



In the Memory of

Ghazali-e-Doran Qutub-e-Waqt Sheikh-ul-Hadith Hazrat
Maulana Mufti Niaz Muhammad Khutani (Qudisa'sirrahu)

Shaheed-e-Islam Hazrat Maulana
Muhammad Yusuf Ludhiyanvi (Rehmatullah aleyh)

**COMMEMORATING EIDS & RAMADAN ACCORDING
TO CENTER OF ISLAM - MECCA MUKARMA, IS MANDATORY!**

Question: Respected *Hazrat Maulana Mufti Muneer Ahmed Akhoon*, (Ameer of Jamiat-al-Ulama America) Asalam Aleykum, As you are aware that the entire Muslim Umma is distressed with conflicts arising at the beginning of every Ramadhan and Eid. The differences in opinions for selecting the correct criteria to commence Ramadhan and Eids have ruined the joys of these auspicious occasions. Various scholars and Islamic jurists propose different methods, and each of them quotes a list of proofs to validate their opinion. What should a layman do under such conditions? Which method or principle will unite us all? Your guidance on many other issues has been very effective, so kindly do provide us with a solution to end all disputes in this matter as well, and create solidarity in days of Ramadhan and Eid. Also do clarify about the moon sighting conducted in Saudi Arabia, is it valid according to the principles of Shariah?

Answer: In respect to your question about the validity of moon sighting conducted in Saudi Arabia, yes! It is completely in conformance to Sunna and principles of Shariah. Their method is unanimously considered valid according to all four schools of thought, namely, Hanafi, Shafi, Maliki, and Hunbaly. Using astronomical calculations in the matter of moon sighting is against the teachings of Quran, Sunna, and consensus of the Umma. Therefore adopting this method to begin Ramadhan and celebrate Eid is not at all permissible. Whereas, Alhumdulillah! In Saudi Arabia, visual sighting is the only accepted evidence. The Umm Al-Qura Calendar is used in offices and has no other credence, as explained by Grand Mufti of Saudi Arabia and Imam of Kaba(Ahan-al-Fatawa pg. 494 vol. 4) {(Fatawa Shami pg. 354 vol. 3 (Fiqa Hanafi), Muwahib al-Jaleel pg. 387 vol. 2 (Fiqa Maliki), Sharah Mazahib pg. 28 vol. 6 (Fiqa Shafi), Kitab al-Furou pg. 11 vol. 3 (Fiqa Hunbaly)}

The edicts from prominent scholars of Deoband, Brailwi, and Ahle Hadith, ratify their sightings to be valid according to Shariah. (Fatawa Usmani pg. 15 vol. 13 by Mufti Taqi Usmani, Fatawa Mahmudia pg. 272 vol. 7 by Mufti Mahmud-ul-Hasan Gangohi (RA), Nawadir al-Fiqa pg. 78 vol. 2 by Mufti-e-Azam Pakistan)

Therefore, based upon the superior (*Rajeh*) and established criteria (*Mufta bihi Maslak*) of Global Moon Sighting, when a decision is declared from the holiest city of Islam – Mecca, by the Central Moon Sighting Committee of Umm Al-Qura, it becomes mandatory for the entire Muslim Umma to commence Ramadhan and Eid according to it. No matter wherever the Muslims are located, whether in America, Britain, Europe, Africa, Asia, or far-east, etc. they all have to abide by its decision. Such a practice on the occasions of rituals & celebrations will be a glorified display of universal brotherhood & unity of Ummah. This is how Rasool Allah (Sal'Allahu Aleyhe wasalm) in almost 29 ahadith, ordered the entire Umma to conduct Global Moon Sighting. "Sumu li royatihi wa aftir li royatihi..." (Sunan Al-Nissai Hadith # 2097 & Sahah Sitta)

Meaning: O' Muslims all over the world! You begin fasting (*when some Muslims amongst you sight by their eyes*) by sighting the moon (*no matter wherever in the world*) and you celebrate Eid (*when some Muslims amongst you sight by their eyes*) by sighting the moon (*no matter wherever in the world, given the news of the sighting reaches you according to the rules of Shariah*) [excerpts from Al-Kaukab Al-Durri pg. 34, Hazrat Gangohi (RA), Kafayat al-Mufti 224 vol. 4, Fatawa Mahmudia pg. 43 vol. 10, Fatawa Rizwiya pg. 567 vol. 18 by Ala'Hazrat Maulana Ahmed Khan Brailwi (RA)]

Otherwise, even after finding out that, the month of Ramadhan has officially commenced (in Mecca), if Muslims in other nations delay and wait for their own moon sighting, they will be liable to make-up for a missed fast. If they continue to fast on the day of Eid, it will be a major sin, and more over they will be held accountable for causing discord in the Umma. The only practical implementation of Global Moon Sighting is possible by making Saudi sighting as the central authority. The

decision made from the holiest city of Islam – Mecca, holds the highest regards and acceptability for Muslims all over the world, compared to any other nation’s decision. This is because the sanctified city of Mecca is bestowed by numerous virtues, including the title of being the ‘guidance for the universes.’

