The Review of Some Hadiths in Praying Shubuh and Astronomy Observation

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Abstract: Praying subuh in Indonesia continues to be a polemic among scholars and scientists, especially scientists in celestial and astronomy science. Although the head of Muhammadiyah Center has made an official decision about the time of praying shubuh through the 27th National Conference of Tarjih and has been tanfiz. Praying shubuh with the various terms and events used in matan of hadith (content of hadith) as mentioned above. The scholars of hadith agree that the time of praying shubuh is when the dawn rises, that is fajar sadiq. Furthermore, according to observations of Astronomy, conducted by Team of the Celestial Science Observatory of Muhammadiyah University North Sumatera Cermin Beach, it is found that the initial time of praying shubuh is about -15.25° under horizon or 61 minutes before sun rises in the eastern horizon. This calculation results still need further research, because the use of SQM is strongly influenced by the surrounding refraction of light.

Keywords: Al Quran; hadith; praying subuh; astronomy

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I. INTRODUCTION

Reviewing the conversation about time of praying subuh in Indonesia continues to be a polemic among scholars and scientists, especially scientists in celestial and astronomy science. Although the head of Muhammadiyah Center has made an official decision about the time of praying shubuh through the 27th National Conference of Tarjih and has been tanfiz (declaration of valid decision) and included in the Official Gazette of Muhammadiyah number 06 / 2010-2015 / Ramadhan 1435 H / July 2014 AD. However, because of the warm conversation about the differences in the determination of initial time of praying shubuh among intellectuals in Indonesia, Thus, Muhammadiyah responds quickly with the government and other mass organizations to find solutions and certainty scientifically, so it becomes a recognized provision together and can be accounted for scientifically.

One of the efforts of the head of Muhammadiyah Center in responding to this problem is by conducting National Halaqah (studying together) of Halaqah Nasional of Expert of Hisab (computation) and Jurisprudence: “Review of praying shubuh time and Follow-Up Islamic Calendar Concept of Single Global” organized by Tarjih council and Tajdid of the head of Muhammadiyah Center in Auditorium of Muhammadiyah Center of tajrih (Islamic Center UAD) Campus 4 Ahmad Dahlan University, Ringroad Selatan Street Yogyakarta, Saturday to Sunday, 17 up to 18 Dzulqaidah (11th month of Arabic calender) 1437 H / August, 20 up to 21 2016 AD. One of the National Halaqah result is to recommend the Tarjih Assembly and Tajdid Center and Territory throughout Indonesia to re-examine the praying shubuh time in collaboration with the Muhammadiyah University that has the Falak Science Observatory. Western Zone of Indonesia assigned by MTT PWM North Sumatera in collaboration with the Celestial Science Observatory – Muhammadiyah University of North Sumatera to conduct observation and research accurately towards praying shubuh by researching fajar sadiq in North Sumatra region. The importance of this study is because the time of praying for Muslims is something that is very important. If the timetable of praying is not appropriate, it is connected to the validity and not of worship praying, especially when the implementation of praying done prematurely, this is not lawful based on Islamic law.

This paper will describe how exactly the time of Fajr prayer based on the Prophet’s hadith as well as based on data and facts of Astronomy’s observations. This study is library research and Astronomy’s observation. It means that research based on references of Hadith books and Astronomy’s observation about fajar sadiq in field.

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II. PRAYING SHUBUH

2.1 According to Muhammadiyah

Based on the Official Gazette of Muhammadiyah Number 06/ 2010-2015/ Ramadhan 1435 H/ July 2014 M: Tanfid Decision of the 27th National Conference of Tanjih, 16 up to 19 Rabuulakhir (4th month of Arabic calendar) 1431 H / April 1-4, 2010 M in Malang, East Java states that the time of Shubuh is when the dawn sajdq rises until the sun appears. The Dawn sajdq in celestia science is understood as the beginning of astronomical twilight, this light begins to appear in the eastern horizon before the sun rises at position 20° below the horizon or the distance of zenith = 110°.

2.2 Information of Hadith

In Hadith there concerns with the beginning of praying shubuh by using some terms, this paper will be proposed 5 terms as following:

1. tala’a al-fajr/tulfa al-fajr.
2. barisq al-fajr.
3. satha’a al-fajr.
4. asfarat al-Ardh dan.
5. asfarat jiddan.

