
*Shams
ul
Anwār*

Mufti Shamsulhuda Ridhwi Misbahi
Al-Jamiatul Ashrafia, Mubarakpur

Darul Ifta Kanz-ul-Iman
Heckmondwike, WF16 9LQ (UK)

.....Publisher.....

Ja-me' Masjid Kanzul Iman

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Shamsul Anwār

By

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Contents

Introduction	103
Endorsements and Commendations	107
Terminologies of I'lm ul Hay-ah	133
The Alteration of Seasons	140
Some Principles and Formulas for Calculating Prayer Times etc	143
Reliable Websites	149
The Subh us Saadiq and the Astronomical Twilight at 18 Degrees	150
The Shafaq ul Ahmar (Nautical Twilight) at 12 Degrees	160
Concerning the issue of Isha	162
Dawn in the nations of the Northern Hemisphere	170
Tanseef ul Layl (i.e. the Half Night Formula)	172
Sahri Time for Manchester approximately 100 years ago	175
Taqdeer (Artificially Affixing Times)	180
Estimation (Taqdeer) with reference to Fasting	183
The Meaning and Application of Taqdeer according to the Shafi'i School	184
The Narration of Dajjaal	186
Elimination of Doubts	191
Glossary	220

Introduction

All praise belongs to Allah who created constellations in the skies and peace and salutations upon the one who He sent as a Shining Sun, a Luminous Moon and through whom all the stars obtain light i.e. The Holy Prophet Muhammad ﷺ.

Knowledge is indeed perfection and light. Without knowledge it is impossible for anyone to succeed in any field. Elevation and greatness are inconceivable without knowledge. One branch of this knowledge is 'Ilm-ul-Hay-ah wat-Tawqeeet - Science of astronomy and timing'. Imam Ibn Hajar Makki (May Allah shower mercy on him) has written that (acquiring this knowledge) is 'Fardh Kifaayah'. (*Az-Zawaajir*) Hujjah-tul-Islam Imam Al-Ghazali (May Allah shower mercy on him) has classified this (science) as being the basis for cognition (Ma'rifah) of Allah the Almighty:

'The one who doesn't comprehend 'Ilm-ul-Hay-ah is impotent in the Ma'rifah of Almighty Allah' (At-Tasreeh)

This science has a huge influence on the validity of Salaah and fasts. Moreover the correctness of many other essential pillars of Islam has an intimate relationship with this

science. Many religious issues cannot be appropriately solved without relying on this science. It is on this basis that Malik-ul-Olama Bihaari (May Allah shower mercy on him) stated, '(Due to) the amount that these two sciences - Hay-ah and Tawqeeet are relied upon and their great importance for Muslims especially the scholars, it is saddening that Muslims especially Arabs have exceedingly dispensed with this science. This is that blessed science through the attainment of which the Ma'rifah of Allah is established with perfection.' (*Tawdheeh-ut-Tawqeeet*)

In the countries of the Northern Hemisphere such as the European nations including the UK, many of our beloved contemporaries (due to being void of in depth awareness of this science and failure to consult experts of this science as well as having discretionary natures) place the public on a weak path which results in the public not fulfilling their duties (according to the Shari'ah) in essential acts of worship such as Salaah and Sawm (fasting) even though they have attempted to carry out these acts. I have tried continuously for many years in regards to the rectification of this. I have had many meetings with the great and the minor, studied many books, benefited from the experts of this field, consulted with scientists and then endeavoured immensely for there to be unity on this issue. I had to face many hardships but understanding the responsibility that my rank holds, to ensure the rectification of the public and as an invitation towards understanding for the elite, this concise literature is in your hands.

Many scholars have blessed me with books and beneficial advice in order to bring this book into publication. The blessed names of some such scholars are:

Khawaja e Ilm o Fann, Imam Hayat o Tawqeeet, Khawaja
Mozaffar Hosayn Sahib Qiblah,
Mohibb-e- Mokarram Allamah Zafar Mahmood Farashwi,
Allamah Sajid-ul-Qadri,
Allamah Mufti Ashfaaq Ahmad Ridhwi,
Allamah Mufti Nizamuddeen,
Allamah Mohammad Waseem Attari,
Allamah Hafidh Ibrahim German,
Allamah Qadhi Shaheed Alam,
Astonomer – Moulana Mohammad Imran Attari,
Allamah Saqib Iqbal Shaami,
Azeezam Moulana Hafiz Muhammad Omar Khan and others,
may Allah preserve them all.

A vast number of scholars within the UK and Europe are agreed and satisfied with my true stance and they act upon it but some Imams due to pressure from Masjid committees seek to be excused from announcing the truth. Some say what will happen to the fasts they have previously kept. My brother! This is not a political issue moreover it is a ruling of the pure Shari'ah. Allah is Al-Ghafoor (Most Forgiving) and Ar-Raheem (Most Compassionate). Now that the truth has been heard then what will become of the future? To worry about this is incumbent upon us.

Many scholars have announced on the media that my stance is true. Great scholars such as Mofakkir-e-Islam Allamah Qamar-uz-Zamaan Azami, Monaazir-e-Islam Allamah Mohammad Irfan Shah Mash-hadi and Mufti-e-Islam Allamah Mohammad Ansar-ul-Qadri, and many other people of knowledge and wisdom support this stance.

I am thankful to all those great personalities and people of knowledge who have assisted me in any way. May Allah bless 'Tanzeem Raza-e-Mustafa UK' with the Faizaan of Raza who have appropriately moved forward for the publication of this book. The members of 'Jam-e' Masjid Kanz-ul-Iman' are worthy of commendation from the whole nation as they made the publication of this book easy through their passion for the Millah and their sympathy with the Qawm.

**Well wisher
Shamsulhuda (Ofiya anh)
Questioned at Dar-ul-Iftaa Kanz-ul-
Iman
Heckmondwike UK**

Kalimaat e Du'a

Namoonah-e-Aslaaf Hadhrat 'Allamah Mufti Moneer-uz-Zamaan Chishti Sahib Qiblah Daama Dhilluhul 'Aali (UK)

***Allah, in the name of, the Most Merciful, the Most
Compassionate***

***All praise is to Him Who is Worthy of it and Salutations
and blessings upon the one who is worthy (of them)***

After Praise and Salutations, Faqeer has read the literary works of Hadhrat-ul-'Allaam Moulana Mufti Shamsuhuda (Madda Dhilluhul 'Aali) especially on the topic of Salaah timing. His in depth knowledge is established and clearly demonstrated by the quality of evidence he has produced according to the Hanafi School on this particular subject (the Hanafi view being that success only lies in acting upon the formula of Nisf-ul-Lail during imbalanced nights, and that during normal balanced days as far as possible Suhoor and Isha time should be specified via the 18 degree formula).

At this point, I should clarify that the aforementioned Hadhrat (Madda Dhillul 'Aali) has not carried out any new research from himself. Moreover he has brought forth the researches of the great scholars of Ahl-us-Sunnah and experts in astronomy.

Resourceful statements and evidences have been gathered in this book from various texts so that the respected readers find ease and all doubts be eliminated.

Faqeer is in agreement with the research of the mentioned Faadhil. It is the Du'a of the Faqeer that Allah the Almighty grant blessings and continuity in the knowledge, action and sincerity of the mentioned scholar. Ameen. And Allah the Almighty and His Messenger Know best about the correct view.

**Al-Faqeer
Khadim Darululoom Jami'ah
Chishtiyyah Moneer-ul-Islam
Rochdale UK**

Tasdeeq Dawat-e-Islami

Janab Shams-ul-'Olama Mufti Shamsulhuda Misbahi
(Daama Dhilluka)!

As salaam alaikum wa RahmatUllah,

Your Fatwa was received which is related to the timing of Isha, Fajr and Suhoor in countries of the Northern Hemisphere especially in Britain and many other countries of Europe. We read it and gained much pleasure. We found it in accordance to the research of classical and contemporary experts in astronomy and Tawqeeet. We especially found this Fatwa to be in conformity to the continuous observations and experiences of A'laahadhrat Imam Ahl-is-Sunnah Imam Ahmad Raza Khan ('Alaihir rahmah war Ridhwaan). The fact of the matter is that relying upon the research of Imam-ul-'uloom (RahimahUllah) is the safest way as (it is famously said in Persian) 'Hold on to one door and behold it firmly.' The reason for this is not simply devotion but rather the insight of those who are people of research and depth has reached the conclusion that Imam Ahl-is-Sunnah did not rely upon sciences alone but along with that he has gathered observation and experience. Merely possessing knowledge and observation is not enough rather (there is a need for) the granting of ability by Allah which is not attained by every scholar or observer but can be seen abundantly within the research of A'laahadhrat (Alaihi rahmah-tur-Rahman). Thus when unveiling this

research, he (RahimahUllah) states himself out of gratitude for blessings,

‘Faqeer (i.e. A’laahadhrat Imam Ahmad Raza Khan) did not simply rely on books in this science or merely geometrical evidences nor merely personal research moreover I gathered everything and through the grace of Allah took much benefit from my intellectual efforts to the extent that I managed through the grace of Allah to bring conformity between proofs and the reality. My timetable (through the grace of Allah) is never aimless. The one who knows astronomy and geometry will find it in conformity to the evidences. The one with sight who can differentiate between As-Subh As-Saadiq (Astronomical Twilight) and As-Subh Al-Kaadhib (Zodical Twilight) by observing will find it in accordance to observation.’

(Fataawa Ridhwiyyah, Volume 10 page 568)

Therefore whilst relying on the research and observation of A’laahadhrat (‘Alaihi Rahmah-tur-Rahman), “**Majlis-e-Toqeeet** (Dawat e Islami)” fully relies upon your Fatwa.

May Allah the Almighty accept your effort and make it beneficial for the Muslims. Ameen Bi Jaah-in-Nabiyyil Ameen صلی اللہ علیہ وسلم.

Date: 10/3/2014

Members of Majlis-e-Tawqeeet (Dawat e Islami)

Abu Kaleem Mohammad Waseem Attari

Mohammad Shahzad Madani

Abdul Qadir Attari

Ta'asur e Jaleel

*Expert of Astronomy, 'Allamah Qadhi Shaheed Alam
(Daama Dhilluhul 'Aali) Bareilly Sharif, India*

In His Name and Praise

The article written in regards to 'Isha and Suhoor in the countries of the Northern Hemisphere by Jaami' of Ma'qoolaat and Manqoolaat (The embodiment of intellectual and textual sciences), Hadhrat 'Allamah Mufti Shamsulhuda Sahib Misbahi came before my sight. This article is a beautiful vase of research and depth. References to the great jurists and experts in astronomy have made the article even more in-depth. Hadhrat Mufti Sahib Qiblah has proven through proofs and evidences that the beginning of As-Subh As-Saadiq (Dawn) and the setting of Ash-Shafaq Al-Abyadh (Western Astronomical Twilight) occurs when the depression of the Sun is at 18 degrees.

He has also beautifully and clearly substantiated that it is important to complete Suhoor before half night in the days when there is no time of Isha. Along with intellectual proofs, Hadhrat has proven through clear texts which were written by those great scholars who were great jurists along with being experts in the science of astronomy.

Allah the Almighty granted Imam Ahmad Raza (Quddisa Sirruhu) complete expertise in Astronomy, Tawqeeet, geology, trigonometry and the sciences of observation which all have a strong link to timing. Furthermore he had great insight in jurisprudence and complete awareness of the secrets within the Shari'ah. The Imam has brought forth these rules and principles after numerous observations and experiments that had given him complete certainty. (Mufti Sahib has) written beautiful points for the guidance of those who are in doubts due to relying upon their whims and estimations in opposition to these in depth researches.

May the Almighty Lord make this article guidance for the Muslim Ummah and grant it acceptance amongst the general public and the specific community (of scholars and intellectuals).

Qadhi Shaheed Alam Ridhwi
Khadim of Tadrees (lectures)
and Iftaa (Issuing Islamic Treatise)
in Jami'ah Nooriyah Ridhwiyyah
Bareilly Sharif
27 Rabi ul Akhir 1435 AH

Taqreedh e Haneef

*Allamah Mohaddith Mufti Mohammad Haneef Ridhwi Sahib
Qiblah (Daama Dhilluhul 'Aali) – Jami'ah Nooriyah Bareily
Sharif – India*

***Allah, in the name of, the Most Merciful, the Most
Compassionate
We praise Him and send salutations and blessings upon
His benevolent Beloved***

The rule and principle that 'the setting of Ash-Shafaq Al-Abhyadh (Western Astronomical Twilight) and the Tuloo' (i.e. beginning) of As-Subh As-Saadiq (Dawn) occurs upon the depression of the Sun at 18 degrees' is such that the vast majority of the modern astronomers have a consensus upon this. Sayyiduna A'laa hadhrat Imam Ahmad Raza Mohaddith Bareilawy (Quddisa Sirruhu) has described this as being his experience and observation and stated that there is Ijma' (consensus) of modern scholars of astronomy upon this.

Faadhil e Jaleel Shaarih e Moatta Hadhrat Allamah Mufti Shamsulhuda Sahib Misbahi (lecturer at Al-Jami'ah Al-Ashrafiyyah Mubarakpur) has written the clarification and affirmation of this principle and rule in his resourceful book. By providing undeniable evidences, he has fulfilled the right of research.

May the Benevolent Lord through the Waseelah of His Compassionate Beloved make this research a path of guidance for those who search for the truth and make it a minaret of light and guidance for those who are lost in the valleys of doubt and confusion. Ameen bi Jaahin Nabiyyil Kareem 'Alaihit-Tahiyyah wat-Tasleem

Mohammad Haneef Ridhwi Bareilawy

Sadr-ul-Modarriseen

Jami'ah Nooriyah Ridhwiyyah Bareily Sharif

27 Rabi'-ul-Akhir 1435 AH (on the blessed day of

Jumu'ah - Friday)

Beautiful Words

***Allah in the name of, the Most merciful, the Most
Compassionate***

The Answer is correct and the answerer is successful

Fadhil e Jaleel, Alim e Nabeel, Mosannif, Mohaqqiq 'Allamah Shamsulhuda (Zeeda Majdohuu) has written an intellectual and resourceful answer on a great and sensitive issue (of Ash-Shafaq Al-Ahmar and Ash-Shafaq Al-Abyadh). The most humbled one has read some parts in spite of illness. Ma shaa Allah I found it to be true and correct. The aforementioned Allamah fulfilled duties as Shaykh-ul-Hadeeth for a while in Pakistan's famous and renowned institute Jami'ah-tul-Madinah (Karachi).

It would not be an exaggeration to say that the aforementioned has not just been granted the great rank of giving dars of Hadeeth moreover he has made this answer clear and proven in light of the teachings of early and latter scholars as well as Science. May Allah reward you the best of rewards. May the Lord through His Beloved

Compassionate Messenger (Peace and blessings of Allah upon him) grant the aforementioned and his family health, security and grant him ability to serve the great path of Ahl-us-Sunnah with protection of Imaan for very long. Ameen thumma Ameen bi jaahi Habeebihil Ameen SallAllaho alaihi wa sallam

20 Jumada Al-Oola 1435 AH
Corresponding to: 22 March 2014
Ustadh-ul-Hadeeth and rector of
Education
(Ahqar Jameel Ahmad Na'eemi
Ziyaaee Ghofira Lahoo)
Darululoom Naeemiyah Block 15,
Federal B Area, Karachi
03003532440

Tasdiq-e-Jameel

We praise the Almighty and send salutations and peace upon His Messenger and his entire family and companions

The Holy Qur'an has specified time as a condition and a time span for Salaah in Surah An-Nisaa (4) verse 103 and made the time of daylight a criterion for fasts in Surah Al-Baqarah (2) verse 187 when He said '*Complete the fasts until the night.*' The word Itmaam (completion) necessitates completion from both the beginning and the end of the fast. On this basis there is no permission to do Iftaar (opening of the fast) prior to Sunset nor is it possible for eating and drinking Suhoor to be permissible after the rise of As-Subh As-Saadiq (dawn). Realising the importance and taking care of this is so important and essential that the Legislator (of Islamic Law - upon him be peace and salutations) has classified the one who guards this as a true friend and classed the ones who heedlessly and carelessly destroys this as a strong enemy. Thus Sayyiduna Anas Bin Malik (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said, 'There are three things, the one who safeguards them is truly a Wali (friend) and the one who destroys them is certainly an enemy; Salaah, fasts and Janabah (i.e. purifying oneself from major impurity).'

Various places on the Earth differ according to difference in latitude and longitude. In the UK and other countries of Europe where the latitude is 48 degrees 30 minutes or over it is extremely difficult to recognise the first step which are the times of fasts and Salaah let alone guarding these times. This is because there are some days in which there are no times for Isha according to the Ahnaaf (the followers of the Hanafi Madhab). There is no Islamic rule in these countries from the offset which is the reason for great darkness of ignorance. In accordance to the news of Prophet hood and the glad tiding of the Prophet who is a bearer of glad tidings (upon him be salutations and blessings) that Islam will conquer and not be conquered, the light of Islam spread and especially in countries of Europe such as the UK, carrying out Islamic acts of worship became easy. The Adhaans (calls to prayer) were raised. Churches and Cathedrals even began to be converted to Masaajid. Even though the governments were non Muslim, they did not become a hindrance to Islamic rituals and worships. Then all praise belongs to Allah, the Islamic atmosphere of India and Pakistan arose due to which the responsibilities of those who are understood to be upholders of Islamic sciences and Shari'ah increased but sadly the realisation of this responsibility has become weak.

