

ALL ABOUT FAJR PRAYER

M. Arya Nazwa Rizky
M. Segah Fadhillah
M. Zaki Andriawan
Email: aryarizky021@gmail.com

ABSTRACT

The Fajr Prayer is an Islamic ritual performed before sunrise, this act of worship holds deep spiritual significance for Muslims, marking the beginning of their day with devotion to Allah. Fajr prayer is a moment of tranquility, reflection, and personal communication with God, strengthening the spiritual bond and religious commitment. Despite the challenges of early rising, Fajr prayer plays a crucial role in supporting a balanced spiritual life and cultivating personal discipline in religious practice. With profound meaning and a sense of mindfulness, Fajr prayer stands as one of the most blessed acts of worship in the daily lives of Muslims.

Keywords: Fajr prayer, Islam, God

ABSTRAK

Sholat Subuh adalah ritual Islam yang dilakukan sebelum matahari terbit, ibadah ini memiliki makna spiritual yang mendalam bagi umat Islam, menandai awal hari mereka dengan pengabdian kepada Allah. Sholat Subuh merupakan momen ketenangan, refleksi, dan komunikasi pribadi dengan Tuhan, mempererat ikatan spiritual dan komitmen keagamaan. Meskipun ada tantangan untuk bangun pagi, salat Subuh memainkan peran penting dalam mendukung kehidupan spiritual yang seimbang dan menumbuhkan disiplin pribadi dalam praktik keagamaan. Dengan makna yang mendalam dan rasa penuh kesadaran, shalat Subuh berdiri sebagai salah satu ibadah yang paling diberkati dalam kehidupan sehari-hari umat Islam.

Kata Kunci: Sholat Fajar, Islam, Tuhan

BACKGROUND

The fajr prayer, also known as the dawn prayer is a significant and integral part of Islamic worship. It is one of the five daily prayers required of Muslims and holds great spiritual and religious importance in Islam. The fajr prayer is offered before sunrise, marking the beginning of a new day, and its observance is not only of seeking closeness to Allah. This pre-dawn prayer is specifically mentioned in the Qur'an and hadith as a

source of blessings and a means of purifying one's soul. It serves as a spiritual anchor, allowing Muslims to start their day with devotion and connection to their creator.

The fajr prayer is known for its tranquility and is often offered in solitude or within a small congregation at a local small mosque. It signifies the individual's commitment to their faith and the importance of setting aside time for reflection, supplication, and gratitude before the demands and distractions of daily life take over. The observance of the fajr prayer not only strengthens an individual's faith but also promotes discipline, mindfulness, and a sense of spiritual well being. Understanding the significance of the Fajr prayer in Islam is essential for appreciating its role in the lives of millions of Muslims worldwide.

INTRODUCTION

A theoretical study on the Fajr prayer:

The Fajr prayer, also known as the Dawn prayer, holds a central place in Islamic worship and spirituality. It is the first of the five daily prayers performed by Muslims, and it carries significant religious and spiritual importance. Fajr prayer is obligatory, marking the beginning of a new day and symbolizing the awakening of the soul to seek closeness to Allah.

From a theological perspective, the Fajr prayer is seen as a manifestation of a Muslim's submission to the will of God, as it requires rising from sleep and breaking away from worldly distractions to engage in worship. It serves as a reminder of the transitory nature of life and the importance of connecting with the Divine.

In Islamic jurisprudence, the specific timing of the Fajr prayer is determined by the appearance of the true dawn, marked by the faint light spreading horizontally across the horizon. This precise timing emphasizes the importance of punctuality in performing the prayer.

Additionally, Fajr prayer is a means of seeking forgiveness and purification of the soul. It is believed to erase the sins of the night and sets the tone for the day ahead, helping Muslims maintain a strong connection with their faith throughout their daily activities.

In summary, the Fajr prayer is a fundamental practice in Islam, combining theological, legal, and spiritual aspects. It serves as a daily reminder of a Muslim's commitment to God, the ephemeral nature of life, and the continuous pursuit of spiritual growth and purification.

