

Determining The Beginning Of The Month Of Worshipping According To The Scholars Of The Madhab (Comparative Study Of Mazhab In Islam)

Gazali Gazali^{1*}, Syarief Hidayatullah² & Fatimawali Fatimawali³

¹ Islamic Family Law Study Program State Islamic University Datokarama Palu, Indonesia

² State Islamic University Datokarama Palu, Indonesia

³ State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Gazali, E-mail: gazaliabdullah04@gmail.com

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ABSTRACT

The polemic over the determination of the beginning of the month of Worshipping (Ramadan, Shawwal and Dhulhijjah), especially in Indonesia, is a problem that continues to exist and has always been a tough debate in the community because the most prominent impact of these differences is the difference in starting the obligatory worship which is a pillar of Islam, namely fasting and hajj. This difference arises due to the two methods used by the Indonesian people in determining the beginning of the months of worshipping, namely the hisab method and rukyat methods. This paper aims to examine and explain how the opinions of the scholars of the madhhab in seeing differences about the method of determining the beginning of the month of worshipping which generally refers to the same proposition. The method used in the preparation of this paper is the Library Research method in which the author studies the classic books written by previous Islam scholars, especially in the chapter of fasting and Hajj as a chapter where the discussion of the method of determining the month of worshipping is widely discussed.

1. Introduction

In 1969, the implementation of Eid al-Fitr in Indonesia was carried out three times, it was on December 29, 30 and 31st. This is because Muslims in Indonesia, are still firm in understanding the text of the hadith about fasting which leads to their respective ways of determining the method used to determine the beginning of the month of Ramadan and other months of worship. Until now, there is still no meeting point to accommodate the conflicting views of these groups, the groups that make the hisab method as a way to determine the beginning of the month of worship and those who use the rukyah method. Indeed, this is a matter of ijtihadiy which certainly each school of thought has its own strength and confidence in the opinions that have been formulated.

This disagreement arises from differences in understanding the texts of the prophet's hadith that allude to the issue of fasting commands which are still general in nature, as well as arising from the progress of the times and the rapid development of science and technology today. Touching on the issue of determining the beginning of the month, especially in Indonesia, is often narrowed down to the discussion of the school of hisab and the school of rukyat, which is indeed the two methods

¹ Gazali is a Ph.D. Candidate of Islamic Family Law Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2nd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

carried by the two schools of thought have opinions that look very contrasting, The school of hisab interprets general traditions to how the context of the hadith speaks and produces ru'yah bi al-'ilmi (al-tadzkir) as its legal conclusion, while the school of rukyat understands the existing hadith textually, and concludes it as ru'yah bi al-'ayni (al-ibshar) as its legal result. For this reason, it is necessary to re-examine how the scholars of the four madhhabs see the differences that exist on this matter as material for reflection for us, the general public who are affiliated with the four madhhabs (mu'tabarrah).

2. Literature Review

2.1 View of the Hanafis

The first is the opinion of the Hanafiyah scholars, including as mentioned by Ibn Abidin:

صاموا ثم ايام ثلاثين شعبان عدة اكملوا عليهم غم وإن، صاموا رأوه فإن، شعبان من والعشرين التاسع اليوم في الهلال يلتمسوا أن للناس وينبغي

It is also mentioned in majmu' rasail ibnu Abidin as quoted in fathul mubin bi syarhil arbain:

الأمره للأحاديث اتباعاً العدة إكمال أو الرؤية فاعتبروا، العدة أكملوا وإلا صاموا رأوه فإن، شعبان من الثلاثين ليلة الهلال التماس بوجود وغيرهم علمائنا صرح قد والتنجيم الحساب بدون ذلك

However, Ibn Abidin also quoted from Ibn Nujaim's al-Ashbah wan Nazhair as quoted in fathul mubin that he said: "بعض قال: "some of us were of the opinion that there is nothing wrong with being based on the opinion of the munajjim (astronomers)," and also from Muhammad ibn Muqatil: "قولهم على ويعتمد بسألهم كان إنه"، "that he asked them (the munajjim) about the moon and stuck to that opinion"

2.2 View of the Malikis

The Maliki school of thought in addressing this issue can be understood by what has been mentioned in the syarah of Ibn Abi Zaid al-Qirwani as below:

الفطر في وكذلك يصام ثم قبله الذي الشهر مرة من يومًا ثلاثين فيعدُّ الهلال غم فإن، يومًا وعشرين تسعة أو ثلاثين كان لرؤيته ويفطر الهلال لرؤية يصام

