

As the “Türkiye Calendar”, we are publishing the correct Times of the Presidency of Religious Affairs (of Türkiye) in the year 1982 and before.

The Presidency of Religious Affairs (of Türkiye) changed those correct times beginning on 1 January 1983. All imsâk and salât times published by the Presidency of Religious Affairs (of Türkiye) since 1983 up to the present day are all wrong.

Before the year 1983, the salât times in all calendars were all the same. As a matter of fact, the correct time calculation principles and rules have been abandoned in all Calendars published by the Presidency of Religious Affairs, **beginning first with the year 1983; while in all calendars the true times of imsâk and salât were given, as can be seen in any calendar one looks at published in Türkiye in 1982 and the preceding years.**

It is proved below that the times of imsâk and salâts published by the Presidency of Religious Affairs are erroneous even according to the evidences belonging to the Presidency of Religious Affairs themselves.

EXPLANATION ON THE ERRONEOUS SALÂT TIMES IN 1983 AND THE FOLLOWING YEARS

<p>“Göklerin ve yerin yaratılışında, gece ile gündüzün birbiri ardınca gelmesinde akıl sâhiblerine şüphesiz deliller vardır.” (Sûre : 3/190)</p>		<p>“Ey Muhammed! Sen, sevdiğini doğru yola erdirmemişsin, ama Allah, dilediğini doğru yola erdirtir. Doğru yola girecekleri en iyi O bilir.” (Sûre : 28/56)</p>																																																																																																																																								
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As can be seen on the calendar pages given above, the salât times have been changed by the Presidency of Religious Affairs (of Türkiye) beginning with 1 January 1983. While no change had taken place in the celestial

(orderly) motions of the Globe and the Sun, the imsâk times have been changed for **Ankara**; by taking 20 minutes forward (later) the imsâk time, and by taking backward (earlier) 9 minutes the 'ishâ' (nightfall). There is no scientific explanation for this. It is not at all related with exaggerated temkin. Due to both the 'ilmî (scientific) and the astronomical requirements, **it is a must to use the period of temkin. All imsâk and salât times are erroneous since it (the temkin period) has not been used at all or has been reduced.**

***All your deeds are orderly,
No brain can grasp your wisdom!***

The movements of all celestial objects are orderly. How is it that, while no change has taken place in this orderliness, a few persons who are not experts in the related branches of knowledge, abolish the established practice out of baseless, personal, subjective and autocratically arbitrary opinion, and change the times of imsâk and the salât?. They do not have any (valid and Islamic) document or supporting reason for their changing the correct times of imsâk and salât.

The Sun's altitude, which was (-19) degrees for the imsâk times, which was used for the imsâk times published in the calendars in 1982 and the preceding years, have been taken as (-18) degrees since 1983. This action lacks any sher'î, 'ilmî (scientific or Islamic) or astronomical support. Thus, starting with the year 1983, the correct times published by all calendars have been abandoned, departing from the unity and the coherence of the Muslims. It is because, the (-18) degrees is the altitude for the "Astronomical twilight" corresponding to the event of 'whiteness' spreading all along the horizon; it is not the appearing of the whiteness as a point on the eastern line of horizon, which the Islâm 'ulamâ and Islamic astronomy experts unanimously described.

Kedûsî notes in his book (Rub'-e-Dâira), (The fejr begins when the Sun's front edge approaches the sher'î horizon up to -19 degrees. The sher'î imsâk time is obtained by subtracting the temkin period from the time found by calculation). **Public/ordinary lecturer at the Fâtih Medrese** Hezargradlı Hasen Shawkî efendi, who translated Kedûsî's (İrtifâ' risâlesi) notes in the ninth chapter, **(The times we found are without temkin. The person who is going to keep sawm (fast) should begin sawm a temkin period before this time. Thus, the sawm will be saved from being fâsid (invalid)).** It is seen that he subtracts the temkin period to find the imsâk time, and states that the sawm will be fâsid if not subtracted. Because the Presidency of Religious Affairs (of Turkey) has removed the "Temkin Period" since 1 January 1983, the sawms kept according with these Imsâk Times without Temkin are fâsid.

