



## The Time of Imsak from the Perspective of Imam Shafi'i in the Book Al-Umm

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### Abstract

This research aims to examine Imam Shafi'i's perspective on imsak (the pre-dawn time to stop eating before fasting) as discussed in his book Al-Umm and its relevance in the modern era. The background of the study lies in the common misconception among Muslims that the imsak time listed in fasting schedules is an absolute cutoff point, leading them to stop eating and drinking well before the actual dawn (Fajr al-Sadiq). This practice potentially diminishes the flexibility granted by Islamic law, which actually permits eating and drinking until the true dawn appears. The research question focuses on Imam Shafi'i's view on imsak in Al-Umm. The study employs a qualitative descriptive method with Fazlur Rahman's double movement approach. The findings indicate that, according to Imam Shafi'i in Al-Umm, imsak is understood as a precautionary measure to avoid mistakenly delaying the fast beyond Fajr. Thus, even after imsak begins, eating and drinking are still permissible until the actual Fajr time arrives. However, it is important to note that ihtiyath (caution) in worship remains highly significant.

### Keywords:

Imsak, Imam Syafi'i, Kitab Al-Umm, Fajar Kasib, Fajar Shodiq.

### Abstrak

Penelitian ini bertujuan untuk mengetahui pandangan imam syafi'i tentang waktu imsak di dalam kitab al umm dan relevansinya di era modern. Latar belakangnya adalah banyak umat Islam yang menganggap waktu imsak yang tercantum dalam jadwal puasa sebagai batas akhir yang tidak boleh dilanggar, sehingga mereka berhenti makan dan minum jauh sebelum waktu Subuh. Hal ini berpotensi mengurangi kemudahan yang diberikan syariat, di mana sebenarnya Islam memberikan kelonggaran hingga terbitnya fajar shadiq. Rumusan masalah di fokuskan pada bagaimana pandangan imam syafi'i tentang waktu imsak dalam kitab al umm. Metode yang digunakan dalam penelitian ini adalah menggunakan metode kualitatif deskriptif dengan pendekatan double movement Fazlur Rahman. Hasil penelitian menunjukkan bahwa waktu imsak perspektif imam syafi'i dalam kitab al umm diartikan sebagai waktu kehati-hatian dalam hal memulai puasa yang dapat membantu menghindari kesalahan dalam memulai waktu puasa atau melampaui waktu mulainya yaitu fajar. Sehingga meskipun waktu imsak sudah tiba, masih diperbolehkan makan dan minum sampai masuknya waktu subuh, tpi perlu

kita ketahui bahwa ikhtiyath (kehati-hatian) dalam menjalankan ibadah itu sangat penting.

Kata Kunci:

Imsak, Imam Shafi'i, Kitab Al-Umm, Fajar Kasib, Fajar Shodiq.

## A. Introduction

The practice of worship among Muslims is almost entirely related to time, such as the obligatory prayer (salat) that must be performed when its time has come. The practice of prayer is a fundamental act of worship in Islam. The times have also been established and are mentioned in the verses of the Qur'an and the hadiths of the Prophet Muhammad (PBUH), therefore the prayer schedule is something very important and needed by the community. Especially during the month of Ramadan, which we commonly refer to as the Imsakiah schedule. The existence of the Imsakiah schedule has become a necessity for the Muslim community, considering that the validity of starting and ending the obligatory Ramadan fast greatly depends on the accuracy of the Imsakiah schedule used.<sup>1</sup>

It started from the hadith of the Prophet SAW that talks about the time of imsak, which is the interval between sahur and the beginning of the Fajr prayer time. The concept of imsak time, which is stopping eating and drinking a few minutes before the time of Fajr prayer, has become a common practice among Muslims, especially followers of the Shafi'i school of thought. However, there is a gap between the normative basis of sharia and the developed fiqh practices. The Qur'an explicitly states that the limit for the start of fasting is when the true dawn appears (QS. Al-Baqarah: 187), without mentioning any prior interval. Imam Shafi'i in the book Al-Umm indeed recommends caution (ihtiyath) by stopping eating before dawn, but does not specify a certain duration. On the other hand, the development of fiqh later established imsak 10-15 minutes before dawn as a standard, as explained by Imam Nawawi in Al-Majmu'.