According to the narration of Sayyiduna Abu Hurairah (may Allah be pleased with him) it is the statement of the Prophet (peace and blessings of Allah be

upon him) that the Imam is responsible and the Moadhin is trustworthy in regards to the timings of Salaah. Here the situation is witnessed to be opposite. Institutes and the Masaajid organisations have entangled those with religious responsibilities in chains of hardship by claiming that the responsibility of making others performs Salaah, fasts and Eidain is on these personalities whilst the specification of Salaah times and days of Eid and fasts is the responsibility of these organisations due to wisdom etc. In many places, Moadhins have not even been appointed as every person can do this for free. Being aware of Salaah times and being trustworthy in regards to this is far, even if the words of the Adhaan cannot be pronounced correctly, there is an assumption that the Adhaan is valid. The criterion of knowledge for the Imams has been placed solely on knowing English whilst their responsibilities and worthiness for this role has been placed aside.

Some scholars have become embroiled in the desire for ease and luxury. Thus they use narrations that the Deen is easy and 'Make easy, do not make hard' as a support and made ease a means for the public's pleasure. These people have ignored the fact that 'Jannah is buried under hardships.' Fear of hardship has led them to ignore the Qur'anic guidance that the days be completed outside of Ramadhan for those in valid hardship. (Surah Al-Baqarah Verse 185)

'Indeed with hardship comes ease' (Surah 94 Verse 5). Instead of bringing two forms of ease in one hardship by placing sight on the blessings of Allah the Almighty, these people have attempted to make the fast incomplete by shortening it on long days. This has made the establishing of Salaah and the completions of the fasts have little importance. Some say follow the first timetable as otherwise previous fasts and Salaah will have to be classed as being invalid. Out of fear for preserving previous prayers, there is no worry about destroying future acts of worship knowingly.

Some say as it is always light it is difficult to recognise the times of Suhoor and Salaah therefore allow things to carry on as they were previously. Leave the nation in the darkness of ignorance. Physical light is found without load shedding.

Others say that the attractive, smartly dressed lecturers on the TV channels are also scholars. People became so confused and the dark clouds of ignorance spread in such a way that the present lights were not sufficient for guiding the people. It was important that a Ridhwi Sun rise through the religious verdicts of whom the light of Mustafa (upon him be salutations and blessings) spreads. This light was to descend as a symbol of Misbahi blessings and light upon light was that he be an expert teacher of the teachings of the great personalities of Mubarakpur. The blessing of Allah spread and the

spiritual favour of Raza assisted all when this great Sun rose on the sky of Kanz ul Iman in the form of Shamsulhuda. He clearly differentiated the night and dawn. This Fatwa and book is the final word in regards to this issue. May Allah accept it and make it a means for the guidance of all Muslims. May Allah spread the blessings and virtue of Mufti Sahib far and wide.

The Praying One
Faqeer Mohammad Ashfaaq Ghofira lahuu
Qadri Ridhwi
(Presently residing in Nottingham UK)
17 Jumada Al-Oola 1435 AH

Ta'ssur e Sadiq

*Allah in the name of the Most Merciful, the Most
Compassionate
Praising Him and Sending Salutations (upon His Beloved)*

The Creator of the Earth and Skies, Allah the Almighty created humanity for His worship and he conditioned some of the acts of worship with specific times through His Wisdom and Mercy upon the human beings. For some acts of worship this specified time is a Dharf (i.e. the act maybe performed any moment within that time span) e.g. Salaah. For other acts of worship the time is a criterion (i.e. the act of worship encompasses the whole time span). For other acts of worship, the time that is prescribed is in some ways a Dharf and in other ways a criterion for the act e.g. Hajj. The details for these can be found in the books of Usul-ul-Fiqh. Nevertheless the difference between Dharf and Mi'yar (criterion) is apparent to the people of knowledge.

It is essential for the personalities of great stature such as the Noble Muftis and those people who have depth in knowledge that they religiously guide the general public especially the Masaajid committees and Imams as these people have direct contact with the public. Every year in Britain and various countries within Europe such a situation has to be faced where our public is in no position to reach a judgement due to its lack of knowledge. However there are some

personalities who have little knowledge but in order to show their intellectual elevation, they attempt to satisfy their followers by establishing groups without any research and by bringing forth illusionary statements. This becomes a hindrance towards the path of truth. These people destroy the worship of the public and become a means for furthering away from the Deen (religion). They should fear Allah as their audacity is immense that they are destroying people's worship. Eventually all are to enter the court of the Almighty.

It is the writer's personal experience that when members of the public are given proofs and the matters are clarified to them, they act upon the teachings happily. The problem is in the aforementioned group rather than in the general public.

In the Holy Qur'an, those who have no knowledge or little knowledge are commanded to ask the scholars by the Lord. Hadhrat 'Allamah Mufti Shamsulhuda (Zeeda Majdohoo) is a scholar with in depth research who exercised much effort in researching this Mas-alah (issue) in light of proofs from the Shari'ah whilst beautifying it with the opinions of experts in this field from old and modern times. Thus he invited the intellectual circles towards the truth and action. Furthermore, he has refuted mistakes in an excellent manner.

The solution brought forth by the aforementioned (Mufti Shamsulhuda Misbahi) is the closest to the truth and

it is worthy of being carried out by the general public as well as being easy. One should concentrate that people perform Isha and Taraaweeh at eleven o'clock at night and return home at twelve thirty. They perform Suhoor at three o'clock and after performing Fajr at four o'clock, they reached their beds at half five. Then many people have to awake at eight o'clock in order to leave for factories, schools, colleges and businesses. Is it easier for someone to sleep three hours and then attempt to fulfil their duties or to do Suhoor after Taraaweeh at half twelve and Fajr after one? Thereafter they are given approximately seven and a half hours rest and given an opportunity to fulfil their duties.

All praise belongs to Allah that our institute acts upon this. Not only did we find something that can be acted upon moreover found it to be extremely beneficial. This most humble person requests to all the noble scholars that they look favourably towards the efforts of Mufti Sahib and beautifully attempt to unify the entire nation.

I present many congratulations in the service of Mufti Sahib and Allah the Almighty bless this effort with acceptance.
Ameen

**Mohammad Saadiq Zia
Rector - Jami'a Islamiyyah
Ridhwiyyah Zia-ul-Iman,
Birmingham (UK)**

Faqih-e-Asr ki Tayeed-e-Munir

*Allah in the name of, the Most Merciful, the Most
Compassionate*

My beloved, Hadhrat Moulana Shamsulhuda Sahib (Mudda Dhilluhu) is from those individuals of Ahl-us-Sunnah upon who's intellectual and religious services the entire Jama'ah is proud. The in-depth articles he has written on the topics of, 'Ruling of Suhoor in the Northern countries', 'Al-Fajr As-Saadiq and Ash-Shafaq Al-Abyadh (Astronomical Twilight) at eighteen degrees and Ash-Shafaq Al-Ahmar (Nautical Twilight) at twelve degrees', 'The Issue of Isha in the countries of the Northern Hemisphere' and 'Taqdeer - affixing of time' have been studied by Faqeer (Mufti Motee'-ur-Rahmaan) in light of intellect, narration, astronomy and Fiqh (jurisprudence). I found them to be truthful and correct without any doubt.

In regards to Ash-Shafaq Al-Abyadh and Ash-Shafaq Al-Ahmar, along with many scholars, Faqeer (Hadhrat Mufti Motee'-ur-Rahman) has carried out many experiments in which continuously 18 degrees and 12 degrees were established. This research can be studied in the Faqeer's article 'Subh o Shafaq' which has been referred to by Hadhrat Moulana in one place. Why would this not be the case when this is exactly in accordance to the research of that esteemed personality who was incomparable during

his time in terms of expertise in all the classical and modern sciences i.e. Imam Ahmad Raza Bareilawy (Alaihir Rahmah war Ridhwaan). This great Imam stated,

‘Faqeer (i.e. A’laahadhrat Imam Ahmad Raza Khan) did not simply rely on books in this science or merely geometrical evidences nor merely personal research moreover I gathered everything and through the grace of Allah took much benefit from my intellectual efforts to the extent that I managed through the grace of Allah to bring conformity between proofs and the reality.’ (*Fataawa Ridhwiyyah translated, Volume 10 page 568*)

**Faqeer Mohammad Motee’-ur-
Rahman Ridhwi (Ghofira
Lahuu)
Jami’ah Nooriyah, Shaampur,
Raa-ai Ganj, Utar Deenaajpur,
Bengal**

Tauthiq-e-Wathiq

***Allah in the name of the Most Merciful the Most
Compassionate***

The research that Hadhrat Faadhil Ajaal 'Allamah Mufti Shamsulhuda Sahib HafidhahUllah Ta'ala has carried out for the Muslims of Britain in regards to the timing of Isha and Fajr is the truth and correct. Faqeer is agreed with his research. The Muslims of Britain should adopt this research and be followers of the truth.

**Mufti Mohammad Ibrahim Al-Qadri
Shaykh-ul-Hadeeth Jamiah Ghawthiyah Ridhwiyyah
(Trust) Baagh-e-Hayaat Ali Shah Sakhar Pakistan**

A Humble Endorsement

Allah, all Praise is for He, the Almighty Lord of the Worlds, Who made everything in Pairs, Created Time and Space, introduced light and darkness, Fashioned the Heavens and the Earth, preordained the movement of the Sun and Moon according to a Divine Calculation, alternated the Night and Day, mirrored the morning and the evening, Decreed Fajr at the Rise of the Twilight which breathes life into the day causing motion, and Isha at the Setting of the Twilight which in turn makes way for the blanket of night to cast its still and mysterious shadow upon us. In His Name we live and die. Allah!

Eternal and Timeless Peace, and Internal and External Salutations be upon the Star that shines high and never sets, the sky and celestial heaven that continuously showers blessings upon the Earth of Creation, the Magnificent Sun that dominates all and distributes its glorious bounties universally, the one whom all are dependent upon, the cardinal pole and pivot of existence, the one who traversed beyond the furthest Horizon and punctured through the confining bounds of time and space, the greatest of Lights, the Holy Prophet Muhammad Mustafa Ahmad Mujtaba صلی اللہ علیہ وسلم.

Toqeeet is a science that incorporates many principles from various different faculties of knowledge. Initially founded upon the teachings of the Holy Qur'an, Ahadith and Fiqh (i.e. Islamic Jurisprudence), it is also necessarily comprised of principles from Advanced Mathematics, Spherical trigonometry, Astronomy,

Physics, Meteorology, and Geography etc. It is a science that has deeply and intimately related theoretical and practical aspects as it brings conformity between observation and calculation; it bridges the earthly to the heavenly, it correlates the external realm with the internal realm, it connects and draws parallels between the exoteric and the esoteric, through its natural laws and physicality it opens doors to progress in spirituality.

The science of Toqet is simply a priceless key which unlocks the purpose of man's creation, namely worship and prayer. Yet, like many of the treasures of this day and age, it is a valuable key that only a few possess. With the passage of time, this science along with its essence is becoming ever so rare, true practitioners of this science are few and far apart. With the dissipation of light comes darkness; with the arrival of darkness comes misguidance and confusion. Unfortunately this is the cold and true depiction of the world we live in today. Due to ignorance of this vital science, misconceptions and incorrect deviated notions are rife.

Toqet is a precision perfect science, the true potential and preciseness can only be tapped into by its scarce and invaluable Masters. Amongst the luminaries of this branch of knowledge, the name of one individual greatly manifests itself, Imam Ahl e Sunnah, Imam Ahmad Raza Khan عليه الرحمة الرحمن, whose mastery and ground breaking skill in this field was revolutionary. At a time when people were incapable of distinguishing between the true dawn and the false dawn, when people

were erroneous in their calculations of even the simplest of times namely sunrise and sunset, Imam Ahmad Raza Khan was busy calculating the minute changes in the refraction of light as it entered the Earth's atmosphere caused by the variations of temperature and air pressure, and in turn the split second differences this was causing on the times of prayer. The refined formulas and the methods to attain absolute preciseness were passed down to the students and associates of Imam Ahmad Raza Khan عليه الرحمة الرحمن. Those who grasp tightly to the chain of the great Imam will retain distinction and accuracy but as for those who trod their own path and leave the meticulous research of the pioneers and founders of the past, we see them bewildered in the jungles of inaccuracy, uncertain of which direction to head towards. Unaided and unguided they concoct their own methods and erroneous principles by which they then misguide others. This is all but the inevitable consequence of leaving the door of the Masters, the bearers of light!

For many years now in the UK (and also some European countries), the issue of prayer times etc has been under much discussion, and for many amongst the general public this issue has been a cause for much confusion. It has become quite a sensitive subject of discussion because at its core it requires people to rectify their previous practice and adopt a routine that may seem alien to them. But when the truth has become apparent beyond a shadow of a doubt, it is necessary for us as Muslims to leave that which is incorrect and adopt the

truth, as this is the only code of conduct which is befitting the status of a Muslim.

In the UK, there are a number of varying proposed solutions to resolve this issue. From amongst the proposals suggested, the solution presented by Qiblah Mufti Shams ul Huda Sahib Misbaahi *(Allah Almighty preserve him)* (and all those who hold the same view) is the sole position which is truest to the stipulations of the Holy Qur'an and Ahadith, it is the view of the major scholars of the past and present, and critically it is the unified stance held by every scholar who is qualified in this particular field. The other positions that are proposed are unfortunately put forth by those who are not considered experts in the field of Toqeeq, and the harsh reality is that some of the principles that are being presented are concocted and cannot be found in any considerable text, nor are they taken seriously by anyone who is considered an authority in Fiqh or Astronomy. Moreover these differing views are contradictory to the established principles of the Ulema.

Qiblah Mufti Sahib is a central pivot and focal point in the UK, along with regular members of the public, Mufti Sahib attracts the attention of scholars from all around the UK on a daily basis. Whilst seated on such a position of responsibility, Mufti Sahib realised it was an obligation for him to exhort his efforts in resolving this issue. Mufti Sahib approached the subject from a completely unbiased perspective, his sole purpose was to investigate the issue and extract the truth. He has had countless meetings with the respected scholars who hold differing views, he also

sat with the leading experts in this field; he researched the books and personally went out to perform observations until the truth became distinct and clear from falsehood. The truth was none other than the statements of the pious predecessors which had been reverberating and resounding through the hallways of history.

In this books Qiblah Mufti Sahib has not stated any new formula from himself, nor has he presented a personal opinion, rather everything is justified through authentic sources and established mathematical formulas which are exclusive to the truthful position. The reader should note that the stance that Mufti Sahib has presented is backed by evidences that dominate qualitatively and quantitatively. Those who hold alternative viewpoints simply fail to deliver such powerful evidential substance, what they have is flimsy and anyone with the basic relative knowledge can see through the smokescreen.

Along his journey, Mufti Sahib has undergone much hardship and has had to stand firm, as a person who speaks the truth is tested greatly by calamitous trials, but by putting forth a portion of his research in this thesis, Mufti Shams ul Huda literally has depicted the meaning of his name and has proven that he is in fact a luminous sun of guidance. He has truly fulfilled his responsibility as Master Jurist. May Allah Almighty reward Qiblah Mufti Sahib for all his struggles and accept this work.

**The desolate wanderer
Al Faqir Imran Ali Attari
Blackburn, UK**

*Allah in the name of, the Most Merciful,
the Most Compassionate*

***Some
Terminologies
Within 'Ilm-ul-Hay-ah***

'Ilm-ul-Hay-ah wat-Tawqee

This is a science in which the rising, setting, position and direction of the Sun, Moon and stars are discussed. It is a science in which the timing of Sunrise, Sunset, Dawn, twilight, Salaah and Fast, midday, middle of night, 1st and 2nd Mithl etc is known through principles and formulas derived through Qur'an, Hadith, Mathematics, spherical trigonometry, physics and meteorology etc.

Irtifaa'-ush-Shams (Altitude of the Sun)

This is the altitude of the Sun from the Horizon between 0 and 90 degrees.

Ufuq (Horizon)

That point where the Earth and Sky seem to meet which is 90 degrees from the zenith.

Inhitaat-ush-Shams (Depression of Sun)

The measurement of the sun's centre below the Horizon, it ranges from 0 to 90 Degrees e.g. 0 Degrees is when the centre of the sun is aligned with the Horizon and 90 degrees is when the sun's centre is at the Nadir.

Burj (Constellation)

The twelve stages which the Sun travels in a year. Aries (Hamal), Taurus (Thawr), Gemini (Jawzaa), Cancer (Sartaan), Leo (Asad) and Virgo (Sunbulah) are Northern constellations as most of them are towards the North from the equator. The following six are Southern - Libra (Meezaan) Scorpion ('Aqrab), Sagittarius (Qaws), Capricorn (Jadi), Aquarius (Dalw) and Pisces (Hoot)

Bu'd Samti/ Bu'd e Kowkab (Zenith Distance)

This is the angular distance of the sun from the observer's zenith. It ranges from 0 - 180 degrees.

Ta'deel-ul-Ayyam (Equation of Time)

This is the equation through which one would equalise the difference between the actual Sun and a hypothetical sun, i.e. the difference mean solar time (as shown by clocks) and apparent solar time (indicated by sundials) which varies with the time of year.

Ta'deel Morawwaj This is the difference between standard time and actual local time.

Jaib (Sine)

A trigonometric function that is equal to the ratio of the side opposite a given angle (in a right-angled triangle) to the hypotenuse.

A perpendicular line drawn from extremity of an arch of a circle to the diameter that passes through its other extremity.

Jaib 'Ardh

The word 'Ardh-ul-Balad has been shortened to 'Ardh. It is the Sine of the latitude.

