

A JUST REPRESENTATION

of the position of Imām Aḥmad Riḍā Khān al Qādirī رحمۃ اللہ علیہ

with regards the timing of '*ishā*' and *fajr*

Muftī Zāhid Ḥussayn al Qādirī

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Question –

On 10th July 2012 and prior to that, Ummah Channel relayed a program to ‘prove’ that the times of ‘*ishā*’ and *fajr* occur when the sun is 15° below the horizon. Mawlānā Khurshīd ‘Ālam Ṣābirī claimed, live-on-air, that all the pious predecessors believed in “the 15° rule”, and so did Imām Aḥmad Riḍā

ﷺ.

Amongst his statements were the following –

1. that the 18° rule is found nowhere, and is a mistake – even Imām Aḥmad Riḍā ﷺ did not make any reference to 18°;
2. that those who claim – by means of the 18° rule, that ‘*ishā*’ time does not occur (for some days of the year) – are contradicting the Qur’ān, which has specified the number of daily *ṣalāh* at 5, and in doing so, such individuals perpetrate a great injustice;
3. that Imām Aḥmad Riḍā ﷺ was also in agreement with the 15 degree rule;
4. that Imām Aḥmad Riḍā ﷺ said that *ṣubḥ kādhib* occurs at 17/18/19° according to different authorities, with 18° being most *mashhūr* [widespread].

Please answer the points in detail, detailing if and where they are incorrect, and remove a great deal of confusion with regards whom we should follow.

Answer –

I listened to some of what Mawlānā Khurshīd ‘Ālam Ṣābirī has said, and was amazed at the fact that the text of Imām Aḥmad Riḍā رحمۃ اللہ علیہ was presented by him with such deceit.

It is a fact that Imām Aḥmad Riḍā رحمۃ اللہ علیہ emphasised in his pamphlet – ‘*Dar 'ul Qubḥ 'an Dark Waqt iṣ-Ṣubḥ*’ that the time of *ṣalāt ul 'iṣḥā'* begins when the sun is 18° below the horizon following sunset, and that the time of *ṣalāt ul fajr* commences when the sun rises to 18° below the horizon prior to sunrise.

In Fatāwā Riḍawiyah, the great mujaddid and Imām himself writes –

“ṣubḥ ṣādiq occurs when the sun is 18 degrees below the horizon”

۱۸ درجہ انحطاط پر صبح صادق ہو جاتی

He continues –

“with regards ṣubḥ ṣādiq, this faqīr’s own experience of years is that it commences – in all seasons – when the sun is 18° below the horizon.”

صبح صادق کے سالہا سال سے فقیر کا ذاتی تجربہ ہے کہ اس کی ابتداء کے وقت ہمیشہ ہر موسم میں آفتاب ۱۸ ہی درجہ زیر اُفق پایا ہے

[Ibid; V10; P621; published by Markaz-e-Ahl-e-Sunnat Barakāt e Razā]

If anyone were to open these works at the given reference, one would find straight away that Mawlānā Ṣābirī’s representation is deceitful at best. Why

was he unable to quote the original work, and if he did, why did he fail so acutely to understand its clear conclusions?

The scholars of the sub-continent in their entirety were able to draw a clear and unanimous conclusion that Imām Aḥmad Riḍā's opinion is that '*ishā'* and *fajr* occur when the sun is 18° below the horizon. Today, however, Mawlānā Ṣābirī has managed to draw such a conclusion that deserves not to be called an 'interpretation', but rather is the understanding of one lacking basic understanding!

How is it possible that Imām Aḥmad Riḍā رحمۃ اللہ علیہ accepted the 15° theory for '*ishā'* and *fajr* when he has refuted it on the very same page?

SubḥānaLlāh سبحانہ اللہ, Mawlānā Ṣābirī read the following extract from 'Ālā Ḥaḍrat's epistle –

“The scholars differed regarding the angle of the sun at the time of ṣubḥ kādhīb, with some saying 17°, some 18°, and others 19° - with 18° being widespread.”

صبح کاذب کے وقت انحطاط شمس میں مختلف ہوئے، کسی نے سترہ درجہ کہا کسی نے اٹھارہ، کسی نے انیس ۱۹ بتائے، اور مشہور اٹھارہ ہے

By means of this, Mawlānā Ṣābirī sought to give the misleading impression that Imām Aḥmad Riḍā's personal opinion is that *ṣubḥ kādhīb* occurs at the angle of 18°. SubḥānaLlāh سبحانہ اللہ – how deceitful can one be? How dare he try to fool the public by not reading the entire quote – especially that which immediately follows!