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<sup>1</sup> Moh. Yusuf Faizin et al., "Dinamika Waktu Imsak Pada Jadwal Imsakiyah Ramadhan," *Al-Marshad* 7, no. 2 (2021). *Al-Marshad*, vol.7, No. 2, Desember 2021. h. 152

Imam Syafi'i, a great scholar who became the founder of the Shafi'i school of thought, provided an explanation about the time of imsak in his monumental work, *Al-Umm*. According to his view, the fasting period begins from the rise of the second dawn (*fajr sadiq*) until sunset. This second dawn is marked by the brightness of a white light stretching across the eastern horizon, unlike the first dawn, which is characterized by a vertical red light.<sup>2</sup>

In the book *Al-Umm*, Imam Shafi'i emphasizes the importance of caution in starting the time of fasting. He advised stopping eating and drinking a few minutes before dawn as a preventive measure to ensure that the fast begins at the right time. This practice is known as the *imsak* time, which is usually marked by the call to prayer or other notifications.

Although Imam Shafi'i explained that *imsak* is merely a form of caution and not an obligation, there is currently a gap in understanding within the community. Many Muslims consider the *imsak* time listed in the fasting schedule as a deadline that must not be violated, so they stop eating and drinking long before dawn. This has the potential to reduce the ease provided by the sharia, where Islam actually allows flexibility until the break of dawn. In addition, the differences in determining the time of *imsak* in various regions also cause confusion, so better socialization regarding the essence of *imsak* from the fiqh perspective, especially the Shafi'i school, is needed.

Thus, the author is interested in reviewing Imam Syafi'i's views on the *imsak* time in the book *Al-Umm*, including the foundational arguments used and its practical application in daily life. With a deep understanding of the *imsak* time, it is hoped that Muslims can perform fasting better and correctly, in accordance with the sharia teachings conveyed by Imam Syafi'i.

## **B. Methods**

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<sup>2</sup> Nurlaelah et al., "KRITERIA FAJAR SHADIQ PERSPEKTIF ILMU FALAK," *Hisabuna* 4, no. 2 (2022): h. 89.

The method used in this research is library research<sup>3</sup> with a descriptive qualitative approach aimed at deeply understanding the concept of imsak time from the perspective of Imam al-Shafi'i as outlined in his monumental work, *Al-Umm*. The data used in this research consists of primary and secondary data. Primary data is obtained directly from the book *Al-Umm* as the main source representing the thoughts of Imam al-Shafi'i, while secondary data is obtained from various supporting literature such as books, scientific journal articles, and digital sources relevant to the study of fiqh, hadith, and astronomy. The data collection technique was carried out thru the documentation method, which involved tracing, identifying, and classifying texts related to the concept of imsak in both classical and contemporary sources.

Next, the data analysis in this study uses the double movement theory approach developed by Fazlur Rahman, which is a method of analysis that examines the text in two directions: first, understanding the meaning of the text in the historical context when the text emerged, and second, reconstructing that meaning to be applied in the contemporary context. With this approach, the researcher does not only stop at the textual interpretation of the concept of imsak in the book *Al-Umm*, but also strives to connect it with the practice of determining the time of imsak in the modern era, which has been influenced by the development of astronomical science (*hisab*).

This method is applied as an effort to systematically and analytically solve research problems, particularly in bridging the gap between normative concepts derived from classical texts and the reality of contemporary religious practices. Therefore, this research is not only descriptive but also analytical, as it seeks to examine, compare, and evaluate the relevance of Imam al-Shafi'i's thoughts on the current practice of determining the time of imsak.

### **C. Results And Discussion**

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<sup>3</sup>Harahap and Nursapia, "Penelitian Kepustakaan," *Iqra* 8, no. 1 (2014): 68–73.  
<https://jurnal.uinsu.ac.id/index.php/iqra/article/view/65>.

