



LONDON SALAH TIMETABLE

Research | Explanations | Observations



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Ulama Committee**

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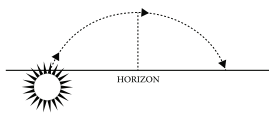
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**London Unified Prayer
Timetable and Ramadan Calendar
Explanations and Justifications.**

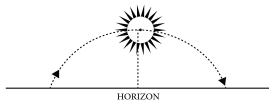
(This article is based on extensive research into both modern and classical Islamic sources and literature, as well as direct observation of the eastern horizons over a period of 17 years (from 2008 to 2025).



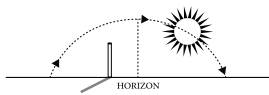
PRAYER TIMES



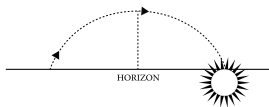
Fajr prayer



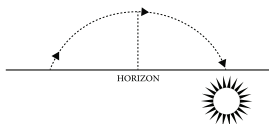
Dhuhr prayer



Asr prayer



Maghrib prayer



Isha prayer

TABLE OF CONTENTS

Introduction	7
Executive Summary	8
<ul style="list-style-type: none"> • Purpose & Goals of the Initiative • Historical Context in the UK • Why Differences Arise? • Formation & Approach of the Unified Ulama Committee • Guiding Principles (Methodology) • Observational Evidence • Comparison with Blackburn Mushāhadah • Textual Foundations (Condensed) • Community Adoption & Impact • What This Means for Worshippers • Ongoing Work 	
1.0 Historical Information on Prayer Timetabling in London	13
<ul style="list-style-type: none"> • 1.1 The 1981 Regent's Park Masjid Resolution • 1.2 Subsequent Changes and Divergence (1999 Onwards) • 1.3 Formation of the Unified Ulama Committee • 1.4 A Review of the Main Timetables in Use • 1.5 The Core Disagreement • 1.6 The Fundamental Islamic Principle 	
2.0 Why London Needed a Locally Validated Timetable?	18
<ul style="list-style-type: none"> • 2.1 The Obligation of Defined Prayer Times • 2.2 Celestial Signs vs. Mechanical Calculation: A Shar'ī Basis • 2.3 Historical Criticisms of Astronomical Precaution (Ibn Hajar, Qarāfi) • 2.4 The Prevalence and Critique of the 19^o Method • 2.5 Authority of Jurists over Timekeepers • 2.6 Transference of Disagreements to the UK • 2.7 Illustrative Example: Disparity in Suhoor Times (Ramadan 1429/2008) 	
3.0 When and how does (Subḥ) Fajr time start?	23
<ul style="list-style-type: none"> • 3.1 Defining the Start of Fajr: A Visual Guide • 3.2 How the Prophet (ﷺ) and Companions Determined Fajr <ul style="list-style-type: none"> • 3.2.1 Relevant Aḥādīth • 3.2.2 Deep Discussion on Fajr in Qur'anic and Hadith Texts <ul style="list-style-type: none"> • 3.2.2.1 Exegesis of Qur'an 2:187 • 3.2.2.2 Definitions in Classical Arabic Lexicons (Lisān al-'Arab, Al-Qāmūs al-Muḥīṭ) • 3.2.2.3 Commentary from Classical Exegetes (Tabarī, Qurṭubī) • 3.2.2.4 Opinions of Classical Jurists (Ibn Qudāmah, Māwardī, Ṭaḥṭāwī) • 3.2.3 Opinions of Modern Scholars and Researchers <ul style="list-style-type: none"> • 3.2.3.1 Mufti Rasheed Ahmad Ludhyanvi • 3.2.3.2 Shaykh Taqī al-Dīn al-Hilālī • 3.2.3.3 Shaykh Muhammad Nāṣir al-Dīn al-Albānī • 3.2.3.4 Shaykh Muhammad ibn Ṣāliḥ al-'Uthaymīn • 3.2.3.5 Dr. Sulaymān al-Thunayān 	
4.0 'Ishā' prayer: The Disappearance of Shafaq	43
<ul style="list-style-type: none"> • 4.1 Objective: Understanding Shafaq al-Aḥmar • 4.2 Explanations from the Schools of Jurisprudence (Madhāhib) <ul style="list-style-type: none"> • 4.2.1 The Shāfi'ī School: Al-Majmū' • 4.2.2 The Mālikī School: Al-Risālah & Al-Dhakhīrah • 4.2.3 The Ḥanbalī School: Al-Mubdī' • 4.2.4 The Ḥanaḥī School and the A'immaḥ Thalātha: Al-Bināyah • 4.3 Clarification: Shafaq al-Abyaḍ in the Ḥanaḥī School (Allāmah Anwar Shāh Kāshmirī) 	
Conclusion	48
Executive Summary Arabic	49
Executive Summary Bangla	52
Names of the participants in the observation	56
Contact details	57
Sample Prayer Timetable	58



وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ
ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ
البقرة: ١٨٧

And eat and drink, until the white
thread of dawn appear to you
distinct from its black thread;
then complete your fast till the
night appears.
(Surah Baqarah: 187)

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah, Lord of the worlds, Who created day and night as signs of reflection and guidance, and Who made the movements of the sun and moon as measures of time. Blessings and peace be upon our beloved Prophet Muhammad ﷺ, whose life illuminated the path of devotion, discipline, and precision in worship, and upon all his noble Companions and those who follow their path until the Last Day.

The **London Prayer Timetable: Research, Explanations and Observations (2009–2025)** is a culmination of decades of collaborative effort between scholars, Imams, and experts who have dedicated their time trying to unite the community upon **local** observations as instructed by shariah to perform Salah and Fast¹ on its allocated time. It brings together classical Islamic scholarship and astronomy to address one of the most applied and debated issues faced by Muslims in high-latitude regions — determining accurate times for Fajr, Isha in particular, and other daily prayers.

This work is the outcome of over 15 years of systematic *mushāhadah* (first-hand observation of horizon), comprehensive review of classical juristic texts, and careful consideration of scientific data. It aims to serve the Ummah by establishing a timetable balanced and faithful to Shariah that embodies both *sihah* (validity) and *yusr* (ease), promoting an acceptable method to encourage unity within our mosques and confidence among worshippers.

We pray that Allah accepts this humble effort as a service to His religion, grants reward to all contributors, and allows this research to become a model for other regions (high-latitude) striving for harmony between faith and science. Indeed, all success is from Allah alone.

“And He it is Who made the night and the day, each following the other, for whoever desires to remember or desires to be grateful.”

(*Surah al-Furqan*, 25:62)

With humility and gratitude,

The Editorial Team

London Prayer Timetable Unified Ulama Committee

October 2025

¹ فَيَلْزَمُ أَهْلَ الْمَشْرِقِ بِرُؤْيَةِ أَهْلِ الْمَغْرِبِ إِذَا ثَبَتَ عِنْدَهُمْ رُؤْيُهُ أَوْلَيْكَ بِطَرِيقِ مُوجِبٍ - الدر المختار

Executive Summary

London Prayer Timetable: Research, Explanations & Observations (Dec 2025)

Purpose: This initiative has three core objectives:

1. To unify the prayer timetable for London², based on over 15 years of direct horizon observations (2009–2025).
2. To examine both classical and contemporary Islamic juristic sources to understand the principles governing prayer times.
3. To review the solar depression angle (Fajr) posited by earlier time-keepers (الموقتون) against modern local observation.

Goal: The ultimate aim is to reduce public confusion, align London's mosques under a single standard, and ease the practice of worship—all while remaining firmly within the bounds of the Shariah.

Historical context (UK)

- Around 1981, ulama at London Central Mosque resolved³ to use a timetable based on **nautical twilight** for Fajr, a standard widely followed thereafter in London mosques.
- In 1999, a new approx. 16.4^{o4} standard (06:13 changed from 06:40)⁵ for Fajr was adopted by the East London Mosque and Darul Ummah Mosque—influencing a segment of the community—while many other institutions retained the 1981 timetables.
- Divergent timetables resulted in large differences—especially for **Suhoor and Fajr timings in Ramadan**—that divided neighbourhoods and even families.

² A similar effort was undertaken by the Open Fajr Project in Birmingham. They used high-tech cameras to record the eastern horizon at Fajr time over the course of one year. Our findings are similar to theirs; however, it should be noted that they do not regard Fajr Kādhīb as a year-round phenomenon, whereas we do. This difference is therefore evident in the results.

³ The attendees included Maulana Abu Said Sab and Mufti Ala Uddin sab. They returned and implemented the resolution in their respective mosques.

⁴ Approx. Changes: 06:40-1998-12.5°, 06:13-1999-16.4°, 2000-06:18-15.7°, around 2015-6:26-14.5°.

⁵ Both times apply to January 1. The earlier time has been in effect since 1999, and the later time was used until 1998.

Why differences arise?

- Observers are unable to agree on one definition of **Fajr**, leading to conflicting claims about when it begins.
- A minority of earlier scholars⁶ held that **Fajr Kadhib** (the false dawn) is not a year-round phenomenon, but is restricted to only a few nights of the year. This view has been followed—knowingly or unknowingly—by many. This then affects the beginning time of fajr.
- Regarding high-latitude regions like London in summer, a key issue arises. Some argue that **Isha** and **Fajr** have no beginning time because the **Shafaq Abyadh** (white twilight) does not disappear⁷. This view is not followed by the committee⁸. Instead, it prays Isha at the disappearance of *Shafaq Ahmar* (red twilight) —not because *Shafaq Abyadh* (white twilight) fails to disappear, but because it **disappears very late**. Waiting for it to end would cause *haraj* (excessive hardship: *Allah intends for you ease and does not intend for you hardship*-2:185) for people. Therefore, the committee and many others⁹ use the **disappearance of Shafaq Ahmar** as the established marker for the beginning of Isha during this period.
- Differences of opinion arise from adopting the twilight observations of other regions (such as Blackburn, the Middle East, or the Far East) for London. The Committee holds that **local observation** must be used.

Formation & approach of the Unified Ulama Committee

- A cross-spectrum London committee agreed to:

⁶ Allama Qarafi held that *Fajr Kadhib* (the false dawn) is not a year-round phenomenon; however, others disagree, arguing that it occurs throughout the year. Imam al-Hattab, in *Mawahib al-Jalil*, reports the latter view and notes that it is the apparent position (*al-Dhahir*).

وَتَارَعَهُ عَرَبُهُ فِي ذَلِكَ وَقَالَ إِنَّهُ مُسْتَمِرٌّ فِي جَمِيعِ الْأَزْمِنَةِ وَهُوَ الظَّاهِرُ. - مواهب الجليل للإمام الحطاب

⁷ وقد تقرر في مقره (مدينة بلغار كانت على خمس و خمسين درجة من عرض الشمالي) أن انحطاط الشمس أول الصبح الكاذب و آخر الشفق الأخير ثمان عشرة درجة ففي عرض ثمان وأربعين ونصف يتصل الشفق بالصبح الكاذب- ناظورة الحق شهاب الدين المرجاني أبو الحسن هارون بن بهاء الدين المرجاني القرطبي

Note: Astronomical twilight (Fajr Kādhīb) does not disappear on some summer nights, and no Shariah rulings are associated with it.

⁸ London Prayer Timetable Unified Ulama Committee

⁹ Although they might disagree about the nature of *Shafaq al-Abyadh*—specifically, whether it disappears or is simply absent.

1. conduct local mushāhadah (first-hand observation);
2. provide an interim timetable that is based on initial observation, easy to follow, and faithful to Islamic jurisprudence (fiqh);
3. review existing ṣalāh timetables impartially and adjust them toward a common, acceptable standard.

Guiding principles (methodology)

Core methodology: Local naked-eye sighting as described below:

- **Fajr Prayer:** The Fajr prayer time begins at true dawn (Fajr Ṣādiq), distinct from the earlier false dawn (Fajr Kādhīb). This distinction is essential for determining the correct start time throughout the year.
 - Astronomically, Fajr Ṣādiq is best¹⁰ defined as the onset of nautical twilight (12°). This is the moment when a distinct, horizontal illumination first becomes visible on the eastern horizon¹¹. Whereas in Fajr Kadhib, astronomical twilight, sky illumination is so faint that most casual observers would regard the sky as fully dark, especially under urban or suburban light pollution. Under astronomical twilight, the horizon is not discernible (18°)¹².

The angle of the sun's depression (12° for fajr) is supported by the following Islamic scholars and institutions:

- European Council of Fatwa and Research¹³
- The Union of Islamic Organisations of France (UOIF)
- A resolution agreed upon by scholars at the London Central Mosque in or around 1981.
- London Salah Timetable Unified Ulama Committee¹⁴
- Muhammad Muhyi al-Din Loden, Professor Dr. Engineer, The Environmental Protection Security Agency in Berlin, and formerly of Al-Azhar University¹⁵

¹⁰ Or a time near it in our high-latitude region, above 48.5°.

¹¹ Further details about Fajr Sadiq are mentioned below

¹² Definition Source of Astronomical and Nautical twilight: U.S. National Weather Service

¹³ نظرًا إلى أن هذه القضية اجتهادية وليست فيها نصوص قطعية فلا يرى المجلس حرجاً في الاعتماد على تقديرات أخرى صادرة من هيئات فتوى إسلامية مثل الاعتماد على درجة الخطاط الشمس بدرجة (12) الموافقة لصلاتي الفجر والعشاء ومثل تحديد الفارق الزمني بين وقتي المغرب والعشاء ووقت الفجر وشرق الشمس بساعة ونصف. قرار 12/2 رجب 1406 هـ

¹⁴ The Committee is very near to Nautical twilight

Therefore, for the purpose of prayer timetables, the commencement of nautical twilight at 12° (or a time close to it) is established as the criterion for Fajr Ṣādiq.

- **Sunrise, Sunset, and Solar Noon:**

These times are determined using astronomical calculations obtained from Timeanddate.com.

Sunrise is defined as the moment when the upper edge of the sun first appears above the horizon.

Sunset is defined as the moment when the upper edge of the sun completely disappears below the horizon.

Solar noon is the exact midpoint between sunrise and sunset.

- **Zuhr:** Five minutes are added to the solar noon to account for the sun's decline (*zawal*).
- **Asr:** the Hanafi two-shadow of an object (*mithlain*) opinion is applied.-IslamicFinder.org.
- **Maghrib:** an offset of three minutes after the calculated sunset is applied to accommodate the urban topography of London & its tall buildings.
- **Isha:** While the standard Hanafi opinion uses the disappearance of Shafaq Abyadh (nautical twilight) year-round, we adopt the seasonal method (using Shafaq Ahmar in summer) as a practical concession (*rukḥṣah*). This is to avoid the undue hardship (*haraj*) caused by an excessively late prayer time. Indeed, there are prominent Hanafi scholars who have issued fatwas permitting the praying of Isha upon the disappearance of Shafaq Ahmar, like Hakeemul Ummat Hadhrat Maulana Ashraf Ali Tahnvi, *may Allah forgive him, Behishti Zewar and others*. Scholars in the north of England have conducted **observations (mushahada)** and concluded that **the red twilight (al-shafaq al-ahmar)** disappears 30 to 45 minutes after sunset. Our mushahada suggests the same. As a precautionary measure (**ihhtiyat**), we have added an extra 20 to 30 minutes.¹⁶

¹⁵ الخطأ والخلاف في حساب مواقيت صلاة الفجر والعشاء والصيام في البلاد التي يطول نهارها ويقصر ليلها أو العكس

¹⁶ Please refer for the def. under the heading Isha prayer: Disappearance of Shafaq.

Observational evidence

- Field observations of the eastern horizon at the Isle of Dogs (Sat 13 December 2025) indicate that **true Fajr** occurred at approximately 06:29,30–06:31. This time is only about 3 minutes earlier than the published **nautical twilight** by timeanddate.com (06:34) on that date a finding consistent with a depression angle near 12° .
- Throughout the year, the observed onset of **Fajr** in London corresponds to approximately a **solar depression angle** ranging from 13° – 14° (around) in winter to 12° in summer.
- For the other prayers, observations have been made. Since Fajr is the most disputed, the focus is primarily on it.

Comparison with Blackburn *mushāhadah*

- Cross-checks (2010 samples) show the Unified London Fajr is typically 1 to 15 min. later than Blackburn's observed times; often they match exactly evidence of close alignment yet preserving **London-specific** locality.

Textual foundations (condensed)

- Qur'anic and hadith descriptions distinguish false dawn (vertical streak) from true dawn (lateral light spreading across the horizon, often with a reddish hue).
- Classical lexicons (Lisān al-'Arab, Qāmūs) and jurists (e.g., Ibn Qudāmah, al-Ṭaḥāwī) underline that **legal Fajr** begins with the **spreading** light, not the early vertical beam.
- Some prominent contemporary scholars and empirical studies caution that some printed calendars **advance Fajr by 15–24¹⁷ min** relative to observed true dawn.

Community adoption & impact

- Since Ramadan 2009, many Greater London mosques (especially British-Bangladeshi communities) adopted this unified approach, markedly improving communal coherence in prayer and fasting times.

What this means for worshippers

- A timetable **rooted in London's sky**, not distant latitudes.
- **Ease without compromise:** cautions in winter; practical, textually supported adjustments in summer.

Ongoing work

- Committee members continue **mushāhadah** for Fajr, Zuhr, Asr, Maghrib, and Isha across seasons to refine local accuracy. The effort is collaborative and open to scholarly scrutiny.

¹⁷ In location near equator Some scholars say it is a maximum of 20 minutes earlier.

Historical Information about prayer time- tabling in London:

The prayer timetable established by a resolution of scholars at Regent's Park Masjid in 1981 was followed by nearly all mosques in London, creating a unified schedule. However, by 2008, a comparison of Fajr prayer times across several prominent mosques revealed that changes had been widely adopted. The specific reasons for this shift are not fully known for every mosque, though we trust the changes were made in good faith to ensure accurate prayer timings. We do, however, know some details about the changes at certain mosques; below are a few examples.

In 1999—eighteen years after the original timetable—the East London Mosque and Darul Ummah Mosque in Shadwell, East London, adopted a new schedule. The justification for this change was presented later that year, on July 5th, at a seminar where Maulana Abu Zar Chowdhury, a scholar from Glasgow, delivered a research paper outlining the scholarly research and methodology behind using 15° as the calculation basis for Fajr.

Brick Lane Mosque and several others, however, continued using the 1981 timetable until 2008. Other mosques at some point adopted a revised schedule based on observations by Maulana Yakub Miftahi in Blackburn—a city located over 200 miles from London¹⁸. All the above resulted in significant variations in Fajr and Suhoor times between mosques in the same locality.

The disparity generated considerable pressure from scholars, youth, and the general public to reduce the variations. Bangladeshi scholars in East London, in particular, took the initiative to unify London salah timetable.

To address the issue, the London Prayer Timetable Unified Ulama Committee was formed, comprising scholars from various backgrounds. In its meetings, the committee proposed that a timetable based on first-

¹⁸ Please examine the celestial phenomena of London and Blackburn, as they differ in their timing. For example, on 21 June, nautical twilight begins approximately 2 hours and 36 minutes before sunrise in Blackburn, compared to about 2 hours and 3 minutes in London.

hand observation would be the ideal solution. Acknowledging that the wide variation in prayer and fasting times was causing disputes within families and the community, the committee agreed to work toward an informed, observation-based timetable. In the interim, it was decided to prepare a unified timetable that would be based on primary observations, easy to follow, widely acceptable, and consistent with the framework of Shariah for the general public.

