

Important Warning

1. Methods and rules adopted as basis of the calculations for the times of imsâk (beginning of fasting) and namâz (salât).

We calculated the Ramedhân-i-sharîf imsâkiyyas (monthly calendar giving the beginning and end of daily fasting times) and the prayer times published on our www.namazvakti.com and www.turktakvim.com pages, based on the methods in the calendar titled **(‘Ilmiyya sâl nâmasi)** for the year 1334 (mîlâdî 1916) by **(Meshîhat-e Islâmiyya)**, the highest official order of the ‘Uthmânî ‘ulamâ (Ottoman religious scholars), and in the **(Türkiyeye Mahsûs Evkât-ı Sher’iyye)** dated 1958 number 14, published by Istanbul University - Kandilli Observatory.

It is with religious knowledge that the worship times are adopted and determined, that is, understood and explained. The fiqh ‘ulamâ (scholars) wrote in the **(Fiqh)** books what the mujtehid (jurisprudent Islamic scholars) reported. It is jāiz (permissible) to calculate or compute the times thus explained. It is a must that the times calculated are approved by the religious scholars. In one of these, the **Taqwîm-e Dhiyâ**, of the year 1926, it is written: **“This calendar was examined by the Head of Religious Affairs Board of Councillors, and was printed upon the approval of the great presidency.”** In religious affairs, the prayer times approved by the Islamic scholars and Islamic astronomic experts should be used. Elmalılı Hamdi Yazır gives detailed information on this topic in the periodical **(Sebîl-ur-rashâd)** volume 22.

We saw that the prayer times found (calculated) by our calendar committee, composed of true religious men and experts on the science of astronomy, based on observations and computations, using up-to-date modern instrumentation, coincided with those found and reported by the Islamic scholars using the **(Rub’i dâira (astrolab))** for centuries.

2. It is a must that the ‘ibâdât (worships) are performed within their correct times.

Of course, it is a must that we follow the correct times in sawm (fasting) and performing our salâts (daily prayers), because the prayers performed before the times on which no doubt exists, are not sahîh (valid), and, in fact, are major sins. As a matter of fact, Ibn Nüjeym Zeyn-ül-‘Âbidîn in his book **(Kebâir wa seğâir)** says (It is a major sin to perform the fard prayers **before their due times and after their respective due times (have passed)** [due to following the calendars giving erroneous times].)

The Islamic scholars and Islamic astronomy experts, in their valuable books, have explained the methods and rules of calculation of prayer and fasting times. These methods have been in use for centuries. They (Islamic scholars) have left no room for any question, hesitation or doubt. And, we are reporting and publishing these times.

For a salât (namâz, daily prayer) to be valid, it is necessary and fardh to perform it within the valid time, and be aware that one performs within the valid time, without any doubt. A fiqh rule is reported in Ibn ‘Âbidîn’s **(Redd-ul-mukhtâr)** Matba’a-e-âmira print page 342, and in its Ahmed Davudođlu translation second volume page 40, and also quoted in **(Feth-ul-qadîr): (For a namâz (salât) to be sahîh, it is necessary that it is performed after its due time has commenced, and that it is performed within the valid time. The salât performed is not sahîh (valid), if performed with doubt about the prayer time, but later understood that it was performed within its due valid time.)**. Ibn ‘Âbidîn, while mentioning this, notes; **(This is noted as such in (Nûr-ul-izâh) and other books, too. So it is noted also in the section on “niyyet” of the book El-Eshbâh.)** Furthermore, the same is noted in the books Shâfi’î **(El-Enwâr)**, in the annotation of the Mâlikî **(El-Mukaddemet-ul-‘izziyya)** and also in **(Mîzân-ul-Kübrâ)**.

It is a doubtless principle and rule propounded by Islamic scholars, that it is necessary for us, the Muslims, to perform our sawm (fasting) and salât (namâz, daily prayers) within their correct due times, if there exist differences. **The truth is unique. Its basic measure are the criteria, the methods and principles, set by the Islamic scholars. And it is also a scientific reality that the same results will be obtained by performing the calculations conforming to these methods and principles.** It is also obvious that any applications made by strictly following these will be correct, and the practices contrary to these, based on individual viewpoints, ideas and convictions, behind a statement of some correct information, will be erroneous.

