

Analysis on The Issue of Hijri Taqwim Development From The Perspective of Fiqh Methods and The Impact on The Unification Of The Ummah

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Abstrack

Unifying the concept of hijri taqwim is urgently needed nowadays in order to reunite the ummah. This is due to the fact that the variety of taqwim methods has posed differences in determining the beginning the new moon, as happened in the celebration of Eids Fitri this year in Indonesia. Muslims in one country and internationally are separated because of the unified taqwim system, so they often carry out various dates of prayer at different times'. This study is a qualitative study which will examine how the application of maqasid shar'iyah and selected methods summarized in the Main Fiqh Methods in hilal issues and the unification of hijri taqwim. This study will analyze some of the minor methods of the five major fiqh methods. This study found that Unifying ummah in taqwim is indeed a call written in the Qur'an and Hadith' and Its compatibility with the fiqh methods means that it strengthens the validity, so its necessity for realization the unification of taqwim. This study also finds the Rukyah Muhaqaqah method suitable to provide a solution of the differences method in determining new moon. The method of Rukyah Muhaqaqah combines maqasid sharia as the first guideline and also technology use to realize a simple and high quality method of taqwim.

Keywords: *Concept of Unification of the Ummah, Taqwim System and Fiqh Methods*

Abstrak

Konsep penyatuan umat berasaskan penyatuan taqwim sangat dibutuhkan saat ini untuk menyatukan kembali umat Islam. Hal ini dikarenakan beragamnya metode taqwim telah menimbulkan perbedaan dalam menentukan awal bulan baru (hilal), seperti yang terjadi pada perayaan Idul Fitri tahun ini di Indonesia. Umat Islam dalam satu negara maupun internasional terpisah karena sistem taqwim yang tidak seragam, sehingga sering kali melaksanakan ibadah shalat dengan waktu yang berbeda. Penelitian ini merupakan penelitian kualitatif yang akan mengkaji bagaimana penerapan maqasid syar'iyah dan metode-metode pilihan yang terangkum

dalam Kaedah Fiqih Utama dalam permasalahan hilal dan penyatuan taqvim hijri. Penelitian ini akan menganalisis beberapa metode minor dari lima kaedah fikih utama. Penelitian ini menemukan bahwa menyatukan umat dalam taqvim memang merupakan seruan yang tertulis dalam Al Qur'an dan Hadits dan kesesuaiannya dengan kaedah fikih berarti memperkuat validitasnya, sehingga menjadi keharusan untuk merealisasikan penyatuan taqvim. Penelitian ini juga menemukan bahwa metode Rukyah Muhaqqaqah cocok untuk memberikan solusi atas perbedaan metode dalam menentukan bulan baru (hilal). Metode Rukyah Muhaqqaqah memadukan maqasid syariah sebagai pedoman pertama dan juga penggunaan teknologi untuk mewujudkan kaaedah taqvim yang sederhana dan berkualitas.

Kata Kunci: *Konsep Penyatuan Umat, Sistem Taqvim dan Kaedah Fiqih*

Introduction

The obligation to maintain the unity of Muslims is an essential goal of Maqasid Sharia in protecting religion. The importance of preserving religion by striving the unity of ummah is a solution of problems that happen among Muslims.¹

As well as the importance of unifying the ummah in terms of praying, the absence of unity in the hijri taqvim has resulted confusions among muslims as they have different timing in celebrating islamic big days. For example, In 2023, Indonesia experienced a different schedule in celebrating Eid al-Fitr', according to the Indonesian government, 1 Syawal 1444 Hijri falls on Saturday, April 22, 2023, while the Muhammadiyah Community Organization sets Eid al-Fitr on Friday, April 21, 2023.² Although this difference is not considered as a new thing and is already commonplace, this event illustrates the situation of Muslims in the absence of unified taqvim system, so that happened Muslims in one country and even in an international level perform various prayers at different times.³

The uncertainty over the dates of Muslim prayer has also raised tension in minor-muslim country, such as United Kingdom, as in 2011 Muslims appealed to the local parliament for 5 days leave to determine which of these was the main Muslim Eid al-Fitr celebration. This incident Representing to non-muslim how bad the unity among muslims is'. Therefore, the unity of the Ummah concept as one of the most important kulliyat in this era in order maintaining Ummah from foreign attacks and damage easily. The notion of unified ummah may be understood through the unity of taqvim. Because realizing the taqvim system is an attempt to unite the ummah today.⁴ So, it should be the obligation of Muslims

¹ Novi Rizka Amalia. *Penerapan Konsep Maqashid Syariah Untuk Realisasi Identitas Politik Islam Di Indonesia*. (Daulyah 2: 2017) No. 1. P 31

² Komisi VIII: Perbedaan Hari Raya IdulFitri 2023 Perlu Disikapi Arif dan Bijaksana. <https://www.dpr.go.id/berita/detail/id/44254/t/Komisi+VIII%3A+Perbedaan+Hari+Raya+Idulfitri+2023+Perlu+Disikapi+Arif+dan+Bijaksana>. (accessed on 06 Juni 2023)

³ Ahmad Ainul Yaqin. *Peluangdan Tantangan Kalender Islam Internasional Mohammad Ihyas*. (Azimuth: Journal of Islamic Astronomy: 2020). Vol 1. No1. P 3

⁴ Ibnor Azli Ibrahim. *Taqvim Hijri Antarabangsa Berasaskan Kaedah Rukyah Muhaqqaqah*. (Malaysia, Kuala Lumpur: Manuskrip Penerbitan Persatuan Falak Syarie: 2021).

today to have a high awareness and agree to overcome selfishness in homogenizing the use of hijri taqwim.⁵ As Allah says⁶

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Meaning:

“Indeed this is your religion, the one religion, and I am your Lord, so prayer me.”

