NORMATIVITY AND HISTORICITY OF IMAM SYAFII’S REJECTION OF HISAB IN DETERMINING THE BEGINNING OF THE HIJRI MONTH

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Abstract: This article examines Imam Syafi'i's thoughts about determining the beginning of the Hijriyah month without using reckoning. The research method used is library research with a socio-political approach. Primary data is taken from the books by Imam Syafi'i and the scholars of the Shafi'i sect. Data were analyzed using interpretation, deductive-inductive, and historical continuity techniques. The findings of this study are that Imam Syafii determines the beginning of the Hijri month by sighting and the testimony of two fair people. If this is not fulfilled, Imam Syafii determines it with stigma, namely the fulfillment of the day in the month with 30 days. The factor of not using reckoning is due to the tendency of Imam Syafii as Nashir al-Hadith, so the meaning of Imam Syafii for "faqduru lah" is not oriented towards rationality with the science of reckoning which has a different meaning, compared to the meaning of al-hadith bi al-hadith as a form taking one hadith with another hadith that is considered closer in meaning. The socio-political conditions at that time also influenced because the rationalists had succeeded in getting closer to him; the government is currently intensively carrying out scientific reforms, and they are always spreading Inkar as-Sunnah teachings which can threaten the position of sunnah. So that the spirit in the development of science, including reckoning at that time, was more dominant in its rationality than the Syar'i element.

Keywords: determination beginning of the Hijri month, socio-political conditions, Imam Syafii


Kata Kunci: Penentuan Awal Bulan Hijriah, Sejarah Sosial-Politik, Imam Syafii
Introduction

Since its inception, the Islamic calendar has played an important role in all areas of life. Of course, we still remember the books of Islamic History, which tell a lot of discussions between Caliph Umar bin Khatab and Governor Abu Musa Asy'ari about a letter that does not include a date. This is a small quantity of evidence of the many needs for a calendar. This incident coincided with the 17th year after the event of the migration of the Prophet Muhammad SAW, which was used as the basis for determining the initial Hijriyah.

A little about this, the Islamic calendar or also called the Hijri calendar or the Qamariah calendar, was formally legitimized during the time of Caliph Umar bin Khatab, to be precise in the 17th year after the migration of the Prophet Muhammad SAW, namely the emergence of a problem regarding a document that did not include the calendar year, sending letters. This happened in the month of Sha'ban, so the question arose from Abu Musa Asy'ari. What year is it, the month of Sha'ban referred to? Because the 12-month system in the Arabic calendar has long been known, it is just that there has not been a standardized year calculation.

For this event, the Caliph deemed it necessary to hold a count of years in Islam immediately. Then a committee was formed consisting of some of the closest friends of the Prophet Muhammad SAW to formulate the determination of the beginning of the Islamic year so that this problem would be avoided where it could confuse the people, so the Hijri calendar was initiated. Based on the proposal from the Prophet's son-in-law, Ali bin Abi Talib, the Hijri calendar is calculated starting from the year the Prophet Muhammad SAW moved.

Although the determination of the start of the Hijri year is carried out six years after the death of the Prophet Muhammad SAW. However, the system underlies the Hijri calendar has existed since pre-Islamic times; even as stated above, there was no known year numbering at that time. At that time, a year was known by the name of an important event in that year. For example, the year the Prophet Muhammad was born is the Year of the Elephant. Because at that time, there was an attack on the Kaaba in the Mecca area by an army of elephants led by Abraha LA.

About the time used as the determination of the implementation of worship, Allah SWT says al-Baqarah 185:

"(The specified days are) the month of Ramadan, the month in which the Qur'an was sent down as a guide for humankind and explanations regarding that guidance and a distinction (between the right and the wrong). Therefore, whoever among you is present (in the country where he lives) in that month, then let him fast in that month, and whoever is sick or on a journey (then he breaks his fast), then (he must fast), as many days as he left it, on other days. Allah wants ease for you and does not want hardship for you. You..."

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should make up the number and glorify Allah for His guidance that is given to you so that you may be grateful. (Surah al-Baqarah; 185)

In addition to explaining the revelation of the Koran, this verse also explains the obligation to fast for those who attend the month of Ramadan and makes it possible to observe it.

Allah SWT also said in surah al-Baqarah 189:

“They ask you about the crescent moon. Say: "The crescent moon is a sign of the time for humans and (for pilgrimage) pilgrimage, and it is not a virtue to enter houses from behind it, but virtue is the virtue of a pious person. Furthermore, enter the houses from the door of the door; and fear Allah that you may be successful."

This verse explains the usefulness and wisdom of the "moon" for humankind. Allah SWT explained the lunar calculation system because it is easier than the solar system. Also, this is more to the level of knowledge of the Arabs at that time. As the Prophet Muhammad SAW said:

Abu al-Qasim SAW said, "fast because you see the new moon and open your fast because you see it, if you are blocked (vague) by something then complete the number of Sha’ban 30 days" (HR. al-Bukhari).

