

### Extracted from the booklet:

## THE EID HILAAL AND THE 'UNITARY' EID PLOT OF THE BOGUS ENTITIES

...Of decisive importance for the confirmation of hilaal-sighting for the occasion of Eid when the skies are clear is the requisite known as *Jamm Ghafeer* which means such a large crowd of persons, each testifying to have personally sighted the hilaal. If Allah Ta'ala wills and grants us the taufeeq, we shall prepare a book elaborating in detail all the Shariah's evidences in terms of all Math-habs on the issue of moon-sighting and its effects.

There is no gainsaying that the skies were absolutely clear –spotlessly clear. Affirming this fact, the NNB's BOGUS uucsa states in its damage-control pamphlet:

*“Sunset in Johannesburg on the 27<sup>th</sup> July 2014 was at 17:39. Moonset was at 18:16. The viewing time was 36 minutes. The moon age was 16h 58 mins at sunset.*

***The horizon was extremely clear. There was not a cloud in sight and no haze at all. The Johannesburg skyline is generally very clear during winter months.”***

*(Our emphasis)*

When such clear conditions prevail, the Shariah stipulates *Jamm Ghafeer* for the validity of any sighting. In Gauteng region the Muslim population is approximately a quarter million, if not more. Thousands of Muslims all over Gauteng were searching for the hilaal on an horizon which was “extremely clear without a cloud in sight and no haze at all.” Despite this confession, there was no *Jamm Ghafeer* to testify. Solitary, and small numbers, and isolated sightings were reported. Out of a populace of hundreds of thousands with thousands searching for the hilaal, the NNB reported that a lousy 22 individuals scattered in five different locations in the Gauteng Province saw the hilaal. The breakdown of the 22 individuals as reported by the NNB's BOGUS uucsa, is as follows:

1. Bekkersdal: 8 persons claimed to have seen the moon four minutes after sunset.
2. North Riding: 4 females and 2 males claimed to have seen the moon
3. Northcliff: A 15 year old boy reported that he had seen the moon.
4. Mayfair: Two members of the Somali community testified to have sighted the moon.

## Plot of the Eid Hilaal 1435

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5. Lenasia South: One individual reported that four members of congregation had seen the moon.

### COMMENT

Let us now dissect and analyse these reported sightings.

(a) The skies were absolutely clear with not even a haze. Innumerable Muslims were searching for the Eid hilaal. Thousands were searching. Yet only 22 from five different localities reported sightings. If the 22 were all in one locality, the Shariah would attach some credence to their report and for that specific locality the 22 would have constituted *Jamm Ghafeer*. But the reality is that the 22 is a total acquired from five localities.

(b) In North Riding only 4 males and 2 females reported sightings. These six do not approach any where near to the precincts of *Jamm Ghafeer*. Furthermore, why did only six unknown persons, whose *adaalat* is questionable, see the moon in the absolutely clear sky when innumerable people were scanning the horizon eagerly in anticipation of seeing the hilaal?

(c) According to BOGUS uucsa, the six were telephonically told to go to the suburb Northcliff to testify at the Musjid. Why was there not a single musalli or resident of Northcliff who had seen the moon, and who could corroborate the testimony of the group from North Riding? Besides the handful of six not constituting *Jamm Ghafeer*, their report reeks of dubiousness. Of the six, were four males. But it was left to the woman to contact BOGUS uucsa to report the sighting.

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The spineless men could not muster up the courage to phone and speak with BOGUS uucsa's man. Was something on their conscience? Was something holding them back?

(d) A solitary 15 year old lad is reported to have seen the moon. This is extremely suspicious. The confounded imam of Northcliff Musjid heard the testimony of the six characters from North Riding, but in his own locality, not a single musalli besides the 15 year old boy, saw the moon. Was the imam so unconcerned regarding the importance of searching for the Eid hilaal that neither he nor any of the musallis made any effort to search for the moon? And, what about all the other residents of Northcliff? Did they lack sufficient brains to understand the importance of searching for the moon despite their eagerness to celebrate Eid the next day and so escape fasting one day more? The reality of the issue is that they were searching, but in vain. It was left to the 15 year old to locate the moon. Thus, in terms of the Shariah, the testimony of the 15 year old has to be discarded. There was no sighting in terms of the Shariah.