Did Mawlānā Ṣābirī forget that there are qualified and able ‘ulamā’ in the UK who are not fools, and would hold him to account for his pitiful effort to mislead the public?

If one opens Fatāwā Riḍawīyah on the above mentioned page, and reads on after the text quoted by Mawlānā Ṣābirī, one will find that Imām Aḥmad Riḍā رحمۃ اللہ علیہ writes with regards the opinions of 17/18/19° for *ṣubḥ kādhīb* and the opinion of 15° for *ṣubḥ ṣādiq* –

“all of these are meaningless desires”

یہ سب ہوسات بے معنی ہیں

– and further continues –

“These are all simply void.”

سب محض باطل

Mawlānā Ṣābirī needs to re-read these texts in a sound frame-of-mind, perhaps taking assistance from correctly qualified scholars.

Sayyidī ‘Ālā Ḥaḍrat, Imām Aḥmad Riḍā رحمۃ اللہ علیہ continues to prove the opinion of 15° as incorrect and void, with reference to the authoritative *fuqahā’* [jurists] of *ḥanafī fiqh*. On page 623, he writes –

“The invalidity of the opinion (promoting) the angle of 15° for *ṣubḥ ṣādiq*, and the validity of the 18° angle is proven by the well-known incident mentioned in *Fatḥ ul Qadīr*, *Baḥr ur-Rā’iq*, *Durr Mukhtār* and other common

صحیح صادق کے لیے ۱۵ درجے انحطاط ہونے کا بطلان اور ۱۸ درجے انحطاط کی صحت، اس واقعہ مشہورہ سے بھی ثابت ہے جو فتح القدر و بحر الرائق و در مختار میں

and authentic books, that a question was presented to our noble scholars from Bulgār - that in the short nights of summer, 'ishā' does not occur. Rather, the white spectrum of light persists until half the night passes, such that it has still to set when ṣubḥ ṣādiq [dawn] rises in the east.

Imām Burhān ud-Dīn رحمۃ اللہ علیہ issued the verdict that they should perform qaḍā of 'ishā', whilst Imām Baqālī رحمۃ اللہ علیہ, Imām Shams ul A'immaḥ Ḥalwānī رحمۃ اللہ علیہ and others said that the (obligation) of 'ishā' had been lifted from them. Unanimous agreement exists upon the (fact) that the time of 'ishā' does not occur in those nights. Now: if we accept the theory that ṣubḥ ṣādiq occurs at 15°, then even in the shortest nights of summer, the time of 'ishā' would occur in each and every night, such that leaving alone numerous nights, not even a single night would be without it."

وعامہ کتب معتبرہ میں مذکور کہ بلغار سے ہمارے مشائخ کرام کے حضور استفتاء آیا تھا کہ گرمیوں کی چھوٹی راتوں میں ان کو وقت عشاء نہیں ملتا آدھی رات تک شفق ایض رہتی ہے اور وہ ابھی نہ ڈوبی کہ مشرق سے صبح صادق طلوع کر آئی، امام برہان الدین کبیر نے حکم دیا کہ عشاء کی قضاء پڑھیں اور امام بقالی و امام شمس الائمہ حلوانی وغیرہما نے فرمایا ان پر سے عشاء ساقط ہے بالجملہ ان راتوں میں وہاں وقت عشاء نہ پانا متفق علیہ ہے، اب اگر انحطاط صبح صادق ۱۵ درجے ہوتا تو سال کی سب سے چھوٹی رات یعنی شب تحویل سرطان میں بھی ان کو وقت عشاء ملتا ایک رات بھی فوت نہ ہوتا نہ کہ راتوں

The aforementioned question from Bulgār pertains to a natural phenomenon of the short nights of summer, where the time of 'ishā' does not occur for forty days – as half the night had passed without the whiteness setting, and before it set, the light of *ṣubḥ ṣādiq* appeared in the east.

We see Imām Aḥmad Riḍā رحمته الله detail that if the time of 'ishā' and *fajr* was 15°, then there would be no such night in Bulgār where the time of 'ishā' did not occur – i.e. even in the shortest night of summer, there would be at least some time of 'ishā'. The only way that it would be possible for the time of 'ishā' to not enter in the lands of Bulgār in the summer months would be if the time of 'ishā' and *fajr* occurs at the angle of 18°.