## 1. The Concept of Imsak from the Perspective of Imam Shafi'i in the Book Al-Umm

Imsak comes from the Arabic word *amsaka-yumsiku-imsaak*, which means to restrain or to abstain from something. This word is synonymous with the word *aş-Şiyām*, which means to restrain. As explained in classical fiqh texts, the term *al-Imsāk* is part of the pillars of fasting. Thus, the meaning of restraint mentioned above is to refrain from everything that invalidates the fast.<sup>4</sup>

In terms of terminology, Imsak is the time when one begins to refrain from actions that invalidate the fast, such as eating and drinking. Or abstaining and refraining from eating, drinking, and actions that invalidate the fast from the break of dawn until the time of breaking the fast. The time of Imsak is a specific time that serves as the deadline for eating sahur for those who will be fasting during the day. This time is actually a precautionary measure to ensure that those who are fasting do not exceed the starting time, which is the dawn that invalidates the fast.

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Imam Al-Mawardi in his book *Iqna'* narrates: "The time for fasting is from the rise of the second dawn (*fajr sadiq*) until sunset. However, it is better for the person fasting to perform *imsak* (refraining from eating and drinking) a little earlier before the rise of dawn and to delay breaking the fast slightly after sunset so that he can complete *imsak* (refraining from what breaks the fast) between these two times."<sup>6</sup>

According to astronomical science, the time of *imsak* is a specific time before the dawn prayer time begins. There are many differing opinions about when it starts, with some saying 10 minutes before the dawn prayer time, or 15, 18, 20 minutes before dawn.

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<sup>4</sup> As-Sayyid Sabiq, *Fiqh As-Sunnah*, vol. 1 (Dar-al-fikr, n.d.). h. 364

<sup>5</sup> Moh, Murtadho, *Ilmu Falak Praktis*, (Malang: UIN Malang Press, 2008), hlm, 185-186

<sup>6</sup> Dalam artikel [Waktu Imsak dalam Tinjauan Hukum Fikih - Nu Online Tuban](#) (diakses pada tgl 6 Maret 2025). Jam 15.10

From the various definitions above, it is important to understand that imsak is the time when a person begins to stop eating and drinking during sahur so as not to miss it until the time of Fajr.

In the Qur'an, Surah Al-Baqarah/2, verse 187, which reads as follows:<sup>7</sup>

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

Tranlation:

Eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then complete the fast until nightfall. (Al-Baqarah/2:187)

The explanation of Surah Al-Baqarah verse 187 states that Allah allows His servants who are fasting to eat (suhoor) until the time of dawn. The phrase "al-khoitul abyadh" refers to the false dawn, which means it stretches, not spreading, from east to west. Meanwhile, "al-khoitul aswad" means the dark color that comes after the first white color, completely erasing it. Additionally, "al fajr" means the spreading of light horizontally that dispels darkness and fills the corners of the horizon with light.<sup>8</sup>

This verse explains the time when fasting begins or when one is no longer allowed to eat or drink, which is at the break of dawn (before the time of Fajr). The dawn referred to here is the true dawn. During fasting, Muslims not only refrain from eating and drinking, but they are also prohibited from approaching the opposite sex (who are not their mahrams). This last prohibition is something many cannot resist, as narrated by Bara'l.<sup>9</sup>

The time of the appearance of the false dawn is the time of imsak, a specific time that serves as the final limit for eating sahur for those who will be fasting during the day. This time of imsak is actually a precautionary measure for people to ensure that their fast does not exceed the actual dawn time.

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<sup>7</sup> Kementerian Agama Republik Indonesia, *Al-Quran dan terjemahan*, h. 29.

<sup>8</sup> Wasfa Latifah, "Peranan Ilmu Falak Dalam Penetapan Waktu Salat Di Indonesia" (UIN Alauddin Makassar, 2020), h. 29

<sup>9</sup> Abi Abdillah Muhammad bin Ahmad al-Qurtubi, *Al-Jami' li Ahkam al Qur'an*, Jilid 3, (Beirut: al-Resalah), h. 187.

In a hadith narrated by al-Bukhari from Aisha Radhiyallahu 'Anha, it is mentioned that Bilal called the adhan one nite, and then the Messenger of Allah (Saw) said as in the following hadith:

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، وَالْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ كُؤْلَا وَاشْرَبُوا حَتَّى «: عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، أَنَّ بِلَالَ كَانَ يُؤَدِّنُ بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُؤَدِّنُ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

Meaning:

Narrated from Ubaid bin Ismail, from Abi Usamah, from Ubaidillah, from Nafi from Ibn Umar and Qasim bin Muhammad, from Aisha ra. Indeed, Bilal called the adhan one nite, then the Messenger of Allah (peace be upon him) said: "Eat and drink until Ibn Umm Maktum calls the adhan." Indeed, he does not call the adhan until dawn breaks.<sup>10</sup>

Based on this, whoever knows the dawn of al-Sadiq (Fajr) by witnessing it directly or thru the news of others, must refrain from eating and drinking. Whoever hears the call to prayer must restrain themselves when they hear it, if the muezzin calls to prayer on time.