METHODS

A research method is a procedure or way to find out something will be researched using systematic steps. Researchers can choose types of methods in carrying out their research. It is clear that the method chosen is closely related to procedures, tools and design research used. The research design must be in accordance with the research method chosen. The procedures and tools used in research must match the method research used. In this research the researcher used a type of library research.

What is meant is with literature study is all the efforts made by researchers to collect information that is relevant to the current or current topic or problem researched. This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, decrees, yearbooks, encyclopedias, and other written and electronic sources.

Literature study is an activity that cannot be separated from a book study. The theories underlying the problem and the area to be researched can be found by conducting literature research. Apart from that, a researcher can obtain information about similar or related research his research. And research that has been carried out previously. With conducting literature studies, researchers can utilize all information and thoughts that are relevant to their research.

The main purpose of a literature review is to organize finding researchers have ever done. This is important because readers will be able to understand why the problem or theme is raised in the research. In addition, literature review also intends to show how the problem can be related to research results with broader knowledge. In more detail, the purpose of the literature review can be explained as follows:

1. Determine and limit the research problem.
2. Place research in a historical and social perspective.
3. Avoid accidental and unnecessary replication. Accidental replication

research that has been carried out by researchers needs to be avoided because only is a waste.

4. Connect findings with existing knowledge and proposals for research more.

1. Data Source

Data sources are one of the most vital in research. Internal error use or understand the data source, then the data obtained will also accelerate than what was expected. Therefore, researchers must be able to understand the data sources which one should be used in the research. There are usually two types of data sources used in research, namely primary data and secondary data.

a. Primary Data Source

Primary data is data collected by the researcher himself directly from the research object. Primary sources underlying this research collected with several instruments such as observations and data that can be used, used as the legal basis for determining the initial time for the Fajar prayer. In essence data The primary data used are data from observations of Fajar Sadiq, both observations itself as well as data from observations by several organizations that study astronomy and astronomy, including JAC (Jogja Astro Club) and RHI (Rukyatul Hilal Indonesia). The object of this research is Fajar Sadiq. Some of the literature used as research by the author includes internal writings Qiblati magazine by Shaykh Mamduh Bin Farhan Al-Buhairi about Misconceptions of Time Fajar (part I) Fajar Kazib and Fajar Sadiq, and Advancing Fajar Time is Ancient Heresies. This collection of writings was then put together in the book Initial Corrections Fajar time. In this article, it is explained that the time schedule for morning prayers is as long as possible This use in several Islamic countries has experienced errors, one of which is Indonesia. From this article, many people began to open their eyes to this problem including the government. Apart from that, there are also several articles that were deliberately written for responding to the problem of the morning prayer time. including: Iqamat of the Morning Prayer According to the Ulama by Agus Hasan Bashori, Misunderstanding the Time of Dawn by Abu Abdurrahman Jalal Ad-Darudi, Syafaq and Fajar by Nihayatur Rohmah.

Several literatures that discuss prayer times globally include books entitled *Hisab Rukyat and its Application* by Encup Supriatna. In this book several issues regarding astronomy are discussed, such as the direction of the Qibla, the beginning of time Salat.

Apart from that, there is also a book entitled *Ilmu Falak (Theory and Application)* by Abdul Jamil was also included in the literature review. One of the discussions in this book is time Prayers are more emphasized on techniques that are more applicable in performing reckoning contemporary. Apart from that, it also discusses the position of the sun at the beginning of time prayer. Book written by Sriyatin Shadiq *Ilmu Falak 1*, this book was deliberately created because His passion was astronomy. In this book he also explains about understanding of the science of astronomy and the sciences of hisab, object and purpose, propositions of the Qur'an and as-Sunnah about the science of astronomy, several terms in the science of astronomy and reckoning, celestial spheres and circulation

celestial bodies, Time and Place, Sphere Triangle, Reckoning of the beginning of prayer times, Determination Qibla Direction. Apart from these works, the author also reviewed a collection of hisab training materials *rukayah* whether the author follows it himself or from related sources. So far The author's search did not find any specific and detailed writing which discusses the application of the legal concept of the beginning of the Fajr prayer time in perspective fiqh and astronomical perspective in relation to the correction of the height of the sun in early determination of the time for morning prayers. It is hoped that this research can contribute to knowledge about time Dawn. This aims to find out what the issue about The dawn time used in several Islamic countries, including Indonesia, is true encountered an error.

