

# THE SPIRIT OF TOLERANCE IN DETERMINING THE TIME OF DAWN ACCORDING TO INDONESIAN CLASSICAL SCHOLARS IN MALAY- NUSANTARA

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## THE SPIRIT OF TOLERANCE IN DETERMINING THE TIME OF DAWN ACCORDING TO INDONESIAN CLASSICAL SCHOLARS IN MALAY-NUSANTARA

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### Abstract

This study traces the spirit of tolerance of 5 Malay-Nusantara scholars about conception or early standards of dawn (Subuh). This research is qualitative in nature using library research. The five figures are Ahmad Khatib Minangkabau (d. 1334 H/1915 AD), Muhammad Mukhtar bin 'Atharid Bogor (d. 1349 H/1930 AD), Hasan bin Yahya Jambi (d. 1940 AD), and Muhammad Thahir Jalaluddin (d. 1376 H/1956 AD). Of the 5 figures, four of them set the standard of the beginning of Subuh time 19 degrees, while one figure namely Sheikh Muhammad Thahir Jalaluddin set 20 degrees. This 20-degree standard is commonly used by Muslims in the Southeast Asian region today. Eventhough they disagreed in some aspects, but they appreciated the different methods they used, but they had the same goal

Keywords: dawn, subuh, Malay-Nusantara

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### INTRODUCTION

Prayer is the main worship in Islam. In reality, the prayers are timed and cannot be done at any time (Thohir, 2016). As QS hinted. An-Nisā' [04] verse 103, prayer has a provision in its time, it is the initial limit and the final limit. Furthermore, based on the provisions of the Qur'an and as-Sunnah, the provisions of prayer times are related to the motion and phenomenon of a celestial body named the Sun. The time of Zuhr when the Sun slips, the time of Asar when the shadow of an object has been equally long (in the editorial hadith of the Prophet Saw another mentioned when the shadow of an object is twice as long), the time of Magrib when the Sunsets, the time of 'Isha' when the red clouds disappear, and the time of Subuh (Dawn) when the dawn of Sadiq.

Especially in determining the time of dawn, the scholars agreed that the beginning of subuh is the time of the rising of the so-called second dawn light (dawn of Shadiq). The scholars determined the color (light) that is considered as a sign of the rising of the dawn of Shadiq is a white light, not a red light that comes after. This is based on the hadith narrated by Samurah ibn Jundub. But in another narration, the Prophet (s) said, "Eat and drink until a red light appears", which is meant by 'al-Ahmar in this hadith (Mustofa, 2021).

As well as the agreement of the Muslims who make the standard of Subuh is the issuance of the dawn of Sadiq in the form of white light. It is also based on the word of God "... and eat drink until the white thread of the black thread of the black thread of dawn shines upon you..." Qs. Al-Baqarah [02] verse 187).

In its development, the issue of Subuh time also became a polemic in the Malay-Nusantara realm. Lately, discourses about the time of Subuh continue to surface along with the studies and research of experts in this field. But it is noteworthy, the assessment of the Subuh time has been seriously discussed by the Malay-Nusantara scholars. This can be traced to their works.

In this article, there will be the views of 5 Malay-Nusantara scholars who lived in the 14th century H/20 AD on the conception of Subuh time. The five scholars were: Ahmad Khatib Minangkabau (d. 1334 H/1915 AD), Muhammad Mukhtar bin 'Atharid Bogor (d. 1349 H/1930

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AD), Hasan bin Yahya Jambi (d. 1940 AD), and Muhammad Thahir Jalaluddin (d. 1376 H/1956 AD). This study will explore the thoughts of the 5 figures about the time of Subuh as stated in their works. This research aims to know the value (standard) of Subuh time according to Malay-Nusantara scholars, especially the 14th century H / 20 AD.

## RESEARCH METHOD

This research is qualitative in nature using library research (Anggito & Setiawan, 2018). This research explores the thoughts of ulama regarding determining the time of dawn and was carried out in the library room. Primary sources in this research were extracted from the thoughts of these figures as contained in their works. Meanwhile, secondary sources were extracted from the opinions and views of experts regarding dawn time contained in books and journals (Sugiyono, 2020). Technically, the content analysis model is used to dissect the data collected. The data is then presented descriptively analytically