As for the basis for the use and implementation of Imsak, it is to interpret and explain what was done by the Prophet Muhammad (peace be upon him) based on the narration of Zaid bin Tsabit:<sup>11</sup>

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا هِشَامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ تَسَحَّرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ إِلَى الصَّلَاةِ فُلْتُ كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسُّحُورِ قَالَ قَدَرُ خَمْسِينَ آيَةً

Meaning:

"Narrated from Muslim bin Ibrahim, narrated from Hisyam, narrated from Qatadah, from Anas, from Zaid bin Tsabit r.a he said, "We had suhoor with the Prophet Muhammad SAW and then we performed the Fajr prayer." I asked, "How long is the interval between suhoor and Fajr?" The Prophet said, "The time it takes to recite 50 verses of the Qur'an."

<sup>10</sup> Muhammad bin Ismail Abu Abdillah Al-Bukhari, *Al-Jami'u Al Musnad As-Shohih Al-Mukhtasor Min Umuri Rasulillah Wa Sunanihi Wa Ayyamihi (Shahih Bukhari)*, Juz 3, h. 29.

<sup>11</sup> Jayusman, Akurasi nilai waktu ihtiyath dalam perhitungan awal waktu salat, h. 85.

Al Muhallab said that in this hadith there is an explanation about measuring time with physical actions, and the Arabs were accustomed to measuring time with certain actions; such as their saying 'while milking a goat', or 'while slaughtering a camel'. So in this case, Zaid bin Tsabit estimated the duration of that time as the time it takes to recite a verse of the Quran, simultaneously indicating that it was a time for reading the Quran.<sup>12</sup>

This hadith explains that Muslims who will observe Ramadan or Sunnah fasting are encouraged to have sahur to add energy for fasting. The performance of the Fajr prayer is done after Imsak, where the hadith states that the Prophet Muhammad (peace be upon him) recited fifty verses. This hadith does not explain how the Prophet recited, but scholars concluded that it was neither fast nor slow.

From the hadith above, it is known that Prophet Muhammad SAW mentioned that the interval between the time of imsak and dawn is equivalent to reading 50 verses of the Quran. Due to the differences in the duration of reading the Quran, the majority of scholars from Islamic organizations in Indonesia and the Ministry of Religious Affairs of the Republic of Indonesia estimate that the duration for reading those fifty verses is 10 minutes, making it common in Indonesia that the imsak time is 10 minutes before the time for the Fajr prayer.

Imam Shafi'i's opinion on imsak in the book *Al Umm*, Volume II, states the following:<sup>13</sup>

وَاسْتَحَبَّ النَّبِيُّ بِالسُّحُورِ مَا لَمْ يَكُنْ فِي وَقْتِ مُقَارِبٍ يَخَافُ أَنْ يَكُونَ الْفَجْرُ طَلَعَ: قَالَ الشَّافِعِيُّ  
الْوَقْتُ فَإِنِّي أُحِبُّ قَطْعَهُ فِي ذَلِكَ

Meaning:

I prefer (I consider it recommended/sunnah) to take my time and not rush during suhoor as long as it does not approach the time close to dawn (fajr) when there is a fear of dawn breaking (if such a situation occurs) I prefer to stop suhoor just before dawn.

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<sup>12</sup> Faizin et al., "Dinamika Waktu Imsak Pada Jadwal Imsakiyah Ramadhan." *Al-Marshad*, vol.7, No. 2, Desember 2021. h. 155

<sup>13</sup> As-Syafi'i, *Al-Umm li As-Syafi'i*, (Beirut: Dar al Fikr, 1990), Juz II, h. 105.