3. The Temkin Period:

The “Temkin Period” is used for finding the sher’î time which is the correct time of a prayer, from the time calculated with the astronomical formulae (**from the time found by astronomical calculations**), according to the true (astronomical) horizon. That is, **the Temkin Period is the interval to bring the times calculated by astronomical formulae to the sher’î times at which the indications stated by the Islamic scholars for the salât times appear in the celestial sphere.**

There is an average “**Temkin Period**” for all prayer times for every city (location). There are no temkins specific to every single prayer time. It is necessary, therefore, to use the same Temkin period determined for the Sunrise and the Sunset, for the imsâk (beginning of fasting), for the ‘ishâ and for all other salât times. It is written also in (**Durr-e-yektâ**) that the sawm (fasting) of a person who postpones the imsâk 3 to 4 minutes, and the sawm (fast) and the maghrib salât (evening prayer) of a person who brings forward (accelerates) the time of ghurûb (time of evening) 3 to 4 minutes earlier will be fâsid (invalid).

The temkin period specific to the highest location of a city cannot be changed. If the temkin period is reduced, the zuhr salât (early noon prayer) and those that follow will be performed before their due times. And the sawm (fasting) will be started after the sahûr (pre-twilight) time has expired. Such salâts (prayers) and sawms (fasts) will not be sahîh (valid). Until (and including) the year 1982, the temkin period and the altitude angles of the Sun specific to corresponding salât times had not been changed by anybody, all ‘Ulamâ, Awliyâ, Shaykh-ul-Islâm, Muftîs, all Muslims, for centuries, had performed all their prayers at their times with temkin, and started their sawms (fasts) at their times with temkin. **And now, also, all Muslims, not departing from this ijmâ’-e Muslimîn (general unanimity of the Muslims), have to perform their prayers at their times with temkin, and start their sawms (fasts) at their times with temkin.**

Everyone accept that the imsâk (beginning time for fasting) and the salât (namâz, prayer) times published in the calendars before the year 1983 were not incorrect. And, there is no controversy on this issue. In fact, this has been publicized in the circular by the Diyânet İşleri Başkanlığı (the Presidency of Religious Affairs (of Türkiye)) dated March 30, 1988 and number 234-497 to all muftî offices, stating, **“The difference between the calendar prior to 1983 and the new practice is only the temkin. Therefore, the application prior to 1983 is not erroneous.”**

[Click for detailed information on the “Temkin Period”.](#)

4. The Sun’s altitude (angular distance below horizon) at the time of imsâk.

The angular distances, that is, the altitude angles of the Sun from the Sher’î horizon, corresponding to the times of temkin period, salât (nemâz, prayers) and fasting times have been published correctly, without any alteration, corresponding to the prayer time tables and imsâkiyyes (fasting time tables) prepared by the Türkiye Takvimi (the Türkiye Calendar), which

are also published on the Internet site. The imsâk time begins at the end of (**sher'î** (canonical) **night**) according to all of the four madhâhib. That is, it begins when the whiteness called the "**Fejr-e sâdiq** (true morning twilight)" becomes visible at a point on the (Apparent horizon). Sawm (fasting) also begins at that time. That is, it starts when the Sun approaches 19 degrees to the ufq-e zâhirî (below the apparent horizon).

Ahmed Ziyâ Begh, an Islamic astronomy expert, in his book (**Rub'-ı dâira**) notes, (**The Europeans take the beginning of true morning twilight as the time when the whiteness spreads completely along the horizon. That is why they take the Sun's altitude equal to (-18) degrees in their calculation of the morning twilight. As for us, we take the time when the whiteness is first visible on the horizon. And, therefore, we determine the time when the Sun's altitude is (-19) degrees. This is because the Islamic scholars propounded that the imsâk time is not the time when the whiteness spreads completely along the apparent horizon, but it is WHEN THE WHITENESS IS FIRST VISIBLE ON THE HORIZON.**)

That is, the Islamic scholars, for centuries, have understood that the Sun's altitude at the fajr (imsâk, morning twilight) time is (-19) degrees, and have reported that the other figures are not correct. And, so is the fetwâ. The non-mujtehidis do not have the right to change this fetwâ. The 'bâdât (worships) not conformable to the fetwâ are not sahîh (valid). The Muslims have to follow the Islamic scholars in religious affairs, and not the Christians or non-madhabites.