Having mentioned this point, 'Ālā Ḥaḍrat رحمته الله provides proof by illustrating all the calculations for the time of 'ishā' in accordance with the longitude and latitude of Bulgār, and the inclination of the sun in those summer nights. Concluding his evidence, 'Ālā Ḥaḍrat رحمته الله comments that such is the correct method of research, and such ability is provided by Allāh رحمته الله alone.

SubḥānaLlāh رحمته الله, we learn from this that the ruling of 18° is not unique to 'Ālā Ḥaḍrat رحمته الله, but is also that of Imām Buqālī رحمته الله, Imām Shams ul A'immaḥ Ḥalwānī رحمته الله, Imām Burhān ul Kabīr رحمته الله, Imām ibn Hummām رحمته الله, Imām

Ḥaskafī رحمته الله, and the noble authors of all widely accepted and authoritative works of *ḥanafī fiqh*.

Such luminaries are our pious predecessors, and Masters of *ḥanafī fiqh*, all of whom lived over five hundred years prior to our time, yet only in our day and age Mawlānā Ṣābirī is attempting to prove the claim of 15°?

We seek refuge with Allāh سبحانه! Mawlānā Ṣābirī is trying to prove that ‘Ālā Ḥadrat رحمته الله supposedly agreed with the ‘rule’ of 15°, and that no one is in agreement with the ruling pertaining to 18°? May Allāh سبحانه forgive him and guide him to understand this.

It is as clear as the midday sun that the 18° rule is the correct rule according to the great masters of *ḥanafī fiqh*.

Mawlānā Ṣābirī claims that the proponents of the 18° ruling have, and continue to be, the cause of *fitnah*? He claims them to be unjust, the perpetrators of injustice in the *ummah*? He claims them to contradict the Qur'ān – on the basis that there is no time of ‘*ishā*’ according to the 18° ruling, yet the Qur'ān says that five daily *ṣalāh* are *farḍ*?

This means (according to Mawlānā Ṣābirī) that the *ḥanafī fuqahā'* throughout history stretching back over five hundred years were all causers of *fitnah*? Are we meant to believe that they are guilty of an injustice to the *ummah*, and were opponents of the Qur'ān? Are we meant to believe that now in 2012, Mawlānā Ṣābirī has come to finally understand the Qur'ān, and bring justice and guidance to the *ummah*? May Allāh سبحانه protect us from such a despicable and ridiculous mentality!

For the information of the reader, it is not just the aforementioned *fuqahā'* who are of the opinion that the time of '*ishā'*' does not occur for forty nights in Bulgār, but rather this has been mentioned in the general *mutūn* [manuals], *shurūh* [commentaries] and *fatāwā* [legal verdicts] of *ḥanafī fiqh* throughout history, that there are places where (in the summer nights), the time of '*ishā'*' doesn't occur for a certain number of days, and in such places, there is no (obligation) of '*ishā'*' upon the residents (of such places), with some authors stating that they must perform *qadā* of '*ishā'*' at the time of *fajr*.

For example – Imām Qāḍī Khān رحمته الله (whom is also known as *faqīh un-nafs* – that the knowledge of *fiqh* used to run in his veins) writes in his *fatāwā* that “‘*ishā'*' and *witr* is not *farḍ* upon them”. Similarly, *Fatāwā 'Ālamgīrī* (which was compiled and agreed upon by 100 or 500 authorities of *ḥanafī fiqh*) states – “those who do not find the time of '*ishā'*', '*ishā'*' and *witr* are not *farḍ* upon them.”

In light of the above, how can he claim this to be against the Qur'ān? Has he never read the books of *ḥanafī fiqh*? In the books referenced by 'Ālā Ḥaḍrat رحمته الله above, we read that when (in response to the questioner of Bulgār,) Imām Buqālī رحمته الله stated that there is no '*ishā'*' upon the people of Bulgār in those days, Imām Ḥalwānī رحمته الله responded that there must be, as the Qur'ān specifies five specific, daily times for *ṣalāh*.

Imām Ḥalwānī رحمته الله sent a student of his to question Imām Buqālī رحمته الله how many *ṣalāh* are *farḍ* in a day, and what is the legal ruling upon an individual who says that only four *ṣalāh* are *farḍ* in a day?

Upon the student coming and asking these questions, Imām Buḳālī رحمته الله replied that five *ṣalāh* are *farḍ* in a day. He then asked of the student – how many *farā'id* [obligatory elements] are there in *wuḍū*? Without a doubt there are four, but if someone's arms have been amputated from the elbow down, then how many *farā'id* remain for him?

