CAUSES AND EFFECTS OF DISAGREEMENT AMONG THE MUSLIMS ON MOON SIGHTING FOR THE MONTH OF RAMADAN

BY:

YUSUF SHERIF

BEING A PAPER PRESENTED AT ISLAMIC STUDIES POSTGRADUATE SEMINER
IN PARTIAL FULFILLMENT OF THE AWARD OF MASTER OF ARTS (M.A. DEGREE) IN ISLAMIC STUDIES

DEPARTMENT OF RELIGIONS, FACULTY OF ARTS, UNIVERSITY OF ILORIN, ILORIN, NIGERIA

MARCH 10TH, 2016
ABSTRACT

Islam is a house erected on five indestructible pillars, viz. the statement of testimony, regular and timely observation of Salah, alms giving, fasting the Month of Ramadan and pilgrimage to Holy land (Hajj). The completion of these five pillars by a man makes him a true Muslim. However, the aforesaid five pillars become obligatory on every Muslim who meets the requirements expected for the observation of each of them. Therefore, it is not an over statement that, fasting occupies the same position which any of the rest four pillars occupies, thus, the place of fasting in Islam. The obligation of fasting in the Month of Ramadan on the (able) Muslim, no doubt has a firmly rooted evidence in both the Qur’an and Hadith. These two divine Books state many rules and regulations on how a Muslim should go by his fast. These include the categories of people to fast, things to do and not to do during fasting period, time for the commencement and ending of fasting, among others. Scholars of Islam past and present did not really disagree on matters related to the class of people to fast and things to do and not to do during fasting. They however disagree on the time to begin and end fasting. The reason for their disagreement cannot be said to be due to non-availability of divine evidence as such is vividly addressed in the Qur’an and Hadith. Though some of these evidences are clear-cut evidences the existence of many indefinite ordinances cannot be over-emphasised. The Hadith explains the Qur’anic injunction which commands Muslims to fast by stating the time to start and end it. A number of Islamic scholars submit that the establishment of the month of Ramadan is done in two ways, viz. sighting the moon on 29th or counting the month of Sha’ban to thirty if the sky is obstructed except the Hambalites that hold different view. The issue of sighting the moon either with naked eye or aiding instruments cannot be overlooked. All these together form the reason why this present work is written as it looked at the causes and effects of disagreement that exists among the Muslims on Moon sighting for the Month of Ramadan. This will enhance Muslims to know how to handle the inescapable disagreement that always occur among them on this matter (time to begin and end Ramadan fasting). To achieve this, the research employed analytical and historical method of research. It suggested and concluded through its findings that, where there are many varied ordinances on a particular matter or those ordinances are indefinite; individual Muslims should not see himself as the most upright person placing the evidence he has over those with other Muslims.

Key words: Causes, Effects, Hambalites, Ramadan, and Sha’ban.
INTRODUCTION

Ramadan is undoubtedly the fourth pillar of Islam, hence, whoever contends the obligatoriness of this act of ‘Ibadah (Ramadan) is a disbeliever, as such can be likened to one who denied one of the pillars of Islam, such as the profession of the Kalimatush-Shahadah. In Islam, it is a belief that all these five pillars namely, Kalimatush-Shahadah (statement of testimony), Iqaamatus-Salat (observation of canonical prayer), Itaa’z-Zakat (Alms giving), Sawmur-Ramadan (Ramadan fasting) as well as Hajjul-Bayt (pilgrimage to Makkah for whoever has the ability to do so) make a Muslim a Muslim.

One important thing is that whenever Ramadan fasting is being discussed a mention about Moon sighting must be made. This is because Moon sighting is as old as Ramadan fasting itself. In his article titled “Qur’an and Science on Sighting the Moon” Nuhu noted that the moon stands as the only natural phenomenon, in comparison with the sun and stars, which man has found quite easy for use in reckoning days, months and years. the alternation of day and night, which marks the periods of sunshine and moonlight respectively makes the variations in life quite appreciable. The matter of moon sighting has always been a controversial one, past and present. Scholars in Islam expressed diverse opinions on incessant experience of disagreement among the Muslims on moon sighting most especially for Ramadan fasting. It has been discovered that some scholars are of the opinions that the
differences which have degenerated to being capable of causing lots of discrepancies among Muslims today, started from the time of the companions².

Other set of the scholars posited that even though the companions gave different interpretation to some prophetic traditions and actions on moon sighting, there were no traces of disunity among them (companions) whatsoever³. Stating the significance of the moon, Allah informed us that "They ask you (O Muhammad), about the new moons (crescent). Say: 'These are signs to mark fixed periods of time for mankind and the pilgrimage... (2:189). Concerning the time for the beginning and ending of Ramadān fast, a group of Islamic scholars hold that the sighting of the moon by a town is sufficient for the entire Muslims of the universe while the other group of scholars are of the view that each town is entitled to its ru’yah⁴.

The disagreement in the establishment of the sightedness of moon for Ramadān fast has made the Muslims to commence and end their fast at different days. This makes it difficult for one to ascertain which of the decisions of the Muslims is most appropriate, and whose fasting is the most correct one. This is as a result of the clear-cut evidences used by the two groups of the Muslims as a backup for their position. Their disagreement on the modality of sightedness of the moon (to determine the time to commence and end Ramadan fasting) cannot be overemphasized. However, it must be noted that this present work does not intend to give the historical antecedent of the diverse opinion of the scholars on the subject
matter; rather this work intends to look at the causes and effects of the disagreement that exists among the Muslims on Moon sighting for the Month of Ramadan and provide a catholicon for it.

The Concept of Fasting in World Religions

It is evident in the Qur'an itself that fasting is not unique to the Muslims. It has been practiced for centuries in connection with religious ceremonies by Christians, Jews, Confucianists, Hindus, Taoists and Jain. In Qur'an (2:183) Allah, the Exalted pronounced that fasting has been prescribed for the latest believers as it was prescribed for the ancient ones. One important fact is that, the nature, manner and reason why people fast varied from one religion to the other. For example, it has been confirmed that, some Native American Societies observe fasting as a voluntary self-imposed punishment for a sinful act or wrongdoing committed. They also fast in order to avert catastrophe that wants to befall them. In the case of North Americans, tribal fasting is held to prevent the occurrence of a threatening disaster.

The Native Americans of Mexico and the Lucas of Pern observed penitential fasts to appease their god. In the same vein, the part of the past nations of the old world, the like of Assyrians and the Babylonians fast for penance. As earlier posited, some Abrahamic religions fast for different purposes, for example the Jews, fasting
is observed annually as a form of contrition on the Day of Atonement or Yom Kippur. On that day, neither food nor drink is permitted.

