


Determination of Prayer Time Schedule According to Abd. Jalil Manaf Husaini

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Article Info	ABSTRACT
Article History Received 03-08-2024 Revision 22-08-2024 Accepted 06-09-2024	<p>Abd. Jalil Manaf Husaini is compiling a prayer time schedule for all time, examining and seeing the sun's shadow using a walking stick. Determination of the schedule prepared by Abd. Jalil Manaf Husaini, are there differences and similarities with the eternal prayer schedule published by the government. This research analyzes the universal Prayer Time Schedule according to Abd. Jalil Manaf Husaini.</p>
Keywords: Prayer Time Figure Figure Hisab	<p>The method used to study this is library research with three approaches, namely, the sharia approach, which is carried out through Islamic law, using verses of the Qur'an and hadiths as the main legal basis. Meanwhile, the secondary materials are books related to research. The content method analysis was later used after being concluded and arranged in a clear framework. The results of this research are the basis for determining eternal prayer time schedules, according to Abd. Jalil Manaf Husaini is the end of verse 103. From this research, the author concludes that the difference is slower, up to one or two minutes, which is extra time or Ihtiathi Abd. Jalil Manaf Husaini. Meanwhile, the eternal prayer time schedule published by the Government (BHR Riau Province) does not yet include Ihtiathi times.</p>
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I. Introduction

Humans are beings created by Allah SWT, endowed with perfection that surpasses all His other creations. This perfection comes with the significant responsibility of upholding trust and continually serving Him. Salah (prayer) is one of the five pillars of Islam, making it a

core component of a Muslim's daily worship. Each prayer is performed at specific times corresponding to the sun's natural movement across the sky. These prayer times vary depending on the geographical location, season, and even the specific method used for calculation. Allah SWT has created humans to worship and serve Him, as stated in Surah Adz-Dzariyat, verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: And I did not create jinn and man but for them to serve Me [1].

One of the ways that Allah SWT has determined humans to devote themselves to Him is through prayer. According to sh'i, prayer is an obligation imposed on humans who were regulated at its implementation, so it is included in muwaqqat worship [2]. Although the time of its implementation is not clearly explained, the sharia of the Qur'an has determined it, as explained in Surah Al-Nisa verse 103 which reads :

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Meaning: So when you have completed (your prayer), remember Allah when standing, sitting and lying down. Then when you feel safe, then establish the prayer (as usual). Indeed, prayer is obligatory that is determined for the believers. The explanation of prayer times is also contained in Surah Al-Isra' verse 78 which reads:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Meaning: Establish prayer from after the sun goes down until dark at night and (also establish prayer) at dawn. Indeed, the dawn prayer was witnessed (by an angel).

Also in the hadith of the Prophet Saw., it is explained about the times of obligatory prayer or maktubah contained in the book Syarh Subulus Salam Matan Bulughul Maram by Muhammad bin Isma'il Al-Shan'ani which reads below:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: - وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوَلِهِ مَا لَمْ يَحْضُرِ العَصْرُ، وَوَقْتُ العَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ، وَوَقْتُ صَلَاةِ المَعْرَبِ مَا لَمْ يَغِبِ السَّفْعُ، وَوَقْتُ صَلَاةِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ - رَوَاهُ مُسْلِمٌ.⁴

Meaning: From Abdullah bin Umar RA. The Prophet Muhammad said, the time of zuhur, when the sun slips until the shadow is equal to the length of his body before entering the time of asr, the time of asr continues (since the shadow of a person is equal to the length of his body as long as the sun has not turned yellow, the time of Maghrib continues as long as the shafaq (red cloud) has not disappeared, the time of isha until midnight and the time of dawn begins since the dawn of shodik as long as the sun has not yet risen. (HR. Muslim). The time of zuhur is when the sun moves from the meridians⁴, the axis of the shadow turns to the east, and the angle it makes with the I'tidal line is no longer 90°. The sun is said to have slipped, and the beginning of time has entered; when the centre point of the sun slips from the meridians, one is not allowed to pray, and if after the centre point of the sun is detached from the meridian line, the sun has slipped to the west and the time of zuhur has entered. [3]

II. Method

The type of research used by the author in his research is library research which provides a systematic, normative, organized, and accurate explanation of the subject matter of the problem using valid data. The research approach in this journal includes three approaches, namely, the sharia approach, which is carried out through Islamic law, using verses of the Qur'an and hadiths as the main legal basis. The astronomical approach is used to study the object of research in depth. The sociological approach is in the form of interviews both in person and online to get the information needed.

