

<http://www.muftisays.com/forums/27-sharing-portal/7020-start-of-fast-suhoor-angle-whole-islamic-world-vs-hizbululamah.html>

Start of Fast (Suhoor) Angle: "Whole Islamic world" vs Hizbul-Ulamah

There were some who used to argue that NOT everyone is united on 18 degrees (or thereabouts) because [ISNA \(North America\)](#) uses 15 degrees for Fajar and this is the table which they used to produce...

Convention	Fajr Angle	Isha Angle
University of Islamic Sciences, Karachi	18	18
Islamic Society of North America (ISNA)	15	15
Muslim World League (MWL)	18	17
Umm al-Qura, Makkah	19*	According to their table it is 90 mins after Maghrib
Egyptian General Authority of Survey	19.5*	*

ISNA have changed their stance and the table now looks like this and [click here to see the confirmation of their change!](#)

Convention	Fajr Angle	Isha Angle
University of Islamic Sciences, Karachi	18	18
Islamic Society of North America (ISNA)	17.5	15
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1. There were NEVER any Deobandi Ulama in the entire world who disagreed with 18 degrees (for Suhoor i.e. closing fast) *
2. There are NO Islamic organisations in the world who call for any angle less than 17.5

Hizbul-Ulamah are on their own with their prayer timetable in the entire world and directly responsible for making the British Muslims continuing to eat when the fast has actually started! As long as British Muslims can live with this information that they are ALONE in the world and no Islamic organisation or major Scholar backs their fasting times and committed to answering Allah (SWT) on the day of judgement that's fine, our job is to provide the information.

Jazakullah Khairun

***That leaves us with two half quoted (clutching at straws) arguments and here are both of them clarified...**

Clutching at straws argument 1:

There is ONLY ONE Deobandi [Mufti](#) in the entire world who has an opinion that Fajar starts at 15 degrees and it was [Shaykh](#) (Mufti) Rasheed Ahmed Ludhyanwi (RA) as quoted in Ahsanul-Fatawa. Here is the Fatwa from their Darul-uloom circulated on 12th of July (like every year) by [Shaykh](#) (Mufti) Sultan Alam email (sultanalam_74@yahoo.com) to verify.

This Fatwa is endorsed by them and Darul-uloom Karachi (i.e. [Shaykh](#) (Mufti) Taqi & Rafi Usmani (HA)):

[Jamia-tur-Rasheed and Darul-uloom korangi, Karachi, both institutes recommend that *it is better to stop Suhoor at the time of 18 degrees and Make Azan and Fajr Prayer according to 15 degrees time.*](#)
Following emailing may be useful.

رمضان المبارک کی آمد کے ساتھ ہی کثرت سے یہ سوال پوچھا جاتا ہے کہ فجر کا وقت کیا ہے؟ مختصر جواب درج ذیل ہے اور خاطرخواہ تفصیل منسلک مکاتبت میں

ہے:

ادارے بالاتفاق سونود، یچارک یگنروک مولعلاراد روا دیشر لاء عم اج ”
فجر کے وقت کے بارے میں یہ مشورہ دیتے ہیں کہ بہتر یہ ہے
کہ سحری 81 درجہ کے وقت کے مطابق بند کر دی جائے اور فجر کی
اذان و نماز 51 درجہ کے وقت کے مطابق پڑھی جائے۔ واللہ اعلم
بالمصواب

Clutching at straws argument 2:

From: Justice [Muhammad](#) Taqi Usmani

Sent: 21 August 2011 11:21

To:

Subject: RE: **Suhoor & Fajar**

Dear Molana [Hanif](#) Sahab

Assalamu alaikum

Thanks very much for your email.

There are some fundamental misunderstandings that have been narrated in the referenced article. The viewpoint of the scholars of [Darul Uloom](#) Karachi since the time of my honourable father, [Hazrat](#) Maulana [Mufti Muhammad](#) Shafee' Sahab (rh) has been that **Subh Saadiq commences when the sun reaches 18 degrees below the horizon, implying that Sehri ends at this time and it is totally impermissible to eat even a morsel after this time for one who is fasting.** Similarly, it also implies that the time of [Fajr Salah](#) commences at this time, meaning that any person who performs his [Fajr Salah](#) at this time will not be required to repeat his [Salah](#) as it was performed validly in its time.

Keeping this in mind, the practice in [Ramadhan](#) in [Darul Uloom](#) Karachi is that Suhoor ends at 18 degrees whilst the [Adhan](#) of [Fajr](#) is called out at after the sun reaches 15 degrees below the horizon. This is done on the basis of Ihteyaat so as to enable practice on both the views of 18 and 15 degrees.