The early Christians associated their fast with penitence and purification. History has it that during the first two centuries of its (Christianity) existence, the Christian church established fasting as a voluntary preparation for receiving the sacraments of Holy Communion and baptism and for the ordination of priest. Later on, days were added and the fasts were made obligatory. Research shows that, in the 6th century, the Lenten fast was expanded to forty days on each of which only one meal was permitted. It is said that, after the reformation fasting was retained by most protestant churches and was made optional in some cases stricter Protestants, however condemned not only the festivals of the church, but its traditional fast as well.

The nature of fasting in Roman Catholic Church, takes another dimension as it involves partial abstinence from food and drink or total abstinence. The Roman Catholic days of fasting are Ash Wednesday and Good Friday. The Categories of people that observe fasting in the United State have been said to be the Episcopalians and Lutherns, orthodox, conservative Jews and Roman Catholics. In the West specifically in India, Mohandas Ganadhi, the leader of the struggle for India freedom popularised the hunger strike as he under took it to compel his followers to obey his precept of nonviolence. Thus, fast was used as a political
weapon. The pagan of Makkah fasted only on the tenth day of Muharam to expiate sins and avoid droughts.

Of all religions, Islam is the only religion that has retained the outward and spiritual dimensions of fasting throughout the centuries. Islam enjoins Muslims to fast to purify their soul so that they can overwhelm emotions that are not easy to control. Such unruly human emotions include, pride, avarice, gluttony, lust, envy and anger. The fast of the Muslims puts a bridle on the most unrolled, savage human emotions. Thus, fasting in Islamic view aims at molding the spiritual, political, economic as well as educational life of mankind so that he can live successfully in this life to gain Allah's pleasure in the life to come. With this, one can safely assert that Islam prescribes fasting for its adherents so that they can fear Allah. In Islam, fasts are of different categories, such as recommended fasting, Sunnatic fasting as well as obligatory fasting. Ramadan as one of the obligatory fasts and the fourth pillar of Islam is the focus of this paper as it is an important part of the subject under study.

The Origin, Definition and Role of Fasting in Islam

History has it that, fasting was made obligatory (Wājib) during the month of Sha'aban in the second year after the Muslims migrated from Makkah to Madinah in 624CE. Ramadan fasting occurs once in a year during the 9th lunar month, the
Month of Ramadan. The Qur'an is said to have been first revealed during the Month of Ramadan which has been referred to as the "best of times". The first revelation was sent down on Laylatul Qadir (the night of power) which is one of the five odd nights of the last ten days of Ramadan. In the Hadith, it is very lucid that all the divine Books such as the tablet of Ibrahim, the Tawrah, the Zaburah(Psalms), the Injil(Gospel) and the glorious Qur'ān were sent down on 1st, 6th, 12th, 13th and 24th in the Month of Ramadan respectively.

Literally speaking, As-Sawm (fasting) means abstaining or refraining from doing anything including refraining from speech. In the Qur'an, Allah, the exalted mentioned this when He said: Then if you see any mortal, say: “surely I have vowed a fast to the Beneficent God so I shall not speak to any man today” (Q19:26). The word Ramadan came from the Arabic root 'ramda' or 'ar-ramd' which means scorching heat or dryness. Technically, Ramadan fasting is an act of refraining from consuming food, drinking liquids, smoking and engaging in sexual relations with one's spouse from down until sunset. Muslims are also commanded to refrain from sinful behavior that may negate the reward of fasting. Such words include, insulting, backing, cursing, lying etc.

This above definition in our own opinion suggests that fasting teaches Muslims how to overpower their soul when it is evilly tempted. It has also taught a Muslim how to tackle any challenge that comes his way. Fasting has not only come to teach spiritual
lessons alone but some other important lessons, among which we have social and economic lessons. Spiritually, Ramadan is a time of reflections, improvement and increased devotion and worship. During Ramadan period Muslims are expected to put more effort into following the teachings of Islam as the gates of paradise are opened and the gates of hell are locked up and devils are put in chains (Bukhari and Muslim).

It teaches Muslims how to better practice self-discipline, self-control as we have earlier mentioned. Ramadan fasting calls for sacrifice and sympathy for those who are less fortunate, thus encouraging actions of generosity and compulsory charity (Zakat). Ramadan fasting is an obligation which is one of the religion’s fundamental truths. Whoever rebels against it would be deemed Kāfir (irreligious or unbeliever). However, whoever recognises it to be obligatory devotion and, yet shows disobedience by not fasting without admissible excuse would be blameworthy in this life and the life to come unless such person repents.

**The Place of Moon in Islam**

To the Muslims, Islam is a natural religion as all its embodiments (e.g. beliefs, practice, laws) characteristics of nature, specifically, the noble Qur'an which is the divine book of Islamic religion in worthy, discusses the existence and unlimited power of Allah, and for man to belief these, he alluded to a multitude, enjoined him
to rebel on all kinds of the extant natural phenomena. However it must be divulged that the book Qur’an does not basically animate exposing men to laws that govern the universe return it has absolutes religions objectives hence, to prove the glory of the creator (Allah)! The Qur’an makes allusion to earthly and celestial phenomena that accessible to human comprehension. In some other verses the scripture make specific references to the heavenly bodies and gives a realistic broad idea of what in to be found in the heavens. In all Allah stated that they are signs for the wise\(^\text{14}\).

One important thing is that in spite of the fact that, the mention about those creatures was made for man to comprehend and believe the existence of Allah, mankind still curious to know what these signs are. He aspires to understand the secret of these creations as such is a great wonder to him. Akeem in his own opinion states what he thinks would be man’s question on the importance of all the heavenly bodies most especially the moon, he said:

\[
\ldots \text{What are they made of? What makes them appear in the sky? Why do they move? What are the implications of their movements? How are they related to him and what effects have they on his life?}\text{15}
\]

The fact that Islam is a religion of proof makes it not to leave man in darkness on the said questions; it states that the creation of all the heavenly bodies is not for amusement but to serve a purpose. It is very obvious that the moon being one of the objects in the sky is an ever-present factor in human affairs throughout the ages.
This is so because, history has that from time immemorial man sought to worship power of natures or symbols that represent those power. Man contrary to Allah’s commandment worships numerous forces of nature. Such forces include moon, trees, animal, astronomical bodies and other factors that stood out personified. The worship of the moon by man is said to be in various forms, yet it was considered as male divinity in ancient Semitic religions. For example the pagan Arabs regard it as a god\textsuperscript{16}.

