

## 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 27<sup>th</sup> 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  $-15.25^{\circ}$  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 27<sup>th</sup> 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* (11 th month of Arabic calendar) 1437 H / August, 20 up to 21 2016 AD. One of the National *Halaqah* result is to recommend the *Tarjid* 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.

## 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: *Tanfidz* Decision of the 27th National Conference of *Tarjih*, 16 up to 19 *Rabiulakhir* (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 *sadiq* rises until the sun appears. the Dawn *sadiq* 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  $20^0$  below the horizon or the distance of zenith =  $110^0$ .

### 2.2 Information of Hadith

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

1. *tala'a al-fajr/tulu'al-fajr*.
2. *bariqa 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/tulu' al-fajr* term

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ خَرَجْنَا مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ إِلَى مَكَّةَ ثُمَّ قَدِمْنَا جَمْعًا فَصَلَّى الصَّلَاتَيْنِ كُلَّ صَلَاةٍ وَحَدَّاهَا بِأَذَانٍ وَإِقَامَةٍ بَيْنَهُمَا ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ.

(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 iqamat* (call for praying) and enjoys dinner between the two prayers Then he prays *shubuh* when dawn has risen. Narrated by Bukhari.

وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍوَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَقَفْتُ الظُّهْرَ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطَوِيلِهِ مَا لَمْ يَخْضُرْ الْعَصْرُ وَوَقَفْتُ الْعَصْرَ مَا لَمْ تَصْفُرْ الشَّمْسُ وَوَقَفْتُ صَلَاةَ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقَفْتُ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ وَوَقَفْتُ صَلَاةَ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ فَرْتَيِ شَيْطَانٍ.

(Muslim-966): Has told me that Ahmad bin Ibrahim Ad-Duraqi has told us that Abdus Samad has told us that Hammam has told us to Qatadah from Abu Ayyub 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 *Isya* 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 *tulu'il-fajri*.

#### 2. Using *bariqa al-fajr* term

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَبَّاسِ بْنِ أَبِي رَبِيعَةَ عَنْ حَكِيمِ بْنِ حَكِيمٍ وَهُوَ ابْنُ عَدَاءِ بْنِ حُنَيْفٍ أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ بْنِ مُطْعِمٍ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَنِي جُبَيْرُ بْنُ عَبْدِ اللَّهِ السَّلَامِ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُمَا حِينَ كَانَ الْقَيْءُ مِثْلَ الشَّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتْ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ يَرِقُّ الْفَجْرُ وَحَرَمَ الطَّعَامَ عَلَى الصَّائِمِ.

(at-Tirmizi-138): has told us that Hannad bin As Sari says; has told us that Abdurrahman bin Abu Az-Zinad from Abdurrahman bin Al-Haris ibn Ayyasy bin Abu Rabi'ah from Hakim ibn Hakim-ie Ibn Abbad ibn Hunaif-said; have informed me that Nafi 'bin Jubair ibn Mut'im say; has preached to me, Ibn Abbas that the Prophet Muhammad says: "Gabriel has lead praying me 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 *Ashar* when the shadow is like the original thing, then Praying *magrib* is when it is sunset and people who do fasting breaks in. Then praying *Isha* 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.

#### 3. Using *satha'a al-fajr* term

حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَجْمَعُ فَصَلَّى الصَّلَاتَيْنِ كُلَّ صَلَاةٍ وَحَدَّاهَا بِأَذَانٍ وَإِقَامَةٍ وَالْعِشَاءَ بَيْنَهُمَا وَصَلَّى الْفَجْرَ حِينَ سَطَعَ الْفَجْرُ أَوْ قَالَ حِينَ قَالَ قَائِلٌ طَلَعَ الْفَجْرُ وَقَالَ قَائِلٌ لَمْ يَطْلُعْ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ تُحَوَّلَانِ عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ لَا يَفْتَدِمُ النَّاسُ جَمْعًا حَتَّى يُعْتَمُوا وَصَلَاةُ الْفَجْرِ هَذِهِ السَّاعَةَ.

(Ahmad-3772): Has told us that Yahya 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

says; 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'* until they end it while the praying *shubuh* at this time." Narrated by Ahmad.