Considering that Muslims are one Ummah with the message of one messenger to the Prophet Muhammad, then naturally in this basic matter Muslims should have the same taqwim. It could remind them how to solve the basic matter of difference with the hijri taqwim system. The existence goal of unity of the ummah is what makes the unification of hijri taqwim included in the study of Maqasid Sharia.⁷ It can be understood that what is stated in the verse contains absolute laws based on human benefit (*maslahah*).⁸

This study will discuss how the idea of fiqh methods that reflects the authority of Islamic scholars in jurisprudence to ensure that Muslims are constantly in the correct legal state while avoiding any mistakes or divisions, so that it is able to provide evidence to immediately realize the unification of taqwim.⁹ Therefore, taking a few of the five main fiqhiyyah principles will serve as a method in assessing the necessity of unifying the hijri taqwim and its impact on the unification of the ummah. Among these fiqhiyyah methods are

1. *Yabtamilu ad-darar al-khas li dafi al-a'm*
2. *Ad-darar yadfa'u al-imkan*
3. *Al-hajat tanziluh manziluh Ad-darurat 'amatan kanat aw khasatan*
4. *Idza ta'arada mafsadatani ru'iyah 'azhamuhuma darran bi irtikabi akhafahuma*

This study will examine how the application of selected methods summarized in the Main Fiqh Methods in the unification of hijri taqwim and how it affects the unification of the ummah. This study will also try to describe and explain the concept objectively to get answers to the problems posed using the

⁵ Afandi, “Kalender Islam Zonasi Jadi Problem Untuk Kalender Islam Global,” *Muhammadiyah.Or.Id*, Last Modified 2022, <https://Muhammadiyah.Or.Id/Kalender-Islam-Zonasi-Jadi-Problem-Untuk-Kalender-Islam-Global/>.

⁶ Surat Al-Anbiya': 92

⁷ Ilham, “Kalender Islam Global Ditinjau Dari Maqashid Syariah,” *Muhammadiyah.Or.Id*, Last Modified 2022, Accessed September 12, 2022, <https://Muhammadiyah.Or.Id/Kalender-Islam-Global-Ditinjau-Dari-Maqashid-Syariah/>.

⁸ Thuba Jazil. Syahrudin. The Performance Measures Of Selected Malaysian And Indonesian Islamic Banks based on the Maqasid al-Shari'ah Approach. *Journal of Indonesian Comparative of Syariah Law*. Vol.7. No.2. 2013. Pg.289

⁹ Khazri Osman, Mohamad Zulkifli Abdul Ghani & Najihah Abd. Wahid. *Peranan Qawaid Fiqhiyyah Dalam Dakwah Semasa Situasi Penularan Wabak*. Bicara Dakwah Kali Ke-21: Dakwah Dalam Talian Semasa Pandemik. P. 2

application of the method and also using The Accurate Times Software (Odeh) and Stellarium 12.12 software.

Result and Discussion

1. *Yabtamilu ad-darar al-khas li dafi al-a'm*

The meaning of this principle is that a specific damage may be done in order to avoid a general damage. Avoiding damage is an obligation that needs to be done. So if there is a diversity of damage, which caused different level of damage, then the impression is that the specific damage must be borne to avoid the general damage which defines the general benefit, because the general benefit takes precedence over the personal benefit.¹⁰

Considering how the development of Muslim civilization in the past cannot be denied that it has achieved advanced glory. Started only covering part of the Arabian Peninsula, it has expanded to other regions. One of advanced glory is the development of Islamic civilization in Spain through the Andalusian kingdom for nearly eight centuries. This was because the Muslims in past were driven by the spirit of knowledge so that they became pioneers in the development of Islamic civilization. This is an important role of the Prophet Muhammad Saw taking 13 years in preaching to form superior Muslim personalities as a preparation for building civilization.¹¹

Ironically, Muslims nowadays have experienced a decline in civilization since the collapse of the Ustmanid Caliphate. So that the current state of Muslims is no longer experiencing success as before. Among the main factors of the decline of Islamic civilization are:¹²

1. Weak government and governance system
2. Disunity of the Muslim Ummah
3. Misappropriation and administration of the state
4. Lack of economic resources

Considering this situation based on the principle of *Yabtamilu ad-darar al-khas li dafi al-a'm* the major problem of Muslims today is the decline of general Islamic civilization. Therefore, to prevent the deterioration of Islamic civilization, it is necessary to solve a small part of the factors that affect the deterioration of Islamic civilization. One of them is by avoiding the division of Muslims by strengthening the unity of the ummah.