Stating the role of moon in man’s life Akeem quoted Sanya Onabaniro when he gave an appraisal of what the moon seem to be to the terrestrial habitats that were confirmed to viewing it only with their naked eyes. Onabaniro states that: “…wandering moon, warning moon harvest moon visiting moon, watering moon, men through the ages have pondered what the moon is really like.” Akeem explained further that Onabaniro’s statement means that man saw the moon as the object telling its life story every night through its appearance and disappearance even though he would not understand it. This means that not much was known about the moon in the olden days. The history of the commencement of its (moon) exploration which revealed its features, characters is traced to Galileo in 1610 as he was the first to view it with a telescope from the earth (2) the moon is said to defined as “the satellite of the earth; a secondary planet whose light, derived from the sun is reflected to the earth and serves to dispel the darkness of the night\textsuperscript{17}.”
Even though it is believe that a comprehensive knowledge about the moon can only be obtained through learning, a casual observer from the earth can see with his naked eyes, its phases, (its relatively rapid motion against the stellar background and its brightness. It is said that there are a number of scientific theories of the moon, and it is believed that none of these theories is physically possible. To some scientist the moon is formed from material that separated from the earth. Some said it’s a debris created when a planet-sized mass collided with the earth, another theory suggest that it is formed from a separate body which captured by the earth gratification.18

In Islam, the moon is viewed as one of the object, often referred to in proving the divine omnipotence of Allah. Islam also recognizes the moon as a phenomenon created to guide man to measure all his activities by time. Several Qur’anic passages point to the role of moon in the religion of Islam when it is stated that the moon is created so that you may know the reckoning of the year and for observation of religious rites. Such as, Ramadan fast, Zakat, Hajj, ‘Iddah, kaffarah, Ar-Rida (suckling of the baby), festival etc. In the Qur’an Allah mentioned the importance of the moon to mankind particularly Muslim, He said: “They ask you (OMuhammad) about the new moon (crescent), say:“They are signs to mark fixed period of time for mankind and the pilgrimage…” Ibn Katheer explained this verse further and said: “Al ‘Awfa reported that ibn Abbas said: people asked the Prophet (saw) regarding
the new moon (crescent), then Allah revealed this verse for them (Muslim) to determine the matters of their religion for their woman’s menstrual calculation and for pilgrimage”.

In his own statement Ibnul-‘Arabi Muhammad bn ‘Abdullahi al-Andalusi said it means that the moon should be used in the counting of their days of fast, breaking of their fast, timing their day to day affairs and also to serve a lot other benefits for them. From the above, it is lucid enough as Ahmad bn Abdullahi al-Furaih posited that whoever tries to ponder about the purpose for which Allah created the crescent will find it explicit and evident that it does not require any serious brainstorming, it is very clear and straightforward. Still on this same matter, the Prophet of Islam was reported by Ibn ‘Umar to have disclosed the significance of the moon, he said; Allah made (the appearance of) crescents signs to mark fixed period of time. Commenting on the content of Qur’an 11 verse 5, Imam Sha’fii posited that ”the means with which time is reckoned is moon sighting; it is instituted by Allah, a sign for determining the (lunar) month (and from which days, weeks, and years are estimated). Ibn Kathir said by the phrase ”’stages’” Allah means constant change in its size. This range from its small size when it first appears as a new moon to when becomes a full one and to its reduction state until it becomes tiny again.

**The Scholastic Polemics on Moon Reckoning in Islam**
Having discussed the significance of the moon in human life as well as in the religion of Islam, it is very pertinent to give a comprehensive account of how the moon is sighted and reckoned in line with the Islamic dictates. However, it is important to note that the issue of moon reckoning has attracted the attention of a number of scholars both outside and inside the religion of Islam as they viewed it in a different way. This present study on the scholastic polemics on the moon reckoning is majorly focused and restricted to Islamic scholars alone. This is as a result of the fact that there are a number of differences of opinion among them on the subject matter.

A group of scholars are of the opinion that a spade should not be called another name rather a spade should be called a spade, therefore, moon should be reckoned in the light of Qur’an and Sunnah. They further advanced proofs to buttress how necessary is it to reckon the moon according to the dictates of Shari’ah. They stated that moon should be sighted with naked eye not the use of aiding instrument. Hence, reckoning of the moon in a scientific way is tantamount to putting a square peg in a round hole as the extant divine injunction is not in support of this.

When noting how pertinent it is to stick to what is obtainable in divine injunctions Abu Aishat observes that any little way giving to either reasoning or self-volition in matters of religion is always very dangerous to its owner. He explained further that
Allah who knows us better than ourselves warned in several places in the Qur’an against the evil of our soul that could probably hinder us from the pure understand of His law. To argue this pointed he quoted Qur’an 47:14 and 13:19 as they divulged the evil implication of taking to one’s volition in the matter of religion. He also quoted 23:71. The explanation given by Ibn Kathir on this verse was employed by Abu Aishat to drive home his point. Ibn Kathir explained the verse and said:

Mujahid, Abu Saalih and As-Sudyy maintained that the truth mentioned in this verse refer to Allah (Himself) the most High but the message of the verse is that had Allah answered the call of the people of desires in accordance with their wishes and affairs are legislated as such, the Heavens, the Earths and whoever is therein would have corrupted only because of their evil desires and their differences (to the laws of Allah) 21.

Having pushed away the claim of those who uphold the use of aiding instrument in moon reckoning by stating what he called the need for the believer to follow what is clearly written in both the Qur’an and Hadith, Abu Aishah posited that, it is evident from the guidance of the Prophet that moon is reckoned in Islam either by sighting or completing the counting of the Month. This sighting is done at sunset of the 29th of the present Month. For example to search for the new moon of Ramadan sighting is expected to commence at the eve of the 29th of Sha’ban. A number of Ahadith were listed to buttress this stand among which we have the Hadith of Abu Hurayrah when he narrated that ‘I heard the Prophet (PBUH) saying: If you sight it (the
Moon) then fast and if you sight again then break the fast, but if you are beclouded (from sighting), then complete the counting of Sha`ban to thirty” (Bukhari and Muslim). The Hadith of Ibn ‘Umar is also popular in this regard as he reported that Allah messenger said: “We are an unlettered notice we neither write nor calculate (regarding moon’s reeking) the moon is so and so that is, it is sometimes twenty-nine and sometimes thirty” (Bukhari and Muslim).  