The Prophet Muhammad also said:

from the Prophet Muhammad SAW that Imam Syafii mentioned the month of Ramadan, Imam Syafii said "don't fast until you see the new moon and don't break your fast until you see it, if you are blocked by cloudy weather then decide" (HR. Muslim)

From the statement above, we can analyze that what is used as the basis for determining the beginning of the month is the appearance of the new Moon just after sunset. In the tradition of Muslims, when approaching the entry of the months of worship such as Ramadan and Shawwal, and Zulhijah, they make observations which are often called rukyatul hilal.

In addition to the rukyatul hilal in the early days of Islam, there was already a science of reckoning, as the scholars categorised Mutharif bin Abdillah as a figure of reckoning. Hisab itself in language means calculation or examination, while in terms, it is the science that discusses the theory and concept of celestial bodies (including the Moon) and performs calculations to be able to know the position and position of one celestial body with another.

The study of determining the beginning of the Hijri month is also always the subject of study in the realm of fiqh, because the issue of the legitimacy of worship, especially in the months mentioned above, is the area of

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11 Kementerian Agama, Ilmu Falak Praktik (Jakarta: Dirjen Bimas Islam Kemenag RI, 2015).
14 Ahmad Izzuddin, Ilmu Falak Praktis (Semarang: Pustaka Rizki Putera).
15 Mansur bin Abdul Hamid Batawi and T.T., Mizan Al-‘Itidal Fi Mas’alati Ikhtilaf Al-Mathali’ Wa Ru’yah Al-Hilal (Jombang: Ma’had al-Aziziyah al-Islami).
18 Muhyiddin khazin, Ilmu Falak Dalam Teori Dan Praktik (Jogjakarta: Buana Pustaka).
study of this branch of Islamic science\textsuperscript{20}. This includes the schools of jurisprudence Syafiiyah, namely the school of jurisprudence that was started by Abu Abdillah Muhammad bin Idris asy –Syafii or Imam Syafii.

Regarding reckoning as a determinant of the beginning of the Hijri month, within the Syafii School, there are differences of opinion between the pros and cons. Researchers mapped out at least two groups here. Groups that are pro reckoning include Syamsudin ar-Ramlî\textsuperscript{21}, Ibn Daqiq al-‘Ied, Abu al-Abbas Ibnu Suraïj, Taqiyyuddin as-Subki\textsuperscript{22}, al-Qaffal al-Marwazi, and Abu Thayyib at-Thabarî\textsuperscript{23}. Meanwhile, groups that oppose the use of reckoning include Abdul Karim ar-Rafii\textsuperscript{24}, Muhîyîn Abî Zakariyya Yahya bîn Syaraf an-Nawawi\textsuperscript{25} and Syihabûdîn Ahmad Ibnu Hâjîr al-Hai̇tami\textsuperscript{26}. While al-Hâfîz Ibnu Hâjîr Asqâlâni \textsuperscript{27} gave a hint that Imam Syafii himself, as the main figure as well as the pioneer of the Syafii School of thought did not seem to give his support for reckoning\textsuperscript{28} as a determinant of the beginning of the Hijri month\textsuperscript{29}.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
No. & Pro Hisab & Counter Hisab \\
\hline
1 & ar-Ramlî, Syihabûdîn, \textsuperscript{a}Abdul Karim ar-Rafii, Muhîyîn & Ibn Daqiq al-Ied, Abu al-Abbas Yahya bîn Syaraf Ibn Suraïj, an-Nawawi \\
\hline
\end{tabular}
\caption{Debate on the Use of Hisab in the Shaf'i School}
\end{table}

\textsuperscript{20} 2012 Rasjîd Sulaiman, \textit{Fiqh Islam} (Bandung: Sinar Baru Algensindo).
\textsuperscript{21} Syarwani.
\textsuperscript{22} Taqiyyuddin Subky, \textit{‘Ied, Al-Immu Manşûy Fî Al-Tsbat Asy-Syuhûr, Mesir: Kurdstân Al-‘Ilimîyâ’}.
\textsuperscript{23} Ibnu Hâjîr Asqalâni, \textit{‘Ishabâh Fî Tamyiz Ash-Shahabâh, Beirut’}.
\textsuperscript{26} Syarwani.
\textsuperscript{27} Ibnu Hâjîr Asqalâni and T.T., \textit{Fath Al-Bari Bi}

Departing from this, it is necessary to explore further the determination of the beginning of the Hijri month, according to Imam Syafii. Because, after all, the thoughts of the school’s main figures will influence the scholars of their followers in the future. Besides that, it is also necessary to analyze the opinion of al-Hâfîz Ibnu Hâjîr himself about not Imam Syafii’s side with reckoning as a determinant of the beginning of the Hijri month, at least from a social perspective, the development of astronomy and the accompanying political developments.