¹⁰ Muhammad Zuhaili. *Qawaid Fiqhiyyah ala Madzhab Hanafi waSyafi'i*. (Kuwait: Majlis Nasyr Al-Ilmi: 2004). P. 216

¹¹ Nik Yusra Musa, Dkk. *Tamadun Islam Dan Tamadun Asia*. (Malaysia: Jalur Inovasi Sdn. Bhd: 2016). P. 44

¹² *Ibid*. P. 45-46

The importance of a strong unity of the ummah makes a force for Muslims to protect the honor of religion and its ummah from the attacks of its enemies, so that it can defend its rights.¹³

Therefore, there are many verse of the Quran that emphasize the obligation to realize the unity of the Muslim Ummah. The concept of unity in the Quran is a manifestation of the most important objective of Shari'ah in Islam. Rasulullah Saw also constantly preached the message of unity to his Ummah, so that unity in matters of creed, prayer, morals and others has been given attention and regulated by Islam carefully. So the importance of maintaining unity on guidance and truth is an effort to preserve life on earth. More so in the ukhuwah of Muslims, with the same faith in Allah SWT and one message to the Prophet Muhammad SAW, it is able to strengthen the principle of Muslims rather than oppression by the enemies of Islam. Among Allah's verses about unity in the Quran are¹⁴

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا
بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ

Meaning: The people are one Ummah. (After a dispute arose) Allah sent prophets as a warning, and Allah sent down with them the true Book to decide among the people about what they disputed. They do not dispute about the Book but those to whom the Book has been brought, that is, after clear proofs have come to them, because of envy among themselves. So Allah guided those who believed in the truth about what they disputed by His will. And Allah always guides whom He wills to the straight path.

The verse above clearly explains, that at the beginning of life on earth humans were one people with a strong aqidah calling to Allah. Although in essence they differed in the state of tribes, languages and diverse regions, but they did not disagree about world affairs, so each of them took his share of the world as much as he needed, so as not to deny that they were one people in faith in Allah Swt. After that time, a dispute was caused among the people, so Allah sent down the holy books as a solution to these differences, as found in His word {لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ}. Moreover, the cause of discord was the reason for sending Prophets to their people to restore people to the safety of

¹³ Zakariah Abd Razaq Al-Misry. *Al Wala lil Ifta' bayna Al-Haqaiq wa Syubhat*. (Beirut: Mausiu Ar Rissalah: 1996). P. 70-71

¹⁴ Surat Al-Baqarah: 213

their instincts. Thus, the cause of mankind's strife is the existence of envy that does not lead to the unity of the people.¹⁵

Therefore, this verse warns Muslims not to fall into the same disputes and struggles as those of the past nations. And Allah has also guided those who believe in what they dispute through Allah's Holy Books.¹⁶

As the Prophet said¹⁷

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحَمَى

Meaning: The example of believers in terms of mutual love, compassion, and mercy among themselves is like a body. If one member of the body is sick, the whole body will be awake (unable to sleep) and feel the pain.

This all of the various proofs that Allah has provided in His words and the traditions of the Prophet Muhammad Saw explain the Shari'ah objective of the unity of the Ummah, which needs to be realized in order to benefit humanity. As the main principle, unity needs to be realized in order to give rise to *izzatul Islam* or the glory of the Muslim Ummah. That is, because of the importance of unity and damageony, people will compete with each other in obedience and guard against acts of disunity so so that they create a safe, calm and respectful society.

2. *Ad-darar yadfa'u al-imkan*

The meaning of this principle is that when there is a damage, it should be eliminated as much as possible, even if it cannot be completely eliminated. So it is not permissible to justify more than the damage, but only limited by the need to prevent damage.¹⁸

As Allah says

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ¹⁹

Meaning: So fear Allah according to your ability and listen and obey and spend well on yourselves.

In the method of Ad}-d}arar yadfa'u al-imka>n has a connection with the previous method Yah}}tamilu ad}-d}arar al-kha>s} li daf'i al-a'>m, the case for the unity of the ummah is one of the efforts to prevent the degeneration of Islamic civilization. To realize this unity, Muslims need to cooperate in all aspects.

¹⁵ Astuti Samir Syarif. (2005). *Riyadh Al-Quran Tafsir fi Nadzhri Al-Quran wa Nahj an-nafsi wa tarbawi*. Alim Al-Kitab Wa Sunnah. P. 554

¹⁶ *Ibid.* P. 555-557

¹⁷ HR. Muslim. (1884). Kitab Al-Adab. Juz 2. P. 232

¹⁸ Abdul Azizi Muhammad Azzam. *Qawaid Fiqhiyyah*. (Kairo: Dar Al-Hadist: 2005) P.

¹⁹ Surat At-Taghabun ayat 16

As in the group of the League of Arab States and the Organization of the Islamic Conference, to achieve the highest goal of relations between Muslim-majority countries, it is necessary to embody the principles of cooperation in the organization's charter, including:²⁰

1. Strengthening the integration of Islam among Islamic countries
2. Supporting the cooperation of Islamic countries in economic, social, cultural, scientific and other important fields and negotiations between Islamic countries and international organizations,
3. Striving the elimination of racial discrimination and colonization.
4. Taking right necessary measures to support international security and safety.
5. Harmonizing work to preserve the integrity of the holy places and support the Palestinian people to help them regain their rights and land
6. Supporting the struggle of all Muslims to preserve the dignity, independence and rights of the country.
7. Creating an alliance to enhance cooperation and understanding between Islamic countries.

Looking at these principles, it can be understood that many efforts need to be made to unite the strength of the Muslim Ummah. So based on the principle of *Ad-d}arar yadfa'u al-imka>n*, this research will be focused and maximized on efforts to prevent the decline of Islamic civilization with the unity of the ummah in terms of prayer through the unification of taqwim.