The following will be proposed 5 terms contained in the Hadith of the Prophet.

1. Using tala’a/tulfa al-fajr term

‘الله *حَلَّ يَوْمُ الْيَوْمِ عَلَىِّ الصَّيْحَةِ وَأَخْلَصَ الْبَيْنَاءَ بَيْنَهَا وَلْيَنْفَعَ الْمُتَّمِّلِينَُّْ عَلَىِّ مَا كَفَّ أَدْنَى جَعَلَ الصَّلاَةَ مَنْ كَفَّ أَدْنَى’

(al-Bukhari-1571): has told us that ‘Abdullah bin Raja’ has told us that the Isra’il of Abu Ishaq from Abdurrahman bin Yazid says; “We go out with ‘Abdullah to Makkah then we arrive at Jama’, then he prays twice, which in each of the prayers he calls the azan and iqamah (call for praying) and enjoys dinner between the two prayers Then he prays shubuh when dawn has risen. Narrated by Bukhari.

2. Using barisq al-fajr term

‘الله *حَلَّ يَوْمُ الْيَوْمِ عَلَىِّ الصَّيْحَةِ وَأَخْلَصَ الْبَيْنَاءَ بَيْنَهَا وَلْيَنْفَعَ الْمُتَّمِّلِينَُّْ عَلَىِّ مَا كَفَّ أَدْنَى جَعَلَ الصَّلاَةَ مَنْ كَفَّ أَدْنَى’

(221105): has told us that ‘Abdullah bin Ibrahim Ad-Duraqi has told us that Abu Samad has told us that Hammam has told us to Qatadah from Abu Ayub from Abdullah bin ‘Amru that the Apostle, He says: ‘The time of praying Zuhur is when the sun is inclined and the shadow of a person is as long as the height during the time of praying ashar does not come yet, and the time of praying ashar as is as long as the sun has not turned yellow yet, and the time of praying Maghrib is during red cloud (syafaq) does not disappear and the time of praying ksy is until midnight, and the time of praying shubuh is since the dawn is rising during the sun has not yet risen, if the sun rises, then do not pray, because it rises between two devil’s horns. ‘Narrated by Muslim’

Two hadiths above inform that Apostle prays shubuh when the dawn rises by using two terms, they are tala’al-fajru and tulfa al-fajri.

3. Using satha’a al-fajr term

‘الله *حَلَّ يَوْمُ الْيَوْمِ عَلَىِّ الصَّيْحَةِ وَأَخْلَصَ الْبَيْنَاءَ بَيْنَهَا وَلْيَنْفَعَ الْمُتَّمِّلِينَُّْ عَلَىِّ مَا كَفَّ أَدْنَى جَعَلَ الصَّلاَةَ مَنْ كَفَّ أَدْنَى’

(3772): Has told us that ‘Abdullah bin Mas‘ud from Jared and he has told me that Muhammad has told us that The Prophet Muhammad says: ‘Gabriel has leading me pray on the side of the Ka’bah twice. First, he prays zuhur when the shadows are like a strap of sandal, and then he prays Ashur when the shade is like the original thing, then Praying magrib is when it is sunset and people who do fasting breaks in. Then praying Isra is when the red in the sky disappears, and he prays shubuh is when the dawn sparkles and food becomes unlawful for the fasting man. Narrated by At-Tirmizi.

4. Using asfarat al-Ardh term

‘الله *حَلَّ يَوْمُ الْيَوْمِ عَلَىِّ الصَّيْحَةِ وَأَخْلَصَ الْبَيْنَاءَ بَيْنَهَا وَلْيَنْفَعَ الْمُتَّمِّلِينَُّْ عَلَىِّ مَا كَفَّ أَدْنَى جَعَلَ الصَّلاَةَ مَنْ كَفَّ أَدْنَى’

(1431 H / April 1-4, 2010 M in Malang, East Java) states that the time of praying asfarat al-Ardh is when the sun is inclined and the shadow of a person is as long as the height during the time of praying ashar does not come yet, and the time of praying ashar as is as long as the sun has not turned yellow yet, and the time of praying Maghrib is during red cloud (syafaq) does not disappear and the time of praying ksy is until midnight, and the time of praying shubuh is since the dawn is rising during the sun has not yet risen, if the sun rises, then do not pray, because it rises between two devil’s horns. ‘Narrated by Muslim’

Two hadiths above inform that Apostle prays shubuh when the dawn rises by using two terms, they are asfarat al-Ardh and tulfa al-fajri.