By taking the Sun's altitude below horizon as (-18) degrees, and also by abolishing the temkin period, which all Islamic astronomy experts used **for finding the correct imsâk and 'ishâ (nightfall) times,** as a requirement of the science of astronomy; "as a result of these two alterations"; differences of up to 15-20 minutes in the imsâk times (of the places between the latitudes 36-42 degrees, such as Turkey), and differences of up to 10 minutes in the 'ishâ' times have emerged due to the removal of the temkin period. That is, sawm is being started approximately 15-20 minutes later than the true imsâk time, the sawms kept are being fâsid by continuing eating and drinking for an additional 15-20 minutes. The sawms kept according with the erroneous imsâk times are fâsid and, therefore, have to be made qadhâ of (made up for). Moreover, since the fardh of the 'ishâ' salât are being started up to 10 minutes earlier than the due time, this salât have to be made qadhâ of as well.

The temkin period is not an arbitrary period. It is a piece of time composed of four different components each having different sets of formulae or tables prepared by calculations, obtained by carrying out inter-variable operations. The temkin period is the necessary period to bring the time calculated by astronomical formulae to the sher'î time, the correct time for performing the salât. The correct salât times written in the calendars are found by subtracting the temkin period from the times found by the astronomical formulae before noon, and by adding to those after noon. In short, **the temkin period is the period that brings the times found by astronomical formulae to the times when the signs in the celestial sphere appear as stated by the Islâm 'ulamâ, that is, to the sher'î times, which are the correct times.** The "Temkin Table" link is as follows.

http://www.turktakvim.com/index.php?link=html/en/Table_of_Tamkins.html

As can be seen in the "Temkin Table", the temkin periods that had been unanimously used for centuries, as if engraved on marble, have been changed. In the web pages and the calendars of 2014 and before, the Presidency of Religious Affairs, under the heading "A NECESSARY EXPLANATION" says, ***"No changes at all have been made in the times of sunrise and sunset, that is, the NECESSARY temkin periods have been***

preserved.” That is, it is being admitted that the temkin period is **necessary**. It is because, if this necessary period is not taken into account in the calculations, it would be being announced that it has not risen while it has, and it would be being announced that the Sun has set while it has not. That is, it would be necessary for them to say the Sun rose a temkin period later than it rose, and, the Sun set a temkin period before it set. The mistake made would be explicitly seen by everybody by looking at the Sun. Obviously, the mistakes made are being concealed by changing the times that would not be seen by looking at the sky.

Removing the temkin period means abolishing the correct prayer times. The temkin period used in the sunrise and in the maghrib salât times is also present exactly in the others; the **imsâk**, the **zuhr**, the **‘asr** and the **‘ishâ** times. There are not different temkin periods for every salât. Changing the length of temkin period is equivalent to changing the Imsâk and the Salât times; that is, spoiling them. The temkin period is not a reserve piece of time. It is noted also in (**Dürr-e-yektâ**) that the sawm of the person who, thinking that the temkin period is a reserve time, postpones the imsâk time for 3-4 minutes, and the sawm and maghrib salât of the person who brings forward (earlier) the ghurûb (evening) 3-4 minutes will be fâsid. The link for the **“Temkin Period”** is given below.

http://www.turktakvim.com/index.php?link=html/en/Period_of_Tamkin.html

EXPLANATION OF THE CORRECT SALÂT TIMES IN 1982 AND THE PRECEDING YEARS

We see that the Temkin period is taken into account in the calculations for determining the sher’î waqts (times) of the salâts in the calendar titled (**‘Immiyyeh sâlnâmesi**) of the year 1334 (m. 1916) by the highest office of the ‘Uthmânî ‘ulamâ the (**Meshîhat-e-islâmiyyeh**), and in the book (**Türkiyeye mahsûs Evkât-ı şer’iyye**) by the Istanbul University Kandilli Observatory dated 1958 and no. 14. We saw that the salât times found by our calendar committee of real men of religion and astronomy experts based on observations using modern instruments and computations are the same as those found and conveyed by the Islamic ‘ulamâ for centuries, based on calculations using (**rub’-e-dâira**). This is why it is not jâiz (permissible) to change the temkin periods, and, therefore, the salât times.