As in Ibnor Azli's book 2021, he shares the same opinion as Ar-Raysuni, that it is not a mistake to lay new foundations in the case of maqasid sharia by continuing the development of concepts that have been initiated by previous fuqaha as a form of ijihad on current developments, as long as the current issue gets validity based on the dalil and involves matters of human benefit.²¹ So the arguments of the quran and Sunnah are the reinforcement in realizing the benefits needed. With this,²² Ibnor Azli sees the concept of the unity of the Ummah as one of the most important kulliyat in this era in order to safeguard the unity of the Ummah from foreign attacks and destruction easily. The translation of the unity of the ummah may be understood through the unity of taqwim. Because realizing the taqwim system is an attempt to unite the ummah today.²³

So, according to one of the figures Mohammad Ilyas, an Islamic scholar in the field of astronomy, stated that the Islamic intellectual challenges regarding

²⁰ Muhammad Shalih Al-farfur Ibn Waliy Addin. *Tsaqafatul Hivar Bayna Al-Ashalah wal Muassarab*. (Beirut: Dar Al-Furuq; 2009) P. 311-312

²¹ Ahmad Ar Raisun. *Nadzriyatul Maqasid Inda al Imam As Syaitibi*. (Beirut: Dar Al Baydho.1995) P. 89

²² Imam Kamaluddin. Dwi Langgeng Jauhari. *Taqdim al-Maslahab ala nushush asy-syariah inda Najm ad-din atb-thufi*. Jurnal Indonesian Comparative of Syariah Law. Vol.2 No. 1

²³ Ibnor Azli Ibrahim. *Taqwim Hijri Antarabangsa Berasaskan Kaedah Rukyah Muhaqqaqah*. (Malaysia, Kuala Lumpur: Manuskrip Penerbitan Persatuan Falak Syarie. 2021)

to the formulation of the international Islamic calendar is a fardhu kifayah obligation that needs to be resolved immediately by providing certainty, accuracy and equality of time so as to make Muslims prayer more solemnly without any doubt.²⁴ Thus, the unification of the ummah through this taqvim is one of the efforts that need to be pursued to avoid the degeneration of Islamic civilization.

3. *Al-hajat tanzilu manzilah Ad-darurat 'amatan kanat aw kbasatan*

The meaning of this principle is that a matter of necessity (hajat) takes the law from the emergency same there is common or specialized.²⁵ It is recognized from this principle that when a matter of necessity (hajat) is either general or specific, it results in a change in the law that is the same as an emergency.²⁶

In this case, the unity of the ummah which is interpreted by the unification of taqvim is a necessity that must be realized by Muslims today. This is because the differences in the methods of determining the new moon make Muslims in one country and even in an international level perform prayer at different times.²⁷ Therefore, it is imperative for Muslims to realize the proper time management system to achieve maslahah in prayer. As Allah says

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ²⁸

Meaning: O you who believe, fear Allah and let each one of you consider what he has done for tomorrow and fear Allah, surely Allah knows best what you do.

The verse inductively concludes that there is an appropriate calendar system as a form of good time management which is a form of maqasid sharia. Because it is undeniable that all forms of activity design today are inseparable from the calendar as a determinant of time.²⁹ Apart from that Allah also explains in his word that Allah has set the calculation of the moon in 12 months.

²⁴ Susiknan Azhari, *Hisab & Rukyat Wacana Untuk Membangun Kebersamaan Di Tengah Perbedaan*, 1st ed. (Yogyakarta: Pustaka Pelajar, 2007). P. 26

²⁵ Mustafa Ahmad Ar-Rizqa. *Syarh Qawaid Fiqhiyyah*. (Saudi Arabia: Dar Al-Qalam. 1938). P. 209

²⁶ Muhammad Zuhaili. *Qawaid Fiqhiyyah ala Madzhab Hanafi waSyafi'i*. (Kuwait: Majlis Nasyr Al-Ilmi. 2004). P. 264

²⁷ Ahmad Ainul Yaqin. *Peluangdan Tantangan Kalender Islam Internasional Mubammad Ihyas*. (Azimuth: Journal of Islamic Astronomy. 2020). Vol 1. No1. P 3

²⁸ Surat Al-Hasyr: 18

²⁹ Syamsul Anwar. *Tinjauan Maqasid Syariah Terhadap Kalender Islam Global*. (Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan. 2019). P 210

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۗ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۗ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ³⁰

Meaning: Verily, the number of months in the sight of Allah is twelve months, in the decree of Allah when He created the heavens and the earth, among which are four forbidden months. So do not wrong yourselves in these four months, and fight the polytheists as they have fought you, and know that Allah is with those who fear.

Based on the verse above, it explains the number of months that have been determined by Allah in the lauhil mahfudz, namely 12 months which were originally used by the Arabs as a sign of determining the time in daily life. The number of days in the 12 months is around 355 days in annual estimates and it is obtained from the circulation of the sun. Whereas in the Qamari Year the number of days in the Shamsiyah (Sun) Year is reduced by 10 days, so that it is found more or less in the range of 345 days, for this reason the Hajj period arrives alternately in the summer and others in the winter.³¹

{ ذَلِكَ الدِّينُ الْقَيِّمُ } The verse explains that what has been estimated in the rotation of the moon and sun is a straight estimate, it does not increase or decrease, because of the things that have been determined. The point can be understood as a sign of the permissibility of knowing the determination of the month by using the existence of a calendar. Therefore, the establishment of an appropriate calendar is included in the matters of the true religion (ad-dīn al-qayyim).³²

Based on this fiqhyyah method, the necessity for Muslims to create an accurate calendar for the benefit of the ummah is a manifestation of Allah's command through His word.³³ So the interests and needs of the unity of this Ummah will achieve the higher interests of Muslims in all aspects of life, especially to have a means of advancing Muslim civilization that is prosperous, stable and safe.³⁴ In this way, the unity of the ummah with the unity of the taqwim makes Muslims united to have certainty of the taqwim at the time of prayer, so that they can perform it comfortably and calmly.