A Brief Review of the Different Timetables in Use:

As far as we know, there are four main prayer timetables used in London, particularly for Fajr (dawn) and Isha (night) prayers:

1. **The 18° Timetable:** Follows the start of *astronomical twilight* (when the sun is 18° below the horizon).
2. **The 15° Timetable:** Follows the mid of *astronomical twilight* (when the sun is 15° below the horizon).
3. **The "London Mushahada" Timetable:** Claims to be based on actual local (London) observation (*mushahada*) of the dawn sky.
4. **The "Blackburn Mushahada" Timetable:** Also claims to be based on actual Blackburn's observation (*mushahada*) of the dawn sky.

All groups claim their timetable is based on the authentic Islamic method of observation.

The Core Disagreement

One party argues that true dawn (*Fajr al-Sadiq*) cannot be reliably observed in London due to light pollution. They believe we must instead use the observation from a darker area. This group reports seeing a light much earlier, at 18°, which coincides with the start of astronomical twilight.

The Committee believes that what they are observing is **Fajr Kādhīb** (the false dawn). Astronomical twilight corresponds to the classical description of the false dawn: a faint, barely perceptible light in the sky. The true dawn (**Fajr Ṣādiq**) is a whitish-reddish light that spreads hori-

zontally across the horizon. It can be observed even in light-polluted areas, provided the horizon is not completely obstructed by buildings and the surroundings are relatively dark.

The 15° twilight in higher latitude (UK), in our view, is part of the false dawn period, with the true dawn appearing later.

While the committee concurs with the observational methodology (*mushahada*) employed in Blackburn, it does not endorse its application across the entire United Kingdom. It believes each locality should conduct its own observations, particularly if situated at a different latitude.

The Fundamental Islamic Principle

Did the Shariah prescribe a specific degree? Absolutely not.

According to the Quran and Sunnah, the only sign for Fajr is the appearance of the horizontal 'white thread of dawn' in your local sky; no other criterion is necessary.¹⁹ The specific degrees (15°, 18°, etc.) are a human scholarly endeavour (*ijtihad*) to create a predictable system. They are a means to an end, not a divine command in themselves.

The Problem with Applying One Standard Everywhere

The following example illustrates why a single timetable or standard from one area cannot be uniformly applied to another, even within the same country.

On 21 June (the summer solstice):

- **London**
Nautical twilight (12°) begins at **02:40**, and sunrise occurs at **04:43**, resulting in a gap of **2 hours and 3 minutes**.
- **Blackburn**
Nautical twilight (12°) begins at **02:03**, and sunrise occurs at **04:39**, resulting in a gap of **2 hours and 36 minutes**.

¹⁹ The only requirements are that the horizon is not completely obstructed and the location has relatively dark skies. To suggest that one must travel a long distance to find a suitable place would be adding to the requirements stipulated by Shariah.

Despite both locations being in England, the difference between the onset of nautical twilight and sunrise is **33 minutes longer in Blackburn than in London**. This substantial variation is due to differences in latitude and geographical position, which significantly affect the duration of twilight during the summer months.

This demonstrates that applying the same prayer-time standard or twilight-based methodology from one area to another can lead to inaccurate results. Consequently, prayer timetables must be calculated according to each area's local astronomical conditions—such as latitude, sunset, and twilight duration—rather than relying on a single standard across different regions.

Addressing Common Counter-Arguments

The practice of the Companions (Ṣaḥāba) *may Allah be pleased with them* was to begin the Fajr prayer at the visual sighting of the true dawn. This was observed and acted upon reliably in all weather conditions—whether in fog, under cloud cover, or amidst the ambient light of a full moon. Based on this established precedent, modern artificial light cannot legitimately be used as justification for claiming that Fajr cannot be observed in London.

Definition of Twilight

Civil Twilight:

Begins in the morning, or ends in the evening, when the geometric center of the sun is 6° below the horizon. Therefore morning civil twilight begins when the geometric center of the sun is 6° below the horizon, and ends at sunrise. Evening civil twilight begins at sunset, and ends when the geometric center of the sun is 6° below the horizon. Under these conditions absent fog or other restrictions, the brightest stars and planets can be seen, the horizon and terrestrial objects can be discerned, and in many cases, artificial lighting is not needed. Civil Twilight is also known as Civil Dawn and Civil Dusk.

Nautical Twilight:

Begins in the morning, or ends in the evening, when the geometric center of the sun is 12° below the horizon. In general, the term nautical twilight refers to sailors being able to take reliable readings via well known stars because the **horizon is still visible**, even under moonless conditions. Absent fog or other restrictions, outlines of terrestrial objects may still be discernible, but detailed outdoor activities are likely curtailed without artificial illumination. Nautical Twilight is also known as Nautical Dawn and Nautical Dusk.

Astronomical Twilight:

Begins in the morning, or ends in the evening, when the geometric center of the sun is 18° below the horizon. In astronomical twilight, sky illumination is so faint that most casual observers would regard the sky as fully dark, especially under urban or suburban light pollution. Under astronomical twilight, **the horizon is not discernible** and moderately faint stars or planets can be observed with the naked eye under a non-light polluted sky. But to test the limits of naked eye observations, the sun needs to be more than 18° below the horizon. Point light sources such as stars and planets can be readily studied by astronomers under astronomical twilight. But diffuse light sources such as galaxies, nebula, and globular clusters need to be observed under a totally dark sky, again when the sun is more than 18° below the horizon.

(U.S. National Weather Service)

Why London Needed a Locally Validated Prayer Timetable?

For various reasons, the committee took the initiative to revise the commonly used timetable in London. A brief background on this is necessary.

It is well known that Muslims are obligated to perform the five daily prayers within specific, prescribed time frames. Similarly, fasting and the pre-dawn meal (*suhoor*) are also governed by fixed temporal boundaries. If a prayer is performed before its designated time, or if fasting is begun after its designated time (i.e., after *Fajr*), that act of worship is not considered **ṣāḥiḥ** (valid), and the obligation remains unfulfilled.

Allah the Almighty, nor the Noble Messenger (ﷺ), specified prayer times based on clock hours. Rather, they gave certain signs regarding the timing. For example, regarding the end time of Maghrib prayer, the Prophet (ﷺ) said: *وقت المغرب ما لم يغب الشفق (مسلم)*:

(“The time for Maghrib is until the twilight disappears.” — Muslim) As it can be seen clearly the Sacred Law established prayer times through observable celestial signs rather than mechanical clock measurements.

However, in subsequent eras, Muslim astronomers introduced computational complexities into timekeeping which has further complicated the matter for Muslims then and now. Imām Ibn Ḥajar al-‘Asqalānī (d. 852 AH), in *Fath al-Bārī*), and al-‘Allāmah al-Qarāfī²⁰ (d. 684 AH), in *al-Furūq*, systematically critiqued these later astronomical practices, which introduced an earlier time for *Fajr* and a later time for *Maghrib* in the name of precaution.

²⁰ لا عبْرَةَ بِقَوْلِ الْمُؤَقِّتِينَ فِي الصَّوْمِ وَقَالَ ابْنُ دَقِيقِ الْعَيْدِ: الْحِسَابُ لَا يُجْزَى الْإِعْتِمَادُ عَلَيْهِ فِي الصَّلَاةِ أَنْتَهَى. نقله بن عابدين في كتابه رد المختار وطالعه للتفصيل.

The statement of timekeepers is not considered for fasting. Ibn Daqīq al-‘Īd said: It is not permissible to rely on calculation for prayer. Quoted by Ibn ‘Ābidīn in *Radd al-Muḥtār*

Allamah Ibn Hajr (773 AH - 852 AH) says:

Arabic Text

English Translation

(تنبيه) من البدع المنكرة ما أحدث في هذا الزمان من إيقاع الأذان الثاني قبل الفجر بنحو ثلث ساعة في رمضان،

"(Warning) Among the reprehensible innovations is what has been introduced in these times - a second adhan about twenty minutes before true dawn during Ramadan,

وإطفاء المصابيح التي جعلت علامة لتحريم الأكل والشرب على من يريد الصيام،

and extinguishing lamps that were designated as signals to prohibit eating and drinking for those intending to fast."

زعموا ممن أحدثه ، أنه للاحتياط في العبادة، ولا يعلم بذلك إلا آحاد الناس،

Those who introduced this claim it is for "precaution in worship," though only a few people are aware of this practice.

وقد جرهم ذلك إلى أن صاروا لا يؤذنون إلا بعد الغروب بدرجة، لتمكين الوقت زعموا،

This has led them to delay the Maghrib adhan until slightly after sunset, allegedly to "ensure the time is certain,"

فأخروا الفطر، وعجلوا السحور، وخالفوا السنة،

thereby delaying iftar, hastening suhoor, and contradicting the Sunnah.

فلذلك قلّ عنهم الخير، وكثر فيهم الشر، والله المستعان

Consequently, goodness has diminished among them while evil has increased. And Allah is the One whose help we seek."

And Allamah Qarafi (626 AH-684 AH) says in al-Furuq:

Arabic Text

English Translation

جرت عادة المؤذنين، وأرباب المواقيت بتسيير درج الفلك إذا شاهدوا المتوسط من درج الفلك، أو غيره من درج الفلك الذي يقتضي أن درجة الشمس قربت من الأفق قريباً يقتضي أن الفجر طلع

"It has become customary for mu'adhhdhins and timekeepers to calculate celestial degrees when they observe the median degree or other astronomical degrees indicating the sun's proximity to the horizon - suggesting dawn has appeared"

أمروا الناس بالصلاة والصوم مع أن الأفق يكون صاحياً لا يخفى فيه طلوع الفجر لو طلع، ومع ذلك لا يجد الإنسان للفجر أثراً البتة

"They instruct people to pray and fast while the horizon remains clear - where dawn would be visible if present - yet no trace of dawn appears whatsoever"

وهذا لا يجوز، فإن الله تعالى إنما نصب سبب وجوب الصلاة ظهور الفجر فوق الأفق ولم يظهر

"This is impermissible, for Allah has made the actual appearance of dawn above the horizon the legal cause for prayer - not its theoretical calculation"

فلا تجوز الصلاة حينئذ، فإنه إيقاع للصلاة قبل وقتها، وبدون سببها

"Therefore, prayer is invalid then, as it constitutes performing prayer before its time and without its legitimate cause"

The above criticisms appear to be directed specifically at the established practice of using the **19° method**. The following passage illustrates the prevalence of this opinion during, and before, that period. Sibṭ al-Mardīnī, in *Ḥāwī al-Mukhtaṣarāt fī al-ʿAmal bi-Rubʿ al-Muqanṭarāt*, records that leading astronomers and timekeepers held that Fajr appears when the sun reaches 19° below the eastern horizon:

الباب العشرون في معرفة وقت العشاء ووقت الفجر وحصتهما وحدهما واستخراجهما: ... ويعرف وقت الصبح بطلوع الفجر الصادق، وهو المنتشر ضوءه معترضا بالأفق الشرقي للأحاديث الصحيحة وللإجماع أيضا، ... وقال الشيخ جمال الدين المارداني: وقد امتحنهما بعض حُذّاق المتأخرين في سنين متوالية -يعني الشيخ علاء الدين ابن الشاطر (777 AH-703 AH)- فوجد الثمانية عشر وقتَ إسفار، والعشرين وقت غلَس، ... والذي اعتمد عليه محققو هذا العلم من الرصّاد وغيرهم؛ كالنصير الطوسي، والمؤيد العرضي، وأبي الريحان البيروني، وغيرهم من أئمة الرصّاد، وتبعهم ابن الغزولي وأبو طاهر وغيرهما: أن الشمس إذا انحطت عن أفق المغرب ١٧ غرب الشفق، وإذا صارت منحطة عن أفق المشرق ١٩ يطلع الفجر. قلت: وهذا عليه عامة فضلاء الموقنين وعامة مشايخنا وغيرهم من الطبقة التي أدركناها، والطبقة التي قبلها من مشايخ أشياخنا وغيرهم، ولا عبرة بما يفعله بعض من لا دراية له بالصناعة، ولا إلمام له بالعلم وأهله. - حاوي المختصرات في العمل بربع المقنطرات سبط المارديني (826 AH-912 AH)

The critical question concerns which authority is decisive in Sharῑ determinations: the jurists (*‘ulamā’ al-sharī‘ah*) or the timekeepers. The authoritative position rests with the jurists, who base their rulings on Sharῑ indicators and direct observation. They note that although the adhān was being called, no discernible sign of Fajr was present; had it truly emerged, it would have been observable. The absence of such signs therefore indicates that the call to prayer was issued prematurely.

Ulama Who Consider the Old 18° Fajr Timetable in Subcontinent is Incorrect²¹

A number of respected Ulama are in agreement that the Fajr time in Pakistan based on the old 18° timetable is incorrect.

Mufti Farid Sahib’s fatwa, issued in Dhul-Qa‘dah 1402 AH and recorded in *Fatawa Faridiyyah*, supports the opinion of Mufti Rashid Sahib that Fajr begins at 15°.

The following madaris are in agreement with this position:

1. Darul Uloom Haqqania
2. Jamia Imdad-ul-Uloom, Peshawar Sadar
3. Jamia Uthmania, Peshawar
4. Jamia Faridia, Islamabad
5. Madrasah Ta‘leem-ul-Qur’an, Raja Bazar, Rawalpindi

²¹ There are many other scholars who do not hold this view.

6. Jamia Faruqia, Karachi
7. Madrasah Anwar-ul-Uloom, Mohmand Agency²²

In addition, another well-known personality Engineer Malik Muhammad Bashir Ahmad Bagawi Sahib who is an expert in this subject emphasises that *ihityat* (precaution) should be upheld. He has stated that based on his personal observations at Dhaka Camp in 1971, the appearance of true dawn was close to 15°.- *15 Darje Subh Sadiq Par I'tiraadhaat awr In Ka Ilmi Jaizah Maulana Shawqat Ali Qasimi Sawabi*

These disagreements remained unresolved in their regions of origin and were subsequently transferred to the United Kingdom. Therefore, it becomes our duty to verify which of the above opinions is in line with our location in London, or whether neither of these two opinions applies to us and a completely different conclusion must be reached.

Here is an example of huge differences in prayer timetables:

On **1 September in London**, the **Suhoor time** for that day was published as follows:

Some mosques in London		Suhoor ending time
1	Regents Park Mosque	04:10
2	East London /Darul Ummah	04:27
3	Yaqub Miftahi	04:33
4	Ford Square	04:37
5	Mufti Ilyas	04:38
6	Muslim World League	04:11
7	Brick Lane	04:54
The maximum difference in Suhoor ending times between these mosques was 44 minutes		

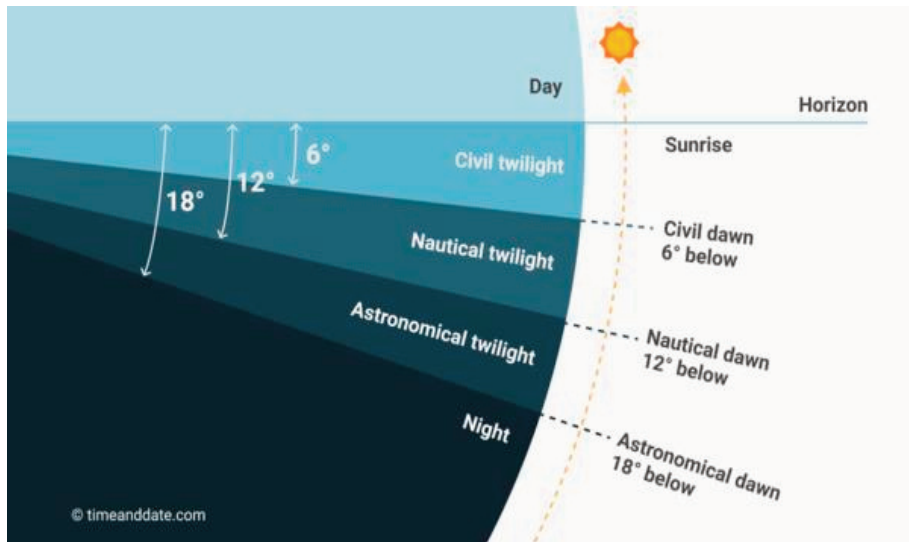
Serious consequences from the above variation in suhoor ending times:

As a result, during Ramadan, some people finish their Fajr prayer and go to sleep, while others are still enjoying Suhoor. This leads to disagreements even within the same family. To resolve this issue, Muslims from all walks of life have turned to scholars for guidance.

²² Imam of Markazi Jami Masjid Sawabi Addah Khateeb Maulana Gul Rahim Sahib says Fajr and Isha are wrong by around 20 minutes.- *Kashf al-satr a'n awaqaat al-isha wal-fajr Maulana Shawkat Ali Qasimi*

When and how does Subh (Fajr) time start?

Due to geographical location and altitude above sea level, the time of dawn can vary from place to place. The table below, however, provides a general guide:



The first light is Fajr Kadhib, the second light is the initial burst (لمعة) of Fajr (where *fajr kadhib* is still visible) and the third is the clear fajr (تبين)



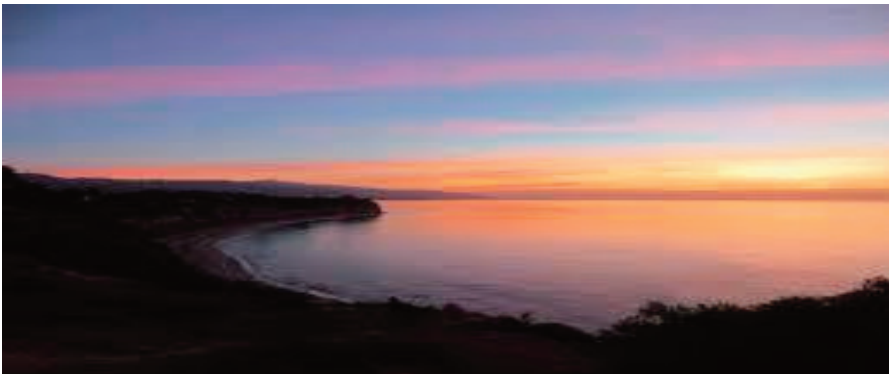
Astronomical Twilight



Nautical Twilight

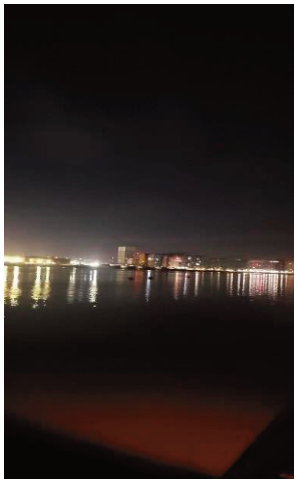
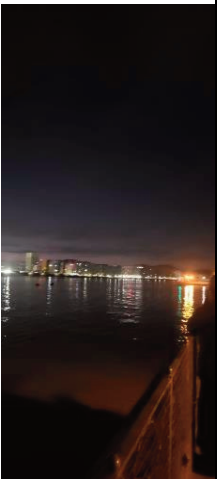



Civil Twilight:



Some Real Pictures of the observations

Observation Date: Sat 13th December 2025, Isle of Dogs, London E14

Time : 06:06 am	06:29	06:31am	06:34am
			Nautical Twilight Time- anddate.co m

Based on the observation captured in the photographs above, it is clear that the beginning of Fajr was observed between 6:29 and 6:31 a.m. This occurred only a few minutes before the Nautical Twilight time of 6:34 a.m. (نَيْلٌ) listed on timeanddate.com. No true dawn light was observed prior to this; any illumination visible in the photo at 6:09 a.m. was also present in other directions and did not signify the actual dawn. According to degree-based astronomical calculations, the Nautical Twilight time on timeanddate.com corresponds to the sun being approximately 12° below the horizon. This observation event was attended by around 23 people, the majority of whom were Ulama

How did the Prophet (ﷺ) and his companions determine Fajr?