In terms of starting the fast, it is recommended or sunnah to delay sahur as long as it is not too close to the time of dawn. Therefore, it is advised to stop eating and drinking at that time. If dawn has already broken and someone puts food in their mouth and chews it, they must spit it out, because putting food in the mouth has no effect, and what can invalidate the fast is putting food into the body cavity (like the stomach).<sup>14</sup>

As explained above, referring to the word concern can be interpreted that the imsak time is necessary in starting the fast and helps avoid mistakes in determining the start time of the fast and reflects a cautious attitude in performing the worship. The imsak time is a precautionary step so that those who intend to fast do not exceed the starting time, which is dawn.

Imam Al-Mawardi in his book *Iqna'* narrates: "The time for fasting is from the rise of the second dawn (fajr sadiq) until sunset. However, it is better for the person fasting to perform imsak (stop eating and drinking) a little earlier before the rise of dawn and to delay breaking the fast slightly after sunset so that he completes imsak (abstaining from what breaks the fast) between these two times."

Dr. Musthafa al-Khin in the book *Al-Fiqh Al-Manhaji* states: "Fasting according to Sharia is refraining from anything that nullifies it from dawn until sunset, accompanied by intention."<sup>15</sup> Sirojudin Al-Bulqini conveyed several points related to the time of imsak as follows: "Imsak is a form of caution so that when we have sahur, we do not enter the time that has been prohibited for eating and drinking." There is also an opinion from some scholars that imsak before the arrival of dawn is obligatory, based on the principle of *Jaryan 'Alal Ihtiyaath Wa Saddan Lidzdzarii'ah* (applying caution and closing the path that could invalidate the fast).

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<sup>14</sup> Abdullah Muhammad bin Idris Asy-Syafi'i, *Fikih Imam Syafi'i*, Cetakan Pertama (pustaka Azzam, 2012). Jakarta: Pustaka Azzam, Maret 2012, hal. 488.

<sup>15</sup> Musthafa al-Khin dkk, *Al-Fiqh Al-Manhaji fil Fiqh As-Syafi'i*, Damaskus: Darul Qalam, 1992, juz 2, hal. 73

Imam Ibn Rushd in the book Bidayatul Mujtahid explains that:<sup>16</sup>

الطلوع قبل الإمساك يجب بل: وقيل

Meaning:

It is obligatory to refrain (to abstain from actions that invalidate the fast) before dawn.

Additional to the above Bukhari hadith, Daar Ifta Egypt, quoting the fatwa of Sheik Hasanain Muhammad Makhluuf:

قراءة قدر الطلوع وبينه يكون أن المستحب وأن الطلوع قبل إلا يجب لا الإمساك أن يعلم هذا ومن  
تقريب دقائق بعشر زما ذلك ويقدر آية خمسين

Meaning:

That imsak is not obligatory except before the dawn, and the recommended (sunnah) time is between sahur and dawn, approximately fifty verses, which is estimated to be around 10 minutes.

Based on the explanations of hadith experts and fiqh scholars above, they provide a clear and straightforward legal basis. Thus, it is clear that it is still permissible to eat and drink for those who are having sahur when the time of imsak arrives until dawn and the call to prayer for Fajr. However, it is better if we finish eating or drinking at the time of imsak. This has the purpose of ensuring that our eating and drinking are not done in haste and that we can immediately perform the Fajr prayer with devotion.

It should be understood that the wisdom behind the addition of the imsak time is as a precautionary measure (ihtiyath) so that before the time for the Fajr prayer arrives, a person is no longer in a state of eating and drinking, thus preventing their fast from becoming invalid. With the presence of ihtiyath here, the aim is to provide additional time for preparation from the sahur time to the Subuh time. So that when someone who intends to fast has not yet made the

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<sup>16</sup> Imam Ibn Rusydi, Kitab Bidayatul Mujtahid, (Daar al fikr tahun 1415 H) Juz I, h. 232

intention, they can do so during that time as long as it is not after dawn has arrived. This is what is called caution.<sup>17</sup>

According to the researchers' observations, the time between Fajr Shodiq and the time of Imsak is the Imsak time. This specific time serves as the deadline for eating Sahur for those who will be fasting during the day. The Imsak time is actually a precautionary measure for people fasting to ensure they do not exceed the actual Fajr time.