Also mentioned in al-Fiqh ala al-Madzahib al-'Arba'ah:

على إصرار أو، كبيرة ارتكاب من الخالي العاقل البالغ الحر الذكر هو والعدل عدلان يراه أن: الأول: أقسام ثلاثة على وهي بالرؤية؛ رمضان هلال يثبت: قالوا المالكية: الثالث عدولاً؛ أحراراً ذكوراً كلهم يكونوا أن يجب ولا، الكذب على تواطؤهم ويؤمن، العلم خيرهم يفيد كثيرة جماعة يراه أن: الثاني، بالمروءة يخل ما فعل أو، صغيرة حقه في يثبت فلا، بأمره اعتناء له من أما الهلال؛ بأمر يعتني لا أخبره من كان إذا أخبره من حق في أو نفسه حق في إلا بالواحد الرؤية تثبت لا ولكن، واحد يراه أن لا من على يجب بالكذب مشهور غير كان فمتى، الحرية ولا، الذكورة الواحد في يشترط ولا، نفسه برؤية الصوم عليه وجب وإن، الواحد برؤية الشهر عبداً أو امرأة كان ولو، إخباره بمجرد يصوموا أن الهلال بأمر لهم اعتناء

..الصوم علق الشارع لأن، بقولهم وثق من على ولا، بحاسبهم الصوم عليهم يجب فلا، المنجمين بقول عبدة لا

اختلاف منضبط دليل غير نراه فإننا، دقيقة قواعد مبنياً على كان إن فهو قولاً للمنجمين أما يوماً ثلاثين العدة إكمال أن الهلال رؤية وهي، أبدأ تتغير لا ثابتة أمانة على

But in his syarah he mentioned an opinion:

المنجمين العدة وحساب وإكمال الرؤية، أسباب بثلاثة ذلك ويُعرف، الشهر دخول ثبوت: وهي وجوبه؛ شروط أحد

2.3 The view of the Shafiiyah scholars

Imam An-Nawawi mentioned:

سواء يصومون ثم، ثلاثين شعبان استكمال وجب غم فإن، الهلال برؤية دخوله ويعلم، بدخوله إلا رمضان صوم يجب لا: وغيرهم أصحابنا قال: النووي فقال الشافعية أما أو كثيراً قليلاً غيماً غيماً أو مصحبة السماء كانت

In The Tabaqat As-Shaafa'i quoted an opinion of Imam ash-Sirwani in Muhadzdzab:

يصومون ثم ثلاثين شعبان استكمال عليهم وجب عليهم غم فإن، الهلال برؤية إلا رمضان صوم يجب ولا

Then it is mentioned in another place when mentioning the rule on using hisab in determining the beginning of Ramadan:

قال: وجهان رمضان فيه شهر أنه بالحساب وعرف القمر منازل الحساب رجل وعرف الهلال عليهم غم وإن

يصوم لا أنه: الثاني، الصوم يلزمه: العباس أبو

Imam as-Subki, who is considered by the scholars of his mazhab as a mujtahid, said that if there is a witness or two witnesses who see the hilal but the terms of hisab calculation it is rejected then the testimony of the two people is rejected, because

according to as-Subki hisab is something more powerful in the terms of acceptance, reasoning and calculating (qhat'i) than rukyah (zhanni), in the theory of ushul it was said; when the qhat'i and zhanni meet then we give precedence to the qhat'i. القطع يعارض لا والظن، ظنية والشهادة قطعي الحساب لان، الشهادة هذه تقبل لا: السبكي قال، رؤيته امكان عدم الحساب واقتضى اثتان او واحد الهلال برؤية شهد لو

2.4 The view of the Hanbalis

The last mazhab, Hanabilah, has its own view, different from the previous mazhabs that this fourth mazhab prohibits the use of hisab in determining the entry and end of Ramadan. This is as mentioned in al-Mughni that Ibn Qudamah said that fasting is not obligatory unless the moon is sighted or the month of Sha'ban is completed to 30 days (istikmal). In al-Kaafiy, it is also stated that it is forbidden to fast except by three ways: istikmal, rukyatul hilal, and the third is not seeing the hilal, and in this matter there are three opinions; the first is that fasting is obligatory, the second is not obligatory and the third is following the leader, if the leader fast then people fast, if the leader break the fast then people obey them to break the fast.