#### 4. Using *al-galas* atau *at-taglis* term

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ أَخْبَرَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ كُنَّ نِسَاءَ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلَاةَ لَا يَعْرِفُهُنَّ أَحَدٌ مِنَ الْعَالَمِينَ.

(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.

وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ لَقَدْ كَانَ نِسَاءً مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ وَمَا يَعْرِفُنَّ مِنْ تَغْلِيسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلَاةِ.

(Muslim-1021): and has told me that Harmalah bin Yahya has preached to us that Ibn Wahb has preached to me, Yunus that Ibn Syihab preached to him, says; has told me 'Ur wah biun 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 :

الغلس: ظلمة آخر الليل

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

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ عَنْ حَكِيمِ بْنِ حَكِيمٍ وَهُوَ ابْنُ عَدَادِ بْنِ حُنَيْفٍ أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشَّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجِبَتْ الشَّمْسُ وَأَقْطَرَ الصَّائِمُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ يَرِقُّ الْفَجْرُ وَحَرَّمَ الطَّعَامَ عَلَى الصَّائِمِ وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لَوْ قُتِلَ الْعَصْرُ بِالْأَمْسِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ ثُمَّ صَلَّى الْمَغْرِبَ لَوْ قُتِلَ الْأَوَّلُ ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ صَلَّى الصُّبْحَ حِينَ أَسْفَرَتْ الْأَرْضُ ثُمَّ التَّفَتَّ إِلَى جِبْرِيلَ فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ

(at-Tirmizi-138): has told us that Hannad bin As Sari says that Abdurrahman bin Abu Az Zinad has told us from Abdurrahman bin Al Haris ibn Ayyasy bin Abu Rabi'ah from Hakim ibn Hakim that Ibn Abbad ibn Hunaif 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 Ka'bah, he first prays the *zuhur* 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 praying *Isha* is when the red in the sky is lost and then he prays *shubuh* when dawn rises and the food becomes unlawful for the fasting person, and the second time he prays *zuhur* 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 thing, then he prays *Maghrib* as last time, then praying *Isya* 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 times." Narrated by At-Tirmizi .

أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ قَالَ أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ جَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَتْ الشَّمْسُ فَقَالَ فَمَ يَا مُحَمَّدُ فَصَلِّ الظُّهْرَ حِينَ مَالَتْ الشَّمْسُ ثُمَّ مَكَثَ حَتَّى إِذَا كَانَ فِيهِ الرَّجُلُ مِثْلَهُ جَاءَهُ لِلْعَصْرِ فَقَالَ فَمَ يَا مُحَمَّدُ فَصَلِّ الْعَصْرَ ثُمَّ مَكَثَ حَتَّى إِذَا غَابَتِ الشَّمْسُ جَاءَهُ فَقَالَ فَمَ فَصَلِّ الْمَغْرِبَ فَقَامَ فَصَلَّاهَا حِينَ غَابَتِ الشَّمْسُ سَوَاءً ثُمَّ مَكَثَ حَتَّى إِذَا ذَهَبَ الشَّفَقُ جَاءَهُ فَقَالَ فَمَ فَصَلِّ الْعِشَاءَ فَقَامَ فَصَلَّاهَا ثُمَّ جَاءَهُ فِي الصُّبْحِ فَقَالَ فَمَ يَا مُحَمَّدُ فَصَلِّ فَصَلَّ الصُّبْحَ ثُمَّ جَاءَهُ مِنَ الْعَدَدِ حِينَ كَانَ فِيهِ الرَّجُلُ مِثْلَهُ فَقَالَ فَمَ يَا مُحَمَّدُ فَصَلِّ فَصَلَّ الظُّهْرَ ثُمَّ جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ حِينَ كَانَ فِيهِ الرَّجُلُ مِثْلَيْهِ فَقَالَ فَمَ يَا مُحَمَّدُ فَصَلِّ الْعَصْرَ ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ وَقَتًا وَاحِدًا لَمْ يَزَلْ عَنْهُ فَقَالَ فَمَ فَصَلِّ الْمَغْرِبَ ثُمَّ جَاءَهُ لِلْعِشَاءِ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ فَقَالَ فَمَ فَصَلِّ الْعِشَاءَ ثُمَّ جَاءَهُ لِلصُّبْحِ حِينَ أَسْفَرَتْ جِدًّا فَقَالَ فَمَ فَصَلِّ الصُّبْحَ فَقَالَ مَا بَيْنَ هَذَيْنِ وَقْتُ كُلِّهِ