In his own statement that popular spokesman of Ahlus-Sunnah Ibn Taymiyyah noted that the only way to observe crescent is by sighting it with naked eye (or complete counting) and no other means are permissible. Imam Shinqittee in his compendium Adwaal-bayyan noted the prohibition of using any other means except naked eyes, he said:

The abstinence from the studies of the cosmos, heavenly bodies is in accordance with the guidance of the holy Qur’an. This is so because Allah forbade it for the companions of the Prophet when they asked him concerning the formation of the moon. They said: ‘Prophet of Allah, why does the moon appear tiny at its first appearance and not returning (to its smaller size) until it forms a big, full moon: ‘ then Allah revealed (a portion of )Qur’an with a response beneficial not only to them (the companions) but also to the generality of mankind (as it is the way of revelation) commanding them to refrain from the useless act (of asking unnecessary question in order to further their reasoning about the moon) and that is His saying: ‘they ask you concerning the new moons (crescents say these are signs
to mark fixed periods of time for mankind and pilgrims. However this evil door Qur’an cells for we closure, when opened, resulted into disbelief, atheism and belying Allah and His Prophet$^{24}$.

The statement of Ibn Rushd Al-Qurtubi in Bidayatul Mujtahid Wa Nihayatul-Muqasid deserves thorough investigation when he said: “…the only way to reckon with the month of Ramadan is by sighting, because of the saying of Allah’s messenger: ‘fast when the moons is sighted and break it also when it is sighted again’$^{25}$.

Imam Ahmad bn Aliyu Ar-Razee noted that Shaykh ibn Bakr Hanafi explained that:

Qur’an2:185 which says “He wants that you must complete the same number (of days )”, has several meanings; one of which is that Allah ordered that whenever we are beclouded from sighting the crescent of Ramadan, it then becomes compulsory that we complete the counting to thirty days of whichever month. This is understood this way because it is the explanation of the Prophet which is found generally conceded, he said: “fast when you sight the new moon and break your fast when it is sighted again, but if you are beclouded (from sighting) then complete your counting to thirty”. The complete counting is considered only when the crescent in hidden$^{26}$.

However it must be noted that, some Islamic scholars have upheld the use of science in sighting the moon. These scholars advanced a number of evidences to serve as a strong leg of the table of their stand. Their claim in our own understanding is in accordance with Shaykh Adam’s view on Bida‘h. Hence, sighting the moon by using aiding instrument is not Bida‘h (innovation) but Bid’atul Hasanah; that if a Faqh
(Jurist) knows that there is a benefit in a particular act of religion, and it has a backup in the Islamic law, he can do it and thus name it good innovation (Bid’atun-Hasnah)\textsuperscript{27}. This they say, using aiding instrument to sight the new crescent is of benefit to the religion not \textit{Haram} (prohibited). Shaykh Adam further expressed the importance of good innovation when he quoted the Hadith of the Prophet which reads thus: “whoever introduces a good path will get reward for it, and reward for whomever emulates him. And whoever introduce an evil path will bear its burden and for whoever emulate him”. In another natation, he says: “what the Muslims see as being good, it is thus good in the sight of Allah. A mention was also made regarding the place and function of Masalih Mursalah (public benefit or welfare) as part of the sources of Islamic laws.

Masalih Mursalah is said to be matter that Shari’ (Law giver) leaves the Mujtahid (an exponent of Islamic law) to make a decision on enjoining what he sees that will benefit the overall interest of the Muslims, like establishment of publication center and schools. Having stated moon reckoning in Islam and the important of sighting it with naked eye according to the view of some scholars, it is very essential to examine science in moon reckoning and importance of using aiding instrument to sight it as stated by some Islamic scholars, Khalid Shawkah explained the science of moon sighting, he said:
Most people associate visibility with the age of the moon. The age of the moon is simply the time elapsed since the new moon. Crescent formation depends upon the angular separation of the moon from the sun as seen from the earth. As time passes from the instant of the new moon, the moon moves slower than the sun appears to move (because of the rotation of the earth) this causes the angular separation between the sun and the moon and formation of the crescent. The earth revolves around the sun in an elliptical orbit, with the sun off center, and the moon revolves around the earth in a similar way when the new moon occurs, the sun, the moon, and the earth come in line and no light of the sun falling on the moon can come to the earth, so it is a dark or invisible moon. About 18-24 hours after new moon, the moon moves away from the line of the earth and the sun, to its new location. Now, the sun and the moon have separated from the same line. The angle subtended by the sun, the earth, and the moon is the ‘angular separation. This angular separation causes the crescent to form until this angle becomes 7 degrees, no light of the sun reflected by the moon can come to the earth because of the mountains on the surface of the moon that block the light of the sun.

Hence, sequel to the above submission, the Muslims astronomers including Khalid Shawkah are of the view that in this age of technology, they (Muslim astronomers) are in the position to calculate the date for possible/impossible moon sighting so that the validity of sighting can be easily verified for correct moon sighting. In a nutshell, the scientific basis for studying the moon is the calculation of the angle of separation of the moon from the sun as seen from the earth, and which implies that the moon is a non-luminous object that only reflects sun’s light and that not until a certain angle in subtended by the sun from the moon, the light of the sun reflected the moon is not seen on the earth as a crescent.
Here two things are involved; that the moon is non-luminous object, and the issue of whether to use calculation and aiding instruments or not. The science of moon sighting no doubt contradicts the position of some Islamic scholars who claimed that a number of divine injunctions disapprove calculation in moon sighting and the astronomers’ claim that formation of the crescent is due to the angle of separation of the moon from the sun as seen from Earth implying the moon none-luminous object. For example As-Subki in his Fataawa noted that he looked closely into the Hadith which says: “we are unlettered people….” And pondered about its meaning and after a while it became clear to him that the philosophy behind it is the refutation of the astronomer’s claim on the formation of the crescent. In the words of Shaykh Abu Bakry Jasaas, astronomers have been described as a renege for holding that position on formation of the moon when he said:

Whoever holds that the formation of the moon is due to its angle of separation (from the sun), and claims that the use of astronomical calculation in the moon’s reckoning is better than the Islamic provision is a renege, this is not a statement that is considered or falls within the excuse of it being Ijtihad.  

