

Subh-e-Sadiq and its starting time

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Fajr Start time: Allah Jalla Jalalhu issued the Decree:

"وأقم الصلوة طرفى النهار - (هود، ١١٤)." Establish worship at the two ends of the day.

The first end of the day is Fajr. In the Ayat it is confirmed that Fajr prayer is the first day time prayer.

In the Hadith of the Imamate-e-Jibra'il (AS) the Apostle of Allah (SAW) said: "وصلى بى الفجر حين حرم الطعام." And he (Jibra'il) performed Fajr prayer, taking me with him at a time when taking meal became prohibited.

Eternal Decree on Sahur End Time: Allah Jalla Jalalhu issued the Decree in Ayat-e-Sahur:

"وكلوا واشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود من الفجر" (بقره: ١٨٧)

"And eat and drink until the white thread becometh distinct to you from the black thread of the dawn."

Meaning of 'Black Thread' and 'White Thread': "عن عدى بن حاتم (رض) قال " فقال انما ذلك سواد الليل و بياض النهار." Adi bin Hatim (RAA) reported that ...the Messenger of Allah (SAW)....said that, "For the words 'the white thread' and 'the black thread' implies 'the day light' and 'the blackness of the night'." (بخارى)

"اختلف اهل التاويل فى تاويل قوله تعالى: الخيط الابيض: فقال بعضهم: ضوء النهار وقال اخرون: ضوء الشمس. (جامع البيان، ج ٢، ص ١٧٦) Ibn Jarir At-Tabri (RA) said, "Interpreters made different interpretations of Allah (JJ)'s Word 'the white thread'. Some said that it means 'the day light, while others said that it means 'the light of the sun'."

Qadhi Zadah wrote: "The day light is nothing save the light of the sun." – Mulakhhks Chughmini.

Determinant term of the Sehri end time: In the Ayat it is directed that the decisive term is **'Tabayun'**,

Mufti Muhammad Shafi (RA) wrote: "To diminish all possibilities of exaggeration and dissipation, the words 'Hatta yatabayana' were added. Thus it is directed that...the determination of starting Subh-e-Sadiq is (Tabayun) the prevention line between taking meals and starting the fast." - Ma'arif-ul-Qura'n, V-1, P.454-55

Meaning of 'Tabayun': As per Hadith, "اي ينتشر" "يستطير" means: "يتبين" spreading. "Qadhi Shawkani (RA) wrote: "والتبين ان يمتاز احد هماغن الاخر وذلك لا يكون الا عند دخول وقت الفجر." (فتح القدير)

"Tabayun means appearing distinctively one from another. It happens only when the Fajr time starts."

Dr. Zaki bin Abdur Rahman El-Mustafa, Head of the Institution of the Astronomy and Geophysics, Riyadh, Saudi Arabia, wrote, "وقيد الحكم بالتبين اى الوضوح التام للفجر."

"The command is given with the condition of 'Tabayun' to mean the complete spreading of Fajr (daylight)".

Allamah Ayni (RA) wrote: "وكان هذا بيانا لهم." (عمدة القارى) revealed: 'من الفجر' revealed: "To clarify to them that it means the day light should be appeared distinct from the darkness of night (to end the Sahur time)."

The resembled light and the light of Subh-e-Sadiq: Any light that appears to spread like Subh-e-Sadiq before daylight appears is not Subh-e-Sadiq, it is the resembling confused light.

Dr Zaki bin Abdur Rahman wrote: "And this resembled light appears between two Fajrs, Kadhib and Sadiq. This is the light from which the Apostle of Allah (SAW) warned not to be misled by.

With any confusion in the starting of Subh-e-Sadiq, sahari time does not end and Fajr time does not start. Therefore Rasulullah (SAW) took various initiatives to make the confused light familiar to his Ummah.

One such initiative was, he (SAW) engaged Hadhrat Bilal (RAA) to give Adhan during the confused time and Hadhrat Ibn Umme Maktum (RAA) to give Adhan when Subh-e-Sadiq starts.

Identification of the resembled light: Samurah bin Jundub (RAA) narrated

لايغرنكم من سحوركم اذان بلال ولا بياض الافق المستطيل هكذا حتى يستطير هكذا." مسلم، ابو دائود، نسائى

from the words of the Apostle of Allah (SAW), "Neither the Adhan of Bilal nor 'like this whiteness of vertical horizon' should mislead anyone among you from eating Sahur till it spreads 'like it'."