5. Using asfarat jiddan term

‘الله *حَلَّ يَوْمُ الْيَوْمِ عَلَىِّ الصَّيْحَةِ وَأَخْلَصَ الْبَيْنَاءَ بَيْنَهَا وَلْيَنْفَعَ الْمُتَّمِّلِينَُّْ عَلَىِّ مَا كَفَّ أَدْنَى جَعَلَ الصَّلاَةَ مَنْ كَفَّ أَدْنَى’

(3772): Has told us that ‘Abdullah bin Adam has told us that Israel from Abu Ishaq from Abdurrahman bin Yazid says; I am ever with Abdullah bin Mas‘ud at Jam’, and then he prays two prayers, every one prayer with azan and iqamah (the call to prayer) while having dinner between them and the prayer shubuh when the dawn is shining or he says; When someone says, the dawn has risen and people say, Dawn is not yet rising. Then he
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saying; Verily, the Messenger of Allah says: "In fact these two prayers vary from the time in this place, the humans do not do the jama'a until they end it while the praying shubuh at this time." Narrated by Ahmad.

4. Using al-galas atau at-taglis term

حَدِيثًا عَلِيْ بْنُ الْبَغْرَيْثَةَ قَالَ "أَخْبَرْتُهُ بِنَافِعَ الْمَعَاطِرَةُ أَنَّ عَلِيٍّ بْنَ مَالِكٍ عَلَى سَبَابُ عِبَادَ اللَّهِ فَحَمَّالَةَ صَفْحَةَ غَيْرِ الْمَكْرَمَةَ فَقُلْنَا: يَا سَمَاتُ السَّمَاءِ يَا أَسْمَاتُ السَّمَاءِ أَنَّ لِلَّهِ مَا فِي السَّمَاءِ وَاسْتَبْعَدُنَّهُ مِنْ سَمَاءِ عِبَادَ اللَّهِ إِنَّ مِنْ سَمَاءِ عِبَادَ اللَّهِ فَقُلْ 

(Al-Bukhari-544): Has told us that Yahya bin Bukair says, that has informed us Al-Lais of 'Uqail from Ibn Shuhab says, has preached to me' Urwah bin Az-Zubair that 'Aishah preaches to him, she says. "We, the Believers, have joined the praying shubuh with the Prophet by covering his face with a veil, then back to home respectively after praying are completed, no one knows because it is still dark." Narrated by al-Bukhari.

وَجَابَ حَدِيثًا عَلِيْ بْنُ مَالِكٍ فَدَأَهُ رَبُّ النَّبَيْ عَلَى مَسْلِحَةَ الْمَفْرَّعِ مِنْ مُحَمَّدٍ ﷺ فَسَأَلَهُ رَبُّ النَّبَيْ عَلَى مَسْلِحَةَ الْمَفْرَّعِ فَأَمَرَهُ بِصَلَاةٍ رَايَتِهَا اسْتَبْعَدُ مِنْ سَمَاءِ عِبَادَ اللَّهِ إِنَّ مِنْ سَمَاءِ عِبَادَ اللَّهِ فَقُلْ 

(Muslim-1021): and has told me that Harmalibah bin Az-Wehbi has preached to me, Yunus that Ibn Syihab preached to him, says; has told me 'Ur wah biin Zubair, that 'Aisyah, the wife of the Prophet says; "previous time the woman pray shubuh with Prophet Muhammad by covering his head with cloth, then they go home and they are not known because Muhammad pray shubuh when the day is still dark. Narrated by Muslim

Al-Galas: dark at the end of night :

