

**DAR AL QUBAH  
AN  
DARK-E-WAQT-E-SUBHA**

*(From: Fatawa Rasooliah, Vol. 4th)*

**Warding off the Foulness  
In Understanding  
The Time**

By:

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*Allah In the name of  
The most Beneficent and Merciful*

(FATAWA-E-RAZAVIAH, VOLUME 4<sup>TH</sup>)

**RISALAH:**

**DARA-EL-QUBAH  
AN  
DARK-E-WAQT-AL-SUBHA)**

**WARDING OFF THE FOULNESS  
IN UNDERSTAINING  
THE TIME**

Allah is the Nourisher (caretaker) of Muhammad (ﷺ)

**A PROBLEM:**

**From :** Bazar Lal Kurti, Camp Meruth.

**Sender:** Shaikh Mohammad Ahsanul Haque Hanafi, Qadri,

**Dated:** 14, Ramadan, 1326 Hijri

What of the respectable theologians and the experts of the sacred Shariah say in this matter that the Shariah i.e. (The Religious Law) has not established any absolute theory or basis in occurrence of the real morning by means of which it with can be derived that the morning occurs at such and such time and it has no need of seeing it with eyes itself or why there is no method of calculation and absolute basis and on the contrary it depends upon the eyes only and, if at all, there is not such an absolute theory, then as written in the Miftah-As- Salaat with reference to Khazana-i-Riwayat that the seventh (7th) part of the night is the morning time, what does it mean?

**ANSWER:**

The sacred Muhammeddan Shariah i.e. (Religious Laws), may he be bestowed with the best of all the blessing and good wishes, has fixed the timings of prayers (Namaz). Fasting, Hajj, Zakaat, the transitional period for Iddat (i.e. after the death of husband of a woman) and her Divorce, the period of conception, birth, postponement of delaying of puberty, expiry period of menstruation and child-birth etc These timing consist of occurrence of dawn, rising of the sun and setting of the sun and the twilight, the midday and other such types, days, months and years.

The basis (pivot) of comprehension of all these matters is the vision and the observation. There is not any a single matter out of these which can be comprehended (understood) without the observation of eyes. Of course, it is not at all possible with any a calculation or rational Law". On the contrary the vision (sighting) and the observation is the quite sufficient basis of their comprehension (i.e. understanding) with the calculation and the rational law. And the worthy Shariah is the culmination of the both the vision and the rational law which has descended to all the world (i.e. the mankind). And in them are many a one who cannot bear the burden of going through the scrutiny of calculation of astronomical figures and the ephemeris.

Having proclaimed "I am an illiterate one, we don't write down and don't keep the account", he (Mohammad ﷺ) opened an easy and simple way to his followers. And Allah, The Kind, The Powerful and The Glorious, set forth two bare signs or marks named, the sun and the moon by observation of which, i.e. observing their changing conditions and states, all and all, the elite ones or the common people can understand or can make out the desired Shariah timings, as Allah has said,

*"and we have set the night and the day, as the two marks (signs) and we have obliterated the sign of the night and made the sign of the day visual so that they may seek the bounty from their lord and to know the number of years and get the knowledge of calculation and we have explained all the things in details".*

And said Allah, The Highest One

*“They will ask you about the new moon, so you say to them that it is a time-schedule for men and the Hajj (pilgrimage to Makkah)”*,

And said Allah, The Highest,

*“Eat and drink till it may be possible for you to distinguish between the white thread and a black thread till the morning occurs. And till the night is there you complete your fasting.”*

And said the prophet (Mohammad ﷺ), may Allah bestow him with the best things and the peace,

*“start fasting with the sighting of the new moon and end the fasting till again you observe the New Moon.”*

