

Ramadan Timetable 1433 AH – July/Aug 2012

Ulama United on Mushahidah Timetable

Based on the most accurate method of calculating Fajr time by the Muslim World League and Scholars from around the world

London area	Ramadan Date	Subh Sadiq End of Sehri	Magrib Iftar
21 st July	1	1:27	9:07
22 nd July	2	1:38	9:06
23 rd July	3	1:47	9:05
24 th July	4	1:54	9:03
25 th July	5	2:00	9:02
26 th July	6	2:06	9:01
27 th July	7	2:12	8:59
28 th July	8	2:17	8:58
29 th July	9	2:21	8:56
30 st July	10	2:26	8:54
31 st July	11	2:30	8:53
1 st August	12	2:35	8:51
2 nd August	13	2:39	8:49
3 rd August	14	2:43	8:48
4 th August	15	2:47	8:46
5 th August	16	2:50	8:44
6 th August	17	2:54	8:43
7 th August	18	2:58	8:41
8 th August	19	3:01	8:39
9 th August	20	3:04	8:37
10 th August	21	3:08	8:35
11 th August	22	3:11	8:33
12 th August	23	3:14	8:31
13 th August	24	3:17	8:29
14 th August	25	3:21	8:27
15 th August	26	3:24	8:25
16 th August	27	3:27	8:23
17 th August	28	3:30	8:21
18 th August	29	3:32	8:19
19 th August	30	3:35	8:17

NB: As a precaution: End Sehri 5 minutes before Subh e Sadiq time and perform Fajr Salah 5 minutes after Subh Sadiq time.

In this matter Allamah Abu Rayhan Al Birooni (d:440Hijri, 1048) writes: ‘When the sun descends to 18 degrees below the horizon in the East, that is the commencement of Fajr (Subah Sadiq).’ (Al Qanun Al-Mas’udi, vol 2, ch 8, heading 13) In the Muslim Ummah there were such intellectuals and specialist researchers in this matter, 950 years ago they established 18 degrees as the defining requirement of the commencement of Subah Sadiq.

- The ‘Mushahidah’ 18 degree criteria is the correct method based on the principles of Deen and jurisprudence. Please do recall all incorrect timetables and educate the Muslim Ummah.

The Subh Sadiq times on this timetable are based on 18 degrees. This is the most accepted opinion amongst scholars of both the Arab world and of the Indo-Pak Subcontinent.

“Fajr begins when the sun is 18 degrees below the horizon. This basis has been confirmed by both scientific and religious research carried out by a large number of scholars in both fields.” Mufti Taqi Uthmani

Although this is from a fatwa given in 1422, after contacting Darul Ifta Karachi last year, it is clear that this is still his opinion. There have been malicious rumours spread in the past about Mufti Taqi’s view. Please refer to the website albalagh.net for his latest view.

This is also the view of Hadharat Shaykhul Hind Mahmudul Hasan Deobandi, Maulana Khalil Ahmed Saharanpuri (As mentioned by both in Hal Ad Daqa’iq fi Tahqeeq As Subh As Sadiq), Hakimul Ummat Maulana Ashraf Ali Thanwi (Imdaadul Fatawa—Volume 1 Page 113), Mufti Mahmud Al-Hasan Gangohi (Fatwa approved in 1983 - *May Allah Ta’ala have mercy on them*), Mufti Ahmad Khanpuri (Dhabel), Mufti Yusuf Sacha (Batley), Maulana Saleem Dhorat (Leicester), Mufti Ismail (Khantaria), Mufti Shabbir Saheb (Darul Ulum Bury) and the Muslim World League which consists of many of the senior Ulama of the Arab world.

Do not spoil your Ramadhan for the sake of a few minutes!

Why is this Timetable Different?

We have recently seen a change in the timetables of certain Masajid. Why has this happened? What was wrong with the timetable? This short article aims to address these issues.

1. Why is this timetable different to other timetables in this area?

The local Ulama recently discovered that the timetable used by many Masajid has many errors. The original timetable is still used in many Masajid in London. It was devised by Hizbul Ulama; a group of Ulama originally based in Blackburn but who have now moved to East London.

2. What are the errors?

There are almost too many errors to mention. However, I will list a few.