Upon hearing this, Imām Shams ul A'immaḥ Ḥalwānī رحمته الله also accepted the conclusion that for the people living in Bulgār (in the nights where '*ishā*' does not occur,) '*ishā*' is not *farḍ* upon them.

It is common sense that when an order is conditional upon a precondition being fulfilled, the order does not become active in the absence of the precondition. The principle of *fiqh* is –

“In the absence of the precondition, that upon which it is conditional will also absent.”

إذا فات الشرط فات المشروط

The performance of '*ishā*' in its time can only be *farḍ* with the existence of '*ishā*' time. If the time does not even exist, how can it become *farḍ*? Amongst the preconditions of *ṣalāt ul jum'ah* is for it to be Friday. One cannot offer *ṣalāt ul jum'ah* on a Wednesday because the preconditioned time is yet to enter. One must await the occurrence of the precondition before seeking to carry out that which is conditional upon it.

The actual *fatwā* with regards places and times where the time of '*ishā*' doesn't occur is that the residents of such places should perform their *ṣalāt ul 'ishā*' as *qaḍā* in the time of *fajr* before offering their *fajr*. This is out of

precaution, so that one is still offering five *ṣalāh* in the course of a day and night.

This is mentioned by Imām ibn Hummām رحمته الله in *Fatḥ ul Qadīr*, by Imām Aḥmad Riḍā رحمته الله in *Fatāwā Riḍāwiyyah* and by Ṣadr uṣh-Sharī‘ah رحمته الله in *Bahār e Sharī‘at*. None of these authorities, when mentioning the course of action to be adopted by the residents of such locations in such days, have said that the opinion of the *ṣaḥibayn*¹ should be adopted.

In the case of there being a difficulty, or indeed impossibility, in following the legal verdict of Imām ul ‘Azam, Abū Ḥanīfah رحمته الله, the *fuqahā’* instructed us to follow the *ṣaḥibayn*, but in this issue, no authority in history has instructed us to follow the *ṣaḥibayn*.

In following this ruling also lies a merciful concession of Allāh رحمته الله. With the advent of such lengthy days and brief nights, Allāh رحمته الله has decreed that the time of ‘*ishā’* does not enter, thus granting us ease. Allāh رحمته الله says in the noble Qur‘ān –

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿“Allāh رحمته الله intends ease for you, and does not intend hardship for you.”﴾

¹ Literally meaning “the two companions”, in the terminology of the ḥanafī madhhab, it refers to two close students of Imām Abū Ḥanīfah رحمته الله – Imām Abū Yūsuf رحمته الله and Imām Muḥammad رحمته الله.

And He ﷻ further states –

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿“Allāh (ﷻ) burdens not any soul, except with that which it can bear.”﴾

In a noble *ḥadīth*, the Messenger of Allāh ﷺ states –

“Facilitate ease (for people), and burden (them) not.”

يسرّوا ولا تعسّروا

And in another, he ﷺ further states –

“The religion is but ease.”

الدين سهل

No one can ever claim that the performance of two *salāh* in a single time is harder than their performance in two separate times. This is an ease for those in the *ummah* who live in such times and places where they work all day long, and have short nights in which to sleep. They can sleep after offering *maghrib*, before waking to perform four *rak'āt* (*fard*) of ‘*ishā*’ and three *rak'āt* of *witr* before their *fajr*.

Such is the ease that our masters and pious predecessors have given us through their authoritative insight and understanding of the book of Allāh

ﷺ and the *aḥadīth* of the Messenger of Allāh ﷺ. Yet still, people prefer to bring hardship upon the *ummah* and cause conflict by contradicting all the past authorities amongst the *ḥanafī fuqahā'*. May Allāh ﷻ guide us all to the straight path.

Before concluding, there are two final points I wish to make –

1. It is accepted amongst all astronomers of both the present day, and historically, that astronomical twilight occurs when the sun falls to 18° below the horizon following sunset, and that dawn occurs when the sun rises to 18° below the horizon prior to sunrise².

Whether one accepts this light to be *shafaq abyad* or not, he has little choice but to accept the presence of some spectrum of light on the horizon, and that the horizon only becomes dark following the occurrence of astronomical twilight at 18°. Any layman can find this information by Googling “astronomical twilight.”

The Messenger of Allāh ﷺ has stated with regards the commencement of '*ishā'* time –

² For full details see (7) in Appendix B, where Imām Aḥmad Riḍā رحمته الله عليه has recorded a unanimous conclusion.