## RESULT AND DISCUSSION

### Dawn Time According to The Figures of Ulama Nusantara

#### *Ahmad Khatib Minangkabau (d. 1334 H/1915 AD)*

Ahmad Khatib was born in the city of Gadang, Bukit Tinggi, Monday, 06 Zulhijah 1276/1859. His full name is Ahmad Khatib bin Abdul Lathif bin Abdurrahman bin Abdullah bin Abdul Aziz. He lived long enough in Haramain and followed halakah-halakah knowledge in the Grand Mosque. One of his teachers was Shaykh Ahmad Zaini Dahlan. He not only mastered the religious sciences, but also the exact sciences such as mathematics, arithmetic, algebra, *al-muqabalah*, geometry, astronomy, faraid, mikat, and zij. Some of his works in the field of astronomy are:

1. *3-Bahjah as-Saniyyah fī al-A'māl al-Jaibiyah*
2. *Al-Jawāhir an-Naqiyyah fī al-A'māl al-Jaibiyah*
3. *Al-Qaul al-Mufīd Syarh Mathla' as-Sa'īd*
4. *An-Natījah al-Mardhiyyah fī Tahqīq as-Sanah asy-Syamsiyyah wa al-Qamariyyah*
5. *An-Nukhbah al-Bahiyyah Terjemah Daripada Khulāshah al-Jawāhir an-Naqiyyah Pada Bicara A'māl al-Jaibiyah.*(Butar-Butar, 2017)

In his work "*al-Jawāhir an-Naqiyyah fī al-A'māl al-Jaibiyah*", chapter 11, a discussion of the size of syafak and dawn, Isha time, Imsak and dawn, sunrise, id, and duha (*Fi Ma'rifah Qadr Hisshah ash-Shafaq wa al-Fajr wa Waqt al-'Ishā' wa al-Imsāk wa al-Fajr wa Thulū' ash-Shams wa al-Id wa adh-Dhuhā*), he stipulates that the standard of dawn is 19 degrees.

Ahmad Khatib says,

" الشفق الأبيض وحصته كحصّة الفجر الآتي وإذا فعلت ما ذكر بجيب ارتفاع تسعة عشر وتمت العمل حصل حصّة الفجر وهي من طلوع الفجر إلى طلوع الشمس "

"Syafak is white, and its size is like the size of the following dawn. And if you make what has been stated with an elevation angle of 19 degrees, the practice is complete, the measure of the dawn is obtained from the time of dawn until the sun rises" (Ahmad, 2012)

While the time of syafak (Isha), Shaykh Ahmad Khatib set 17 degrees, he said as follows, " زد بعد القطر على جيب ارتفاع سبعة عشر إذا كان الميل موافقا للعرض في الجهة وانقصه منه في المخالف فما كان فهو الأصل المعدل لحصّة الشفق "

"Add *bu'd al-quthr* over the angle of elevation 17 if the declination corresponds to the latitude in its direction, and subtract it from *al-mukhālif* then the result is *ashl mu'addal* for the size of syafak" (Ahmad, 2012).

#### *Muhammad Mukhtar bin 'Atharid Bogor (d. 1349 H/1930 AD)*

Shaykh Muhammad Mukhtar bin 'Atharid was born in Bogor in 1278 H/1861 AD, and died in 1349 H/1930 AD. Since childhood, he was known as an intelligent figure. He is

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recorded as having studied with Sayyid Abdullah bin Aqil bin Yahya (Sayyid Usman's father) in Betawi, where this teacher has given him a diploma (scientific license).

Like other Nusantara scholars, Shaykh Muhammad Mukhtar also studied at the Hijaz. Some of his teachers in the Hijaz include Ahmad Nahrawy, As-Sayyid Abdul Bary Ridwan al-Madany (d. 1358 H/1938 AD), Muhammad bin Abdul Kabir al-Kattany, and As-Sayyid Muhammad bin Ja'far al-Kattany (Abdul Jabbar et al., 2019; Umar Abdul Jabbar, 1982). Meanwhile, his students included Shaykh Sulaiman Samdani (d. 1349 H/1930 AD) and Shaykh Muhammad Zein Batubara (d. 1388 H/1968 AD). His works are "*Ittihāf as-Sādāt al-Muhadditsīn bi Musalsalah al-Arba'īn*". While his work in the field of astronomy is "*Taqrīb al-Maqshad fī al-'Amal bi ar-Rub' al-Mujayyab*" (Abdul Jabbar et al., 2019; Umar Abdul Jabbar, 1982).