As for the novelty of this research, it can be explained that there are no articles discussing the background of Imam Syafii not using hisab in determining the beginning of the Hijriyah month accompanied by his socio-political analysis. Existing research only examines the determination of the beginning of the month associated with government policy,\textsuperscript{30} the fatwa for determining the beginning of the month for mass organizations in Indonesia,\textsuperscript{31} isbat court decisions,\textsuperscript{32} and studies of criteria for the start of the Hijriyah month\textsuperscript{33}.

\textbf{Method}

The research method used is library

\textit{Syarh Sahih Al-Imam Abi ‘Abdillah Muhammad Bin Ismail Al-Bukhari} (Beirut: Dar al-Fikr).
\textsuperscript{28} Siti Tatu'minul Qu'ub, \textit{Telaah Kritis Putusah Tengah} (Beirut: Dar al-Fikr).
\textsuperscript{29} Abdul Karim ar-Ra'fi', ‘Al-Ishahabah Fiy Tamyiz Ash-Shahabah, Beirut’.
\textsuperscript{30} Ahklam, Volume 25, April (2015).
\textsuperscript{31} R N Iman and Bustanul Penetapan Awal Bulan Qamariyyah Perspektif Ushul Fikih, Al-Ha'akam, Volume 41, April (2015).
\textsuperscript{32} Siti Tatu'minul Qu'ub.


research with a socio-political approach. Primary data is taken from the books by Imam Syafii and the scholars of the Shafi'i sect. A total of 67 and deductive-inductive, and historical continuity techniques.

Result and Discussion
Biografi Imam Syafii
Imam Syafii was born with the name Muhammad bin Idris. Abu Zahrah mentioned the lineage of Imam Syafii Muhammad bin Idris bin al-Abbas bin Usman bin Syafii', bin as-Saib bin Ubaid bin Abd al-Yazid bin Hasym bin Abdul Muthalib (Mutahhalib) bin Abdu Manaf. His lineage met the Prophet Muhammad SAW in Abdu Manaf. This is because Abdu Manaf had four sons, namely Hasyim (ancestor of the Prophet Muhammad SAW), Muthalib (ancestor of Imam Syafii), Abdu Syam (ancestor of the Umayyads) and Naufal (ancestor of Jabir bin Muthlim). Imam Syafii's mother came from the Azdiyah tribe. The Azdiyah tribe is one of the tribes that was praised by the Prophet Muhammad SAW because of his loyalty, courage and honesty.

Imam Syafii lived during the Abbasid dynasty (AD-AD). The birth of Imam Syafii coincided with the year of Imam Abu Hanifah's death in 150 H / 767 AD, even al-Baihaqi mentions that there are some minority narrations which state that Imam Syafii was born on the death of Abu Hanifah. A well-known history states that Imam Syafii was born in the Gazza area (Palestine) to the descendants of Quraysh. His father died when Imam Syafii was still small. Another opinion, according to Abi Hatim ar-Razi, is that Imam Syafii was born in Yemen. Another opinion by al-Baihaqi states that Imam Syafii was born in Asqalan then died in Egypt in 204 H/820 AD.

Fakhru'din ar-Razi added that Imam Syafii died during Isha on the last Friday night of Rajab and was buried at Asar that day in the Bani Quraysh cemetery. The chewing of Imam Syafii Abu Abdillah, as revealed by Imam Ahmad bin Hanbal, one of the students of Imam Syafii, the leader of the Hanbali School, and Iaqob Imam Syafii Nashir al-Hadis (the defender of hadith), this is reflected in Imam Syafii's famous phrase "Idza Shaha al-Fahud Hadith Mazi" which illustrates the spirit of Imam Syafii in holding hadith as one of the important guidelines in his legal stint. Even Abu Thaur praised Imam Syafii's expertise in jurisprudence, surpassing Muhammad bin Hasan, Abu Yusuf, and even

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44 Asqalani.
surpassing Abu Hanifah.\textsuperscript{45}

His career is exemplary, and in substandard economic conditions, Imam Syafii continues to study hard, not even a little. Must write on the bones so that Imam Syafii becomes a great scholar whose name remains fragrant and is remembered until now\textsuperscript{46}.

Almost all the great scholars at that time had been his teacher. Among the many scholars that Imam Syafii visited to study, ar-Razi mentioned several famous scholars who became his teachers, including:

1. Mecca scholars: Sufyan bin Uyainah, Muslim Bin Khalid az-Zanji, Said bin Salim al-Qadahi, Dawud bin Abdurahman al-Atari, Abdul Majid bin Abdul Aziz bin Dawud

2. Mecca scholars: Sufyan bin Uyainah, Muslim Bin Khalid az-Zanji, Said bin Salim al-Qadahi, Dawud bin Abdurahman al-Atari, Abdul Majid bin Abdul Aziz bin Dawud

3. Yemeni Scholars: Mutarif bin Mazan, Hisham bin Yusuf (a Qadhi Shan'a ), Umar bin Abi Salman (friend of Imam Auza'i ), Yahya bin Hisan (Friend of al-Lais).