A) The timetable is based on observations in Blackburn, Lancashire. Hizbul Ulama have advised different areas to add/subtract a number of minutes from the timetable to calculate times for other places.

Observing in Blackburn has many issues. Firstly, this is an area where light pollution is one of the highest in Europe, a place where most of the time even stars cannot be seen. If stars are difficult to observe, then to notice the break of dawn is even more difficult.

Secondly, observing in Blackburn is different to observing in London. According to the experts the more North a person goes the more abnormal the day becomes. For example countries close to the North Pole have 6 months day and 6 months night. Therefore if you are to observe, then you must do so at varying latitudes.

B) The observations were sporadic. Sometimes whole months went-by without more than 2 observations. For example in April, June, July and August, no more than two observations were carried out.

C) The timetable produced does not match the observation times.

This is the biggest problem with the timetable. Despite the sporadic observations, if the times observed were the times specified on the timetable produced then the timetable would at least hold some credibility. However, this is not the case.

Example: May 21st-Day break was observed at 2:37am and this light was seen to spread at 3:28am. However, the timetable produced by the same group who made the observations has the time of Fajr at 3:07am.

June 6th-Day break was observed at 1:45 am and this light was seen to spread at 3 am. However, the timetable produced has Fajr time at 2:46 am.

These are just some of the examples. As you can see the published times are different to the observation times. Although there is a difference of opinion about when Fajr starts, the vast majority of scholars are of the opinion that Fajr starts at day break. Whatever the opinion for most of the year the times published by Hizbul Ulama for Fajr are not correct according to any reputable scholar.

D) It has been rejected by experts in Fiqh:

In a fatwa published by Darul Uloom Karachi it states, "These errors (of the Hizbul Ulama Timetable) came about due to a lack of knowledge with regards to (the nature of) Subh Sadiq."

On the other hand, the timetable produced by those Masajid who have opposed Hizbul Ulama's timetable has been praised by experts in Fiqh from around the world.

In a recent conference in Abu Dhabi, the Muslim World League produced many evidences supporting 18 degrees, which the Islamic world adapts.

Mufti Taqi Uthmani حفظه الله in a fatwa which can be seen on albalagh.net states that 99% of the Ulama of India, Pakistan and Bangladesh support the use of 18 degrees.

The teacher of Dr Qamaruddeen, Sheykh Muhammad bin Saud of the Islamic University Riyadh writes: 'Subah Sadiq, meaning the start of Fajr commences when the sun is 18 degrees below the eastern horizon.' (Mawaqi tul Salawat)

Many Masajid in the UK also use a similar degrees based timetable including most of the **Masajid in South London (Croydon, Balham, Tooting, Norbury, Thornton Heath, Mitcham and Penge Islamic Centre etc)**, East London, west London, north London Masajid of Walthamstow and Seven Kings' Masjid use this timetable, also 99% of the Masajid in Leicester, Batley, Dewsbury and the majority of the Masajid in Scotland etc. also follow this timetable, on Sunday 16th Sha'ban 1403Hijrah, (29th May 1983) at a conference of both the Masajid and Ulama of UK were united on the Mushaidah of the 18 degrees criteria, The Jamiat Ulama Britain have invited the Scholars of the UK under the leadership, supervision and chair of Hadhrat Mufti Mahmood Hassan Gangohi رحمه الله, Mufti Azam Hind (Senior Khalifa of Hadhrat Shaykh Muhammad Zakariyya Kandhlavi رحمه الله, to Jamia Masjid, 30 Howard Street, Bradford, England). The unity on this subject matter is because it is a PURLEY ISLAMIC GUIDELINE.

Conclusion: The fact is that Ramadhan is now approaching and will be in the summer, and some of the Management from the Masajid knowingly, with a view to shorten the fast for convenience are going against the limits laid by Allah Ta'ala in the Qur'an, as it is not permissible to open the fast even one minute before sunset, in the same way it is not permissible TO FOLLOW AN INNOCORRECT TIME TABLE.

This is not a minor issue. If you follow the Hizbul Ulama timetable you are starting your fasts much later than you should. The books of Fiqh are clear on this, if you even delay starting your fast by ONE MINUTE your fast is invalid.

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