Khat-ul-Istiwaa (Equator)

This is the line which goes towards the East and West exactly in the middle of the North and South Pole. This is also known as Khatt-ul-I'tidaal, Daa-irah Kabeerah and Daa-irah Mo'addal-in-Nahaar.

Khatt Samt-ur-Ra's (Zenith)

This is the point in the skies that is directly above the heads.

Darajah (Degree)

In a circle there are 360 equal portions, each one of these portions is known as a Degree. It is a unit of measurement of angles.

Daqeeqah (Minute)

This is the sixtieth part of an angular degree. Similarly sixtieth part of a minute is called Thaanayah (i.e. second) and sixtieth part of Thaanayah (second) is called Thaalithah (millisecond) and so on and so forth.

As-Subh As-Saadiq (Eastern Astronomical Twilight)

This occurs a long time after As-Subh Al-Kaadhib (Zodical light). It is the light spreading across the horizon towards the north and south when the Sun is 18 degrees below the horizon (in the East).

As-Subh Al-Kaadhib

This is that light which appears like the tail of a wolf a bit above the Eastern Horizon which is described as Buruji light.

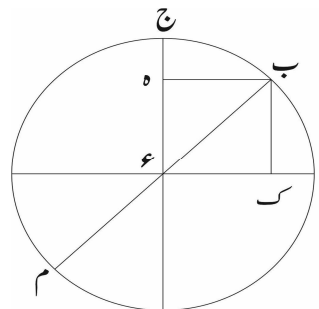
Tool-ul-Balad (Longitude)

If the angular distance of a place is towards the East of Greenwich (London) then it is known as Tool-ul-Balad Sharqi (Eastern longitude) and if it is towards the West it is known as Tool-ul-Balad Gharbi (Western longitude). This is from 0 degrees to 180 degrees.

Dhil (Tangent)

This is the ratio of sides opposite and adjacent to an acute angle in right-angled triangles. Its opposite is called Dhil-ut-Tamaam (Cotangent)

In this diagram line $ب ك$ is the tangent, and line $ه ب$ is the cotangent.



'Ardh-ul-Balad (Latitude)

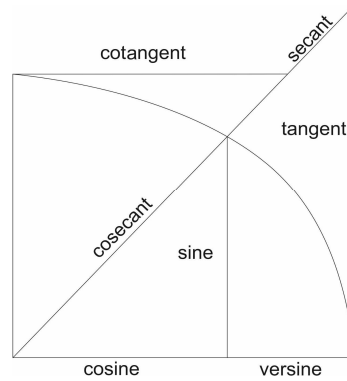
Latitude is the Northern or Southern angular distance from the equator. If the distance is Northern it is known as Shimaali and if it is Southern then it is known as Junoobi. The latitude is from 0 to 90 degrees.

Qaati' (Secant)

In a right angled triangle this is the ratio of the hypotenuse to the adjacent.

Qutb (Pole)

The point that is 90 degrees from the equator towards the North and South is the Qutb (i.e. Pole). There are two poles - North Pole and South Pole.



Meil Shamsi (Declination of the Sun)

This is the distance of the sun's centre from the equator. If the Sun is on the North of the equator then this is known as Meil Shimaali (northern declination) and if it is on the South of the equator then it is known as Meil Junoobi (southern declination).

Nisf-un-Nahaar (Midday)

The time that is equally between Sunrise and Sunset is Nisf-un-Nahaar Haqeeqi (actual mid-day). In the same way halving the time between Sunset and Sunrise is Nisf-

ul-Lail Haqeeqi (actual mid-night). The time span between As-Subh As-Saadiq (Dawn) and Sunset is Nahaar Shar'ii and its half is called Nisf-un-Nahaar Shar'ii and it is also known as Dhahwaa Kubraa. And the time between both middays i.e. Nisf-un-Nahaar Haqeeqi and Nisf-un-Nahaar Shar'ii is the time in which Salaah is Makrooh (i.e. disliked and not permitted).

Benefit

Within a year, there are two days when the Sun aligns with the equator. These days are 21 March and 23 September. On these two days throughout the World, night and day are equal in the actual sense. On these two days, the declination of the Sun and the places situated on the equator have the same latitude i.e. 0 degrees. At the time of midday, the Sun is directly above the heads and there is no shadow for anything at such locations.

On 21 June, the Sun reaches the tropic of Cancer (Sartaan) i.e. the highest point of declination towards the North so on this day it is the longest day in the Northern hemisphere and it is the shortest day in the Southern hemisphere. On 22 December, the Sun reaches the tropic of Capricorn (Judi) i.e. the lowest point of declination towards the South thus it is the longest day in the Southern hemisphere and shortest day in the Northern hemisphere. At this moment in time the angle for the highest point of declination towards the North and the South is 23 degrees and 26 minutes.

Khat-ul-Istiwaā - the Equator

The Equator crosses from the Far East across to the Far West. It crosses countries such as Indonesia, Somalia, Kenya, Uganda, Sierra, Congo, Gabon, Brazil, Columbia and Ecuador.

The Alteration of the Seasons

The Creator (Azza wa Jall) has placed the alteration of the seasons upon the movement of the Sun. From the alteration of Aries (Burj Al-Hamal) until the end of Gemini (Burj Al-Jawzaa), it is the season of spring. Then from the alteration of Cancer (Burj As-Sarataan) until the end of Virgo (Burj As-Sunbulah) it will be summer. From Libra (Burj Al-Meezaan) to the end of Sagittarius (Qaws) it is autumn. From Capricorn (Burj Al-Jady) to the end of Pisces (Burj Al-Hoot) it is winter.

This is one complete solar orbit which comprises of approximately 365 days and 5 hours 45 minutes which is nearly a quarter of one whole day.

The Arabic Shar'ii months are lunar. They commence with the new moon and finish after 29 or 30 days. The Lunar year (comprising of 12 months) has 354 or 355 days thus it is ten or eleven days less than a solar year.

Putting aside the fractions, there are 365 days in a Solar year and 355 days in a Lunar year thus ten days difference. Now let us assume that Ramadhan occurred on the 1st of January one year then Ramadhan will next occur on 22 December as twelve Lunar months will finish after 355 days whilst there will be ten days remaining until the completion of the Solar year. The Ramadhan following 22 December will occur the next year on 12 December and then the year after that on 1 December. After three years, the Solar month in which Ramadhan occurs has changed.

From 1 January it now occurs on 1 December three years later. After every three years the month in which Ramadhan occurs will change and Ramadhan will move through every solar month.

This would be exactly the same situation of the Hindi months had they not alternated. Their year is Solar and months are Lunar thus every year there are ten days less than a complete solar year and after three years, one month has decreased. Therefore the Hindus affix one month after every three years so that there be conformity to the Solar year. Otherwise they would find Jeth occurring in winter and Pows in summer.

If the Christians, who follow the Solar calendar for months and years, had not added an extra day after every four years i.e. 29 February (on every leap year) then they would face the same situation and would find June occurring in the winter and December in the summer. This is because they have accepted 365 days in one year but the orbit of the Solar orbit will finish nearly 6 hours later thus on the first year, the day has occurred 6 hours before the completion of the orbit, on the second year 12 hours before the orbit, on the third year 18 hours before the completion of the orbit and on the fourth year approximately 24 hours before the completion of the orbit. One day and night consists of 24 hours and 24 hours is a complete day. Therefore, one day has been added after every four years so that there is conformity to the orbit of the Sun. The orbit of the Sun is not exactly 6 hours extra but rather it is 5 hours 45 minutes and on the fourth year the difference is

not a complete day moreover it is 23 hours. Thus every year the Solar year is one hour ahead of the Solar orbit. After one hundred years the hours from every year equate to approximately one day. After a century, one day is taken off again and (on that leap year) there are 28 days in February. In a similar manner there are more in depth differences which can be calculated. And Allah the Almighty knows best.

(Fataawa Ridhwiyyah Volume 10 Page 350 Masalah 165)

Benefit:

The Sun is larger than the Earth 1.3 million and a half times. It is due to this that the Sun takes 2 minutes 24 seconds to rise and set on the horizon. The distance between the Earth and the moon is 240000 miles and the distance of the Sun is approximately 121 million miles away from the Earth. The light of the Moon reaches the Earth in one and a quarter second and the light of the Sun in eight and a half minutes.

(Taken from 'Tahqeeqaat e Imam e ilm o fann)

Below are some Principles and Formulas for Calculating Prayer Times

Formula (1.A) - To extract the Eastern times (i.e. morning times e.g. Break of Dawn, Fajr, Sunrise, Ishraq etc)

$$\text{Eastern Time} = 12^\circ + \text{Ta'deel Morawwaj} + \text{Equation of time} - \text{COS}^{-1}((\text{COS}(\text{Zenith Distance}) - \text{SIN}(\text{Latitude}) \text{SIN}(\text{Sun Declination})) \div (\text{COS}(\text{Latitude}) \text{COS}(\text{Sun Declination}))) \div 15$$

Formula (1.B) - To extract the Western times (i.e. afternoon and evening times e.g. Asr Shafi'i, Asr Hanafi, Sunset, Isha etc)

$$\text{Western Time} = 12^\circ + \text{Ta'deel Morawwaj} + \text{Equation of time} + \text{COS}^{-1}((\text{COS}(\text{Zenith Distance}) - \text{SIN}(\text{Latitude}) \text{SIN}(\text{Sun Declination})) \div (\text{COS}(\text{Latitude}) \text{COS}(\text{Sun Declination}))) \div 15$$

Note: The equation of time can be a positive or a negative number. In the equation given above the plus (+) symbol has been used before the equation of time as when a negative number is added it results in the negative number being subtracted. Similarly the Ta'deel e Morawwaj can also be a minus number, therefore adding a minus number actually results in subtraction of the number.

Example:

Calculation to extract the time for break of Dawn in Bradford on the 1st January

$$12^{\circ}+0^{\circ}7'0'' + 0^{\circ}3'32'' - \text{COS}^{-1}((\text{COS } 108^{\circ} - \text{SIN } 53^{\circ}48' \text{ SIN } - 23^{\circ}00') \div (\text{COS } 53^{\circ}48' \text{ COS } -23^{\circ}00')) \div 15 = 6^{\circ}13'11.07''$$

Through this calculation we learn that on the 1st January in Bradford, the time of Fajr begins at 6:13AM.

To calculate the time for Isha simply change the minus sign to a plus sign after the equation of time, and after doing so we learn that in Bradford on the 1st Jan Isha begins at 6:08PM.

Formula (2)

If latitude and declination are both either north or south, then subtract the larger number from the lesser number, otherwise if latitude and declination are opposing in the northern and southern direction then add them both together. In either case we will call the answer 'Bu'd e Fowqani'.

Add 'Bu'd e Fowqani' to the Zenith Distance of Fajr or Isha which is 108 Degrees. We will call the answer 'Meezaan'.

We then half the Meezaan, and shall refer to it as 'Nisf ul Majmoo'

Then subtract the 'Nisf ul Majmoo' from the Zenith Distance, we shall refer to this answer as 'Tafreeq'.

We then work out the secant of the latitude and the declination, and also the sine of 'Nisf ul Majmoo' and 'Tafreeq' (which can be done via a calculator or logarithmic tables).

These four sets of numbers must then be added together. We then locate the time according to the answer by comparing it in the 'Jaybi Jadwal'. After we have located the relative time we add or subtract the equation of time and the Ta'deel e Morawwaj, which will leave us with the correct time.

Formula (3)

This formula in essence is exactly the same as Formula 1, it only varies in its form as it is an expanded version of Formula which written out as an equation which directly dealt with the numbers in a sexigesimal format whereas here we are dealing primarily with decimal numbers.

The Latitude for Bradford is $53^{\circ}48'N$, and in the summer the Ta'deel Morawwaj is $1^{\circ}7'0''$, and on the 1st June 1984 the Sun Declination is $22^{\circ}09'51''N$, the equation of time is $-0^{\circ}2'8.6''$, the semi-diameter of the sun was $946.1''$, the refraction of light is approximately $34''$, therefore the Zenith Distance for Sunset is $90^{\circ}49'46.1''$, using this data

we can calculate the exact time of sunset for Bradford on the 1st June 1984 via the following method:

$$\text{COS (Zenith Distance)} = -0.014476515$$

$$\text{SIN (Lat)} = 0.806960312$$

$$\text{SIN (Sun Declination)} = 0.377261664$$

$$0.806960312 \times 0.377261664 = 0.30443519$$

Zenith Distance - sum of above multiplication i.e.

$$-0.014476515 - 0.30443519 = -0.318911705$$

We will refer to -0.318911705 as χ

$$\text{COS (Lat)} = 0.590605667$$

$$\text{COS (Sun Declination)} = 0.926106709$$

$$0.590605667 \times 0.926106709 = 0.546963871$$

We will refer to 0.546963871 as \square

$$\chi \div \square = -0.583058081$$

We will refer to -0.583058081 as Z

$$\text{COS}^{-1} (Z) = 125.6659205$$

$$125.6659205 \div 15 = 8.377728032$$

$$8.377728032 + 12 = 20.37772803$$

$$20.37772803 + 1^{\circ}7'0'' = 21.4943947$$

$$21.4943947 + -0^{\circ}2'8.6'' = 21.45867248$$

When converted to the sexigesimal format we conclude with the time of Sunset which is 21:27:31PM

Zuhr

Add the time of Sunrise to the time of sunset, then plus 12, then divide by 2 i.e.

$$(\text{Sunrise} + \text{Sunset} + 12) \div 2 = \text{Zuhr}$$

Example:

In Bradford UK, on the 1st January the time of sunrise is 8:25am and sunset is 3:57pm.

$$8^{\circ}25' + 3^{\circ}57' + 12' = 24^{\circ}22'$$

$$24^{\circ}22' \div 2 = 12^{\circ}11'$$

i.e. on the 1st Jan Zuhr begins at 12:11pm in Bradford

Dahwa Kubra

Add the time of Subh us Saadiq (i.e. break of dawn) to the time of sunset, then plus 12, then finally divide by 2 i.e.

$$(\text{Subh us Saadiq} + \text{Sunset} + 12) \div 2 = \text{Dahwa Kubra}$$

Example:

In Bradford UK, on the 1st January the time of Subh Saadiq is 6:13am and sunset is 3:57pm.

$$6^{\circ}13' + 3^{\circ}57' + 12' = 22^{\circ}10'$$

$$22^{\circ}10' \div 2 = 11^{\circ}05'$$

i.e. on the 1st Jan Dahwa Kubra begins at 11:05am in Bradford

Imam Ahmad Raza Khan (عليه الرحمه الرحمن) has mentioned a principle which states that the duration of the time of Dahwa Kubra is equal the half of the duration of Fajr.

(Refer to Fatawa Razawiyah, Baab ul Awqaat)

Note:

The formulas mentioned above regarding the calculation of Fajr and Isha only apply when the sun depresses 18 Degrees below the Horizon, but when the sun does not depress lower than 18 Degrees then one must apply the Nisf ul Layl formula to calculate the time of Fajr and Suhoor, e.g. Fajr = Ta'deel Morawwaj + Equation of Time.

Latitude & Longitude of some Cities of the U.K
See Page 30

Table of Sun Declination & Local Noon Time
See Page 31 & 32

Table for the Equation of Time
See Page 33 & 34

Some reliable Websites

1) H.M. Nautical Almanac office

www.greenwich.meantime.com

<http://astiro.ukho.gov.uk/websurf/>

2) The global and non-political movement for the preaching of Qur'an and Sunnah 'Dawat e Islami'

www.dawateislami.net

3) Islamic Academy USA

www.islamicacademy.org

Note: In accordance to the aforementioned websites, look at your Salaah and Suhoor timings according to 18 degrees. In the summer months, when preparing your final timetables especially for the people of the UK and Europe then one should at least contact the following institutes:

'Kanz-ul-Iman' Dewsbury

'Kanz-ul-Huda' Birmingham

'Dawat e Islami' Pakistan

Tanzeem 'Raza-e-Mustafa' UK

Occurrence of As-Subh as-Saadiq and Ash-Shafaq Al-Abyadh (Astronomical twilight) at 18 Degrees

Nowhere within the Qur'an, Sunnah or the statements of the Mujtahidoon can one find mention of the Sun's position below the horizon when the time for Fajr, Isha or any other Salaah begins or finishes. (In other words, in the Holy Qur'an, Hadeeth or the Judgements of the Mujtahidoon there is no direct mention of Solar Degrees, solar altitudes, depressions etc to determine the times of Salaah). Similarly, the concept of establishing Prayer times by means of clocks, hours and minutes etc is also not explicitly mentioned. On the other hand, with regards to the beginning time for the Fajr and Isha Prayers, the methodology that has been clearly stipulated is that of the rising and setting of the Shafaq (i.e. Twilight).

The many years of experiences and researches carried out by the great Imams and experts of astronomy testify to the fact that the Sun is at a solar depression of 18 degrees below the horizon at the beginning time of Fajr which is the ending time of Suhoor and Isha. This means that the Sun is 18 degrees below the (eastern) horizon

when Dawn occurs and Ash-Shafaq Al-Abyadh Ash-Sharqi (Astronomical twilight) appears and it is also at this position (i.e. when the sun is at a solar depression below the western horizon) when Ash-Shafaq Al-Abyadh al-Gharabi (Western Astronomical Twilight) disappears. The general manner of calculating timings of Salaah within Islamic countries is in accordance to this research. Along with Imam Mohaqqiq Ahmad Ridha Khan (May Allah shower mercy upon him), many great jurists from the early times and latter times have held this position, and likewise, the scientists of this modern era also agree with this position.