4. Yemeni Scholars: Mutarif bin Mazan, Hisham bin Yusuf (a Qadhi Shan'a ), Umar bin Abi Salman (friend of Imam Auza'i ), Yahya bin Hisan (Friend of al-Lais)\textsuperscript{47}

Muhammad Ibrahim al-Fayumi divided the jurisprudence of Imam Syafii into three periods, namely: the first period is called the Mecca period. This period was the first period when Imam Syafii worked in jurisprudence. Imam Syafii lived in Mecca for about nine years. In this period, Imam Syafii deepened the arguments of the Koran. He collected various hadiths, which made Imam Syafii know the extent of the role of hadith in the side of the Koran. This period also catapulted the name of Imam Syafii through his monumental work in the field of proposed jurisprudence, namely ar-Risalah, which confirmed Imam Syafii as the originator of the science of Islamic jurisprudence\textsuperscript{48}, although in this case, there were differences of opinion among scholars, including Fakhirudin ar-Razi, one of the Manaqib researchers Imam Syafii said that ar-Risale al-Qadimah was composed in Iraq not in Mecca\textsuperscript{49}. Then Imam Syafii came to Mecca in this second period after returning from Baghdad in 184 H to face the mihnah event from Caliph Harun ar-Rashid, whom Imam Syafii lived on charges of Shiism.

First, this Ar-Risalah was just a reply letter from Imam Syafii written by a student of Imam Syafiiar-Rabi ‘bin Sulaiman al-Muradi to Governor Abdurahman al-Mahdi who asked for Imam Syafii’s fatwa about religious problems. As for Imam Syafii himself, he named it "al-Kitab". This Ar-Risalah was authored twice, the first written in this period and the second in Egypt. This book contains information about the sequence of Syar'i arguments and their validity.\textsuperscript{50}

The second period of Imam Syafii’s jurisprudence began when Imam Syafii came to Baghdad for the second time in 195 H. Among the works of Imam Syafii in this period was "al-hujjah ".\textsuperscript{51} Imam Syafii developed his fiqh thinking. Here, based on the proposed method, Imam Syafii explores the various thoughts of the jurists who were with him,\textsuperscript{52} the opinions of his companions and also the opinions of the tabiin and


\textsuperscript{46} Syaroi Sy, ‘PENGARUH HADIS DALAM ILMU FIQIH DAN TEOLOGI (Kajian Tokoh Dan Pemikiran Imam Syafii)’, El-Furqania: Jurnal Ushuluddin Dan Ilmu-ilmu Keislaman, 3.02 (2017) <https://doi.org/10.54625/elfurqania.v3i2.3030>.


\textsuperscript{48} Fayumi Muhammad Ibrahim.

\textsuperscript{49} Rozi.

\textsuperscript{50} Al Biahaqi.


expresses the differences, then applies the principles of his proposal and chooses which one is closer to his proposal. This period is known as the qadim school, and among his famous students in this period included Ahmad bin Hanbal, az-Za'farani, al -Karabisi and Abu Saur.

The last period of Fiqh Imam Syafii was initiated in Egypt when Imam Syafii left Baghdad and arrived in Egypt in 195 H until the death of Imam Syafii in 204 H. This period is known as the Jadid school, which describes the maturity and stability of his knowledge. Imam Syafii resumed research on his proposed book are -Risalah with a few additions and subtractions but maintained its originality, often called ar -Risalah al -Jadidah. Likewise, with his fiqh book, Imam Syafii revised the qadim schools (although some issues are tarjih ) with new opinions on furu’iyah issues, which is contained in the book of al-Umm as a representative of the Jadid school.

Imam Syafii talked about the jurisprudence of the Koran and sunnah, which are valid, ijmā’ but which are not syktiistic, the opinion of one of the companions who has no conflict with other companions of the Prophet Muhammad, ijmā’ sahabi and finally, qiyas. According to Imam Syafii, there is nothing that can be used as a reference as long as there is the Koran and hadith, thus the validity is determined by the reference source with the highest degree.

**Determination of the Beginning of the Hijri Month According to Imam Syafii**

In reviewing Imam Syafii's thoughts on the problem of determining the beginning of the Hijri month, we can see it in the fiqh book of Imam Syafii al-Umm, which is the basic reference in the Shafii School. As we all know, the Imam Syafii school of thought is the school that is held by the majority of Muslims in Indonesia. It is also well established in various parts of the world along with the other Sunni schools of jurisprudence, Maliki, Hanafi and Hambali, and the Ja'fari school of Shiites.