(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; Wahab 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 *Ashar* 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 *Isya*!' Then he prays *Isya*, 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 *Isya* when a third of the night passed, 'O Muhammad, uphold praying !, then he prays *Isya*. Then Jibril comes for praying *shubuh*

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

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا يَزِيدُ قَالَ حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصُّبْحِ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِلَالٍ فَأَذَّنَ حِينَ طَلَعَ الْفَجْرُ فَلَمَّا كَانَ مِنَ الْغَدِ أَخْرَجَ الْفَجْرَ حَتَّى أَسْفَرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى ثُمَّ قَالَ هَذَا وَقْتُ الصَّلَاةِ.

(an-Nasa'i-638): Has told to us that Ishaq bin Ibrahim says that Yazid has told us, he says that From Anas, Humaid has told us, there is a man who asks to the Prophet Muhammad about the time of dawn. Then Prophet Muhammad asks *Bilal* (muezzin) to echoe the call for praying when the dawn appears. The next day He ends praying *shubuh* until till lightly, and asks *Bilal* for the call of prying and iqamah then pray. Then He says, "it is praying *shubuh*." Narrated by ans-Nasa'i.

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

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكَلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنَ أُمِّ مَكْتُومٍ ثُمَّ قَالَ وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ.

(al-Bukhari-582): Has told us that 'Abdullah bin Maslamah from Malik from Ibn Shihab from Salim bin' Abdullah from his Father that the Messenger of Allah, Prophet Muhammad says:

" Actually Muezzin echoes the call to prayer while it is still night, so eat and drink until you hear the call to prayer of Ibn Ummi Maktum." The narrator says, "Ibn Ummui Maktum is a blind friend, he will not echoe the call to prayer (dawn) until somebody tells him, 'It's dawn, it's dawn'." Narrated by al-Bukhari.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي أَسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ وَالْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ قَالَ الْقَاسِمُ وَلَمْ يَكُنْ بَيْنَ أَدْنَاهُمَا إِلَّا أَنْ يَرْفَى دَا وَيَنْزِلَ دَا.

(al-Bukhari-1785): Has told us that 'Ubaid bin Isma'il from Abu Usamah from 'Ubaidullah of Nafi' from Mother of 'Umar and Al-Qasim ibn Muhammad 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.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمَحْمَدُ بْنُ رُمْحٍ قَالَا أَخْبَرَنَا اللَّيْثُ ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكَلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْدِينَ ابْنَ أُمِّ مَكْتُومٍ.

(Muslim-1827): Has told us that Yahya bin Yahya and Muhammad bin Rumh, both of them say, that Laits has told us -in another way- And has told us that Qutaibah bin Sa'id has told us that Laits 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.

أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكَلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنَ أُمِّ مَكْتُومٍ.

(An-Nasa'i-633): Has preaches to us that Qutaibah from Malik from 'Abdullah ibn Dinar 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.

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُنَادِي بِلَيْلٍ فَكَلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنَ أُمِّ مَكْتُومٍ.

(Malik-147): Has told me that Yahya from Malik from Abdullah bin Dinar from Abdullah bin Umar that Apostle says: "Verily Bilal echoes the call to prayer in the night, so eat and drink until Abdullah bin Umami Maktum echoes the call to prayer." Narrated by Malik.

##### 3. While Beginning Fasting as Sign of *Shubuh* Time

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ حَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا أَبُو عَسَانَ مُحَمَّدُ بْنُ مَطْرَفٍ قَالَ حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ أَنْزَلْتُ { وَكَلُوا وَاشْرَبُوا حَتَّى يَبْيُنِّ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ } وَلَمْ يَنْزِلْ { مِنَ الْفَجْرِ } فَكَانَ رَجُلًا إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدَهُمْ فِي رِجْلِهِ الْخَيْطَ الْأَبْيَضَ وَالْخَيْطَ الْأَسْوَدَ وَلَمْ يَزَلْ يَأْكُلُ حَتَّى يَبْيُنِّ لَهُ رُؤْيُهُمَا فَأَنْزَلَ اللَّهُ بَعْدَ { مِنَ الْفَجْرِ } فَعَلِمُوا أَنَّهُ إِنَّمَا يَعْني اللَّيْلَ وَالنَّهَارَ.