Some proofs and references are as follows:

1) The great astronomer Battani (demise 317 AH) has shed light on this matter in detail. He writes, 'If you wish to calculate the angle of Tuloo'-ul-Fajr (dawn) and the disappearance of Ash-Shafaq (Astronomical Twilight) then place the angle at a depression of 18 Degrees.' (Zeej-ul-Battani fii sanaa'ati amalil usturlaab page 12)

2) Shaykh Abul-Hasan As-Soofi (demise 376 AH) has also stipulated the formula of 18 degrees. (Taqdeer Mow'idi Salaah-til-Fajr wal-Isha Page 20)

3) Abu Raihaan Bairooni (demise 440 AH) stated, 'When the depression of the Sun below the eastern horizon is at 18 degrees it is the time of Tuloo'-ul-Fajr (i.e. Dawn) and when the sun is at a depression of 18 Degrees

in the west this is the time of the disappearance of Ash-Shafaq (Twilight).’ (Al-Qaanoon Al-Mas’udi)

4) Ibn Zarqaalah, the Astronomer (demise 493 AH) has also clarified this stance in his thesis ‘Ma’rifah-tush-Shafaq wa Tuloo’-il-Fajr chapter 49.’

5) Abul-Hasan Ali Al-Aslami (astronomer – demise 693 AH) also stipulated the 18 Degree rule. (Taqdeer Mow’idi Salaah-til-Fajr wal-Isha Page 20)

The current formula used in the Arab lands, Bahrain etc
is also the formula of 18 Degrees.

6) Qadhi Zaadah (demise 840 AH) states, ‘The beginning of the morning (i.e. Dawn) and the end of Ash Shafaq (twilight) is only when the sun depresses 18 degrees below the Horizon. (Sharh Mulakhis-ul Chaghmeeni fil-Hay’ah page 122)

7) Al-Ustadh Ar-Raees Abu ‘Ali Hasan Majaasi writes, ‘As for Fajr and Ash-Shafaq al Abyadh, they occur at a depression of 18 Degrees in all latitudes, places and in all times and seasons (Tadhkirah oolil-albaab fii amali sun’atil-usturlaab)

8) ‘Allamah Qoshaji (demise 879 AH) writes, ‘It is known through experience and experiment that at the beginning of the morning and end of Ash-Shafaq, the

depression of the Sun is at 18 Degrees' (Risalah fil-Hay'ah baab 8 dar bayaan Subh o Shafaq)

9) Abu Zaid Abdul Rahmaan As-Soosi (demise 1003 AH) writes,

'Know that the disappearance of Ash-Shafaq is like Tuloo'-ul-Fajr and the (Tuloo') occurs when the declination of the Sun is below the (eastern) horizon at 18 Degrees, (whereas the Shafaq disappears when the sun depresses 18 Degrees below the western Horizon). (Sharh Rawdhah-tul-Azhaar)

10) 'When the Sun moves closer the Eastern horizon, the whiteness spreads in the East on the horizon. This is what is called Subh (dawn). Through experience and experiment with apparatus such as the 'Astro Blade' it has become evident that when the Sun's angle is 18 Degrees below the (western) horizon, Ash-Shafaq Al-Abyadh finishes. And when the equivalent occurs in the eastern horizon (the sun is at a depression of 18 Degrees below the eastern Horizon) then dawn becomes apparent.' (Hashiyah Beest Chapter 11)

11) 'Indeed dawn and its light occur due to the proximity of the Sun to the Eastern horizon at a certain amount and that (amount) is famously (known) to be 18 Degrees. And it is clear that the breaking of dawn mentioned in the verse is pointing towards the (second) Al-Fajr As-Saadiq.' The brightness of this (dawn) is horizontally spread across

the horizon in opposition to the (first) Al-Fajr Al-Kaadhib. (Rooh-ul-Ma'ani Surah At-Takweer by Allamah Al-Aloosi Al-Baghdadi - demise 1270 AH)

12) Shaykh Jamaaluddeen Maardeeni, an expert of timing from the University of Al-Azhar (Egypt) whose demise occurred in 806 AH states,

'The beginning of Fajr and the ending of Ash-Shafaq occurs when the Sun depresses 18 Degrees below the horizon. (Ad-Durr ul-Manthoor fil amal bi rub'-id-dustoor baab 28, Idhaah-ul-qawl-il-Haqq by Ibn Abdil-Wahhaab Al-Maraakishi demise 672 AH)

13) 'At the time of the beginning of Tuloo'-ul-Fajr, the Sun is 18 Degrees below the horizon.' (Tasheeh waqt Adhaan-il-Fajr an marsadi jareeneewish al malaki wa marsad-il-bahriyyah al-amreekiyyah by Shaykh Abdul Malik Ali Al-Kaleeb)

14) 'The beginning of Al-Fajr As-Saadiq occurs as soon as the Sun reaches an angle of 18 Degrees below the Eastern horizon and this is what is called 'Ash-Shafaq Al-Falaki' (Astronomical Twilight) and that is used for the beginning of Fajr time in the state of Kuwait and in the Arab lands.' (Majmoo'ah-tul-Fataawa Ash-Shar'iyyah, wazaarato awqaafi wash-sho'oon-il-Islamiyah Al-Kuwait Volume 1/193)

15) 'For As-Subh As-Saadiq, Faqeer has many years of personal experience that at the beginning of this time always and in all seasons I have found the Sun to be 18 Degrees below the horizon.' (Fataawa Ridhwiyyah Motarjam Volume 10 page 621) 'And the truth is that the beginning of As-Subh As-Saadiq and the end of Ash-Shafaq Al-Abyadh (astronomical twilight) is at a declination of 18 Degrees. Continuous observations and established experiences testify to this. As for As-Subh Al-Kaadhib, that occurs a long time before that.' (Jadd-ul Mumtaar volume 2 page 11 by Al-Imam Al-Mohaqqiq Ahmad Ridha Quddisa Sirruhu demise 1340 AH) Al-Mojaddid Al-A'dham Bareilawy Quddisa Sirruhu furthermore states, 'At the time of As-Subh As-Saadiq and Ash-Shafaq, the declination of the Sun in the correct and reliable ideology is at 18 Degrees below the horizon. This has been proven through experience and strong observation. The Jumhoor (vast majority) of astronomers from the historical and modern eras have a consensus upon this.' (Taaaj-ut-Tawqeeet Qalami page 11)

16) The expert of astronomy, Malik-ul-'Ulema Bihaari (May Allah shower mercy on him) writes, 'The Sun is always 18 Degrees below the horizon at the time of the beginning of Subh (dawn) and at the disappearance of Shafaq Abyadh (astronomical twilight).' (Al-Jawaahir wal-Yawaaqeeet more famously known as Tawdheeh-ut-Tawqeeet page 163)

17) Bahr-ul-Uloom Mufti Afzal Hussain (may Allah have mercy on him) states, 'It has been established through experience that at the first time of As-Subh As-Saadiq and the last time of Shafaq Abyadh, the Sun is exactly 18 Degrees below the horizon.' (Tawdheeh-ul-Aflaak page 62, Zubdah-tut-Tawqeeq page 2)

18) Professor Tahir-ul-Qadri writes in an in-depth letter, 'The criterion of 18 Degrees is the most acceptable and widespread since the middle ages till now. And in regards to the beginning of Fajr and the disappearance of Shafaq Abyadh, scientific researchers have mostly corroborated with this. With regards to the opinion of 15 Degrees, they are the weakest of observations whilst in support of 18 Degrees there are very strong and abundant observations.

19) Doctor Hosayn Kamaluddeen (Riyadh University, Saudi Arabia) writes, 'Indeed the beginning of the time of Fajr (that is the Morning Prayer) occurs as soon as the Sun is below the Eastern horizon at 18 Degrees. And similarly, the time of Isha begins as soon as the Sun declines below the Western horizon at 18 Degrees.' (Ta'yeen Mawaaqeeq fii zamaan wa makaan 'alaa sath-il-ardh, Al-murshid littijaahaat-il-qiblah wa mawaaqeeq-is-Salaah page 59)

20) 'Indeed the beginning of Subh (dawn) and end of Shafaq (twilight) only occurs when the solar depression is that of 18 Degrees. (Ma'arif-us-Sonan lil-Binori Volume 2)

21) Monadhira-e-Islam Allamah Sa'eed Ahmad states, 'For centuries it has been the manner of the honourable Imams, Master Jurists, Ulema and the elite and general Muslims that when the Sun is 18 Degrees below the horizon, they stop Suhoor and begin their fasts. After Sunset when the Sun is 18 Degrees below the horizon then in accordance to the strongest opinion (Dhaahir-ur Riwaayah), they know and understand that to be the beginning time of Isha. (Subh o Shafaq)

22) Sahibzadah Mufti Iqtidaar Ahmad Na'eemi writes, 'After sunset when the Sun goes 18 Degrees below the horizon then Isha begins and Shafaq (twilight) disappears. When the Sun reaches 18 Degrees below the horizon before sunrise then As-Subh As-Saadiq occurs.'

(Tafseer Na'eemi Volume 15 Part 15)

'From past times until now, the entire Islamic and Arab world including the Haramain Sharifain have acted upon the 18 Degree formula and have considered it as being the beginning time of Fajr and the end of Suhoor. In regards to the commencement of As-Subh As-Saadiq, there has been consensus between the actions of the scholars and pious personalities of this Ummah as well as people of expertise for many centuries.

(Subh Saadiq o Shafaq ki tahqeeq by Al-Qasimi ad deobandi)

Some of the references I have placed are there to invite those who follow some of these personalities to follow the teachings of their leaders and these references are also a

means of further confirmation upon my contemporaries who hold a different view.

23) The famous observatory of London, 'Royal Greenwich Observatory' has also supported and upheld the 18 degrees principle.

"The first scattered sunlight will be visible at the start of the morning astronomical twilight when the sun is at 18 degrees below the Horizon"

(H M Nautical Almanac)

Attention: In the book 'Ahsan ut Taqweem' the Author has stated that Imam Ahmad Raza Khan (May the Mercy of Allah be upon him) has only one argument by which he refutes the occurrence of Subh at 15 Degrees, and that one argument is the anecdote of Bolgar.

(See Ahsan ut Taqweem, p. 389)

To state the above, in fact to merely allude to such a thing is an act of great academic mistrust and dishonesty. As a matter of fact, Imam Ahmad Raza Khan (May the Mercy of Allah be upon him) clearly states,

"The incorrectness of the 15 Degree Formula and the accuracy of the 18 Degree Formula are also established through the Famous incident of Bolgar".

(Fataawa Razawiyah, vol.10, p.623)

The meaning of the word *بھی* (i.e. also) is not hidden from the people of knowledge (the usage of this word implies that from the various different pieces of evidence this particular point is also a proof that can be used to support our case). Unfortunately, in the book Ahsan ut Taqweem

'Tahreef' has taken place (i.e. the reference has been quoted incorrectly hence altering the meaning) as the original word 'بھی' has been given the meaning of the word 'ہی' (i.e. the word 'also' has been changed to mean 'only'). On the contrary whoever has carefully studied Fataawa Ridhwiyyah would never make such a comment.

Likewise, for the Author of 'Ahsan ut Taqweem' to make the statement that Imam Ahmad Raza Khan (Allah's Mercy be upon him) has differed and opposed all preceding Astronomers which include many great Master Jurists, is a matter of great surprise and concern because the reality of the matter is that the view and stance of Imam Ahmad Raza Khan (Allah's Mercy be upon him) is in accordance with the eminent Astronomers of past and present, as you have witnessed yourself by the abovementioned references.

Another surprising revelation is that those people who uphold the view that Subh us Saadiq occurs at 15 Degrees produce and follow timetables which themselves do not show Subh us Sadiq times calculated according to the 15 Degree principle rather the times are according to Degrees much less than 15 Degrees (which at times mysteriously vary and change from day to day). Such anomalies are not hidden from the eyes of those who have mastered the science of Toqteet.

***Ash-Shafaq Al-Ahmar
(Nautical twilight)
disappears at a solar
depression of 12 Degree***

1) Along with Khwaja e Ilm o Fann Allamah Khwaja Mozaffar Hussain (Alaihi Rahmah), some experts of this science have clarified that until the Sun reaches a depression of 6 Degrees below the horizon civil twilight remains, on a depression of 12 Degrees Ash-Shafaq Al-Ahmar (nautical twilight) disappears and on a depression of 18 Degrees, Ash-Shafaq Al-Abyadh (astronomical twilight) disappears. (Kashf-ul-Ghita an-is-Subhi wal-Isha page 50 by Al-Qadhi Shaheed Alam, Tahqeeqaat-e-Imam-e-ilm-o-Fann page 367)

2) Shaykh Kaamil Khaleel holds the opinion that Shafaq Abyadh (astronomical twilight) disappears at a solar depression of 15 Degrees. And then he states, 'Indeed the difference between the two Fajr (As-Saadiq and Al-Kaadhib) and similarly the difference between the two Twilights i.e. Shafaq Al-Abyadh and Al-Ahmar (Astronomical and Nautical twilights respectively) is that of 3 Degrees.' This shows that Ash-Shafaq Al-Ahmar (the Nautical Twilight) disappears at 12 Degrees although

research scholars through countless observations have refuted the notion that Ash-Shafaq Al-Abyadh (astronomical twilight) disappears at 15 Degrees.

3) From the influential observatory of the world, 'Royal Greenwich, London - Britain,' Dr. Steve Bell has clarified in one letter that Ash-Shafaq Al-Ahmar (nautical twilight) disappears at the depression of 12 Degrees:

'A greenish-yellow glow of limited extent close to the horizon may be seen when the Sun is 12 degrees below the horizon (the end of nautical twilight).' (Letter from Dr. Steve Bell - Tuesday 27 July 2010)

4) 'Before the Sun reaches 12 Degrees (i.e. before Ash-Shafaq Al-Ahmar disappears)¹ (Fataawa Europe by Mufti Abdul Waajid Page 300)

5) 'For the Hanafi time of Isha, in light of the science of astronomy and Tawqeeq (i.e. the science of calculating Salaah times etc), it is important for the Sun to depress 18 below the horizon. And for the Imams who are not Hanafi, a solar depression of 12 Degrees is enough. (Article of Allamah Badr-ul-Qadri in light of research by scholars of Pakistan, India, Bangladesh, England, Turkey and Morocco)

¹ This bracket is the translation of the original words which were written in brackets within Fataawa Europe therefore expressing that Mufti Abdul Waajid Qadiri also holds the view that Ash Shafaq ul Ahmar disappears when the sun depresses 12 Degrees below the western Horizon.

The Issue of Isha

According to the Ahnaaf (i.e. those who follow the Hanafi School of Jurisprudence), the reliable opinion and Muftaa Bihii (the judgement upon which rulings are given) is that when Ash-Shafaq Al-Abyadh (astronomical twilight) disappears, the time of Isha commences. This disappearance of Ash-Shafaq Al-Abyadh occurs when the Sun is 18 Degrees below the horizon. This is the view of the multitude (Jumhoor) astronomers and jurists to the extent that it has been stated that there is an Ijmaa' (consensus) upon this issue. Imam Ahmad Ridha Khan Quddisa Sirruhu states, 'The Jumhoor early and late scholars of astronomy have Ijmaa' (consensus) upon this.' (Taaj-ut-Tawqeet Qalami page 11) Furthermore, those who are deemed to be great leaders amongst the other schools of thought have also stated that there is Ijmaa' in this regard. Scientists also hold this view as has been discussed in depth. There have been views stating lesser degrees than 18 but they are weak and outweighed.

According to the three other Imams of the four Madhaahib (schools of jurisprudence) and the Sahibain (Imam Abu Yusuf and Imam Mohammad), the time of Isha commences upon the disappearance of Ash-Shafaq Al-Ahmar (nautical twilight) i.e. when the Sun reaches a

depression of 12 Degrees below the horizon.

Here in the UK, for eight months there is no difficulty in performing Isha in accordance to the Madhab of Al-Imam Al-A'dham Abu Hanifah (May Allah shower mercy upon him). Therefore upon us Hanafi people it is necessary and important to act upon this Madhab. Any action besides this is unacceptable.

In the days that Ash-Shafaq Al-Abyadh (astronomical twilight) disappears very late or when there is very little duration of Isha time then due to Haraj (hardship) there is permission to act upon the Madhab of the Sahibain (may Allah shower mercy upon them both). Numerous scholars from Hanafi School of Jurisprudence have chosen this stance and have even stated 'Alaihil Fatwa' i.e. the Fatwa is upon this and 'Howal-Madhab' i.e. this is the teaching of our school. (Durr-ul-Mukhtaar, Radd-ul-Muhtaar volume 1 page 241, Noor-ul-Idaah etc.) Faqeeh-ul-Hind Mufti Mohammad Shareef-ul-Haqq Amjadi (May Allah shower mercy upon him) states, 'When answering one Istiftaa (question) from Holland, due to necessity, this Khadim (i.e. I, Mufti Shareef-ul-Haqq) issued Fatwa (verdict) upon the school of the Sahibain during these days in these countries. As for the issue of Fajr then this matter is absolutely clear for these countries too. The time (for Fajr) is from the beginning of As-Subh As-Saadiq regardless of whether the Sun reaches 18 Degrees below the horizon or not. The 18 Degrees that is mentioned in regards to Fajr means that if the Sun is currently at a depression which is greater than 18 Degrees

then As-Subh As-Saadiq will not commence.’² (Fataawa Sharih-e-Bukhari Qalami Volume 4 – Abridged)

And when Ash-Shafaq Al-Abyadh (astronomical twilight) does not disappear at all, and when Ash-Shafaq Al-Ahmar (nautical twilight) either disappears very late to such an extent that it becomes a means of hardship or it also does not disappear at all then due to common practice (Ta’amul), we do not forbid the performance of Isha any time after Maghrib and before (the true) half night on the basis of the Madhab of Imam Malik (may Allah shower mercy on him) and the latter stance of Imam Ash-Shafi’i (may Allah shower mercy upon him). This is due to the fear of being amongst those who have been warned in the Qur’an;

‘Have you seen the one who forbids a servant when he prays?’