About the same (salât and imsâk) times, it is noted **on the first and the last pages of the pocket calendar of the year 1926 Takvim-i Ziya: “This calendar was printed by the decree of the illustrious presidency, after being examined by the Board of Consultants of the Presidency of the Religious Affairs.”** In religious affairs, the salât times approved by the Islamic ‘ulamâ’ and the astronomy experts should not be changed. Elmalılı Hamdi Yazır has given extensive information on this topic in the Periodical (**Sebîl-ür-reşâd**) volume 22. In (**Mevdû’ât-ul-‘ulûm**), it is noted; (It is fardh-e-kifâyeh to calculate the (**Salât times**)). It is fardh for the Muslims to understand the beginning and the end of the salât times either from the motion of the Sun, or **from the calendars approved by the ‘ulamâ**.

Until the year 1982, in Türkiye, no one changed the temkin period and the Sun’s altitude angle from the horizon; all ‘ulamâ, awliyâ, sheykh-ul-islâms, müftîs, all Muslims, for centuries, performed their salâts at these sher’î times and started their sawms at these times. In our calendar, the Sun’s altitude angle below horizon at the imsâk have not been altered at all, and the salât and sawm times have been publicized correctly.

The Imsâk time: According to all of the four (Ahl-i Sunnat) madhâhib, commences when the whiteness called fejr-e-sâdıq is seen at a point on the horizon, that is, when the Sun approaches -19 degrees to the line of horizon. The sawm also starts at this time.

In 1982 and the preceding years, the Islâm ‘ulamâ and the Islâm astronomy experts had established unanimity, that is, they had agreed unanimously, that the Sun is (-19) degrees below horizon at the imsâk time. In fact, this unanimity, that the imsâk and salât times in 1982 and the preceding years are correct, has been explicitly stated by the Presidency of Religious Affairs themselves from their establishment up to the year 1982 in their **“Miscellaneous Documents”** and in the **“”Press Release” dated 17.07.2013”** by the Presidency of Religious Affairs.

THE EVIDENCES ALSO FROM THE PRESIDENCY OF RELIGIOUS AFFAIRS, PROVING THAT THE TIMES PUBLISHED BY THE PRESIDENCY OF RELIGIOUS AFFAIRS, BEGINNING WITH ESTABLISHMENT ON 3 MARCH 1924 UP UNTIL 1 JANUARY 1983 ARE CORRECT,

An Islamic astronomy expert Ahmed Ziyâ Bey, in his book titled (**Rub'-e-dâira**) notes, (**The Europeans calculate the beginning of fejr-e-sâdiq as the time when the whiteness spreads completely along the horizon. That is why they take the Sun's altitude (-18) degrees in "their fejr" "Astronomical twilight" calculations. As for us, we calculate the time when the whiteness first appears on the horizon.**

For this, we find the time when the Sun's altitude is (-19) degrees. It is because Islâm 'ulamâ decreed that the imsâk time is not the time when whiteness spreads along the üfq-e-zâhirî but that it is THE TIME WHEN THE WHITENESS IS FIRST SEEN ON THE HORIZON.)

