



جڙاتن اءام اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

...

ASTRONOMY IS STUDIED, PRAYER TIMES OBSERVED



SUBUH



ZUHUR



ASAR



MAGHRIB



ISYAK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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.**

On this blessed day, I will discuss upon a *khutbah* titled...

***ASTRONOMY
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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:

***“[And asking them],
“What put you into
Saqqar?” 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 مَوْقُوفًا

***“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.

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:

“The time of the noon (Zhuhur) 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)

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 *Zuhr* 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

risers. 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.

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*.

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.

“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)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

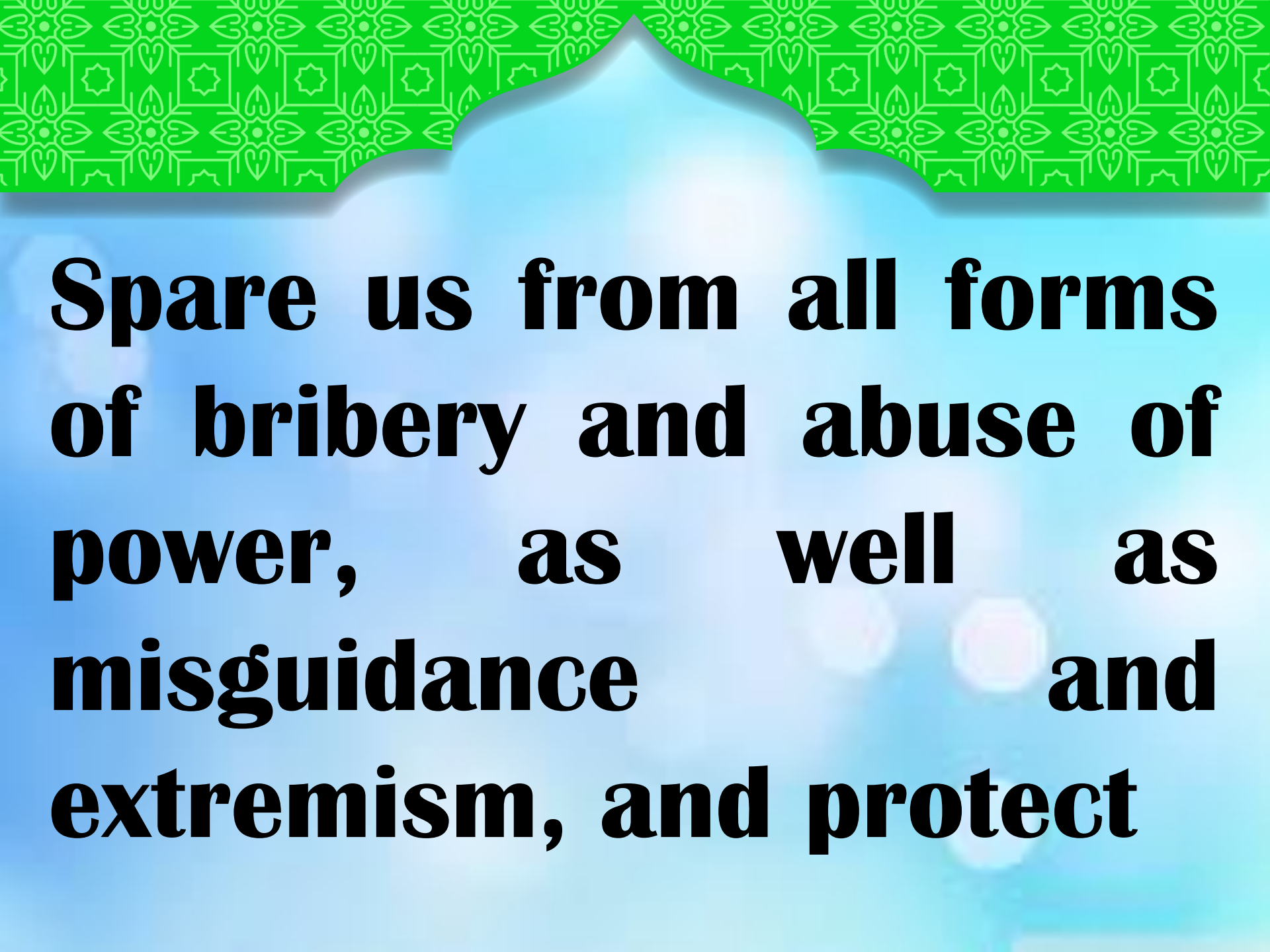
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**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.**