³⁰ Surat At-Taubah: 36

³¹ Sulaiman ibn Umar Al-Ajily. *Al-Futubat Al-Ilahiyah*. Dar.Al-Fikr. P. 295

³² Ali Muhammad Muaawad. *Tafsir al-samarqandi al-musamma babr al-'ulum*. (Kairo: Jami'Al-Azhar. 1399). P. 500

³³ Syamsul Anwar. *Tinjauan Maqasid Syariah Terhadap Kalender Islam Global*. (Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan. 2019). P 215

³⁴ Shalih Farfur ibn Wali Addin. *Tsaqafatul Himar Bayna Al-Ashalah wa AL-Muassarab*. (Syiria: Dar-AlFarfur. 2009). P. 318

4. *Idza ta'arada mafsadatani ru'ya 'azhamuhuma darran bi irtikabi akhafabuma*

The meaning of this rule means that when two *mafsadah* (damages) conflict, then look at which is the greater damage by doing the lesser damage. Preservation of the greater damage by eliminating the lesser damage, because the damage needs to be eliminated immediately and the *maslahah* needs to be realized.³⁵

Continuing the discussion from before, the unification of the *ummah* through *taqwim* is a necessity of the *ummah*, looking at the reality of this time that most Islamic countries are still very weak in terms of science and technology, which is a cause of differences in calendar calculation methods and has not been able to be united.³⁶

The differences that have occurred in the methods of *taqwim* development are inseparable from the culture of thought that they have adopted, namely between the Shafi'I model which believes that the results of observation are only valid locally, while Abu Hanifah believes that the results of *rukyat* can apply globally. Therefore, Mohammad Ilyas came up with an idea that was developed with the intention of getting out of the debate by combining classical and modern Islamic treasures that he did in his scientific studies. So with the offer of the International Lunar Date Line.³⁷

Various efforts among Muslims to minimize and find a way out of the differences in *hijri taqwim* carried out in various countries, as evidenced by the existence of seminars, workshops, trials that bring together *hisab* experts, *rukyat* experts and other scientists related to international scale to provide new efforts of hope in the unification of international Islamic calendars (*hijri taqwim*). Based on the voting decision for the implementation of the international lunar calendar of the Turkish Congress, 62% agreed to unification and 21% disagreed, while 16% abstained and spoiled ballots. The implementation of the international lunar calendar (*hijri taqwim*) formula of the Turkish Congress is still not fully successful and still needs to require a more comprehensive international cooperation strategy.³⁸ The effort to unify the global *Hijri* calendar has not been successful because some countries still insist on the criteria of the method used,³⁹ so that the results of the Turkish Congress were not all applied in some countries.

³⁵ Muhammad Azzarqa ibn Ahmad. *Syarh Qawaid iqhiyyah*. (Beirut Dar-al Qalam. 2012). P. 201

³⁶ Ahmad Ainul Yaqin, "Peluang Dan Tantangan Kalender Islam Internasional Mohammad Ilyas," (Azimuth: Journal of Islamic Astronomy 1, no. 1 (2020). P.44-45

³⁷ Muh Rasywan Syarif, *Perkembangan Perumusan Kalender Islam Internasional: Studi Atas Pemikiran Mohammad Ilyas*, P. 340

³⁸ *Ibid*, P. 119

³⁹ Zufriani, "Hisab Dan Rukyat Serta Pengaruhnya Terhadap Kesatuan Umat Islam: Analisis Dampak Dan Solusi," *Al-Qishthu* V 14, No. 2 (2016). P. 103

Therefore, seeing that there is no success in uniting the ummah from the current methods of taqwim development, The Rukyah Muhaqaqah method is different from other taqwim methods which are always based on the criterion of the earliest moon sighting. In accordance with its definition, rukyah muhaqaqah uses the method of rukyah with the direct eye without any assistance tools, because of its belief that the new moon really exists. Therefore, rukyah muhaqaqah waits for the moon's perfection to appear and is not bound to the criteria of the earliest new moon. Usaha untuk menyatukan umat Islam juga terlihat dari pedoman pertamanya comes with its first guideline to make the interest of uniting the ummah through taqwim as a maqasid sharia matter. Therefore, to realize the concept there is one of the efforts in the guidelines of the relationship and the relevance *السواد العظم* and the unity of the *Matla'*. This concept is explained by putting the map of the world region on the lunar line between nations, then uniting the areas of the Muslim-majority countries into a predetermined *matla'* line.⁴⁰



Image 1: Muslim Majority Countries (Source: Library of Congress and Map Division Washington, D.C.)

