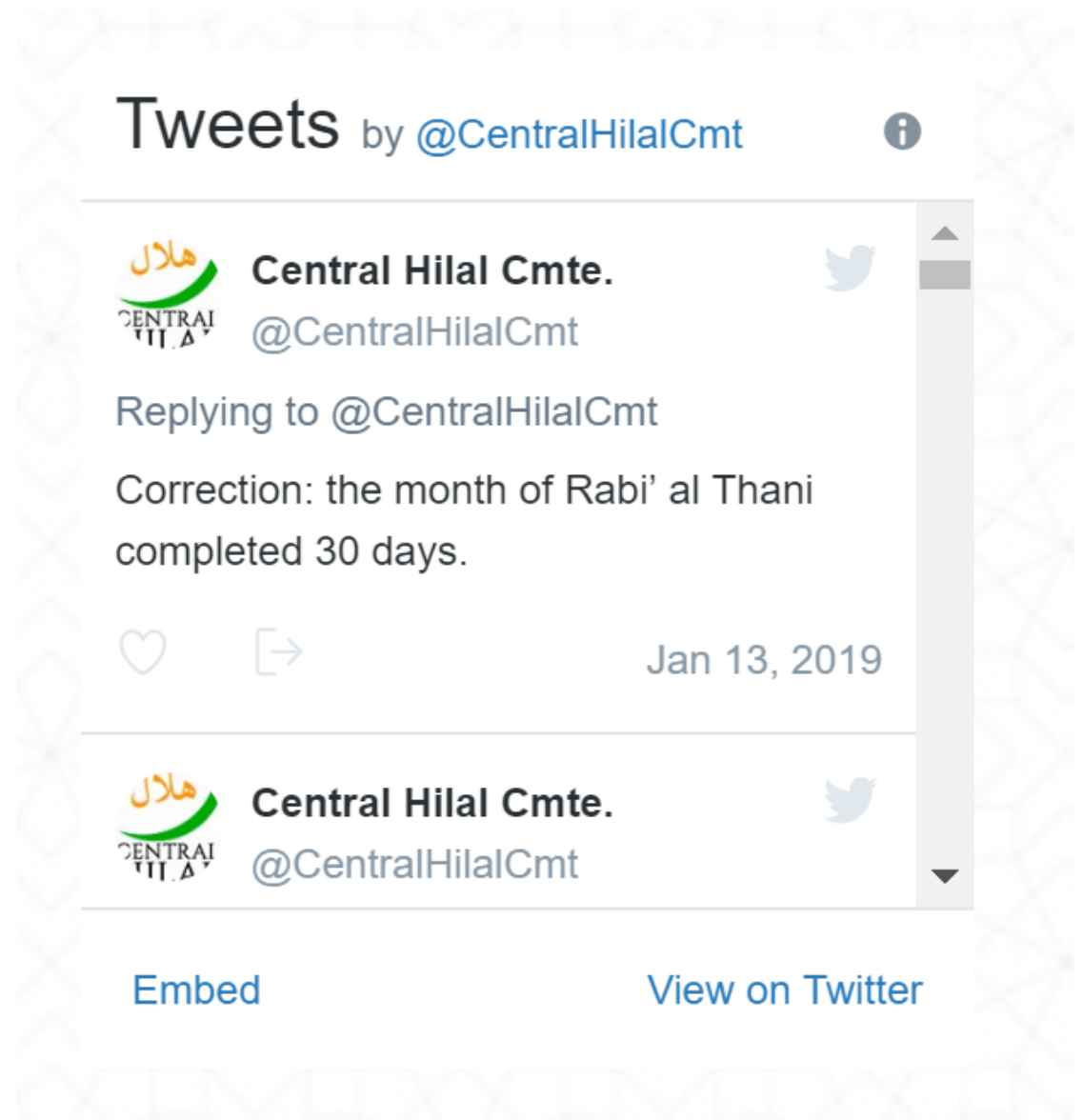
CHC TWITTER :

We have an active Twitter account @CentralHilalCmt that posts the moonsighting updates as soon as get information.

Follow us to get the latest information about CHC.

Approximately 4300 followers.

You can also place the Twitter handle on your masjid website so you will get real-time feeds from twitter for CHC. (Contact IT for help setting it up)



The image shows a screenshot of a Twitter feed. At the top, it says "Tweets by @CentralHilalCmt" with an information icon. Below this, there are two tweets from the account "Central Hilal Cmte." (@CentralHilalCmt). The first tweet is a reply to @CentralHilalCmt and says "Correction: the month of Rabi' al Thani completed 30 days." It has a heart icon, a share icon, and is dated "Jan 13, 2019". The second tweet is also from the same account and is partially visible. At the bottom of the screenshot, there are two links: "Embed" and "View on Twitter".

HOW YOU CAN TAKE PART

A local Hilal sighting committee should be organized in each vicinity (see Guidelines at www.hilalcommittee.org)

Small groups should go out on the 29th of every Islamic month to look for the Hilal

Reports and shahadah should be submitted to local Hilal committee organizers and then relayed to the responsible CHC Ulama

HOW YOU CAN TAKE PART

Visit www.hilalcommittee.org

Sign up to receive email updates about when and how to sight

Contact report@hilalcommittee.org with shahadah information

Spread the awareness, establish the Sunnah