## **2. Variations in Determining the Imsak time According to Scholars and Astronomers**

The Imsak time set by the scholars and practiced by the majority of Muslims in Indonesia is not the mandatory time to start fasting, because the beginning of the fasting ritual is clearly explained in the fiqh books, which is the emergence of Fajr al-Sadiq (dawn). Therefore, even tho the Imsak time has arrived, we are still allowed to eat and drink until the time of Fajr. However, it is important for us to know that *ikhtiyath* (caution) in performing worship is very important.

The opinions of scholars and astronomers regarding the time of imsak are as follows:

- a. The majority of astronomers state that the time of imsak is ten minutes before the beginning of Fajr.
- b. Noor Ahmad SS Jepara stated that the time of imsak is thirteen minutes before the beginning of Fajr.
- c. Zuber Umar al-Jailani, the author of the book *al-Khulashah al-Wafiyah*, stated that the time of imsak is seven to eight minutes before Fajr.
- d. Drs. A. Ghozalie Masroeri, known as "Yai Ghozalie," is the former Chairman of the Lajnah Falakiah Nahdlatul Ulama. For the calculation of the determination of prayer times, especially the imsak time, it is sourced from

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<sup>17</sup> Faizin et al., "Dinamika Waktu Imsak Pada Jadwal Imsakiyah Ramadhan." *Al-Marshad*, vol.7, No. 2, Desember 2021. h.155

the book *Khulashah Al-Wafiyyah* by KH. Zubair Umar Jailani as the initial guideline, converted with contemporary calculations. In the book *Khulashah Al-Wafiyyah*, it is explained that the estimated time to read 50 verses of the Quran is approximately 7-8 minutes.<sup>18</sup> Then, based on those results, a meeting was held, and from that meeting, an agreement was reached to set it at 10 minutes instead of the initial 7-8 minutes. However, once it became an almanac, it was set at 10 minutes.

- e. Saadoeddin Djambek stated that the imsak time is ten minutes before the start of Fajr.
- f. Muhyiddin Khazin is an expert in astronomy from Yogyakarta who serves as a lecturer at the Faculty of Shariah, UIN Sunan Kalijaga Yogyakarta. According to him, the time of imsak is a specific time that serves as the deadline for eating sahur for those who will be fasting. He believes that the time of imsak is actually a precautionary measure to ensure that those who are fasting do not exceed the starting time, which is dawn. Meanwhile, the time needed to read 50 verses of the Quran is about 8 minutes, so the imsak time occurs 8 minutes before dawn. However, in practice, the imsak time can also be determined by subtracting 10 minutes from the dawn time that has already been given caution.<sup>19</sup>
- g. Prof. Dr. H. Ahmad Izzuddin, M.Ag in his book titled "*Ilmu Falak Praktis*," argues that the time of imsak is ten minutes before the time of Fajr prayer, which in this case is the same as the imsak time used in the Ephemeris calculation method, which is a reduction of 10 minutes before the beginning of Fajr time.
- h. Drs. H. Oman Fathurohman SW., M.Ag. he is the deputy chairman of the Muhammadiyah Tarjih Council. According to him, the existence of ihtiyath

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<sup>18</sup> Zulfia Aviv, "Studi Ihtiyath 10 Menit Sebelum Subuh Untuk Waktu Imsak Dalam Sistem Informasi Hisab Rukyat Indoneisa" (UIN Walisongo Semarang, 2017), h. 38.

<sup>19</sup> Faizin et al., "Dinamika Waktu Imsak Pada Jadwal Imsakiyah Ramadhan." *Al-Marshad*, vol.7, No. 2, Desember 2021. h. 156.

is due to the practice of tarkiyah worship. The ihtiyath referred to is the preparation during sahur or the beginning of dawn for caution so that when the time for the Fajr prayer arrives, all the food in the mouth has been swallowed without leaving any residue, which could invalidate the fast. From the general consensus, using ihtiyath 10 minutes before Fajr. If ihtiyath before Fajr or the time of imsak is more or less than 10 minutes, that is possible. However, to maintain diversity and balance, 10 minutes were chosen as ihtiyath or imsak time.<sup>20</sup>

- i. Turaichan Adjhuri provides 13 to 14 minutes of ihtiyath time before Fajr.
- j. The Ministry of Religious Affairs of the Republic of Indonesia, in determining the Imsak time, uses the opinion of the majority of Falak scholars, which is 10 minutes before the start of Fajr.

