

How was the Salah timetable prepared in Glasgow?

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The times of five times Salah are not dependent on watches, clocks and Astronomers. With this in mind I commenced my own observations. I think it was before 1982 that the majority of the Ulama of UK were basing their Salah times on 12 degrees, when the observations took place it became apparent that these Salah times based on 12 degree times were 100% wrong.

First of all I prepared a small table; by fixing a nail on 90 degrees, I took out the time of Noon/mid-day, then Mithl Awwal, then Mithl Thaani. The Shadow at Mithl Thaani was measured on different days for ten months, with the help of local Indians, Pakistanis and scholars. All the findings were recorded. After ten months I made contact with the observatory in London, and requested the times for mid-day, Mithl Awwal, and Mithl Thaani. Upon comparison I found them both similar with a difference of only two to three minutes.

Majority of the people have prescribed their Zuhr beginning time at exactly Midday. Through observation we found out that the amount of time it takes for the sun to set, the shadow does not increase rather it remains the same, hence the Muslim Astronomers are of the opinion that the performance of Salah, five minutes before or after midday is Makrooh. (Not preferable).

The ending time of Zuhr and the beginning time of Asar were wrong and incorrect in the whole of Scotland. Further, in winter, many a times Salat ul Jumuah congregation, or the individual Zuhr Salah was performed after Mithl Thaani, which according to everyone is INVALID. And is seen as, Qadha.

After this we observed the sunset by our journeys on the aeroplane and by standing on mountains. Research told us that the times given by the observatory for sunset are determined by the location of the middle of the city at sea level. The more a place is above sea level, the later the sun will set and the earlier the sun will rise, but this difference will occur for the rising of Subh Sadiq only if the place is two thousand feet above sea level.

Then by consulting Dr Muhammad Ilyas of Malaysia, Dr Abdul Latif of Karachi and the observatories of Washington, America and London we compared our observations with the data received from them, and then fixed a time for Maghrib taking in to consideration the whole city and its location above sea level. With the help of Dr Yallop, and the conclusion of four years of our observation, the difference that occurs because of a leap year was also considered before finalizing our time for Maghrib. In this way the times of Zuhr, Asar and Maghrib were determined.

When does Subh Sadiq occur? After studying the Ahaadith, we come to know that after the darkness, when the sun reaches a particular place on the horizon, then its spreading light clearly differentiates between whiteness and darkness; this is the beginning of the time of Salat ul Fajr and ending time of Sehri.

To observe this it is necessary to find a location in the city where the sun could be sighted until it

sets; and standing there one is also able to witness the setting of the Shafaqs, Abyadh and Ahmar. For the observer of these, it is important that there is no artificial light, nor any other obstacles between him and the horizon. The horizon must be clear all along. It is obvious that to find conditions described above is difficult in this country, but the reality is, that when has that fikr or worry, then Allah will find a way for him and make it easy for him aswell. With the help of experienced personnel which included specifically Mian Ishaq Saheb, Miam Abdul Ghafoor Saheb Indiawala, who had spent time in Jama'at with the founder of Tabligh, Hadhrat Jee Hadhrat Moulana Ilyas sahib RA, who were previously land owners/Farmers, and were well versed in identifying the Shafaqs, we observed the times Of Subh Sadiq and Shafaq e Abhyadh for two years. We compared our observations with the times obtained from the observatories, and found them very, very similar.

We became fully aware in 1983 when we approached the observatories of USA and UK, that when the when the Sun is 18 degree below the horizon the time for Fajr begins. We obtained the present timetables of Saudi Arabia, Malaysia, Indonesia and other Islamic countries and found out that their time of Fajr also commenced at a time when the sun was near to 18 degrees below the horizon. We also found out that the whole of India, before Bangladesh and Pakistan were created followed the 18 degree time. (And still does).

Since a period of forty years, there have been a few people who have put forward a new study of Subh Sadiq occurring at 15 degrees, this study was based in Karachi Pakistan.

The name of Mufti Rashid Saheb Ludhyaanwi RA is normally related to this study, but what we now know for sure is that in his later life, he retracted (made Rujoo) the 15 degree opinion, and said that Sehri Should end according to the 18 degrees time. For reference refer to the Fatwa number 27/9991- Darul Uloom Karachi.

According to the recent observations (2009) of Moulana Shabbir Ahmad Kakakheel RA from Pakistan and Moulana Shahbaaz Saheb from Madrassah Rashidiyah, Karachi (and students of Darul Iftaa, Karachi), the time of Subh Sadiq was at 18 degrees.

Allamah Burjandy RA's name is also put forward, (for 15 Degrees) but it could be deduced from his writings that he did not do any observations himself, he has quoted an anonymous observer with the Arabic word 'qeela' (translation: it is said). As the people of knowledge are aware this is not reliable at all.

