



## Central Moon Sighting Committee of Great Britain (Jamiatul Ulama Britain, Darul Uloom Bury, Hizbul Ulama UK)

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### **New moon theory ,Fatwa Mujlisul Ulama South Africa of R. Thaani 1432 & Birmingham Moon Sighting of Ramzan 1431 by 3 persons**

Dear Readers – Brothers and Sisters

**Assalamu alaikum ww**

We presented before you a Fatwa Fatwa of Safar 1432 AH from Darul Uloom Deoband regarding the validity of the sighting of Hilal of Ramadhan 1431 AH by 3 trustworthy brothers in Birmingham UK . That Fatwa clearly mentioned;

- a) The Testimony of sighting of the Hilal of Ramadhan 1431 AH in Birmingham is totally authentic and reliable;
- b) It is OBLIGATORY to make Qadha of one Fast for those who missed the 1<sup>st</sup> Fast as decided by that Testimony;
- c) Not to make Qadha of that Fast is a serious sin;
- d) To base or to condition the Sharai Testimony upon Astronomic calculations, and to test Sharai testimony against Astronomic Calculations and predictions is non-Sharai, illegal, non-admissible, and baatil (because such a condition is an innovation in deen, AND it is against the practice and teachings of Prophet s.a.w. and unanimous agreement and practice of all Companions r.a. and the Ummah);
- e) All those who follow such calculation based condition are totally lost from the straight path, so they must repent and return to the Siraate Mustaqim.
- f) It is a Sharai order for them to make Qadha of one Fast after repenting and returning to straight path.

**Down is another similar Fatwa authenticating and endorsing that Testimony against theory. This Fatwa is from a Mufti from Majlisul Ulama of South Africa.**

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**The Question; by Central Moon Sighting Committee of Great Britain** (Jamiatul Ulama Britain, Darul Uloom Bury, Hizbul Ulama UK)

Muhtaram Mufti Abdul Sattar Desai Sahab, Hafizahulla  
Wabarakaatuhu

Assalamu Alaikum Warahmatullahi

We the *Central Moon Sighting Committee of Great Britain* need to know the answer of the Queschtain under neath;

Here in the UK, on the evening of Tuesday 10<sup>th</sup> August 2010 / 29<sup>th</sup> Shaban 1431, three brothers saw the Hilal of Ramadhan 1431 in Birmingham UK . Their testimony was taken by a deputation of CMSC by visiting them personally in Birmingham. Unique qualities of these witness is that all three of them are Sahibe Tarteeb , one of the witness is a qualified Islamic Scholar, second is Hafiz of Qur'an, and the third has been in the effort of D'awah in Tablig Jmaat for a long time. Testimony of all the three witness was heard by our deputation meeting them face to face, and their signatures were taken on detailed testimony enclosed herewith.

It should be noted that prior to this, the CMSC has a record of 20 incidents of Hilal sighting in Britain, on the evening of 29<sup>th</sup> of the month, over the last 25 years (including one incident of sighting by 8 students from Darul Uloom Bury, and, another by 3 students from Darul Uloom Leicester).

BUT, few people rejected this testimony by saying that it is doubtful and slanderous because that sighting was against the Astronomical calculation and the New Moon theory, because according to Astronomical calculations, the sighting of Hilal was totally impossible on that evening.

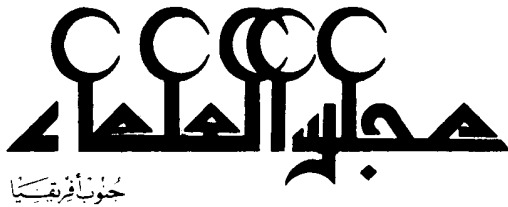
After receiving this Testimony, the CMSC informed the public to make qadha of this omitted Fast. BUT few people have declared that it is obligatory to accept calculations according to the New Moon Metonic cycle theory (philosoph Meton - 431 BC) that was invented by introducing changes to Prophet Musa a. `s Shariah by Rabbi Halail II in 358 BC). They regard these calculations as 'Test' for validity of Testimony by quoting the verse of Quraan ' The Sun and the Moon follow calculated orbits'. Thus they rejected this Testimony and refused to allow Qadha of the missed Fast. Thereby they used the philosophical theories from times before Islam and Prophet Isa a. against the authentic Sources, and which were rejected by Prophet s.a.w. in the Hadith Umami. So the people who missed the Fast of 1<sup>st</sup> Ramadhan are in uncertainty, some saying that 'the burden of our not making the Qadha of missed Fast is upon those who are preventing us from making its qadha'.

From the foregoing, following questions arise:

1. Is it permissible to reject the Birmingham's Hilal Sighting Testimony on the grounds of 'Testing in light of New Moon Theory'?
2. People who are making excuse that the burden of them not making Qadha will be upon those who prevent them from making Qadha of their missed Fast. Is such reasoning has Sharai validity? Or are they duty bound to make Qadha of their missed Fast.

Please reply and be rewarded.

Molvi Ya`aqub Ahmed Miftahi  
(Nazim Hizbul Ulama and CMSC of G.Britain)  
4<sup>th</sup> R.Thani 1432 / Wednesday 9<sup>th</sup> March



**Mujlisul Ulama of South Africa**  
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**ASSALAMUALAIKUM**  
**WARAHMATULLAAHI WABARAKATUHU**

7 Rabiuth Thaani 1432 (12 March 2011)

Molvi Ya'qub Ahmed -England  
Muhtaram Maulana Sahib,  
Your e-mail dated 10 March 2011 refers.

When people are plodding the path of dhalaal, then they create confusion from simple issues.

The law of the Shariah regarding the commencement and ending of the Islamic months is crystal clear. There is no ambiguity and no uncertainty in it. The Ijma' of the Ummah since the time of Rasulullah (sallallahu alayhi wasallam) is the principle of Rooyat (physical sighting) of the halaal. The principle is not the birth of the moon nor is it the method astronomical calculations.

In fact those deviants who are attempting to abrogate the Nass of the Shariah on this issue with astronomical calculations are guilty of kufr for rejecting the clear command of Rasulullah (sallallahu alayhi wasallam) who had instructed to begin the fast and end the fast with the rooyat of the halaal.

The acceptance of the sighting of the three aadil witnesses who had testified to their sighting the halaal was 100% correct. Based on their sighting it was Waajib to commence the Saum the next day.

Those who had not fasted, should compulsorily make qadha of one day. Their argument that they are being prevented from making qadha is ridiculous and baatil. Surely, no one is physically holding a gun to their heads threatening to shoot them if they make qadha. They are in reality abstaining from qadha because their nafs abhors fasting. If they abstain from making qadha, they will go to their graves with the burden of the unfulfilled fast and carry it into Qiyaamah.

Please let us have your postal address. We shall forward our book of Rooyat and Astronomical calculations.

Was-salaam  
A.S. Desai  
**For: Mujlisul Ulama of S.A.**



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