

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

Kusdiyana

Sheikh Nurjati State Islamic Institute
Kusdiyanacirebon@gmail.com*

Badrun Taman

Fatmawati Sukarno State Islamic University
badruntaman.ofc@gmail.com

Mahkamah Madi

Al Azhar University
m.mahdimuhammad@gmail.com

*Corresponding Author

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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*

Abstrak: Artikel ini mengkaji pemikiran Imam Syafi'i tentang penentuan awal bulan Hijriyah yang tanpa menggunakan hisab. Metode penelitian yang digunakan adalah penelitian pustaka dengan pendekatan sosial-politik. Data Primer diambil dari kitab-kitab karya Imam Syafi'i dan para ulama mazhab Syafi'i. Data dianalisis dengan teknik interpretasi, deduktif-induktif, dan kesinambungan historis. Temuan penelitian ini adalah Imam Syafii menentukan awal bulan hijriah dengan rukyat dan kesaksian dua orang yang adil. Jika hal tersebut tidak terpenuhi maka Imam Syafii menetapkan dengan istikmal yakni penggenapan hari dalam bulan tersebut dengan 30 hari. Faktor tidak digunakannya hisab disebabkan kecenderungan Imam Syafii sebagai Nashir al-Hadis, sehingga pemaknaan Imam syafii terhadap "faqduru lah" tidak berorientasi pada rasionalitas dengan ilmu hisab yang memiliki makna lebih jauh, dibandingkan pemaknaan al-hadis bi al-hadis sebagai bentuk ta'kid satu hadis dengan hadis lainnya yang dinilai lebih dekat pemaknaannya. Kondisi sosial politik pada masa itu juga turut mempengaruhi, karena kaum rasionalis pada saat itu telah berhasil mendekat kepada pemerintah yang sedang gencar melakukan reformasi ilmu pengetahuan dan juga mereka senantiasa menyebarkan paham Inkar as-Sunnah yang bisa membuat kedudukan sunnah terancam. Sehingga ruh dalam perkembangan ilmu pengetahuan termasuk hisab pada saat itu lebih dominan rasionalitas nya dari pada unsur Syar'i nya.

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



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Introduction

Since its inception, the Islamic calendar has played an important role in all areas of life.¹ 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 Hijriah.²

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,³ to be precise in the 17th year after the migration of the Prophet Muhammad SAW, namely since 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 is⁴. 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.⁵

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.⁶

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.⁷ 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.⁸

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

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتَكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ

"(The specified days are) the month of

¹ Cinthya Bella, 'Peran Ilmu Matematika Dalam Sejarah Peradaban Islam', *Jurnal Pendidikan Matematika*, 1.3 (2021).

² Mohd. Kalam Daud, *Ilmu Falak Praktis*, ed. by Mursyid Djawas, 1st edn (Aceh Besar: Sahifah, 2019).

³ Muhammad Himmatur Riza and Mahasiswa, 'KRITERIA KALENDER HIJRIYAH GLOBAL TUNGGAL TURKI 2016 PERSPEKTIF TIM HISAB RUKYAT KEMENTERIAN AGAMA RI', *ELFALAKY: Jurnal Ilmu Falak Vol.*, 2.1 (2018).

⁴ Dr. Maskufa, 'Global Hijriyah Calendar As Challenges Fikih Astronomy', 2018 <<https://doi.org/10.2991/iclj-17.2018.39>>.

⁵ Muhammad Sholehuddin, 'Analisis Kesesuaian Kalender Jawa Islam Dengan Kalender

Hijriyah', *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi*, 4.1 (2022) <<https://doi.org/10.20414/afaq.v4i1.4198>>.

⁶ Maskufa & Wahyu Widiana, 'Titik Kritis Penentuan Awal Puasa Dan Hari Raya Di Indonesia', *AHKAM : Jurnal Ilmu Syariah*, 12.1 (2012) <<https://doi.org/10.15408/ajis.v12i1.981>>.

⁷ Nurul Wakia, 'Sejarah Perkembangan Dan Ruang Lingkup Ilmu Falak', *Hisabuna*, 2.November 2021 (2021).