(Surah Al-’Alaq verse 10)

² This quotation is implying the use of the Nisful Layl Formula, i.e. in those days when the sun does not depress below 18 Degrees we would still determine a time for As Subh us Saadiq by using the formula of Nisful Layl (i.e. the half night formula when the light of the continuous twilight on the western horizon dominantly shifts towards the eastern Horizon, therefore establishing the Subh us Saadiq as dawn is known as the eastern twilight), in such days the time for Fajr would begin at As Subh us Saadiq regardless of the fact that the sun has not depressed 18 Degrees below the Horizon. The use of the 18 Degree formula for Fajr is employed in those days when the sun does in fact depress so far below the Horizon, in such days it is mandatory to follow the 18 Degree ruling as that is the correct methodology in determining the time for As Subh us Saadiq. So, in such days when the sun in fact does depress 18 Degrees below the Horizon, As Subh us Saadiq would not occur at any solar depression which is greater than 18 Degrees.

It is more appropriate that there not be an immediate combination of two Salaah (Jama' bain-as Salaat-in sooratan).

Al-Mojaddid Al-A'dham Imam Ahmad Ridha Khan Quddisa Sirruhu states, 'I say, and also from the Madhab of Imam Malik (May Allah be pleased with him), that the (duration of the) time of Maghrib is in proportion to five Rak'aat (of Maghrib), then it is the time for Isha and the remaining of Ash-Shafaq (twilight) causes no harm.' (Jadd-ul-Mumtaar Volume 2 page 49)

'And Ash-Shafi'i (May Allah shower mercy on him) said in his latter opinion, 'For Al-Maghrib there is a time which finishes when the time of Wudhu, covering of the Awrah, Adhaan, Iqaamah and five Rak'aat passes.' (At-Ta'leeq Al-Mojalli lil-Mohaddith Al-Faqeeh As-Soorati page 201, Al-Minhaj fil-fiqh-ish-Shafi'i Volume 1 page 227)

In this era of tribulation and time when people do not act upon the teachings of Islam to the extent that people are far from Adaa (performing on time) then how can we expect them to perform the Qadha (performance after time)? Therefore in such difficulty if people act upon the Madhab of Imam Al-Malik and Imam Ash-Shafi'i then we do not forbid them just as in many other Masaa'il (issues) we act upon and issue Fatwa upon the statement of other Mujtahidoon for example in the issue of lost husband (mafqood-uz-zawj) and crop sharing (Mozara'ah)

Regarding the issue of the continuous Shafaq (western twilight), our Qadeem (older) Foqahaa of the Hanafi Madhab had two schools:

1) Saif-us-Sunnah Allamah Baqaali, Imam Al-Halwaani, Imam Murgheenaani, Imam Ash-Shurunblaali, Imam Al-Halbi etc. (May Allah shower mercy on them all) held the view that due to the fact that the cause of obligation (sabab-ul-wujoob) is absent (i.e. the time of Isha is not found in accordance to the Hanafi Madhab), the necessity and obligation of performing Isha has not even come (upon the Muslim).

2) Shaykh Burhaanuddeen Kabeer, Imam Kamaaluddeen ibn Hammaam, the author of 'Tanweer', the author of 'Majma'-ul-Anhur,' Ibn Shahnah, Mohaqqiq Ibn Ameer Haaj and Mohaqqiq Qasim and others (May Allah have mercy on them all) have said that the obligation of Isha is in fact upon the people. They have said that Isha should be performed without intention of Qadha.

Both these statements are correct. It should be remembered that performing Qadha with the intention of Adaa is correct just as performing Adaa with the intention of Qadha is correct as is clarified in the books of Usool. Therefore if anyone performs with the intention of Qadha then there is no harm in that. Majlis-e-Shar'i (India)

In the script of the Majlis-e-Shar'i Hind, many honourable Muftis signed an agreed verdict which was written in Sha'ban 1425 AH (2004). In this verdict it was stated,

'If even the Madhab of Sahibain cannot be acted upon then people should be left on their conditions. Tribulation and disunity must not be allowed to spread.

'Because here there is another statement which is confirmed by our Mashaa'ikh and that is the negation of Isha being necessary in these days. Upon that statement neither Qadha nor Adaa is incumbent upon them. What they perform will be Salaah and worship which is not Waajib (obligatory) upon them and thus it is not appropriate to forbid them from this.'

And if we were to describe and collate the strange anomalies found in the book, 'Ahsan-ut-Taqweem' a complete and separate book would be compiled. Nevertheless one or two are placed at your service. On page 407 of the book there is a title, 'Confirmation from Fath-ul-Qadeer: Time of Maghrib is until the disappearance of Ash-Shafaq Al-Ahmar (nautical twilight).' The text that has been placed as a proof from Mohaqqiq Ibn Humaam Al-Hanafi (May Allah shower mercy on him) is entirely against the claim put forward by the author.

From the text of the Imam it is clear that the time of Maghrib is until the disappearance of Ufuq (i.e. when the

Horizon becomes completely dark). 'And indeed the last time (of Maghrib) is when the ufuq (i.e. the Horizon) disappears'. It is not hidden fact from the people of knowledge as to when the 'Ufuq' disappears. On such times the Arabs say, 'Upon its own people Baraaqish (a female dog) causes destruction.'

In the same way on page 236 continuing onto many pages, numerous references are given to Tafseer Kabeer, Tafseer Bahr Moheet and other works and yet the claim is that the ending time of Suhoor is when there is spreading (intishaar) of As-Subh As-Saadiq. The following is used to support this:

'The amount of whiteness that makes Haraam (eating and drinking for the one who is fasting) is the beginning of As-Subh As-Saadiq and the beginning of As-Subh As-Saadiq does not spread.' (Tafseer Kabeer Volume 5 Page 118)

'The Tuloo' (appearance) of the first time of Subh (dawn) obligates refraining (from all acts that nullify fast). This is the Madhab of the Jumhoor and people act upon this since long in all nations.' (Tafseer Bahr-ul-Moheet Volume 2 page 216) (Imam Ahmad Ridha Khan has described Tuloo' of As-Subh As-Saadiq and the Intishaar to be one thing from the perspective of the common folk - refer to Jadd-ul-Mumtaar).

The readers should judge themselves whether this is not like a joke. Two friends meet whilst one gives

Salaam to the other who replies that he is breaking Began. The friend asks, 'Are family and children fine?' The reply is, 'I am cooking them all and eating them.' Turning away from the Jumhoor has this consequence. Thus all are invited to the Madhab of the Jumhoor.

The ruling in regards to Suhoor in countries of the Northern Hemisphere

There are days when the Sun does not reach 18 Degrees below the horizon during the summer months in countries that have a latitude between 30 - 48 Degrees thus Ash-Shafaq Al-Abyadh (astronomical twilight) or Ash-Shafaq Al-Ahmar (nautical twilight) become combined and merge with As-Subh As-Saadiq (dawn).

During these specific days it is necessary to complete Suhoor prior to the completion of half of the night in such countries. After the passing of Nisf-ul-Lail (half of the night) there is no permissibility of eating or drinking for the one who is fasting. The meaning of Nisf-ul-Lail (half of the night) is half of the time span between sunset (of this night) and the following sunrise (i.e. the sunrise of the following day). This is known as Lail 'Urfi - 'The night is from sunset to sunrise.' (Books of Lughah - language) The day is commonly known as being from sunrise to sunset.' (Fath-ul-Qadeer Sawm, Kifaayah)

When the Sun reaches 18 Degrees below the horizon towards the East then the time of Fajr commences and the time of Suhoor finishes. There is no difference of

opinion between the four Imams in regards to the finishing time of Suhoor moreover there is consensus that the finishing time of Suhoor occurs at the rise of As-Subh As-Saadiq (break of dawn) - 'Indeed the Suhoor is only before Al-Fajr (dawn) and this is a consensus in regards to which none besides A'mash has differed.' (Al-Mughni Volume 4 Page 325, Rooh-ul-Ma'ani Surah Al-Baqarah verse 187)

It is the narration of Imam A'mash, 'The initial time of fasting is when the Sun has risen. Food and drink should be halted after Tuloo'-ul-Fajr (dawn).' It is in Ad-Diraayah, 'This is a grave mistake. His difference is contrary to the words of the Qur'an.' (Binaayah Volume 4 Page 32)

A few evidences for Tanseef-ul-Layl (i.e. the Half night formula)

1) Imam Qutb-ud-Deen Sherazi (May Allah shower mercy on him) (demise - 810 AH) states, '(In the place) where the latitude is 48.5 Degrees, when the Sun is in the tropic which is towards that latitude, Ash-Shafaq (twilight) will be connected to Dawn because the depression of the Sun from the sphere of midday will then be at 18 Degrees. And now that which is last moment of Ghurub-ush-Shafaq-il-Abyadh (disappearance of the astronomical twilight) will be the first moment of Tuloo'-ul-Fajr (dawn). ...This Subh (dawn) and Shafaq (western twilight) are connected - one with the other. This is because it is classed as morning as long as the Sun is on the Eastern side and it will be classed as Shafaq (twilight) as long as the Sun is on the Western side.' (At-Tuhfah Ash-Shaahiyah handwritten Page 434) Imam Sherazi is a great astronomer and exalted jurist of Shafi'i Fiqh - 'He was a scholar who was an expert in At-Tafseer (exegesis), Al-Fiqh (jurisprudence), Al-Usool (principles), Ar-Riyaadhiyaat (Mathematics), Al-Mantiq (logic), Al-Hikmah (philosophy), At-Tibb (medicine), Al-Hay'ah (astronomy) and other sciences.' (Mu'jam-ul-Mo'allifeen Volume 3 Page 832) 'This is why Qutb-ul-Millah wad-Deen Ash-Sherazi was specified as 'Allamah.'

(Hashiyah Moqaddamah Sharh-il-Jaami)

2) Imam Abdul Ali Barjandi (May Allah shower mercy on him) (demise - 935 AH) writes, 'When this latitude exceeds 48.5, Subh (dawn) and Shafaq (twilight) intertwine as is mentioned in the books but it is clear that when the Sun is in the Western half it is classed as Ash-Shafaq (twilight) and when it is in the Eastern half it is classed as Subh (dawn).' (Hashiyah Sharh Chaghmeeni Page 122) He was a very big jurist of Hanafi Fiqh and he was an expert astronomer. Amongst his famous works are 'Sharh-un-Noqaayah' and 'Sharh-ul-Manaar lin-Nasafi' etc. '(He was) an astronomer from the Hanafi jurists. He was linked to Barjandah, Turkistan.' (Al-A'laam Liz-Zarakli Volume 4 Page 30) 'He is an exalted Imam of astronomy and jurisprudence.'

(Ahsan-ut-TaqweemPage 376)

3) The Mufti of Qaazaan, Imam Haroon Hanafi (demise 1306 AH) writes, 'Indeed Ash-Shafaq (twilight) disappears from the side of setting. What remains on the other side and towards the place of sunrise after the Sun has reached the line of midday while in its depression under the Horizon will be classed as morning. This is why eating Sahri after Nisf-ul-Lail (middle of the night) is forbidden.'

(Naadhoorah-tul-Haqq Page 172)

4) Doctor Showkat 'Oodah (Observatory, Jordan) writes regarding those countries that have a latitude between 48.6 - 66.6 that there are certain nights during the summer period in such countries in which Tuloo'-ul-Fajr (dawn) occurs when half the night passes.

‘The prospect for the alternate timing of the Fajr Salaah is that it begins when half of the astronomical night has occurred.’

(Taqdeer Mow’idi Salaah-til-Fajr wal-Isha Page 15)

5) The leading Mojaddid, Imam Ahmad Raza (May Allah shower mercy upon him) states, ‘Ash-Shafaq Al-Abyadh (astronomical twilight) remains until half the night and it (i.e. the astronomical twilight) does not yet set when As-Subh As-Saadiq (dawn) breaks from the East. ‘At exactly half the night, the depression is at 18 Degrees or even less than that ³. This is enough for the appearance of whiteness.’ (Fataawa Ridhwiyyah Volume 10 Page 623-624)

‘At exactly the time of half the night, the ending time of Maghrib and the beginning time of Fajr occur simultaneously. Isha is nonexistent.’(Taaj-ut-Tawqeeq handwritten Page 12)

6) Bahr-ul-Uloom Mufti Afdhal Hosayn Sahib (may Allah shower mercy on him), Faisalabad Pakistan, states, ‘Therefore wherever the latitude and declination of the Sun are both northern, both southern or one northern and the other southern along with the fact that the declination and latitude together amount to 72 Degrees or more then from sunset until half the night Ash-Shafaq Al-Abyadh (astronomical twilight) will remain and from half the

³ This sentence is regarding those locations where there is continuous twilight in some nights.

night until sunrise it will be As-Subh As-Saadiq (dawn). Therefore As-Subh As-Saadiq (dawn) will be connected to Ash-Shafaq Al-Abyadh (astronomical twilight). (Tawdheeh-ul-Aflaak Page 62)

7) Khwaja of 'Ilm and Fann, Khwaja Allamah Mozaffar Hosayn Ridhwi states, 'But after Nisf-ul-Lail (half the night) Tuloo'-ul-Fajr (beginning of Fajr) occurs. Therefore that action which is necessary to complete before Tuloo'-ul-Fajr must necessarily, be carried out prior to Nisf-ul-Lail.' (Tahqeeqaat Imam-e-'Ilm-o-Fann Page 367)

8) Imam Mohammad Bin Abdil Wahhaab Andalusi has also clarified Tanseef-ul-Lail (half night) in countries where Ash-Shafaq (twilight) does not disappear: 'The first half of the night is part of the Shafaq (twilight) and the second half is part of Fajr (dawn).' (Al-'Adhb-uz-Zolaal fii mabaahithi ru'yah-til-Hilaal page 260-277)

Sahri Time for Manchester approximately 100 Years ago

Furthermore Imam Andalusi calculated the timings of UK's city of Manchester clarifying the issue much more - 'We shall cite another example for the latitude of Manchester which is from the English cities where some Muslim businessmen reside. The latitude of Manchester is 53.29 Degrees and the

Tamaam-ul-'Ardh⁴ for it is 36.31 Degree. So when the northern declination is 17.31 Degrees and you minus it from the aforementioned Tamaam-ul-'Ardh so that you can attain the utmost of the similar altitude then 19 will be remaining. The time of Fajr will be half the night from the time when the Sun is at a higher constellation in that part of the sky which has the aforementioned declination until it reaches the lower constellation.

9) Imam Jamaaluddeen Maardeeni (demise 806 AH) the specialist of timing in Jamia Al-Azhar, Cairo states, 'Al-Fajr (dawn) is the whiteness spread across the Eastern sky after Nisf-ul-Lail (half the night).' (Ad-Durr-ul-Manthoor Baab 28)

10) The research of the world renowned observatory in London, HM Nautical Almanac Office, as well as the research of observatories in America and Jordan supports our stance. One can refer to their websites for further information.

'The Sun moves from the western half of the Sky to the eastern half of the sky at lower transit i.e. when the Sun is at an azimuth of 0 Degrees in the northern hemisphere (or 180 in the southern hemisphere)' ('Twilights: Terminology, Appearance, Occurrence & calculation' - Dr. Steve Bell, Hydrographic Office)

⁴ *Tamaam-ul-'Ardh* - Is an Astronomical term to understand fully, refer to the glossary

11) The time (duration) of Maghrib and Fajr is same as the jurists have stated, (Tabyeen-ul-Haqaa'iq volume 1 page 218, Bahaar-e-Shari'at Volume 3 and others) In these days, the amount of time for Maghrib Salaah and Fajr Salaah can only be established though the concept of half night.

12) Wisdom also points towards this concept as twilight follows the Sun so when the Sun moves to the East, the twilight will be eastern and the whiteness spread across the East is nothing but As-Subh As-Saadiq (dawn). Thus after this light has spread to the East there is no permissibility of Suhoor.