(al-Bukhari-1784): Has told us that Sa'id bin Abu Maryam has told us that Ibn Abu Hazim from his father from Sahal bin Sa'ad and narrated also, has told me that Sa'id bin Abu Maryam has told us that Abu Ghossan Muhammad bin Mu thorrib says, has told me that Abu Hazim from Sahal bin Sa'ad says: When the verse comes

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 *shaum* (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 Muslims.

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

حَدَّثَنَا هَذَا حَدَّثَنَا عَبْدُهُ هُوَ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَسْفَرُوا بِالْفَجْرِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ قَالَ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ وَرَوَاهُ مُحَمَّدُ بْنُ عَجَلَانَ أَيْضًا عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ وَفِي الْبَابِ عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبُو عِيسَى حَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَأَى غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ الْإِسْفَارُ بِصَلَاةِ الْفَجْرِ وَبِهِ يَقُولُ سَفِيَانُ الثَّوْرِيُّ وَقَالَ الشَّافِعِيُّ وَأَخَذَ وَإِسْحَاقُ مَعْنَى الْإِسْفَارِ أَنْ يَضِيحَ الْفَجْرُ فَلَا يَشْكُ فِيهِ وَلَمْ يَرَوْا أَنْ مَعْنَى الْإِسْفَارِ تَأْخِيرُ الصَّلَاةِ.

(at-Tirmizi-142): has told us that Hannad says; had told us that Abdah - that is Ibn Sulaiman - from Muhammad bin Ishaq from 'Ashim ibn Umar bin Qata dah from Mahmud bin Labid from Rafi' bin Khadij he says; "I heard the Messenger of Allah says:" Praying *shubuh* when at rather light, because it is more rewarded. "He says," Syu'bah and As-Sauri narrate this tradition from Muhammad bin Ishaq. "He said:" This Hadith is also narrated by MuHammad bin 'Ajlan from 'Ashim ibn Umar bin Qatadah. "He says:" In this chapter there is also a narration from Abu Barzah Al Aslami and Jabir and Bilal. "Abu Isa says:" Hadith of Rafi 'bin Khadij is *hasan sahih* hadith and not just one scholar of the companions of the Prophet and *tabi'in* (follower) who argue that praying *shubuh* is done when the day is rather bright. This opinion is also agreed by Sufyan As-Sauri. Shafi'i, Ahmad and Ishaq say that the meaning of *isfar* is when the dawn has been light. There is no doubt that they are not saying that the meaning of *isfar* is to end the praying. "Narrated by at-Tirmizi. The quality of the hadith is valid.

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ قَالَ حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْفَرُوا بِالْفَجْرِ.

(an-Nasa'i-545): Has told to us that Ubaidullah bin Sa'id says that yahya has told us from Ibnu 'Ajlan, he says that 'Ashim bin' Umar bin Qatadah has told me from Mahmud bin Labid from Rafi 'bin Khadij from Apostle, he says: "Do praying *shubuh* until (day) somewhat light." Narrated by An-Nasa'i.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ أَخْبَرَنَا ابْنُ عَجَلَانَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْفَرُوا بِالْفَجْرِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ أَوْ لِأَجْرِهَا.

(Ahmad-16641): has told us that Abu Khalid Al-Ahmar has preached to us that Ibn Ajlan from Ashim bin Umar bin Qatadah from Mahmud bin Labid from Rafi 'bin Khadij he says, "The Prophet says: " do praying when (day) is rather luminous (sun), because the reward is greater or greater rewards." Narrated by Ahmad.

#### 5. The Prophet Orders For Praying Shubuh in The Morning

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا سَفِيَانُ بْنُ عَجَلَانَ عَنْ ابْنِ عَجَلَانَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَحُوا بِالصُّبْحِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ أَوْ لِأَجْرِكُمْ.