The Islâm 'ulamâ, for centuries, have understood that the Islamic fejr altitude is -19 degrees, and that the other values are not correct. The Europeans call (fejr) "Astronomical twilight" the spreading of the whiteness along the eastern horizon. They say that the altitude corresponding to this fejr "Astronomical twilight" is -18 degrees. **In religious affairs, the Muslims should not follow the Christians and the madhhabless but the Islâm 'ulamâ.**

Of course, it is necessary for us to keep our sawms and perform our salâts according with the correct times. Because, the salâts performed before the times on which there is no doubt at all will not be sahîh (valid), and will even be a grave sin. As a matter of fact, İbn-e-Nüjeym Zeyn-ül-Âbidîn, in his book (**Kebâir wa seghâir**) declares, (*It is grave sin to perform the fardh salâts before the commencement of their due times or after their due times have passed [complying with the calendars giving erroneous times].*)

For a salât to be sahîh (valid), it is necessary and fardh to perform at its due time, and to know that one performed it at its due time, without any doubt. A fiqh rule is noted on the page 342 of the 1307 Matba'a-yı âmira reprint of İbn-e-Âbidîn's (**Redd-ül-mukhtâr**), and on the page 40 volume 2 of the same, and in (**Feth-ul-qadîr**): (*For a salât (daily prayer) to be sahîh (valid), it is a must that it is performed after the commencement of the due time, and to know that one performed it within its due time. If one performs with doubt about the time, but later understands for sure that one performed within the due time, the salât performed will not be sahîh*). İbn-e-Âbidîn, mentioning this situation, notes (*It has been stated as such in Nûr-ul-îzâh and in the other books. So it is noted also in the chapter on niyyet of El-Eshbâh.*) Furthermore, it is noted as such also in the Shâfi'î (**El-Enwâr**), Mâlikî (**El-Mukaddemet-ül-'izziyyeh**) annotation and in (**Mizân-ül-kübrâ**).

On the first and the last pages of the pocket calendar (**Taqwîm-e-Ziyâ**) of Mîlâdî 1926, Kamerî 1344 and Shemsî 1305, by the Islâm astronomy expert Ahmed Ziyâ bey, it is written, (**Printed after the examination by the Board of Consultants of the Presidency of Religious Affairs and the approval of the high office of the presidency.**) In religious affairs, one should not change the salât times approved by the Islâm 'ulamâ and the astronomy experts.

That is, the imsâk time begins when the Sun approaches 19 degrees to the line of üfq-e-zâhirî (apparent horizon). As such is the fetwâ. Those who are not Müjtehids do not have the right to change this fetwâ. The 'bâdât (worships) not complying with the fetwâ are not sahîh (valid).

THE MEMORANDUM OF RESPONSE ENTITLED, "THE RELIGIOUS AFFAIRS' CALENDARS ARE FREE OF ERROR" PROPOUNDING THAT THE TIMES IN AND BEFORE THE YEAR 1982 ARE CORRECT:

In 1958, in the written response given to a newspaper columnist who wrote that the prayer times published by the Presidency of Religious Affairs were erroneous, is exactly as quoted below;

(...As for the imsâk time; in your Article, you say, 'The British, the Americans and also the French, all have adopted this time, the "Astronomical twilight", as the time when the Sun is 18 degrees below the horizon'. It is a matter of wonder if these nations, who are Christians, have any worships at the imsâk time that they should adopt such a degree for the imsâk time. Even if they have done so, from where does the necessity to follow the foreigners emerge while the said time, the "imsâk time", has been decreed as such by the Islâm astronomy experts?

The imsâk time is the moment of birth of source of the fejr “that is, it is the time when the whiteness is seen as a point at the eastern horizon”. **Our hey’et-shinâs-e-sâbiqa** (antecedent astronomy experts) “all forerunner Islâm astronomy experts” **have accepted that the said moment corresponds to the Sun’s 19 degrees dip** (19 degrees below horizon).