### **3. Transformation of Imsak Time from the Prophet's Practice to Modern Calculation System**

In a historical context, the practice of fasting during the time of Prophet Muhammad (PBUH) did not recognize the concept of imsak in the modern sense. The Prophet Muhammad and his companions only adhered to the guidance of the Quran, which permits eating and drinking until dawn (Quran 2:187), without any prior time interval. Authentic hadiths, such as those in Sahih Bukhari, show that Bilal bin Rabah called the first adhan as a reminder, but the Prophet still allowed eating until the Fajr adhan was called by *Ibn Umm* Maktum. Imam Shafi'i in *Al-Umm* then introduced the concept of imsak as a form of ihtiyath (precaution), although he did not set a specific duration, considering the technical and social circumstances of his time, such as the uncertainty of visually determining the time of dawn.

According to Imam Shafi'i, the time of imsak is the time set to stop eating and drinking before dawn. Imam Shafi'i believes that the time of imsak begins

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<sup>20</sup> Faizin et al., "Dinamika Waktu Imsak Pada Jadwal Imsakiyah Ramadhan." *Al-Marshad*, vol.7, No. 2, Desember 2021. h.156

when the dawn known as "Fajr Shadiq" rises and ends when the time for the Fajr prayer begins. In terms of ihtiyath, Imam Syafi'i recommends stopping eating and drinking a little while before dawn as a precautionary measure in starting the fast. The Shafi'i school of that provides a recommendation (mustahabb) regarding the time of imsak, which is the interval between the time of imsak and the dawn, equivalent to the recitation of 50 verses of the Qur'an, based on the hadith narrated by Zaid bin Thabit.

The determination of the imsak time was done thru direct observation (rukyah) of the sky, as there was no imsak schedule or clock like we have now. At that time, Muslims relied on announcements from the muezzin or clear natural signs. If dawn is seen, then they immediately stop eating and begin fasting. Imam Syafi'i also emphasized that there is no need to rush to stop eating before the time, because Allah has granted leniency until dawn truly breaks, allowing for the performance of the Fajr prayer with devotion.

In the modern context, the times for imsak and fajr are determined thru astronomical calculations (hisab), which will be marked by the sound of sirens or the recitation of holy Quranic verses and certain sounds coming from the mosque. Where this will be sounded before the time of the Fajr call to prayer is announced. That phenomenon can only be found in Indonesia. The scholars in Indonesia themselves have determined that the time of imsak is used as an alarm that the dawn prayer call is near. It would be better if Muslims promptly use that time to clean their mouths, brush their teeth, take a shower, and prepare to perform the dawn prayer immediately.

In determining the imsakiyah schedule currently, the Ministry of Religious Affairs uses the solar circulation method with solar declination data and the Equation of Time. To distribute the imsakiyah schedule, the Ministry of Religious Affairs uses a system called SIHAT (Sistem Informasi Hisab Rukyat). This system automatically outputs the determination of prayer times without the need to input data repeatedly. The imsak time can be read on the almanac website

published by the Ministry of Religious Affairs, which can be adjusted according to each person's place of residence.

#### **D. Conclusion**

The time of imsak in the book *Al-Umm* is a precautionary measure in starting the fast and helps avoid mistakes in determining the start time of the fast, reflecting a cautious attitude in performing the worship. The Imsak time is a precautionary measure so that those who intend to fast do not exceed the starting time, which is dawn. He even stated that if someone is still eating or drinking when dawn has not clearly appeared, their fast remains valid as long as they stop immediately once they are sure dawn has appeared.

Time of imsak is the moment when a person must start to stop eating or drinking so as not to miss the time of Fajr, as a precautionary measure by reducing 10 minutes from the time of Fajr. The scholars have differing opinions on when the time for ihtiyath begins. The difference is due to varying interpretations and understandings of the duration of reading 50 verses in understanding the hadith from Zaid bin Zaid Thabit.

The imsak schedule is very important and useful to minimize mistakes that may occur when someone is consuming sahur, but no one knows when dawn will arrive. Therefore, imsak is believed to make our fasting worship safer and more orderly. Thus, we will be more prepared both physically and mentally to perform the fasting worship.

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