In the same sentence the Apostle of Allah (SAW) first mentioned the time of Bilal's (RAA) Adhan, then the spreading light of the vertical horizon, and warned from both as misleading light.

In another Hadith of Samurah bin Jundub (RAA) he (SAW) mentioned the identical name of the scene of both lights as the vertical light and the spreading light, and said,

"لايغرنكم الفجر المستطيل فكلوا واشربوا حتى يطلع الفجر المستطير." (مسلم)
anyone of you, you can eat and drink till the light appears as spreading." (Muslim).

It is understood that one can be misled from the spreading light, not from the vertical light, as the light of Subh-e-Sadiq appears spreading. In fact, by saying this he (SAW) pointed out that the light of Subh-e-Kadhib is not only the vertical one. At one stage it is seen spreading like Subh-e-Sadiq; this is the resembled light. This means that the resembled light is the spreading part of Subh-e-Kadhib.

The sight of resembled light: *'The vertical horizon'* means the part of the horizon above the dark line seen spreading adjacent to the horizon, where the false dawn appears vertically & spreads gradually.

How long does the misleading light last? In the above mentioned Hadith of Samorah bin Jundub the Apostle of Allah (SAW) said *'Like it'* after the words 'till (the day light) spreads' to point out that the misleading light lasts till the 2nd spreading light appears. *'Like it'* means like the day light appears.

In another Hadith he (SAW) said, (مسلم) "لايغرنكم نداء بلال ولا هذا البياض حتى يبدوالفجر." او قال "حتى ينفجر الفجر." (Muslim)
"Neither the call of Bilal should mislead you nor this whiteness till the dawn breaks." (Muslim)

In this Hadith it is further clarified that "till spreads like it." Means "till the dawn breaks." He (SAW) said that until that time the spreading light seen cannot be assumed as the light of Subh-e-Sadiq.

Position of the First Spreading light: Some scholars, such as Hafiz Ibn Abdul Barr (RA) wrote: "The first (spreading light of the) dawn is daylight." So it is Subh-e-Sadiq.

Explaining the reason why it is daylight Khattabi (RA) wrote, "Here the meaning of glow is the preliminary glow in the first spreading light. The position is, at the stage of full appearance of the first spreading light, the glow appears, which makes the light slightly reddish." (Fat'hul Mulhim, V-III, P-119)

Imam Tahawi (RA) said, "We observed the matter. We saw that before the appearance of Fajr (the direct sunlight), first appears the glow (of the sunlight), then Fajr (the direct sunlight) appears. Both the glow and the (direct sun) light together creates the time of one Salat, that is Fajr." (Sharh Ma'ani'l Asar, V-1, P-76.)

Nasiruddin Tusi wrote: "This light is called the First Dawn, because, it does not appear adjacent to the horizon. In fact, at this time, the dark line (of night) is seen on the horizon. It is also called Subh-e-Kadhib. Because, if it be Sadiq, the true dawn, as sun light, then it must be from the sun, adjacent to the horizon. Because, the sun light appears adjacent to the horizon, it is not as such." (Zobdah)

So it is clear that the First Spreading Light is not daylight. Until daylight appears, simply because of the rising of the glow of the sunlight Subh-e-Sadiq cannot be deemed to have started.

When Subh-e-Sadiq starts?

Subh-e-Sadiq starts at the time when the light appears distinct from the spreading dark line of the night, and its light spreads all through the earth's atmosphere which affirm that Subh-e-Sadiq started.

Dr Zaki bin Abdur Rahman El-Mustafa wrote: "In many Hadiths and predecessors traditions, proof that they used to take Sahur meal till Fajr became distinct." Such as Hadhrat Huzaifah (RAA) said:

قال: تسحرنا مع رسول الله صلى الله عليه وسلم و كان النهار غيران الشمس لم تطلع
"We took meal along with the Apostle of Allah (SAW) till the day, just the sun not yet risen."

Natural phenomenon of the distinct daylight:

Ibn Abi Shoaibah (RA) reported from Muslim (RA) that they (The Apostle of Allah (SAW) and his companions) never counted your time as Subh-e-Sadiq. They used to consider such a time as Subh-e-Sadiq when the dawn light spreads all through the buildings and streets.

Imam Qortubi (RA) and Ibn El-Manzar (RA) said: "To a section of the Ulama the meaning of 'Tabayun' is the spreading light of Fajr over the buildings and roads," not only the spreading of light across the horizon.