Abdul Mu’thi in as-Sunan al-Ma’tsurat explains that there are at least nine hadiths narrated by Imam Syafii relating to the determination of the beginning of the Hijri month with various lines of transmission and editorial. Imam Syafii only uses one of the nine hadiths in his fiqh book. Imam Syafii in determining the beginning of the Hijri month based on the words of the Prophet Muhammad SAW:

Has informed us, Malik, from Abdullah bin Dinar from Abdullah bin Umar that Rasulullah SAW said, "The month is twenty-nine days, do not fast until you see the new moon, do not break your fast until you see it. If it is cloudy for you, complete the thirty days of the month. (HR. al-Syafii)

This hadith shows that Imam Syafii first based the rukyatul hilal on determining the beginning of the month. Rukyatul hilal Imam Syafii must also be based on the testimony of two fair people as revealed by Imam Syafii in al-Umm his. An-Nawawi explained that there was an opinion that stated that one fair witness could, but Imam Syafii still chose as chosen by Imam Syafii with witnesses of two fair people (not enslaved people and women) and must be before the assembly qadha'.


What is meant by rukyat in the sense of language, according to Ibn Mandzur\textsuperscript{65} is an-nadzu, an-nadzu bi al-'ain wa al-qalb that is seeing with the eyes or heart.\textsuperscript{66} As for the meaning of the term, namely an attempt to see the new moon, carried out on the 29th of the Hijri month.\textsuperscript{67} Furthermore, when the weather does not support the sighting, in other words, the new moon cannot be observed, or there is also no evidence of witnessing the new moon being observed, according to Imam Syafii, one must perform istikmal in that month for thirty days. Istikmal is a method of determining the beginning of the Hijri month by perfecting the 30-day month number\textsuperscript{68}.

Al-Hafiz Ibn Hajar provides an editorial understanding of "الندة" in al-Umm with the meaning "اي عدة الشهر". According to him, the month referred to is not determined for a particular month because the Prophet Muhammad did not specify one month over another. There is no difference between the month of Sha'ban and other months, including the months of worship of Ramadan, Shawwal and Zulhijah.\textsuperscript{69} So that the two rukyat-istikmal methods this is what Imam Syafii uses in determining the beginning of the Hijri month.\textsuperscript{70}

The Development of Ilm al-Falak at the Time of Imam Shafii

As explained earlier, Imam Syafii lived and developed his knowledge during the Abbasid dynasty. During that time, the development of science was intensively carried out by the rulers of the Abbasid dynasty. Few researchers convey about the development of science, especially the science of Islamic astronomy (ilm al-Falak) at this time. Baghdad became a city with a special physical appearance as the world's largest city besides China. After that, the translation movement during this dynasty began precisely during the Caliph al-Mahdi (775-786 AD) and Caliph Harun ar-Rashid (786-809 AD), which was further developed by al-Mamun (813-833 AD).\textsuperscript{71} During the time of ar-Rashid, an institution for scientific and Islamic studies was also established, Khizanatul Hikmah which is the forerunner to the establishment of Baitul Hikmah which stood and developed during the time of al-Mamun around 815 AD.\textsuperscript{72}

According to Husein Haryanto as quoting Seyyed's opinion Hosein Nasr that Islamic astronomers at this time based the development of their astronomical work on\textsuperscript{73} Zij -i Syahi from Persia, which was designed during the leadership of king Anusyirawan from the Sasaniyah dynasty around 555 AD, al-Magesty by Ptolemy from Greek civilization, and Sidhanta or Sindh by Bramagupta from India. Among the early scientists who emerged then was Ibrahim al-Fazari (d.777 AD). In 773, M al-Fazari, together with Ya'qub bin Tariq (d.796 AD)\textsuperscript{74} succeeded in making an astronomical table based on the Sindh hind translation at the direction of Caliph al-Mansur later, this activity was continued by his son Muhammad bin Ibrahim al-Fazari (d. 806 AD) who lived up to the time of Harun ar-Rashid. The great benefit of this translation is not limited to its astronomical insights but more than that because this translation also manages to cover the side of its numerical

\textsuperscript{64} Asqalani and T.T.
\textsuperscript{65} Baharrudin Zainal, Kesan Pengamalan Ilmu Falak Dalam Konteks Agama, Sosial Dan Budaya Di Alam Melayu, International Conference on Social Sciences and Humanities., 2007.
\textsuperscript{66} Watni Marpaung, Pengantar Ilmu Falak (Jakarta: Prenada Media, 2015).
\textsuperscript{68} Wakia.
\textsuperscript{69} Mohammad Ilyas, Sistem Kalender Islam Dari Perspektif Astronomi (Selangor: Darul Ehsan).