The simple answer is:

They watched the sky for a reddish-white glow on the horizon, following the first fine, faint, vertical blue light.

Ahadith on the matter:

Hadith No-1

لا يَغْرَنُ أَحَدَكُمْ نِدَاءُ بِلَالٍ مِنَ السُّحُورِ، وَلَا هَذَا الْبَيَاضُ حَتَّى يَسْتَطِيرَ. -مسلم

“Let not the call of Bilal deceive any of you regarding Suhoor, nor this whiteness (the dawn) until it spreads completely.”-Muslim

Hadith No-2

أَنْتَ يَا بِلَالُ تُؤَدِّدُ إِذَا كَانَ الصُّبْحُ سَاطِعًا فِي السَّمَاءِ، فَلَيْسَ ذَلِكَ بِالصُّبْحِ، إِنَّمَا الصُّبْحُ هَكَذَا مُعَرِّضًا، ثُمَّ دَعَا بِسُحُورِهِ فَتَسَحَّرَ، وَكَانَ يَقُولُ: لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا أَخَّرُوا السُّحُورَ، وَعَجَّلُوا الْفِطْرَ. - مسند أحمد و شرح معاني الآثار.²³

"O Bilal, you call the Adhan when the dawn is shining in the sky, but that is not the true dawn. The true dawn is like this (pointing with his hand), then he called for Suhoor and ate it. He would say: 'My Ummah will continue to be in good health as long as they delay Suhoor and hasten Iftar.'" -Musnad Ahmad

Hadith No-3

أَتَانِي قَيْسُ بْنُ طَلْقٍ فِي رَمَضَانَ فِي آخِرِ اللَّيْلِ بَعْدَمَا رَفَعْتُ يَدِي مِنَ السُّحُورِ؛ تَخَوَّفَ الصُّبْحِ، فَطَلَبَ مِنِّي بَعْضَ الْإِدَامِ، فَقُلْتُ: أَيَا عَمَّاهُ، لَوْ كَانَ بَقِيَ عَلَيْكَ مِنَ اللَّيْلِ شَيْءٌ لَأَدْخَلْتُكَ إِلَى طَعَامٍ عِنْدِي وَشَرَابٍ، قَالَ: عِنْدَكَ؟ فَدَخَلْتُ فَقَرَّبْتُ إِلَيْهِ تَرِيدًا وَحَمًا وَنَبِيدًا، فَأَكَلَ وَشَرِبَ، وَأَكْرَهَنِي فَأَكَلْتُ وَشَرِبْتُ، وَإِنِّي لَوَجِلٌّ مِنَ الصُّبْحِ، ثُمَّ قَالَ: حَدَّثَنِي طَلْقُ بْنُ عَلِيٍّ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُوا وَاشْرَبُوا وَلَا يَغْرَنَكُمُ السَّاطِعُ الْمُصْعِدُ، وَكُلُوا وَاشْرَبُوا حَتَّى يَعْزُضَ لَكُمْ الْأَحْمَرُ،²⁴ وَأَشَارَ بِيَدِهِ. -الدارقطني

وقد روينا عن عائشة -رضي الله عنها- أن رسول الله -صلى الله عليه وسلم- قال: "إن بلالا ينادي بليل، فكلوا واشربوا حتى ينادي ابن أم مكتوم". قالت: ولم يكن بينهما إلا مقدار ما يصعد هذا وينزل هذا " فلما كان بين أذانيهما من القرب ما ذكرنا؛ ثبت أنهما كانا يقصدان وقتا واحدا، وهو طلوع الفجر، فيخطئه بلال لما يبصره، ويصيبه ابن أم مكتوم، لأنه لم يكن يفعله حتى تقول له الجماعة: أصبحت، أصبحت. - شرح معاني الآثار

ومعنى الأحمر هنا أن يستبطن البياض المعترض أوائل حمرة وذلك أن البياض إذا تمام طلوعه ظهرت أوائل الحمرة والعرب تشبه الصبح بالبق في الخيل لما فيه من بياض وحمرة، وقد جعله عمر بن أبي ربيعة شقرا فقال فلما تقضى الليل إلا أقله... وكادت توالي نجمة تتفوق - فما راعي إلا مناد تحملوا... وقد لاح معروف من الصبح أشقر (معالم السنن للخطابي)

“Qays ibn Talq came to me during Ramadan, at the end of the night, after I had lifted my hands from the pre-dawn meal out of fear that dawn had arrived. He asked me for some condiment, so I said: ‘O my uncle, if there were still some night left for you, I would have brought you in to food and drink that I have.’

He said, ‘You have some?’ So he entered, and I brought him *tharīd* (bread soaked in broth) with meat and *nabīdh*. He ate and drank, and he urged me until I ate and drank as well, while I was anxious about dawn.

Then he said: ‘Talq ibn ‘Alī narrated to me that the Prophet of Allah ﷺ said:

“Eat and drink, and do not let the bright, rising light deceive you. Eat and drink until the redness appears to you’ — and he gestured with his hand.”- al-Daraqutni

Hadith No-4

تَسَحَّرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، قُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسُّحُورِ؟ قَالَ: قَدَرُ خَمْسِينَ آيَةً. -البخاري

"We had Suhoor with the Prophet (ﷺ), then he got up for prayer. I asked: 'How much time was there between the Adhan and Suhoor?' He replied: 'About fifty verses.'" -al-Bukhari

This Hadith is mentioned under the chapter heading باب قدر كم بين السحور وصلاة الفجر in Bukhari.

وَكَانَ النَّظَرُ فِي ذَلِكَ عِنْدَنَا أَنَّهُمْ قَدْ أَجْمَعُوا أَنَّ الْحُمْرَةَ الَّتِي قَبْلَ الْبَيَاضِ مِنْ وَفَيْهَا وَإِنَّمَا الْخَيْلُ فِيهِمْ فِي الْبَيَاضِ الَّذِي بَعْدَهُ. فَقَالَ بَعْضُهُمْ: حُكْمُهُ حُكْمُ الْحُمْرَةِ وَقَالَ بَعْضُهُمْ: حُكْمُهُ خِلَافُ حُكْمِ الْحُمْرَةِ. فَتَنَظَّرْنَا فِي ذَلِكَ فَرَأَيْنَا الْفَجْرَ يَكُونُ قَبْلَهُ حُمْرَةً ثُمَّ يَتَلَوُّهَا بَيَاضُ الْفَجْرِ فَكَانَتْ الْحُمْرَةُ وَالْبَيَاضُ فِي ذَلِكَ وَقَفْنَا لِصَلَاةٍ وَاجِدَةٍ (شرح معاني الآثار)

قال أبو داود: وهذا مما تفرد به أهل اليمامة يعني: أنه مسلسل باليماميين؛ لأن فيه أربعة بماميين والخامس الذي هو محمد بن الطباع بغدادى، والباقون من أهل اليمامة. شرح سنن أبي داود لعبد المحسن بن حمد بن عبد المحسن بن عبد الله بن حمد العباد البدر. الملحوظة: فلا نزاع ما يقوله الخطابي وأبو داود.

عند عبد الرزاق وغيره بإسناد صحيح عن عمرو بن ميمون الأودي، قال: "كان أصحاب محمد صلى الله عليه وسلم أسرع الناس إبطاراً وأبطأهم سحوراً. - فتح الباري

Further Deep Discussion on Determining the Times of Fajr and Isha:

There is significant disagreement among scholars regarding when Fajr begins. Some say it is at 18°, others say 12°, and various degrees in between have also been suggested. An earlier degree means an earlier Fajr time, and a later degree means a later Fajr time.

As it is well known, neither the Prophet (ﷺ) nor his companions provided any specific astronomical degree for determining the time of Fajr. The calculation of degrees was **developed later by astronomers as a means to approximate the time, not as an end goal in itself.** Therefore, before considering these calculations, we must first understand the description of Fajr in the Qur'an & Sunnah, which is the primary objective.²⁵

In Surah Al-Baqarah, verse 187, Allah (ﷻ) says:

وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر

Eat and drink, until the white thread shows **clearly to you** from the black thread at the dawn. -Arberry's translation

A proper understanding requires us to consult the interpretations of linguists, classical exegetes (mufasssirs), and the supporting evidence from the hadith literature.

Arabic Lexicons:

الفَجْرُ: ضوء الصباح وهو حُمْرة الشمس في سواد الليل، وهما فَجْرَانِ: أحدهما المستطيل وهو الكاذب الذي يسمى ذَنْبَ البَيْرُحَانِ، والآخر المستطير وهو الصادق المنتشر في الأفق الذي يُحْرِمُ الأكل والشرب على الصائم ولا يكون الصبح إلا الصادق استَطَارَ الفجرُ وغيره إذا انتشر في الأفق ضَوْؤُهُ، فهو مُسْتَطِيرٌ، وهو الصُّبْحُ الصادق البين الذي يُحْرِمُ على الصائم الأكل والشرب والجماع، وبه تحل صلاة الفجر، وهو الخيط الأبيض الذي ذكره الله عز وجل في كتابه العزيز، وأما الفجر المستطيل، باللام، فهو المستدق الذي يُشَبَّهُ بذنب البَيْرُحَانِ، وهو الخيط الأسود ولا يُحْرِمُ على الصائم شيئاً، وهو الصبح الكاذب عند العرب

²⁵ A principle in Islamic law holds that *mushahadah* (direct observation) is the foundational source (*asl*). Where direct observation is not possible, it may be substituted by reliable news, witness testimony, or *ghalib al-ra'i* (a preponderant opinion derived from investigation, *taharri*). Furthermore, *mushahadah* can vary according to season, place, and time period. —Mufti Rafi' Usmani, *Nawadir al-Fiqh*

قال الأزهري: ولونُ الصُّبْحِ الصادقِ يَضْرِبُ إلى الحمرة قليلاً كأنها لون الشفقِ الأوَّلِ في أوَّلِ الليل²⁶
[لسان العرب]

Fajr: is the light of the morning, which appears as a redness in the sky during the darkness of the night. There are two types of Fajr: One is the "false" Fajr, which is the vertical light known as the "wolf's tail" (ذنب (السرْحان)), and the other is the "true" Fajr, which is the spreading light that appears on the horizon. The Fajr Sadiq marks the time when eating, drinking, and other acts that break the fast become forbidden for those fasting. The true Fajr is the clear and obvious light that signals the start of Fajr prayer, and it is the "white thread" mentioned by Allah in the Qur'an.

The spreading Fajr (true Fajr) is the light that spreads across the horizon, and it is the clear dawn, which prohibits eating, drinking, and intimacy for those fasting. The other is the "false" Fajr, which appears as a narrow streak of light and is compared to the tail of the wolf. It does not forbid anything for the fasting person, and it is known as the false dawn.

Azharī said: "The color of the true dawn is slightly reddish, like the color of the first twilight at the beginning of the night."
(*Lisān al-'Arab*)

Further references:

الفَجْرُ: ضَوْءُ الصَّبَاحِ، وَهُوَ حُمْرَةُ الشَّمْسِ فِي سَوَادِ اللَّيْلِ، وَقَدْ انْفَجَرَ الصُّبْحُ وَتَفَجَّرَ وَانْفَجَرَ عَنْهُ اللَّيْلُ
[القاموس المحيط]

الصاد والباء والحاء أصلٌ واحدٌ مطَّردٌ وهو لونٌ من الألوان قالوا أصله الحُمْرَةُ. قالوا: وَسَمِّيَ الصُّبْحُ صُبْحاً حُمْرَةً، كَمَا سَمِّيَ الْمِصْبَاحُ مِصْبَاحاً حُمْرَةً. قالوا: وَلِذَلِكَ يُقَالُ وَجْهٌ صَبِيحٌ [مقاييس اللغة]
وجاء في مختار الصحاح الفجر: في آخر الليل كالشفق في أوله، وقد (أفجرنا) كأصبحنا من الصبح.
وفي القاموس المحيط الفجر: ضوء الصباح، وهو حمرة الشمس، وقد انفجر الصبح وتفجر وانفجر عنه الليل، وأفجروا: دخلوا فيه.

²⁶ Earlier we have referenced Imam Tahawi saying the same. Look at the 4 footnote.

Fajr: It is the light of the morning, which appears as a redness in the sky during the darkness of the night. The morning has "burst forth" and the night "has departed" from it. [Al-Qāmūs al-Muḥīṭ]

The root of the letters "ṣād", "bā", and "ḥā" is consistent and it refers to a color, specifically redness. It is said that the name *subḥ* (morning) was derived from its redness, just as the word *miṣbāḥ* (lamp) was derived from its redness. Therefore, it is said that a "radiant face" is a face with a reddish hue. [Maqāyīs al-Lughah]

In *Mukhtār al-Ṣiḥāḥ*, it is mentioned that Fajr is the light at the end of the night, similar to the twilight at the beginning of the night. And "we have experienced Fajr," which is similar to saying "we have entered the morning. In *Al-Qāmūs al-Muḥīṭ*, it is stated that Fajr is the light of the morning, a redness of the sun, and that the morning bursts forth and the night departs from it. "They experienced Fajr" means they entered into it.

There is extensive discussion on this matter in various tafseer books. We cannot bring all the discussions here. However, the comment by Imam Qurtubi seems highly relevant in this context. He says:

حَتَّى " غَايَةَ اللَّتَّيْنِ , وَلَا يَصِحُّ أَنْ يَقَعَ التَّبَيُّنُ لِأَحَدٍ وَيُحْرَمَ عَلَيْهِ الْأَكْلُ إِلَّا وَقَدْ مَضَى لَطُلُوعُ الْفَجْرِ قَدْرًا , وَاخْتَلَفَ فِي الْحَدِّ الَّذِي يَتَّبِعُهُ يَجِبُ الْإِمْسَاكُ , فَقَالَ الْجُمْهُورُ : ذَلِكَ الْفَجْرُ الْمُعْتَرِضُ فِي الْأَفْقِ يَمْنَةً وَيَسْرَةً وَهَذَا جَاءَتْ الْأَخْبَارُ وَمَضَتْ عَلَيْهِ الْأَمْصَارُ . رَوَى مُسْلِمٌ عَنْ سَمُرَةَ بِنْتِ جَنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَغْرَنُكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ وَلَا بِيَاضُ الْأَفْقِ الْمُسْتَطِيلِ هَكَذَا حَتَّى يَسْتَطِيرَ هَكَذَا , وَحَكَاهُ حَمَادٌ بِيَدَيْهِ قَالَ : يَعْنِي مُعْتَرِضًا , وَفِي حَدِيثِ ابْنِ مَسْعُودٍ : إِنْ الْفَجْرُ لَبَسَ الَّذِي يَقُولُ هَكَذَا - وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَسَهَا إِلَى الْأَرْضِ - وَلَكِنَّ الَّذِي يَقُولُ هَكَذَا - وَوَضَعَ الْمَسْبُوحَةَ عَلَى الْمَسْبُوحَةِ وَمَدَّ يَدَيْهِ , وَرَوَى الدَّارِقُطِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : هُمَا فَجْرَانِ فَأَمَّا الَّذِي كَأَنَّهُ ذَنْبُ السَّرْحَانِ فَإِنَّهُ لَا يَجِلُّ شَيْئًا وَلَا يَحْرِمُ الطَّعَامَ وَأَمَّا الْمُسْتَطِيلُ الَّذِي عَارِضُ الْأَفْقِ فَفِيهِ تَحِلُّ الصَّلَاةُ وَيَحْرِمُ الطَّعَامَ هَذَا مَرْسَلٌ

حَتَّى specifies a limitation on the ruling tied to the clarity of dawn. It holds that even when the true dawn (distinct from its first misleading light) becomes evident, food is not prohibited until a set period after that true dawn has passed. There is a difference of opinion regarding the specific time at which fasting must begin after the clarification of Fajr. The ma-

majority said it is the *Fajr* that spreads across the horizon, both to the right and to the left. This is supported by the narrations and has been followed by the cities.

Muslim narrated from Samurah ibn Jundub (رضي الله عنه) that the Prophet (ﷺ) said: 'Let not the Adhan of Bilal or the whiteness of the horizon deceive you until it spreads completely.' Hamad used his hands to indicate this, meaning it should spread across the horizon. In the narration of Ibn Mas'ud, he said: 'The true dawn is not the one that looks like this' – and he joined his fingers and pointed them towards the ground – 'but the one that looks like this' – and he stretched his hands out, spreading them wide.

Al-Daraqutni narrated from Abdul Rahman ibn Abbas that it was reported to him that the Messenger of Allah (ﷺ) said: 'There are two Fajrs. The one that looks like the tail of a wolf does not make anything forbidden, and the food remains permissible. The one that spreads across the horizon is the true Fajr, and it is when prayer is permitted, and the food becomes forbidden.' This narration is *mursal*.

We can see that the true Fajr begins when a white glow clearly spreads across the eastern horizon. However, after this first glimpse of light, it takes some time for the proper, clear dawn (*tabayyun*) to occur. The red glow mentioned in the hadith and by linguists appears at the same time as this initial light.

Imam Tabari says:

فقال بعضهم : يعني بقوله : " الخيط الأبيض " ، ضوء النهار ، ويقولوه : " الخيط الأسود " سواد الليل .
فتأويله على قول قائلتي هذه المقالة : وكلوا بالليل في شهر صؤمكم ، واشربوا ، وباشروا نساءكم مبتغين ما كتب الله
لكم من الولد ، من أول الليل إلى أن يقع لكم ضوء النهار بطول الفجر من ظلمة الليل وسواده .

وقال متأولو قول الله تعالى ذكره : " حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر " أنه بياض النهار
وسواد الليل - : صفة ذلك البياض أن يكون منتشرا مستفيضا في السماء يملأ بياضه وضوءه الطرق ، فأما الضوء
الساطع في السماء ، فإن ذلك غير الذي عناه الله بقوله : " الخيط الأبيض من الخيط الأسود " .

حدثنا محمد بن عبد الأعلى الصنعائي قال، حدثنا معتمر بن سليمان، قال: سمعت عمران بن حدير، عن أبي مجلز: الضوء الساطع في السماء ليس بالصبح، ولكن ذلك "الصبح الكاذب"، إنما الصبح إذا انفتح الأفق .
حدثني سلم بن جنادة السوائي قال، حدثنا أبو معاوية، عن الأعمش، عن مسلم، قال: لم يكونوا يعدّون الفجر فجرهم هذا، كانوا يعدّون الفجر الذي يملأ البيوت والطرق .

حدثنا أبو كريب قال، حدثنا عثام، عن الأعمش، عن مسلم: ما كانوا يرون إلا أنّ الفجر الذي يستفيض في السماء.
حدثنا الحسن بن عرفة قال، حدثنا روح بن عبادة قال: حدثنا ابن جريج، قال: أخبرني عطاء أنه سمع ابن عباس يقول: هما فجران، فأما الذي يسطع في السماء فليس يُجَلّ ولا يُحْرَم شيئاً، ولكن الفجر الذي يستبين على رؤوس الجبال هو الذي يحْرَم الشراب.