Abu Aishat did not subscribe to the claim that moon is a non-luminous object as he noted that, even though the claim is generally agreed upon in science worldview, that different phenomena in science have taken their origin from it, there is no disagreement among the Islamic scholars on the luminary of the moon as it gives the
light of its own. He quoted a number of divine injunctions and scholars’
explanations on them to suppress the wildly sold ideology of astronomers on
formation of the crescent. For example in the Qur’an Allah says: “And the moon
We have measured for it mansions (to traverse) till it returns like the old dried
curved date stalk. It is not for the sun to overtake the moon nor does the night
outstrip the day. They all float each in an orbit (30:39-40)”. Imam Razi gave the
explanation of this verse and said:

Allah, the glorified by His supernatural wisdom keeps the sun
in a single shape (neither increasing nor decreasing), and makes
the changes in moon’s appearance very conspicuous through
which the wise can affirm (the Majesty of Allah) that, the
permanent state of the sun and the changing state of the moon is
never made so except by Allah such that every mind is able to
recognize and perceive they are subjected to their Creator, the
Wise, the Controller, the Supernatural and the Fashioner. He
says: “And there is not a thing but glorifies His praise”.

Scholars explained that the ‘traverse’ Allah measured for the moon as mentioned in
the verse is its(moon) movements day and night round its orbit, its appearance and
disappearance to the inhabitants earth, the changes in its size and its full appearance
in the 14th day of the month and a lot of other functions known to its creator. The
moon is said to appear consecutively for 28 days and disappears for a day or two
depending on the number of days a particular month has if the moon is to be 29 the
moon disappears for a day but if it is 30 it disappears for two days. P.57. Both
Qur’an 7:54 and 10:38 are in support of this claim. Ibn Kathir explained the latter and said:

Concerning the meaning of ‘on its fixed course for a term (appointed)’, there are two opinions on it. The first is that, the fixed course of the sun occurs at two positions beneath Allah’s throne that is near to the earth, such that at any position, the sun as well as all other creatures fall under His throne as it ceils them all. The sun is not a round object as thought by the weather observers; rather it is an elliptical-shaped object having its stands held by Angels, and its position is when the sun is on its long side and this point, it is closer to the throne, having an intensive light, and which occurs during the day. But when it moves forward in its fourth traverse (of its sides), the sun is far from the throne, this is the second fixed position of the sun mentioned in the verse and it occurs during the night. At this point, sun prostrates taking permission from its Lord to appear on the following day as it is reported from the Prophet 34.

The Qur’an moves on to disregard the claim that the moon is non-luminous object when Allah state that: “Bless be He Who has placed in the heaven by stars and place therein a great lamp (sin) and a moon giving light (25:61)”. Ibn Kathir added more value to Abu Aishat’s position when he posited that: ‘and a moon giving light’ means, is shining, illuminating with its light different from that of the sun, Allah says, “It is He who made the sun a shining object and the moon a light35.

Further Augments on Modality of Moon Sighting

Furthermore, Qur’an 2:185 has been of great help for the scholars (who uphold sticking to apparent message of divine injunctions) as the verse talks about natural visibility without the use of scientific instrument. In the same vein, the two Hadith of
Ibn Umar that, “we are unlettered nation; we neither write nor calculate….” and “fast if you sight the moon and break the fast if you sight again…” were used to disregard the use of calculation and employment of aiding materials respectively. Hajar Asqolānī noted that the first Hadith of Ibn Umar gives rules and state the prohibition of calculation. He also explained the Hadith that, “Be firm in establishing your reckoning of the moon but do not compute…” is an order for the Muslims to strive well in the moon’s reckoning by perfecting their counting of Shab’an in preparation for the searching the new moon of Ramadan so that no any day of the month is missed, and not making calculation regarding it.

Another point raised by these scholars is that Islam is a religion that gives every Muslim access to all its provision irrespective of their status, so it will be inappropriate that the knowledge of moon sighting is restricted to a group of Muslims as such requires a comprehensive scientific knowledge. The implication of this is that those who do not know about science but know others cannot sight the moon and inform people of its appearance, it can only be observed by some specific people thus, the religion becomes a difficult one for its adherents.

Muslim scientists especially the astronomers among them hold that the sightedness of the moon can be done by using calculation or aiding materials; it does not contradict the commandments of the religion of Islam as the religion is ease not
difficulty. For example Khalid Shawkah stated that once calculation is being used in determining the time of Salat nothing should prevent the use of calculation and aiding materials to sight the new crescent.

He further quoted some Qur’anic verses to drive home his point, he noted that Allah the exalted said “As-Shamsu wal-Qamar bi-husbaan” (the sun and the moon follow course exactly computed”, in another verse Allah mentioned that: “Lita’lamu ‘adadas-siniina wal-hisaab” (so that you may know the count of years and calculation). He said it does not speak well of a Muslim that does not know about the knowledge of his religion because of the Prophetic statement that read thus: “the seeking of knowledge is obligatory on every Muslim man or woman”. Khalid Shawkah cried out on the Hadith that prohibits calculation that “we are unlettered nation, we neither write nor read…” , that such Hadith contradicts Allah’s statement where He commanded His messenger to read ‘Iqra’ (read) if the order is not for specific period of time.

In the same vein, Shaykh Adam academically put it that the Prophet’s statement “we are unlettered nation, we neither write nor compute..” was it an information about the condition of the Arab before the advent of the Prophet as stated in the Qur’an that “It is He (Allah) who has sent amongst the unlettered ones a Messenger” or there is an evidence in it forbidding the act of writing and hisab? A number of
Islamic scholars explained the Hadith “we are unlettered nation…” and the reason why calculation is used in determining time of the Salah\(^\text{39}\). In his own statement, Ibn Taymiyyah stated that it is not correct to use the verse “Ash-Shamsu wal-Qamar bi-Husbaan” as a basis for using calculation in moon sighting. He said the verse explains the movements of the sun and the moon, and there is no difference of opinion among the scholars about this interpretation. It is explained by text of Qur’an and Sunnah themselves, and forms consensus among the scholars\(^\text{40}\).

The opinion of Ibn Taymiyyah deserves more investigations when he explained the Hadith that “we are unlettered nation…” and responded those who said it is not right to say that the Ummah of the Prophet is an unlettered one and that calculation is prohibited in moon’s reckoning, because a lot of the people whom the Prophet was raised among them could read and write, as it is even the case from among his companions; a lot of them knew calculation too. Also, part of what the Prophet was sent with, is the law of inheritance which involves calculation…” Ibn Taymiyyah replied and said:

The unlettered people whom the Prophet was raised among them were basically Arabs, whom their majority was stack illiterates, and through them Islam was propagated to all nations of the world because he was raised in their tongue. They did not have reading or writing ability, not even other than these two of the known means of learning, even though their nature was concordant to learning than any other nation of the world…, but when the Prophet was raised among them, it became compulsory that they follow him in learning like writing, mental
acquirement, reasoning and learning how knowledge is retained and developed. However, because of the illiteracy for which they were known, Shari’ah defined the act of learning. Some of which were forbidden, some detested, some considered unnecessary, while only the beneficial ones were left permissible⁴¹.

