

Fatawa

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Answer: it is stated in the "Mahmudul Fatawa" that Observatory's prediction and astronomical calculations are not acceptable in terms of moon sighting. It is almost ijma. Shaikul Hadith **Moulana Zakariyah (R.A.)** wrote in "Awjazul Masalik" that **it is incorrect to brand Mutraf Bin Abdullah (The Tabee RA) as in favour of astronomical calculation.** (Awjazul Masalik v 5 p 16).....

It is proven from above mentioned quotes that **Astronomical calculations and observatory's predictions have no value in moon sighting subject.** It is even proven as a unanimous decision. Although some Shafee' scholars are supporters of Astronomical calculation, their own experts had rejected this kind of opinion. Allama Shami (R.A) in his booklet "Tambihul Ghafil" opened up a separate chapter on the very subject and questioned the opinions of calculations. Furthermore he proved that it is an Ijma to sight the moon by naked eye. **(See Rasaeel e Ibn Abedeen v 1 p 246 to 249).**

As it is proven that to begin the fast based on Astronomical calculation is not acceptable, similarly if reliable persons come across and give testimony that we witnessed the moon; this testimony will be taken under consideration, despite being opposite to astronomical facts. Allama Shami did give a quotation about Allama Subuki that he is the supporter of astronomical calculation but at the same time he provided other experts opinions of his school **that because of calculation witnesses cannot be ignored. Rather they will be considered, as Prophet (SAW) regarded their testimonies as trustworthy status.** **(Raddul Muhtar Ala Durril Mukhtar v 2 p 100)**

It is clear from this discussion that **if calculation says it is impossible to see the moon on a specific day and Islamic witnesses say they saw the moon, in this instance witnesses will be taken on consideration. They will not be rejected because of calculation.** Make sure that the day of moon sighting is not less than 29 days since it is not the time to see the moon. Prophet (SAW) month consists of 29 or 30 days. (Mahmudul Fatwa v 2 p 136 to 142)

Allah knows best

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