Allamah Badruddin Aynee RA is also given as reference. (For 15 Degrees) When you study the Commentary, Umdatul Qari carefully, then it becomes quite clear that Marhoom is also of the 18 degrees opinion. Also study Sharhe Chugmeeni.

There are a few Ahaadith that are also given as reference which indicate that one could eat till near the time of sunrise. The Muhaditheen have rejected the authenticity of these Ahaadith, as they go against the verse of the Holy Qur'aan. Further, they have also proved that the narrator Ibn Kohiyah was a liar. (Munkar and Kazzaab).

There are also problems mentioned with the other narrators. We should also be aware that for Fourteen Hundred years no one has taken on board the 15 degree time for Subh Sadiq. Rather

rejected the two Ahaadith. (Ibn Katheer and Ma'aarif ul Qur'aan)

In the era of the Sahaba RA, the time of Sehri was only one, and that was when the whiteness(light) became apparent.

There are some people who have made observations (Mushahadah) for only a few days in the year, and then by estimation created a timetable for the whole year. (*Hizb ul Ulama- Moulana Miftahi timetable*). In this time table the difference between Subh Sadiq and sunrise has been kept the same for a number of months. Many other cities have adopted this timetable, which is not only LACK OF KNOWLEDGE, BUT ALSO AGAINST LOGIC AND INTELLIGENCE. The observation of **one city is not sufficient or acceptable for another city**. Yes the astronomers say that when the sun is at particular degrees, then it will be the time of Subh Sadiq for specific cities. Also there are rules of observation which I have already mentioned.

Some people have made the one and half hour difference between Subh Sadiq and sunrise in India a criterion and a standard. And insist upon this. They forget that they are in UK, which falls upon a higher latitude where the difference is greater; to the extent that in the months of May, June, July and some days of August the sun does not go below the horizon in many cities; this results in brightness remaining on the horizon throughout the night. Meaning the Shafaqs do not set. A lot of people have observed this.

There is a difference of one hour and fifteen minutes between Subh Sadiq and sunset in Malaysia and Indonesia in the month of June. Whereas, in Rawalpindi-Pakistan, the difference is one hour forty four minutes. Now should the Malaysians come to Pakistan and say 'why is there so much difference?' In the same way the location of Great Britain is 56.5 N, Malaysia 0.6 N and Rawalpindi 33.40 N. The conclusion is that, the higher the latitude the greater the difference. Norway, which falls on the latitude 68 N, is a country where the sun just does not set for days or it remains night for days.

The day in Malaysia, Indonesia and surrounding countries remain more or less the same. The day is around twelve hours long, and in winter months the days are a bit longer. There is a difference of four and half hours in Pakistan and surrounding areas in winter and summer months, and in UK the difference could be upto ten and half hours. (The day could be upto seventeen hours long).

Some people have introduced a completely new method, which is sometimes 15 degrees and sometimes 18 degrees, and sometimes even moving from these, they have prepared a table for Salah times. This is contrary to the Holy Qur'aan, the Ahaadith, and the practice of the Sahabah RA and the majority of the Muslim Ummah. All these new methods have come about in last forty years.

Alhamdulillah Moulana Muhammad Aslam Saheb who is the founder and principle of Madrassah Ta'lim ul Islam was one of the first who prepared the times of Salah according to observations and other Islamic countries through his Madrassah. By doing this he has done the Ummah a great favour. He has made great effort in putting forward his research on mid day, Mithl Awwal and Mithl Thaani.

All the ulama of Darul Uloom Karachi, especially the Muftiyaan e Kiram, the likes of Sayyad

Hussain Saheb, Mufti Taqi Uthmani Saheb, Mufti Rafi Uthmani Saheb, Mufti Ashraf Saheb , Mufti Abdur Rauf Saheb, Mufti Aalamgeer Saheb have through their observations and research from books, and Professor Abdul Lateef Saheb, the expert in this field have been a great a help. They have overseen this whole research. (They have also come to the opinion that Subh Sadiq occurs at 18 degrees after continuous observations). May Allah grant them the best of rewards. My gratitude also goes out to the observatories in Washington and Great Britain. May Allah also grant the best of rewards to all others who have helped in the observation process.

In the end I have to mention Moulana Yaqub Qasmi (Kavi wala, Dewsbury UK) who on a Da'wah mission to America became aware that the Salah times fixed in the UK are very far away from being correct. Then with continuous observations and research he introduced the 18 degree times for Isha and Subh Sadiq in accordance with the other Islamic countries. This is a great favour to the Ummah on his part.

Moulana Feraashwee Saheb from Manchester also sacrificed a great amount of time and effort and prepared a great number of Ulama and people to adopt the correct 18 degree time. May Allah accept the efforts of both these elders in the UK, and make the masses grateful for their efforts and sacrifice. Aameen.

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Muslimeen Glasgow.

Translated by Imam Muhammad Shoyaib Nurgat (may Allah forgive him and his Parents)