حدثنا الحسن بن الزبيران النخعي قال، حدثنا أبو أسامة، عن محمد بن أبي ذئب، عن الحارث بن عبد الرحمن، عن محمد بن عبد الرحمن بن ثوبان، قال: [قال رسول الله صلى الله عليه وسلم]: الفجر فجران، فالذي كأنه ذئب البسرحان لا يحْرَم شيئاً، وأما المستطير الذي يأخذ الأفق، فإنه يُجَل الصلاة ويُحْرَم الصوم.
حدثنا أبو كريب قال، حدثنا وكيع وإسماعيل بن صبيح وأبو أسامة، عن أبي هلال، عن سودة بن حنظلة، عن سمرة بن جندب، قال: قال رسول الله صلى الله عليه وسلم: "لا يمنعكم من سحوركم أذان بلال ولا الفجر المستطيل، ولكن الفجر المستطير في الأفق" .

وقال آخرون: الخيط الأبيض: هو ضوء الشمس، والخيط الأسود: هو سواد الليل.
قال أبو جعفر: وأولى التأويلين بالآية، التأويل الذي روي عن رسول الله صلى الله عليه وسلم أنه قال: "الخيط الأبيض" بياض النهار، "والخيط الأسود" سواد الليل. وهو المعروف في كلام العرب، قال أبو ذؤاد الإيادي: فَلَمَّا أَضَاءت لَنَا سُذُقَةٌ... وَوَلَّحَ مِنْ الصُّبْحِ خَيْطٌ أَنَارَا
قال أبو جعفر: وفي قوله تعالى ذكره: "وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر ثم أتموا الصيام إلى الليل" أوضح الدلالة على خطأ قول من قال: حلال الأكل والشرب لمن أراد الصوم إلى طلوع الشمس؛ لأن الخيط الأبيض من الفجر يتبين عند ابتداء طلوع أوائل الفجر، وقد جعل الله تعالى ذكره ذلك حذاً لمن لزمه الصوم في الوقت الذي أباح إليه الأكل والشرب والمباشرة.

Some of them said: By the phrase "the white thread," it means the light of day, and by "the black thread," it refers to the darkness of the night. The interpretation of this, according to those who say this, is: "Eat at

night during your fasting month, drink, and have relations with your wives, seeking what Allah has decreed for you in terms of children, from the beginning of the night until the light of day appears with the rising of Fajr, from the darkness of the night."

The interpretation of the verse of Allah: *"Until the white thread becomes distinct from the black thread of dawn"* is that the white is the light of the day, and the black is the night. **The description of that whiteness is that it must spread and fill the sky, its light and whiteness filling the streets.** As for the bright light in the sky, this is not what Allah referred to with the words *"the white thread from the black thread of dawn."*

It was narrated by Muhammad ibn Abdul A'la al-San'ani that 'Amr ibn Hadeed narrated from Abu Mijlaz that the bright light in the sky is not the true dawn, but that is the "false dawn." The true dawn is when the horizon is fully visible.

Salm ibn Junadah al-Suwa'i narrated from Abu Muawiya from Al-A'mash from Muslim who said: "They did not consider your Fajr to be the true Fajr. They used to consider the Fajr that filled the houses and streets."

It was narrated by Abu Kureib that 'Uthman narrated from Al-A'mash from Muslim: "They did not consider anything other than the Fajr that spreads across the sky."

It was narrated by Hasan ibn 'Arfah that Ruh ibn 'Abadah narrated from Ibn Jureij who said: "I heard from Ata' that he heard Ibn Abbas say: 'There are two Fajrs. The one that shines in the sky does not make anything permissible or forbidden, but the Fajr that is clear on the mountaintops is the one that makes the drink forbidden.'"

It was narrated by Hasan ibn al-Zubayran that Abu Usama narrated from Muhammad ibn Abi Dhiyab from Al-Harith ibn Abdul Rahman from Muhammad ibn Abdul Rahman ibn Thawban who said: *The Messenger of Allah (ﷺ) said:* 'There are two Fajrs. The one that resembles the tail of a gazelle does not make anything forbidden. However, the spreading one that fills the horizon makes the prayer permissible and fasting forbidden.'

Abu Kureib narrated that Waki' and Ismail ibn Sabih and Abu Usama narrated from Abu Hilal from Sawadah ibn Handalah from Samurah ibn Jundub who said: *The Messenger of Allah (ﷺ) said: "Let not the Adhan of Bilal or the spreading dawn deceive you, but the true dawn that spreads across the horizon."*

Others said that the white thread refers to the light of the sun and the black thread refers to the darkness of the night.

Abu Ja'far said: The most accurate from the two interpretations of the verse is the one narrated from the Messenger of Allah (ﷺ) who said: *"The white thread" is the light of the day, and "the black thread"*²⁷ *is the darkness of the night.* This is well known in the language of the Arabs. Abu Du'ad al-Ayadi said:

"When the twilight illuminated for us... and a thread of dawn shone brightly."

Abu Ja'far said: In the verse, *"Eat and drink until the white thread becomes distinct from the black thread of dawn, then complete the fast until night"*, there is a clear indication that the statement claiming it is permissible to eat and drink until the sun rises is incorrect. The white thread of dawn becomes distinct when the early part of the Fajr rises, and Allah has made this the boundary for when the fasting time begins after allowing eating, drinking, and relations.

The definition of Fajr in the Hadith also aligns with the above explanation. For example, Imam Tirmidhi says:

وقال: ليس الفجر بالأبيض المستطيل في الأفق، ولكنه الأحمر المعترض قال الترمذي: (والعمل على هذا عند أهل العلم أنه لا يحرم على الصائم الأكل والشرب حتى يكون الفجر الأحمر المعترض وبه يقول عامة أهل العلم). حديث سمرة بن جندب قال قال رسول الله صلى الله عليه وسلم ((لا يمنعكم من سحوركم أذان بلال، ولا الفجر المستطيل، ولكن الفجر المستطير في الأفق)) رواه ابو داود والترمذي وحسنه

And he said: *"The Fajr is not the white streak in the sky, but the red one that spreads across the horizon."* Imam Tirmidhi said: **(And this is the practice among the scholars, that it is not forbidden for the fasting**

person to eat and drink until the red Fajr appears, and this is the view of the majority of scholars).

The Hadith from Samurah ibn Jundub (رضي الله عنه) said: *The Messenger of Allah (ﷺ) said: "Let not the Adhan of Bilal or the streaking dawn deceive you, but the true dawn that spreads across the horizon."* This was narrated by Abu Dawood and Tirmidhi, who considered it good.

In Sharh al-Ma'anil Athaar, it is mentioned:

حَدَّثَنَا أَبُو أُمَيَّةَ , قَالَ: ثنا أَبُو نُعَيْمٍ , وَالْحَضِرُ بْنُ مُحَمَّدٍ بْنِ شُجَاعٍ , قَالَا: ثنا مُلَاذِمُ بْنُ عَمْرٍو , قَالَ: ثنا عَبْدُ اللَّهِ بْنُ بَدْرِ السُّحَيْمِيُّ , قَالَ: حَدَّثَنِي جَدِّي قَيْسُ بْنُ طَلْقٍ , قَالَ: حَدَّثَنِي أَبِي أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُوا وَاشْرَبُوا وَلَا يَهِيدَنَّكُمْ السَّاطِعُ الْمُصْعَدُ , كُلُوا وَاشْرَبُوا حَتَّى يَعْترِضَ لَكُمْ الْأَحْمَرُ وَأَشَارَ بِيَدِهِ وَأَعْرَضَهَا» فَلَا يَجِبُ تَرْكُ آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى نَصًّا , وَأَحَادِيثَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَاتِرَةً قَدْ قَبِلْتَهَا الْأُمَّةُ , وَعَمِلْتُ بِهَا مِنْ لَدُنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَوْمِ , إِلَى حَدِيثٍ قَدْ يَجُوزُ أَنْ يَكُونَ مُسْتَوْحًا بِمَا ذَكَرْنَاهُ فِي هَذَا الْبَابِ وَهَذَا قَوْلُ أَبِي حَنِيفَةَ , وَأَبِي يُوسُفَ , وَمُحَمَّدٍ , رَحِمَهُمُ اللَّهُ تَعَالَى [شرح معاني الآثار]

Abu Umayyah narrated: *Abu Nu'aym and Khadr ibn Muhammad ibn Shuja' said: "Mulaazim ibn Amr narrated to us, who said: 'Abdullah ibn Badr al-Suhaymi narrated to me, who said: "My grandfather, Qays ibn Talq, told me that my father said that the Messenger of Allah (ﷺ) said: 'Eat and drink, and do not be deceived by the bright shining one. Eat and drink until the red one appears.' He pointed with his hand and made a sweeping motion.'*

There is no need to leave any verse from the Book of Allah, or any hadiths from the Messenger of Allah (ﷺ) that are accepted by the Ummah and have been practiced from the time of the Prophet (ﷺ) until today. However, it is possible that this narration might have been abrogated by what we have mentioned in this chapter. This is the view of Abu Hanifa, Abu Yusuf, and Muhammad (رحمهم الله)."-*Sharh Ma'anil Athaar*

Clarification: There may be confusion over whether he cites this hadith as evidence or not. However, a later passage from the same book clarifies that he holds dawn to begin with the appearance of redness, fol-

lowed by whiteness. He therefore would not be refuting his own view, which shows that the hadith is cited in support of his position.

وَكَانَ النَّظَرُ فِي ذَلِكَ عِنْدَنَا أَهْمٌ قَدْ أَجْمَعُوا أَنَّ الْحُمْرَةَ الَّتِي قَبْلَ الْبَيَاضِ مِنْ وَفَيْهَا وَإِنَّمَا اخْتِلَافُهُمْ فِي الْبَيَاضِ الَّذِي بَعْدَهُ. فَقَالَ بَعْضُهُمْ: حُكْمُهُ حُكْمُ الْحُمْرَةِ وَقَالَ بَعْضُهُمْ: حُكْمُهُ خِلَافٌ حُكْمِ الْحُمْرَةِ. فَتَنَظَّرْنَا فِي ذَلِكَ فَرَأَيْنَا الْفَجْرَ يَكُونُ قَبْلَهُ حُمْرَةٌ ثُمَّ يَتَلَوُّهَا بَيَاضُ الْفَجْرِ فَكَانَتِ الْحُمْرَةُ وَالْبَيَاضُ فِي ذَلِكَ وَقَفْنَا لِصَلَاةٍ وَاحِدَةٍ

Translation: Our consideration of the matter is that they unanimously agreed that the redness which precedes the whiteness is part of the time [of Maghrib]. Their disagreement was only concerning the whiteness (Shafaq abyadh) that follows it. Some said its ruling is the same as the ruling for the redness, while others said its ruling differs from that of the redness. We reflected on this and observed that dawn is preceded by redness, which is then followed by the whiteness of dawn. Thus, both the redness & the whiteness in that period constitute the time for a single prayer (be it Maghrib or Fajr).

Imam Ibn Qudamah and the scholars' views:

قال الموفق ابن قدامة: وجهته أن وقت الصبح يدخل بطلوع الفجر الثاني إجماعاً، وقد دلت عليه أخبار الواقيت، وهو البياض المستطير المنتشر في الأفق، ويسمى الفجر الصادق، لأنه صدقك عن الصبح وبينه لك، والصبح ما جمع بياضا وحمرة، ومنه سمي الرجل الذي في لونه بياض وحمرة أصبح، وأما الفجر الأول، فهو البياض المستدق صعدا من غير اعتراض، فلا يتعلق به حكم، ويسمى الفجر الكاذب. - المغني لابن قدامة

Al-Muwaffaq Ibn Qudamah said: *"In summary, the time for Fajr begins with the rising of the second dawn, by consensus. This is supported by the hadiths concerning the prayer times, and it is the spreading white light across the horizon, known as the true dawn (Fajr al-Sadiq). This is called the true dawn because it clearly marks the beginning of the morning for you. The subh is when both white and red light appear in the sky, and it is from this that a person with a fair complexion is said to have 'become the morning.' As for the first dawn, it is the narrow white light that rises without spreading, and it does not carry any legal ruling. This is known as the false dawn (Fajr al-Kadhib)."*

-Al-Mughni

Imām Abū al-Ḥasan al-Māwardī

وسمي فجرا : لانفجار الضوء منه ، وهو فجران : فالأول أزرق يبدو مثل العمود طولا في السماء له شعاع ثم يهمد ضوءه ثم يبدو بياض الثاني بعده عرضا منتشرا في الأفق ، قال الشاعر (البحثري) : وأزرق الفجر يبدو قبل أبيضه وأول الغيث قطر ثم ينسكب - الحاوي الكبير في فقه مذهب الإمام الشافعي (رحمه الله)

It was called *fajr* because the light bursts forth from it. And there are two fajrs:

The first is **bluish**, appearing **like a vertical column in the sky**; it has rays, then its light fades away.

After it appears **the whiteness of the second**, spreading **horizontally across the horizon**.

The poet **al-Buḥturī** said:

'The blue of dawn appears before its white, And the first of rain is drops, then it pours forth.'

— *Al-Ḥāwī al-Kabīr fī Fiqh Madhhab al-Imām al-Shāfi* (رحمه الله)

Imam At-Tahtawi said:

"من إبتداء طلوع الفجر" في مجمع الروايات ذكر الحلواني في شرحه للصوم أن العبرة لأول الطلوع وبه قال بعضهم فإذا بدت له لمعة أمسك عن المفطرات وقال بعضهم العبرة لاستطارته في الأفق وهذا القول أبين وأوسع والأول أحوط وروي عن محمد أنه قال اللمعة غير معتبرة في حق الصوم وحق الصلاة وإنما يعتبر الإنتشار في الأفق قاله في الشرح - شرح الطحطاوي على مراقي الفلاح

"From the beginning of the rise of Fajr" — In the collection of narrations, Al-Halwani mentioned in his explanation of fasting that the key point is the first appearance of the light. Some scholars hold that once a glimpse of light appears, one should stop eating and drinking. However, others argue that the key point is when the light spreads across the horizon, and this view is clearer and broader. The first view is considered more cautious. It has been reported from Muhammad that he said the glimpse (the first light) is not considered significant for fasting or for prayer. Only the spreading light in the horizon should be considered. This was stated in al-Sharh. - *Sharh al-Tahtawi on Marāqī al-Falāḥ*.

Mufti Rasheed Ahmad Ludhyanvi

He states that the evidence from Hadith, Fiqh, and lexicography proves that at the beginning of Subh Ṣādiq (true dawn) there is a mixture of whiteness with some redness. However, according to the older prayer timetables, one would observe only pure whiteness, and it would not be possible to perceive any redness at all before 15°. ²⁸ Moreover, if the horizon is not clear, the redness would be observed only after that point. [Ahsan al-Fatāwā, Volume 2]

Shaykh Taqi al-Din al-Hilali said:

قال تقي الدين الهلالي (اكتشفت بما لا مزيد عليه من البحث والتحقيق، والمشاهد المتكررة من صحيح البصر وأنا معه - لأنني كنت في ذلك الوقت أبصر الفجر بدون التباس - أن التوقيت لأذان الصبح لا يتفق مع التوقيت الشرعي، وذلك أن المؤذن يؤذن قبل تبين الفجر تبيناً شرعياً) رسالة بعنوان
(بيان الفجر الصادق وامتيازه عن الفجر الكاذب)

“After thorough research and repeated observations with clear sight, and since at that time I was able to see the Fajr without any confusion, I discovered that the timing for the Fajr Adhan does not match the correct Sharia timing. The Muezzin calls the Adhan before the Fajr is distinctly visible according to Shariah.”

In a letter titled "Clarifying the True Fajr and Its Distinction from the False Fajr,"

Shaykh Muhammad Nasir al-Din al-Albani said:

قال الشيخ الألباني - رحمه الله -: (وقد رأيت ذلك بنفسي مراراً من داري في جبل هملان - جنوب شرق عمان -، ومكنني ذلك من التأكد من صحة ما ذكره بعض الغيورين على تصحيح عبادة المسلمين أن أذان الفجر في بعض البلاد العربية يُرفع قبل الفجر الصادق بزمن يتراوح بين العشرين والثلاثين دقيقة، أي قبل الفجر الكاذب أيضاً، وكثيراً ما سمعت إقامة صلاة الفجر من بعض المساجد مع طلوع الفجر الصادق، وهم يؤذنون قبلها بنحو نصف ساعة، وعلى ذلك فقد صلوا سنة الفجر قبل وقتها، وقد يستعجلون بأداء الفريضة قبل وقتها في شهر رمضان...، وفي ذلك

²⁸ It has already been mentioned, referencing Mufti Rafi Usmani, that the mushāhadah of Subh Ṣādiq can vary with season, location, and time. (Nawādir al-Fiqh, Volume 2)

تضييق على الناس بالتعجيل بالإمسك عن الطعام، وتعريض لصلاة الفجر للبطلان، وما ذلك الا بسبب اعتمادهم على التوقيت الفلكي وإعراضهم عن التوقيت الشرعي كما جاء في قوله - سبحانه وتعالى - (وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر)، وحديث (فكلوا واشربوا حتى يعتض لكم الأحمر) وهذه ذكرى والذكرى تنفع المؤمنين) انتهى من السلسلة الصحيحة

“I have personally seen this many times from my house in Jabal Hamlan, southeast of Oman. This allowed me to confirm the accuracy of what some of the zealous people have mentioned regarding the correction of Muslim worship. They pointed out that the Fajr Adhan in some Arab countries is called before the true Fajr by a time span ranging from 20 to 30 minutes, which is also before the false Fajr. I have often heard the Iqamah of Fajr prayer in some mosques with the entering of true Fajr, but the Adhan was given about half an hour before it. Because of this, they prayed the Sunnah of Fajr before its due time, and they sometimes hasten to perform the Fard prayer before its time in Ramadan. This causes a hardship on people by hastening the time to stop eating, and it risks the validity of the Fajr prayer. This is all due to their reliance on astronomical timings and their neglect of the Shariah timing, as stated in the verse: ‘And eat and drink until the white thread becomes distinct from the black thread of dawn,’ and the hadith: ‘Eat and drink until the red one appears.’ This is a reminder, and reminders benefit the believers.” End of quote from Silsilat al-Saheehah (5/52), Hadith number (2031).

Shaykh Muhammad bin Salih al-Uthaymeen said:

بالنسبة لصلاة الفجر؛ المعروف أن التوقيت الذي يعرفه الناس ليس بصحيح، فالتوقيت مقدم على الوقت بخمس دقائق على أقل تقدير، وبعض الإخوان خرجوا إلى البر فوجدوا أن الفرق بين التوقيت الذي بأيدي الناس وبين طلوع الفجر نحو ثلث ساعة، فالمسألة خطيرة جداً، ولهذا لا ينبغي للإنسان في صلاة الفجر أن يبادر في إقامة الصلاة، وليتأخر نحو ثلث ساعة أو (25) دقيقة حتى يتيقن أن الفجر قد حضر وقته. - شرح رياض الصالحين

“Regarding the Fajr prayer, it is well known that the timing that people are following is not accurate. The time they have is ahead of the true time by at least five minutes. Some brothers went out into the desert and found that the difference between the timing in people's hands and the actual rise of Fajr was about a third of an hour. This issue is very serious. Therefore, one should not hasten to start the Fajr prayer. They should

delay it by about a third of an hour or 25 minutes to be sure that the true time for Fajr has arrived.”- *Sharh Riyadh al-Salihin*

Opinions of Other Modern Scholars and Researchers:

بحث قام الدكتور سليمان بن إبراهيم الثنيان - عضو هيئة التدريس بكلية الشريعة وأصول الدين بجامعة القصيم - بحث - لم ينشر - بعنوان: أوقات الصلوات المفروضة، وقد ذكر فيه أنه قام برصد الفجر لعام كامل، وأن وقت الفجر حسب تقويم أم القرى، متقدم عن التوقيت الشرعي للفجر ما بين 15 دقيقة إلى 24 دقيقة حسب فصول السنة [أرشيف ملتقى أهل الحديث]

Dr. Sulaiman bin Ibrahim Al-Thuniyan – a faculty member at the College of Sharia and Fundamentals of Religion at Qassim University – conducted research (unpublished) titled: **"The Times of the Obligatory Prayers."** In it, he mentioned that he observed the dawn (Fajr) for an entire year and found that the **Fajr time according to the Umm Al-Qura calendar is ahead of the legal (Sharia) time for Fajr by between 15 minutes & 24 minutes, depending on the season.** [Multaqah Ahl Hadith Platform]

We will now examine the differences between the London mushāhadah-based timetable and the Blackburn mushāhadah-based timetable, as applied to London, with particular emphasis on the beginning of Fajr time (Ṣubḥ Ṣādiq) on selected days of the year.

