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Title:

***“ASTRONOMY IS STUDIED, PRAYER
TIMES OBSERVED”***

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"ASTRONOMY IS STUDIED, PRAYER TIMES OBSERVED"

الْحَمْدُ لِلَّهِ الْقَائِلِ: فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I humbly implore for all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and abandoning His prohibitions. May we all be bestowed with happiness and salvation in this world and the Hereafter.

¹ al-An'aam 6:96.

² Aal 'Imraan 3:102.

On this blessed day, I will discuss upon a *khutbah* titled "**ASTRONOMY IS STUDIED, PRAYER TIMES OBSERVED.**"

Blessed Friday audience,

The *fard* (obligatory) prayer is the pillar of the religion, and it is the second pillar of Islam after the *shahaadah* (testimony of faith) that is *waajib* (obligatory) to be fulfilled by all Muslims. It is a grave sin upon those that abandon the obligation of *salaat al-fard* where it can cause one to be thrown into the Hellfire. Allah *Subhaanahu Wa Ta'aala* mentions in verses 42 and 43 of Soorah al-Muddaththir:

مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ.

"[And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed.""

The obligation to perform *salaah* falls upon the shoulder of every single Muslim who is *mukallaf* (accountable), whether male or female. The *'ibaadah* (worship) of *salaah* must be performed during the times stipulated by *shar'i* rulings because among the conditions for the prayer to be valid is that it must be performed during its prescribed times. This is based on what Allah *Subhaanahu Wa Ta'aala* mentions in verse 103 of Soorah an-Nisaa':

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا.

"Indeed, prayer has been decreed upon the believers a decree of specified times."

This verse explains that each *salaah* has its specified times decreed by Allah *Subhaanahu Wa Ta'aala* and it is not a matter that can be determined according to convenience or personal wishes. Hence, Islam gives significant attention towards *'Ilm al-Falak* (the science of Astronomy), which emphasizes on various matters, among which is the determination of prayer times.

Beloved Friday congregation,

The science pertaining to the determination of limits of prayer times is based on the movement of the sun, which refers to a specific point. The details regarding the limits of prayer times have been clarified through the determination in *shar'i* rulings based on the *hadeeth* of 'Abdullah bin 'Amr *radiyAllaahu 'anhuma*, where the Prophet ﷺ said:

وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا
لَمْ يَحْضُرِ الْعَصْرُ

"The time of the noon (Zhuhr) prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon ('Asr) prayer has not come."

(Muslim)

Respected Friday audience,

The *hadeeth* that was recited is only a small portion of a long *hadeeth*. If we actually refer to the original *hadeeth*, the Prophet ﷺ had explained to us the method of knowing the prescribed times for the five daily prayers, from the time of *Zhuhr* up until the time of *Subh*. During the time of Rasulullah ﷺ,

prayer times were determined through direct observation upon the sun and phenomenon in the skies. The prayer time for *Subh* begins when *fajr sadiq* (true dawn) has risen, which is the appearance of horizontal white line in the east until the sun rises. The time for *Zhuhr* prayer begins when the sun moves past the vertical area over the head at noon, heading towards west until the shadow appears to be of equal length with the object. Similarly with the other prayer times, where they are determined through visual observation upon the signs of nature with the naked eye.

Things are now different within the contemporary context especially in our country, where a plethora of challenges and obstacles have emerged in determining prayer times just by observing the signs of nature. Observation through the naked eye can no longer determine and ensure the accuracy of prayer times. This is due to certain factors such as cloud presence and blocked vision due to skyscrapers. This results in shadows not being clearly visible and the twilight and *fajr sadiq* becomes difficult to observe.

However, developments within *'ilm al-falak* and astronomy have enabled the calculation of prayer times to be made with greater accuracy and systematic based on trigonometric calculation and mathematical formulas. This progress does not intend to change the *sharee'ah* but to aid the Muslim *ummah* in fulfilling *sharee'ah* rulings with greater certainty and in organized manner.

Dear blessed Muslims,

In Selangor, the Selangor State Mufti's Office, through its *Falak* Division, is responsible in aiding to spread the knowledge of *Falak* such as preparing and issuing prayer timetable. Its preparation stems from the outcome of careful

studies, calculations, and reviews based on *falak shar'i* methodology that is recognized. The prayer times issued becomes the official reference for all *masaajid*, *suraus*, and Muslims within this state.

For the state of Selangor, the determination of prayer times is divided into three prayer time zones, where several districts are gathered into one zone and utilizes a uniform prayer timetable. Beginning from the year 2027, prayer times in Selangor will be divided into nine zones, based on the nine districts within Selangor, and its implementation has received the approval of His Royal Highness the Sultan of Selangor, Sultan Sharafuddin Idris Shah Alhaj.

On this very opportunity, I would like to congratulate all Muslims within this state who are always alert and cognizant regarding the '*ibaadah* of *salaah*, specifically in performing *salaah* at its early times. Let us refer to the Selangor State Mufti's Office as the authority who had undergone meticulous observation and calculation in determining the prayer times. The times of prayer are not only significant for performing *salaah*, moreover they are to be given close attention during the month of Ramadaan in knowing the times for *iftar* (breaking of fast) and the end time for *suhoor* (pre-dawn meal). These are all measures to ensure that the '*ibaadah* performed are valid and accepted by Allah *Subhaanahu Wa Ta'aala*.

Beloved congregants,

To end the *khutbah* today, let us internalize several lessons that can be inculcated as guidance in our daily affairs:

1. The Muslim *ummah* must fulfill the obligatory prayers at its prescribed times, as legislated by *shar'i* rulings.

2. The Muslim *ummah* must refer to the prayer *taqweem* (calendar or timetable) issued by the Selangor State Mufti's Office.

3. The Muslim *ummah* must give full attention to the prayer times that have been determined so that the *'ibaadah* performed, specifically the obligatory prayers and fasting, are rendered valid.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ
قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا.

"Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed."

(Soorah al-Israa' 17:78)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أُمَّةَ الْمُسْلِمِينَ وَوُلاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرَفُ الدِّينِ اَدْرِيسِ شَاه

³ al-Ahzaab 33:56.

الحاج ابن المرحوم سُلْطَان صَلَاحُ الدِّين عبد العزيز شاه
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاطُور، تَغْكُو أَمِيرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, as formulated by Imaam Abu Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, practicing upon the Shaafi'i *Madhhab* (juristic school of thought) while accepting the other three *madhaahib*, practicing *tasawwuf* upon the way of Imaam Junayd al-Baghdaadi and Imaam al-Ghazaali. Spare us from all forms of bribery and abuse of power, as well as misguidance and extremism, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.