5. Using the term of asfarat al-Ardh or asfara jiddan

حَدِيثًا عَلِيْ بْنُ الْبَغْرَيْثَةَ قَالَ "أَخْبَرْتُهُ بِنَافِعَ الْمَعَاطِرَةُ أَنَّ عَلِيٍّ بْنَ مَالِكٍ عَلَى سَبَابُ عِبَادَ اللَّهِ فَحَمَّالَةَ صَفْحَةَ غَيْرِ الْمَكْرَمَةَ فَقُلْنَا: يَا سَمَاتُ السَّمَاءِ يَا أَسْمَاتُ السَّمَاءِ أَنَّ لِلَّهِ مَا فِي السَّمَاءِ وَاسْتَبْعَدُنَّهُ مِنْ سَمَاءِ عِبَادَ اللَّهِ إِنَّ مِنْ سَمَاءِ عِبَادَ اللَّهِ فَقُلْ 

(at-Tirmizi-138): has told us that Hannad bin As Sari says that Abdurrahman bin Abu Az Zinad has told us from Abdurrahman bin Haris ibn Abu Rabigh from Hakim ibn Hakim that Ibn Abd Abin Hunayf says; have informed me that Nafi' bin Jubair ibn Mut'im says; Ibn Abbas has preached to me that the Prophet, He says: "Gabriel has led praying me twice on the side of the Karbaf, he first prays the zuhar when the shadows are like a sandal strap, and then he prays Ashar when the shadow something like the original thing, then pray the Maghrib when the sun sets and the people breaks the fasting and then pray Isha when the red in the sky is lost and then he prays shubuh when dawn rises and the shadow becomes unlawful for the fasting person, and the second time he prays shubuh when the shadow like something as the original, just for the time of praying Ashar yesterday, then he prays Ashar when the shadow is twice of the original time, then he prays Maghrib as last time, and second time he prays shubuh when the shadow like something as the original, then he prays Isha as final praying when it is one-third of the night, then prays shubuh when the sun has illuminated the earth. that Gabriel turned to me and says: "O Muhammad, this is the time of the Prophets before you, and the time of praying is between these two," Narrated by At-Tirmizi

أَخْبَرْتُهُ بِنَافِعَ الْمَعَاطِرَةُ أَنَّ عَلِيٍّ بْنَ مَالِكٍ عَلَى سَبَابُ عِبَادَ اللَّهِ فَحَمَّالَةَ صَفْحَةَ غَيْرِ الْمَكْرَمَةَ فَقُلْنَا: يَا سَمَاتُ السَّمَاءِ يَا أَسْمَاتُ السَّمَاءِ أَنَّ لِلَّهِ مَا فِي السَّمَاءِ وَاسْتَبْعَدُنَّهُ مِنْ سَمَاءِ عِبَادَ اللَّهِ إِنَّ مِنْ سَمَاءِ عِبَادَ اللَّهِ فَقُلْ 

(an-Nasa'i-523): Has preached to us that Suwaid bin Nasr says; Has preached to us that Abdullah bin Al-Mubarak from Husayn ibn Ali ibn Husayn says; Wabah bin Kaisan Has preached to me, he said; Jabir bin Abdullah has told us, he said, "Gabriel come to the Prophet when the sun is leaning to the west, he says: 'O Muhammad, wake up and do praying! Then he prays Zuhur when the sun is inclined to the west, then he settles down when the shadow of people is like the original. He comes at Ashur time, then says, 'O Muhammad, wake up and do praying! Then he prays Ashar, Then he settled. He comes again when the sun sets and says, 'wake up and uphold the praying Maghrib ' and then He prays Maghrib when the sun goes down, Then he settles and when the red cloud is lost, Jibril comes and says wake up and uphold the praying Isha! Then he prays Isha, and while dawn rises in the morning, he says, 'Wake up and uphold praying' Then he prays shubuh, and the next day he comes again when the shadow of a person is the same as the original and says, 'O Muhammad, arise and uphold praying! He prays Zuhur, then Jibril come again when the shadow (thing) is doubled, he says, 'O Muhammad, uphold praying, then he prays Ashar. Then Jibril come again to pray at sunset and only one time. He says, 'O Muhammad, uphold praying! Then he prays Maghrib! He also comes for praying Isha when a third of the night passed, 'O Muhammad, uphold praying! then he prays Isha. Then Jibril comes for praying shubuh

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when it is very clear, he says, 'O Muhammad, do praying! then he prays shubuh. Then he says: "All times of praying are between these two times."' Narrated by an-Nasa'i.