“When the horizon falls (completely)
dark.”

إذا اسود الشفق

[Fatḥ ul Qaḍir]

This clearly establishes that ‘*ishā*’ commences when the sun falls to 18° below the horizon, not 15°.

2. Finally, in Mawlānā Ṣābirī’s assertion (in his broadcasts on Ummah Channel) lies a strange inconsistency! He sat in the studio in Blackburn attempting to promote a ‘rule’ based on 15° (basing his ‘rule’ on the phenomenon of the sun not falling below 18° during the short nights of summer: his ‘logic’ being that this made it impossible to act upon the “teachings of the Qur’ān”). He erroneously concluded that a timetable calculated according to 15° would not present such issues, and proceeded to accuse the proponents of the 18° ruling of “injustice”, “contradicting the Qur’ān”, and “creating mischief in the *ummah*”.

The ironic thing is that a timetable calculated at 15° would also mean that the time of ‘*ishā*’ would not occur in Blackburn during these summer nights! The astronomers unanimously agree that at this longitude, the sun does not even set 15° below the horizon in the summer months. I have both personally calculated this, and also seen it on many reputable websites.

The reader can independently check this on the website of the BBC³, setting his location as ‘Blackburn’, the depression angle of *fajr* to ‘15’ (as per the weary claims of Mawlānā Ṣābirī for days upon end now), and upon pressing ‘calculate’, the reader will be presented with a timetable for the whole year (which I have personally checked and found to be accurate according to the formulae devised by the scholars of *‘ilm ut-tawqīt.*)

Upon navigating to 10th July, the reader will perhaps be surprised to find that there is no *‘ishā’* time for that day – as even according to a timetable calculated at 15°, the time of *‘ishā’* will not occur for many nights of the summer.

Will Mawlānā Ṣābirī and Ummah Channel now be guilty of their own charged accusations of “injustice”, “contradicting the Qur’ān”, and “creating mischief in the *ummah*”?

He repeatedly claimed that his 15° timetable is available on the website ‘islamicfinder’⁴ – Allāh ﷻ forbid, this timetable is nowhere near in accordance with the formula of 15°. The reader can check this by visiting the website and comparing it with any other reputable astronomical website providing information on the time when the sun lies at 15° below the horizon.

³ <http://www.bbc.co.uk/religion/tools/calculator/>

⁴ http://www.islamicfinder.org/cityPrayerNew.php?country=United_Kingdom

Words fail me to describe the nonsense we have witnessed. Mawlānā Nizām ud-Dīn Miṣbāḥī from Bolton challenged Mawlānā Ṣābirī to invite him on TV and debate this matter, but instead he was cut off, and Mawlānā Ṣābirī proceeded to belittle Mawlānā Nizām ud-Dīn Miṣbāḥī saying that his own *maṣjid* does not even follow the ruling of 18°. Ironically enough, neither Mawlānā Ṣābirī himself, his *maṣjid* nor Ummah Channel follow the 15° ‘rule’ he has been attempting to promote.

I can only reasonably conclude that Mawlānā Ṣābirī himself doesn’t know what the timings of *ṣalāh* are according to the rule of 15°. No wonder the phrase “15°” is mentioned nowhere upon the ‘islamicfinder’ website – as the timetable is quite simply not based on this figure.

Had Mawlānā Ṣābirī’s presentation of the work of Sayyidī ‘Ālā Ḥaḍrat, Imām Aḥmad Riḍā Khān al Qādirī رحمته الله not been so deceitful and disrespectful, and had he not disparaged the noble ‘*ulamā*’ of the *ahl us-sunnah* to such an extreme in his futile attempts to prove his point (as all those who watched or have subsequently heard the broadcast will know,) then perhaps my style of answering your queries would have been different.

It is easy to attempt to defend Mawlānā Ṣābirī by claiming he misunderstood the texts, but it is also clear that he made a deliberate and concerted effort to withhold information from the public by means of selective quotation and indeed misquotation – especially in the case of the epistle of Sayyidī ‘Ālā Ḥaḍrat رحمته الله.

Such behaviour is completely unacceptable from an individual who lays claim to be an ‘*ālim*’ and who represents Islam on such a public platform. It is

also perturbing that he feels no shame in insulting and demeaning those 'ulamā' who speak out and question his absurd statements and deception in handling the topic. Shocking too, that he holds no reservations about disparaging great *fuqahā'* of the past (though this may be as a result of pure ignorance). Such lack of etiquette is totally unbecoming an 'ālim – especially one who frequents such public domains.