That means to say that the degree of dip accepted by the hey-et-shinâsân-e-Islâm (the Islâm astronomy experts) **for the imsâk time is not 18 degrees but 19 degrees.** **The salât times must be calculated according to this degree** (of dip) **and the calculations for our calendars have been performed according with this.)** and then, goes on, **(We give you the formula for the imsâk time. Carry out the calculations or get it carried out according to that. It will then be seen as a result that the time given in the calendar is correct and that the minds have been unnecessarily confused.)** followed by an example imsâk time calculation, using logarithms of trigonometric functions, and bringing the time found backward (earlier) by the amount of temkin, attached to this response letter of explanation mailed to the newspaper columnist. In the Türkiye Calendars and in our web sites, the correct imsâk times are publicized for which 19 degrees altitude below horizon is used and brought earlier by the amount of temkin, exactly as explained here.

Everybody accept that the times in the calendars prior to the year 1983 are not erroneous. **There is no dispute about that.** In fact, in the memorandum dated 30 March 1988 and number 234-497 sent to all müftî offices by the Presidency of Religious Affairs, it has been noted, **(The difference between the calendar preceding the year 1983 and the new practice is only the temkin. Therefore, the application before the year 1983 is not wrong.)** Furthermore, the memorandum by the Presidency of Religious Affairs - High Board of Religious Affairs with reference to the **Decision dated 21.1.1982 and number 143**, explicitly states the truth of the matter by saying, **(Since the early ages of Islâm, the Islam scholars have determined the Sun’s altitude angles and the system of calculation that form the basis for the salât times in the most perfect form, such that the same criteria are being used even today.)** However, when it comes to the calculation of the times, the calculation principles, methods and procedures are not being applied.

The Presidency of Religious Affairs, in a letter of response to a reader’s question, dated 13.08.2013, notes as follows;

(The times of ‘ibâdât (worships); especially knowing the Sun’s angle of dip from the horizon for determining the ‘ishâ salât and the Sun’s angle of approach to the horizon for the imsâk time have been a main topic for the astronomers. Since the time of the Khalîfeh Me’mûn [198 (m. 813)], the ‘ishâ and the imsâk times have been determined according to these (17 ° for the ‘ishâ and 19 ° for the imsâk) times.)

“PRESS RELEASE” DATED 17.07.2013 BY THE PRESIDENCY OF RELIGIOUS AFFAIRS

On the Presidency of Religious Affairs’ web site, (<http://diyanet.gov.tr/tr/icerik/basin-aciklamasi/8204?getEnglish=8204>) it is noted, **(The committee formed by the directive of the President of the Religious Affairs Ahmet Hamdi Akseki in the year 1949, headed by the founder of the Kandilli Observatory Prof. Fatin Gökmen, with members Kâmil Mîrâs, Istanbul Müftî Ömer Nasûhî Bilmen, Eyyüb Müftî Ismâ’îl Habib Erzen, and muvaqqit Yusuf Ziya Gökçe, have also taken 19 ° for determining the imsâk time.)** These statements, which are correct, are still openly publicized on their present day web pages.

For example, the web page (<https://www.diyanet.gov.tr/tr/icerik/imsak-vakitlerinin-belirlenmesi-usulu-ile-ilgili-aciklama/6275?getEnglish=>) of the Presidency of Religious Affairs. contains the following information:

(On the other hand, Prof. Fatin Gökmen, a prominent expert of the field says this on this issue:

‘...as a result of observations performed at various places for a long time, they (the observers) 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-ebiyadh) 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 in agreement upon the 17 and 19 degrees.'

[Prof. Fatin Gökmen, Sebilürreşad, Vol. III, no. 61]

From the Presidency of Religious Affairs' web site, (<https://www.diyenet.gov.tr/tr/icerik/imsak-vakitlerinin-belirlenmesi-usulu-ile-ilgili-aciklama/6275?getEnglish=>)

Again, it is noted, (*...some Islâm countries and Muslim societies, for being more cautious, take the imsâk to an earlier time by adopting the Sun's 19 ° approach to the horizon. As a matter of fact, the practice is in accordance with this also in the two important centers for Muslims, such as el-Mesjid-el-Harâm and el-Mesjid-en-Nebewî.*).