⁸ Afifullah Afifullah, 'KISAH PENGHANCURAN AŞHĀB AL-FĪL (Telaah Atas Penafsiran Mufasssir Klasik Dan Modern Pada Surah Al-Fil)', *JURNAL ILMU AL-QUR'AN DAN TAFSIR NURUL ISLAM SUMENEP*, 1.1 (2016).

Ramadan, the month in which the (beginning) of 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 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.⁹

Allah SWT also said in surah al -Baqarah 189:

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ
وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ
مَنْ أَتَقَى ۚ وَآتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ

"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." (Surah al -Baqarah: 189)

This verse explains the usefulness and wisdom of the "moon" for humankind.¹⁰ Allah

SWT explained the *lunar calculation system* because it is easier than the solar system (*solar system*). Also, this is more to the level of knowledge of the Arabs at that time.¹¹ As the Prophet Muhammad SAW said:

قال ابو القاسم صلى الله عليه و سلم صوموا لرؤيته
وأفطروا لرؤيته فإن غيبي عليكم فأكملوا عدة شعبان
ثلاثين (رواه البخاري)

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:

عن النبي صلى الله عليه و سلم : أنه ذكر رمضان
فقال: لا تصوموا حتى تروا الهلال ولا تفطروا حتى
تروه. فإن أغمي عليكم فاقدروا له (رواه مسلم)

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 Moon¹² just after sunset¹³. 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.¹⁴

In addition to the rukyatul hilal in the early days of Islam, there was already a science of

⁹ Jalaluddin Al-Mahalli, *Minhaj Al-Tullab*, 3rd edn (Beirut: Dar al-Fikr, 1998).

¹⁰ Shofwatul Aini, 'A Discourse of Mabims New Criteria: Reading Difference Frequency Between Wujud Al-Hilal and Imkan Ar-Rukyat', *Justicia Islamica*, 19.1 (2022) <<https://doi.org/10.21154/justicia.v19i1.3394>>.

¹¹ Kementerian Agama, *Ilmu Falak Praktis* (Jakarta: Dirjen Bimas Islam Kemenag RI, 2015).

¹² 1996 Syarwani, *Hawasyi Asy-Syarwani Wa Ibn Qasim Al-'Abadi 'ala Tuhfah Al-Muhtaj Bi Syarh Al-Minhaj* (Beirut: Dar al-Kutub al-'Ilmiyah).

¹³ Ma'dinal Ihsani, 'KEBERAGAMAN KRITERIA BERBAGAI ORMAS DI INDONESIA DALAM MENENTUKAN HILAL', *ELFALAKY*, 5.1 (2021) <<https://doi.org/10.24252/ifk.v5i1.23942>>.

¹⁴ Ahmad Izzuddin, *Ilmu Falak Praktis* (Semarang: Pustaka Rizki Putera).

reckoning, as the scholars categorised Mutharif bin Abdillah as a figure of reckoning¹⁵ Hisab itself in language means calculation¹⁶ or examination¹⁷, 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.¹⁸

The study of determining the beginning of the Hijri month is also always the subject of study in the realm of fiqh¹⁹, because the issue of the legitimacy of worship, especially in the months mentioned above, is the area of study of this branch of Islamic science²⁰. 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 - Ramli²¹, Ibnu Daqiq al-'led, Abu al-Abbas Ibnu Suraij, Taqiyuddin as-Subki²², al-Qaffal al-Marwazi, and Abu Thayib at-Thabari²³. Meanwhile, groups that oppose the use of reckoning include Abdul Karim ar -Rafii²⁴,

Muhyidin Abi Zakariya Yahya bin Syaraf an-Nawawi²⁵ and Syihabudin Ahmad Ibnu Hajar al-Haitami²⁶. While al-Hafiz Ibnu Hajar Asqalani 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 reckoning²⁸ as a determinant of the beginning of the Hijri month²⁹

Table 1. Debate on the Use of Hisab in the Shafi'i School

No.	Pro Hisab	Counter Hisab
1	ar-Ramli, Syihabuddin ar - Ramli, Ibn Daqiq al -' led , Abu al -Abbas Ibn Suraij , an -Nawawi and Taqiyuddin as-Subki, al-Qaffal al-Marwazi , and Abu Thayib at- Th abari	Abdul Karim ar - Rafii, Muhyidin Abi Zakariya Yahya bin Syaraf an -Nawawi and Syihabudin Ahmad Ibn Hajar al -Haitami

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

¹⁵ Mansur bin Abdul Hamid Batawi and T.T., *Mizan Al-I'tidal Fi Mas'alati Ikhtilaf Al-Mathali' Wa Ru'yah Al-Hilal* (Jombang: Ma'had al-'Aziziyah al-Islami).