Abu Dawud-360): Has told us that Ishaq bin Isma'il has told us that Sufyan from Ibn 'Ajlan from 'Ashim bin Umar bin Qatadah bin An Nu'man from Mahmud bin Labid from Rafi 'bin Khadij he says that Apostle says: "Do praying *shubuh* when the morning comes, because it is greater reward for you, or more great reward." Narrated by Abu Dawud. The Hadith is valid quality.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنْبَأَنَا سَفِيَانُ بْنُ عُبَيْدَةَ عَنْ ابْنِ عَجَلَانَ سَمِعَ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ وَجَدَهُ بَدْرِيٍّ يُخْبِرُ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَصْبَحُوا بِالصُّبْحِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ أَوْ لِأَجْرِكُمْ.

(Ibn Majah-664): has told us that Muhammad bin As-Sabbah says, that Suf yan bin 'Uyainah dari Ibnu 'Ajlan has preached to us that he hears that 'Ashim bin Umar bin Qotadah and his Grandfather Badri preach from Mahmud bin Labid from Rafi' bin Khadij that the Prophet says: "Do praying *shubuh* in the morning, because there is a great reward for you." Narrated by Ibn Majah. The valid Hadith is quality.

حَدَّثَنَا يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ أَنْبَأَنَا ابْنُ عَجَلَانَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَزِيدُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَصْبَحُوا بِالصُّبْحِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ أَوْ لِأَجْرِهَا.

(Ahmad-15259): Has told us that Yazid says that Muhammad bin Ishaq has preached to us he says; has preached to us, Ibn Ajlan from 'A shim bin' Umar from Mahmud bin Labid from Rafi 'bin Khadij from the Prophet says, Yazid says that I hear that the Prophet says: "Do praying *shubuh* early morning because praying *shubuh* gets a great reward or great reward" Narrated by Ahmad. The quality of hadith is valid.

#### 6. The Apostle prays shubuh in galas until He passed away

حَدَّثَنَا مُحَمَّدُ بْنُ سَلْمَةَ الْمُرَادِيُّ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أَسَامَةَ بْنِ زَيْدٍ اللَّيْثِيُّ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ قَاعِدًا عَلَى الْمَنِيرِ فَأَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ بْنُ الزُّبَيْرِ أَمَا إِنَّ جَبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَخْبَرَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَقْتِ الصَّلَاةِ فَقَالَ لَهُ عُمَرُ أَعْلَمَ مَا تَقُولُ فَقَالَ عُرْوَةُ سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَزَلَ جَبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي بِوَقْتِ الصَّلَاةِ فَصَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ يَحْسِبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ وَرُبَّمَا آخَرَهَا حِينَ يَبْدَأُ الْحَرُّ وَرَأَيْتُهُ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةٌ يُبْصِئُ قَبْلَ أَنْ تَنْخَلِهَا الصُّفْرَةُ فَيُبْصِرُ الرَّجُلَ مِنَ الصَّلَاةِ قِيَامِي ذَا الْخَلِيفَةِ قَبْلَ غُرُوبِ الشَّمْسِ وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْفُطُ الشَّمْسُ وَيُصَلِّي الْعِشَاءَ حِينَ يَسُودُ

الْأَفُقُ وَرُبَّمَا آخَرَهَا حَتَّى يَجْتَمِعَ النَّاسُ وَصَلَّى الصُّبْحَ مَرَّةً بَعْلَسَ ثُمَّ صَلَّى مَرَّةً أُخْرَى فَاسْفَرَ بِهَا نَمَّ كَانَتْ صَلَاتُهُ بَعْدَ ذَلِكَ التَّغْلِيْسِ حَتَّى مَاتَ وَلَمْ يُعَدِّ إِلَى أَنْ يُسْفَرَ.