13) In the specific days of summer, the solution for the timing of Salaah-tul-Isha and Suhoor is in the formula of Tanseef-ul-Lail (halving the night). This is done by separating the time between sunset and sunrise into two equal parts. Before the first half finishes, one should complete Isha and Suhoor and when the second half commences, the time of Fajr has begun. (Refer to Fataawa Kanz-ul-Imaan)

Great jurists and specialists of 'Ilm-ut-Tawqeeet (science of timing) have confirmed that this Fatwa is correct and have placed their commendations on it. Amongst these great scholars are:

- Siraaj-ul-Foqahaa Mufti Mohammad Nizaamuddeen Misbahi (head of department of Iftaa in Al-Jami'ah Al-Ashrafiyyah, Mubarakpur, India)

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- Mufti-e-A'dham Rajasthan Hadhrat Mufti Ashfaq Hosayn Sahib (Darululoom Ishaaiyah Jodhpur, Rajasthan, India)
 - An example of the predecessors, Hadhrat Mufti Moneer-uz-Zamaan Sahib (Pakistan)
 - 'Allamah Mufti Mohammad Ashfaq Sahib Qiblah Ridhwi (Faisalabad Pakistan)
 - 'Allamah Mufti Abdul Waajid Sahib Qiblah (Noori Masjid , Amsterdam, Holland)
 - Mofakkir-e-Islam Allamah Qamar-uz-Zamaan A'dhami (Manchester, England)
 - Allamah Mufti Shabbeer Mohammad Khan Sahib (Darululoom Ishaaiyah, Rajasthan, India)
 - 'Allamah Mufti Mohammad Alamgeer (Darululoom Ishaaiyah, Rajasthan, India)
 - 'Allamah Mufti Aal Mustafa Misbahi (Head of Iftaa Jami'ah Amjadiyyah, Ghosi, India)
 - 'Allamah Mohammad Saadiq Siyalwi Sahib Qiblah (Kamaaliyah, Pakistan)
 - 'Allamah Mufti Irshaad Ahmad Ridhwi (Kamaaliyah, Pakistan)
 - 'Allamah Mufti Qadhi Shaheed Alam Sahib (Jami'ah Nooriyah, Bareilly Sharif, India)
 - 'Allamah Mohammad Yusuf Peerzada
 - 'Allamah Zaahid Hosayn Shah Sahib (expert in astronomy, Pakistan)
 - 'Allamah Badr-ul-Qadiri (Den Hague, Holland)
 - 'Allamah Mufti Shafeeq-ur-Rahmaan Sahib (Amsterdam, Holland)
 - 'Allamah Saadiq Dhiyaa Sahib (Birmingham, England)

- 'Allamah Mohammad Saqib Iqbal Shami
 - 'Allamah Sajid Mahmood Farashwi (Bradford, England)
- Many of the great scholars and grand Mashaa'ikh as well as the worldwide organisation of Dawat e Islami and other organisations such as Minhaj-ul-Qur'an have the same stance. Also the deviant sects who claim to be Hanafi also issue Fatwas in agreement to this.

14) Professor Tahir-ul-Qadiri Sahib writes in one of his detailed letters, 'According to me the 'principle of Nisf-ul-Lail' is the easiest, most intellectual and in accordance to analogy. This (is the principle) that should be followed.'

15) A timetable prepared for England and Holland almost thirty eight years ago by some of our great scholars and experts of 'Ilm-ut-Tawqee't is with us. In the nights of the summer in which the twilight does not disappear, this timetable has established the beginning time of Fajr and the ending time of Suhoor as being half the night.

16) It is written in the judgement of Majlis-e-Shar'i of Al-Jami'ah Al-Ashrafiyyah Mubarakpur India 1425 AH that in those nights when Fajr occurs as soon as the middle of the night comes, Suhoor time finishes as soon as the middle of the night occurs. This is why before this time it is essential to free oneself from eating and drinking otherwise the fast will be invalid and Qadha will be Fardh. There are twenty six confirmations of Foqahaa on this judgement.

(Taqdeer) Affixing of times

Meaning of Taqdeer:

- i. To estimate
- ii. To guess
- iii. To affix a quantity
- iv. To derive a conclusion by analysis
- v. To assume
- vi. To declare without evidence such as in the word “Umar” where “Adal” (to be derived against all grammatical rules) is simply assumed.
- vii. Fortune
- viii. Fate

Taqdeer with reference to prayer times:

1. To simply assume that the prayer time had existed in order to justify the making up (Qadha) of Isha prayer. This needs to be done because the time of a prayer having commenced is a precondition or the cause of the prayer becoming obligatory to perform and in this case, the time for Isha prayer never commenced.

This is the same as the assumption of “Adal” to be present in the word Umar. The word Umar is known to be a diptote in the Arabic language. However, the grammatical convention for a noun

to be classed as a diptote is that it must possess two of the nine qualities within it. Of those nine qualities, "Umar" only possesses one quality which is that it is a personal name. Therefore, in order to maintain the grammatical convention, "Adal" another one of the nine qualities is **assumed** to be found in the word Umar.

The making up (qadhaa) of Isha is compulsory with the assumption that the time of Isha (the cause of obligation) was present just as its presence will be assumed during the time of Dajjaal (the Antichrist) because the prayer does not become obligatory to perform without the cause of obligation being established and we do not accept the necessity of the cause of obligation having to be actually present. [Radd-u-Muhtaar V1:P266] This is what Imam Tahtawi refers to as "The evidence for taqdeer is clear". [Tahtawi 'ala-ddur]

2. To estimate the interval of each prayer for example, if in normal days the duration of Asr prayer is 90 minutes, to assume that this will be the same and thus still establish five prayers in a day. [Tahatawi 'ala-ddur vol1:P175]
3. To estimate with the use of fractions, the interval between two prayers. For example, if throughout the remainder of the year the duration of the time of Maghrib prayer is one seventh of the night then assume that one seventh of the night will be Maghrib time and affix the remaining time for Isha.

[Tahtawi 'ala-ddur]

4. Approximation in accordance with the closest city: On the longest day of the year, find the closest city where Isha time does actually arrive and if for instance it begins 120 minutes after sunset, then assume that this will be the case for your location also. Even if this means that this is only 60 minutes before sunrise. [Tahtawi 'ala-ddur, Tuhfa-tut-taaj V4:P373]

The seal of the Jurists, Imam Shaami has categorically refuted this method of approximation of the shafi'I school of fiqh (see Radd-ul-Muhtaar Vol1:P268).

5. Approximation in accordance with the closest days and nights: To use the last actual time in those days when the time does not arrive. [Nazura-tul-haq P189]

Estimation (Taqdeer) with reference to Fasting

There is no mention of estimation of times with reference to fasting in any traditional Hanafi text. This is why Imam Tahtawi states "I have not come across mention of taqdeer (estimation) from our scholars." He also writes "Taqdeer (estimation) is accepted unanimously, **only** with reference to prayer." [Tahtawi 'ala-ddur vol1:P175]

In addition to this there is no permissibility for estimation with regards to fasting because the cause of obligation for fasting is the witnessing of the month of Ramadan which is established through other means. [Radd-ul-Muhtaar vol1:P322]

"And where dawn occurs before the conclusion of the evening nautical twilight (redness/colour on the horizon) their fast is for the entire night. They should eat only once or twice with only a short delay in between." [Tahtawi 'ala-ddur vol1:P177]

Yes, some shafi'i scholars have allowed for estimation with reference to fasting but this is not acceptable as evidence by us. It is stated in Radd-ul-Muhtaar "As for the Shafi'i school, they cannot pass judgment over our school."

*The meaning and application of
estimation with reference to
fasting according the Shafi'i
school is as follows:*

They will estimate the time for Fajar in accordance with the closest city where the time arrives and even this is only permitted when there is not enough time in between sunset and dawn for them to eat anything at all. In such circumstances, they will assume a time for Fajar which gives them an interval to eat in between breaking one fast and starting the next. If during the night there is only enough time after sunset to either eat a few morsels or pray maghrib before dawn, then they will eat something and make up (do qadha) for Maghrib prayer and they will still not be permitted to assume or affix a time for dawn. [Nihaya-tul-Muhtaj vol4: P377, Tahtawi 'ala-ddur vol1:P175, Radd-ul-Mukhtar vol1:P269]

Here in the UK we have ample time, even in mid-summer to eat before dawn and so even if this Shafi'i ruling was accepted, it could not be applied, leaving no room at all for Taqdeer (i.e. assumptions or estimations).

Estimation by closest day/night: Those who use this method of continuing the last available time for actual dawn throughout the summer nights impose a time of

2:00am throughout the whole of the UK when in the majority of the UK the last actual dawn occurs at approximately 1:25am. How can it be permissible for them to continue eating for a further 35-40 minutes when even according to their method, the assumption that Fajar has begun should have taken affect 35-40 minutes before. In addition to this, when at the end of mid-summer true dawn begins to occur again, it starts to re-occur on different dates ranging from 13th July to 21st July depending on latitude. Therefore, what justification can be offered for enforcing an end of Suhoor time at 2:00am throughout the UK up to the 3rd or 4th of August? The convention of using lower transit (i.e. Nisf ul Layl) as the commencement of Fajr time helps us avoid all such complications.

Imam Shaami Hanafi has proposed three solutions for those locations where true dawn cannot be observed during any part of the year.

- i. Estimation based upon the closest location in accordance with the Shafi'i view.
- ii. Assuming Fajr to commence at such a time where there is sufficient time to eat something in between sunset and commencement of Fajr time.
- iii. Those fasts should be made at other times during the year.

Imam Ahmad Raza has given preference to the third solution based upon the fact that by assuming a later dawn time you are permitting eating and drinking during the time of fasting which is against all principles of the shariah and also you are combining two things which contradict each other (fasting and permission to eat, which is illogical). [Jadd-ul-Mumtaar vol2:P50]

The Narration of Dajjaal

The companions asked the Holy Prophet how long Dajjaal would remain in the world. The Holy Prophet replied “Forty days of which the first day will be the duration of one year, the second day the duration of one month, the third day the duration of one week and the remaining days like your usual days.” The companions then enquired “O messenger of Allah! Will it be sufficient to pray five prayers in the day that is the length of one year?” The Holy Prophet replied “No. In fact you will estimate the interval between two prayers in regular days and pray (a whole year’s worth of prayers) according to that. [Narrated by Imam Muslim, Imam Abu Dawood and Imam Timidhi from Nawwaas bin Sam’aan]

There is no room to extract a ruling for the summer nights of the UK from this particular narration even according to the Shafi’i scholars. It is mentioned in Tuhaf-tul-Muhtaj:

1. This is not like the days of Dajjaal because we do experience a night even though it may be short.
2. The instruction of the narration regarding Dajjaal is

specific for the days immediately prior to judgment day. [Sharh Sahih Muslim (Imam Nawawi Shafi'i) vol2:p401, Mirqaat (Imam Ali Al-Qaari Hanafi) vol9:p383]

3. The King of the Sufis, The Leader of those with spiritual insight, Imam Ibn-ul-Arabi states "The sun will rise and set as usual in the days of Dajjaal but this rotation of day and night will not be observed due to his trickery." [Jadd-ul-Mumtaar vol2:p48]
This is contrary to some places with extreme latitudes where the Isha time does not even commence.
4. Imam Shami, Imam Tahtawi and other jurists have categorically refuted the use of the narration regarding Dajjaal to extract rulings for such places. Firstly, Qiyaas (i.e. Analogy) is not effective in the determining of causes of obligation. Secondly, that narration is against the principles of logic and so cannot be used to form an analogy. Thirdly, during the days of Dajjaal night and day will exist in reality (but will not be witnessed) whereas in extreme latitudes for many days the time for Isha does not even commence in reality. Therefore, the common reasons which must exist between two situations when forming an analogy do not exist. [Tahtawi 'ala-ddur vol1:p174]
5. Imam Haskafi comments on this text from tanweer-ul-absaar , "The one who does not observe the time for Isha and Witr prayers is still obligated to pray

so he should appoint a time for them”:

“I say that this cannot be extracted from the narration of Dajjal because on that basis there will be 360 zuhr prayers prayed before the zenith. This is contrary to our situation because the signs (that express the beginning and end of the prayer time) are nonexistent and not the actual time. However in our situation both (time and signs) are nonexistent.”

It is stated in *Ahsan-ut-Taqweem* on page 420 “The view of the two companions (Imam Muhammad and Qadhi Abu Yusuf) is that Isha begins at the end of the red glow in the evening (end of nautical twilight) and so there is no need to affix a time for the commencement of Isha time because we have actual commencement of Isha time all year round.”

The question is how and on what grounds will you determine the end of Isha time when the evening and morning twilight become indistinguishable? Also, does your given timetable actually follow the principles you yourselves have laid out? You should check your timetable in accordance with scientific and observational data, bearing in mind the northern most areas of the UK.

On page 441 of *Ahsan-ut-taqweem* the author has broken all bounds by quoting Imam Shami “I see no jurist from us (Hanafis) having given an instruction for them to fast in those days when dawn occurs as the sun sets or after the sun sets but with insufficient time for them to eat enough to maintain his health/life.”

After quoting the Arabic text for the quote above, the translation of the author is clearly done to favour his

opinions and does not reflect in any sense the wording of Imam Shami saying “...in those days when dawn occurs as the **twilight** sets or after the **twilight** sets but with insufficient time for them to eat...” replacing the word sun with twilight, thus altering the whole sense of the Arabic text. This is even more extraordinary than the example that is given of the person who while speaking of the justice of sayiduna Umar said “The justice of sayiduna Umar is so famous that scholars of Nahw (Arabic grammar/Syntax) have mentioned “Umar” as an example for diptotes and have categorically stated that the two causes for this being a diptote are that it is a personal name and that it is beacon for justice (“Adal).” The correct translation of Imam Shami’s text is actually that which has been given below:

“I see no jurist from us (Hanafis) having given an instruction for them to fast in those days when dawn occurs as the sun sets or after the sun sets but with insufficient time for them to eat something that the intention of fasting may be ascribed to. They cannot be instructed to fast continuously for a whole month for the evident fear of endangering their lives. If they are instructed to fast then it will have to be by assuming a delayed time for the dawn. This will be done by assessment of the closest city to them where the time is commencing (in accordance with the Shafi’i view), by giving them sufficient time to eat before declaring dawn or they will simply be required to make up those fasts in other days of the year.”

Imam Ahmad Raza has given preference to the third view, supporting his preference with proofs and evidences. Read the following and enlighten your hearts and minds:

“I say, this is fiqh and by permitting eating and drinking deliberately during the time of fasting, which is not understood (against all principles) in the shariah and also you are combining two things which contradict each other (fasting and permission to eat, which is illogical). [Jadd-ul-Mumtaar vol2:P50]

It should remain clear that Imam Shami’s text that has been previously mentioned is not applicable for the UK as has already been established.

The Elimination of Doubts

Doubt 1:

'Our Foqahaa Hanafiyyah (May Allah have mercy on them all) have also done Taqdeer (estimation) using the neighbouring countries that have moderate days (Aqrab-ul-ayyaam-il-Mu'tadilah). Refer to Fataawa Europe published in India Page 181-182.

Answer:

- 1) These methods of Taqdeer (estimation) are for those places where six months of the year are night and six months are day i.e. North and South Pole. They are not for every place.
- 2) In regards to UK and Holland etc. there is an answer in the same book, 'Fataawa Europe' on pages 299 and 300 in which it is stated that on the nights that the Sun does not depress 18 Degrees below the horizon and only moves toward the East, when the Sun comes between the two 18 degrees' and before it moves towards the East (Nisf Lail - half night) one should complete Suhoor.
- 3) 'And it is more cautious if one does not do Suhoor during these days. This is better.' (Fataawa Europe page 299-300)
- 4) 'Whatever one needs to eat or drink should be consumed before the Sun reaches 12 Degrees (before the

end of Shafaq Ahmar)⁵ and that is enough.’(Fataawa Europe page 300)

5) The author of Fataawa Europe has confirmed and affirmed the Fatwa on Tanseef-ul-Lail.

6) The action of Hadhrat Mufti Abdul Waajid Sahib Qiblah is also proving that the end of Suhoor is before half night. (Noori Masjid, Amsterdam, Holland)

7) The teacher of Mufti Abdul Waajid Sahib, Bahr-ul-Uloom Hadhrat Mufti Sayyid Afdhal Hosayn Sahib Faisalabad (May Allah shower mercy on him) has also clarified the concept of Nisf-ul-Lail. Refer to ‘Tawdheeh-ul-Aflaak page 62. Furthermore, Hadhrat prepared a timetable under the principle of Nisf-ul-Lail for England and Holland etc. approximately 37 years ago.

Doubt 2:

‘It is in Hashiyah Tahtaawi ‘alaa Maraaqi Al-Falaah, “The rules of the Madhab do not deny it” This proves that Taqdeer is considered by the Hanafis.’

Answer:

Imam At-Tahtaawi (May Allah have mercy on him) has discussed with a lot of commentary and expansion in ‘Hashiyah-tud-Durr’ and said; ‘I have not seen any (statement) for Taqdeer by our Imams.’ (Volume 1 page 175) The text quoted in the doubt is linked to the days of

⁵ This bracket is a translation of the original bracket that is in Fataawa Europe showing that Ash-Shafaq Al-Ahmar disappears at 12 Degrees and not 15 Degrees.

Dajjal which have not yet arrived. The link to this is apparent in the text preceding this particular quote.

Doubt 3:

Mufti of Qaazaan Shaykh Haroon Hanafi (May Allah shower mercy on him) (demise 1306 AH) writes, 'The origin of Taqdeer is agreed upon between us and the Shafi'iyah.' (Nadhoorah-tul-Haqq fii fardhiyyah-til-'Isha wa in lam yogheeb-ish-Shafaq page 189 - handwritten copy)

It is clear from this that the opinion of Taqdeer is acceptable according to the Ahnaaf. This book also clarifies Taqdeer (estimation) using nearest days (Aqrab-ul-Ayyaam) and thus within the UK, Taqdeer (estimation) will be done in accordance to this.

