

THE FATAWAS OF THE HONOURABLE MUFTIYANE KIRAMS & OPINION OF MUSLIM ASTRONOMERS TO DENOUNCE THE INFORMATION OF OBSERVATORY AND TO FOLLOW SAUDI ARABIA ON EID, RAMADAN AND OTHER ISLAMIC MONTHS

(1) SHAIKH ABDUL AZIZ ABDULLAH BIN BAZ Esq. (GRAND MUFTI OF SAUDI ARABIA): To prove moonsighting there is no place in Islam for the observatory, originally it was based on seeing the moon by eyes. According to Hadith "Start and End the Ramzan after the seeing of the moon." Saudi Arabia does not follow the forecast of observatory for moonsighting. Whoever says that Saudi Arabia are using the observatory forecasts to determine the moonsighting are totally false. Saudi Arabia start Ramzan and celebrate the Eidain after seeing the moon and according to Shariat.

(2) HAZRAT MOULANA MUFTI NIZAMUDDIN SAHEB AND MOULANA HABIBUR-RAHMAN SAHEB (DARUL ULOOM-DEOBAND). I have known from very early on that Saudi Arabia does not follow any calculation or astronomical table in determining the beginning of each month, but that they employ the Shar'i system of witnessing (Shahadat), according to Shar'i principles, and after determining the beginning of the month in this manner they then proceed in the various forms of worship according to the Shariah as well.

Due to this reason, when in 1982 Ziauddin Laheri Saheb wrote a treatise claiming the opposite, I condemned it and considered it as slander without evidence.

Distinguished Saudi Ulama followed by refuting his flimsy claims and revealed the true nature of things. The whole of Hejaz-e-Moqaddas, due to the presence of Haramain Sharifain, is extremely blessed and auspicious and it is not an exaggeration to call it Wajibul Ehteram. In the same way, as the government of Saudi Arabia is practising according to the Quran and Sunnah, it is right to call them Wajibul Ehteram, and if an official Shari announcement by their Moonsighting Committee reaches us on the 29th lunar day of the month, then it is permissible (JAA-IZ) to follow them.

(3) HAZRAT MAULANA MUFTI MUHAMMAD SHAFI SAHEB (RAHMATULLAHI-ALIAH), GRAND MUFTI, PAKISTAN.: If the results gained by these astronomical instruments and calculations were absolutely correct, without a shadow of a doubt, then it would have been impossible for there to be differences of opinion amongst the experts in this field (yet differences of opinion exist plentifully).

(4) HAZRAT MAULANA MUFTI MUHAMMAD BURHAN-UD-DIN SAHEB. ACADEMY OF ISLAMIC RESEARCH AND PUBLICATIONS, NADWATUI-ULOOM, LUCKNOW. Astronomical calculations have no Shar'ee credibility. To determine Shar'ee matters, only those means and methods are credible which the Shariah recognises as reliable and trustworthy. (This is the reason why the report of sighting the moon from ten Kafirs, who may well be truthful, cannot be cited as authoritative, and yet the same report from two pious Muslims holds such authority that it is deemed absolute Shar'ee evidence.)

It is also significant to remember that the beginning and ending of Islamic months is dependent, according to the Shariah, on the actual, physical sighting of the moon. At the most, astronomical calculations by an observatory can only show the possibility of the moon being present in the sky – they cannot show the possibility of the moon being actually sighted, as this is beyond their power.

(5) HAZRAT MAULANA MUFTI KIFAYATULLAH SAHEB (RAHMATULLAHILALAH), GRAND MUFTI, INDIA.: "The reputed scholars of the Hanafi creed have never had any Shar'ee differences of opinion regarding differing areas (MATALE'). Begin fasting when a Shar'ee report of the sighting of the moon reaches you; regardless of whether it was seen in the East or in the West, because when the sighting has been seen, it becomes necessary (FARZ) to commence fasting." (Kifayatul Mufti Vol.IV.)

(6) HAZRAT MOULANA MUFTI HABIBULLAH QASMI Esq. JONPOOR (U.P.). To trust Saudi Arabia and follow for moonsighting will be to unite Muslims and get rid of Fitna. So it is better to follow Saudi Arabia. Saudi Arabia does follow the Laws of Shariah regarding moonsighting, so if a message comes from there you can follow it.

(7) HAZRAT MOULANA MUFTI YAHYA Esq. MAZAHIRUL - ULOOM SAHARANPUR. You can follow Saudi Arabia regarding the moonsighting because they are very careful there about moonsighting. Observatory is not trustworthy at all.

(8) HAZRAT MOULANA MUFTI SAYYED A. RAHIM LAJPURY Esq. MUFTI GUJRAT, RANER. If a message comes from Saudi Arabia according to Shariah and, if in the U.K., it is 29 or 30 days like there then it is permissible to follow Saudi Arabia. If it is 28 or 31 days in a month according to moonsighting of U.K. then it is not permissible to follow Saudi Arabia. According to Mufti Azam, Mufti Kifayatullah (Raamatullah) no matter how far the message comes from, it will be trustworthy.