(Abu Dawud-333): Has told us that Muhammad bin Salamah Al-Muradi has told us that Ibn Wahb from Usama bin Zaid Al-Laisi from Ibn Shihab has informed him that Umar bin Abdul Aziz has sat preaching on the pulpit until to shorten for praying *Ashar* time. Then Urwah bin Az-Zubair says to him; Behold, verily Gabriel has preached to Muhammad about the time of praying, so Umar said to him; know what you say. Urwah says; I heard that Bashir bin Abu Mas'ud says; I have heard that Abu Mas'ud Al-Ansari says; I have heard that the Prophet says: "Gabriel comes and tells me about the time of praying. I pray with him, then pray with him, then prayed with him, then prayed with him, then prayed with him", he counts up to five times of praying with his fingers, then I see the Prophet do praying *zhuhur* when the sun slips, and sometimes he ends up heating up, and I see him praying *Ashar* while the high sun is white before the yellow, somebody goes after praying then to Dzul Hulaifah before the sun sets. Then he prays *Magrib* when the sun sets, and prays *Isya* when the horizon is black, and sometimes to end it until the people gathered and he prays *Shubuh* sometimes when *galas* (the late night darkness has get with the morning light) and on the other possibility when the light of *asfar* (has shone). After that the praying is at the time of *galas* until he died and never repeats praying *shubuh* until the light has been bright Narrated by Abu Dawud.

### 3.2 The Explanation of Hadith through Syarah Book

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

وَالْحَدِيثُ يُدَلُّ عَلَى اسْتِحْبَابِ التَّغْلِيْسِ وَأَنَّهُ أَفْضَلُ مِنَ الْإِسْفَارِ وَلَوْلَا ذَلِكَ لَمَا لَازَمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَاتَ ، وَبِذَلِكَ اخْتَجَّ مَنْ قَالَ بِاسْتِحْبَابِ التَّغْلِيْسِ . وَقَدْ اخْتَلَفَ الْعُلَمَاءُ فِي ذَلِكَ فَذَهَبَ مَالِكُ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ وَأَبُو ثَوْرٍ وَالْأَوْزَاعِيُّ وَدَاوُدُ وَأَبُو جَعْفَرٍ الطَّبْرِيُّ وَهُوَ الْمَرْوِيُّ عَنْ عُمَرَ وَعُثْمَانَ وَابْنِ الزُّبَيْرِ وَأَنَسَ وَأَبِي مُوسَى وَأَبِي هُرَيْرَةَ إِلَى أَنَّ التَّغْلِيْسَ أَفْضَلُ وَأَنَّ الْإِسْفَارَ غَيْرُ مَنْدُوبٍ ، وَحَكَى هَذَا الْقَوْلَ الْخَارِجِيُّ عَنْ بَقِيَّةِ الْخُلَفَاءِ الْأَرْبَعَةِ وَأَبْنِ مَسْعُودٍ وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ وَأَهْلِ الْحِجَازِ ، وَاسْتَحْبَبُوا بِالْأَحَادِيثِ الْمَذْكُورَةِ فِي هَذَا الْبَابِ وَغَيْرِهَا ، وَلِتَصْرِيحِ أَبِي مَسْعُودٍ فِي هَذَا الْحَدِيثِ بِلَيْسَ بِهَا كَانَتْ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّغْلِيْسِ حَتَّى مَاتَ . وَلَمْ يُعَدِّ إِلَى الْإِسْفَارِ . وَقَدْ حَقَّقَ شَيْخُنَا الْعَلَامَةُ السَّيِّدُ مُحَمَّدٌ نَذِيرٌ حُسَيْنٌ الْمُحَدَّثُ هَذِهِ الْمَسْأَلَةَ فِي كِتَابِهِ مِغْيَارَ الْحَقِّ : وَرَجَّحَ التَّغْلِيْسَ عَلَى الْإِسْفَارِ وَهُوَ كَمَا قَالَ . وَذَهَبَ الْكُوفِيُّونَ أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ وَأَصْحَابُهُ وَالتَّوْرِيُّ وَالْحَسَنُ بْنُ حَيٍّ ، وَكَثُرَ الْعَرَاقِيْنَ وَهُوَ مَرْوِيُّ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ إِلَى أَنَّ الْإِسْفَارَ أَفْضَلُ<sup>1</sup>.