b. Secondary Data Sources

Secondary data is data collected by researchers indirectly or using other sources and this complementary data, can be obtained from several sources documentation (can be in the form of encyclopedias, astronomical books, articles or research reports) and interviews. The sources above will be used as a starting point in understanding and analyzing the concept of good dawn *shadiq fiqh* and astronomical perspectives.

RESULTS

1. Fajar shadiq during the time of the Prophet

Fajr shadiq or often also called the red megal in the east is starting to dawn. 8 Fajr shadiq is a white light that is visible and spreads across the eastern horizon which appears some time after dawn kadzib. dawn begins to rise.¹⁰ The main time for the morning prayer is from the dawn of shadiq, namely the second dawn until the end of the dark night because of the Prophet. I usually work in the dark at night. The time allowed for morning prayers ends until sunrise. Based on the hadith narrated by Ibn Huzaimah Rasulullah SAW, it is said that there are two dawns, namely the dawn which is permitted to eat (during sahur) and the dawn of prayer (dawn), the dawn which is prohibited to eat (during fasting) and the dawn which is permitted prayer.

The hadith narrated by Hakim Al-Baihaqi complements the hadith which states that the Messenger of Allah, peace be upon him, divided dawn into two forms, namely dawn whose presence resembles a wolf's tail, which is the time when it is permissible to eat and not pray (dawn), and dawn which comes spreading over the eastern horizon. whose presence is permitted to pray but not to eat (when fasting)

2. Fajar Sadiq According to Falak Experts

Fajr shadiq is a thin light whose position on the horizon is getting brighter and brighter. And the initial criterion for dawn time with a sun height value of negative 20° is still used. Because it has a strong foundation in jurisprudence and astronomy in terms of jurisprudence, these criteria are in accordance with the demands of the Messenger of Allah, his companions, the tabi'it, the tabi'it-tabi'it, the pious shalafus and the auliya. The rising of the shadiq dawn is the initial determination of the time of dawn in the opinion of the majority of scholars. The identity of the shadiq dawn is a faint white light on the eastern horizon that spreads horizontally towards the horizon. The derivation of this definition from the astronomical side based on recent observations in Indonesia concludes that the dawn of shadiq rises at a sun height of negative 20°.²⁵

b. Fajar Sadiq according to Muhammadiyah

Sadiq dawn is the scattering of sunlight by particles in the air surrounding the earth which appear bright like white threads from black threads, namely the transition from the darkness of night (black) to the emergence of light (white). In the hadith regarding the beginning of the morning prayer time, use several terms, namely:

1. Tala'a al-fajr/tulu.'al-fajr
2. Bariqa al-fajr
3. Satha'a al-fajr
4. Asfarat al-ardh

3. Analysis of the relevance of the value of the sun's height to the appearance of dawn shadiqin relation to the beginning of the morning prayer time

As is known, dawn shadiq is a sign for Muslims to perform the Fajr prayer, until now this concept is still used. There is no difference of opinion regarding that matter. As science develops, the demand to make it easier to determine prayer times practically becomes greater. Apart from that, because nowadays prayer times are mostly determined based on hours, it is necessary to know the astronomical criteria that explain the phenomenon of dawn in the Sharia proposition. We need an explanation of the actual phenomenon of dawn kazib and dawn shadiq, then we need quantitative limits that can be used in calculation formulations to be translated into formulas or computer program algorithms.