(P.T.O.)

(9) HAZRAT MOULANA MUFTI AHMED KHANPURI Esq. JAMIAH - ISLAMIYAH, DABHEL. According to the Imam Abu Hanifa (R.A.) one should not depend on nearest place only, but even if a moonsighting is witnessed in the north the people in the east can celebrate in the message arriving. To save the Ummah from Fitna, then it would be appropriate to follow. If in Saudi Arabia the moon is sighted on 29th and is witnessed then it can be followed.

(10) HAZRAT MOULANA MUFTI AHMED BEMAT Esq. DARUL ULOOM, TADKESHWAR. We trust the writing of the Ulama of Saudi Arabia. As they say they do not follow observatory, so we have to trust them. You can contact the responsible people of Saudi Arabia and get information of the moon from them and celebrate your Ramazan, Eid and other months. This is permissible.

(11) HAZRAT MOULANA MUFTI ISMAIL BHADKODRAVI Esq. DARUL ULOOM BHARUCH (KANTHARIA).

a) Saudi Arabia's moonsighting date is according to the Shariah. According to the article of Dr. Abdullah Abbas Nadwi and with it Moulana Muhammad Manzoor Noamani's witnessing, In Saudi Arabia responsible people are chosen from the great Ulama to determine the moonsighting and it is proved. So it is not justified that the moonsighting there is according to observatory (it is incorrect). The saying of the Prophet's (P.B.U.H.): "We are the Ummis, nor we can write, nor calculate; do start and end the fast by seeing the moon." (Bukhari Sharif) this strong wording proves that it is not permissible to follow (astronomy) observatory.

b) Those who say that Saudi Arabia has followed observatory to put Muslims of the world in doubt on Haj is completely wrong.

c) If the moon is seen and witnessed according to the Shariah, and next day the moon is not visible and one doubts, is incorrect in the law of Shariah.

d) For the people of Britain to follow and decide according to Saudi Arabia is correct and permissible. In Britain mostly the sky is not clear and it is difficult to sight the moon, so to follow Saudi Arabia there will be no danger of a month falling less than 29 days or more than 30 days.

(12) HAZRAT MOULANA MUFTI AHMED DEWLAWI Esq. DARUL-ULOOM MATLIWALA, BHARUCH. Moonsighting in Saudi Arabia is according to the Shariah, and is valid, as long as, in the U.K., it is not 28 days or 31 days but it is 29 or 30 days compared to Saudi Arabia. This way it is correct to follow Saudi Arabia for Ramazan and Eid.

(13) HAZRAT MOULANA MUFTI ISMAIL WADI Esq. JAMIAH-HUSENIYAH, RANDER. The foundation of the Shariah based for moonsighting, to be witnessed according to the Shariah, which is according to the Law of Deen and it is easy too, therefore to celebrate Ramazan, Eid, etc., Observatory's information is not trustworthy, even if it has never made a mistake in counting.

(14) HAZRAT MOULANA MUFTI ABDUL QUDDUS Esq. MUFTI AGRA U.P. You can follow the decision of Saudi Arabia as long as the Ulamas of the U.K. make a decision to follow it. There are no objections of Shariah. But they must take care that the month does not fall less than 29 days and more than 31 days, to avoid this follow Saudi Arabiya in other months too, then month will not fall less than 29 days or more than 30 days.

(15) DARUL IFTA MADRESA ARABIYYAH MADINATUL-ULOOM BIJNOR. On the Ruyat of Saudi Arabia there are Ijma (unity of Ulama), we cannot call this incorrect.

OPINIONS OF VARIOUS MUSLIM ASTRONOMERS

(1) ABU REHAN AL-BEROUNI (the famous astronomer of the fourth century). All the authorities and experts of astronomy are agreed and have formed a consensus regarding this matter, according to Shahab-ud-din Gauri, s treatise entitled: 'Al-Aathar-al-Baqiyah anil-Qurronil-Khaliyah', where in the learned author (who has also resided in India), concludes that the results from quantifying instruments are inconclusive and indefinite according to the consensus of all the learned authorities on this subject. Mathematics and astronomers are agreed that because there are great distances involved regarding the sighting of the moon, which can only be estimated through past experience, together with the fact that the circumstances of the actual sighting differ from time to time and place to place, due to which the object viewed appears to have different sizes, plus the fact that the atmospheric conditions at the time of the sighting are very significant, then it is impossible to astronomically determine the possibility of the sighting of the moon.

(2) SHAMS-UD-DIN MUHAMMAD IBN-E-ALI KHWAJA in his treatise: 'Kashf-uz-Zunoon' Vol. II, pg. 969: The learned author, according to his forty years experience, writes that in these matters no reliable prediction can be made beforehand regarding the sighting of the moon.

(3) DURR-E-MUNTAQA records on page 238: 'The statement of the astronomer is not reliable nor trustworthy. Whosoever supports it has actually opposed the Shariah.'

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