Causes and Effects of Disagreement among Muslims on Moon Sighting for Ramadan Fast

Islam as a religion does not leave its adherents in darkness on how to go by each of its commandment as they have been lucidly explicated either in the noble Qur’an or the Hadith. However it is important to note that some of these divine injunctions are clear-cut while others are not. It is undisputable fact that no one among the Islamic scholars can dare to apply his personal reasoning to the said clear-cut divine messages. In the same vein, no one can categorically claim that Islamic scholars cannot use their personal reasoning in interpreting the divine messages that are ambidextrous in meaning.

In the Qur’an, for example Allah unequivocally stated that Ramadan fasting is an obligatory act which must be performed by every able Muslim, He said “O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil) (2:183)”. The Qur’an moves further to state that this type of fast has a specific period in which it can be observed. It also noted those
who are temporary or permanently exempted from it when it says: “for certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man… (2:184)”. The noble Hadith is also very straightforward when Abdullah ibn Umar stated that, the messenger of Allah(SAW) said: “Islam is built on five pillars…and fasting the month of Ramadan…” (Bukhari and Muslim).

Scholars of Islam began to express diverse opinion when Allah, the Exalted mentioned that: “…and whoever of you witnesses the month should fast…”, and His Prophet also said: “If you sight the moon then fast and if you sight it again break your fast, but if your vision is impaired from sighting then appraise the month to thirty” (Bukhari and Muslim). The Scholars’ opinions vary on the time to commence and end Ramadan fast as they expressed different views on the sightedness of the moon for the month based on the available evidences. Aside this, a number of factors contributed to the disagreement among the Islamic scholars on moon sighting for Ramadan fasting. Before we examine all the causes of this disagreement, it is very pertinent to thoroughly investigate Akeem’s statement when he said:

There was difference among the early Muslims on moon sighting for Ramadan fasting but nobody saw anything bad in it as they had no serious problems in sighting new moon for practicing
their religious tenets, regulating their time and reckoning the events of the year\textsuperscript{42}. Akeem noted that, during the early period of Islam, each Muslim community always relies on the moon sighted in its environment. The first factor that responsible for extreme pronouncement of the difference was communication devices. Such as, the Radio, Television, Telephone, Telegram, Fax among others. Shaykh Adam added more value to the point made by Akeem when he related in his book titled “As-Saw wal-Fitr” the case of Ramadan of a particular year in which Saudi Arabia broke their fast a day before the end of the fast which they later paid back\textsuperscript{43}. Other causes of the disagreement include:

1. Computation /Calendar Problem: The fact that Muslims are allowed to calculate the month of Sha’ban to thirty when there is obstruction in the sky has made some Muslims without allowing the appearance of the crescent compute what the last day of Sha’ban would be and therefore fix the first day of Ramadan. They employ the use of the Muslim (Lunar) Hijri calendar which was developed through lunar observations. This factor was a social bearing and it accounts for difference in time of moon sighting among Muslims as they do not change it even though the moon is sighted contrary to the fixed date\textsuperscript{44}.
2. Politics Theology: It has been observed that instead of the Islamic scholars to take charge of how to determine the man of impeachable character who sights the crescent before its establishment could be made as stated in the Prophetic Hadith, they have politicized it and gave the job to the Emirs, Obas among other leaders who are students of Islamic studies but only paraded themselves as scholars. This to some Muslims contradicts Allah’s directives, so they cannot submit to any instruction given by such diluted scholars\textsuperscript{45}.

3. Ethnicity: This problem is majorly visible here in Nigeria as it is a country that is broadly classified into Yoruba, Hausa/Fulani and Ibo. It is clear that, in the North, Muslims are the majority while Christians dominate Ibo land. But for the Yorubas, no one can categorically say which of the two religions has large number of worshipers. Hence, most of the time, Muslims in each of these places follow the directive given by their religious scholars even though they are not on the right side. This no doubt brings disagreement on the time to start and end Ramadan fasting\textsuperscript{46}.

4. Absence of a single headship among the world Muslims: This is another factor that contributes to the disagreement that always occur among the Muslims on moon sighting (most especially for Ramadan fast). It is an open secret that Northern Muslims cannot submit to the directives given by the Yoruba Muslim leaders irrespective of the level of their knowledge. This could be due
to the olden day impression of the Hausa Muslims about the Islam of the Yoruba Muslims; that the Yoruba Muslims are idol worshiper as they believed to be the advocates of syncretism. The Yoruba Muslims also will find it difficult to regard them (Hausa Muslims) because of this their annoying impression among other things. In most cases, some Hausa Muslims claim that Islam came to them first before it got to the Yorubas so with that they are to be followed. Olayiwola’s submission is relevant in this regard. He said:

It is not a secret that Northern Muslims living among the Yoruba observe their congregational Salat within their tribesmen only. They welcome any Yoruba person who wishes to join them during such congregations. They however do not and would not attend or pray in a congregation led by a Yoruba Imam. This practice continues up-to-date in many quarters. Shaykh Adam noted that the Imam and ‘Ulama’ who are in charge of Islamic affairs in the south have united and founded an organization in 1964 wherein they addressed this issue (nagging issue of commencement and termination of Ramadan fasting) and other Islamic religious issues. It is said that the Yoruba Muslims were not bound by the verdict of the northern people. In his book titled “Islam in Nigeria: One Crescent Many Focuses” Olayiwola explained that the genesis of North-South Dichotomy could be traced to the event that happened after the demise of Afonja as bipartisanship reoccurred. This he said it started when Sokoto Muslims began to show resentment for the superficial
practice of Islam often demonstrated by the Yoruba Muslim members of the community. At the end the criticism and the reaction to it got so severe that the situation soon degenerated into an armed confrontation which led to the demise of Solagberu as victory was on the side of the Sokoto Jihadists. This in our own opinion signifies the starting point of the said disagreements among the Nigerian Muslims.

