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For example research showed that the hajj season and its pan Arabian markets were scheduled to coincide with the date harvesting season peaking from July to September The abundance of the date harvest available in this period along with assigning the concept of inviolability to the Arabian months spanning this season allowed them to travel across Arabia to Mecca to trade in the pan Arabian markets and to participate in the religious rituals of their pilgrimage the hajj It is asserted in this book that Prophet Muhammad followed the lunisolar Arabian Calendar all his life At the end of the tenth year after he migrated from Mecca to Medina and during his Farewell Pilgrimage the Quran sternly abolished the process of intercalation i.e. the Nasi the very process which allowed the Arabs to organize their various economic and religious activities When Caliph Umar ibn al-Khattab initiated the Hijri Calendar seven years after Prophet Muhammad's death i.e. in 17 AH he founded it as purely lunar which meant its months were allowed to float within the solar year Caliph Umar is famous for his zeal in protecting the fundamental Islamic principle of monotheism This I show was the reason for introducing the Hijri Calendar as purely lunar because the Nasi i.e. Quraysh's method of intercalation was hopelessly entangled with the polytheistic religion of Quraysh the Prophet's tribe and the guardian of the holy places in Mecca and its environs The harmful effects of following the purely lunar Hijri Calendar were realized from early on But the prohibition of Nasi inhibited the early Islamic caliphs from reforming the Hijri Calendar This book explores the history of the Arabian Calendar and its intimate connection with the Hijri Calendar The main findings of this book are as follows 1 The main hajj shrines in Mecca are aligned in the direction of sunrises and sunsets of the Summer Solstice day 2 Quraysh intercalated its Arabian Calendar by forcing the Summer Solstice SS Day to occur within the 11th month of the Arabian Calendar Shawwal The Nasi month was added when the onset of the SS was about to transfer to into the 11th month Dhu al-Qada 3 The onset of the SS day was determined through the sunset alignment along the line joining the posts of al-Wus and al-Aqaba Jamarat and also by observing the sun rising from behind the peak of Mount Thabor from the location of the sacrificial altar of pre-Islamic Mina 4 The Prophet arrived in his migration from Mecca to Medina on the Days of Ashra which corresponded to the dates of 8th of Rab al-Thani the 10th of the Hebrew month Tishri and to the 23rd of September 632 5 The epoch of the Hijri Calendar must be adjusted back by two days from the epoch used so far 6 The Farewell Pilgrimage occurred in autumn on September 4 632 CE not in spring on March 11 632 CE

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