\textsuperscript{60} Ibnu Mandzur, ‘H , Lisan Al-‘Arab, Kairo: Dar Al-Ma’Arif’.
\textsuperscript{61} 2007 Azhari Susiknan, Hisab & Rukyat Wacana Untuk Membangun Kebersamaan Ditengah Perbedaan (Yogyakarta: Pustaka Pelajar).
\textsuperscript{62} Ahmad Izzuddin, Ilmu Falak Praktis Metode Hisab-Rukyat Praktis Dan Solusi Permasalahannya (Semarang: Pustaka Rizki Putra Dan Pustaka Hilal).
\textsuperscript{63} Ahmad Izzuddin, Menentukan Arah Kiblat Praktis (Semarang: Walisongo Press).
calculations, where it succeeds in providing the foundation for the Indian numbering system to the Arab world for the first time, which later this task will be perfected by al-Khwarizmi (770-840 AD) whom both participated in developing Sindhind too.\textsuperscript{70}

Al-Khwarizmi, who is famous for his magnum opus \textit{al-mukhtar fi hisab al-Jabar wa al-muqabalah}, including figures of mathematics and geography who contributed to the glory of the Abbasid era, al-Khwarizmi only showed his influence after the inauguration of Baitul Hikmah, especially around 829 AD when the construction of the first Islamic observatory was built in Syamsiyah during the al-Makmun period, after the migration and death of Imam Syafii.\textsuperscript{71} Al-Khwarizmi was one of the scientists who, at that time, had provided criteria for the appearance of the new moon with a standard Moon-Sun elongation of at least 9.5 degrees.\textsuperscript{72}

Based on Howard R Turner’s statement, as quoted by Izzuddin, Al-Fazari also made a phenomenal discovery, introducing a quite sophisticated astronomical tool at that time, the astrolabe. This tool has many functions, including functioning like an analogue computer. Apart from being a determinant of prayer times and the direction of Qibla\textsuperscript{73}, this tool can also be used according to different geographical locations because it can manipulate data for determining the time and annual circulation of celestial bodies as well as measurements above the earth and even this tool can also provide information related to with astrology. The shape of this measuring instrument generally consists of a lookout hole and two discs with a degree value which has the function of knowing the azimuth and height of a celestial body.\textsuperscript{74}

From this little explanation, Imam Syafii did not live in a time that did not have a high scientific civilization. However, instead, Imam Syafii lived during the rise of Islamic scientific civilization. Imam Syafii directly came to Baghdad for the first time in 184 H / 800 AD in order to fulfil the mihnah call from Caliph Harun ar-Rashid regarding slander from the Governor of Yemen, and the second time in 195-198 H where at this time, Imam Syafii developed the qadim school his. In this way, Imam Syafii at least had direct contact with the time and place of the centre of civilization.

Researchers also indicated that Imam Syafii knew and understood \textit{Zaid}, the works of Ibrahim al-Fazari and Ya’qub bin Tariq which were in effect at that time, and Imam Syafii was also of the same era and one place as the astronomer and arithmetic Muhammad al-Fazari son of Ibrahim al-Fazari, the inventor of the astrolabe. Hence, it is very unlikely for someone scholar who is a genius and thirsts for knowledge like Imam Syafii not to know and not understand some of the results of the Muslim scientific civilization at that time.

This can strengthen the notion that Imam Syafii was not blind to the science of reckoning in the sense that the scholars meant as a science whose function was to find out the month’s circulation. However, from various literary statements from the Syafii school of thought, both the literature of Imam Syafii himself and the scholars who followed his school, no one stated that Imam Syafii used reckoning as a method of determining the beginning of the Hijri month, especially the months of worship of Ramadan, Shawwal and Zulhijah.

However, on the contrary, Imam Syafii is more seen using rukyat (rukyat with the testimony of two just people), and if this still needs to be fulfilled, completing the month


\textsuperscript{71} Azhari Susiknan.


Analysis of Socio-Political History of Imam Syafii’s Rejection of Hisab in Determining the Beginning of the Hijri Month

The researcher assumes that Imam Syafii’s displeasure in using reckoning to determine the beginning of the Hijri month is caused by several things. Researchers try to analyze this from the point of view of socio-political history at that time. Because, after all, the legal products produced cannot be separated from the influence of the accompanying social conditions.

An-Nawawi stated that reckoning supporters such as Mutharif bin Abdillah used the basis for the legitimacy of using the science of reckoning to determine the beginning of the Hijri month when providing an understanding of Faqduru’s editorial intent. Lahu They interpret it as Faqduru Wow bi Hisab al-Manazil, namely, make sure by calculating the position of the moon (legalizing the use of hisab). Likewise, according to Nizar Mahmud Qasim, their reasons are more inclined to be analogical to ratios.