(e) In Mayfair which is a huge sprawling locality of Muslims, only two members of the Somali community reported sighting the moon. BOGUS uucsa has concealed a crucial part of the moon-sighting episode in Mayfair. Two Somalis on their way to the Musjid for Maghrib Salaat reported at the Musjid that they had just now seen the moon. The Imaam immediately accompanied them to the spot from whence the sighting was claimed. On reaching the spot, none of the three could see the hilaal. There appears to be an undercurrent of some bogus shenanigans in this reported sighting. It is unacceptable that despite large numbers of people searching for the moon in Mayfair, only two testified. Anyhow, should it be assumed that the testimony was immaculate, then too, in terms of the Shariah the sightings are rejected for the lack of *Jamm Ghafeer*.

(f) According to BOGUS uucsa, the Imaam of Lenasia South Musjid reported that four persons had seen the moon. This negligible number is unacceptable for a locality having thousands of Muslim residents, all eagerly searching for the hilaal in absolutely clear skies.

BOGUS uucsa cunningly avoids mentioning anything about 'shahaadat'. It only claims that according to the Imaam the four characters are reliable and trustable. Are they *aadil* according to the Shariah? There is only silence on this issue. It is quite evident that they did not testify according to the Shariah. Again, if it be assumed that the four are indeed

*aadil*

and that they had given shahaadat, then too the Shariah discounts their testimony since the four do not constitute

*Jamm Ghafeer*.

(g) Assuming that all 22 individuals who had allegedly reported sightings in five different localities are *aadil*, and that they had indeed sighted the moon, then too, Eid may not be declared on the basis of the negligible number in view of the Shariah's essential requisite of *Jamm Ghafeer* when the skies are clear.

(h) To crown the Shariah's rejection of the Eid declaration, is the fact that the announcement was made by a faasiq, faajir who is *person'a non grata* according to the Shariah. He is *Mardood ush Shahaadat*, i.e. his testimony is inadmissible due to his flagrant (shameless public) indulgence in acts of fisq and fujoor. The chap who made the Eid announcement was Reverend Abraham Bham of BOGUS uucsa. It is haraam to end Ramadhaan on the basis of the announcement made by a faasiq/faajir. His announcement simply exacerbated the dubiousness and uncertainty of the reports of the tiny number of individuals out of thousands – tens of thousands – of Muslim residents in Gauteng.

(i) With a typical rodomontade attitude, BOGUS uucsa trumpets that it has the best-constituted 'national' hilaal committee in the country. Why did not a single one of the hilaal committees of the BOGUS report any sightings? This fact loudly debunks the claim of having put in place a well-organized systematic national hilaal apparatus. Not a single character of the 22 individuals represented any hilaal committee of BOGUS. Where had all the hilaal committees of the 'national' organization disappeared on the evening when the skies were absolutely clear.

In its grossly misleading statement, BOGUS uucsa proudly and falsely claims:

*"South Africa enjoys a Hilaal verification structure which is difficult to find anywhere else in the world. The Central Hilaal Committee is made up of two individuals from each of the seven affiliate members of uucsa (i.e. BOGUS uucsa). The affiliate members of uucsa (BOGUS uucsa) are located in seven of the nine provinces of South Africa.*

*Each uucsa (BOGUS uucsa) member has its own independent Hilaal Committees made up of Ulama and community members from respective Masaajid that fall within its jurisdiction.*

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*Members of these committees observe the Hilaal for the ensuing month on a monthly basis.”*

What had happened to the plethora of ‘hilaal committees’ on this occasion? They were all invisible or had conveniently gone underground, and that is because the whole miserable lot exists only on pieces of scrap papers. They have no existence on the ground. That is precisely why not even the hallucinated Gauteng committees of BOGUS uucsa reported any sighting. The 22 individuals cited by BOGUS in its statement are not members of any of the imagined hilaal committees of BOGUS uucsa. Why was there no report from any of the hilaal committees of BOGUS despite absolutely clear skies? And, the clear skies were not restricted to Johannesburg area.

The shenanigans reported by BOGUS uucsa debunk the claims of its highly organized national hilaal structure which is a claim made to bamboozle the community and to claim leadership for bogus, faasiq, faajir personnel who constitute the NNB Jamiat hierarchy and the paper BOGUS uucsa entity....

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