So, in all these matters, the pivot (basis) of most of them lies on the sighting only and it is the new moon (the crescent). Undoubtedly, Allah brought it forth for its vision (i.e. sighting). And its appearance and disappearance is owing to so many unregulated factors and from them, till now, no absolute rule is formed. That is why, Batlinous, although he has set chapters describing the factors leading to the appearance and disappearance of the five bewildered the planets and stars but he did not discuss about the vision of moon basically because he was knowing it well that it was beyond his control to bring about a perfect hypothesis or regulated law. The people succeeding him, on the basis of their experience, although they, in consideration to the degree of the elevation or the like distance or the average distance and the arc of deviation at the time of the setting etcetera, some things have been described. But they themselves are disagreeable to extreme point among themselves. And with all the differences, no one is decisive in his own assumption. And this is well apparent to the men of knowledge and expertise and that is why, the experts of the modern astronomy,

although, they go deep and ponder over the non sense matters, they cite in their yearly almanacs, the hour to hour daily inclination of the moon, the study of the moon and day to day its corresponding states and phases with the sun month wise and its degree of inclination to its left and right side and their timings are given and so also they describe close union of it with the stars and the planets but they don't give the timing of the sighting of the new moon. And they know it well it is beyond their capacity.

And so the scholars have affirmed that in this matter the people of the time schedule are not to be taken for granted. On the contrary, it is in the control of the nature. And the assertion of the time schedules is not suitable. And there are rest of those whose basis lie on the vision (of the moon). And they have got strength to their absolute regulations only because of the experience of their repeated vision of the moon. The comprehension (understanding) of which could not have been possible without the sighting (of the moon). But only after this understanding they could formulate the law which thereafter conformed the laws of the forms (aspects) and the knowledge of astronomy by which we can foretell or judge the desired Shariah matter will happen at such and such an hour and at such and such minute and second. The judgement of an expert in this field will never be wrong.

By all means the occurrence of the matters is based on the revolving and turning of the moon and the sun and their revolving and going round (turning) has been well regulated on a firm and strong calculation. Said Allah, the Highest,

*“the sun and the moon are going round and that fact is within the scope and power of Allah, the most informed and the most powerful”,*

The calculation was absolute and what it lacked was made up by the continuous vision (of the moon). Thus now we got two views and adding together these two views we obtained one absolute judgement and these two views are calculation and the experience. For example, if the rising and setting, these two aspects, were astronomical, that means if the center of the sun were to be at the horizon on both the sides, East and West, in conformity with each other, then to know this there was no need of the vision. Then to find out the time, the latitude of the particular city and the inclination (or slanting angle) of latitude of the particular city and the inclination (or slanting angle) of the ebb of the sun was quite sufficient to describe the time. And for the very purpose, we prepare, for each and every latitude, the moderate (average) timing lists of the day.

But in view of the sacred Shariah, this has no credit. The commonly know rising and setting is what is required. It means the shining of the rays of the sun in the side (direction) of the east or the disappearance of the whole sphere of the sun from the view of the eyes in the direction of the west. In this, also, there would not have been any hitch, if half of the diameter (i.e. radius) of the sun were to be in the middle. We could have found out the quantity of the radius of every day after having found out center of the sun from the center of the world, the list of which is given in the Almanac. But as such the upper part of the earth, varyingly, is covered with the vapour and the dense air, to the extent of 45 to 52 miles from the surface of the earth and the visual or the optical rays pass through

the light cover and then through the dense one to reach it on the horizon. It makes the optical rays, by the decree of Allah, the Most Wise and the powerful and the Glorious, to bent them by laws of refraction because of which the sun or a planet, before it comes to the real horizon, we can see it. And although, in the west side, it goes down below the real horizon and there is no part or sector of it on the real horizon, it (the sun) can be seen for some more time. This is the illusion (or foulness) that has kept the programmers of the time-schedules in confusion.

Thus it does not allow calculation of the timings of the rising and the setting (of sun and moon as well) to be correct. And this is serious illusion due to which the timings of the rising and setting of the (stars) shown in the common almanacs of present time, prove to be wrong ones. The mind had no specific law to know and find out the quantum of the period of falling (i.e. the refractory). Otherwise there would not have been the need to the vision or sighting. But only because of the continues and repeated observation of years together has made it possible to ascertain that the quantum of the falling period is 33 minutes (astronomical). Thus we have got, now, the regulated rule that one should, having made 9 seconds minus for difference of the sighting. Thus, the sun, at the time of its rising and setting will be down the real horizon to the proportion of the quantum of the period of falling or the lean period. Consequently, when the falling period (of sun's rising and setting) is known, then laws of finding the time and the rising with the help of degrees of the circle of the perpendicular distance and these are given in the astronomy and the Ephemeris came into usage and it became easy to foretell that in the particular city, the sun will rise at such and such hour, minutes and the seconds, on a particular day and it will set on that day at such and

such time. Though in the air or atmosphere the density is more than usual brings about some that increase or decrease in the falling or the declination period which can be known by the means of thermometer & the barometer and it can not occur before actual happening. But this difference is incredible which has no effect on the commonly required matters of the Shariah.