So this group of Muslim-majority countries will be determined to the top of the *Matla'* unity line, which is the last line to see the hilal that crosses the easternmost region. The Rukyah Muhaqaqah also agrees with the *matla'* unity group, as stated by Imam Malik that the testimony of the new moon in one area is a reason to make fasting obligatory for all other areas. Imam Hanbali also agreed with this view.⁴¹ In the hadith narration

⁴⁰ Ibnor Azli Ibrahim. *Taqwim Hijri Antarabangsa Berasaskan Kaedah Rukyah Muhaqaqah*. (Malaysia, Kuala Lumpur: Manuskrip Penerbitan Persatuan Falak Syarie. (2021)

⁴¹ Ahmad katsir. *Awailu Syahr Al-Arabiyah*. (Suria: Dar Al-Hidayah. (2007) P. 31

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: الصوم يوم تصومون, والفطر يوم تفطرون,
والأضحى يوم تضحون

Meaning:

Fasting is the day you fast, and breaking the fast is the day you break the fast, and Al-Adha is the day you sacrifice.⁴²

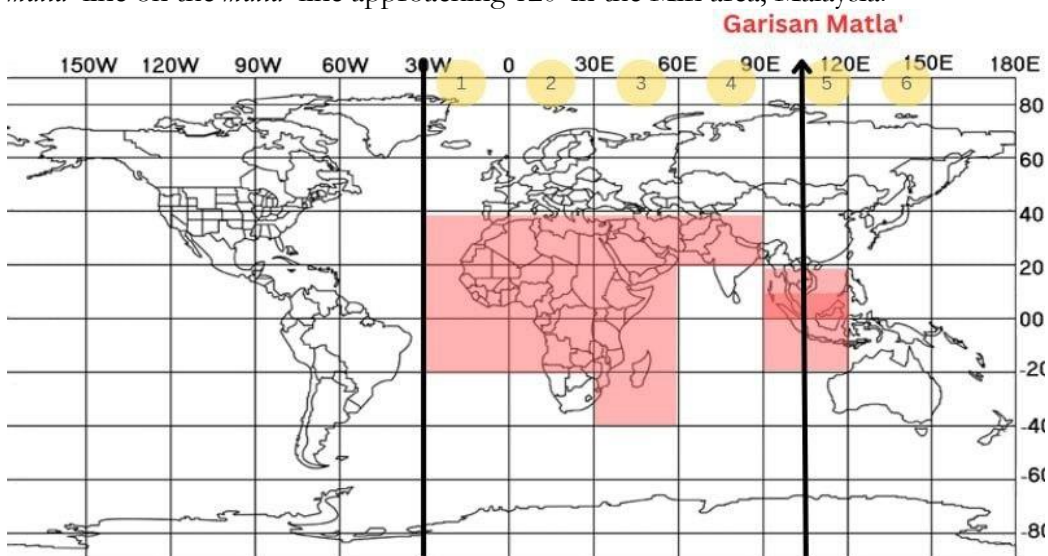
Therefore, This opinion of matla unity is the principle of following the region السواد العظم. As for the rukyah muhaqaqah strengthening the concept of

السواد العظم with the dalil

أَنَّ مَتِي لَا يَجْتَمِعُ عَلَى ضَلَالَةٍ فَإِذَا رَأَيْتُمْ الْإِخْتِلَافَ فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

Meaning: "Verily my Ummah will not agree on misguidance, if you see a difference, then it is obligatory for you to follow *al-sawad al-adzam*."⁴³

From the above dalil it was understood that if there is a difference in the concept of *matla'* and also the criteria for the method of determining the hilal among Muslims, then we can follow the decision of *al-sawad al-adzam* by deputizing the testimony. Therefore, in the estimated rukyah muhaqaqah settled on the unity of the majority of Muslims as *al-sawad al-adzam* by placing the current *matla'* line on the *matla'* line approaching 120' in the Miri area, Malaysia.⁴⁴



⁴² Sunan Tirmidzy bi Syarhi Tuhfatul Al-Ahwardzy. Juz 2. Hlm. 37

⁴³ Muhammad bakhit al-Mutkhi'i. *Sullam al-Wushul Syarah Nibayah al-Sul*. Mesir: Bahrul Ulum. P. 580

⁴⁴ Ibnor Azli Ibrahim. *Taqwim Hijri Antarabangsa Berasaskan Kaedah Rukyah Muhaqaqah*. (Malaysia, Kuala Lumpur: Manuskrip Penerbitan Persatuan Falak Syarie. (2021)

Image 2. The region with pink color is a collection of Islamic-majority countries and determined above it the unity of the matla on the line 120 degrees (Source: Ibnor Azli Ibrahim. 2021)

Besides that, Rukyah muhaqaqah also utilizes Accurate Time (Odeh) software technology estimates. If based on the estimation of Accurate Time (Odeh) software, the *matla'* line area is filled with green lines which allow the hilal to be seen with the naked eye, then the hilal testimony of the area on the *matla'* line will be followed by the majority of other Muslim countries to determine the time of prayer. However, if what happens is that the *matla'* line area is not on the green line and is blocked by the appearance of the hilal by the naked eye, then *istikmal* will be carried out to 30 days of the month.⁴⁵

The following is an example of using accurate time software in estimating hilal sighting based on *matla'* lines.