It is necessary for Mawlānā Ṣābirī and Ummah Channel to publicise their *tawbah* [repentance] for the following matters –

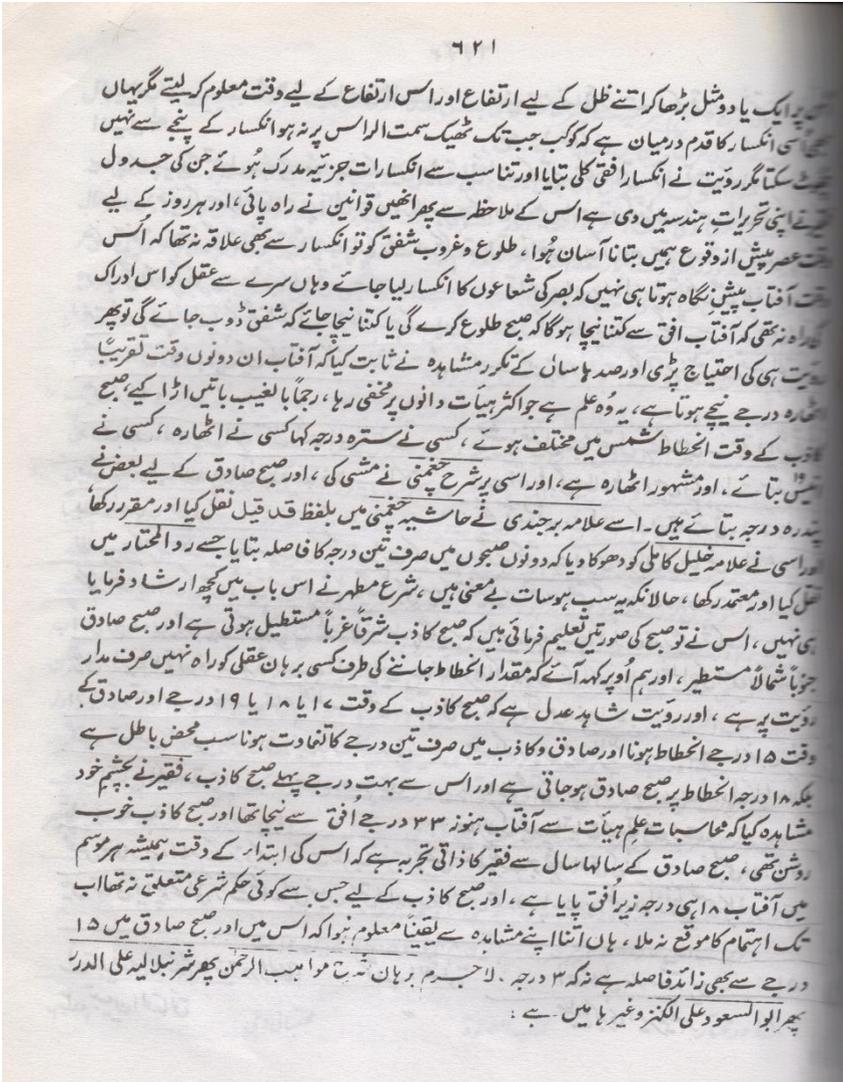
1. disrespecting and disparaging the noble *fuqahā'* of the past by means of their ignorant insinuation;
2. deceptive misquotation and misrepresentation of the epistle of Sayyidī 'Ālā Ḥaḍrat ﷺ and;
3. slinging charged accusations and insults at those 'ulamā' (such as Mawlānā Nizām ud-Dīn Miṣbāḥī) who contacted the programme to speak out against Mawlānā Ṣābirī's deceptive misrepresentation of the matter.

And Allāh ﷻ knows best –

Zāhid Ḥussayn al Qādirī
Beggar at the doorstep of scholars.

Appendix A

What follows are scans of those sections of Fatawā Riḍāwiyah which have been quoted in this course of this work.