Dates	London Ulama Unification time	Blackburn Mushahadah time	Differences
Jan 1	06:37	06:25	00:12
Jan 31	06:13	06:03	00:10
Feb 28	05:25	05:14	00:11
Apr 10	04:53	04:38	00:15
May 31	02:57	02:57	00:00
Jun 21	02:40	02:44	00:04
Jul 10	02:59	03:00	00:01

The examples above show that the Mushāhadah timetable in Blackburn is at most 15 minutes earlier than our adopted timetable, and in some cases, they match exactly.

Where do we stand in terms of degrees in timetabling?

To establish a clear basis for determining the times of Fajr and Isha²⁹, we must first agree upon their foundational principle (*asl*) and the nature of its indicators.

1. The Fundamental Principle (*Asl*) is Direct Observation (*Mushahadah*).

This is established unequivocally by the primary Islamic texts:

- **For Fajr:** The Qur'an states: "...until the white thread of dawn becomes distinct to you from the black thread [of night]..." (2:187). The Hadith provides further clarification: "...until the red glow (*al-ahmar*) spreads horizontally for you." (Tahawi)
- **For Isha:** The Hadith states regarding the end of Maghrib and the start of Isha: "...as long as the *Shafaq* (twilight) has not disappeared."

Both sources point to the same reality: the true sign is a distinct celestial phenomenon—the clear, horizontal light of true dawn spreading across the horizon for Fajr, and the disappearance of twilight for Isha. These observable events are the objective reality that defines the time.

2. Other Methods Are Secondary Endeavours (Human Interpretation/Substitutes).

All other means—such as calculating a specific degree of sun depression, using a fixed time span (e.g., 1 hour and 30 minutes), relying on the position of stars, or observing earthly signs like a rooster's crow³⁰—are not the fundamental principle. They are human efforts to predict, ap-

²⁹ We are focusing only on these two prayers because their commencement times are the most disputed in the UK.

³⁰ (فزع) الديك الذي جريت إصابته في صباحه للوقت يجوز اعتماده في دخول الوقت ذكره القاضي حسين وصاحب التهمة والرافعي. - المجموع شرح المهذب

proximate, or systematise the time based on observed patterns, established for communal convenience and regularity.

3. The Logical Conclusion: Observation is Irreplaceable.

Therefore, a clear hierarchy exists:

- **Primary & Definitive:** The actual observation of the described celestial light (*mushahadah*). This is the *asl* the source & original criterion.
- **Secondary & Derivative:** All calculated timetables, prescribed degrees, and indirect signs. These are useful tools, but they are never intended to replace the actual phenomenon they seek to estimate. Their validity is contingent upon their accuracy in aligning with the observable reality.

This is articulated by Mufti Rafi Usmani (may Allah have mercy on him):

"A principle in Islamic law holds that *mushahadah* (direct observation) is the foundational source (*asl*). Where direct observation is not possible, it may be substituted by reliable news, witness testimony, or *ghalib al-ra'i* (a preponderant opinion derived from investigation, *taharri*). Furthermore, *mushahadah* can vary according to season, place, and time period." — *Nawadir al-Fiqh*, Volume 2

In another discussion regarding the disappearance of the white twilight (*Shafaq Abyad*) at 18°, he states:

"Therefore, in terms of calculation, it (the 18° mark) should be given the status of a principle. However, remember that this principle is *Dhanni* (based on speculative reasoning), not definitive, because differing opinions³¹ exist among the scholars of astronomy (*al-ulama al-falakiyyeen*) in this regard." — *Nawadir al-Fiqh*, Volume 1

In summary, the textual evidence mandates that the objective celestial event is the essential criterion. All subsequent human systems, while practically necessary, are subordinate to this principle and must be calibrated to correspond to it as closely as possible. They are aids to fulfilling the obligation, not substitutes for its original sign.

³¹ فصل خامس في الصبح والشفق إذ قد علم بالترجيح أن انحطاط الشمس أول الصبح الكاذب وآخر الشفق ثمانية عشر درجة-تشریح الأفلاك للشيخ العالم بماء الدين محمد العاملي المتوفي سنة 1031 هـ. وقد تقرر في مقره (بلغار) أن انحطاط الشمس أول الصبح الكاذب آخر الشفق الأخير ثمان عشرة درجة ففي عرض ثمان وأربعين ونصف يتصل الشفق بالصبح الكاذب- ناظورة الحق شهاب الدين المرجاني أبو الحسن هارون بن بماء الدين المرجاني القزاني. ذكر علماء الهيئة الرياضية أن الصبح الكاذب ليطلع حين انحطاط الشمس ثمانية عشر درجة والصادق حين كان خمس عشر درجة- معارف السنن الشيخ السيد محمد يوسف الحسيني البنوري.

Ishā' Prayer: Disappearance of Shafaq

This section does not seek to argue or determine whether the disappearance of *Shafaq Aḥmar* or *Shafaq Abyaḍ* represents the stronger or more authoritative opinion within the Ḥanafī madhhab. Rather, its purpose is simply to explain what *Shafaq Aḥmar* is and how it has been understood by the *A'immaḥ Thalātha*.

Bahishti Zewar was previously cited stating that 'Ishā' begins when *Shafaq Aḥmar* disappears. Furthermore, Mufti Rafi' Usmani (raḥimahullāh) states in *Nawādir al-Fiqh* that if a person follows the opinion of the **Ṣāhibayn** and the **A'immaḥ Thalātha** regarding the 'Ishā' prayer, then one should not argue with them, because this is a *mujtahad fih mas'alah* (a matter of valid scholarly disagreement).

In the UK context, we are following the opinion of the Ṣāhibayn to remove hardship (ḥaraj), particularly in places where 'Ishā' begins very late during periods of short nights and long days.

Explanation of Shafaq Aḥmar

According to the preponderant opinion (*al-qaul al-rājiḥ*) of the *A'immaḥ Thalātha*, *Shafaq* refers specifically to the red light (*Shafaq Aḥmar*) visible after sunset, excluding the subsequent yellow (*ṣufrāh*) and white (*abyaḍ*) twilight. However, as a precautionary measure (*iḥtiyātan*), some scholars hold that the period of *Shafaq* extends until the yellowish light has also faded.

The scholarly texts cited below will clarify this understanding and demonstrate that this explanation is well-grounded in the statements of the relevant scholars.

Shafi Fiqh

قَالَ الْعَزَلِيُّ فِي الْوَسْبِطِ الشَّفَقُ الْحُمْرَةُ دُونَ الصُّفْرَةِ وَالْبَيَاضِ وَقَالَ إِمَامُ الْحَرَمَيْنِ وَالْعَزَلِيُّ فِي السَّبِيحِ يَدْخُلُ وَقْتُ الْعِشَاءِ بِرَوَالِ الْحُمْرَةِ وَالصُّفْرَةِ وَقَدْ يُسْتَدَلُّ لُهُمَا بِمَا نَقَلَهُ صَاحِبُ جَمْعِ الْجَوَامِعِ عَنْ نَصِّ الشَّافِعِيِّ أَنَّهُ قَالَ الشَّفَقُ الْحُمْرَةُ الَّتِي فِي الْمَغْرِبِ فَإِذَا ذَهَبَتْ الْحُمْرَةُ وَمَ يَرُ مِنْهَا شَيْءٌ فَقَدْ دَخَلَ وَقْتُهَا وَمَنْ افْتَنَحَهَا وَقَدْ بَقِيَ مِنَ الْحُمْرَةِ شَيْءٌ أَعَادَهَا فَهَذَا لَفْظُهُ وَهُوَ مُحْتَمِلٌ لِمَا قَالَهُ إِمَامُ الْحَرَمَيْنِ لِأَنَّ الْحُمْرَةَ تَرُقُّ وَتَسْتَحِيلُ لَوْنًا آخَرَ بِحَيْثُ يُعَدُّ بَقِيَّةً لِلْوَنِ الْحُمْرَةِ وَفِي حُكْمِ جُزْءِ مِنْهَا وَلَكِنْ نَصَّ الشَّافِعِيُّ فِي مُحْتَصَرِ

الْمَرْبِيَّةُ الشَّفَقُ الْحُمْرَةُ وَهَكَذَا عِبَارَاتُ جَمَاهِيرِ الْأَصْحَابِ وَهَذَا ظَاهِرٌ فِي أَنَّهُ يَدْخُلُ الْوَقْتُ بِمَغِيبِ الْحُمْرَةِ وَإِنْ بَقِيَ الصُّفْرَةُ وَهَذَا هُوَ الْمَذْهَبُ - المجموع شرح المهذب

Al-Ghazālī said in *al-Wasīṭ: The twilight (al-shafaq) is the redness, not the yellowness or the whiteness.*

Imām al-Ḥaramayn and al-Ghazālī said in *al-Basīṭ: The time of 'Ishā' enters with the disappearance of the redness and the yellowness.*

Evidence for their view may be taken from what the author of *Jam' al-Jawāmi'* transmitted from the explicit text of al-Shāfi'ī, that he said: *The twilight is the redness that is in the west. When the redness has gone and nothing of it can be seen, its time has entered. Whoever begins it while some redness remains must repeat it.* This is his wording.

This wording can accommodate what Imām al-Ḥaramayn said, because the redness becomes thin and transforms into another color such that it may be considered a remnant of the red color and judged as part of it.

However, al-Shāfi'ī explicitly stated in *Mukhtaṣar al-Muzanī: The twilight is the redness.* This is also the wording used by the vast majority of the companions (i.e., Shāfi'ī jurists).

This clearly indicates that the time enters with the disappearance of the redness, even if the yellowness remains. This is the relied-upon position of the school (al-madhhab).- al-Majmu' Sharh al-Muhadhdhab

Maliki Fiqh

الشفق الحمر الباقية في المغرب من بقايا شعاع الشمس، فإذا لم يبق في المغرب صفر ولا حمرة فقد وجب الوقت، لا يُنظر إلى البياض في المغرب كتاب الرسالة لابن أبي زيد القيرواني - نسخة التتائي وفي تنوير المقالة للعلامة إبراهيم بن خليل التتائي المالكي وقد قدم الصفرة على الحمرة لأن الواو لا تقتضي ترتيبا وزاد المؤلف هنا على ما تقدم زوال الصفرة للاحتياطي

The twilight (al-shafaq) is the remaining redness in the west from the remnants of the sun's rays. When neither yellowness nor redness remains in the west, the time has become obligatory. The whiteness in the west is not taken into consideration.

This is stated in Kitāb al-Risālah by Ibn Abī Zayd al-Qayrawānī the Tattāyī recension.

In Tanwīr al-Maqālah by the scholar Ibrāhīm ibn Khalīl al-Tattāyī al-Mālikī, he mentioned the yellowness before the redness because the conjunction wāw (and) does not indicate order, and the author added here based upon what preceded the disappearance of the yellowness as a precautionary measure.

وأول وفتها مغيب الشفق دون البياض وفي الجواهر لاتعتبر الصفرة أيضا - الذخيرة للقراقي

In al-Dhakhīrah by al-Qarāfī: The beginning of its time is the setting of the twilight (al-shafaq), not the whiteness.

And in al-Jawāhir: The yellowness is also not taken into consideration.

Hanbali Fiqh

(الشفق الأحمر) ... لِمَا رَوَى ابْنُ عُمَرَ مَرْفُوعًا قَالَ: الشَّفَقُ الحُمْرَةُ..... وَلَئِنَّ الشَّمْسَ أَوَّلُ مَا تَغْرُبُ يَعْقُبُهَا شُعَاعٌ، فَإِذَا بَعُدَتْ عَنِ الْأُفُقِ قَلِيلًا زَالَ الشُّعَاعُ، وَبَقِيَتْ حُمْرَةٌ، ثُمَّ تَرَفُّ الحُمْرَةُ، وَتَنْقَلِبُ صُفْرَةً، ثُمَّ بَيَاضًا عَلَى حَسَبِ البُعْدِ. - كتاب المبدع في شرح المقنع برهان الدين ابن مفلح الحفيد

(The red twilight) — because of what Ibn ‘Umar narrated in a marfū‘ report, in which he said: “The twilight is the redness.”

And because when the sun first sets, it is followed by rays of light; when it moves a short distance away from the horizon, the rays disappear and redness remains. Then the redness becomes thin, and it turns into yellowness, then into whiteness, according to the degree of distance. **al-Mubdi‘ fī Sharḥ al-Muqni‘** by **Burhān al-Dīn Ibn Mufliḥ (the grandson)**

Hanafi Fiqh

أي قولهما هو كون الشفق حمرة م: (رواية عن أبي حنيفة - رَحِمَهُ اللهُ -) ش: رواه عنه أسد بن عمرو. م: (وهو) ش: أي قولهما هو م: (قول الشافعي - رَحِمَهُ اللهُ -) ش: وعن الصحابة قول عمر وابنه عبد الله وشداد بن أوس وعبادة بن الصامت - رَضِيَ اللهُ عَنْهُمْ -، والصفرة التي بين البياض والحمرة، المذهب عندهم أنها تلحقه بالبياض، وقيل الشفق اسم للحمرة والبياض لكن يطلق على أحمر غير قاني، وبياض غير واضح كالقراء. - البناءة شرح الهداية بدر الدين العيني

The opinion of Imam Abū Yūsuf and Imam Muḥammad is that twilight (al-shafaq) is redness. This is a narration from Imam Abū Ḥanīfah (may Allah have mercy on him), narrated from him by Asad ibn ‘Amr.

This opinion of theirs is also the opinion of Imam Shāfi‘ī (may Allah have mercy on him).

Among the Companions, this was the view of ‘Umar, his son ‘Abd Allāh, Shaddād ibn Aws, and ‘Ubādah ibn al-Ṣāmit (may Allah be pleased with them).

As for the yellowish color that appears between whiteness and redness, the established position according to them is that it is treated as whiteness.

It has also been said that *shafaq* is a term that includes both redness and whiteness, but it is applied specifically to a redness that is not deep and a whiteness that is not clear, as fur.

— *Al-Bināyah Sharḥ al-Hidāyah*, by Badr al-Dīn al-‘Aynī

Is Shafaq Abyadh Astronomical twilight?

The opinion of ‘Allāmah Anwar Shāh Kāshmirī is cited here to clarify that *Shafaq Abyadh* according to the Hanafī school is **not understood** in the manner understood by Ibn Ḥazm, al-Khalīl, and many scholars today, who therefore equate it with astronomical twilight or some other lights. This understanding does not represent the classical Hanafī position.

According to the Hanafiyya, *Shafaq Abyadh* is a distinct light that appears after the red twilight (*Shafaq Ahmar*) and before full darkness. While this transitional light prevents the sky from becoming completely dark, the faint scattered light that follows does not, and it is this faint light that Khalil observed until midnight. Allamah Anwar Shah Kashmiri says:

قوله: (فيما بين أن يَغيبَ الشَّفَقُ) ... الخ. قال الفراء - واسمه يحيى: إِنَّ الشَّفَقَ هو البياض، قال الإِنْتَقَانِي فِي «غَايَةِ البَيَانِ شرح الهداية»: إِنَّ الإِمَامَ مُحَمَّدًا والفراء ابنا خالَةَ، وهو متقدم عن الشيخ ابن الهُمَامِ رحمه الله تعالى، وَنَقَلَ عن الخليل أَنَّ البياض قد يَبْقَى إلى نِصْفِ الليل، وهو باطلٌ عندي، فَإِنَّ البياض الذي بعد الحُمْرَةَ يَعْقبُه الظَّلَامُ والبياض بعده تكون غير هذا البياض. ولنا: ما عند الترمذي «حتى يَسْوَدَ الأفقُ» وليس هذا السواد إلا بَعْدَ البياض، أمَّا اللغة.

فالتحقيق فيه عندي: أَنَّ الشَّفَقَ مِنَ الإِسْفَاقِ وَالشَّفَقَةَ هِيَ الرِّقَّةُ فَهُوَ أَمْرٌ بَيْنَ البَيَاضِ النَّاصِعِ، وَالْحُمْرَةِ الْقَانِيَةِ³². واعلم أَنَّ الوَقْتَ فِي اليَوْمِ الوَاحِدِ مِنْ انبِلَاجِ الصُّبْحِ الصَّادِقِ إِلَى طُلُوعِ الشَّمْسِ، يَكُونُ كَمَا بَيْنَ غُرُوبِهَا وَغُرُوبِ الشَّفَقِ الأَبْيَضِ فِي ذَلِكَ اليَوْمِ كَذَا حَقَّقَهُ الرِّيَاضِيُونَ - فيض الباري للعلامة شاه أنور الكاشميري

He said: “(In the period between the disappearance of the *Shafaq*) ... and so on.” Al-Fara’—whose name was Yahya—said: “*Shafaq* is the whiteness.” Al-Itqani, in *Ghayat al-Bayan fi Sharh al-Hidayah*, said: “Imam Muhammad and Al-Fara’ were maternal cousins, and he preceded Shaykh Ibn al-Humam, (رحمه الله) He reported from Al-Khalil³³ that the whiteness may remain until midnight. I consider this to be incorrect, for the whiteness that comes after the redness is followed by darkness, and the subsequent whiteness is not the same as this whiteness.

As for us, what is mentioned in At-Tirmidhi is ‘until the horizon turns black,’ and this blackness occurs only after the whiteness. As for the language, my conclusion is this: the word *Shafaq* comes from *Ishfaq* (tenderness), and *Shafaqah* refers to softness. It denotes the state between pure whiteness and deep redness.

Know that the time during a single day—from the true break of dawn until sunrise—is measured similarly to the period from sunset until the setting of the white *Shafaq* in that day, as verified by astronomers.” - *Fayd al-Bari* Allamah Anwar Shah al-Kashmiri

³²والصفرة التي بين البياض والحمره، المذهب عندهم أنها تلحقه بالبياض، وقيل الشفق اسم للحمره والبياض لكن يطلق على أحمر غير قاني،

وبياض غير واضح كالفرأ-البناية شرح الهداية

³³ وَمَا رُوِيَ عَنِ الحَلِيلِ أَنَّهُ قَالَ رَأَيْتُ البَيَاضَ بِمَكَّةَ شَرَفَهَا اللهُ تَعَالَى لَيْلَةً فَمَا دَهَبَ إِلَّا بَعْدَ نِصْفِ اللَّيْلِ مَحْمُولٌ عَلَى بَيَاضِ الجَوِّ وَذَلِكَ

يَغِيْبُ آخِرَ اللَّيْلِ، وَأَمَّا بَيَاضُ الشَّفَقِ وَهُوَ يَقِيْقُ الحُمْرَةَ فَلَا يَتَأَخَّرُ عَنْهَا إِلَّا قَلِيلاً فَكُنَّ مَا يَتَأَخَّرُ طُلُوعِ الحُمْرَةِ عَنِ البَيَاضِ فِي الصُّبْحِ - تبين

الحقائق علامة الزيلعي

Conclusion

This study clarifies the position of the London Salah Timetable Unified Ulama Committee regarding the definition of *Shafaq*, *Fajr*, and other phenomena that determine prayer timings.