The data sources in this study follow the classification method used in library research, so it is clear that the data needed are obtained through research on secondary scientific books. Where secondary data is data obtained by researchers from existing sources.

III. Results and Discussion

The five daily prayers are *Fajr*, *Dhuhr*, *Asr*, *Maghrib*, and *Isha*. The time for each prayer is based on a combination of visual observation and precise astronomical calculations. With the advent of modern technology, these times are now available through apps, websites, and digital clocks, allowing Muslims to determine the correct times for prayer regardless of location easily.

1. **Fajr (Dawn Prayer):** *Fajr* is performed before sunrise, marking the beginning of the day for Muslims. The time for *Fajr* begins when the first light appears on the horizon, which is known as the "true dawn" or *Fajr Sadiq*. The prayer must be completed before the sun rises.
2. **Dhuhr (Midday Prayer):** The time for *Dhuhr* begins when the sun has passed its zenith and starts to decline, marking the middle of the day. It is typically observed just after noon, and the prayer window lasts until the shadow of an object is equal to its length.
3. **Asr (Afternoon Prayer):** *Asr* time begins when the shadow of an object is twice its length, marking the later part of the afternoon. This prayer can be performed until just before sunset, although praying earlier in the time window is recommended.

4. **Maghrib (Sunset Prayer):** *Maghrib* is performed immediately after sunset. The window for this prayer is relatively short, beginning just after the sun has set and lasting until the red twilight disappears from the sky.
5. **Isha (Night Prayer):** The *Isha* prayer is performed after the twilight has completely faded, signaling the onset of night. This prayer can be performed until the middle of the night, with some schools of thought extending the time until dawn.

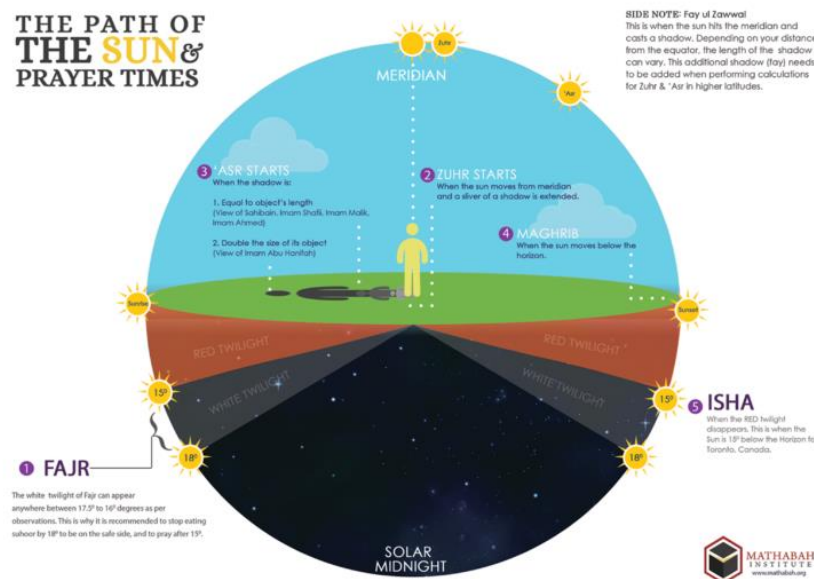


Figure 1. The Path of the Sun at Prayer Time

The Abd. Jalil Manaf Husaini was born in Penyasawan Air Tiris on July 7, 1913, he is a creator of prayer time schedules throughout Riau Province and is also one of the Imams of the Annur Grand Mosque of Riau . During Abd's life,[4] Jalil Manaf Husaini pursued Falakiah knowledge by studying the journey or circulation of the moon, stars and sun. As one of the signs of his intelligence, the King of Johor or Raja Ja'far appoint Abd. Jalil Manaf Husaini taught astronomy to his children, and he was even adopted as the son of the King of Johor .

Among his works, Abd. Jalil Manaf Husaini will make a schedule for Imsyakiah Ramadan for Singapore and Johor and for prayer times for the province of Riau [5].The prayer time schedule prepared by Abd. Jalil Manaf Husaini is different from other prayer time schedules, such as the all-time prayer time schedule published by the Hisab Rukyat Agency of the Ministry of Religion, Riau Provincial Regional Office, which uses a modern hisab system. Where in determining the prayer time Abdul Jalil Manaf Husaini stipulates that the change time changes within five days, while the schedule made by the Hisab Rukyat Agency of the Ministry of Religion Riau Provincial Office in determining the beginning of the month of Kamariah is very important for Muslims because it is related to worship [6], which is implemented in the calculation of the month of Kamariah [7], such as fasting and

Hajj [8]. In this case, there are two systems held by hisab experts in determining the beginning of the month of Kamariah, namely:

- 1) The Ijtimak (conjunction) system, the group that adheres to this system stipulates that if ijtimak occurs before sunset, the beginning of the new moon has entered from sunset.
- 2) The hilal position system, the group that adheres to this system determines that if at sunset the position of the hilal is already above the horizon, then it is from sunset that the moon begins to be counted.

