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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهدايا للناس أجمعين.  
صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

﴿أن من أشراط الساعة أن يرى الهلال لليلة، فيقال هو لليلتين﴾

قرب قیامت اور رویت ہلال صحیح احادیث کی روشنی میں

## Ruyat-e-Hilal (Sighting of the Crescent Moon) and the Signs of Qiyamah related to it as Foretold by the Prophet ﷺ

Allah ﷻ has stated in the Holy Qur'an: 'They ask you (Muhammad ﷺ) about the crescent moons. Say: They are signs to mark fixed periods of time for mankind and for the pilgrimage.' (s2, v189)

محقق رویت بصری: The Shari'ah of Islam have classified the regulation of time (months) by means of sighting the crescent moon. Every person who has the faculty of sight can look at the sky and determine the start of the new month (by viewing the crescent moon). Despite great leaps being made in the field of astronomy as well as scientific calculations being formulated on the birth of the new moon, the scientific analysis is not a verified proof in Islam to commence the new month. To stipulate Ramdhan and Eid (commencement of end of the month) calendar dates by calculations alone is Haraam. In the commencement of every month, it is necessary to verify and validate the sighting of the moon (Muhaqqaq Ru'yat Basari). Whosoever leaves this methodology has left the guidance of the Shari'ah in Sunnah. (Dars-e-Tirmidhi vol 2, p 520-521)

Shaykhul Tafsir Allamah Muhammad Idrees Khandhlawi رحمه الله writes: 'In the Shari'ah; Zakaat, Hajj, and Ramadhan fasting, issues of Islamic jurisprudence (i.e the waiting period of women etc) are based upon the lunar month. There is no reference made to the solar calendar or its calculation in Shariah. It is for this reason that the knowledge of the lunar months and conditions of Ruyat-e-Hilal are Fard alal Kifayah upon the Muslims. If all the Muslims were to abandon attaining knowledge related to these matters, they would be committing a sin. (Ma'riful Qur'an, vol 1, p380)

The Final Prophet to Mankind, Sayyidina Muhammad bin Abdullah ﷺ has related many signs before Qiyamah to warn Mankind. The books of Hadith are filled with authentic chain of narrations in respect of these signs. One sign among the signs of Qiyamah is that there will be disagreement in regards to Ruyat-e Hilal. It has also been related that near the end day of Qiyamah the crescent moon of the first day will be seen to be large. The Prophet ﷺ also stated: 'When seeing the crescent moon of the first day people will state, this looks like the moon of the 2nd day.' In books of Hadith this type of incident took place during the time of Sahaaba where some people saw the crescent for the first day and said: 'This moon looks like the 2nd night and some said it looks like the 3rd night.' The Prophet ﷺ further told us to abstain from saying such things. (Musannaf Ibn Abi Shayba, #37553/ Sahih Muslim, #1088/ Mishkaat Masabih, ch. Ruyat-e Hilal)

In this time, not only the laymen but also certain groups among the scholars are proclaiming these matters. The scholars are not mindful of the fact that their statements are going against the advices made by the Nabi ﷺ. For example, in 2019 UK's Jamiatul Ulama Britain shared a video of the moon two days after Eid with themselves appearing in the video. They never sent a video of the crescent moon on the night of the sighting (29th Ramadhan) which is very strange and something that raises doubt. This has been their common practice for the last few years.

Nowadays people totally forgo the Sunnah of sighting the moon when deciding upon any calendar event. In fact the norm is that people try to cause controversy after the full moon is evident by working back on dates and justifying that their date of celebration or commencement of fasting was correct. We can see the reality in the statements of the Prophet ﷺ 1432 years on, when we are hearing and seeing people making statements exactly as the Prophet ﷺ described. People are saying today: 'Is the moon of the 1st night really this big?' or 'does the moon of the 1st night stay on the horizon for such a long time?' then they say: 'This means that it must be the moon of the 2nd or 3rd night.' Such statements are made as accusations rather than questions and are evident to signs preceding Qiyamah as foretold by the Prophet ﷺ.