"This hadith indicates that it is suggested (praying *shubuh*) in the dark (*at-Taglis*). This is better than when it is light (*al-Isfar*). If it is not so, why does Muhammad do continually until pass away? and it is *hujjah* (reason) of people who says that the dark (the end of night/*at-Tahglis*) is preferred. In this case the scholars have different opinion. The opinion of Imam Malik, Shafi'i, Ahmad, Ishaq, Abu-Tsaur, al-Auza'i, David, Abu Ja'far ath-Tabari, and this opinion is also narrated by Umar, Uthman, Ibn Zubeir, Anas, Abu Musa al- Ash'ari, and Abu Hurayrah, that when darkness is more important while light is not recommended (*ghairu mandub*). It is strongly mentioned that this is also the opinion of other *Rashidin Khulafa'ur*, such as as Ibn Mas'ud, Abu Mas'ud al-Ansari, and the inhabitants of Hijaz. They preach the hadiths mentioned in this and other hadith. The explanation of Abu Mas'ud in this case that the praying of Prophet is in the darkness (*at-Taghlis*) he does until he dies, and he does not do it anymore in light. Al-'Allama as-Sayyid Muhammad Nadzir Husayn has examined this issue in his book, *Mi'yar Al Haq*: That he strengthens the praying when darkened rather than light, and that opinion as it is said. As for the *Kuffiyyin* (kufah people), such as Abu Hanifa and his companions, ats-tauri, al-Hasan bin Hay, mostly Iraq people, and it is also narrated from Ali and Ibn Mas'ud, that praying in the light when light is more important. "

### 3.3 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:

المستدرک علی الصحیحین للحاکم مع تعلیقات الذہبی فی التلخیص-(1/ 304)  
688-حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَاتِمِ الدَّارِبَرْدِيِّ بِمَرُورِنَا عِنْدَ اللَّهِ بْنِ رُوْحِ الْمَدَائِنِيِّ ثَنَا يَزِيدُ بْنُ هَارُونَ أَنَّنَا ابْنُ أَبِي دُنْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : قَالَ : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : **الْفَجْرُ فَجْرَانِ** : فَأَمَّا الْفَجْرُ الَّذِي يَكُونُ كَدَنْبِ السَّرْحَانِ فَلَا يُجِلُّ الصَّلَاةَ فِيهِ وَلَا يُحْرَمُ الطَّعَامُ ، وَأَمَّا الَّذِي يَدُهِبُ مُسْتَطِيلًا فِي الْأَفُقِ فَإِنَّهُ يُجِلُّ الصَّلَاةَ وَيُحْرَمُ الطَّعَامُ .

that has told us that Abu Bakr Muhammad ibn Ahmad ibn Hatim ad-Darabardiyy Hasg told us that 'Abdullah bin Ruh al-Madianiy has told us that Yazid ibn Aaron has informed us that Ibn Abi Za'b from al-Haris ibn Abdurrahman from Muhammad bin Abdurrahman bin Sauban from Jabir ibn Abdillah says that He, The Messenger of Allah says: "There are two dawns: (1) There is also a dawn which is like the tail of a wolf (ie the dawn of *kazib* that direction is upright), then it should not pray (dawn) and is allowed to eat. (2) The dawn whose shape is flat on the horizon (ie the dawn of *sadiq*), then it is permissible to pray (*Shubuh*) and forbidden to eat (for who does fasting)." (Narrated by Hakim and others, validated by Albani)."

### 3.4 Research Finding of hadith of praying shubuh time and the observation of astronomy

<sup>1</sup>Abu at-Thayyb Muhammad Syams al-Haq al-'Azim Abadiy dan al-Hafiz Ibn Qayyim al-Jauziyyah, *Aunul Ma'bud Syarah Sunan Abi Da wud*, jilid 2, tahqiq, 'Abdurrahman Muhammad 'Usman (al-madinah: Al-Maktabah as-Salafiyah al-Madinah al-Munawwarah cet. Ke-2, 1388 H/1968 M), h. 62.

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 *Fajr* 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  $18^{\circ}$  to  $12^{\circ}$  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  $12^{\circ}$  to  $6^{\circ}$  below the horizon. Furthermore, the civil dawn occurs when the sun's heights are at  $6^{\circ}$  to  $0^{\circ}$  below the horizon.

Astronomer of celestial science observatory Muhammadiyah University – North Sumatera, Dr. Arwin Juli Rakhmadi Butar-Butar, states that the standard  $20^{\circ}$  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-Maqshad*", 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 Celestial 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 Sumatera, 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 of dawn time is about  $-15.25^{\circ}$  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  $-15.25^{\circ}$  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 prying *shubuh* on the right time, because it is related to the validity of the worship.

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