For adherents of the ijtimak system, it is further divided into several streams, namely:

- a. ijtimak qabla al-ghurub ; this school associates the time of ijtimak with the time of sunset, with the criterion that if ijtimak occurs before sunset, then the night is considered a new moon (newmoon).
- b. Ijtimak qabla al-fajr, this school relates the beginning of the month of Kamariah to be determined at the time of ijtimak and dawn, with the criterion that if ijtimak occurs before dawn, then since dawn it has entered a new moon, and if ijtimak occurs after dawn, then the day after dawn is still included in the last day of the ongoing month of Kamariah.
- c. Ijtimak and midnight, with the criterion for the beginning of the month is that if ijtimak occurs before midnight, then from midnight it has entered the beginning of the month. However, if ijtimak occurs after midnight, the night is still an ongoing month, and the month's beginning is set from midnight to the next.

Then the group that adheres to the hilal position system is also divided into several streams:

- a. The group that adheres to the true horizon, this group proposes that the beginning of the moon is determined by the height of the moon's center point measured from the true horizon (the horizon that is 90° away from the zenith point or the apex point of the celestial sphere).
- b. The group that adheres to the mar'i horizon (visible horizon), this group determines that the beginning of the month begins to be calculated if at sunset the position of the moon's disk is already farther east than the position of the sun's disk, which is a measure of the direction East, in this case, is the Mar'i Horizon. It means that if at sunset high you see that the upper disk of the hilal is already above the horizon of mar'i, then since then the new moon has begun to be counted.

Based on the calculation of these data, it can be known when ijtimak occurs, the height of the hilal, the length of the hilal above the ufuq, the magnitude of the hilal light, and the azimuth [9]. An example is the calculation of the beginning of the month of Shawwal 1433 H. The result of Ijtima occurs on Friday the 17th August 2012 with a height of the moon - 5 degrees 6 and at sunset at 17:38 with the distance between the moon and the sun is 4 degrees 6 south of the sun. Thus, the beginning of the month of Shawwal 1433 H. falls on Sunday,

August 19, 2012. To calculate the data of the movement (harakah) [10] of the sun and moon referred to above, the method is as follows:

First, Taking the average solar and lunar motion data for the tax year (the complete year or the year concerned minus one), for example, 1430 Hijriyah, the tax year is 1429. Second, motion data for the month of tam (al-syahr al-tam), which was the previous month, was taken. For example, what Ramadan is looking for, then the third month is Sha'ban. Furthermore, the data in the month of Tam is included in the calculation (for 5 types of harakah). Third, Taking data on the movement of the hour and minute at sunset that day, using the watatiyah clock, which is the actual time that has been corrected with the data ta'dil al-zaman (equation of time), so that it becomes the local wasatiyah clock (local mean time) Fourth; After entering all the data (from the first to the third step), then it is summed according to the type for constellations a maximum of 12.

IV. Conclusion

After discussing the analysis of the determination of the prayer time schedule along with abd at length, Jalil manaf husaini perspective of modern astronomy. The legal basis for determining the time of prayer throughout the period according to Abd. Jalil Manaf Husaini refers to the Qur'an verse of Surah An-Nisa' at the end of verse 103. That is, prayer is an obligation determined by the time for the believer. The logical consequence of the verse is that prayer cannot be performed at any time but must follow Nash. The method used by Abd. Jalil Manaf Husaini in compiling the all-time prayer time schedule using the sun's shadow for the Zuhur prayer time and Asr, and for the time of prayer that is carried out at night, refer to the hadith of the Prophet PBUH and the number of fiqh scholars. The determination of the early afternoon time Abd. Jalil Manaf Husaini researched the sun using an istiwa' stick to take advantage of the sun's shadow. The Introduction of Modern Astronomy (contemporary hisab) is in the process of determining the schedule of prayer times throughout the time according to Abd. Jalil Manaf Husaini, there are differences and similarities, as well as advantages and disadvantages of the prayer time schedule compiled by Abd. Jalil Manaf.

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