According to the methodology of the A'immah Thalātha (the Three Imams), the term ***Shafaq Aḥmar*** refers specifically to the reddish after-glow on the horizon after sunset, and **not** to the subsequent yellowish (*Sufrah*) or whitish (*Bayād*) light. A precautionary view (*iḥtiyātan*) extends this period, considering '*Ishā*' to begin only after both the reddish *and* the yellowish glow have faded.

Consequently, for practical application—particularly during seasons with long days and short nights—the time for the '*Ishā*' prayer begins once the red glow of *Shafaq Aḥmar* has disappeared from the sky. The Committee has adopted the more precautionary view, according to which one should wait until the yellowish light (*Sufrah*) has also faded.

Regarding *Fajr* (dawn), the Committee stipulates that the prayer is **not** to be commenced at the appearance of the *Fajr Kadhib* (false dawn)—a vertical, bluish-white shaft of light often described as resembling a wolf's tail, which occurs year-round and is not a valid sign for prayer. Instead, the time for the obligatory *Fajr* prayer begins with the true dawn, *Fajr Ṣādiq*, which is marked by a reddish-whitish horizontal glow that spreads swiftly across the breadth of the eastern horizon.

It is our responsibility to observe and determine the times of *Fajr* and *Isha* in our own location, rather than relying on calculations from other places—just as we do not adopt the timings of sunrise, *zawal*, *mithlayn*, or sunset from elsewhere. Each location has its own specific times for these events, and similarly, *Fajr* and *Isha* begin according to their respective local times.

وأخر دعوانا عن الحمد لله رب العالمين

ملخص: جدول أوقات الصلاة في لندن: بحث، تفسيرات، وملاحظات (ديسمبر 2025)

الغرض: لهذه المبادرة ثلاثة أهداف رئيسية:

1. توحيد جدول أوقات الصلاة في لندن، استناداً إلى أكثر من خمسة عشر عاماً من الرصد المباشر للأفق-2009-2025.
 2. مراجعة المصادر الفقهية الإسلامية الكلاسيكية والمعاصرة فيما يتعلق بتحديد أوقات الصلاة.
 3. مراجعة التعريفات الفلكية (للفجر) التي طرحها المؤقتون الأوائل مقابل الرصد المحلي الحديث.
- الهدف: هو تقليل الالتباس ، وتوحيد جداول مساجد لندن تحت معيار موحد، وتيسير ممارسة العبادة – كل ذلك مع الالتزام بمحدود الشريعة.

السياق التاريخي (المملكة المتحدة):

- حوالي عام 1981، اتفق العلماء في مؤتمر بمسجد لندن المركزي على استخدام جدول زمني يعتمد على الشفق البحري (الشفق الأبيض) لوقت الفجر، وهو المعيار الذي تم اتباعه على نطاق واسع بعد ذلك في مساجد لندن.
- في عام 1999، اعتمد إيست لندن مسجد ومسجد دار الأمة معياراً جديداً للفجر يقارب 16.4° (تم تغيير الوقت من 06:40³⁴ إلى 06:13)، مؤثراً على جزء من المجتمع، بينما استمرت العديد من المؤسسات الأخرى في اتباع جدول 1981.
- أدت الجداول المتباينة إلى فروق كبيرة – خاصة فيما يتعلق بوقت السحور والفجر في رمضان – قسمت الأحياء وحتى العائلات.

لماذا تظهر الاختلافات؟

- عدم قدرة المراقبين على الاتفاق على تعريف واحد للفجر، مما يؤدي إلى ادعاءات متضاربة حول وقت بدئه.
- ذهب قليل من العلماء المتقدمين إلى أن الفجر الكاذب ليس ظاهراً على مدار العام، بل يقتصر على لبالي قليلة فقط في السنة. وقد تم اتباع هذا الرأي – عن علم أو غير علم – من قبل كثيرين. وهذا بدوره يؤثر على وقت بداية الفجر.
- فيما يتعلق بالمناطق ذات خطوط العرض العالية مثل لندن في الصيف، تظهر قضية رئيسية. يرى البعض أن وقت العشاء والفجر ليس له بداية لأن الشفق الأبيض لا يختفي. نحن لا نتبع هذا الرأي. بل نصلي العشاء عند غياب الشفق الأحمر، ليس لأن الشفق الأبيض لا يغيب، بل لأنه يختفي في وقت متأخر جداً. وانتظار اختفائه سيسبب حرجاً (مشقة شديدة) للناس. ولذلك، يستخدم الكثيرون اختفاء الشفق الأحمر كعلامة معتمدة لبداية وقت العشاء خلال هذه الفترة.
- تنشأ خلافات الرأي من اعتماد ملاحظات الشفق والفجر لمناطق أخرى (مثل بلاكبرن، أو الشرق الأوسط، أو الشرق الأقصى) بالنسبة للندن. نحن نرى أنه يجب استخدام الرصد المحلي.

تشكيل ونهج لجنة علماء لندن الموحدة:

- اتفقت لجنة لندنية ممثلة لإطيف واسع من العلماء على:
1. إجراء مشاهدة مباشرة محلية.
 2. تقديم جدول زمني مؤقت يعتمد على الرصد، سهل المتابعة، ومخلص للفقه الإسلامي.
 3. مراجعة جداول أوقات الصلاة القائمة بموضوعية وتعديلها نحو معيار مشترك مقبول.

³⁴ استمرت التغييرات العديدة منذ ذلك الوقت

المبادئ التوجيهية (المهجية):

- صلاة الفجر: يبدأ وقت صلاة الفجر عند الفجر الصادق، المميز عن الفجر الكاذب السابق. هذا التمييز ضروري لتحديد وقت البدء الصحيح على مدار العام.
- فلكياً، يُعرف الفجر الصادق بشكل أفضل ببداية الشفق البحري (زاوية انخفاض الشمس 12° تحت الأفق) أو بقريب منه. هذه هي اللحظة التي يصبح فيها إضاءة أفقية مميزة مرئية لأول مرة على الأفق الشرقي. بينما في الفجر الكاذب (الشفق الفلكي، زاوية 18°)، يكون إضاءة السماء باهتة جداً لدرجة أن معظم المراقبين العاديين يعتبرون السماء مظلمة بالكامل، خاصة تحت تلوث الضوء الحضري أو شبه الحضري. خلال الشفق الفلكي، لا يمكن تمييز الأفق.
- زاوية غروب الشمس (12° للفجر) مدعومة من قبل العلماء والمؤسسات الإسلامية التالية:
 - المجلس الأوروبي للإفتاء والبحوث.
 - اتحاد المنظمات الإسلامية في فرنسا. (UOIF)
 - قرار اتفق عليه علماء مسجد لندن المركزي تقريباً في عام 1981.
 - لجنة علماء لندن الموحدة لجدول الصلاة.
- لذلك، ولأغراض جداول أوقات الصلاة، تم اعتبار بداية الشفق البحري (أو وقت قريب منه) معياراً للفجر الصادق.

الشروق، الغروب، والزوال:

- تستند الأوقات إلى الحسابات الفلكية المأخوذة من Timeanddate.com.
- يُعرف الشروق على أنه اللحظة التي تظهر فيها الحافة العليا للشمس فوق الأفق لأول مرة.
- يُعرف الغروب على أنه اللحظة التي تختفي فيها الحافة العليا للشمس تماماً تحت الأفق.
- نصف النهار هو منتصف الوقت بالضبط بين شروق الشمس وغروبها.
- الظهر: تُضاف خمس دقائق إلى نصف النهار لمراعاة زوال الشمس (ذهابها عن كبد السماء).
- العصر: يتم تطبيق رأي الحنفية القائل بكون وقتها عند ظل كل شيء مثليه.
- المغرب: يُطبق إزاحة قدرها ثلاث دقائق بعد وقت الغروب المحسوب لمراعاة الطبوغرافيا الحضرية لندن ومبانيها الشاهقة.

- العشاء: بينما يستخدم الرأي الحنفي اختفاء الشفق الأبيض (الشفق البحري) على مدار العام، فإننا نعلم الطريقة الموسمية (باستخدام الشفق الأحمر في الصيف) كرخصة عملية. وذلك لتجنب الحرج (المشقة البالغة) الناتج عن وقت صلاة متأخر للغاية. وبالفعل، هناك علماء حنفية بارزون أصدروا فتاوى تجيز صلاة العشاء عند غياب الشفق الأحمر، مثل مولانا أشرف علي التهانوي رحمه الله (في كتابه بهشتي زيور) وغيرهم. وقد أجرى علماء في شمال إنجلترا عمليات رصد وخلصوا إلى أن الشفق الأحمر يختفي بعد 30 إلى 45 دقيقة من الغروب. رصدنا المباشر يشير إلى نفس الشيء. وقد أضفنا 20 إلى 30 دقيقة إضافية من باب الاحتياط.

الأدلة الرصدية:

- تشير المشاهدات الميدانية للأفق الشرقي في Isle of Dogs (السبت، ١٣ ديسمبر ٢٠٢٥) إلى أن الفجر الصادق الحقيقي حدث في حوالي الساعة ٦:٢٩، ٦:٣٠ و ٦:٣١. هذا الوقت يسبق وقت الشفق البحري حسب موقع timeanddate.com (٦:٣٤) في ذلك التاريخ بجوالي 3 دقائق فقط - وهي نتيجة تتوافق مع زاوية انخفاض للشمس قريبة من 12° تحت الأفق.

- على مدار العام، فإن وقت بداية الفجر المرصود في لندن يتوافق تقريباً مع زاوية انخفاض الشمس تتراوح من حوالي 13° - 14° في الشتاء إلى 12° في الصيف .

المقارنة مع رصد بلاكبرن:

- تظهر المراجعات المتقاطعة (عينات عام 2010) أن وقت الفجر الموحد للندن يكون عادةً متأخراً من دقيقة إلى 15 دقيقة عن الأوقات المرصودة في بلاكبرن؛ وكثيراً ما يتطابقان تماماً – مما يدل على انسجام وثيق مع الحفاظ على الخصوصية المحلية للندن.

الأدلة النصية (ملخصة):

- تفرق أوصاف القرآن والحديث بين الفجر الكاذب (العمود الطولي) والفجر الصادق (النور المنتشر عرضاً على الأفق، وغالباً ما يكون مائلاً للحمرة).
- تؤكد المعاجم الكلاسيكية (لسان العرب، القاموس المحيط) والفقهاء (مثل ابن قدامة، الطحاوي) على أن الفجر الشرعي يبدأ بالضوء المنتشر، وليس بالعمود المبكر الطولي.
- يحذر بعض العلماء المعاصرين البارزين والدراسات التجريبية من أن بعض التقاويم المطبوعة تقدم وقت الفجر بمقدار 15-24³⁵ دقيقة مقارنة بالفجر الحقيقي.

اعتماد المجتمع والأثر:

- منذ رمضان 2009، تبنت العديد من مساجد لندن الكبرى (خاصة في المجتمعات البنغلاديشية البريطانية) هذا النهج الموحد، مما أدى إلى تحسن ملحوظ في التماسك المجتمعي في أوقات الصيام والصلاة.

ما يعنيه هذا للمصلين:

- جدول زمني متجذر في سماء لندن، وليس خطوط عرض بعيدة.
- تفسير بلا تفريط: احتياطات في الشتاء؛ وتعديلات عملية مدعومة نصوياً في الصيف.

العمل المستمر:

- يواصل أعضاء اللجنة الرصد المباشر للفجر والظهر والعصر والمغرب والعشاء عبر الفصول المختلفة لتحسين الدقة المحلية. الجهد تعاوني ومفتوح للتدقيق العلمي.

هذا بالنسبة لهم، وفي بلادنا البريطانية يفوق الفارق الزمني ذلك ³⁵

নির্বাহী সারসংক্ষেপ

লন্ডন নামাজের সময়সূচী: গবেষণা, ব্যাখ্যা ও পর্যবেক্ষণ (ডিসেম্বর ২০২৫)

উদ্দেশ্য: এই উদ্যোগের তিনটি মূল উদ্দেশ্য রয়েছে:

১. পনেরো বছরেরও বেশি সময় ধরে সরাসরি দিগন্ত পর্যবেক্ষণের (২০০৯-২০২৫) ভিত্তিতে লন্ডনের জন্য নামাজের সময়সূচীকে একীভূত করা।

২. নামাজের সময় নির্ধারণ সংক্রান্ত প্রাচীন ও সমকালীন ইসলামি আইনশাস্ত্রীয় উৎসগুলির পর্যালোচনা করা।

৩. আগের সময়নির্ধারকগণ (المؤقتون) কর্তৃক প্রস্তাবিত জ্যোতির্বিদ্যাগত সংজ্ঞাসমূহ (ফজর) আধুনিক স্থানীয় পর্যবেক্ষণের সাথে পর্যালোচনা করা।

লক্ষ্য: চূড়ান্ত লক্ষ্য হলো শরীয়তের সীমার মধ্যে দৃঢ়ভাবে অবস্থান করে জনসাধারণের বিভ্রান্তি হ্রাস করা, লন্ডনের মসজিদগুলিকে একটি একক মানদণ্ডের অধীনে নিয়ে আসা এবং ইবাদত পালন সহজ করা।

ঐতিহাসিক প্রেক্ষাপট (যুক্তরাজ্য):

- ১৯৮১ সালের দিকে, লন্ডন সেন্ট্রাল মসজিদে উলামাগণ ফজরের জন্য নটিক্যাল টুইলাইট (নৈশ-গোধূলি) ভিত্তিক একটি সময়সূচী ব্যবহারের সিদ্ধান্ত নেন, যা পরে লন্ডনের মসজিদগুলোতে ব্যাপকভাবে অনুসৃত হয়।
- ১৯৯৯ সালে, ইস্ট লন্ডন মসজিদ এবং দারুল উল্মাহ মসজিদ প্রায় ১৬.৪° মান অনুযায়ী ফজরের সময় পরিবর্তন করে (০৬:৪০ থেকে ০৬:১৩), যা কমিউনিটির একটি অংশকে প্রভাবিত করে, যখন অন্যান্য প্রতিষ্ঠানগুলো ১৯৮১ সালের সময়সূচী বজায় রাখে।
- ভিন্ন ভিন্ন সময়সূচীর ফলে বড় ধরনের পার্থক্য দেখা দেয় — বিশেষ করে রমজানে সেহরি ও ফজরের সময়ের ক্ষেত্রে — যা কমিউনিটিকে বিভক্ত করে।

পার্থক্য কেন হয়?

- পর্যবেক্ষণ করা ফজরের একক সংজ্ঞায় একমত হতে পারেন নি, ফলে এর শুরু নিয়ে বিরোধপূর্ণ মতামত দেখা দেয়।
- আগের কিছু সংখ্যক আলোমের মত ছিল যে সুবহে কাযিব সারা বছরের পরিঘটনা নয়, বরং বছরের কয়েকটি রাতের জন্য সীমাবদ্ধ। এই দৃষ্টিভঙ্গি — জেনে বা না জেনে — অনেকে অনুসরণ করেছেন। এটি পরে ফজরের শুরুর সময়কে প্রভাবিত করে।
- লন্ডনের মতো উচ্চ অক্ষাংশযুক্ত অঞ্চলে গ্রীষ্মকালে একটি মূল সমস্যা দেখা দেয়। কেউ কেউ যুক্তি দেন যে ইশা ও ফজরের কোনো শুরু সময় নেই কারণ আল-শাফাকুল আবিয়ায় (সাদা গোধূলি) অদৃশ্য হয় না। আমরা এই মত অনুসরণ করি না। বরং,

আমরা শাফাক আহমার (লাল গোধূলি) অদৃশ্য হওয়ার সময় ইশা পড়ি, শাফাক আবিয়াদ অনুপস্থিত থাকার কারণে নয়, বরং এটি খুব দেরিতে অদৃশ্য হওয়ায়। এর অদৃশ্য হওয়ার জন্য অপেক্ষা করা মানুষের জন্য হারাজ (অত্যধিক কষ্ট) সৃষ্টি করবে। তাই, অনেকে এই সময়ে ইশার শুরুর নির্ধারিত সূচক হিসেবে শাফাক আহমারের অদৃশ্য হওয়ার সময় ব্যবহার করে থাকেন।

- পার্থক্য দেখা দেয় অন্য অঞ্চলের (যেমন ব্ল্যাকবার্ন, মধ্যপ্রাচ্য বা সুদূর পূর্ব) গোধূলি পর্যবেক্ষণ লন্ডনের জন্য গ্রহণ করার কারণে। আমরা মনে করি স্থানীয় পর্যবেক্ষণ ব্যবহার করতে হবে।

ইউনিফাইড উলামা কমিটির গঠন ও পদ্ধতি:

- লন্ডনের একটি বিস্তৃত পর্যায়ের কমিটি নিম্নলিখিত বিষয়ে সম্মত হয়:
 ১. স্থানীয় মুশাহাদা (প্রত্যক্ষ পর্যবেক্ষণ) পরিচালনা করা;
 ২. একটি অন্তর্বর্তী সময়সূচী প্রদান করা যা পর্যবেক্ষণভিত্তিক, অনুসরণে সহজ এবং ইসলামি আইনশাস্ত্রের (ফিকহ) প্রতি নির্ভাবান;
 ৩. বিদ্যমান নামাজের সময়সূচী নিরপেক্ষভাবে পর্যালোচনা করা এবং সেগুলোকে একটি সাধারণ, গ্রহণযোগ্য মানদণ্ডের উপর সমন্বয় করা।

নির্দেশিকা নীতি (পদ্ধতিবিদ্যা):

- **ফজরের নামাজ:** ফজরের নামাজের সময় শুরু হয় সুবহে সাদিক, যা আগের সুবহে কাযিব থেকে পৃথক। সারা বছর সঠিক শুরুর সময় নির্ধারণের জন্য এই পার্থক্য অপরিহার্য।
 - জ্যোতির্বিদ্যাগতভাবে, সুবহে সাদিক-এর সংজ্ঞা আমাদের এই অঞ্চলের জন্য সবচেয়ে উপযুক্ত নটিক্যাল টুইলাইটের (১২°) সূচনা হিসেবে সংজ্ঞায়িত করা হয়। এটি সেই মুহূর্ত যখন পূর্ব দিগন্তে একটি স্বতন্ত্র, অনুভূমিক আলোকচ্ছটা প্রথম দৃশ্যমান হয়। অন্যদিকে সুবহে কাযিবে, জ্যোতির্বিদ্যাগত উম্মালগ্নে, আকাশের আলোকিত অংশ এতই ক্ষীণ হয় যে বেশিরভাগ সাধারণ পর্যবেক্ষক আকাশকে পুরোপুরি অন্ধকার বলে মনে করবেন, বিশেষ করে শহরে বা উপশহরে আলোর দূষণের কারণে। জ্যোতির্বিদ্যাগত উম্মালগ্নে (১৮°) দিগন্ত সনাক্ত করা যায় না।

ফজরের জন্য ১২° নিম্নলিখিত ইসলামী গবেষক এবং প্রতিষ্ঠান দ্বারা সমর্থিত:

- ইউরোপীয় ফতোয়া ও গবেষণা পরিষদ
- ফ্রান্সের ইসলামি সংগঠনগুলির ইউনিয়ন (UOIF)
- প্রায় ১৯৮১ সালে লন্ডন সেন্ট্রাল মসজিদের আলেমগণ কর্তৃক গৃহীত একটি সিদ্ধান্ত
- লন্ডন সালাহ টাইমটেবিল ইউনিফায়েড উলামা কমিটি