Criteria to determine the Subh-e-Sadiq: Thus it is established that there are four criteria in determining Subh-e-Sadiq: (a) Light, (b) Colour, (c) Spreading and (d) affirmation. (a) Subh-e-Sadiq is daylight. It is direct sunlight. (b) It is reddish white light. (c) It spreads adjacent to the horizon, at the bottom of the dark line of the night and (d) when the day light appears in the horizon distinct from the dark line of the night to the naked eye and the earth's surface becomes illuminated so much that its appearance confirms that Subh-e-Sadiq has started - only then does sahur time end. Until that time, the light that appears spreading across the horizon is a resembling light, which is Subh-e-Kadhib.

Astronomical Time of the Shar'i starting time of Subh-e-Sadiq

The Astronomical Time of Subh-e Sadiq and Shafaq:

Abu Rayhan El-Biruni (Died in 440AH/1048AD) is the first Astronomer who discovered the starting and ending time of the direct sunlight on the horizon, which is called the astronomical twilight. He wrote:

ان انحطاط الشمس تحت الافق متى كان ثمانية عشر جزء كان ذلك وقت طلوع الفجر في المشرق ووقت مغيب الشمس في المغرب.

At the time when the centre of the sun reaches at the level of 18° below the horizon then Fajr starts in the East and Shafaq ends in the West. (El-Qanun El-Mas'udi, V-2, P-950)

As direct sunlight the Astronomical Twilight is the daylight. Subh-e-Sadiq also is daylight. Therefore one section of the Hanafi Fiqaha understood that El-Biruni's word 'Fajr starts' means Fajr Sadiq starts.

Accordingly, they reached the conclusion that the starting time of the Astronomical Twilight is the starting time of Subh-e-Sadiq and its ending time is the ending time of Shafaq-e-Abyadh (the evening white light).

Light appears at 18° time : "**Astronomical Twilight- when the Sun's centre is 18 degrees below the horizon is when it is truly dark and no remnant of the Sun's afterglow can be seen. It is possible to see the Zodiacal light.**" – National Maritime Museum (Part of HM Nautical Almanac Office).

Shar'i Principle to determine the Ibadah time: But here is the issue of 'Ibadah', not of astronomical science. All times of Ibadah are based on sighting by the naked eye. Accordingly Shaikh Salih El-Munajjid said: "To confirm the Fajr Sadiq time it is essential to observe the second spreading light clearly."

(Fatawa El-Lajnah El-Da'imah, V-6, P-143) So the simply astronomical rising of the daylight is not enough.

ولما لم يكن شيئاً معيناً بالاول مختلطاً اختلف في هذا القانون فرئه بعضهم سبع عشر جزءاً. " (القانون المسعودي، ج ٢، ص ٩٥٠)

El-Biruni wrote: "Because at the moment of this rule (18° time) nothing (as the light of Subh-e-Sadiq) is identifiable; in fact it remains mixed with the first (Subh-e-Kadhib) one. That is why others (Muslim Astronomers of the time) disputed the regulation (of rising Fajr-e-Sadiq at 18° time). Therefore, some of them thought that it starts at 17° time." (Abid.)

The time of resembled light: Astronomical twilight is daylight. It starts at 18° depression of the sun below the horizon. Some people viewing the very shiny spreading light appears at that time on the horizon think that Subh-e-Sadiq started. In fact, it is the zodiacal light, which looks like Subh-e-Sadiq. Therefore, It is the resembled light of Subh-e-Kadhib.

Shar'i rising time of Subh-e-Sadiq:

Shaikh Abdul Malik Ali Kolaib wrote:

اعتبران انحطاط الشمس تحت الافق وقت طلوع الفجر ١٦ و ٣٠ دقيقة

"It is observed that Fajr light rises at the time, when the depression of the sun reaches the level of 16:30 degrees below the horizon." He claimed,

ان من صلى الصبح قبل ذلك فصلاته باطله. (تصحیح وقت اذان الفجر)

"One who performs Salat-ul-Fajr before that time will have his salat void." (Tashih Waqt Adhan-il Fajr).

Dr Illyas wrote: "We find that the flux decreases rapidly until about 16 degrees and then the change is rather small." (Astronomy of Islamic Times for 21st Century. Ref: Miftahi, Abid. P- 67.).

Accordingly it seems that the Shar'i rising of Subh-e-Sadiq does not start before reaching the sun at 16:30 degrees below the horizon and it may be possible to see by the naked eyes at the time of 16°.