In this "*Taqrīb al-Maqshad fī al-'Amal bi ar-Rub' al-Mujayyab*", which is the 10th chapter, the discussion on timing and calculation of zawal (*Fi Ma'rifah al-Auqāt al-Madzkūrah 'alā Hisāb as-Sā'ah az-Zawāliyyah*), Muhammad Mukhtar stipulates that the standard of dawn is 19 degrees (Hidayatullah, 2019).

"وأما الفجر فزد بعد القطر على جيب يطر بمري الأصل في الموافقة وانقصه منه في المخالفة وما بين الخيط وآخره في الحاليين فهو الفجر على يب ساعة"

"And as for the dawn, then add the radius distance above the angle of 19 with the original mury on the appropriate, then subtract on the contrary. And anything between the line and the end in those two states is the dawn of 12 hours" (Hidayatullah, 2019).

As for the time of Isha, he set a standard of 16 degrees for the first Isha and 19 degrees for the second Isha. He said as follows,

"وأما العشاء الأول والثاني فزد بعد القطر على جيب (يز) بمري الأصل في الموافقة أو انقصه منه في المخالفة وما بين الخيط وأوله في الحاليين فهو العشاء الأول على ست ساعات وافعل مثل ذلك بجيب (يط) فالحاصل العشاء الثاني"

"And as for the first and second Isha, then add *bu'd quthr* above angle 16 with the original mury on *al-muwāfaqah*, then subtract it from *al-mukhālafah*. While between the line and the beginning in the two conditions is the first Isha over 6 hours, do it like that with an angle of 19 then the result is the second Isha" (Hidayatullah, 2019).

#### **Muhammad Ma'shum bin Ali (d. 1351 H/1933 AD)**

His full name is Muhammad Ma'shum bin Ali bin Abdul Muhyi Maskumambang. He was born and raised in a boarding school environment, namely in Maskumambang, Gresik, around the year 1305 H/1887 AD. Meanwhile, he died on the 24th of Ramadan 1351 H/08 January 1933 AD. Shaykh Ma'shum bin Ali has many skills, including the field of reckoning. (arithmetic), astronomy (astronomy), sharaf and nahwu. His ability in various sciences made K.H. Hasyim Asy'ari was amazed until he finally married his daughter (Khairiyah). From this marriage, he was blessed with 6 children (Butar-Butar, 2017)

Abidah, the first daughter of Sheikh Ma'shum bin Ali married Mahfud Anwar (son of K.H. Anwar, founder, and leader of the Paculgowang Islamic Boarding School, Jombang). Mahfudz Anwar also inherited his father-in-law's expertise in astronomy. In 1913 AD, Shaykh Ma'shum bin Ali founded the Seblak Islamic Boarding School with an area of about 2 hectares. One of the sciences taught in this pesantren is astronomy. Among the students studying at this pesantren is Zubair Salatiga (author of "*al-Khulāshah al-Wafīyyah*"). Ma'shum bin Ali's works in the field of astronomy include *ad-Durūs al-Falakiyah*, *Badīah al-Mītsāl*, and *Fath al-Qadīr fī 'Ajā'ib al-Maqādīr*.

In his work "*ad-Durūs al-Falakiyyah*", Shaykh Muhammad Ma'shum bin Ali put forward his formulation and conception of the standard time of Isha and dawn. The discussion of the two he gave the title "*Miqdār Hisshah ash-Syafaq wa Hisshah al-Fajr*" (Measure of the Duration of Syafak and Duration of Dawn). According to him, Isha time is when the Sun is

below the western horizon of 17 degrees, while the time of dawn when the Sun is below the eastern horizon is 19 degrees. Shaykh Ma'shum bin Ali said as follows,

"Subtract from the angle (17) if you want the duration of syafak, and the angle (19) if you want the duration of the dawn" (Zufialina, 2023)

#### **Hasan bin Yahya Jambi (d. 1940 AD)**

His full name is Hasan bin Anang Yahya. Born in the village of Tengah, in 1895 AD. At the age of 25 he went to Mecca to study religious studies. In Mecca he lived for approximately 8 years, he studied with a number of scholars, including Shaykh Muhammad Arsyad bin Umar Sumbawa and Shaykh Muhammad bin Daud al-Fathani. His works cover the fields of monotheism, fiqh, recitation, and astronomy. His work in the field of astronomy is "*Nail al-Mathlūb fī A'māl al-Juyūb*", this book was written in Malay in 1344 H/1925 AD.