Likewise the calculation of the resemblances and the shadow can be understood with simple calculation. It can be done in such a way that first find out the altitude of the city and the inclination of the sun and by this means find out its full perpendicular distance and by the means of the list find out the shadow length, the real one, add by the means of the list, one or two resemblances make out the perpendicular length (height) for that much length of the shadow and for that much shadow, one has to find out the time. But here, too, the falling or the declining period is concerned that unless and until the star or the planet is not, on its zenith it can not be free from the defeat of the purpose. But the vision (of the sun / moon) has established that the horizontal defeat is absolute and by comparison the defeats or the less periods became compatible of which the lists has been given by my polite self in my Geometrical Articles.

By the study of them, the authority of the laws has gained strength. And for every day it was easy for us to foretell the Mid-time (the time of Zohar) before it occurred. At this time the sun is not at all in front of the eyes and hence there is no question of the breakage of the optical rays. And there the mind or the rational sense had no cause to be conscious as to how much the sun was there below the horizon when the mornings was going to dawn or how much down the sun should go to vanish away the

twilight. Thus, here, the vision was the only need. And the observation of the hundreds of years together proved that the sun at both these timings is about eighteen (18) degrees below (the horizon) and some said it as 19 degrees and some said it was 17 degrees. But the commonly known is 18 degrees.

This is the knowledge that remained hidden from the astronomers. They would foretell any thing only as per their guess. That is why they were different in their opinion as to how many degrees the sun was below the horizon at the time of the false morning. Chigmani admitted that it was 18 degrees and for the real morning, some have asserted that the sun was; 15 degrees below the horizon. Allamah Barjandi, in his Hashiya-e-Chigmani, copied him with the same wording and fixed the same degree (i.e.15) and it led Allama Khaleel Kamili to the error and he asserted that there was only three (3) degrees difference between the two mornings. He copied it in his works "Radd-al-Muhtaar" and affirmed it. Although all these are follies. In the Sacred Shariah (The Legal Religious Laws) has not mentioned anything in this regards. It has mentioned the forms of morning only that the false is lineal from south to North.

So as we have already mentioned, it is a fact that no mental proof has the capacity to comprehend the falling quantum (of the sun). It is only depending on the vision. And the vision is the proof under scrutiny if the falling quantum is 17 or 18 or 119 degrees at the time of False Morning and that is 15 degrees at the time of Real Morning s is of three degrees, all this is humbug. On the contrary, the Real Morning occurs at falling degree, this humble man has observed the False Morning by his own eyes and that the sun was yet at the 33 degrees below the

horizon in view of the astronomical science and the false Morning was quite a bright. This layman has got the experience of Real Morning for years together. And from the beginning of it, always and in all the seasons, the sun was found to be on 18 degrees on the horizon. And for the False Morning for which there was not any Shariah Judgement, I could not make available of any chance till now.

But by my observation, Undoubtedly, I have learnt that between it and the Real Morning there is difference of more than 15 degrees and not at all the 3 degrees. Verily as it is so in “Burhan-i-Shariah, Muva hibur-Rehman then in the “Shranbalalyah Ala-Durar” and also in Abu Saud Ala Al Kanz etc. that The brightness does not disappear till third part of the night. “This is the brightness which is rectangular and of which is said to remain lit in their country, up to the third part of the night, as is shown restriction on it. And it is clear that in those countries the night extends to the period of 14 hours or more than that of which the third part comes to quarter to five hours. And comparatively it is a fact that there as many hours the brightness will remain, there will remain the night part equal to that, and it will last till morning. Hence, on the basis of this point of view, inn the nights of the winter, the period of the false Morning there, would be quarter to five hours. And it is clear that, there, the Real Morning period would not be more than quarter to two hours.