For this reason, astronomy experts created a calculation concept based on different criteria for the height of the sun for each prayer time. This is because the position of the sun changes, causing morning, afternoon and evening conditions. Not everyone can determine the height of the sun at the beginning of each prayer time. As a consequence, ordinary people can only follow these criteria, without being able to check again. In the end, the opportunity for error becomes even more apparent. Like the sun height criteria for Fajr time. In this case, several height criteria are offered at Fajr time, ranging from -20 degrees to -14 degrees below the horizon.

In the description of the position of the sun, the beginning of Fajr time is the opposite of the beginning of Isha' time. If measured at the position of the sun, the height of the sun for Isha' time is -180 below the western horizon. This is caused when the sun has just set, so there are still remnants of reflected light reflected by the upper layers of the atmosphere which are still illuminating the earth, so that at that time it is not completely dark. Regarding the sun's height of -20 degrees set for the Fajr prayer time, what is confusing is why there are differences in determining the sun's height criteria for the two prayer times which in the astronomical picture have parallel position.

CONCLUSION

Based on the discussion and analysis of the previous chapters, the author follows will conclude as an answer to the various main problems as follows:

1. Fajr shadiq from a fiqh perspective is a sign of the beginning of Fajr time as stated in surah al-Baqarah verse 187. Apart from that, in several The hadith narrated by Imam Muslim also strengthens this. Meanwhile, in the understanding of astronomy, dawn shadiq is the scattering of light the sun by particles in the air surrounding the earth. There are several criteria the colors that are used as a benchmark for the nature of Fajar Sadiq itself include: white, reddish white, and bluish. This is dawn in the Islamic religion agreed as a benchmark as a sign of the beginning of the Fajr prayer time based on consensus of the ulama'.

2. The initial time of the Fajr Prayer, the value of the height of the sun in astronomy can be seen by the sun's height is -18 to -13 degrees with reddish white markings (just visible dawn shadig), provided the sky looks normal (not cloudy).

3. The relevance of the sun's height to dawn sadiq is a harmony concepts from a fiqh perspective with an astronomical perspective. This harmony must be proven by several observations of Fajar Sadiq, so it can be known. What is the height of the sun that has

been used so far? which is called dawn *sadiq*. Related to this, from several observations that have been made carried out shows that there is a weakness in the sun's height of -20 degrees during this time used in the initial calculation of Fajr prayer times by the government in Indonesia. These weaknesses indicate a lack of precise relevance. These weaknesses because if you look back it turns out the conditions of the place where it was taken were taken this angle is very different from conditions in Indonesia, which has a tropical climate has a thicker atmosphere. In solving this problem, several experts who have made observations give the choice of an angle of -18' normal natural conditions (sunny conditions). However, for certain conditions dawn *shadiq* will be visible at a sun height of -14 degrees to -15 degrees. Determination this height is equated with the criteria for the height of the sun at astronomical dawn namely -18 degrees. This applies to all places, because in the calculations it already is altitude corrections are applied which affect the lowness of the horizon and also refractive correction.