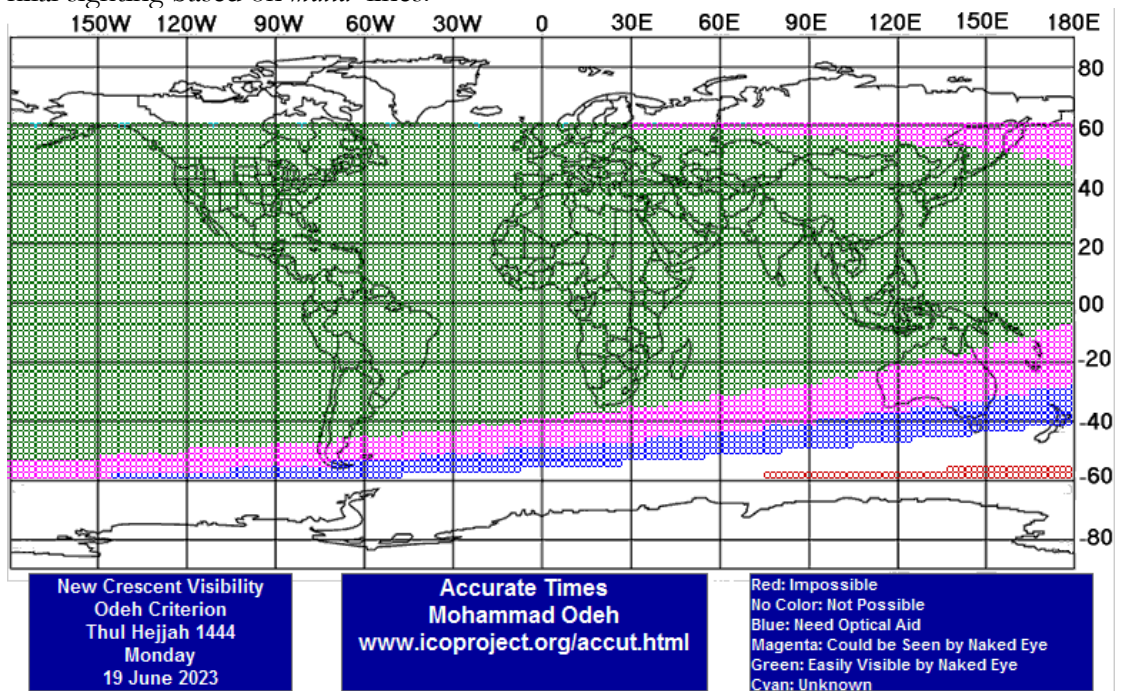


Image 3. Hilal sighting on Monday, June 19, 2023 as seen with the naked eye on the line *matla'* 120'

(Source: The Accurate Time)

⁴⁵ Ibnor Azli Ibrahim. *Taqwim Hijri Antarabangsa Berasaskan Kaedah Rukyah Muhaqaqah*. (Malaysia, Kuala Lumpur: Manuskrip Penerbitan Persatuan Falak Syarie. (2021)

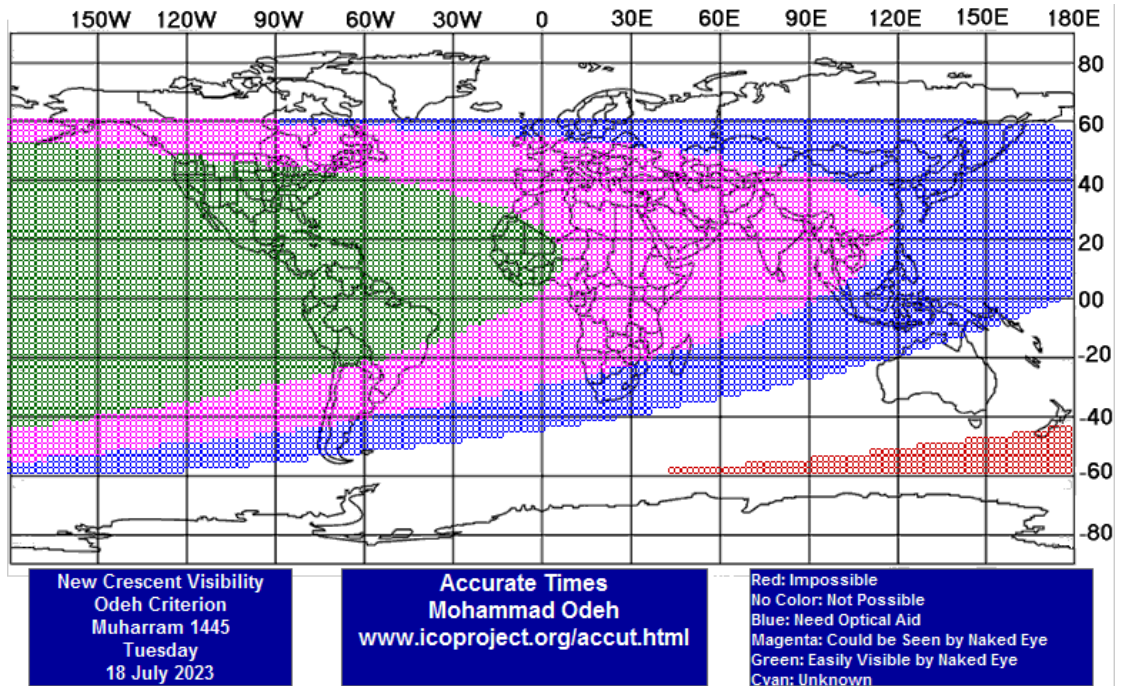


Image 4. Hilal sighting on Tuesday, July 18, 2023 is not visible to the naked eye at the line *matla'* 120' (Source: The Accurate Time) and based on the hilal sighting data accurate time software attempts to prove the hilal simulation using Stellarium 12.12 software.