Thus the distance between the Real Morning and the False Morning is established to be of three hours and not only as the distance of 3 degrees. But Imam Zelyi has asserted in his ‘Tahvyin-al-Haqayique’ as, “it is related to Al Khalil to have said, ‘I saw the brightness

(i.e. whiteness) in Makkah Sharif at night and it only disappeared after the half night (had passed).” Then it is apparent that the brightness of long duration at the Tropic of Cancer and the morning and the twilight at Makkah Muazzamah is not more than on and half hour (having been both the places on the same latitude) and as such this vision and narration of Khalil Bin Ahmad Uruzi is taken for granted then on that day at both the places the difference between both the mornings would be of nearly five hours.

This is very much distant but there should not be any doubt in the quantum of the three degree is invalid and forsaken. Thus, now on it is apparent that to consider this statement of Burhan or this narration of Khalil in the matter of the timing of Evening as the source of weakness of the sect of Imam-e-Azam (May Allah be pleased with him) is a fault as it has happened to Trablisi in Burhan. Then he abandoned to follow the scholar Al Muhaqqique Ibn-al-Humam to his utmost severity. In view of the Imam the timing of evening is upto the lineal bright twilight which is like the Real Morning. It does not last for third or even for the fourth part of the night in those countries. The prolonged brightness which is so much lasting is like the false Morning and it is also forsaken from the point of Shariah Laws and it is so, to some of these this or part of it:

I would to like sum up saying that the falsehood of falling of 15 degrees for the real morning and the correcting of it at 18 degrees, is on the basis of this famous event of having been described in Victory of Al Qadeer and Bahr Al Rayiq in particular and the credible common books. It is described here as “From Bulgaria, there came a problem to our honoured sheikhs that they don’t get time for night prayers in the small nights of

Winter and the bright twilight lasts till half the night. And just as it has disappeared, the Real Morning rises up from the East.” Imam Burhan Kabeer ordered them to perform the late night prayers. And the others like Imam Baqoli and Imam Shamsul Aimmah Halwani opined that the Isha prayers has slipped from them (and they need not pray it). In short, there in such nights not to get the time for night prayers is unitedly accepted fact. And so, if the falling period of Real Morning were to be 15 degrees, then even at the annual shortest night at Tropic of Cancer they could have got the time for night prayer. Not a single nights would have slipped and what of all the night.

Listen to a reasoning the latitude of Bulgaria is  $49 \frac{1}{2}$  degrees (North) as it is in the Ephemeris Al Samarqandi and also in that of Al Alg Baigi. And the total inclination i.e. the inclination of the Perpendicular at the Tropic of Cancer, in that period, was a bit more than  $23 \frac{1}{2}$  degrees and its time quantum at Samarqandi Observatory was 23 degrees plus 17 seconds. So in the period of Imam Shamsul Ayimmah Halwan, which has passed quarter to nine years, it was more than that. And if you consider the Observatory of Toosi at Muragha, it was, in this time, 23 degrees and 35 minutes. But don't take him into account as after having experimented on it, it has proved that it is imperfect for action. So proportionately, it is 23, so the maximum falling of The Perpendicular at the Tropic of Cancer i.e. timing of the maturity of the circle of the mid-night was 16 degrees and 57 minutes. Or you can say it to be 17 degrees. And the falling period of morning is 15 degrees. So this is, verily, the falling period of the bright twilight and it is from both sides equal to each other and resembling to each other. On this evaluation, went on increasing. It reached to 15 degrees and which was the time of evening in view of Imam-e-Azam. Then after that as the

falling of the sun went on increasing and at mid-night it reached to 17 degrees, then as the night went on falling down, it went on decreasing. Then it stopped at 15 degrees. And at time, it was morning. In this process the degrees of falling (of the sun) changed to the extent of four (4) degrees, it was altogether time of Isha, i.e. the night prayer. Then what is the meaning of passing off of Isha (i.e. the night prayer) and if you want to know the quantum of the time, it is like this:

Northern Latitude  $49^{\circ} - 30'$ , 'N' inclination  $23^{\circ} - 33' = 25^{\circ} - 57'$   
 + granted distance of direction  $105^{\circ} = 130^{\circ} - 57'$  and half of it =  $65^{\circ} - 28' - 30''$  (its sinus)

9.9589365	First sinus and 105-half of it (the mentioned above) = $39 - 31' - 30''$ its sinus.
9.8037403	Second sinus
0.1874556	Secant of the latitude, so, $40^{\circ} - 43' - 10'' =$ Beginning of Isha
0.0377672	Secant of the inclination $20^{\circ} - 16' - 13'' =$ =Beginning time of the morning
9.9878996	