BIBLIOGRAPHY

- Utari, Diah. (2018). Studi Analisis Awal Waktu Sholat Shubuh. *Jurnal Maqasid: Jurnal Studi Hukum Islam*, Vol 3. No. 1
- Ayatullah, Hafidz. (2018), Studi Analisis Fajar Kazib Dan Fajar Shadiq, *Jurnal Elfalaky: Jurnal Ilmu Falak*, Vol. 2. No. 1
- Sudarmadi, Putra. (2022). FAJAR SHADIQ DALAM PRESPEKTIF ASTRONOMI. *Sanaamul Quran: Jurnal Wawasan Keislaman*, 2(2). Retrieved from <https://jurnal.stimsurakarta.ac.id/index.php/sanaamul-quran/article/view/20>
- Fuadi, L. (2021). Fajar Penanda Awal Waktu Shubuh dan Puasa: (Tinjauan Syar'i dan Astronomi). *Minhaj: Jurnal Ilmu Syariah*, 2(1), 107–120. <https://doi.org/10.52431/minhaj.v2i1.453>.
- Rohman, Rohmat. (2012). Fajar dalam Perspektif Syari'ah. *Asas: Jurnal Hukum dan Ekonomi Islam*, vol. 4. no. 1
- Ritonga, Marataon. (2021). Problematika Syafak dan Fajar dalam Menentukan Waktu Salat Isyak dan Subuh. *Al-Marshad*, Vol. 7. No. 2.
- Febriani, Selfiah, Akmal, A.M, Hasan, Hamzah. (2022). PERSPEKTIF THOMAS DJAMALUDDIN TERHADAP EKSISTENSI FAJAR ŠADIQ DALAM PENENTUAN AWAL WAKTU SUBUH. *Hisbuna*, Vol. 3. No 1.
- Damanhuri, Adi. (2022). Ideal Data to Determine Accurate Fajr Time. *Vol 8, No 1*.
- Ibrahim, Duski. (2022). The Empowerment Through the Fajr Prayer of Congregational in Palembang City. *Vol 9, No 11*.

- Nahwadi, S.M. (2019). THE REFORMULATION OF ALGORITHM FOR CALCULATING STAR'S POSITION AS THE SIGN OF ISYA AND FAJR PRAYER TIMES. *Vol 1, No 1*.
- Nurlaelah, Alimuddin, Ridwan, S. (2022). KRITERIA FAJAR SHADIQ PERSPEKTIF ILMU FALAK. *Hisabuna, Vol. 4. No. 2*.
- Azzahra, N, Hasan, M. (2021). The Virtue of Waking Up at Fajr According to Hadith. *Vol 4, No 1*.
- Oktavia, P. (2019). SOSIALISASI APLIKASI PANDUAN SHOLAT WAJIB DAN SUNNAH HASIL PENELITIAN DOSEN UNPAM SERTA PELATIHAN MAIL MERGE. *KOMMAS. Vol 1, No 1*.
- Syofrianisda. (2020). PEMBINAAN BACAAN DAN GERAKAN SHOLAT. *JCES. Vol 3, No 1*.
- Handayani, Laela Fitri. (2020). TINJAUAN FIKIH DAN ASTRONOMI TERHADAP PEMIKIRAN TONO SAKSONO DALAM PENENTUAN AWAL WAKTU SHALAT SHUBUH DI INDONESIA. Undergraduate thesis, UIN Mataram.
- Mu'is, Fahrur. (2017). *BERKAH SHALAT SHUBUH BERJAMAAH*. Surakarta: fatiha
- Amin, Muhammad. (2021). PERAN HARNOJOYO DALAM GERAKAN SHOLAT SHUBUH BERJAMAAH DI KOTA PALEMBANG. *AL-ADYAN. Vol 2, No 1*.
- Hidayah, Hikmatul. (2021). PEMBERIAN MOTIVASI SETELAH SHOLAT SHUBUH DENGAN MATERI "BELAJAR DARI SEMUT" UNTUK MENUMBUHKAN SEMANGAT KERJA SAMA SANTRI DI RUMAH TAHFIDZ QURRATA A'YUN KECAMATAN MERAL. *AL MUHARRIK KARIMUN. Vol 1, No 1*.
- Sholehah, Putri Zumrotus (2020) *Penerapan Manajemen dalam Meningkatkan Jamaah Sholat Subuh di Masjid Agung Baitunnur Pati*. Undergraduate thesis, IAIN KUDUS.
- Ula Ya'fa, Nabila (2023) *Konseling Rational Emotive Behavior Therapy (REBT) untuk Meningkatkan Kedisiplinan Santri dalam Menunaikan Sholat Subuh Berjamaah di Asrama Al Musawa Jember*. Undergraduate thesis, UIN KH Achmad Siddiq Jember.