This is also applicable to the world Muslims as Muslims of one country would not submit to the directives of another Muslim country perhaps due to theological or political differences. A typical example of this can be found in a long-time disagreement and even enmity that exists between the Kingdom of Saudi Arabia and Iran. It is no more a fresh news that Iran comprises of a larger number of Shiites sect while the Ahlus-Sunnah Muslims are majorly found in the Kingdom of Saudi Arabia. But if there is a recognized single headship among Muslims world no matter the difference the problem of difference in moon sighting will be solved.

5. Geographical interference: This also has a link with the above submission as Muslims -most especially the Islamic scholar- gave different interpretations to some Prophetic Hadith and the different happenings that occurred at the time of the Prophet on the subject matter. Muslims who lived immediately after him (most especially the companions) also experienced differences in moon
sighting for Ramadan fast due to geographical interference. Shaykh Adam divided the Jurists and their position into two on whether every town entitled to its Ru’yah (sighting of new moon) or Ru’yah by a town is sufficient for the entire Muslim world. The first party was reported have said that if the sighting of Hilal is confirmed in a town, it is binding on the entire world to fast. Their evidence is the clear-cut Prophetic ordinance which says: “Observe fast on seeing it (i.e. the hilal) and break the fast on seeing it”. It is said that this injunction is a sound Hadith, and that, it addresses the generality of the Muslims, and the command therein is attached to absolute sighting of the Hilal by anyone whose testimony is admissible or a group of Muslim whose agreement upon a lie is inconceivable.

On the part of the second Jurists, they said every town is surely entitled to its ru’yah. They also have clear-cut evidence -as back-up- which says: “Do not observe fasting until you see it (i.e. the hilal), and also do not break the fasting until you see it, (but) if it is concealed from you quantify it”. They said this Hadith points to the fact that fasting is not binding on the generality of the Muslims except those who sight the moon; within them and those who are close to him such as people of his town and its environs. On this, two contradictory directives of Imam Malik have been reported by Ibn Rushd (in his Bidayatul-Mujahid) and the Madinites.
The former was said to have reported Malik accepting that the ru’yah by a town is sufficient for the entire Muslim world while the latter claimed that Malik said every town is entitled to its Ru’yah. Shaykh Adam reported that As-Sabki in his book titled al-‘Ilmul-manshur fi Ithbatish-Shuhur” stated that making it binding upon all communities (to fast) when the hilal is sighted in one community is a very flimsy statement because to him, it was not transmitted that Umar Ibn Khattab and the rest of the rightly guided caliphs wherever they sighted the hilal did write to other people⁵¹.

The issue of the sun appearing at different hours in each of the Muslim communities was also seriously considered. For example Bukhayt al-Muti’ was said to have stated in his compendium “Irshadul-millat ila ithbatil-Ahillah(Guiding Religious People to Affirmation of the crescent)” that the sun appears for six consecutive months to the inhabitants of the northern and southern poles respectively. He concluded that if there is difference in timing between one community and others, then common sense is expected to dictate if it is good to base their fast on the Ru’yah of anyone of them. Be that as it may, our point is the geographical interference is one of the causes of disagreement that occur among the Muslims on moon sighting (most especially Ramadan fast)⁵².
Effects of the Disagreement among Muslims on Moon sighting for Ramadan

Fasting

A number of effects of disagreements among Muslims on sightedness of the moon have been noticed in different angles. Some of these effects have negative impact on the Islamic rites as Muslims will accomplish Islamic commandments contrary to its dictates due to wrong sightedness of the moon that will occur during the cause of disagreement as all of them (the groups of Muslims who hold different views) cannot be right. Hence, those who are not on the right side will have their religion practiced wrongly. The followings are the identified effects of such disagreement:

1. Religious Effects
2. Social Effects
3. Economic Effects
4. Political Effects

Religious Effects

The fact that fasting which is fixed for a period of days is a religious rite that must be accomplished signifies the side effect of wrong sighting of the new moon for it as a day or two days fast will be observed in the months other than Ramadan. The implication of this is that such a Muslim has not obeyed the Qur'anic order which
says whoever of you is present, let him fast the whole month of Ramadan. Besides, it is also reprehensible to fast on the day when the appearance of the new moon is being expected (Yawm shakku, i.e the day of doubt) as well as the day of 'Idul- Fitr; and disobeying all these amounts to neglecting the Shari’ah. Another implication is that, the wrong slaughtering of animals and the observance of Salatul-'Idayn would be done erroneously as they will be observed other than those in which they were commanded. Even though, two other days are allowed for the incapables to observe the slaughtering of their sacrificial animals, such rites would not be offered on the 10th of Dhul-Hijjah as dictated by the Shari’ah.

It also important to note that its implication is visible in the payment of Zakat as it is part of the rites expected of the believer to carry out as a religious duty, so if the moon is wrongly sighted it means that this compulsory religious tax will be paid some days other than a year or some days more than a year (in the case of Zakatul 'Ammah. But in the case of Zakatul-Firt, it will be paid either before or after its stipulated time) which signifies that Zakat is not paid according to the Shari’ah dictates.

The wrong sighting of the new moon could also make unworthy animal to be given as the Zakat of the animal as such animal may be under-age due to wrong calculation of its age. 'Iddah is another religious duty which needs accurate calculation of the number of days to be used. So a Muslim may be unjustly found guilty of this if the
new moon is wrongly sighted. For example on the case of 'Iddatut-Talaq, a Muslim man may be guilty of making tie of marriage with a woman that is observing her 'Iddah which will make him to go against Islamic order as the action has been forbidden in the Qur'an. In the Qur'an Allah says:

And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is forgiving, Forbearing. (Q2:235).

The wrong sighting of moon will also affect how to determine whether or not somebody under a divorce is liberated from Nafaqah of his would-be divorce wife. Besides, the implication of wrong sightedness of the moon also lies abnormal time in identifying whether or not Zina can be established against the victims if he/she commits one. This is so because an irrevocable divorce liberates either of the spouses from Ihsan (the status of being married) even before the expiration of the 'Iddah. In such a case, any of them that commit Zina would be seen as a fornicator rather than an adulterer or an adulteress as the case may be because they are not under a binding marriage at the time of committing sin and crime.

The wrong sighting of the new moon also has implication on a Muslim on the side of how he pays his Kaffara as such is known to be the expiation for some certain offences committed by a Muslim in Islam. For example if one vows to do something
and fails to do it he is expected to make atonement for it in form of fasting for a number of days. Thus, if the new moons are wrongly sighted, the number of days of this fast will be incomplete. Another case is the issue of one who vows to keep away from his wife for a period of one month and fails to keep up that vow (which could also be caused by wrong sightedness of the new moon), he is bound to make atonement for it. This is different from Prophetic experience wherein he was asked why he moved closer to his wife when the month was 29 after he had vowed to keep away from them for the period of a month. To this the Prophet affirmed that the month is either 29 or 30. This only points to the importance of being cognizance of the number of the days one promised to use in doing or refraining from a particular promised act.