The requirements of Shari'ah are to sight the moon of the 29th night and if it is not viewed then 30 days are to be completed for the month. The size of the moon is not entertained or given any weight in Shari'ah, this is the view of ignorant and irreligious persons. In Islam, we have specific stipulations clearly laid out which is the law of Allah ﷻ revealed to Mankind for their betterment.

## ☪ Signs of Qiyamah - Sighting the A Large moon of the 1st night:

عن أبي هريرة ؓ قال : قال رسول الله ﷺ من أقترب الساعة إنتفاخ الأهله وإن يرى الليلة ، فيقال لليلتين . { مجمع الزوائد لابن أبي بكر الهيثمي جلد 3 ص 146 }

1. Sayyidina Abu Hurairah ؓ related that the Prophet ﷺ stated: 'A sign from among the signs of Qiyamah is that the moon of the 1st night will be large and upon seeing this people will say: 'This is the moon of the 2nd night.' (Majmuz-Zawahid, vol 3, p146)

عن عبدالله بن مسعود ؓ قال : قال رسول الله ﷺ من أقترب الساعة إنتفاخ الأهله . { مجمع الزوائد لابن أبي بكر الهيثمي جلد 3 ص 146 }

2. Sayyidina Abdullah bin Masood ؓ related that the Prophet ﷺ stated: 'Close to the day of Qiyamah, the moon will be seen as being large.' (Majmuz-Zawahid, vol 3, p146)

انظر - البانى : صحيح الجامع الصغير (214/5) اشراط الساعة (ص 193)

Remember the Ghair Muqalideen cannot debate the validity of these Ahadith, even Shaykh Albani (rah) has stated their authenticity.

عن أنس بن مالك ؓ يرفعه إلى النبي ﷺ قال : ان من أمارات الساعة أن يرى الهلال لليلة ، فيقال لليلتين . { مجمع الزوائد لابن أبي بكر الهيثمي جلد 7 ص 325 }

انظر - البانى : صحيح الجامع الصغير (214/5 ح 5775) اشراط الساعة (ص 194)

3. Sayyidina Anas bin Malik ؓ related that the Prophet ﷺ stated: 'Verily, a sign of Qiyamah is that the moon of the 1st night will be large and upon seeing this people will say: "This is the moon of the 2nd night.'" (Majmuz-Zawahid, vol 7, p325)

## Signs of Qiyamah - The new month being commenced before sighting the crescent moon:

عن أنس ؓ قال : من أقترب الساعة أن يرى الهلال قبلا، فيقال لليلتين ... الخ { مجمع الفوائد جلد 4 ص 714 }

4. Sayyidina Anas bin Malik ؓ related that the Prophet ﷺ stated: 'A sign from among the signs of Qiyamah is that the moon will be seen before it is sighted. Upon sighting the moon of the 1<sup>st</sup> night it will be said: "This is the moon of the 2<sup>nd</sup> night.'" (Majmul-Fawahid, vol 4, p714)

Nowadays, certain governments of Muslim countries (Turkey, Indonesia etc) are commencing Ramadhan and Eid upon pre-calculated lunar calendars. This results in them commencing the new month 1 or 2 days before the crescent moon can be sighted. The Saudi government base the commencement of the new month, especially Ramadhan, Eid and Hajj on the possibility of the new moon being present (not witnessed) on the horizon for 1 minute after the sun sets. If a calculation proves this is phenomenon, they deem the new month to have commenced and it is upon this that the Umm al-Qura calendar is formulated and printed for the entire year. It is the desire of the Saudi government that the entire Muslim world follows their lead in adopting this principle. It is for this reason that they announce the commencement of the new Islamic month before the crescent moon of the 1<sup>st</sup> day is visible anywhere in the World. Shaykh Ul Hadith Moulana Muhammad Zakariya Kandhalvi رحمه الله writes: "In Saudi, the Umm al-Qura calendar is followed." (Aap Beeti, vol 7, p211)

## Signs of Qiyamah - The moon of the 1st night will be called the moon of the 2nd night:

عن عاصم بن بهدلة عن الشعب رضي الله عنهما أن رسول الله ﷺ قال : من أقترب الساعة إنتفاخ الأهله وإن يرى الهلال إبن ليلة، كانه ليلتين . { السنن الوارده جلد 4 ص 791 }