Answer:

Without doubt there is a notion of Taqdeer according to the Ahnaaf but this Taqdeer according to them is a time that has been estimated by them as a cause for Wujoob (Sabab-ul-Wujoob) and is not a time that is actually existent. This has already been discussed with reference to Radd-ul-Muhtaar etc. The unity in opinion with the Shafi'i school is only in Taqdeer itself whilst the meaning and usage of Taqdeer is different for the two Madhabs. This is why it was said by Mufti Qaazaan 'Asl-ut-Taqdeer' - origin of Taqdeer. After the aforementioned text, Mufti Qaazaan (Allah shower mercy on him) goes on to explain

the difference between the Hanafi ideology of Taqdeer and Shafi'i ideology of Taqdeer. He states, 'They (the Shafi'i) do Taqdeer using the closest cities to them or using the closest nights to them because what is close to a thing has the same ruling as that which is close to it. We (Ahnaaf) do Taqdeer according to that which is prevalent and predominant. 'Sharh Tanweer-ul-Absaar' (Nadhoorah-tul-Haqq fii fardhiyyah-til-'Isha wa in lam yogheeb-ish-Shafaq page 189 - handwritten copy) This means that the followers of Imam Ash-Shafi'i use the closest cities and closest days as they say that which is close to something has the same rule as the thing. According to us as Ahnaaf, when time for Salaah is not found then for Salaah this time has been estimated so that the cause of obligation can be existent. When the time is not found then the maximum shall be taken into account. This is accounted in accordance to the days in which Salaah time is found and the estimation is done from them onto these days when there is no Isha time. (This is the meaning of Taqdeer according to Mufti Qaazaan). As for those people who based upon Taqdeer according to nearest days (Aqrab-ul-Ayyaam), appoint the time of Suhoor at 2 o'clock, they are advised that when the closest time in some areas is actually 1.25 am and 1.20am then how can they justify Suhoor until 2 o'clock as under their own principle, Fajr has begun 35-40 minutes prior to 2 o'clock. How have they managed to specify 2 o'clock as the earliest time of Suhoor for the whole of the UK? The dates upon which the time of Isha begins to be found

differs across the regions of the UK. From 13 July until 21 August subject to the latitude, the timing infrequency remains then how can the specification of 2 o'clock as the time of Suhoor until 3-4 August for all areas be justified? The formula of Tanseef-ul-Lail is absolutely free from all these contradictions, anomalies and irregularities.

Doubt 4:

Imam Mulla Ali Qari Al-Hanafi (May Allah shower mercy on him) has explained Taqdeer thus;

'He commanded them to do Ijtihad when such situations are encountered and do estimation (Taqdeer) for every Salaah.' (Mirqaah Volume 10 Baab dhikr-id-Dajjal)

Answer:

Before this paragraph, Hadhrat Mulla Ali Qari has made the matter clear saying 'fa naqoolo'. He made clear that due to Dajjal's mockery and magic the signs of the night and day will be hidden but the time will remain. This situation is not apparent in these countries moreover in certain days within these countries the time of Isha is not hidden at all. Mulla Ali Qari then mentioned the statement of Qadhi Ayaadh Al-Maliki (May Allah shower mercy on him) that this Hadeeth is specific to the day of judgement. The words of Mirqaah-tul-Mafaateeh are negating the idea of estimation.

Doubt 5:

'He said in Imdaad-ul-Fataah, 'I say: In the same way Taqdeer should be done for all times like fasts, Zakaah, Hajj, 'Iddah, timing of business. So Taqdeer will be done in all four seasons in accordance to how days increase and decrease. This is what is explained in the books of the Shafi'i Imams and we say the same as the origin of Taqdeer is stated with consensus in Salawaat (prayers).' (Hashiyah At-Tahtaawi 'ala-d-Durr volume 1 page 177, Radd-ul-Muhtaar Volume 1 Page 268) And he said, 'The proof for Taqdeer is clear.' (Same reference as above)

Answer:

Hanafiyyah certainly accept Taqdeer in itself as has been established but the understanding some of our contemporaries take from it here in the UK is certainly inappropriate. In the aforementioned text Zakaah, business and Hajj clearly ascertain that this is linked to the days of Dajjal. For example:

Hajj is performed in Arafah, Saudi Arabia and timing there is found normally then what need is there over there for Taqdeer? From this we have understood that the need for Taqdeer in regards to Hajj will be needed when one day will be equivalent to one year (days of Dajjal).

Doubt 6:

Imam Maraakishi states 'Indeed Taqdeer is relied upon in regards to fasts and prayers.' This shows that Taqdeer can be used for fasts too.'

Answer:

In light of what the aforementioned Imam said, the result that has been extracted is very inappropriate and for UK it is certainly not applicable. One should assess the whole text. He writes;

‘Indeed the time of refraining (from food and drink etc.), Isha and Fajr in those countries where the Shafaq (twilight) does not disappear is Nisf-ul-Lail (half the night). And Taqdeer is relied upon in regards to fasting and performing Salaah in those countries where the Sun does not set for a long time - from days to months.’ Now our readers should ponder upon the judgement of Imam Maraakishi in regards to the UK where the Sun sets every day and night comes throughout the year.

Doubt 7:

In some books of Hay’ah (astronomy) 18 Degrees has been clarified for As-Subh Al-Kaadhib and 15 Degrees has been clarified as being for As-Subh As-Saadiq. Why do we not act upon this? Refer to Hashiyah Sharh Chaghmeeni by Shaykh Abdul Haleem Lakhnawi page 122, Hashiyah Ma laa budda minhu page 29 etc.

Answer:

In the books that this has been written, it has been written with passive words (Majhool). It has not been said through absolute observations whilst this matter is based upon observation. On the other hand we have many

centuries of experiences and observations (proving that As-Subh As-Saadiq occurs on 18 Degrees). Modern scientific development has also testified (to the 18 Degree principle) as has been clarified in Encyclopaedia Britannica. The words 'Olima bit tajriba, Orifa bit-tajribah, olima bir-rasad, qeela etc. Are all passive (Majhool) pointing to the weakness of the point. How can we take proof from unknown observers and analysers in regards to important acts of worship such as Salaah and Sawm (fasts)? This is certainly unreliable.

In regards to the word 'Qeela' Imam Mohaqqiq Ahmad Ridha Khan Quddisa Sirruhu states, 'This word proves the weakness of the statement that has been made and shows that a few have gone towards this view whilst the majority are against it.' (Fataawa Ridhwiyyah Jadeed Volume 20 Page 313) Furthermore in regards to 'Qad qeela' specifically, Mohaqqiq Bareilawy opened further comprehension when he said, 'It is usually from such words that show weakness and difference of opinion.

(Fataawa Ridhwiyyah volume 27 verse 161)

It is amazing that it is has been said that 'qad qeela, qad olima' are emphasised with the word 'Qad' which comes on Madhi (past tense) for emphasis, meaning 'Undoubtedly.' Thus it is claimed that there is no room for doubt in regards to the statement being made (that As-Subh As-Saadiq occurs on 15 Degrees).

Furthermore some have used words from the Quran such as 'Qad Aflaha' and 'Qad Khaaba' which are Ma'roof (assertive) in order to prove this amazing

argument (as has been done in 'Ahsan-ut-Taqweem Page 375).

My respected! Indeed 'Qadd' comes on Madhi for Tahqeeq (emphasis) and Taqreeb (nearness in time) but here the Majhool is being emphasised not the opposite. And do not be proud of Toosi as Al-Mojaddid Al-A'dham says 'It has been experienced that he is weak in amal (action.)'

(Fataawa Ridhwiyyah volume 10 page 623)

In the same way from page 323 to 327 in 'Ahsan-ut-Taqweem' a long list of astronomers has been given when it is entirely in passive (Majhool) words and the one carrying out the Majhool is not known. Then why has this alteration be done that 'olima, orifa, qeela' have been changed to 'alimto, arafto, qulto' when the latter are Ma'roof and in first person? And when there is possibility in these texts referring to As-Subh As-Saadiq then why has this been ignored?

On page 386, the instruments and equipments of the observatories has been mentioned. Esteemed Janab! I sincerely advise you to study Al-Ataaya An-Nabawiyyah fil-Fataawa Ar-Ridhwiyyah volume 30 Page 120. Then see if you find your instruments scattered or not. I will mention some sentences; 'Some instruments are themselves weak, some are manufactured wrongly by the designer, sometimes a correct instrument is used wrong

and sometimes the one who used the instruments misunderstands. After reaching its conclusion, instrument is in need of Hisaab (calculation). Hisaab is often free from the need of instruments. No matter how deep the instrument is, it cannot reach the depth of Hisaab.'

(Fataawa Ridhwiyyah Vol. 30 page 120)

In many original works as well as commentaries on books of astronomy, the words 'Fajr' and 'Shafaq' are mentioned which Imam Ahmad Ridha Khan Quddisa Sirruhu, Malik-ul-Olama Bihaari, Allamah Alaa-ud-deenQoshaji, Allamah Aloosi Baghdadi, Shaykh Abul Hasan Ansaari, Dr.Hosayn etc. who are all experts of astronomy have understood to mean As-Subh As-Saadiq and Shafaq Abyadh. There are many things proving this which will be discussed further. Therefore saying that some people purposely add on the word Saadiq with the word Fajr from themselves (as has been claimed in Ahsan-ut-Taqweem page 320) is correct but to say that this addition causes people to misunderstand is not correct. Moreover people are gaining the correct understanding (through this clarification). As for the addition of Kaadhib to Fajr which has been done from themselves, we think this was not done on purpose but moreover through naivety this has been added. Otherwise it has been done wishfully through which the passion of obeying elders is being defeated and wrong acts are being carried out in opposition to consensus.

Why Fajr Saadiq?

When Fajr is said alone, it is understood to mean Al-Fajr As-Saadiq which is due to the fact that there is no important connection that Fajr Kaadhib and Subh Kaadhib has to rulings of Shari'ah or worldly matters. Therefore mentioning Kaadhib in place of Saadiq has no basis. Imam Abu Raihaan Berooni (demise 440 AH) states,

'There is nothing from the rules of Shari'ah or cultural traditions linked to As-Subh Al-Kaadhib.' (Al-Qanoon Al-Mas'oodi Volume 2 page 948)

Imam Mohaqqiq Ahmad Ridha Khan Quddisa Sirruhu states, 'And for As-Subh Al-Kaadhib to which no Shar'i rule had a connection, I did not get a chance to (determine a beginning time) for it. There is however proof definitely through observation that between it and As-Subh As-Saadiq there is a distance of more than 15 Degrees and not merely 3 Degrees.

(Fataawa Ridhwiyyah volume 10 page 621)

What actually happened was that someone made a mistake or the one who was copying made an error then this continued throughout copies. This is similar to what is mentioned in the books of Fiqh - Bahr, Nahr, Durr, Manh, Fath etc. that have clearly mentioned that 'Salaah and Zakaah have been mentioned together in 82 places but Allamah Shaami, Halbi, Tahtaawi mentioned the verses and judged that this is in 32 places.

(Fataawa Ridhwiyyah Volume 10 page 63)

Bahr-ul-Uloom Mufti Afdhal Hosayn (May Allah shower mercy on him) states, 'This is not an unusual thing but such examples are numerous that one mistake was

committed and without concentrating, others followed it. It is in Radd-ul-Muhtaar, 'It occurs a lot that an author mentions something mistakenly without warning and the scribes are numerous. This is (often) due to one mistaken individual.' (Subh o Shafaq page 11) And Imam Az-Zarqaani (May Allah shower mercy on him) further states, 'Simply testifying does not mean that there are a lot of people holding this view as it is possible that it became famous from one along with another being against him or remaining silent.' (Sharh-uz-Zarqaani alal-Mawaahib-il-Ladunya published in Beirut Volume 1 page 245)

Similarly it is clarified in Sharh Chaghmeeni and other books such as Tashreeh-ul-Aflaak 'In the countries that have latitude of 48°30, in the summer the Shafaq will be combined with As-Subh Al-Kaadhib.' This is a clear mistake and as a matter of fact is basing a false notion upon a false context.

Firstly, because the honoured Foqahaa have explained that in the countries which have 48.30° or more there are certain days in the summer months in which the time of Isha does not enter. At the time of As-Subh Al-Kaadhib there is agreement that the time of Isha remains. Then how will the statements of the Foqahaa remain correct (if we accept the above statement) as there is agreement that there is no Isha time in such places (at such times).

Secondly, when we take the meaning of Shafaq to mean Shafaq Mustateel (long) then at that time there is also agreement that the time of Isha should be present. Then how will Isha time be absent? As this is in Badaa'i-us-

Sanaa'i and others very explicitly;

'As for the beginning of Isha time then that is when the Shafaq disappears without difference of opinion.' And Shafaq only has two meanings according to the Imams of the Deen;

1) Ahmar (nautical) according to Al-Malikiyyah, Ash-Shafi'iyyah, Al-Hanaabilah, As-Sahibain

2) 'Abyadh mustateer (astronomical twilight) which is spread across the horizon north and south according to the Ahnaaf.' As for the whiteness which is western eastern this is (the zodiacal light) similar to Al-Fajr Al-Kaadhib that is not Shafaq according to anyone. When the time of Isha is present then the long Western whiteness and As-Subh Al-Kaadhib are there which have no effect in terms of combination or no combination. The experts of this science have not worked for this through experience and experimentation as that is the time of rest.

Thirdly, this is the reason that the writer of Hashiyah (footnote) on Tashreeh-ul-Aflak has warned against this mistake, 'It is clear that he should have said that the beginning of As-Subh is without Al-Kaadhib as is the understanding of the nation.'

Fourthly, the time of Salaah-tul-Isha has been mentioned in the Hadeeth thus;

'When the twilight becomes black' (Abu Daood from Ibn Masud may Allah be pleased with him)

'When the twilight disappears' (Muslim, Abu Daood, At-Tirmidhi, An-Nasai, Ahmad in his Musnad from Abu Horairah may Allah be pleased with him)

‘It is also narrated that, ‘Let not the Fajr Mustateel (long) deceive you. Fajr is only the Mustateer (spread out) in the horizon.

Qais ibn Talaq narrates from his father ‘Fajr is not the one that is Mustateel in the horizon.’

‘He said, ‘There are two Fajrs. Fajr that is long (mustateel) in the sky and a Fajr which is spread across the horizon and this (latter) makes food Haraam upon the one who is fasting and makes Salaah (Al-Fajr) permissible.’ (This is what is mentioned in Tafseer Al-Maturidi)

From these narrations it is absolutely apparent that when the horizon is light then the time of Isha shall be absent and therefore there is no question that Isha would be absent due to the combination of Al-Fajr Al-Kaadhib and the whiteness that is Mustateel. Al-Fajr Al-Kaadhib and the whiteness that is described as Mustateel are spread across west and east at a time when the horizon is still dark. ‘Al-Fajr Al-Kaadhib is the whiteness that becomes apparent in length across the sky and Al-Fajr As-Saadiq is the whiteness that is spread across the horizon.’ (Mabsoot Sarkhasi)

According to author of ‘Ahsan-ut-taqweem,’ it is in Hashiyah Ad-Dasooqi alash-Sharh-il-Kabeer ‘Al-Fajr Al-Kaadhib is only found in winter – not in all seasons.’

(Ahsan-ut-Taqweem page 225)

When Subh Kaadhib is not found in these countries in the summer then what does its combination with Shafaq mean?

Fifthly, it is in Tawdheeh-ul-Aflaak Sharh Tashreeh-ul-

Aflaak page 36 that the long whiteness that is similar to Subh Kaadhib occurs after the Sun has gone 18 Degrees below the Western horizon. Between this light and the horizon there is darkness. This is why it is known as Shafaq Kaadhib. The whiteness that remains till 18 Degrees is spread out in width and is similar to As-Subh As-Saadiq. The remaining of darkness in the horizon at 18 Degrees proves that at 18 Degrees the western Shafaq Abyadh disappears and the Eastern appears.

Sixthly, the combination of the words Subh, Fajr and Shafaq also proves that Subh means Subh Saadiq. Shafaq has two meanings originally - Ahmar and Abyadh. Fajr and Shafaq are opposites therefore Abyadh is linked with Fajr Saadiq and Ahmar is linked to Isfaar (brightness) of Fajr. In opposition to the long brightness one can most to most say Fajr Kaadhib but both of these have no connection to the beginning of Salaah-tul-Fajr and end of Maghrib. Even worldly matters have no connection to these as has been mentioned. If one is to say combination of Shafaq Kaadhib Mustateel to Subh Kaadhib Mustateel then we would accept but at that time Isha time remains then mentioning it has no benefit. Many astronomers have said in regards to the joining of Shafaq to Subh that at that time there is no Isha and it is not Fardh upon the people. (Hashiyah Sharh Chighmeeni page 91) The time when Subh Kaadhib combines, Isha time is accepted by all as being present.

Doubt 8:

Can the Moshahadah (observation) of one place be enough to establish the degrees of the entire world?

Answer:

Without doubt the Moshahadah of one place is enough to establish the degrees of the Sun's movement throughout the world.

1) The Foqahaa and experts of astronomy have not made this principle specific to one country and city but moreover they mentioned it generally. If there was any room for making the rule specific then it would be mentioned somewhere.

2) The basis of observation is not based upon any specific latitude but moreover it is connected to the proximity or otherwise of the Sun to the horizon. Therefore anyone who says these observations are of another country and not applicable to UK shows signs of having no awareness of the principles of astronomy.

3) Kakakheel Sahib Karachi says, 'This formula is for the entire world. This is what is known in English as 'Astronomical Twilight' for which the principle of eighteen degrees is for the entire world. How many hours and minutes will this 18 degrees remain differs according to latitude. Doctor Tahir-ul-Qadri writes, 'the principle of 18 degrees is not specific to one specific land rather it is

general.' (Rozah aur namaaz-e-Fajr key waqt ki ibtidaa by Allamah Sajid-ul-Qadri page 17)

4) The Khwaja of Ilm and Fann states, 'For Isha and Fajr the solar depression is that of 18 degrees. Difference in latitude does not affect solar depressions when calculating time (for Fajr and Isha).'

5) Doctor Showkat Oodah (Jordan), Ustadh Abu Ali Hasan Mojaahi, Doctor Maraakishi and other experts explain, 'In every latitude and at all times.'

6) Common sense also points to this. If one places a lamp on a high place behind a wall at night, the effect in terms of light of the lamp on the other side of the wall will be the same regardless of the country or city in which the lamp and wall are located.