Socio-Political and Economical Effects

Apart from the religious implication which seems to be the most vital implication of the wrong sightedness of the new moon as a result of the variation among Muslims in it sighting, it also has some socio-political and economic implications on the Muslims. Socially, it constitutes a number of embarrassments for the entire Muslim Ummah when after three or four days that a group of Muslims had started their fast or had celebrated the 'Idul-Fitr or Adha, another groups of Muslims within a reasonable distance is seen preparing for their own festive feast while some are still looking for the new moon to be sighted as they are not satisfied the early sighted
moon by the other groups. Even though some Muslims see this act of differences as a source of mercy for the whole Ummah considering the following Prophetic assertion:" difference of opinion among my Ummah is a blessing", it is disgusting as it will not augur well for the progress and development of the religion of Islam especially where Muslims live side by side with people of other faith.

This can also create hatred and enmity among the Muslims which may lead to Muslim careless about his fellow Muslim. On this, the Qur’an cautions Muslims against disunity which may make them loose their power, and thereby overpowered by the enemies. In the area of politics, the implications of the disagreement of the Muslims on moon sighting (most especially for Ramadan fast) is felt when it gets to a stage where some Muslims refuse to support their fellow Muslim by voting him/her in because such does not hold the same view with them on the subject matter and some other religious issues. This in most cases creates opportunity for the none-Muslims to have upper hand over the Muslims in holding of public offices which makes the chances of the Muslims in receiving their right or dividend of the so-called democracy very difficult sometimes. For example Akeem related that in the conclusive third republic, the Nigeria Muslims were in a great dilemma of whom to cast their votes for despite their being in the majority, they could not easily reach the conclusion, that which Muslim among the aspirants deserves their thumb print.
The reason for this was said to be because the Muslim aspirant ‘A’ was either a follower of the then Sultan of Sokoto or an adherent of Gumi, a renowned Sunni scholar of the place (Sokoto), each of whom would not agree with the other not only on the issue of moon sighting but also on some other fundamental issues in Islam. This same disgusting occurrence also surfaced on the larger scene when most Yoruba Muslims decided to cast their votes for a Yoruba Christians because of the disunity among Nigerian Muslims on moon sighting and some other religious matters. All these attitudes if not rectified will continue to put the Nigerian Muslims on the losing side.

Conclusions and Recommendations

From the foregoing, it is clear that Ramadan holds a very pertinent place in the religion of Islam. It is the fourth pillar of Islam which is compulsory on every able Muslim to observe. This work has divulged the close relationship that exists between Ramadan fast and moon sighting as the latter determines the time for the commencement and end of the former. Though there are a number of clear-cut ordinances on how to go about Ramadan fast and moon sighting for it, the existence of some indefinite ordinances cannot be overemphasized. This has made the Islamic scholars past and present to hold diverse views on when to start and end Ramadan.
fast. This paper also addressed the importance of moon sighting for other religious rites; all of which may be wrongly performed if the moon is wrongly reckoned. Different causes of the disagreement have been enumerated and explained. One of which is the geographical interference together with the different in the time of moon setting. Though this has been seriously debated among the scholars yet no concrete resolution was made on it.

The writer has also taken his time to peruse the implications of the disagreement among the Muslims on moon sighting. In the end, this research work shows that this type of disagreement is inescapable for the Muslims. We therefore recommend that every Muslim should be well acquitted with the causes and effects of this disagreement so that they will respect each other position on the subject matter. Muslims are also implored to acquire the knowledge of the moon sighting so that they can search for it; be aware of its commencement and the need to see it before any of the religious rites is carried out. Muslims should not search the new crescent for the month of Ramadan alone but also for all other Islamic months. This we believe will enhance them to know when exactly the time to commence and end the fast as there may not be disagreement among them at the beginning which may make them to choose the same day for the commencement and end of Ramadan fast.

We also recommend single headship for the entire Muslim world. This type of leadership should be vested the power to give a religious directive which will be
binding on all the generality of the Muslims irrespective of their race, tribe and geographical differences. However, in case if any of these practicable suggestions is not applied due to one reason or the other, we advise the Muslims to put it at the back of their minds that some of the said differences are inescapable so they should maintain peace among themselves by sticking to each of their position on the said matter and not condemning other Muslims’ positions that have correct and convincing Islamic backing.
Notes and References


2. A. I. Imam Otte (trans), \textit{Fasting and Breaking of Fast}, (Ishola Commercial printing press), 2011, 44.


4. A. I. Imam Otte (trans), \textit{Fasting and Breaking of Fast}, 22-23


15. A. A. Akanni, \textit{A Study of the Theory of Moon Sighting}, 5.


17. A. A. Akanni, \textit{A Study of the Theory of Moon Sighting} 7-8.


19. M. S. Al-Iwoowee, \textit{Moon Sighting}, 18

20. M. S. Al-Iwoowee, \textit{Moon Sighting}, 20

21. M. S. Al-Iwoowee, \textit{Moon Sighting}, 43

22. M. S. Al-Iwoowee, \textit{Moon Sighting}, 49-50

23. M. S. Al-Iwoowee, \textit{Moon Sighting}, 51

24. M. S. Al-Iwoowee, \textit{Moon Sighting}, 52

25. M. S. Al-Iwoowee, \textit{Moon Sighting}, 52


28. M. S. Al-Iwoowee, \textit{Moon Sighting}, 54

29. M. S. Al-Iwoowee, \textit{Moon Sighting}, 54
32. M. S. Al-Iwoowee, *Moon Sighting*, 56
33. M. S. Al-Iwoowee, *Moon Sighting*, 57
35. M. S. Al-Iwoowee, *Moon Sighting*, 63
39. A. I. Imam Otte (trans), *Fasting and Breaking of Fast*, 20-21
43. A. I. Imam Otte (trans), *Fasting and Breaking of Fast*, 49.
44. A. A. Akanni, *A Study of the Theory of Moon Sighting*, 43-44.
48. A. I. Imam Otte (trans), *Fasting and Breaking of Fast*, 5
52. A. I. Imam Otte (trans), *Fasting and Breaking of Fast*, 24-25.
55. A. A. Akanni, *A Study of the Theory of Moon Sighting*, 57