Shar'i starting time of Subh-e-Sadiq: Accordingly Allamah Khalil Kameli (RA), Allamah Abdul Ali Burjundi (RA), Allamah Badruddin bin Abedeen Ayni (RA) & other Foqaha of the contemporary period said that as per Shariah Subh-e-Sadiq starts at the time when the sun reaches 15° below the horizon.

Mufti Rashid Ahmad Ludhyanowi (RA) wrote: "In fact the day traditionally starts with the rising of the sunlight. However, in Shariah, the 'day' is the time when the illumination of sunlight spreads over the earth's surface. Before 15° time the illumination never appears on the Earth's surface. Therefore, until that time it is Subh-e-Kadhib, and as per Shariah it is night. Shariah never recognised the light as daylight which appears on the horizon only. Otherwise, Subh-e-Kadhib would also be considered as day." (Ahsan-ul-Fatawa, V-II, P- 159, 180) Accordingly, 15° time is the first shar'i time when Subh-e-Sadiq starts.

The starting time of Subh-e-Sadiq is flexible: The light of Subh-e-Sadiq is named as El-Fajr El-Mustateer. Prophet (SAW) said: Mustateer means 'El-Muntashir', the spreading light. 'Tabayun' is the distinct condition of the spreading of daylight to be witnessed clearly at any altitude level. The requirement of 'Tabayun' is to continue spreading the daylight until it becomes distinct from the dark line of the night appears over the horizon. This means the starting time of Subh-e-Sadiq is not a fixed moment, it is a particular duration of the distinct spreading light appears by the naked eye.

Prophet (SAW) used to take sahari until it was confirmed that Subh-e-Sadiq had started. He then used to wait for some time to ensure further that Fajr prayer was not performed in the resembled time in any way.

As such, Anas said: "تسحرنا مع النبي صلى الله عليه وسلم ثم قام الى الصلاة قلت: كم كان بين الاذان والسحور قال قدر خمسين آية." Zaid bin Thabit said, "We took meal along with the Prophet of Allah (SAW). We then stood up for Salat. I asked him, How much span of time was there between Adhan and Sahur? He said, fifty verses." (Bukhari).

On this basis in Fiqh-i-Hanafi the time range of the distinct period of the spreading daylight is called 'Hadd-e-Awsa' the widen period, in which Subh-e-Sadiq is witnessed distinct in all altitude levels of the area.

To Malekis, Subh-e-Sadiq time has two parts: Ikhtiyari, the flexible, and Dhoruri, the compulsory times. The flexible period starts with the appearance of Subh-e-Sadiq distinct and lasts until 'Isfar-e-Bayen'. This means: "الذي تظهر فيه الوجوه بالبرص المتوسط في محل لا سقف فيه ظهوراً بيناً وتخفى فيه النجوم." Until the light becomes distinct so much that one can be recognised in an open roof house and stars disappear.

Dr Zaki bin Abdur Rahman wrote: "The Fajr prayer time cannot be fixed decisively because of the effects of the various meteorological conditions." Muslim Astronomers wrote: "The extent of light, the illumination condition on the surface and the visibility of Fajr light with a great extend are subject to the consequence of the various meteorological conditions, temperature, air pressure and seasonal conditions."

As per the practice of Prophet (SAW) and his above directions about the sahari end and Fajr prayer time, a consensus of majority Fuqaha was established. In chapter 'Prayer' of 'Khazantul Fatawa' and of 'Mukhtarul Fatawa' is written, والاحوط في الصوم والعشاء اعتبار الاول وفي الفجر اعتبار الثاني. كذا في شرح النقاية للشيخ ابي المكارم. The most cautious start for fasting and performing Isha prayer is to consider the first starting time of Subh-e-sadiq and for Fajr prayer to consider its second time (of wider period). Shaikh Abul Makarim wrote the same in Sharhun Niqayah.

Shar'i and Astronomical conditions of 18 degrees time

A considerable section of Ulama in Indo-Pak sub-continent still believe that Subh-e-Sadiq starts when the sun reaches at 18° below the horizon. Their arguments are as follows:

Argument-1. Maulana Yousuf Banori Saheb wrote: "The writer of Tasrih wrote in chapter V, and the Narrator of Mulakhkhas Chughmini wrote in chapter III, passage 2, that Subh starts and Shafaq ends at the time when the sun is depressed by 18 degrees below the horizon." (Ma'arif-us-Sunan, V-2, p-28)

Ans. (a) Mufti Rashid Ahmad Ludhyanowi (RA) quoted: "From experience it came to know that Subh-e-Kadhib starts and Shafaq ends when the sun is depressed by 18° below the horizon." (Tasrih, P-69)

(b) In Sharh-e-Lam Bar Bist Baab wrote: "It should be noted that, from experience, it became known that Subh-e-Kadhib starts at the time when the sun is depressed by 18° below the Eastern horizon."