PROTOCOL OF AGREEMENT ON THE CORRECT TIMES UNDERSIGNED BETWEEN THE DIYÂNET (RELIGIOUS AFFAIRS') OFFICIALS AND THE CALENDARS' REPRESENTATIVES:

It has been approved that the salât times of the year 1982 and the preceding years are correct as stated also in the "Protocol" written and undersigned by the committee composed of the expert in charge Arif Çöklü together with the Astronomer of the Presidency of Religious Affairs (of Türkiye), the Director of the Time Calculation Department and the representatives of the civil calendar publishers, following the mutual agreement that **it is correct to take 19 degrees as basis for imsâk time calculations and to use 10-minute temkin period in Türkiye**, taking into consideration also the results obtained by the expert in charge Arif Çöklü of the Presidency of Religious Affairs, in the meeting of the related officials and the calendar publishers, held at the Presidency of Religious Affairs (of Türkiye) on 26.05.1992.

This matter approved by the abovementioned written protocol have been later changed and taken as -18 degrees in the imsâk calculations performed by them.

What is the reason that the Presidency of Religious Affairs, who, in all cases, declares the correctness of -19 degrees, have accepted -18 degrees since 1983?

THE BOOK ON THE CORRECT TIMES PREPARED BY THE AUTHORIZED UNIVERSITY UNIT, "KANDİLLİ OBSERVATORY", AND THE MEMORANDUM DATED 08.07.1992 AND NUMBER 1354

• The Kandilli Observatory has used the temkin period of 10 minutes for all times, given the formula and performed the calculations as well in the book "**Türkiye'ye Mahsûs Evkât-I Şer'iyye Cedvelleri**" prepared for the year 1958. And on page 5, has taken **-19 for the imsâk** and -17 degrees for the 'ishâ.

• Furthermore, in the year 1992, the T. R. Bosphorus University Kandilli Observatory, in the scientific memorandum of 08.07.1992, dealing with the angles below horizon corresponding to 'Ishâ and Imsâk, have stated that it is (-17) degrees for the Shafaq ('Ishâ), **(-19) degrees for the Fejr (Imsâk)**.

• Also, in the same official memorandum by the T. R. Bosphorus University Kandilli Observatory, an authorized university unit, it has been stated openly and clearly that;

(The period called temkin is the sum of the pieces of time corresponding to:

- ***The Sun's apparent radius,***
- ***The angle of dip of horizon corresponding to the (local) height of the location of observation,***
- ***Horizontal refraction (of light rays)***
- ***The Sun's horizontal parallax.***

According to the calculations, this amount (temkin) varies between 8-10 minutes for a certain location of observation. From this point of view, in general, it has become a tradition to take the temkin value of 10 minutes, and subtract it from the times before noon and add to the times after noon.) clarifying that the

temkin period for Türkiye is 10 minutes, following an explanation of each component of the temkin period, how it should be used in the calculations and the necessity of its use.

The imsâk times calculated without temkin and taking the altitude angle below horizon as (-18) degrees, and the 'ishâ times calculated again without temkin are wrong. The expressions such as, *“in the direction of Islam’s facilitation principle 18 ° has been adopted as a scientific criterion, instead of the 19 °, in the process of removing the temkin from the imsâk time in 1982.”*, means changing what the Islâm ‘ulamâ decreed (unanimously), **it is an “ABOLISHMENT” of the correct salât times.** Because;

By bringing the 19 degrees up to 18 degrees altitude below horizon, and also by removing simultaneously the temkin period, the correct imsâk times have been abolished, by personal initiative and arbitrary autocracy, behind the statement **“in the direction of the facilitation principle”**, and the wrong ‘ishâ times have been publicized by not using the temkin period in the ‘ishâ times.

It is conveyed in the books by the Islam ‘ulamâ concerning the **“facilitation principle”**, that the decree that there is ease in religion, does not mean **“Do what your ego likes”** or **“Do what is easy for you”**, but that it meant one should take the easy ways prescribed in the Dîn (Islâm).