Verdict of Hakeem-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi (RA): If the news from Mecca or Madina reaches to us in the manner authenticated by Shariah, that the moon had been sighted there, before we had sighted in India, then because of this news it will become mandatory for us, to make-up for the missed fast. (Fatawa Rahimiya pg. 211, vol. 1, ref Waiz Al-Ashr 877)

Verdict of Founder of Deobandi Institute, Imam-e-Rabbani Hazrat Maulana Rasheed Ahmed Gangohi (RA) who was also the spiritual master and teacher of the founder of Tablighi Jamaat Maulana Ilyas Kandhailwi (RA): Writes in his most exemplary book, ‘Kaukab Al-Durri – Sharah Tirmizi’, if the moon was sighted in Calcutta (India) on Friday night but it was viewed in Mecca on Thursday night, and people in Calcutta could not get to know that Ramadhan has already commenced in Mecca, then as soon as they find out, it is mandatory for them to observe Eid in conjunction with Mecca and also make-up for the missed fast of the first day. (Al-Kaukab-ud-Durri pg 34).

Verdict of Ala-Hazrat Maulana Ahmad Raza Khan Brailvi (RA): In an edict he says, the quote by Amr, “that if the moon of the 29th is sighted in a faraway city like Mecca, but since people living in Bharach (India) failed to commence fasting in conjunction with Mecca, they will have to keep an additional fast to make-up for the loss of the missed fast”, is correct. This was the valid and just way of our great Imams. (Fatawa Rizvia pg 567, vol 18 by Ala’Hazrat Maulana Ahmad Raza Khan Brailvi RA).

In fact, if the moon sighting committees established by Muslims in all Muslim and Non-Muslim nations surrender their right to the committee located in the center of Islam – Mecca, and do it sincerely for the sake of creating unity in the Umma of Rasool Allah (Sal Allahu Alyehe wasalam), then the decision made from this holiest city will become incumbent upon all the Muslims all around the world. This position has been clearly explained in an answer given by one of the greatest Islamic jurists of current times, Hazrat Maulana Rasheed Ahmed Gangohi (RA). (Ref. Ahsan-ul-Fatawa pg. 498 vol. 4)

This will bring back unity in the Umma and everyone will be able to celebrate Ramadhan and Eids with solidarity.

(Fatawa Shami 345-355) (Sharai Saboot e Hilal pg 181-185) (Saudi Arab ki Royat pg 33-39) (Royat-e-Hilal w Etebar Matla pg 18-81 by Mufti Muhammad Naeem, Karachi, Monthly Albalagh Jamadi Al Ula 1433h)

Allah knows the Best

Written by,
Sheikh-ul-Hadith
Mufti Muneer Ahmed Akhoun
Chief-in-Charge,
Darul Ifta Khatm-e-Nubuwwat Board
New York

Son of Muhaddith-ul-Asar
Hazrat Maulana
Mufti Niaz Muhammad Khutani (RA)

Khalifa-e-Mujaz & Son-In-Law of:
Shaheed-e-Islam Hazrat
Maulana Muhammad Yusuf Ludhianvi (RA)



Apart from the large number of prominent scholars of Pakistan, Bangladesh, Mecca, & Medina, many responsible scholars in USA and Canada have endorsed this Fatwa:

<p>Mufti Syed Akbar Saeed Nadwi, Masjid Abu Bakr (Houston)</p> <p>Maulana Muhammad Imran, Masjid Bab-e-Rehman (MD)</p> <p>Maulana Mirza Abu-Jaffar, Jamaica Muslim Center, (NY)</p> <p>Mufti Faiiq-ud-Deen, Jackson Heights Islamic Center, (NY)</p> <p>Mufti Luthful Rehman Qasimi, As’Safa Masjid (NY)</p> <p>Maulana Muhammad Ajeer-ud-Deen, Masjid Bait-ul-Amaan</p> <p>Shiekh-ul-Quran Maulana Qari Muhammad Zahid Rahimi, Masjid Ar-Rehman (Baltimore)</p> <p>Mufti Syed Akbar Saleem Nadwi, Masjid Abu Bakr, (TX)</p> <p>Maulana Zakariya Mahmood, Bait-al-Sharf, (Brooklyn)</p> <p>Maulana Muhammad Mustafa Hussain, Elmhurst Islamic Center</p> <p>Maulana Muhammad Asad Khalid, Al Madina Masjid, (Atlanta)</p> <p>Mufti Shareef, (Atlanta)</p> <p>Mufti Abdul Malik, (New York)</p>	<p>Maulana Muhammad Rafeeq, As-Safa Islamic Center, (New York)</p> <p>Abdul Hadi, Member Masjid Bait-al-Amaan (Bronx)</p> <p>Faheem-ul-Islam, Madani masjid, (Woodside, New York)</p> <p>Abdul Haq, (Masjid Abu-Hurairah, (New York)</p> <p>Dr. Nizam-ud-Deen, President, Masjid Thanvi (New York)</p> <p>President Hillside Islamic Center, (New York)</p> <p>Qari Ehtisham-ul-Haq, Imam Masjid Saliheen, (New York)</p> <p>Kamal Ahmed, President Elmhurst Islamic Center (New York)</p> <p>Mufti Hamid Kazmi, Masjid Fatima (Baltimore)</p> <p>Maulana Hafiz Muhammad Iqbal, Madrassa Islamia (Houston)</p> <p>Mufti Ikram-ul-Haq (Rhode Island)</p> <p>Mufti Khalid Kareem, Al Farooq Masjid (Atlanta)</p> <p>Maulana Abdul Gafaar, Georgia Islamic Center (Atlanta)</p> <p>Mufti Asad Ali Abbasi, (Atlanta), and many others...</p>
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