In "*Nail al-Mathlūb fī A'māl al-Juyūb*", chapter 11, the discussion on the times of the five daily prayers, imsak, sunrise, id, small duha, large duha according to the reckoning of sunset hours (*Fī Ma'rifah Auqāt ash-Shalawāt al-Khams wa al-Imsāk wa Thulū' ash-Shams wa al-'Id wa adh-Dhahwah ash-Shughrā wa adh-Dhahwah al-Kubrā 'alā Hisāb as-Sā'ah al-Ghurūbiyyah*), put forward the formula about the standard of Subuh. According to Hasan bin Yahya, the Subuh standard is 19 degrees, which he applied to a classical astronomical instrument called Rubu Mujayyab.

Hasan bin Yahya said,

" (دان اداقون وقتو صبح) مك تمباهي أولهم اكن بعد القطر أتس جيب سمبيلن بلس درجة فد بىغ موافقة ميل دان عرض دان كورغكن أولهم اكندي درفدات بىغ برسلاهن ميل دان عرض "

"And as for the time of Subuh, you will increase the amount of jaib *al-quthr* of nineteen degrees to the one according to the declination and latitude and subtract from the one who is guilty of the declination and latitude" (Danarta, 2022)

While Isha, Hasan bin Yahya set 17 degrees. He said as follows:

" (دان اداقون وقتو عشاء) مك تمباهي أولهم اكن بعد القطر أتس جيب توجه بلس درجة فد موافقة ميل دان عرض دان كورغكن أولهم اكندي درفدات فد بىغ برسلاهن ميل دان عرض دان برمولى برغغيت انترا بىغ دان فرمولان قوس تمباهي أولهم أتس نصف الفضلة فد بىغ برسلاهن ميل دان عرض دان كورغكن أولهم اكندي درفدات فد بىغ موافقة ميل دان عرض مك برغ بىغ تله حاصل ايتو دبيلغ لرفد فوكل دوا بلس ايتوله وقتو عشاء "

"(And as for the time of Isha) then add to it by you bu'd al-quthr at an angle of 17 degrees on the muwāfaqah mail and 'aradh, and subtract by you from him on the guilty mail and 'aradh. And starting with the goods that you add between the thread and the beginning of qaus on the nishf al-fadhlah for those who are guilty of mail and 'aradh and you reduce them from them for those who are muwafaqah mail and 'aradh then the goods that have been produced are said to be from 12 o'clock that is Isha time" (Danarta, 2022).

#### **Muhammad Thahir Jalaluddin (d. 1376 H/1956 AD)**

His full name is Muhammad Thahir bin Muhammad bin Jalaluddin Ahmad bin Abdullah. He comes from Minangkabau and is better known as Shaykh Thahir Jalaluddin. Born in 1286 H/1869 AD and died in 1376 H/1956 AD. When he was 11 years old, Thahir Jalaluddin went to Mecca to study. In Mecca, he lived with Shaykh Ahmad Khatib at the house of Shaykh Muhammad Salih al-Kurdi (Shaykh Ahmad Khatib's father-in-law). All the needs of Thahir Jalaluddin at that time were met by Shaykh Ahmad Khatib, who was 19 years old at that time (Amir, 2008). Shaykh Thahir Jalaluddin also studied in Egypt (Al-Azhar) around 1893 AD. In this institution, he studied for approximately 3 years (Hamka, 1982)

The works of Sheikh Thahir Jalaluddin in the field of astronomy are:

1. Nukhbah al-Taqrīrāt fī Hisāb al-Auqāt wa Sumūt al-Qiblat bi al-Lūghāritmāt
2. Pati Kiraan on Determining Five Times and Hala Qibla with Logarithms
3. Natījah al-'Umr
4. Al-Qiblah fī an-Nushus Ulamā' ash-Syafi'iyah fī ma Yata'allaqu bi Istiqbāl al-Qiblah ash-Syar'iyah Manqūlah min Ummahāt Pole al-Madzhah.

In his work "*Nukhbah at-Taqrīrāt fī Hisāb al-Auqāt wa Samt al-Qiblah bi al-Lūghāritmāt*" the standards of Isha and Fajr are stated. According to him, the standard for Isha is 18 degrees, while the standard for Fajar is 20 degrees.

Thahir Jalaluddin said,

وأما تمام الارتفاع للعشاء والفجر فهو أن تضيف 18 درجة (1) على 90 للعشاء و 20 درجة للفجر يحصل تمام الارتفاع للمطلوب .