5. Asim bin Bahdala رحمه الله relates from Sayyidina Shu'aib ؓ that the Prophet ﷺ stated: 'A sign witnessed close to the day of Qiyamah will be that the moon of the 1<sup>st</sup> night will seem like that of the 2<sup>nd</sup> night.' (As Sunnanul Waarida, vol 4, p791)

عن عمارة بن مهران قال سمعت الحسن ؓ يقول : قال رسول الله ﷺ أن من أشراط الساعة أن يرى الهلال لليلة، فيقال هو لليلتين . { السنن الوارده جلد 4 ص 791 }

6. Sayyidina Amara bin Mehran ؓ relates: I heard Sayyidina Hassan ؓ state: "The Prophet ﷺ stated: 'A sign from the signs of Qiyamah is that the moon of the 1st night will be sighted and it will be said: This is the moon of the 2nd night.'" (As Sunnanul Waarida, vol 4, p791)

عن أبي سعيد الخدرى رضي الله عنه قال :: أقترب الساعة إنتفاخ الأهله، يراه الرجل لليلة، يحسبه لليلتين . { السنن الوارده جلد 4 ص 791 }

7. Sayyidina Abu Saeed Khudri ؓ related that the Prophet ﷺ stated: 'Close to Qiyamah the moon will be seen as being large. Upon seeing the moon of the 1st night a person will have doubt it is the moon of the 2nd night.' (As Sunnanul Waarida, vol 4, p791)

There are many reports that corroborate with these narrations, including At-Tabarani, each of which strengthens the other according to the science of Hadith. There are also those narrations which are related through Sahih and Hasan chains of narration.

## Signs of Qiyamah - The disagreement in the sighting of the Ruyat-e Hilal:

8. Abu Baktari (Saeed bin Firoz Kufi رحمه الله) stated: 'We went out with the intention of Umrah, when we reached Batane Nakhla (an area between Makkah and Taif) we gathered in a place to sight the moon. (After seeing the moon) Certain people said: "This moon looks like the 2nd night and some said it looks like the 3rd night." Following this, we met Sayyidina Abdullah ibn Abbas ؓ. We described our experience to him, he asked:

‘What night did you see the moon?’ We replied: ‘such and such a night.’ Ibn Abbas رضي الله عنه related that Nabi ﷺ stated: ‘Allah ﷻ has based the month of Ramadhan upon the sighting of the moon. Therefore, the moon is of the night that you people viewed it (that is the 1st night).’ It is found in another narration: ‘If you people did not view a clear sky and the moon is not sighted, complete the month with 30 days (Sh’abaan) and after this keep the fasts of Ramadhan.’ (Mishkaat Masabih, ch. Ruyat-e Hilal/ Musannaf Ibn Abi Shayba, #37553/ Sahih Muslim, #1088)

In the present day and age, many people go to Saudi Arabia during the month of Ramadhan to perform Umrah. On the day when the Saudi government announces the commencement of the new month, when there are clear skies, none of the millions present sight the moon. Even the responsible persons of the Saudi Ruyat-e Hilal committee are not able to view the moon with the use of an observatory standard telescope in numerous locations in the kingdom. However, in accordance with the Umm Ul Qura calendar, the announcement is made 1 day before the new crescent moon can be sighted. Confusion and quarrels are found in the entire Muslim world, only due to the incorrect announcement of Saudi Arabia. The signs of Qiyamah as mentioned in the Ahadith are a result of this.

In the countries where the Muslim leaders of centres and organisations follow the Saudi announcements or adopt it for their purpose of establishing a new month, even they do not view the crescent moon on the night of the Saudi announcement. They view the moon 2 or 3 days after Saudi makes their announcement and instead of making this the 1st night, they say: ‘maybe the Saudi announcement was right then, this looks like the moon of the 2nd or 3rd night.’ They will prefer to protect and preserve the Umm Ul Qura calendar rather than taking the advice of the Prophet ﷺ: ‘If you people did not view a clear sky and the moon is not sighted, complete the month with 30 days...’

