

NECESSARY INFORMATION ON OBSERVATIONS

Our Prophet “sallallâhü ‘aleyhi wa sellem” declared, **(The one whom Allahu te’âlâ loves much, is the one who learns one’s religion and teaches it to the others. Learn your dîn from the mouths of the Islamic ‘ulamâ!)**

The one who cannot find a true ‘âlim (scholar) should learn from the books by Islamic ‘ulamâ.

The characteristic signs of imsâk and prayer times have been determined by Nass (Al-Qur’ân-el kerîm and Ahâdîth-el-sherîfa). Islamic ‘ulamâ’ explained them, and the Islâmîc astronomers have performed the calculations of these times (awqât) according to those explanations. All these, as if written on marble, have been applied for centuries, and had not been changed until the year 1983.

In the annotation of “**Dürer-ül-hükkâm**”, it is noted: “The decrees based on usage and custom may change with time. The decrees based on **Nass** (Al-Qur’ân-el-kerîm and Ahâdîth-el-sherîfa) do not change.”

Also in the thirty-ninth article of (Majalla) and in its annotation, it is noted “Decrees change with time. Decrees based on usage and custom change. The decrees understood by nass do not change with time.”

It is a must that the observation and the ru’yet (sighting) be performed with naked eye.

”Instrumental observation” is not to be esteemed.

It is because there are no such statements in any Islamic ‘ulamâ’s or Islamic astronomy experts’ legacies (books). All of the information in this file are those that As-Sahâba-al-kirâm learnt from Rasûlullâh “sallallâhü ‘aleyhi wa sallam”, conveyed to the mujtehid ‘ulamâ’, and the Islamic ‘ulamâ’, in their turn, put in their books taking from the mujtehid ‘ulamâ’.

The Islamic astronomy ‘ulamâ’, spending their lives, conveyed as their heritage and entrusted to us in their valuable books, all information they obtained by the innumerable observations complying with the prayer time signs in the celestial sphere, as stated by Islamic ‘ulamâ’ by nass (Al-Qur’ân-el kerîm and Ahâdîth-el-sherîfa).

The Sun’s altitudes used in prayer time calculations specific to those times were found by the observations carried out by Islamic astronomy scholars. The Islamic muwaqqits (official timekeeper, person who calculates times), calculated the salât times, which were written in the calendars after the acceptance and approval of the fiqh ‘ulamâ’. The way the observations, which are very important for determination and validation of the awqât (times), have been also written in the books by Islamic astronomy scholars. Some of the relevant methods, rules are cited below.

There are significant effects of the sky being sunny or cloudy, clear or foggy, water vapor being dense or thin, etc.. There are other factors in addition to those in the process of observation: The observer’s knowledge of the ‘ilm of observation, the horizon of observation being unobstructed, unaffected by moonlight and any urban or artificial light source...

It is also necessary that the place of observation complies with the conditions set by the science of observation.

Even the observation's being performed correctly is not sufficient for calculation of the times. The height of the location of observation and the condition of the horizon have an important place in the calculations. Because the climate of Türkiye is humid and misty, and the horizons are obstructed, healthy observations cannot be made.

The personal observation of a Muslim who does not properly know the science of observation, will not be an evidence even for himself. Furthermore, confusion will arise if everyone makes one's independent observation. This is why the need for calendars have emerged.

Regional results can be obtained by observations made at seas and deserts. However, the conditions should be favorable and the observers should be astronomy experts who have had observation experience. If, today, one says that the Kandilli Observatory can accomplish this duty, this is not possible due to the Istanbul's horizon being obstructed and illuminated by urban light. The polluted air of the city, the smokes of factories and exhaust gasses all have unfavorable effects.

In fact, there is no need at all for further new observations. There is a unanimity of astronomy and Islamic 'ulamâ' on this issue, millions of observations have been made throughout centuries, observation results have been finalized, as if written on marble, transferred into books and prayer times have been calculated using these values.

There is no place for any uncertainty or doubt on the prayer times calculated by the methods and rules stated by the Islam 'ulamâ and Islamic astronomy 'ulamâ in their books. The times seen in our calendars and web sites are correct. Cities, unlike planes, seas and deserts, are not flat but hilly. It is a must that the worships, salâts (prayers) and sawms (fasts), of all, those living at the lowest and the highest places, the north and the south, the east and the west of a city, are not in jeopardy, are valid worships performed in their due times. The salâts performed before and after their due periods is harâm and gross sin.

It is not everybody's job to perform observation. It is the job of experts who are well versed in this branch of science. A 30-year experienced captain, well versed in observation, and prayer times calculations, has reported that he was able to find only 3 days in a month's search of proper horizon at the ocean, on which he could perform proper observation. As a result of observations he carried out for the 'Ishâ and Imsâk times on those 3 days, he saw that the Sun's corresponding altitude values were the same as those Islamic astronomers reported in their books.

The Islamic astronomy 'ulamâ have devoted their whole lives to these issues and have left to us, the grandchildren, those invaluable and very precious pieces of information as their heritage. It is a most valuable duty for us to preserve the heritage of our ancestors. Precisely the times given in our calendars and web sites will be found, if the sunrise and sunset, and the 'ishâ and imsâk times are determined correctly in compliance with the relevant rules by a specialist, at an open horizon, under suitable conditions for observation.

In the link given below, the Presidency of the Religious Affairs (of Turkey), acknowledges the value of innumerable historical observations, gives the Sun's altitudes

at imsâk and 'ishâ' as those reported by the Islamic astronomers and states that there is unanimity on these issues.

(Taken from the, <https://www.diyinet.gov.tr/tr/icerik/imsak-vakitlerinin-belirlenmesi-usulu-ile-ilgili-aciklama/6275?getEnglish=> web page of the Presidency of the Religious Affairs (of Turkey).)

On the other hand, Prof. Fatin Gökmen, a prominent expert of the field says: "...as a result of observations performed at various places for a long time, they have determined that the disappearance of the reddish twilight (shafaq-e-ahmer) took place with the descending of the Sun to 17 degrees below horizon, at all times and all places, and the disappearance of the white twilight (shafaq-e-ebayadh) and the birth of fejr, which is the imsâk time, occurred at its descending to 19 degrees, and the later observers have approved and confirmed this declaration remaining agreed upon the 17 and 19 degrees." [Prof. Fatin Gökmen, Sebilürreşad, Vol. III, no. 61]

The above quotations reveal the following truth without any doubt:

It obvious and clear that such time values --that do not comply with the Sun's altitudes, neither for imsâk, nor for 'ishâ', as conveyed for centuries, determined and calculated by innumerable observations, —and that those statements made about the times determined at unsuitable locations by those who do not know the details of the science of observation, and moreover, instrumental observation and ru'yet-i hilâl, which do not exist in any of the works by Islamic 'ulamâ'—, are not correct, that they are erroneous, are nothing but a plethora of erroneous statements, that they are not to be followed, since they lack scientific basis.

**TÜRKİYE TAKVİMİ TÜRKiYE CALENDAR
VAKİT HESÂBLAMA HEY'ETİ BAŞKANLIĞI**

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