It means the Evening time came to an end at 10 hrs.43 mnts. at night and the morning started at 1hr. 16 mnts. So the Isha lasted for more than two and half hours. And when in such a night whose maximum falling or declining period is so little and even then so much time is available (for Isha), then, necessarily, in nights of Summer, the falling period might be more and the time available would be more. And this all agreed problem will prove to be wrong. Undoubtedly, if you take the falling of Morning and the twilight at 18 degrees, then  $40 - 30 + 18 = 67 - 30$  remainder  $22 - 30$  or the completion of the latitude =  $40 - 30$  - limit of granting  $18 = 22 - 30$ . It means if the inclination of a particular place is  $22 \frac{1}{2}$  degree (North), at that place the

falling period at mid-night would be 18 degrees or less than which is sufficient for the appearance of the twilight. Then, during the whole night, the horizon would not be dark for a moment even and the time for Isha will never occur. And this is not so only of the Tropic of Cancer only but it will be so from 14 degrees of the Orion to 16 degrees of the latitude of Cancer and the quantum or the duration will be one month and three days and even more than that. This is how the research should be and Allah is the Master of success.

All this argument leads to explain three things which are the clear and comprehensive reply to the problem.

(1) The true basis or pivot is the vision or sighting (of the moon). The most honoured Legislator, (i.e. Prophet Muhammad ﷺ), May he be bestowed with good things and may peace be upon him, did not mention any Law or method of calculation about the happening of events. And reasoning can only make out the time limit or falling period of the morning.

(2) Verily, the vision has given such correct experiences by the means of which the absolute Law is obtained and it became possible to cite the timing.

(3) Hence, whatever be the Law will benefit itself by the vision alone as the Law and reasoning are still (i.e. immovable). Verily, whichever the law would oppose the vision or its given laws would be itself false. As it is a fact that if a derivative of something falsifies the root (of the thing, then naturally, the derivative itself is false by its own admittance because its being true was depending on itself. When the indeclinable is false, necessarily, this one (i.e. the dependent) one is false. The Law that the seventh

part of the night is the morning period, is one of the false and invalid laws. And the vision and the laws based on vision are one and all unanimously justifiable witnesses on its falsehood. And Allah, the Highest is the Best knower.

**Problem No. 199**

**From:** Pili Bheet, Kazi Mohallah  
**Sender:** Kazi Mumtaz Husain Shaib Mumtaz  
**Dated:** 20/Ramdan/ 1317 Hijri

When the time of eating Sahari is over, they beat the drum at the door of the mosque. Some say that it is lawful and some say it is unlawful. What is the judgement in this matter?

**The Reply:**

The permission or prohibition of beating drum for Sahari whatever the know terminology is taken for granted, is permitted as nowhere there is prohibition to it. As it is given in *Muntaqia Shariah al Multaqui* it should be that be the trumpet of death allowed as beating of drum. And it is in the Radd Al Muhtar:

*“It should be that be the drum of Sahar (Morning) in the month of Ramdan to awaken the sleeping people for day-break meal for fasting like a trumpet of death. And meditate”.*

And Allah, The highest, knows better.

**Problem No. 200**

***From:*** Koh-i-Almoda, Ranidhara,  
***Inquiry by:*** Hakim Moulawi Khalilullah Khan Sahib  
***Dated:*** 7/Mahe Mubarak (Ramadan) /1333H.

**Problem:**

Pleased send the time-tables for day-break meal and breaking of the fasts. These are required by Dulhe Sahib. Difference of a minute or two would do.

**The Reply:**

I am sending the time tables. At Almode and Braily, the average difference of day break meal in this auspicious month is minus five. It means the time is over five minutes that of Braily. The time of breaking Fast is average 1 plus (15 second). It means one and a quarter minute after the time of Braily is over. But this calculation is concerned with the places at level or plain. The time will vary over the mountainous places. And that difference will

go on varying as per the height. If the height of the place is two thousand feet, the sunset will occur nearly four minutes after and the rising of the sun will occur that much time earlier. Hence, unless and until the height of the place is known, I am unable to reply to this question. If you write down to me the correct time of rising and setting of the sun, having seen your watch, then I may work out by calculation how much height of the particular place is.

*And Allah, The Highest, is the best knower.*

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