### The Statements of the Scholars:

سماحة الشيخ علامة شبير احمد عثمانى رحمه الله : اي أن الله تعالى يخلقه كبيراً ليكون أظهر للأبصار ويخلقه صغيراً، فقد يرى وقد لا يرى فتكمل العدة ثلاثين كما تكمل في الغيم. {فتح الملهم جلد 3 ص 115}

**Hadhrat Allamah Shabir Ahmed Uthmani** رحمه الله writes: ‘Allah ﷻ at times creates the moon in a large form so that the people may see it easily. At times it is witnessed as being small and at times, it cannot even be seen. The order of the Shari’ah is that if the moon is not witnessed then 30 days are to be completed in the month. There are times when it is possible to sight the crescent moon, but the sky is cloudy and the moon is not visible, in this instance 30 days will be completed.’ (Fathul Mulhim, vol 3, p115)

**Hadhrat Allamah Nawab Muhammad Khutubudeen Dehlawi** رحمه الله writes: ‘In conclusion, it can be understood that the basis of Ramadhan is upon sighting the crescent moon. There is no reliance or weight to the size of the crescent moon, be it large or small. However, it is found in narrations that the viewing of a large moon of the 1st night is from amongst the signs near the End of Times (Qiyamah). (Mazahir Haq, vol 2, p309)

Presently, people who are not witnessing the new crescent moon in the stipulated nights, instead of adopting the advice of the Shari’ah to complete 30 days, follow the announcements of the another country and government to where they are living. In doing so, they commence Ramadhan in the month of Sh’abaan. When they view the moon the following day, they hide their fault and proclaim the moon of the 1st night as being that of the 2nd. The same is true for the completion of Ramadhan, when the moon is not sighted for the commencement of Shawwal on the 29th night, 30 days should be completed. In this instance, 1 fast of Ramadhan is wasted and Eid is performed in Ramadhan. It is unfortunate, that those who follow the Sunnah and Mustabat 11 months of the year, leave aside a Fardh on this occasion and it does not affect their conscience.

The Prophet ﷺ stated: ‘My Ummah will never unite on a wrong.’ It is for this reason, that those who call to the Truth, announce the reality of this wrong to the masses even though they come under a barrage of ridicule for their stance.

### What is the logic behind the moon of the 1<sup>st</sup> night being large?

﴿الشمس والقمر بحسبان، سورة الرحمن آية﴾ سورج اور چاند کیلئے ایک حساب ہے۔ (ترجمہ شیخ الہند قدس سرہ) یہ سب ایک خاص حساب اور ضابطہ اور مضبوط نظام کے ماتحت ہے۔ مجال نہیں کہ اسکے دائرہ سے باہر قدم رکھسکیں۔ (تفسیر عثمانی)

#### There are 2 important conditions for the sighting of the Hilal:

1. The moon (light) must be distinguishable from sunlight, so as not be engulfed in the rays of the sun.
2. The moon should be high in the sky. For the moon to be viewed on the 1st night, it needs to be at least 10 degrees above the horizon. The crescent moon can only be viewed a minimum of 18 hours after the birth of the new moon. The crescent is visible only after the strong rays of the sunset have subsided, this occurs when the sun is 5 degrees below the horizon. The crescent will only be visible if it is at 10 degrees or more above the horizon after the sun has ‘set’ (5 degrees below the horizon). This process takes approximately 15-20mins from sunset to the sighting of the crescent moon. Whosoever, claims to have sighted the crescent moon before this stipulated time, either they have been deceived by their sighting or they are lying. It is not possible for there to be Ruyate Aama (majority sighting) before the conditions stated above.

**Unseen Time:** The last time that the moon is seen in the month is the morning of the 27th or 28th day. After this, the moon is hidden from the sight of anybody on Earth. The time the moon is hidden to the 29th or 30th night, when the new Hilal becomes visible is referred to as Mahaaq (unseen time). Usually, the timeframe for 'unseen time' is between 36 – 50 hours.