III. DISCUSSION

3.1 The Time for Praying Shubuh Related to Certain Event

Besides Using terms as mentioned above, in various hadiths, it explains the time of praying shubuh related on the certain event as followings:

1. The Apostle Orders to Bilal for doing the Call of Praying

Bilal echoes A'ishah san. Narrated by s father from

2. Prophet Muhammad asks Ibn Ummi Maktum to do the call for Praying Shubuh After the First call for Praying

3. Prophet Muhammad asks Ibn Ummi Maktum from Malik from Ibn Shihab from Salim bin Abdullah from his Father that the Messenger of Allah, Prophet Muhammad says:

4. Actually Muezzin echoes the call to prayer while it is still night, so eat and drink until you hear the call to prayer

5. Prophet says that Yazid has told us that 'Abdullah bin Maslamah from Malik from Ibn Shihab from Salim bin Abdullah that he says, 'Ibn Ummui Maktum is a blind friend, he will not echo the call to prayer (dawn) until somebody tells him, 'It's dawn, it's dawn.'" Narrated by al-Bukhari.

6. H.H. Ali bin Isma'il from Abu Usamah from 'Ubaydullah of Nafi' from Mother of 'Umar and Al-Qasim ibn Muslim from 'A'ishah that Bilal used to do adzan/ the calling for praying (first) at night, then Apostle says: "Eat and drink, until Ibn Ummu Maktum does the call to prayer, because he does not do the call to prayer unless it is already dawn." Al-Qasim says: "The distance between the two adzan is not long but when the other rises, the other one descends (it means that up and down from the tower)." Narrated by al-Bukhari.

7. H.H. Ali bin Isma'il from Abu Usamah from 'Ubaydullah of Nafi' told us that Qutaibah bin Sa'id has told us that he says, "Verily Bilal echoes the call for praying when the other rises, then pray. Then he prays until he hears the call to prayer." Akram bin Muhammad bin Lais from Ibn Shihab from Salim bin Abdul from Abdullah from the Prophet, that he says: "Verily Bilal echoes the call for praying at night, so eat and drink until you hear the call to prayer of Ibn Ummi Maktum." Narrated by Muslim.

8. H.H. Ali bin Isma'il from Abu Usamah from 'Ubaydullah of Nafi' from Mother of 'Umar and Al-Qasim ibn Muslim from 'A'ishah that Bilal used to do adzan/ the calling for praying (first) at night, Apostle says: "Eat and drink, until Ibn Ummu Maktum does the call to prayer, because he does not do the call to prayer unless it is already dawn." Al-Qasim says: "The distance between the two adzan is not long but when the other rises, the other one descends (it means that up and down from the tower)." Narrated by al-Bukhari.

9. H.H. Ali bin Isma'il from Abu Usamah from 'Ubaydullah of Nafi' to us that Qutaibah bin Malik from 'Abdullah ibn Dinur from Ibn 'Umar that the Apostle says: "Bilal echoes to pray at night, then eat and drink, until Ibn Ummi Maktum echoes the call to prayer." Narrated by an-Nasa'i.

When the Prophet Muhammad said: "Verily Bilal echoes the call to prayer in the night, so eat and drink until you hear the call to prayer (first) at night, then pray. Then he prays until he hears the call to prayer."

When the Prophet Muhammad said: "Verily Bilal echoes the call to prayer in the night, so eat and drink until you hear the call to prayer (first) at night, then pray. Then he prays until he hears the call to prayer."
down ("eat and drink up to the light for you of the white thread from the black thread") and has not revealed yet the next verse ("from the dawn").there are among the people if one wants to do shawm (fasting) binding white thread and black thread on his leg which he continues to eat until it is clearly visible the difference of the threads. Then Allah sends the continued verse ("from the dawn"). because of it they know that what is meant (black and white thread) is night and day ". Narrated by Bukhari and also narrated by Muslins.