অতএব, নামাজের সময়সূচীর উদ্দেশ্যে, সুবহে সাদিকের মানদণ্ড হিসেবে নটিক্যাল টুইলাইট (বা তার কাছাকাছি সময়কে) ধরে নেয়া হয়েছে।

• সূর্যোদয়, সূর্যাস্ত এবং সৌর মধ্যাহ্ন:

সূর্যোদয়, সূর্যাস্ত, মধ্যাহ্ন, এবং নটিক্যাল টোয়াইলাইটের সময়সমূহ timeanddate.com থেকে সংগৃহীত তথ্যের ভিত্তিতে নেওয়া হয়েছে, এবং আসরের সময় islamicfinder.org থেকে নেওয়া হয়েছে।

সূর্যোদয়কে সংজ্ঞায়িত করা হয় সেই মুহূর্ত হিসেবে যখন সূর্যের উপরের কিনারা প্রথমবারের মতো দিগন্তের উপরে দেখা দেয়।

সূর্যাস্তকে সংজ্ঞায়িত করা হয় সেই মুহূর্ত হিসেবে যখন সূর্যের উপরের কিনারা সম্পূর্ণরূপে দিগন্তের নীচে অদৃশ্য হয়ে যায়।

সৌর মধ্যাহ্ন (نصف النهار) হলো সূর্যোদয় ও সূর্যাস্তের মধ্যবর্তী সময়ের সঠিক মধ্যবিন্দু।

- **জোহর:** সূর্যের যাওয়াল বিবেচনায় নিতে সৌর মধ্যাহ্নের সাথে পাঁচ মিনিট যোগ করা হয়।
- **আসর:** হানাফি মাজহাবের মতে বস্তুর দিগন্ত ছায়ার (মিসলাইন) মত প্রয়োগ করা হয়।
- **মাগরিব:** লন্ডনের শহরে ভূদৃশ্য ও উঁচু ইমারতগুলির সাথে খাপ খাওয়ানোর জন্য সূর্যাস্তের পরে তিন মিনিট যোগ করা হয়।
- **ইশা:** যদিও হানাফি মতে সারা বছর ধরে শাফাকে আবিয়াদের (নটিক্যাল টুইলাইট) অদৃশ্য হওয়ার সময় ব্যবহার করে, আমরা ব্যবহারিক ছাড় (رخصة) হিসেবে ঋতুভিত্তিক পদ্ধতি (গ্রীষ্মে শাফাকে আহমার ব্যবহার) গ্রহণ করি। এটি অত্যধিক দেরিতে নামাজ পড়ার কারণে সৃষ্ট অযৌক্তিক কষ্ট (হারাজ) এড়ানোর জন্য। প্রকৃতপক্ষে, শাফাকে আহমার অদৃশ্য হওয়ার সময় ইশা পড়ার মান (standard) অনুমতি দিয়ে ফতোয়া প্রদান করেছেন এমন প্রখ্যাত হানাফি আলেম রয়েছেন, যেমন হাকীমুল উম্মত মাওলানা আশরাফ আলী খানভী (বেহেশতি জেওয়ার) এবং অন্যান্যরা। নর্থ ইংল্যান্ডের আলেমগণ পর্যবেক্ষণ (মুশাহাদা) পরিচালনা করে এই সিদ্ধান্তে পৌঁছেছেন যে লাল গোধূলি (শাফাক আহমার) সূর্যাস্তের ৩০ থেকে ৪৫ মিনিট পরে অদৃশ্য হয়। আমাদের মুশাহাদাও একই কথা ইঙ্গিত করে। সতর্কতামূলক ব্যবস্থা (ইহতিয়াত) হিসেবে, আমরা অতিরিক্ত ২০ থেকে ৩০ মিনিট যোগ করেছি।

পর্যবেক্ষণমূলক (মুশাহাদা) প্রমাণ:

- আইল অফ ডগসে (শনিবার, ১৩ ডিসেম্বর ২০২৫) মুশাহাদা (পর্যবেক্ষণ) নির্দেশ করে যে সুবহে সাদিক শুরু হয়েছিল প্রায় ৬:২৯, ৬:৩০ ও ৬:৩১ সময়ে। এই সময়টি ঐ তারিখে timeanddate.com নটিক্যাল টুইলাইটের (تَوَيْلَات) (০৬:৩৪) সময়ের মাত্র প্রায় ৩ মিনিট আগে — মুশাহাদা ১২° এর কাছাকাছি ছিল।
- সারা বছর ধরে, লন্ডনে পর্যবেক্ষিত মুশাহাদা ফজরের শুরু শীতকালে প্রায় ১৩°-১৪° এবং গ্রীষ্মে ১২° এর সাথে সঙ্গতিপূর্ণ।

ব্ল্যাকবার্ন মুশাহাদার সাথে তুলনা:

- ক্রস-চেকে (২০১০ সালের নমুনা) দেখায় যে লন্ডন ইউনিফাইড সালাহ টাইমটেবিলস এর ফজর সাধারণত ব্ল্যাকবার্নের পর্যবেক্ষিত সময়ের চেয়ে ১ থেকে প্রায় ১৫ মিনিট পরে; তবে কিছু কিছু দিন সেগুলো ছবছ মিলে যায়।

মূল ভিত্তি (সংশ্লিষ্ট):

- কুরআন, হাদিস ও ফিকহে সুবেহে সাদিক ও সুবেহে কাজিবের মধ্যে পার্থক্য করা হয়েছে।
- অভিধান (লিসানুল আরব, কামুস) ও আইনবিদগণ (যেমন ইবনে কুদামাহ, আত-তাহাবী) জোর দেন যে শরয়ি ফজর শুরু হয় বিস্তুত আলো দিয়ে, প্রথম দিকের উল্লম্ব আলোক রশ্মি দিয়ে নয়।
- কিছু প্রখ্যাত সমকালীন আলেম ও অভিজ্ঞতামূলক গবেষণা সতর্ক করে যে কিছু মুদ্রিত ক্যালেন্ডার ফজরের মুশাহাদার তুলনায় ১৫-২৪^১ মিনিট এগিয়ে ফজরের সময় নির্ধারণ করে।

কমিউনিটিতে এ সময়সূচির গ্রহণযোগ্যতা ও প্রভাব:

- ২০০৯ সালের রমজান থেকে, গ্রেটার লন্ডনের অনেক মসজিদ (বিশেষ করে ব্রিটিশ-বাংলাদেশী কমিউনিটি) এই ইউনিফাইড সালাহ টাইমটেবিলস গ্রহণ করেছে, যা নামাজ ও রোজার সময়ে কমিউনিটির ঐক্য লক্ষণীয়ভাবে উন্নত করেছে।
- একটি ইউনিফাইড সময়সূচী যা লন্ডনের আকাশের উপর ভিত্তি করে প্রণীত।

চলমান কাজ:

- কমিটির সদস্যরা স্থানীয় সঠিকতা পরিমার্জনের জন্য বিভিন্ন ঋতু জুড়ে ফজর, জোহর, আসর, মাগরিব ও ইশার মুশাহাদা চালিয়ে যাচ্ছেন। প্রচেষ্টাটি সহযোগিতামূলক এবং পাণ্ডিত্যপূর্ণ সমালোচনা ও পরামর্শের জন্য উন্মুক্ত।

Names of the participants in the (Mushadah) observation:

Scholars and local brothers who have taken part in observations at least once since 2010 include:

- | | |
|--|--------------------------------------|
| 1. Sheikhul Hadith Hafiz Abdul Jalil | 40. Thuha Mustafa Noor |
| 2. Sheikhul Hadith Mufti Abdul Rahman Monharpuri | 41. Mufti Jubair Ahmed |
| 3. Sheikh Imdadur Rahman Al-Madani | 42. Moulana Anam Uddin |
| 4. Sheikh Shafiqur Rahman Madani | 43. Sayyid Muhammad Hasan |
| 5. Sheikh Mufti Ilyas Hussain | 44. Mufti Sayyid Muhammad Ali Longly |
| 6. Sheikh Abdul Rahman Madani | 45. Abdur Rahim |
| 7. Sheikh Zillur Rahman Choudhury | 46. Imran Ahmed |
| 8. Sheikh Prof. Abdul Qadir Saleh | 47. Moulana Ashfaqur Rahman |
| 9. Sheikh Muminul Islam Faruqi | 48. Raf Ahmed |
| 10. Sheikh Mufti Abdul Muntaqim | 49. Al-Haj Shaukat Siddiqi |
| 11. Sheikh Mufti Abdul Malik | 50. Sheikh Ahmad Hasan |
| 12. Sheikh Dr. Abul Kalam Azad | 51. Moulana Anasur Rahman Khan |
| 13. Sheikh Mahmudul Hasan | 52. Eng. Nurul Islam |
| 14. Sheikh Abdul Malik Choudhury | 53. Muhammad Abdullah Thakib |
| 15. Sheikh Abdus Salam Azadi | 54. Burhan Uddin |
| 16. Sheikh Mufti Ashrafuz Zaman | 55. Anas Uddin |
| 17. Sheikh Moynul Hoq Choudhury | 56. Moulana Numan Hamidi |
| 18. Shah Muhammad Anas | 57. Abdur Rouf |
| 19. Sheikh Abu Ahmad Hifzur Rahman (RA) | 58. Moulana Abdul Ghani Khan |
| 20. Sheikh Abul Hasanat Choudhury | 59. Muhammad Saiful Islam |
| 21. Sheikh Moulana Abdul Quddus | 60. Sayyid Muhammad Hasan |
| 22. Sheikh Moulana Rawnaq Islam | 61. Mufti Ashrafur Rahman |
| 23. Sheikh Ehsan Abdul Hannan | 62. Ustad Saleh Ahmed |
| 24. Sheikh Fahimul Anam (RA) | 63. Moulana Hussain Ahmed |
| 25. Sheikh Moulana Mammun Muhiuddin | 64. Muhammad Mahfuz Zaman |
| 26. Sheikh Moulana Josim Uddin | 65. Moulana Hafiz Mukhlisur Rahman |
| 27. Sheikh Fazlur Rahman | 66. Muhammad Azizur Rahman |
| 28. Sheikh Hafiz Abu Tahir | 67. Nazrul Islam Goznavi |
| 29. Sheikh Masum Ahmed | 68. Muhammad Muqaddus |
| 30. Qari Ikramul Haq | 69. A. Bahar Shuhel |
| 31. Sheikh Muhammad Iqbal Hussain | 70. Sarwar Uddin |
| 32. Ustad Mizanur Rahman | 71. Muhammad Mushahid Ali |
| 33. Prof. Shuaib Ahmad (RA) | |
| 34. Sheikh Umar Janini | |
| 35. Sheikh Moinuddin Khan | |
| 36. Mufti Saleh Ahmed | |
| 37. Sheikh Zakir Rahman | |
| 38. Moulana Abdal Hussain Choudhury | |
| 39. Abdus Samad | |

Well-wishers

Mufti Mujahid Uddin Choudhury Dubagi (RA)
Mufti Shah Muhammad Sadar Uddin
Sheikh Moudood Hassan
Sheikhul Hadith Maulana Nazrul Islam
Sheikh Maulana Gulam Kibria
Sheikh Maulana Sayed Ashraf Ali
Sheikh Mufti Mausuf Ahmed
Sheikh Maulana Sayed Tamim Ahmed
Sheikh Maulana Sabbir Ahmed
Sheikh Mufti Nufays Ahmed
Muhadith Maulana Shehab Uddin
Sheikh Muhammad Hasan Chowdhury
Sheikh Farid Ahmad Chowdhury
Sheikh Mufti Maruf Ahmed

This article is endorsed by:

London Prayer Timetable Unified Ulama Committee,
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LONDON SALAH TIMETABLE **JANUARY**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	6:37	8:06	12:09	1:46	2:16	4:05	5:20
2	6:37	8:06	12:09	1:47	2:17	4:06	5:21
3	6:37	8:05	12:10	1:48	2:18	4:07	5:22
4	6:37	8:05	12:10	1:49	2:19	4:08	5:23
5	6:37	8:05	12:10	1:50	2:20	4:09	5:24
6	6:36	8:04	12:11	1:51	2:21	4:11	5:26
7	6:36	8:04	12:11	1:52	2:22	4:12	5:27
8	6:36	8:04	12:12	1:52	2:24	4:13	5:28
9	6:36	8:03	12:12	1:54	2:25	4:14	5:29
10	6:34	8:03	12:13	1:55	2:26	4:16	5:31
11	6:33	8:02	12:13	1:57	2:28	4:17	5:32
12	6:32	8:01	12:13	1:58	2:29	4:19	5:34
13	6:32	8:01	12:14	1:59	2:30	4:20	5:35
14	6:31	8:00	12:14	2:00	2:32	4:22	5:37
15	6:31	7:59	12:14	2:02	2:33	4:23	5:38
16	6:29	7:58	12:15	2:03	2:35	4:25	5:40
17	6:28	7:57	12:15	2:04	2:36	4:26	5:41
18	6:28	7:56	12:15	2:06	2:38	4:28	5:43
19	6:26	7:55	12:16	2:07	2:39	4:30	5:45
20	6:25	7:54	12:16	2:08	2:41	4:31	5:46
21	6:24	7:53	12:16	2:10	2:43	4:33	5:48
22	6:23	7:52	12:17	2:11	2:44	4:35	5:50
23	6:22	7:51	12:17	2:11	2:46	4:36	5:51
24	6:21	7:49	12:17	2:14	2:47	4:38	5:53
25	6:20	7:48	12:17	2:15	2:49	4:40	5:55
26	6:19	7:47	12:18	2:17	2:51	4:42	5:57
27	6:18	7:46	12:18	2:18	2:52	4:43	5:58
28	6:17	7:44	12:18	2:20	2:54	4:45	6:00
29	6:16	7:43	12:18	2:21	2:56	4:47	6:02
30	6:15	7:41	12:18	2:23	2:58	4:49	6:04
31	6:13	7:40	12:18	2:24	2:59	4:51	6:06

LONDON SALAH TIMETABLE **FEBRUARY**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	6:12	7:38	12:19	2:26	3:01	4:52	6:07
2	6:11	7:37	12:19	2:27	3:03	4:54	6:09
3	6:09	7:35	12:19	2:29	3:04	4:56	6:11
4	6:08	7:34	12:19	2:30	3:06	4:58	6:14
5	6:06	7:32	12:19	2:31	3:08	5:00	6:16
6	6:05	7:30	12:19	2:33	3:10	5:02	6:18
7	6:04	7:29	12:19	2:34	3:11	5:03	6:19
8	6:02	7:27	12:19	2:36	3:13	5:05	6:21
9	6:00	7:25	12:19	2:37	3:15	5:07	6:23
10	5:59	7:23	12:19	2:39	3:16	5:09	6:25
11	5:57	7:21	12:19	2:40	3:18	5:11	6:27
12	5:56	7:20	12:19	2:42	3:20	5:13	6:29
13	5:54	7:18	12:19	2:43	3:22	5:14	6:30
14	5:52	7:16	12:19	2:44	3:23	5:16	6:32
15	5:50	7:14	12:19	2:46	3:25	5:18	6:34
16	5:49	7:12	12:19	2:47	3:27	5:20	6:36
17	5:47	7:10	12:19	2:49	3:28	5:22	6:38
18	5:45	7:08	12:19	2:50	3:30	5:23	6:39
19	5:43	7:06	12:19	2:51	3:32	5:25	6:41
20	5:41	7:04	12:19	2:53	3:33	5:27	6:43
21	5:39	7:02	12:19	2:53	3:35	5:29	6:45
22	5:37	7:00	12:18	2:55	3:37	5:31	6:47
23	5:35	6:58	12:18	2:57	3:38	5:33	6:49
24	5:33	6:56	12:18	2:58	3:40	5:34	6:50
25	5:32	6:54	12:18	2:59	3:41	5:36	6:52
26	5:29	6:52	12:18	3:01	3:43	5:38	6:54
27	5:27	6:50	12:18	3:02	3:45	5:40	6:56
28	5:25	6:47	12:17	3:03	3:46	5:41	6:57

LONDON SALAH TIMETABLE **MARCH**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	5:23	6:45	12:17	3:04	3:48	5:43	6:59
2	5:21	6:43	12:17	3:06	3:49	5:45	7:01
3	5:19	6:41	12:17	3:07	3:51	5:47	7:03
4	5:17	6:39	12:17	3:08	3:52	5:48	7:04
5	5:15	6:37	12:16	3:09	3:54	5:50	7:06
6	5:13	6:34	12:16	3:11	3:55	5:52	7:08
7	5:10	6:32	12:16	3:12	3:57	5:54	7:10
8	5:08	6:30	12:16	3:12	3:58	5:55	7:11
9	5:06	6:28	12:15	3:14	4:00	5:57	7:13
10	5:04	6:26	12:15	3:15	4:01	5:59	7:15
11	5:01	6:23	12:15	3:16	4:03	6:01	7:17
12	4:59	6:21	12:15	3:18	4:04	6:02	7:18
13	4:57	6:19	12:14	3:19	4:06	6:04	7:20
14	4:55	6:17	12:14	3:20	4:07	6:06	7:22
15	4:52	6:14	12:14	3:21	4:08	6:07	7:23
16	4:50	6:12	12:14	3:22	4:10	6:09	7:25
17	4:47	6:10	12:13	3:23	4:11	6:11	7:27
18	4:45	6:07	12:13	3:24	4:13	6:13	7:29
19	4:43	6:05	12:13	3:25	4:14	6:14	7:30
20	4:40	6:03	12:12	3:26	4:15	6:16	7:32
21	4:38	6:01	12:12	3:27	4:17	6:18	7:34
22	4:36	5:58	12:12	3:28	4:18	6:19	7:35
23	4:33	5:56	12:12	3:29	4:19	6:21	7:37
24	4:31	5:54	12:11	3:30	4:21	6:23	7:39
25	4:28	5:51	12:11	3:31	4:22	6:24	7:40
26	4:26	5:49	12:11	3:32	4:23	6:26	7:42
27	4:23	5:47	12:10	3:33	4:24	6:28	7:44
28	4:21	5:45	12:10	3:34	4:26	6:29	7:45
29	5:18	6:42	1:10	4:35	5:27	7:31	8:47
30	5:17	6:40	1:09	4:36	5:28	7:33	8:49
31	5:14	6:38	1:09	4:37	5:29	7:35	8:51

LONDON SALAH TIMETABLE **APRIL**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	5:13	6:36	1:09	4:38	5:31	7:36	8:52
2	5:10	6:33	1:09	4:38	5:32	7:38	8:54
3	5:09	6:31	1:08	4:39	5:33	7:40	8:56
4	5:06	6:29	1:08	4:40	5:34	7:41	8:57
5	5:04	6:27	1:08	4:41	5:36	7:43	8:59
6	5:01	6:24	1:07	4:42	5:37	7:45	9:01
7	5:00	6:22	1:07	4:43	5:38	7:46	9:02
8	4:57	6:20	1:07	4:44	5:39	7:48	9:04
9	4:55	6:18	1:07	4:44	5:40	7:50	9:06
10	4:53	6:15	1:06	4:45	5:41	7:51	9:07
11	4:51	6:13	1:06	4:46	5:43	7:53	9:09
12	4:48	6:11	1:06	4:47	5:44	7:55	9:11
13	4:45	6:09	1:06	4:48	5:45	7:56	9:12
14	4:43	6:07	1:05	4:48	5:46	7:58	9:14
15	4:40	6:05	1:05	4:49	5:47	8:00	9:16
16	4:38	6:02	1:05	4:50	5:48	8:01	9:17
17	4:35	6:00	1:05	4:51	5:49	8:03	9:19
18	4:33	5:58	1:04	4:51	5:51	8:05	9:21
19	4:30	5:56	1:04	4:52	5:52	8:06	9:22
20	4:27	5:54	1:04	4:53	5:53	8:08	9:24
21	4:25	5:52	1:04	4:54	5:54	8:10	9:26
22	4:22	5:50	1:04	4:54	5:55	8:11	9:27
23	4:20	5:48	1:03	4:55	5:56	8:13	9:29
24	4:17	5:46	1:03	4:56	5:57	8:15	9:31
25	4:15	5:44	1:03	4:57	5:58	8:16	9:32
26	4:12	5:42	1:03	4:57	5:59	8:18	9:34
27	4:10	5:40	1:03	4:58	6:00	8:20	9:36
28	4:07	5:38	1:02	4:59	6:01	8:21	9:37
29	4:05	5:36	1:02	4:59	6:02	8:23	9:39
30	4:02	5:34	1:02	5:00	6:03	8:25	9:41