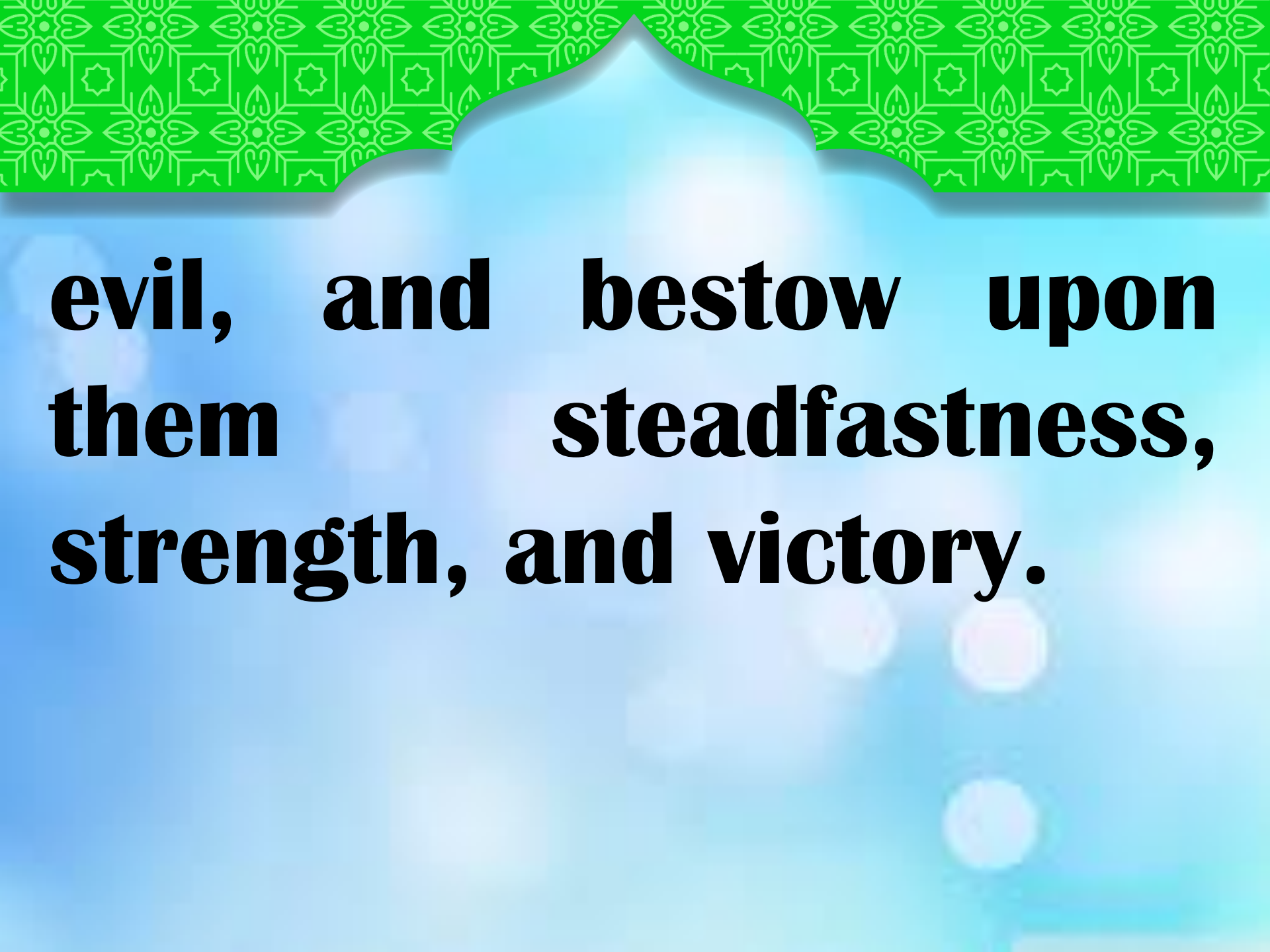
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**