4. Apostle Orders for praying shubuh till there is light of sun (rather light)

حَنَّالاَة حَنِّيْنَا ُحَبَّة ذَهَّابِ مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر مُعَنَّج مَعْمِن مُسْتَمْرَر M. Abdullah bin 'Uyainah dari Ibnu 'Ajlan

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The Explanation of Hadith through Syarah Book

In syarah book of Abu Daud, Aunul Ma’bud explaining hadith on dawn time as following:

3.2 The Definition of Fajar Kazib and Fajar Sadiq

In decision of praying shubuh time, there two terms are known, they are fajar kazib dan fajar sadiq, the definition of both can be seen in the hadiths as following:

3.3 The Review of Some Hadiths in Praying Shubuh And Astronomy Observation

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The Review Of Some Hadiths In Praying Shubuh And Astronomy Observation

If the whole hadith is examined about the time of praying shubuh by using various terms, and events that can be taken the essence of praying shubuh is the dawn rises. Furthermore, the dawn is based on the information of hadith divided into two, namely dawn kazib and dawn sadiq. The scholars agree on the meaning of the time of fajar or Dawn prayer is the dawn of sadiq. Hadith information is limited to here. Furthermore, the dawn of sadiq is closely related to objects on the sky, so a very relevant science is Astronomy.

Based on the theory of Astronomy known 3 types of dawn, they are the dawn of astronomy, nautical dawn and civil dawn. The sun's height below the horizon is related to this dawn definition. The dawn of astronomy is when sun’s height is 18° to 12° below the horizon. The dim sky objects can still be seen in the condition of the clear sky, this is at the dawn of astronomy while nautical dawn occurs when the sun's heights are 12° to 6° below the horizon. Furthermore, the civil dawn occurs when the sun's heights are at 6° to 0° below the horizon.

Astronomer of celestial science observatory Muhammadiyah University – North Sumatera, Dr. Arwin Juli Rakhmadi Butar-Butar, states that the standard 20° under the horizon is thought to be derived from the books of Celestial Science (Astronomy) which had been read and studied by archipelago scholars both when in Haramain and in the archipelago, especially "al-Mathla ‘as-Sa'id, Taqrib al-Magshad", the work of Egyptian Husain Zaid (w.1887 AD). This book has become the main reference for celestial archipelago scholars in studying the problem of Celestia Science (Astronomy) especially on the mid-20th AD century period which is the phase of renewal of celestial Science in the archipelago. The work of Astronomy written by the archipelago scholars in this period is generally the repetition, adaptation, and modification of "al-Mathla ‘as-Sa'id", besides other books. Next, Dr. Arwin argues that it is needed to be noted, some of the archipelago scholars are Astronomers, the information does not find that these scholars have a jiz or a simultaneous observation tradition, then in the description of their works there is no indication. The standard numbers listed in their works seem just excerpts from other books that they read.

According to Astronomical observations based on competent institutions in North Sumatra, the team of the celestial science observatory Muhammadiyah University – North Sumatera, after observations by using a tool called Sky Quality Meter (SQM), where researcher participates in the observation, it is found that the fajak sadiq or the beginning og dawn time is about -15.250 below the horizon or 61 minutes before sunrise on the eastern horizon.

IV. CONCLUSION

The description about hadith of praying shubuh with the various terms and events used in matan of hadith (content of hadith) as mentioned above. The scholars of hadith agree that the time of praying shubuh is when the dawn rises, that is fajar sadiq. Furthermore, according to observations of Astronomy, conducted by Team of the Celestial Science Observatory of Muhammadiyah University North Sumaterain Cermin Beach, it is found that the initial time of praying shubuh is about -15.250 under horizon or 61 minutes before sun rises in the eastern horizon. This calculation results still need further research, because the use of SQM is strongly influenced by the surrounding refraction of light, which at the time of the study there are two disturbance, the first there is lights from the lamp of fishermen in the sea, and the second weather disturbances such as cloudy or rain. Thus, in order for maximum research and data have a high accuracy, it is needed a place for conducting the research in a sterile area of light other than sunlight when the fajar sadiq appears.

It is recommended that the government, in this case the Ministry of Religious Affairs of Indonesia, is expected to take an active role to participate in conducting research on the beginning of praying shubuh time, by observing Astronomy throughout Indonesia, in order to have a firm grip for Muslims in praying shubuh on the right time, because it is related to the validity of the worship.

REFERENCES