The signs of the imsâk and the salât times have been determined by the **Nass** (El-Qur’ân-el-Kerîm and el-Ahâdîth-esh-Sherîfa). The Islâm ‘ulamâ’ have explained them, and Islâm astronomers have carried out the calculations according to the explanations. All these, like written on marble, have been applied for centuries, and had not been changed the least until the year 1983.

It is noted in commentary to **“Dürer-ül-hükkâm”** that: “the decrees based on usage and custom may change with time. The **decrees based on Nass** (El-Qur’ân-el-Kerîm and el-Ahâdîth-el-Sherîfa), **delîl** (evidence), **do not change with time.**)

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** (El-Qur’ân-el-Kerîm and el-Ahâdîth-esh-Sherîfa) **do not change with time.**)

Therefore, because the correct times, which had been **decreed by Nass**, have been abolished by the changes made to the imsâk and the salât times since 1983, the sawms kept according with those erroneous imsâk times are fâsid (invalid), and should be made qadhâ of (should be made up for).

In our present era, there are people striving to change the salât and sawm times, and thus, to defile the Muslims’ ‘ibâdât. To nullify this attempt of theirs, the truth of the matter is being clearly explained down to the most intricate details including the calculation formulae with numerous examples based on documents, and are being publicized to the whole world via Internet in **Turkish, Arabic, Persian, English, French, German** translations.

On our web site on the Internet www.namazvakti.com, on the page that opens by clicking the **“Information”** link at the upper lefthand side portion of the home page, the relevant file containing the detailed explanations and examples on how the Salât Times are calculated and how the Qibleh Direction is found, can be downloaded by clicking the file in relevant one of the abovementioned languages, under the headings, **“How to calculate the salât times?”** and **“How to Find Istiqbâl-e-Qibleh?”**. In our web site www.namazvakti.com in service, the correct salât times of the cities worldwide are given in 42 languages, including Turkish, Chinese, Hindi and Japanese.

Our detailed and important explanations on the correct Imsâk and Salât times are given in the links under the heading **“Information”** on the upper lefthand side of the home page of web site www.namazvakti.com.

It is with knowledge on the dîn (Islâm) that the times of ‘ibâdât (worships) are designated and determined, that is, understood and explained. The fiqh ‘ulamâ’ have reported in the **(Fiqh)** books what the müjtehids communicated. It is fardh for the Muslims to perform their ‘ibâdât according with the times in the correct calendars. It is jāiz (permissible) to calculate the times communicated. **It is a must that the times found by calculation are approved by the ‘ulamâ of the Dîn.** It is written in **(İbni Âbidîn)** in the chapter on (istiqbâl-e Qibleh (turning towards the Qibleh)) and in **(Fetâwâ-e-Shems-üd-dîn Remlî)** that it is jāiz to understand the salât times and the Qibleh by calculation. **(Mawdû’ât-ul-ulûm)** notes, (It is fardh-e-kifâyeh (a fardh the observance, by a few, of which absolves the rest) to calculate the salât times). It is fardh for the Muslims to

understand the beginning and the end of time of a salât either from the Sun's movements/positions, or from the calendars approved by the 'ulamâ).

As will be obviously seen from what has been presented up to here, all of the salât times pubicized and published by the **"Türkiye Calendar"** are calculated complying with the methods and rules communicated by the **Ahl-i Sunnat 'ulamâ** and the **Islâm astronomy experts**. **The salât times cannot be changed by groundless decisions taken without being based on the (approval of) Islâm 'ulamâ and the Islam astronomy experts.** The characteristic signs of the salât times and the Sun's altitudes from the horizon have been stated in the books by the Ahl-i Sunnat 'ulamâ and the Islamic astronomy experts.

TÜRKİYE CALENDAR
PRESIDENCY OF TIME CALCULATION COMMITTEE

Our e-mail: info@namazvakti.com