Arg.-2. Dr.Hussain Kamaluddin wrote: "We know that the Fajr Sadiq which is the Salat-ul-Fajr starts when the sun is depressed by 18° below the Eastern horizon. Again the Isha starts when the sun is depressed by 18° below the Western horizon.-Ta'ayun Mawaqitis-Salat Aye Zaman wa Makan ala Sat'hil-Ardh, P-322

Arg.-3. Nowadays meteorological departments also give the Subh-e-Sadiq starting time at the time of 18°.

Ans. All modern astronomers unanimously said: "At the times given for Astronomical Twilight the indirect illumination from the sun is approximately equal to that of the night" (Explanatory Supplement Page-40)

"When it becomes completely dark and astronomical photography is possible without the photographic plate being fogged" (Chamber's Encyclopaedia Britanica, V-14, Page 64)

Despite the fact that Muslim astronomers give the starting time of Subh-e-Sadiq at the time when the depression of the sun reaches 18° level below the horizon. So the time they give in accordance with astronomical science, not in accordance with the Shariah Law. So it is not the Shar'i time of Subh-e-Sadiq.

Arg.-4. Maulana Yaqub Isma'il Qasemi Saheb. wrote: "In the Prayer Time Table of Makkat-ul-Mukarramah and of Madinah Tayebah the Subh-e-Sadiq starting time is given at the time of 18° depression. It seems that in both holy Harams, Subh-e-Sadiq time is accepted to be as per the astronomical twilight time."

Ans. It is clear from Khattabi's (RA) writing that Ulama of three Mazhabs think that after the widening of the First Spreading Light, simply the appearance of the glow of the Sunlight is enough to start Subh-e-Sadiq. When astronomers confirmed that the sunlight does not start on the horizon before 18° time, Their time cannot be evidence in support of 18°, against Hanafi views, because to Hanafi Scholars the Second Spreading Light is the light of Subh-e-Sadiq. Until this light appears distinct, Subh-e-Sadiq does not start.

Arg.-5. Maulana Qasemi Saheb. wrote: "From now about 52 years ago someone from Renfrew, Scotland, sent a question to Hadhrat Hakimul Ummat Thanowi (RA) asking about the Salat times". In response, Hadhrat Hakimul Ummat Thanowi (RA) sent him a prayer time chart prepared by someone else. In the chart Subh-e-Sadiq time is denoted as the time when the sun reaches at 18 degrees below the horizon."

Ans. In 1350 AH Hadhrat Hakimul Ummat Thanowi (RA) sent a prayer time chart prepared by Mazhar Thanowi of Bhopal to the questioner from Renfrew, Scotland. At the bottom of the chart it was written: "The above times are based on the data provided in the HM Nautical Almanac, Greenwich." In the chart nothing is mentioned about whether it was as per the instruction of Hadhrat Thanowi (RA) or not.

Maulana Zafar Ahmad Osmani (RA) wrote to a questioner: "I took the matter to Hadhrat (Thanowi). Finally it is decided that the time span between sunset and the setting time of white Shafaq will be same as the time span between sunrise time and Subh-e-Kadhib, meaning 18°." At the end of this Fatwa Hadhrat Hakimul Ummat (RA) wrote: "Because this answer is written with my involvement and advice, therefore, I am in full agreement with the context." -Signed/ Ashraf Ali, 2 Dhi-Hajjah,51AH.-Imdadul Ahkam, V-I, P-416. From this statement it is clear that to Hadhrat Hakimul Ummat Thanowi (RA) 18° time is Subh-e-Kadhib.

Experience of Mushahadah: Mufti Ludhyanowi (RA) wrote: "In June, 1970 under the leadership of Mufti Muhammad Shafi (RA) a group of 11 Ulama arrived at a place, at about 3 miles distance from Tando

Adam. On 12 June they arrived at the observation ground at 3.30am." "As per observations made in Tando Adam, Subh-e-Kadhib occurred at 18° and Subh-e-Sadiq at 15° time." -Ahsanul Fatawa, V-2, P-175

"Recent comprehensive observations for the whole year carried out in Riyadh, Saudi Arabia by a group with Shaikh Abdul Aziz Fauzan revealed that Subha Sadiq occurred at about 15 degrees."