کہ اسی کی طرح احکام شریعت سے یکسر ساقط والی بعض ہذا اونحو منہ او ما المتبیین (اس کے بعض یا اس کے مثل کی طرف تیس میں اشارہ ہے۔ ت)

ثُمَّ اقُول (پھر میں کہتا ہوں۔ ت) صبح صادق کے لیے ۱۵ درجے انحطاط ہونے کا بطلان اور ۸ درجے انحطاط کی صحت اس واقعہ مشہورہ سے بھی ثابت ہے جو فتح القدر و بحر الزمان و درخشاں و عامر کتب معتبرہ میں مذکور کہ بلخار سے ہمارے مشائخ کرام کے حضور استفتاء آیا تھا کہ گرمیوں کی چھوٹی راتوں میں ان کو وقتِ عشاء نہیں ملتا آدھی رات تک شفق ابیض رہتی ہے اور وہ ابھی نہ ڈوبی کہ مشرق سے صبح صادق طلوع کر آئی، امام برہان کبیر نے حکم دیا کہ عشاء کی قضا پر ہیں اور امام بقالی و امام شمس اللامہ حلوانی وغیرہ نے فرمایا: ان پر سے عشاء ساقط ہے۔ بالجملة ان راتوں میں وہاں وقت عشاء نہ پانا متفق علیہ ہے، اب اگر انحطاط صبح صادق ۱۵ درجے ہو تو اس کی سب سے چھوٹی رات یعنی شب تحویل سرطان میں بھی ان کو وقت عشاء ملتا ایک رات بھی فوت نہ ہوتا نہ کہ راتوں، اس پر دلیل سنئے، بلخار کا عرض شمالی ساڑھے انچاس درجے ہے کما فی الزیج السموقندی ثم الزیج الادویع بکی (جیسا کہ سمرقندی اور ابو ابی بکی زینج میں ہے۔) اور میل کی یعنی اس السرطان کا میل اس زینج میں ۲۳ $\frac{1}{2}$ درجے سے کچھ زیادہ تھا کہ اس کی مقدار زمانہ رصد سمرقند میں جسے تقریباً پانچ سو برس ہوئے محلِ برنجی یعنی ۲۳ $\frac{1}{2}$ درجے سے، اثنائید زیادہ تو زمانہ امام شمس اللامہ حلوانی میں جسے پونے نو سو برس گزرے اور بھی زیادہ ہوگا اور طوسی کا رصد مانگیجے تو وہ بھی زمانہ میں الحولہ کا رہا ہے یعنی ۲۳ درجے ۳۵ دقیقے، خیر اس کی نہ سنئے اس پر تجربہ ہوا ہے کہ اعمال میں کچھ بے تو بطلان تناسب کہ اب الحولہ یعنی ۲۳ $\frac{1}{2}$ ۶۷ مواعیت کثیرین ہے اس وقت کا میل الحولہ بالرفع رکھنے یعنی ۲۳ $\frac{1}{2}$ ۳۳ تو وہاں اس السرطان کی غایت انحطاط یعنی وقت بلوغ دائرہ نصف اللیل ۱۶ درجے ۵۵ دقیقے تھی یا تقریباً ۱۷ درجے کئے اور انحطاط صبح ۱۵ درجے ہے تو قطعاً یہی انحطاط شفق ابیض ہے کہ جہاں میں سے تعادل و تناظر ہے اس تعدیر پر بعد مغرب شمس جب تک اتنی سے آفتاب کا انحطاط بڑھتے بڑھتے ۱۵ درجے تک پہنچا امام اعظم کے مذہب میں وقت مغرب تھا پھر اس کے بعد جبکہ انحطاط اس سے ترقی کر کے آدھی رات کو ۱۷ درجے تک پہنچا پھر

علیٰ مبدئ زینج سنہ ضارکھا ہے یعنی آٹھ سو اکتالیس ہجری۔

ک وفات امام حدود ۴۵۰ ہجری میں ہے یعنی ۴۸ یا ۵۲ یا ۵۶ یا ۵۱۲ منہ۔

Appendix B

For the reference of the reader, what follows is the scan of an Urdu article of Mawlānā Nizām ud-Dīn Mişbāhī, detailing the evidence supporting an 18° formula.

مرتب: محمد نظام الدین المصباحی

اٹھارہ درجہ زیر افق آفتاب چلا جائے تو شفق ابیش غروب اور اٹھارہ درجہ زیر افق رجباً نے پرنجر صادق طلوع ہوتی ہے۔ ذیل میں چند وجوہات لکھے جاتے ہیں:

(۱) الاستاذ رئیس ابوبلی الحسن بن عیسیٰ بن الجبالی اپنی کتاب تذکرۃ اولی الالباب فی عمل صنعة الاسطرلاب میں تحریر فرماتے ہیں:

اما الفجر والشفق فان خطیہما هو مقنطرة ثمانية عشر فی کل عرض و فی کل زمان

(۲) ابو یزید عبدالرحمن بن عمر السوسی المتوفی ۴۰۳ھ اپنی کتاب شرح روضة الازہار میں رقمطراز ہیں: اعلم ان مغیب الشفق کطلوع الفجر و