This is not the case with Imam Syafii. There is no information that Imam Syafii used reckoning, even in his Book of jurisprudence al-Umm in the section on the Book of ash-Shiyam As-Shagir Imam Syafii used the rukyat-istikmal. We can also find the editorial of this hadith in another book by Imam Syafii al-Musnad (Musnad al-Imam ash-Shafi’i) in the book section of ash-Shiyam al-Kabir:

75 andi Muthalib, muhammad yasir abdur,arlin, ‘Ringkasan Kitab Al-Umm’, Imam Syafii’i, Al-Umm, 1 (2005).
76 Asqalani and T.T.
78 Abu Zakariya Nawawi, ‘Raudah At-Thalibin, Dar Al-Kutub Al-Ilmiyah’.

Has informed us, Malik, from Abdullah bin Dinar from Abdullah bin Umar that Rasulullah SAW said, "The month is twenty-nine days, do not fast until you see the new moon, do not break your fast until you see it. If it is cloudy for you, complete the thirty days of the month..

In connection with the meaning of the editorial Faqduru According to this, the researcher cites an-Nawawi’s analysis which is also supported by al-Hafiz Ibn Hajar’s explanation that Imam Syafii belongs to a group of scholars who provide interpretations of al-hadith bi al-hadith. Based on his analysis, this kind of interpretation provides an understanding that the meaning of Faqduru Lahu means Qoddaru Wow Tamama al-‘Adadi tsalatsina Yauman that is, determine at that time the number of months with thirty days.

An-Nawawi explained that the editorials were not collected in one hadith, but other hadiths provide interpretations of other hadiths as a form of strengthening the meaning as contained in the book Sahih Muslim.82

Based on this, an-Nawawi quoted al-Mazari’s opinion that Jumhur Fuqaha, including Imam Syafii, did not allow giving the meaning of calculation (hisab) to the editorial team of Faqduru Lahu is a form of legalizing the science of reckoning as a determinant of the beginning of the Hijri month. The researcher agrees with an-Nawawi’s analysis that Imam Syafii does not want to give far-reaching interpretations or take in terms of interpreting Faqduru Lahu with the meaning of using hisab because there are still other hadith texts that give t`l`kid to the editor of the hadith to give the meaning of the implementation of rukyat-istikmal. So that it can be said that in this case, Imam Syafii
guarded the information contained in the hadith rather than following the rationalist analogical opinion of those who interpret the editorial by calculating the circulation of the Moon as explained by Nizar Mahmud Qasim 84.

If we look at the influence of the socio-political conditions that were developing at that time, Imam Syafii’s opinion can be justified because, based on the opinion of Syuhudi Ismail, as quoted by Musahadi HAM that, at that time, a movement for understanding Inkar as-Sunnah was developing. Namely the understanding of an Islamic group that rejects the existence of sunnah as a source of Islamic teachings. Al-Khudary indicated that this group was the Mu’tazilah group 85.

As we all know, the Mu’tazilah group is a group of Islamic rationalists who prioritize reason over the Koran, let alone the traditions of the Prophet Muhammad SAW).86 The group that was started by Wasil bin Atha (d.131 H) reached its golden age during the Abbasid dynasty before collapsing during the time of Caliph al-Mutawakkil represented (847-867 AD).87 They actively studied Greek Hellenistic culture in line with the Caliph did. -Abbasid caliph during the time of the Imam Shafii. 88

The conflict between Imam Syafii personally and the congregation (supporters of hadith and accommodation of texts and reason) and the Mu’tazilah group (Inkar as-Sunnah) was already visible in the early days of the Abbasid dynasty during the time of Caliph Harun ar-Rashid. At that time, Imam Syafii was exposed to slander as a rebel from the Shiites. At that time, Imam Syafii composed a poem about his praise of the descendants of the Prophet Muhammad, even though, according to Abu Zahrah, this praise was not the same as the cult of the Shiites. Among the verses are:

"If the person who loves the family of the Prophet Muhammad SAW is a (Shia) Rafidhah then witness O dwellers of the two worlds (humans and jinns), I am a follower of (Shia) Rafidhah"

However, thanks to the genius of Imam Syafii and the defence of Muhammad bin Hasan ash-Syalbani (132-189 H), a disciple of Abu Hanifah, Imam Syafii survived the death sentence of Caliph Harun ar-Rashid.89 The Researcher’s analysis in understanding the poetry written by Imam Syafii is not as an affirmation of Imam Syafii’s self as a Shiite adherent. However, as an insinuation that the family of the Prophet Muhammad SAW is not only entitled to be owned by Shiites, but the family of Prophet Muhammad SAW belongs to all Muslims, so their love they are a must.