As a matter of fact, a letter was written in response to the writings of a newspaper columnist, who wrote that the prayer times published by the Diyânet İşleri Başkanlığı ((Turkish) Presidency of Religious Affairs) in the year 1958 were erroneous, after noting, "**... As for the time of imsâk, in your article, you say 'the British, the Americans and the French, all have assumed this time (imsâk) as the time when the Sun is 18 degrees below the horizon'. We wonder if there are any worships these three nations, who are Christians, perform at the imsâk time, that they adopt this altitude for imsâk. Even if they do so, where does the obligation to follow the foreigners originate from, while the time mentioned (imsâk) has been determined as such according to the Islamic rules by Islamic expert astronomers? The imsâk time is the beginning of twilight whiteness (as a point at the Eastern horizon). Our antecedent expert astronomers have accepted that this time coincided with a solar depression of 19 degrees. Therefore, the altitude agreed upon by the Islamic expert astronomers is not -18 degrees but -19 degrees. And the prayer times should be calculated according with this altitude, and so are calculations (carried out) for our calendar. ...)**, additional comment was made; "**We give the formula for the time of imsâk. Carry out or get the calculations carried out accordingly. It will be seen that the times given in the calendar come out to be correct, and, it will be understood that useless public confusion has been caused (by the columnist).**" The letter was sent to the columnist with an example calculation of imsâk time using logarithmic and trigonometric (astronomical) formulations, and taking back (adjusting) the time thus calculated by the amount of temkin period. The imsâk times published in the Türkiye Takvimi (Türkiye Calendar), and in our Internet site, are computed taking the corresponding altitude of the Sun 19 degrees below the horizon and bringing it forward by the temkin period.

The imsâk times calculated without temkin and taking the Sun's altitude (-18) degrees below horizon are wrong.

Differences of up to (15-20) minutes (of time) occur in the imsâk times (at locations between latitudes of (36-42) degrees, such as Türkiye) by taking the Sun's altitude (-18) below horizon, and also completely neglecting the temkin period in the calculations; the fasting is being started

approximately (15-20) minutes later than the true imsâk time, and the fasts are being fâsid (invalid).

5. Mistakes related to the temkin period associated with imsâk is being repeated exactly also for the 'ishâ time.

The time of 'ishâ, according to the imâmeyn (that is, İmâm-ı Ebû Yûsûf and İmâm-ı Muhammed) and the other three madhâhib, is the time when the Sun descends to an altitude of (-17) degrees below the zâhirî üfq (the apparent horizon), that is, the visible horizon, when the reddishness on the western horizon line disappears. In calculations of prayer times, the Sun's angular altitude below horizon, belonging to the imsâk time also, should not be changed.

For the calculation of 'ishâ time, that is, for the reddishness in the western horizon to disappear, the indispensable temkin period, here also, should be added to the 'ishâ time found by astronomical formulae. It is because, if the temkin period, as in the cases of sunrise and sunset times, is not added to the 'ishâ time, the reddishness in the western horizon will not disappear. It is absolutely necessary to add the temkin period for the reddishness in the western horizon to disappear. Otherwise, the 'ishâ will be being started early, within the maghrib (evening) payer time. Due to the unjustified removal of the temkin period, differences (of approximately 10 minutes (of time)) occur (at locations between the latitudes of (36-42) degrees, such as Türkiye), and the 'ishâ prayer is started before the due time commences.

Therefore, it is not jâiz (permissible) to change the temkin periods, and, hence, the salât (prayer) times. Nor is it appropriate to take the temkin period as some kind of a precaution (reserve time), just by looking at its colloquial meaning, and mislead the public as such. Removing the temkin times partially or completely, and reducing numerically the Sun's altitude, its distance from horizon, corresponding to the imsâk time, from (-19) to (-18) degrees below horizon, is an act of changing the correct imsâk (fasting) times and salât (prayer) times.

TÜRKİYE CALENDAR

PRESIDENCY OF TIME CALCULATION COMMITTEE

E-mail address: info@namazvakti.com