LONDON SALAH TIMETABLE **MAY**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	3:59	5:32	1:02	5:01	6:04	8:26	9:42
2	3:57	5:30	1:02	5:01	6:05	8:28	9:44
3	3:54	5:28	1:02	5:02	6:06	8:29	9:45
4	3:53	5:27	1:02	5:03	6:07	8:31	9:47
5	3:51	5:25	1:02	5:03	6:08	8:33	9:49
6	3:48	5:23	1:02	5:04	6:09	8:34	9:51
7	3:46	5:21	1:02	5:05	6:10	8:36	9:53
8	3:43	5:19	1:01	5:05	6:11	8:38	9:55
9	3:41	5:18	1:01	5:06	6:12	8:39	9:56
10	3:38	5:16	1:01	5:06	6:13	8:41	9:58
11	3:36	5:15	1:01	5:07	6:14	8:42	9:59
12	3:34	5:13	1:01	5:08	6:15	8:44	10:01
13	3:31	5:11	1:01	5:08	6:16	8:45	10:02
14	3:30	5:10	1:01	5:09	6:17	8:47	10:04
15	3:28	5:08	1:01	5:09	6:18	8:48	10:05
16	3:25	5:07	1:01	5:10	6:18	8:50	10:07
17	3:24	5:05	1:01	5:11	6:19	8:51	10:08
18	3:22	5:04	1:01	5:11	6:20	8:53	10:10
19	3:20	5:03	1:01	5:12	6:21	8:54	10:11
20	3:17	5:01	1:02	5:12	6:22	8:56	10:13
21	3:15	5:00	1:02	5:13	6:23	8:57	10:14
22	3:13	4:59	1:02	5:13	6:24	8:58	10:15
23	3:11	4:58	1:02	5:14	6:24	9:00	10:17
24	3:10	4:56	1:02	5:14	6:25	9:01	10:18
25	3:08	4:55	1:02	5:15	6:26	9:02	10:19
26	3:06	4:54	1:02	5:15	6:27	9:04	10:21
27	3:04	4:53	1:02	5:16	6:27	9:05	10:22
28	3:02	4:52	1:02	5:16	6:28	9:06	10:23
29	3:00	4:51	1:02	5:17	6:29	9:07	10:24
30	2:59	4:50	1:03	5:17	6:30	9:08	10:25
31	2:57	4:49	1:03	5:18	6:30	9:10	10:27

LONDON SALAH TIMETABLE **JUNE**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	2:55	4:49	1:03	5:18	6:31	9:11	10:28
2	2:55	4:48	1:03	5:19	6:31	9:12	10:29
3	2:53	4:47	1:03	5:19	6:32	9:13	10:30
4	2:52	4:46	1:03	5:20	6:33	9:14	10:31
5	2:50	4:46	1:04	5:20	6:33	9:15	10:32
6	2:49	4:45	1:04	5:20	6:34	9:16	10:33
7	2:48	4:45	1:04	5:21	6:34	9:17	10:34
8	2:47	4:44	1:04	5:21	6:35	9:17	10:34
9	2:45	4:44	1:04	5:22	6:35	9:18	10:35
10	2:45	4:43	1:04	5:22	6:36	9:19	10:36
11	2:44	4:43	1:05	5:22	6:36	9:20	10:37
12	2:43	4:43	1:05	5:23	6:37	9:20	10:37
13	2:42	4:43	1:05	5:23	6:37	9:21	10:38
14	2:41	4:42	1:05	5:23	6:38	9:21	10:38
15	2:41	4:42	1:06	5:24	6:38	9:22	10:39
16	2:40	4:42	1:06	5:24	6:38	9:22	10:40
17	2:40	4:42	1:06	5:24	6:39	9:23	10:41
18	2:40	4:42	1:06	5:25	6:39	9:23	10:41
19	2:40	4:42	1:06	5:25	6:39	9:24	10:42
20	2:40	4:42	1:07	5:25	6:40	9:24	10:42
21	2:40	4:43	1:07	5:25	6:40	9:24	10:42
22	2:40	4:43	1:07	5:25	6:40	9:24	10:42
23	2:41	4:43	1:07	5:26	6:40	9:24	10:42
24	2:41	4:43	1:07	5:26	6:40	9:24	10:42
25	2:42	4:44	1:08	5:26	6:40	9:24	10:42
26	2:42	4:44	1:08	5:26	6:41	9:24	10:42
27	2:43	4:45	1:08	5:26	6:41	9:24	10:41
28	2:44	4:45	1:08	5:26	6:41	9:24	10:41
29	2:45	4:46	1:09	5:26	6:41	9:24	10:41
30	2:46	4:46	1:09	5:26	6:41	9:24	10:41

LONDON SALAH TIMETABLE **JULY**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	2:47	4:47	1:09	5:26	6:41	9:23	10:40
2	2:49	4:48	1:09	5:26	6:40	9:23	10:40
3	2:50	4:49	1:09	5:26	6:40	9:23	10:40
4	2:50	4:49	1:09	5:26	6:40	9:22	10:39
5	2:52	4:50	1:10	5:26	6:40	9:22	10:39
6	2:53	4:51	1:10	5:26	6:40	9:21	10:38
7	2:55	4:52	1:10	5:26	6:40	9:20	10:37
8	2:57	4:53	1:10	5:26	6:39	9:20	10:37
9	2:57	4:54	1:10	5:26	6:39	9:19	10:36
10	2:59	4:55	1:10	5:26	6:39	9:18	10:35
11	3:01	4:56	1:11	5:26	6:38	9:18	10:35
12	3:03	4:57	1:11	5:25	6:38	9:17	10:34
13	3:04	4:58	1:11	5:25	6:38	9:16	10:33
14	3:05	4:59	1:11	5:25	6:37	9:15	10:32
15	3:07	5:00	1:11	5:25	6:37	9:14	10:31
16	3:09	5:02	1:11	5:24	6:36	9:13	10:30
17	3:11	5:03	1:11	5:24	6:36	9:12	10:29
18	3:11	5:04	1:11	5:24	6:35	9:11	10:28
19	3:12	5:05	1:11	5:23	6:34	9:10	10:27
20	3:14	5:07	1:11	5:23	6:34	9:08	10:25
21	3:16	5:08	1:11	5:23	6:33	9:07	10:24
22	3:18	5:09	1:12	5:22	6:32	9:06	10:23
23	3:19	5:11	1:12	5:22	6:32	9:04	10:21
24	3:21	5:12	1:12	5:21	6:31	9:03	10:20
25	3:23	5:13	1:12	5:21	6:30	9:02	10:19
26	3:26	5:15	1:12	5:20	6:29	9:00	10:17
27	3:27	5:16	1:12	5:20	6:28	8:59	10:16
28	3:29	5:18	1:12	5:19	6:28	8:57	10:14
29	3:32	5:19	1:12	5:18	6:27	8:56	10:13
30	3:34	5:21	1:11	5:18	6:26	8:54	10:11
31	3:36	5:22	1:11	5:17	6:25	8:53	10:10

LONDON SALAH TIMETABLE **AUGUST**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	3:38	5:24	1:11	5:16	6:24	8:51	10:08
2	3:41	5:25	1:11	5:16	6:23	8:49	10:06
3	3:43	5:27	1:11	5:15	6:22	8:48	10:05
4	3:45	5:28	1:11	5:14	6:21	8:46	10:03
5	3:47	5:30	1:11	5:13	6:19	8:44	10:01
6	3:50	5:31	1:11	5:13	6:18	8:42	9:59
7	3:52	5:33	1:11	5:12	6:17	8:41	9:57
8	3:54	5:34	1:11	5:11	6:16	8:39	9:55
9	3:56	5:36	1:11	5:10	6:15	8:37	9:53
10	3:59	5:38	1:10	5:09	6:14	8:35	9:51
11	4:01	5:39	1:10	5:08	6:12	8:33	9:49
12	4:03	5:41	1:10	5:07	6:11	8:31	9:47
13	4:05	5:42	1:10	5:06	6:10	8:29	9:45
14	4:07	5:44	1:10	5:05	6:08	8:27	9:43
15	4:10	5:45	1:10	5:04	6:07	8:24	9:40
16	4:12	5:47	1:09	5:03	6:06	8:22	9:38
17	4:14	5:49	1:09	5:02	6:04	8:20	9:36
18	4:16	5:50	1:09	5:01	6:03	8:18	9:34
19	4:18	5:52	1:09	5:00	6:01	8:16	9:32
20	4:20	5:53	1:08	4:59	6:00	8:14	9:30
21	4:22	5:55	1:08	4:57	5:58	8:12	9:28
22	4:24	5:57	1:08	4:56	5:57	8:10	9:26
23	4:27	5:58	1:08	4:55	5:55	8:08	9:24
24	4:29	6:00	1:07	4:54	5:54	8:06	9:22
25	4:31	6:01	1:07	4:53	5:52	8:04	9:20
26	4:33	6:03	1:07	4:51	5:50	8:02	9:18
27	4:35	6:05	1:07	4:50	5:49	8:00	9:16
28	4:37	6:06	1:06	4:49	5:47	7:58	9:14
29	4:39	6:08	1:06	4:47	5:46	7:56	9:12
30	4:41	6:09	1:06	4:46	5:44	7:54	9:10
31	4:43	6:11	1:05	4:45	5:42	7:52	9:08

LONDON SALAH TIMETABLE **SEPTEMBER**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	4:45	6:13	1:05	4:43	5:40	7:49	9:05
2	4:47	6:14	1:05	4:42	5:39	7:47	9:03
3	4:48	6:16	1:04	4:41	5:37	7:45	9:01
4	4:50	6:17	1:04	4:39	5:35	7:43	8:59
5	4:52	6:19	1:04	4:38	5:33	7:40	8:56
6	4:54	6:20	1:03	4:36	5:32	7:38	8:54
7	4:56	6:22	1:03	4:35	5:30	7:36	8:52
8	4:58	6:24	1:03	4:33	5:28	7:34	8:50
9	5:00	6:25	1:02	4:32	5:26	7:31	8:47
10	5:02	6:27	1:02	4:30	5:24	7:29	8:45
11	5:04	6:28	1:02	4:29	5:22	7:27	8:43
12	5:05	6:30	1:01	4:27	5:21	7:25	8:41
13	5:07	6:32	1:01	4:26	5:19	7:22	8:38
14	5:09	6:33	1:01	4:24	5:17	7:20	8:36
15	5:11	6:35	1:00	4:22	5:15	7:18	8:34
16	5:13	6:36	1:00	4:21	5:13	7:15	8:31
17	5:14	6:38	1:00	4:19	5:11	7:13	8:29
18	5:16	6:40	12:59	4:18	5:09	7:11	8:27
19	5:18	6:41	12:59	4:16	5:07	7:08	8:24
20	5:20	6:43	12:58	4:14	5:05	7:06	8:22
21	5:21	6:44	12:58	4:13	5:03	7:04	8:20
22	5:23	6:46	12:58	4:11	5:01	7:01	8:17
23	5:25	6:48	12:57	4:09	4:59	6:59	8:15
24	5:27	6:49	12:57	4:08	4:57	6:57	8:13
25	5:28	6:51	12:57	4:06	4:55	6:55	8:11
26	5:30	6:52	12:56	4:04	4:53	6:52	8:08
27	5:32	6:54	12:56	4:03	4:51	6:50	8:06
28	5:33	6:56	12:56	4:01	4:49	6:48	8:04
29	5:35	6:57	12:55	3:59	4:47	6:45	8:01
30	5:37	6:59	12:55	3:58	4:45	6:43	7:59

LONDON SALAH TIMETABLE **OCTOBER**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	5:38	7:01	12:55	3:56	4:43	6:41	7:57
2	5:40	7:02	12:54	3:54	4:41	6:39	7:55
3	5:42	7:04	12:54	3:53	4:39	6:36	7:52
4	5:43	7:05	12:54	3:51	4:37	6:34	7:50
5	5:45	7:07	12:53	3:49	4:35	6:32	7:48
6	5:47	7:09	12:53	3:47	4:33	6:30	7:46
7	5:48	7:10	12:53	3:46	4:31	6:27	7:43
8	5:50	7:12	12:53	3:44	4:29	6:25	7:41
9	5:52	7:14	12:52	3:42	4:27	6:23	7:39
10	5:53	7:15	12:52	3:41	4:25	6:21	7:37
11	5:55	7:17	12:52	3:39	4:24	6:18	7:34
12	5:57	7:19	12:52	3:37	4:22	6:16	7:32
13	5:58	7:21	12:51	3:36	4:20	6:14	7:30
14	6:00	7:22	12:51	3:34	4:18	6:12	7:28
15	6:02	7:24	12:51	3:32	4:16	6:10	7:26
16	6:03	7:26	12:51	3:31	4:14	6:08	7:24
17	6:05	7:27	12:50	3:29	4:12	6:06	7:22
18	6:06	7:29	12:50	3:27	4:10	6:03	7:19
19	6:08	7:31	12:50	3:26	4:08	6:01	7:17
20	6:10	7:32	12:50	3:24	4:06	5:59	7:15
21	6:11	7:34	12:50	3:22	4:04	5:57	7:13
22	6:13	7:36	12:49	3:21	4:02	5:55	7:11
23	6:14	7:38	12:49	3:19	4:00	5:53	7:09
24	6:16	7:39	12:49	3:18	3:58	5:51	7:07
25	5:18	6:41	11:49	2:16	2:57	4:49	6:05
26	5:19	6:43	11:49	2:15	2:55	4:47	6:03
27	5:21	6:45	11:49	2:13	2:53	4:45	6:01
28	5:22	6:46	11:49	2:12	2:51	4:43	5:59
29	5:24	6:48	11:49	2:10	2:49	4:42	5:58
30	5:26	6:50	11:49	2:08	2:48	4:40	5:56
31	5:27	6:52	11:49	2:07	2:46	4:38	5:54

LONDON SALAH TIMETABLE **NOVEMBER**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	5:29	6:53	11:49	2:06	2:44	4:36	5:52
2	5:30	6:55	11:49	2:04	2:43	4:34	5:50
3	5:32	6:57	11:49	2:03	2:41	4:32	5:48
4	5:33	6:59	11:49	2:01	2:39	4:31	5:47
5	5:35	7:00	11:49	2:00	2:38	4:29	5:45
6	5:37	7:02	11:49	1:59	2:36	4:27	5:42
7	5:38	7:04	11:49	1:58	2:35	4:26	5:41
8	5:40	7:06	11:49	1:56	2:33	4:24	5:39
9	5:41	7:08	11:49	1:55	2:32	4:22	5:37
10	5:43	7:09	11:49	1:54	2:30	4:21	5:36
11	5:44	7:11	11:49	1:53	2:29	4:19	5:34
12	5:46	7:13	11:49	1:51	2:27	4:18	5:33
13	5:47	7:15	11:49	1:50	2:26	4:16	5:31
14	5:49	7:16	11:49	1:49	2:25	4:15	5:30
15	5:50	7:18	11:50	1:48	2:23	4:14	5:29
16	5:53	7:20	11:50	1:47	2:22	4:12	5:27
17	5:54	7:21	11:50	1:46	2:21	4:11	5:26
18	5:56	7:23	11:50	1:45	2:20	4:10	5:25
19	5:58	7:25	11:50	1:44	2:18	4:09	5:24
20	5:59	7:26	11:51	1:44	2:17	4:08	5:23
21	6:02	7:28	11:51	1:43	2:16	4:07	5:22
22	6:03	7:30	11:51	1:42	2:15	4:06	5:21
23	6:06	7:31	11:51	1:41	2:14	4:05	5:20
24	6:07	7:33	11:52	1:40	2:13	4:04	5:19
25	6:08	7:34	11:52	1:40	2:12	4:03	5:18
26	6:10	7:36	11:52	1:39	2:12	4:02	5:17
27	6:11	7:37	11:53	1:39	2:11	4:01	5:16
28	6:11	7:39	11:53	1:38	2:10	4:00	5:15
29	6:13	7:40	11:53	1:37	2:09	3:59	5:14
30	6:15	7:42	11:54	1:37	2:09	3:58	5:13

LONDON SALAH TIMETABLE **DECEMBER**

DATE	FAJR	SUNRISE	ZUHR	ASR Mithil 1	ASR Mithil 2	MAGHRIB	ISHA
1	6:16	7:43	11:54	1:37	2:08	3:57	5:12
2	6:17	7:45	11:54	1:36	2:07	3:57	5:12
3	6:17	7:46	11:55	1:36	2:07	3:56	5:11
4	6:18	7:47	11:55	1:36	2:07	3:56	5:11
5	6:21	7:49	11:56	1:35	2:06	3:55	5:10
6	6:22	7:50	11:56	1:35	2:06	3:55	5:10
7	6:23	7:51	11:56	1:35	2:05	3:55	5:10
8	6:24	7:52	11:57	1:35	2:05	3:54	5:09
9	6:25	7:53	11:57	1:35	2:05	3:54	5:09
10	6:26	7:54	11:58	1:35	2:05	3:54	5:09
11	6:27	7:55	11:58	1:35	2:05	3:54	5:09
12	6:28	7:56	11:59	1:35	2:05	3:54	5:09
13	6:30	7:57	11:59	1:35	2:05	3:54	5:09
14	6:31	7:58	12:00	1:35	2:05	3:54	5:09
15	6:32	7:59	12:00	1:35	2:05	3:54	5:09
16	6:33	8:00	12:01	1:36	2:05	3:54	5:09
17	6:33	8:01	12:01	1:36	2:05	3:55	5:10
18	6:34	8:01	12:02	1:36	2:06	3:55	5:10
19	6:34	8:02	12:02	1:37	2:06	3:55	5:10
20	6:35	8:03	12:03	1:37	2:07	3:55	5:10
21	6:35	8:03	12:03	1:38	2:07	3:56	5:11
22	6:36	8:04	12:04	1:38	2:07	3:56	5:11
23	6:36	8:04	12:04	1:39	2:08	3:57	5:12
24	6:36	8:05	12:05	1:39	2:09	3:58	5:13
25	6:37	8:05	12:05	1:40	2:09	3:58	5:13
26	6:37	8:05	12:06	1:41	2:10	3:59	5:14
27	6:37	8:05	12:06	1:41	2:11	4:00	5:15
28	6:37	8:06	12:07	1:42	2:12	4:01	5:16
29	6:37	8:06	12:07	1:43	2:12	4:02	5:17
30	6:37	8:06	12:08	1:44	2:13	4:02	5:17
31	6:37	8:06	12:08	1:45	2:14	4:03	5:18



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