Doubt 9:

Imam Mojaddid A'dham Quddisa Sirruhu stated the latitude of Bolgar is 49° 30 as is mentioned in his Dar-ul-Qubh, it is said that this latitude is wrong. What is the reality?

Answer:

Mohaqqiq Bareilawi (may Allah be pleased with him) did not state the aforementioned latitude from himself but rather he narrated from 'Zeej Samarqandi' and 'Zeej Algh Begi' (these are astronomical data tables) which are from

the famous works in this regard. Our contemporaries are bewildered by this and they immediately pointed it out as a mistake and they entitled a chapter 'Mosaamahaat in Fataawa Ridhwiyyah' (i.e. errors in Fataawa Razawiyyah) (in their book Ahsan-ut-Taqweem Page 387). What this chapter entails, our leaders should understand themselves. In this situation it was more appropriate to check if the text was copied correctly from the astronomical data tables rather than calling this the mistake of Imam Mohaqqiq. In the book 'Ahsan-ut-Taqweem' on page 391 with reference to 'Al-Mawaa'idh wal-I'tbaar' it is stated that the latitude of Bolgar is 50.5 degrees (i.e. 50 Degrees and 30 Minutes) whilst on page 389 the correct latitude 59 Degrees 52 Minutes is written and then on page 392 the latitude is written as 54 Degrees 58 Minutes. In 'Sharh Chaghmeeni' page 98, the latitude of Bolgar is clarified to be 48 Degrees 52 Minutes. In 'Zeej Bahadur Khaaniyah' published in 1855 AH Allamah Jonpuri has written,

'In regards to the latitudes published by the English there is a difference of opinion which is also well known.'

Then due to the passing of days, typhoons, natural calamities (the movement of the tectonic plates) and daily tragedies have many places not moved? In spite of these reasons, is it reasonable to condemn the leaders as wrong and unaware and make that a solution to these issues when the purpose behind the text which is the absence of the time of Isha is nevertheless present? All the experts of astronomy and timing as well as the Foqahaa have

clarified that where the latitude is over forty eight and a half degrees, Ash-Shafaq Al-Abyadh and As-Subh As-Saadiq become combined. The latitude in Britain is between fifty and sixty degrees. The latitude of Bolgar is also between fifty and sixty. Therefore Bolgar and UK are the same in regards to the fact that the timing of Isha (according to honourable Imam Abu Hanifa) is absent in these countries although dates and days are different. Stating that there are 40 days that in which there is no Isha time is but a mere example. This has no effect on the actual goal and purpose of the issue as the mentioning of the number of days is an example. This is why he stated in one place, 'One month and ten days moreover further (there is not time for Isha).'

(Fataawa Ridhwiyyah Volume 10 Page 624)

In the same way, with regards to work of Imam Ahmad Raza Khan entitled 'Hidaayah-tul-Jinaan' (written in 1323 AH) the author of 'Ahsan-ut-Taqweem' is unjustified when he states that Imam Ahmad Ridha Khan had mentioned that he had years of experience in regards to As-Subh Al-Kaadhib and then three years later in 'Dar-ul-Qubh' (written in 1326 AH) the Imam then returned (did Rujoo') from (stating) years of experience and wrote that he had not received a chance to organise for Subh Kaadhib.

('Ahsan-ut-Taqweem page 393-394')

Exalted Janab! Rujoo' (returning from a statement) is when one returns from a previous stance and retracts a

previous statement whilst Imam Ahmad Ridha Quddisa Sirruhu mentions in Jadd-ul-Mumtaar Volume 2 Page 39 (publication of Pakistan) the same statement discussed in 'Dar-ul-Qubh' (written in 1326 AH) thus;

'As for As-Subh Al-Kaadhib, it occurs much earlier (than the Subh us Saadiq) and I have not as yet made arrangements to precisely determine its time of commencement...' This Hashiyah upon Radd-ul-Muhtaar is discussed in 'Hidaayah-tul-Jinaan' (written in 1323 AH) in the following way; 'Faqeer has stated in his Ta'leeqaat of Hashiyah Shaami.'

(Fataawa Ridhwiyyah Volume 10 Page 577)

This has proven that Jadd-ul-Mumtaar was written before Hidaayah-tul-Jinaan therefore there is no proof of Rujoo'. Indeed arrangements of Moshaahadah (observation) to determine its beginning time were not made as this has no specific connection to Shar'i rulings.

Khwaja-e-Ilm-o-Fan

In relation to Hadhrat Khwaja-e-Ilm-o-Fann, stating that he is in agreement to your statement and that he has stated your method to be correct as you have mentioned in 'Ahsan-ut-Taqweem Page 398' is absolutely far from reality. Hadhrat Khwaja-e-Ilm-o-Fann's following words that he has written with his own blessed hands are enough for the refutation of this false statement:

'Towards the East, when the Sun reaches 18 degrees below the horizon then this is the beginning of the time for Fajr. Towards the West, when the Sun reaches 18 degrees below the horizon then this is the beginning time for Isha. This ruling is for all areas of the Globe and not one land is excluded from this rule. To associate any narration less or more than this towards me is not correct. Moreover it is wrong'.

Al-'Abd Khwaja Mozaffar Hosayn
Faiz Abad (UP)

See the original Document on the page 80

Doubt 10:

'You say that Shafaq does not disappear in the summer and you state that upon half night Fajr Saadiq becomes apparent when there is need for darkness prior to Tuloo'-ul-Fajr; 'For indeed the Fajr wishes the preceding of darkness and there is no darkness with the remaining of Ash-Shafaq as mentioned in Radd-ul-Muhtaar etc?'

Answer:

Imam Ahmad Ridha Quddisa Sirruhu has provided a satisfying answer to this. He writes;

'I say: There is no darkness with the remaining of Ash-Shafaq in the West and Fajr desires the preceding of darkness towards the East, therefore this discussion is cut from its root.' (Jadd-ul-Mumtaar Volume 2 Page 46) This means that the twilight remains towards the West and at that time there is darkness towards the East and Fajr rises from the East and therefore there is no doubt left because at the place where Fajr rises from there is indeed darkness.

Doubt 11:

'Urf (custom) and Ta'amul (common practice) are from the six reasons (Asbaab-us-Sittah) then upon this basis there is no harm in leaving the Madhab of the Imam and here in the UK there is Ta'amul on finishing Suhoor three o'clock or somewhere around that time

Answer:

After Tuloo' of Subh As-Saadiq there is no room within the Shari'ah for Suhoor and if anything is consumed after that time then the fast will be invalid. This is due to the fact that such action is against a clear ruling of the Qur'an (Nass-ul-Qat'ii);

'Eat and drink until the white thread becomes distinct to you from the black thread.' (Surah Al-Baqarah verse 187)The Ta'amul (common practice) which goes against

clear rulings of the Qur'an is certainly unreliable. Khatam-ul-Foqahaa Allamah Shaami (May Allah shower mercy on him) states;

'When Urf (custom) goes against a Shar'i proof then if it is such opposition that it necessitates abandoning a clear, justified and unarguable ruling (i.e. Nas), then there is no doubt in it (i.e. such a custom) being rejected as people commonly do many Haraam (forbidden) things such as the taking of interest (i.e. riba), drinking alcohol, (men) wearing silk, gold and other things which have been condemned clearly. (Nashr-ul-'urf page 116)

Doubt 12:

Our Shari'ah which is extremely easy forbids harshness and severity. When the Deen wishes ease then why such hardship through the concept of finishing Suhoor at half night (Nisf-ul-Lail)? Allah says;

'Allah wishes for you ease and does not wish for hardship.' (Al-Baqarah verse 185)

It is the statement of the Prophet,

'Make ease and do not make hardship. Give glad tidings and do not arouse hatred.' (Sahih Al-Bukhari Volume 2 Page 904)

Answer:

Firstly, the ease that is from the desires of the ego is not Shar'i ease. Secondly, the verse of the Qur'an is linked to the ill person and the traveller for whom there is Rukhsah (permission) that they can break their fast. That illness

should be such that it causes hardship and the travel is also limited to the Shar'i travel (over 57 and a half miles). Thirdly, the easiness here is not that which is against the Shari'ah. Like one person asked for a Fatwa that our Shari'ah is easy thus in the morning I feel very sleepy. Can I be permitted to perform Isha and Maghrib together? Taraweeh is such a long Salaah; can I be permitted to leave it? Can I neglect Wudhu in winter etc? Fourthly, the people who are looking for such excuses should bring forth a Shar'i limit so there can be no confusion left. Otherwise the situation will be;

'You may hate something yet it is better for you.' In the rulings of Shari'ah there is a certain amount of hardship for the ego. This is why going against one's ego has been stated as Jihad Akbar - the greatest struggle.

Doubt 13:

When As-Subh As-Saadiq is at 18 Degrees throughout the whole world then why is their difference in Salaah timings? For example, the time between As-Subh As-Saadiq and sunrise in India is one hour and forty minutes in the summer months whilst in Britain there is a gap of three hours.

Answer:

Without doubt when the Sun reaches 18 Degrees below the Western and Eastern horizon, the time of Isha and Fajr begins. As for the difference in timings for Maghrib and

Fajr in different countries to the extent that in Hind and Sindh there is different timing to Britain and Europe, this is due to difference in latitude. Imam Ahmad Ridha Khan Quddisa Sirruhu writes,

‘The alteration in time is mainly due to difference of latitude.’ (Fataawa Ridhwiyyah Volume 10 Page 569)

Thus in the UK for example, the Sun depresses to 18 Degrees and then rises at a slower pace or depresses at a slower pace which is different to India and Pakistan. The difference in timing is unavoidable.

Doubt 14:

What is the difference in timing between the initial rising of Fajr Saadiq and the clear manifestation of Fajr, as the Foqahaa have had so much difference in regards to it?

Answer:

In regards to the beginning time of Salaah-tul-Fajr and the ending time of Suhoor the Ikhtilaaf of the Ahnaaf as to whether this is when Tuloo’ Fajr Saadiq occurs or when Fajr becomes apparent is such that the first opinion has been described as Ahwat (more cautious) and the second opinion is more vast and softer. After Tuloo’-ul-Fajr, the spreading of Fajr suddenly occurs north and south and this spreads in a small amount of time. Imam Ahmad Ridha Khan Quddisa Sirruhu writes in Fataawa Ridhwiyyah Volume10 Page 572 and Imam Qownawi Hanafi (demise 1195 AH) writes in Hashiyah Tafseer Al-Baidhaawi very clearly;

As far as the matter of how much difference in time there is between the two, this is something an expert in this science can tell. Expert Foqahaa have explained 18 Degrees therefore placing from oneself a difference of a few degrees is against research.

Imam Mojaddid Ahmad Ridha Quddisa Sirruhu has mentioned two types of Tuloo' in Jadd-ul-Mumtaar Volume 2 Page 247 (publication of Arab Emirates) - 1) Haqeeqi which only Allah knows or the one to whom Allah grants this knowledge and 2) Urfi which is apparent to general viewers. We are responsible (Mokallaf) in regards to this second type this is why Allah has stated, 'Eat and drink until becomes apparent...'

Therefore the first statement means the first moment that Fajr becomes apparent (Tabayyana) so that Fajr is certainly known and there is no doubt that the night has finished. The second statement is with regards to the clear manifestation which comes very soon after the first moment:

'The meaning of the second is the manifestation and clarity which does not occur but after a small while after (Tuloo'). And the meaning of the first is the very first appearance that becomes clear to the viewer. Thus certainty occurs and doubt goes because the occurrence of night is definitely known and until the presence of Fajr is not known, night does not go simply due to doubt. Thus both statements are agreed. And ability is through Allah.'

Doubt 15:

When the time of Isha begins to start in the UK and similar countries, for example in the British city of Leeds and suburbs it begins to come at the end of July and beginning of August, why does the beginning time of Fajr have such huge difference for some days?

Answer:

This big difference for example twenty minutes, thirty minutes or even more during these days is due to the declination and depression of the Sun which is apparent to the one who is an expert of this science. For example the latitude for the town of Halifax is 53 Degrees 43 Minutes and on 31 July the depression of the Sun is 18 Degrees 25 minutes. The rule is that the latitude and depression of the Sun have one direction and the total of both is then taken away from 90 thus the limit of the Sun's depression will be found. For example:

53D 43M + 18D 25M = 72D 08M - total of latitude and depression

90-72D 08M = 17D 52M (we acquire the Maximum Depression of the Sun)

This is the depression of the Sun on 31 July when there is eight minutes till the Sun is 18 Degrees below the horizon. This is why the last time of Suhoor according to Nisf-ul-Lail is 1.13 am. Sunrise will be 5.21 and sunset 21.05. The time between sunset and sunrise is eight hours 16 minutes and half of that is four hours and eight minutes. When we add that to sunset then we find that the time of Suhoor

end is $1.13 - 21.05 + 4.08 = 1.13$

On 1 August the depression of the Sun is 18D 10M. Join that to the latitude -

$53D 43M + 18D 10M = 71D 53M$ - total of both

$90 - 71D 53M = 18D 07M$ (limit of Sun's depression)

Thus on 1 August the Sun has gone a bit over 18 Degrees below the horizon and Ash-Shafaq Al-Abyadh has disappeared thus now the Nisf-ul-Lail formula cannot be applied but moreover when the sun shifts towards the east of the observer's meridian in lower transit and is at a depression of 18 Degrees below the Eastern horizon, then at that time Subh Saadiq will rise and Suhoor time will finish. This will be at 1.45am as is clearly apparent from the Observatory website.

Doubt 16:

It is in Fataawa Na'eemiyyah Volume 3 Page 379 that in June, end of Suhoor and Tuloo'-ul-Fajr occurred at about 2.20 am and 2.25 am. Our Salaah timetable is according to that and this is from Moshaahadah (observation) of the sky.

Answer:

In Fataawa Na'eemiyyah, Sahibzadah Mufti Iqtidaar Ahmad Khan Na'eemi Marhoom states,

'It is my personal experience that the redness disappears at night sometimes 12 o'clock and sometimes 1.30. Accepting the redness to be Ash-Shafaq, Isha time commences at 12 or 1 o'clock in these long nights and then

half an hour later Fajr As-Sadiq (dawn) begins.' (Fataawa Na'eemiyyah Volume 4 Page 304, published by Zia-ul-Qur'an, Lahore) This has clearly made apparent that the ending of Suhoor time is sometimes 12.30, sometimes 1.30 and sometimes 2 o'clock. The fast of those people who make people complete Suhoor at 3 o'clock and do Suhoor at this time cannot be twenty hours long. The aforementioned Fatwa is of 1995. To bring the Fatwa of 1984 mentioned in volume 3 is against principle. Otherwise (the one bringing forth that fatwa) will have to get rid of the contradiction. Only through the application of the Nisf-ul-Lail can the text of Mufti Sahib be acted upon as this is the only way to affix Suhoor end time to be at 12.30 or 1.30. To limit the end time of Suhoor at 2 o'clock cannot be proven through this Fatwa.

Glossary

'Ardh-ul-Balad - Latitude - The northern or southern Horizontal lines that go from the equator to the city or town.

Tamaam 'Ardh-ul-Balad

The amount that remains after taking away the latitude from 90 -

E.g. Halifax - latitude of this town is 53D 43M

90 - 53D 43M = 36D 17M

Two Rules Pertaining to the Above

Rule 1: If the depression of the Sun and the latitude are towards the same direction i.e. both are either northern or both are southern and the Tamaam 'Ardh-ul-Balad is less than or equivalent to the sum of sun's declination + 18 Degrees then in such a situation Ash-Shafaq Al-Abyadh (astronomical twilight) shall not disappear. (There shall be a combination between Ash-Shafaq Al-Abyadh Gharbi (Western Astronomical twilight) and As-Subh As-Saadiq) E.g. The sun's declination on 13 May is 18D 14M. If we add on 18 Degrees to this:

18D 14M + 18D = 36D 14M

The Tamaam 'Ardh-ul-Balad for Halifax is 36D 17M and this (i.e. 36D 14M) is less than the Tamaam 'Ardh-ul-Balad. Thus from 13th May, Ash-Shafaq Al-Abyadh will not disappear and it will be immediately connected to dawn i.e. As-Subh As-Saadiq.

Rule 2: If the Tamaam-ul-'Ardh is more than the amount acquired when one adds 18 Degrees to the declination of the Sun then Ash-Shafaq Al-Abyadh shall disappear and the Hanafi time of Isha shall come. E.g. the Tamaam 'Ardh-ul-Balad of Halifax is 36D 17M and the declination of the Sun on 1 August is 18D 10M.

18D 10M + 18D = 36D 10M, The Tamaam-ul-'Ardh of Halifax is 7 Minutes more than 36D 10M therefore Ash-Shafaq Al-Abyadh shall disappear on 1 August and the Hanafi time of Isha shall come on this date. (Summary from 'Tahqeeqaat-e-Imam-e-Ilm-o-Fann') 4****

مصنف کی دیگر تصانیف

- (۱)۔ شمس السالک شرح موطاء مکمل ۵ جلد، ج: ۱، ۲، ۳، مطبوع۔
- (۲)۔ برکات درود و سلام۔
- (۳)۔ فتاویٰ کنز الایمان۔
- (۴)۔ راہِ حق۔
- (۵)۔ مختصر سیرت خیر البشر۔
- (۶)۔ الشمس الکفیل شرح الادب الجمیل۔
- (۷)۔ شمس الرضوی علی المدیح النبوی۔
- (۸)۔ شمس الاربعین۔
- (۹)۔ وہابیت بے نقاب۔
- (۱۰)۔ توشہ آخرت