This is in the same context as appears in numerous occasions in the classical texts of Fiqh, wherein a jurist regards practicing on a view which takes into consideration and reconciles between differing views, as better (and not as necessary) to practice upon even though it may be permissible according to that jurist to practice on the differing opinion. I hope this has clarified the misunderstanding.

Wassalaam

[Muhammad](#) Taqi Usmani

Once you have made up your point in following the rest of the Islamic world on 18 degrees, the rest is very simple (for UK Muslims):

1. Visit [Her Majesty's Nautical Almanac](#)
2. Click "Accept" and say Thank You
3. Click on Prayers on the left
4. Select your city i.e. London
5. In column 1 select "Astronomical twilight / Sun's depression 18° 00"
6. Click ok
 1. The first Twilight = Subh Sadiq
 1. Where you see ** ** it means that Fajar doesn't occur at 18 degree
 2. Shadow 1 = Shaf'ae Asar Time
 3. Shadow 2 = Hanafi Asar Time
 4. The last Twilight = Isha
 1. Where you see ** ** it means that Esha doesn't occur at 18 degree

What to do when Fajar/Esha doesn't occur at 18 degrees:

- **Using the Last Times:** This method is to pray Maghrib after sunset, Esha at the last time that Esha entered at, and Fajar at the last time Fajar started at until sunrise.
- **Nearest City:** This method requires the following of the nearest city at which the phenomena is not occurring. In UK, the nearest city is Avignon in France. Regents Park Mosque followed this method until June 2011.
- **½ Night:** This method involves splitting the night into halves. Maghrib is prayed on time, and the Esha is prayed before half of the night, and the second half of the night is for Fajar.
- **1/3 Night:** This method allows the first third for Maghrib, the next third for Esha and the last third for Fajar.
- **1/7 Night:** This method splits the night into seven parts, with the first for Fajar, the last for Fajar and the five remaining parts for Esha.
- **Makkah Times:** Another method is to follow the initial land of Islam, Makkah, and the timings that are used there. This is the method that has been used in the northern most Mosque of the world in Norway, where they suffer from 24 hour day during the summer months.
- **Esha and Maghrib together, Fajar near Sunrise:** This method allows the combining of Maghrib and Esha, and the prayer of Fajar nearer the prayer times.

All of the above methods have been put forward by scholars as means of calculating as per the hadith of the prophet (peace and blessings of Allah be upon him), but only when the day is irregular.

What to do when Esha is very late?

There are two Scholars who permit praying Esha in Maghrib time to ease the hardship on Muslims:

1. **Shaykh (Mufti) Yusuf Sacha (HA):** Shaykh is of the opinion that in UK the latest Esha is at 23:00 and all times later should be ignored and this should be the limit.
2. [Shaykh Abu Yusuf Riyadhul-Haq \(HA\) in his talk on perpetual Twilight:](#) The relevant section of the talk is summarised as follows:

There comes a time when the twilight doesn't set and (roughly) it is between 17th of May to 10th of July so in those times it doesn't matter:

- Whether you pray Isha after Maghrib
- Whether you pray Isha one hour after Maghrib

And then there come a time when the twilight disappears but its very late e.g. Salah times on 31st of July are:

1. Maghrib: 21:07
2. Twilight set: 23:21
3. Fajar Start: 03:07
4. Sunrise: 05:21

So you can see that it is very late and so I don't think that there are many Masajid in UK which pray Isha so late so they pray Isha in Maghrib time. Its still Maghrib time as true onset of darkness is around 23:20 but the Ulama have given this concession even when there is Isha time. Now, when there isn't time you can even pray straight after Maghrib because there is no Isha time. However, the Ulama have also said based on the evidences that if Isha is so late that it is very very difficult for people to pray then it is still permissible for them to act on the concessions of, act on the differences of opinions of Scholars and pray Isha Salah slightly earlier in Maghrib time.

Now where are the defined points i.e. from what dates to what dates? That is difficult! Should you pray Isha in Maghrib time when Isha comes down to 23:00? 22:30?

I would say that each person should consciously speak to himself, "Can I stay awake and manage to stay Isha Salah in its own time? If you can then do that!

If you can't stay awake at all and if you think that you are getting to the stage where if you stay awake then you may not be able to pray your Salah properly and if you do then you will miss Fajar then you can pray Isha Salah in Maghrib time. It's a question of personal conscious.