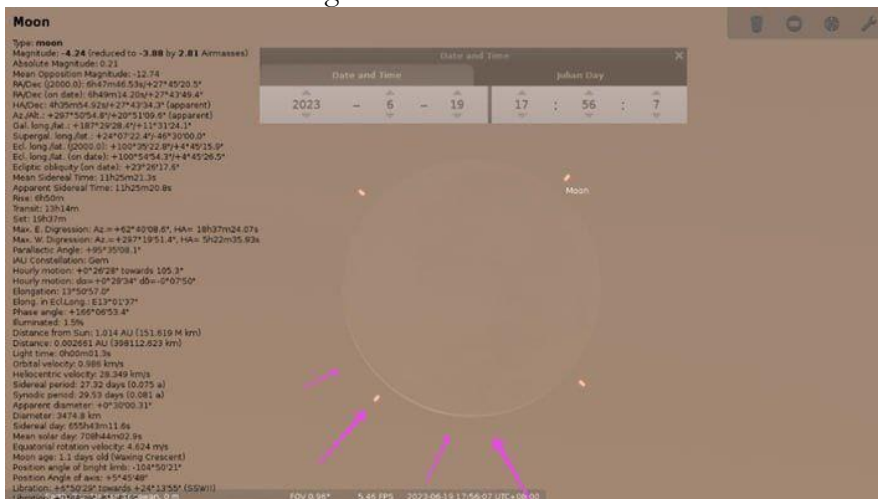


Image 5: In June 2023, the simulation results show the presence of the hilal clearly (Source: Stellarium 12.12 software)



Image 6: In July 2023, the simulation results show the hilal is not visible. (Source: Stellarium 12.12 software)

The concept of testimony represented in the concept of *Matla'* unity is as in the word of Allah

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: And likewise we have made you (Muslims) a just and chosen people that you may be witnesses to the people and that the Messenger of Allah Muhammad may be a witness to you.⁴⁶

The interpretation of the Quranic verse is that every human being will be held accountable by Allah on the Day of Judgment regarding the message that each prophet has brought to his people.⁴⁷ Then if Allah and His Messenger command something, then we testify to doing that command. If Allah and His Messenger forbid something, then we testify to avoiding His prohibitions. Therefore, it is the duty of a servant to listen to, and obey, His every command.⁴⁸

The advancements produced by the Acurate Time (Odeh) software provide an exact estimate of the hilal sighting, so that it is able to compile a much earlier estimate of the date in the future, so it can be used to organize the social life of Muslims like the estimated date on the Gregorian calendar. Not only that, the estimated hilal sighting produced by Acurate Time (Odeh) software is also adjusted to the direct sighting of the hilal, so this is also validated based on the

⁴⁶ Surah Al-Baqarah 143

⁴⁷ Abi Qasim, Jarallah Mahmud ibn Umar ibn Muhammad Az-Zamhasyari. *Al-Kasyaf an Haqaiq Ghowamidhu At tanzil wa 'Uyun Al-Aqawil fi Wujubi At-Tanzil*. (Lebanon: Dar Al Kutub. (1971). P. 197

⁴⁸ Al-Qasami Muhammad Majalu Ad-Diin. *Mubasinnu At-Ta'wil*. (Kairo: Dar-Al Hadist. (1914) P. 464

shar'i arguments related to the main requirement for fasting and celebrating aidil fitri by seeing the hilal.⁴⁹

Thus, based on the *Idza ta'a>rad}a mafsadata>ni ru>'iya 'azhamuhuma> d}arran bi irtika>bi akhafahuma>*, the damage that results from the concept of Rukyat Muhaqaqah related to the testimony represented by the region above the *matla'* line is considered lighter than the dispute between Muslims. This is because the concept of unity of *matla'* Rukyat Muhaqaqah strives for the unity of Muslims, compared to the damage produced by the absence of the taqwim system which has not succeeded in uniting the ummah nowadays.

Closing

The importance of maintaining the unity of the Ummah is to maintain the glory of the Muslim Ummah today. Moreover, in applying the concept of unity of the ummah in the hijri taqwim system, it is a necessity that needs to be hastened. No less Allah has also provided various instructions in the text related to the concept of time calculation as a human need. Because of this, the issue of the unity of the ummah in the construction of this taqwim has received a lot of support from the arguments for the need to be realized. So the problem of differences in taqwim systems experienced by Muslims until now is a picture of the disagreement of the opinions of the people in matters of prayer. Therefore, actualizing various textual arguments (nash) about the importance of the unity of the ummah in determining the hijri taqwim system is a solution to the basic needs of the ummah for the benefit of humanity. Considering the failure of other taqwim methods that did not meet the end of the problem of unifying the taqwim, this study proposes a new method with the guidance of the unity of the Ummah as a new alternative to the issue of the non-uniformity of the Hijri taqwim. The method of rukyah muhaqaqah is known to show no significant differences compared to other methods. Then it is hoped that each country and also other Islamic organizations come to see the interests of the ummah in the unity of taqwim, so that they can compromise by lowering their respective egos for the sake of creating the glory of the unity of Muslims.

⁴⁹ Iknor Azli Ibrahim. *Taqwim Hijri Antarabangsa Berasaskan Kaedah Rukyah Muhaqaqah*. (Malaysia, Kuala Lumpur: Manuskrip Penerbitan Persatuan Falak Syarie. (2021)

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