At that time, Imam Syafii forbade studying the science of kalam because the science of kalam at that time was very synonymous with the Mu’tazilah, who always liked to argue about the Godhead and force the will of reason beyond its limits, so they preferred to call the knowledge of monotheism and monotheism proofs. -Prophet with the science of monotheism, not the science of kalam, so the people do not fall

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84 Abzakriya Nawawi.
86 Sahilun Nasir, Pemikiran Kalam (Teologi) Sejarah, Ajaran Dan Perkembangannya (Jakarta: Rajawali Press).
87 Muhyar Fanani, Pudarnya Pesona Ilmu Agama (Yogyakarta: Pustaka pelajar).
into this. This shows the attitude of Imam Syafii, who is antipathy and cautious towards these rationalists, so in terms of terms, Imam Syafii must differentiate.\footnote{Asqalani Ibn Hajar.} At that time, Imam Syafii lived at the same time with the great Iraqi Mu'tazilah figures such as Abu Hudzail al-'Allaf (135-204 H) and Ibrahim an-Nadzam (185-218 H)

**mihnah** event to be one of the influences of the Inkar movement al-Sunnah Mu'tazilah because based on Sahilun Nasir's statement that among Mu'tazilah's political opponents were Shiites. The mihnah incident that Imam Syafii experienced shows that the followers of the Mu'tazilah already had a strong influence within the government of the Abbasid dynasty.\footnote{Jauhari.}

these circumstances also made Imam Syafii in 198 H/199 H (813-814 AD) leave Baghdad and move to Egypt until he died in 204 H/820 AD. mihnah process in trouble Khalaq al-Quran the scholars at that time, such as al-Buwaity and Imam Ahmad bin Hanbal, the founder of the Hanbali School, both students of Imam Syafii\footnote{Fanani.} and even Imam Syafii himself were not spared from the Khalaq problem al-Quran that was raised by these Mu'tazilah people.\footnote{Fayumi Muhammad Ibrahim.} This, according to Muhammad Nasir, is categorized as an attitude of excessive exploitation in utilizing the support of the authorities.\footnote{Muhammad Nashir, ‘Dakwah Islam Masa Daulah Abbasiyah Dalam Jurnal Komunikasi Islam’.}

Thus it is said that the attitude of Imam Syafii as Nashir al-Hadis (the defender of hadith), as expressed by al-Hafiz Ibn Hajar Asqalani based on the qualified hadith scientific foundation of Imam Malik bin Anas is not pleased to use reckoning as a method of determining the beginning of the Hijri month based on an analysis of his disagreement with an analogy Rationale of the editorial hadith of the Prophet Muhammad SAW Faqdurulah. We can understand this because, from a scientific point of view, Imam Syafii is a jurist who is also proficient in the science of hadith. Before Imam Syafii stood alone in giving fatwa, Imam Syafii was better known for his

fatwa relying on the opinion of his teacher, namely Imam Malik, who incidentally was known as fuqaha al-hadith, where Imam Syafii also has a unique history of learning in terms of hadith, Imam Syafii memorized, understood and was fluent in the book of al-Muwatta' by Imam Malik when he first came to Imam Malik at a young age.

In this case, Imam Syafii prioritized the interpretation of al-Hadith bi al-hadith by interpreting Faqdurulahu Tsalatsina Yauman solely to maintain the authenticity of the position and role of hadith as a source of Islamic law. Imam Syafii is a scholar who can accommodate texts and reason properly so that the use of ratios through the qiyas method can be positioned properly without placing it excessively above the texts of the Koran and the hadith of the Prophet Muhammad SAW not by hisab.\footnote{Kusdiyana.}

**Conclusion**

From the presentation of the material above, it can be concluded that Imam Syafii in determining the beginning of the Hijri month based on sightings with the testimony of two fair people. If this is not fulfilled, Imam Syafii determines with istikmal, namely the fulfillment of the day in the month within 30 days. This shows that in determining the beginning of the Hijri month, Imam Syafii did not use hisab.

The development of astronomy at that time is during the awakening of Islamic scientific civilization. At that time, there were many translations of foreign works into Arabic. During that time, there were also astronomical tables and the phenomenal astrolabe tool, which had many functions made by a well-known Astronomy figure at that time Ibrahim al-Fazari..

As for the factors that caused Imam Syafii not to use reckoning as a method of determining the beginning of the Hijri month, this was due to the tendency of Imam Syafii as a Nashir al-Hadis so that Imam Syafii’s sensitivity to meaning not oriented towards

\footnote{Muhammad Nashir, ‘Dakwah Islam Masa Daulah Abbasiyah Dalam Jurnal Komunikasi Islam’.}
rationality (in interpreting faqadur lahu) with the science of arithmetic which has a different meaning, compared to the meaning of al-hadith bi al-hadith as a form taking one hadith with another hadith that is considered closer in meaning. Besides that, the socio-political conditions at that time were also influenced because the rationalists had succeeded in getting close to him. The government is currently intensively carrying out scientific reforms. Also, they are always spreading Inkar as Sunnah teachings which can threaten the position of Sunnah as one of the main sources of Islamic teachings. So the spirit in the development of science, including reckoning (hisab) at that time, was more dominant in its rationality than its Syar'i elements.

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