ذلت عند ما یکون انخفاض الشمس تحت الافق ثمانی عشرة درجۃ

(۳) مجملہ البحوث الاسلامیۃ المجلد الاول از ذاکر حسین کمال الدین میں ہے (ترجمہ): یعنی فجر کے وقت سورج ۱۸ درجے افق شرقی کے نیچے ہوتا ہے۔ جس طرح سے شفق ابیش کے اختتام کے وقت افق غربی کے ۱۸ درجے نیچے ہوتا ہے۔

(۴) بیست باب کے حاشیہ میں ہے: چون آفتاب بدائرہ نصف النہار تحت الارض رسد اس میں مخروط بدائرہ نصف النہار فوق الارض رسیدہ باشد وہ نیم شب باشد چون نزدیک شود بافق شرقی سفیدی کے اطراف مشرق بر افق منوط باشد اس راجع خوانندو فخر بہ امتحان آلائے کہ الافق است اس امر را مثل اسطرلاب معلوم کردہ و خدا کے آفتاب بڑھ درجہ از افق مخروط شفق منقضى گشتہ و ارتفاع نظیر آفتاب یعنی اس مخروط ہر گاہ کہ ۱۸ درجہ غربی بود صبح پیدا شدہ۔

(۵) ثم الظاهر ان تنفس الصبح و ضیائہ بواسطۃ قرب الشمس الی الافق الشرقي بمقدار معين و هو فی المشہور ثمانیۃ عشر جزءا

[روح المعانی ض ۱۵ ص ۲۶۳]

(۶) صبح صادق کے لئے سالہا سال فقیر کا ذاتی تجربہ ہے کہ اس کی ابتدا کے وقت ہمیشہ ہر موسم میں آفتاب ۱۸ درجہ زیر افق پایا ہے۔

[فتاویٰ رضویہ۔ ج ۱۰ ص ۲۳۱]

(۷) صبح صادق اور شفق کے وقت آفتاب کا انحطاط صحیح و معتد مذہب کے مطابق ۱۸ درجے زیر افق ہوتا ہے۔ یہ تجربہ اور قوی مشاہدہ سے ثابت ہوا ہے۔ جو ہر متاخرین اہل ہیئت قدیمہ و جدیدہ کا اس پر اجماع ہے

[تاج التوقیت قلمی از: محمد دین ولایت، سیدی امام احمد رضا خان قدس سرہ ص ۱۱]

(۸) ملک العلماء حضرت علامہ مفتی سید محمد ظفر الدین بہاری، ماہر علم ہیئت، علیہ الرحمۃ، اپنی کتاب الجواہر والیواقیت ص ۲۳۱ پر تحریر فرماتے ہیں: آفتاب ہمیشہ طلوع صبح وغروب شفق ابیش کے وقت افق سے ۱۸ درجہ نیچے ہوتا ہے۔

(۹) براءطلوع حضرت علامہ مفتی سید افضل حسین (فیصل آباد، پاکستان) قدس سرہ، توحیح الافا ص ۶۲ پر رقمطراز ہیں:

تجربہ سے یہ ثابت ہوا ہے کہ اول صبح صادق اور آخر شفق ابیش کے وقت آفتاب افق سے پورے اٹھارہ درجہ نیچے ہوتا ہے۔

سوال: ہیئت کی کئی کتب میں طلوع صبح کا ذب کے وقت انحطاط آفتاب اٹھارہ درجہ بتایا ہے۔ تو ان پر اعتماد کیوں نہیں کیا جاتا؟

جواب: ان کتب ہیئت میں عُدْمُ بالنجریۃ یا غُرف بالنجریۃ وغیرہ الفاظ ہے جو جمہول کے صیغے ہیں یعنی تجربہ کرنے والا کون ہے اس کا پتہ نہیں۔ جب تجربہ کرنے والے جمہول ہیں تو روایت میں راوی جمہول ہو تو روایت سے استدلال نہیں کرتے تو پھر روزہ اور نماز جیسی عبادت میں ان اقوال سے اس طرح استدلال ہو سکتا ہے؟ نیز صبح صادق کے لئے ۱۸ درجہ کا قول بھی قیل، جو ضعف پر دلالت کرتا ہے، اس سے بیان کیا گیا ہے۔ لہذا یہ بھی ساقط الاعتبار ہے۔