شہادت کی روسے چاند کی عمر کا پہلا دن پہلی تاریخ قرار پارہا ہے یہ بدیہی البطلان ہے اسلئے کہ اسکا مطلب تو یہ ہوا کہ ہلال پدائش سے بھی قبل نظر آسکتا ہے۔ (احسن الفتاویٰ جلد 4 ص 418)

It should be noted that the moon constantly circulates the Earth. The time taken to complete a lunar monthly cycle is 29 days, 12 hours, 44mins, 2.9secs. It is for this reason that the Prophet ﷺ stated: 'sight the moon of the 29th night and if it is not viewed then complete 30 days (for the month)'.

The full moon of a lunar monthly cycle occurs 14 days, 18 hours, 22mins, 1.5 secs after the birth of the new moon (14.75 days). This is when the moon is seen at 100% coverage in the sky, a full moon. Therefore, in 1 hour the crescent occupies 0.2821932 % of the moons surface area, this denotes the thickness of the crescent on any given day. In 1 day the moon is covered 6.7726385% of the surface area.

By understanding the scientific principle of the crescent size formation above, the following will become clear. For example: on the 29th August 2011, the Saudi government announced the sighting of the crescent moon for Eid ul Fitr in accordance with the Umm Ul Qura calendar. Scholars throughout the Islamic world rejected this announcement. Hadharat Mufti A.S. Desai Sahib حفظہ اللہ of Mujlisul Ulama South Africa, has written in his article of 16 Shawal 1432 (15/9/2011): 'Despite clear skies, the Hilal was not sighted in Saudi Arabia, neither by the Hilal committees nor the masses.' This is a statement made in light of the Shari'ah and Sunnah.

The reality is also clearly against the possibility of a sighting on this night; on the 29th August 2011, sunset was at 6.40pm, the moon set at 6.44pm. Therefore the moon was only present of the horizon for 4 mins after sunset, the moon was 12 hours 36min old at this time. The altitude of the moon on this day was zero degrees above the horizon.

The following day; on the 30th August 2011, sunset was at 6.39pm, the moon set at 7.27pm, the moon was present on the horizon for 48 mins after sunset and was 10 degrees above the horizon. It was possible for Ruyate Aamah to take place on this night according to the requirements of Shari'ah. This was, in reality, the 1st day of the Islamic month which many thousands of people have witnessed. The moon was seen on the horizon 10 minutes after sunset and was visible for 30 mins. On seeing the large crescent moon on this night, people in Saudi Arabia said: 'This is moon of the 2nd night.'

The birth of the moon can be ascertained exactly with current science and technology but there is a difference of opinion on when the crescent can be first seen with the naked eye. Crescent moon sighting is only possible when the moon is between 18 hours and 30 hours old. The fact is that the moon needs to be at least 18 hours old for the crescent to be seen with the naked eye. It also needs to be at least 10 degrees above the horizon and for the moon to remain above the horizon for at least 45 minutes after sunset. That is why Sheikhul Islam Mufti Taqi Usmani حفظہ اللہ says in Saudia even when a crescent is 4-5 hours old the Government announces. This is impossible because the moon has to be at least 18 hours old. This is why Mufti Saheb says Pakistan does not act according to the Saudi declaration.

It should be understood that it was not possible to see the moon on the 29th August 2011 as it was only 12 hours 36mins old. As stated before, it is not possible to view the crescent moon when it is less than 18 hours old. On the 30th August 2011 the moon was 36 hours 35 mins old. The reason this crescent moon looked large of the horizon was because it covered 10.26% of the moons surface area (1/10th of the moons area) (1hour - 0.2821932% x 36.35hrs = 10.26%). We should look at how accurately the Nabi ﷺ foretold of these occurrences and words people will utter in respect of the Ruyate Hilal near the day of Qiyamah, they are playing out in front of our own eyes.

May Allah ﷻ unite us in this time of Fitnah and grant us the correct understanding of the Deen. آمین Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .

مفتی محمد یوسف ڈنکا (عفا اللہ عنہ)

Mufti Muhammad Yusuf Danka