“And as for the ideal height for Isha and dawn, that is by adding 18 degrees (1) above 90 for Isha, and 20 degrees for dawn, then you will get the height you are looking for” (Cahyani, 2021).

### The Spirit of Tolerance

There are 5 Nusantara figures (ulama) quoted in this study, namely: /1930 AD), Hasan bin Yahya Jambi (d. 1940 AD), and Muhammad Thahir Jalaluddin (d. 1376 H/1956 AD). The figures referred to here are those who have lived and studied in the Middle East, especially in Haramain (Mecca and Medina). As is well known, these figures are credited with providing enlightenment to the Malay-Nusantara Muslim community. In Haramain they learned various disciplines from the teachers who were there at that time, generally, they studied fiqh, aqidah, and tasawuf, but there were also some of them who studied astronomy (Shah-Kazemi, 2012)v. In Haramain, students and scholars of the archipelago interact and have direct contact with scholars and the world of the Middle East, thus apart from having insight into Astrology, they have broad insight and experience.

In terms of determining the time of Subuh, as stated in the 5 works cited, the average Subuh time is 19 degrees, except for Shaykh Muhammad Thahir Jalaluddin set 20 degrees below the eastern horizon. The following is a table of standard times of dawn according to the figures of the Nusantara ulama and their sources.

**Table 1 Standardization Fajar and Syafak**

No	Character Name	Century H/M	Fajr Standard (°)	Sources
1	Ahmad Khatib Minangkabau (d. 1334/1915)	14/20	19	<sup>3</sup> al-Jawāhir an-Naqiyyah fī al-A'māl al-Jaibiyah
2	Muhammad Mukhtar bin 'Atharid Bogor (d. 1349/1930)	14/20	19	Taqrīb al-Maqshad fī al-'Amal bi ar-Rub' al-Mujayyab
3	Muhammad Ma'shum bin Ali (d. 1351 H/1933 M)	14/20	19	ad-Durūs al-Falakiyah
4	Hasan bin Yahya Jambi (d. 1940 M)	20 M	19	Nail al-Mathlūb fī A'māl al-Juyūb
5	Muhammad Thahir Jalaluddin (d. 1376 H/1956 M)	14/20	20	Nukhbah at-Taqrīrāt fī Hisāb al-Auqāt wa Samt al-Qiblah bi al-Lūghāritmāt

**Source: the Archipelago Ulama**

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Differences are a natural thing to happen. Many factors cause these differences, including seeking knowledge from different teachers, the surrounding environment, different eras, diverse scientific interests and insights held. This situation is the reason why these scholars have different opinions. However, tolerance is one of the best paths that can be taken. Likewise, regarding the determination of the dawn time, differences of opinion certainly occur, but a tolerant culture remains. Interestingly, these scholars do not negate each other.

## CONCLUSION

Through the search for the 5 astronomical literature by Nusantara scholars above, the following conclusions can be drawn. As described above, 4 of the 5 figures stated that the standard for the time of dawn (Subuh) was 19 degrees, while another figure, Shaykh Muhammad Thahir Jalaluddin, set 20 degrees. The latter standard is the one generally used by Muslims in the Southeast Asian region today. Based on the conditions and availability of existing tools at that time, it is reasonable to suspect that these Nusantara scholars did not use optical instruments in their observations of the depths of the Sun below the horizon. Visual observation of dawn seems to be the usual method at that time. The literature above also shows that the duration and time of observation of each character are not known exactly, as well as the location where the observations are made. Several figures stated that the standard of numbers as stated in their works had actually become the consensus of the leaders (ulama and scientists) before and also at that time, in which the standard was considered *mukdam* (reliable). In general, the application of standardization of the figure for the depth of the Sun below the horizon as stated by the Nusantara scholars above is to use two popular astronomical instruments in Islamic civilization, namely the *Astrolabe* (Arabic: *al-Usturlāb*) and *Rubu Mujayyab* (Arabic: *Rub' al-Mujayyab*). In its use, this instrument is more of a time-keeping instrument, not a search and or standard dawn tracking instrument. In general, these 5 figures do not explain the physical and mathematical aspects of dawn, and in general, these figures in their discussion and descriptions only quote from opinions and or previous literature. These scholars have different methods for determining the time of dawn. The important point that can be underlined is that they are tolerant of each other and appreciate differences of opinion. Tolerance is a very important factor and has consequences for a culture of mutual respect, mutual understanding and mutual complementarity, as exemplified by these ulama.

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