A similar statement was made by a Saudi scholar who was affiliated with the Hanbali school of thought, Shaykh Bin Baz, on his official website:

الصلاة عليه وقال العدة فأكلوا عليكم غم فإن لرؤيته وأفطروا لرؤيته صوموا : ﷺ النبي قال كما، الرؤية هو الواجب رمضان وفي الحج في الأهلة إثبات في الواجب عليه النبي عن وغيرهما الصحيحين في صحيحة أحاديث عدة في العدة فأكلوا عليكم غم فإن، الهلال تروا حتى تفطروا ولا الهلال تروا حتى تصوموا لا: والسلام وهكذا وهكذا وهكذا ثلاثين يعني ثلاثاً وكررها الثلثين بيده بسط . الثلثين بيديه وذكر وهكذا وهكذا هكذا الشهر نحسب ولا نكتب لا أمية أمة إنا وقال، والسلام الصلاة عدة فأكلوا: آخر لفظ في ثلاثين فأكلوا: لفظ في العدة فأكلوا عليكم غم فإن، لرؤيته وأفطروا لرؤيته فصوموا وعشرين تسعاً: يعني، الإيهام خنس واحدة وخنس والسلام الصلاة عليه النبي أوضح هكذا ثلاثين فصوموا: ثالث لفظ في ثلاثين شعبان العلماء أن الله رحمه الإسلام شيخ تيمية ابن العباس أبو وذكر، كثيرة مرات هذا في وكتبنا مرة غير هذا على نبهنا وقد عليه التعويل يجوز ولا يعتمد فلا الحساب أما لأن بالثلاثاء الصوم فيكون إكماله وجب الأحد ليلة -مثلاً- شعبان رئي فإذا العدة إكمال أو الهلال رؤية هو العمدة وإنما، الأهلة إثبات في يعتمد لا الحساب أن على أجمعوا يوم إلا يدخل لا إنه: الحاسيون قال لو وكذلك، عمل عليه ما، الإثنين يوم يدخل إنه: الحاسيون قال ولو الإثنين ليلة الهلال ير لم إذا، بالثلاثاء والصوم، الإثنين يوم كماله لرؤيته وأفطروا لرؤيته صوموا : ﷺ لقوله ثلاثين كملناه الإثنين ليلة ير لم فإذا الأحد ليلة دخل لأنه ثلاثين؛ شعبان كملنا لأننا بالثلاثاء؛ يصام، بقولهم عبرة فلا الأربعاء وهكذا ثلاثين بحمد الله أكملنا وقد ثلاثين العدة فأكلوا ثلاثين شعبان عدة فأكلوا عليكم غم فإن

3. Methodology

Answering the main problem, the compiler uses a type of qualitative research with a descriptive method, which is a type of research by relying on systematic reasoning of the relationship of two or more objects through logic and common sense, justification on the basis of relevance, chronology or coherence of human reason. Data sources in this study are primary data and secondary data. Data collection is carried out by observation techniques, interview techniques, and documentation techniques. After a number of data is collected, the next step is to analyze the data with 3 stages, namely data reduction, data presentation, and data verification. Data crunching is done by participation, increasing observation persistence, and triangulation.

4. Results and Discussion

Departing from the above, so that an understanding of pluralism and tolerance can be well instilled in students, From the explanations, in order that the understanding of pluralism and tolerance can be well instilled in students, it is necessary to add an explanation about the process of building Medina society in the material "The State of Medina Society After Hijrah". This can be traced from the Medina charter. As one of the historical products of Muslims, the Medina Charter proves that the Prophet SAW succeeded in enforcing the values of justice, equality, law enforcement, guaranteeing welfare for all citizens, and protecting minority groups (Darwis Sadir, 2003). Based on information obtained from several experts on Islamic history, the Medina Charter is known as an extraordinary historical stepping stone. If examined more deeply, the text of the Constitution is very interesting because it contains impressive main ideas, even when viewed from a modern point of view. From the Constitution, the ideas of the world's modern outlook on life today were first formulated, such as religious freedom, the right of each group to regulate life according to their beliefs, the independence of economic relations between groups, and so on.

5. Conclusion

From the explanation above, we can conclude that in determining the beginning of Ramadan and the month of worshipping, the scholars of the madhhab mentioned the existence of 3 general methods that are commonly used, namely; rukyah, istikmal and hisab. In general, the scholars are divided in responding to the method of determining the beginning of Ramadan which can be grouped into two major groups; first, the group that allows rukyah, istikmal and hisab is the group from the Hanafi, Maliki and Shafi'i schools, while the second group is the group from the Hanbali school of thought that only requires rukyah and istikmal and prohibits the use of hisab.

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