"In the United States a team in Chicago found via observations made in 1985 that Subha Sadiq fell between 13 to 15 degrees. Whilst other limited observations in Buffalo, Toronto, Montreal, San Francisco, Tempe, Houston, Washington Dc confirm 13 to 15 degrees. In Eastern Australia observations have equated to 13/14 degrees." - Fajr and Isha Times & Twilight, Page 81

In 1426AH/ 2005AD under the leadership of Dr. Zaki bin Abdur Rahman a group of 8 Astronomers and Ulama made observations over the year, 2 days in every month. The observation equated to 15.1 to 14°.

From the 35 years of observations made during 1970–2005 within the various areas around the world, it is proved that Subh-e-Sadiq starts during 15°-13° period. It does not start before 15° time.

Thus from the points of Shariah, astronomy and observation (Mushahadah), in every respect it is proved that the starting time of Subh-e-Sadiq is not a fixed moment, but rather it is a flexible period.

Fundamental Principle to resolve the problems on Shariah issues raised

In abnormal days the Subh-e-Sadiq starting time and the Shafaq setting time will be fixed by measuring the time on the basis of the fundamental principles of Din directed in Quran and Hadith. Such as:

1. 'And Allah hath not laid upon you in religion any hardship.' - Hajj, 78. "وما جعل الله في الدين من حرج" "ما يريد الله ليجعل عليكم من حرج." "يريد الله بكم اليسر ولا يريد بكم العسر"
2. 'Allah would not place a burden on you.' - Maaidah, 6. "يريد الله أن يخفف عنكم." "عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: إن الدين يسر، ولن يشاد هذا الدين أحد إلا غلبه"
3. 'Allah desires for you ease; He desireth not hardship for you.'-Al-Baqarah,185.
4. 'Allah would make the burden light for you.' – Nissa', 28. "أحب الدين إلى الله الحنفية السمحاء" (رواه البخاري)
5. Narrated by Abu Hurayrah (RA) from the Prophet (SAW) He said, of course religion is easy. Whoever will make this religion harder shall be defeated. – Bukhari.
6. The most beloved religion to Allah is the one which will be easier and will be absolutely for him. "يسروا ولا تعسروا، بشروا ولا تنفروا" (رواه البخاري)
7. Make the religion easier and do not make it harder. Encourage them in religious affairs and do not make it apathetic. – Bukhari.

In the light of the Qur'anic directions and the Prophet (SAW)'s instructions and practice Mujtahedin of Din set some principles and guidelines to resolve the problems on Shariah issues raised. Such as:

Hadhrat Ibrahim Nakh'i (RA) said: "إذا بلغك في الإسلام أمران فخذ أيسرهما"

"When you will get two Islamic rules about a subject, take the easier one."

Imam Shoabi (RA) said: "إذا اختلف عليك أمران فخذ أيسرهما فإن أيسرهما أقرب إلى الحق" "When you will get two alternative Islamic rules about a subject, take the easier one, because the easier one is nearer to Haq"

Sahri end time: Maulana Ashraf Ali Thanawi (RA) wrote: "Fuqaha (cautiously) preferred that the total period of night from sunset to sunrise should be divided into seven and Sahri should be finished by the sixth part." This method can be used to determine the balanced period. "As per astronomical method Sahri should be finished before 1Hr. 30 minutes from sunrise." - Imdad-ul-Fatawa, page 98 & Part-2, page, 75.

Maulana Zafar Ahmad Osmani (RA) wrote: (The duration of 18° time) "in hours becomes 1:15mins." "But cautiously it is better to finish Sahri meal before 1:30 mins." (Imdadul Ahkam, V-II, P-401.)

Starting time of Sala-ul-Isha: Maulana Zafar Ahmad Usmani (RA) wrote: "Perform Salat-ul-Isha after one hour from the sunset. As per the opinion of Sahebain Isha time starts after the setting of Shafaq-e-Ahmar (red twilight). For convenience, the Fatwa is given on the opinion of Sahebain." – Abid, Part-1, page 314.

ان ارید الا الاصلاح ما استطعت وما توفيقى الا بالله عليه توكلت .