¹⁶ 2011 Farhat Yusuf Syukri, *Mu'jam at-Thulab* (Beirut: Dar al-Kutub al-'Ilmiyah).

¹⁷ 2009 dan Tajdid PP Muhammadiyah, 'Pedoman Hisab Muhammadiyah, Yogyakarta: Majelis Tarjih Dan Tajdid PP Muhammadiyah'.

¹⁸ Muhyiddin khazin, *Ilmu Falak Dalam Teori Dan Praktik* (Jogjakarta: Buana Pustaka).

¹⁹ Muhammad Muzayyinul Wathoni, 'Penentuan Awal Bulan Kalender Rowot Sasak Perspektif Fikih Dan Astronomi', *AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi*, 3.2 (2022) <<https://doi.org/10.20414/afaq.v3i2.4769>>.

²⁰ 2012 Rasjid Sulaiman, *Fiqh Islam* (Bandung: Sinar Baru Algensindo).

²¹ Syarwani.

²² Taqiyuddin Subky, 'H, Al-Ilmu Al-Mansyur Fi Itsbat Asy-Syuhur, Mesir: Kurdistan Al-'Ilmiyah'.

²³ Ibnu Hajar Asqalani, 'Al-Ishabah Fi Tamyiz

Ash-Shahabah, Beirut'.

²⁴ Abdullah Ibrahim, *Ilmu Falak: Antara Fiqih Dan Astronomi*, ed. by 1, 1st edn (Yogyakarta: Fajar Pustaka Baru, 2017).

²⁵ Abdul Salam Nawawi, *Ilmu Falak Praktis: Waktu Salat. Arah Kiblat Dan Kelender Hijriah: Buku Perkuliahan Program S-1 Program Studi Hukum Ekonomi Syariah (Muamalah) Fakultas Syariah Dan Hukum UIN Sunan Ampel Surabaya* (Surabaya: IAIN Press, 2015).

²⁶ Syarwani.

²⁷ Ibnu Hajar Asqalani and T.T., *Fath Al-Bari Bi Syarh Sahih Al-Imam Abi 'Abdillah Muhammad Bin Ismail Al-Bukhari* (Beirut: Dar al-Fikr).

²⁸ Siti Tatmainul Qulub, 'Telaah Kritis Putusan Sidang Itsbat Penetapan Awal Bulan Qamariyah Di Indonesia Dalam Perspektif Ushul Fikih', *Al-Ahkam*, Volume 25,.April (2015).

²⁹ R N Iman and Bustanul Penetapan Awal Bulan Qamariyah Perspektif Fiqh Dalam Jurnal Hukum Diktum, 'Vol'.

the opinion of al-Hafiz Ibn Hajar 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 Syafi'i 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,³⁰ the fatwa for determining the beginning of the month for mass organizations in Indonesia,³¹ isbath court decisions,³² and studies of criteria for the start of the Hijriyah month³³.

Method

The research method used is library research³⁴ with a socio-political approach.³⁵ Primary data is taken from the books by Imam Syafi'i and the scholars of the Shafi'i sect. Data were analyzed using interpretation,³⁶ deductive-inductive,³⁷ and historical continuity techniques.³⁸

³⁰ Ihsanul Fikri, 'Penetapan Awal Bulan Qamariyah Di Indonesia: Tinjauan Terhadap Ulii Amri Yang Berwenang', *Ijtihad*, 34.1 (2019) <<https://doi.org/10.15548/jit.v34i1.1>>.

³¹ Ahmad Adib Rofiuiddin, 'Dinamika Sosial Penentuan Awal Bulan Hijriah Di Indonesia', *Istinbath*, 18.2 (2019).

³² Siti Tatmainul Qulub.

³³ Riza and Mahasiswa.

³⁴ Abdul Hakim, 'Maxim Law Fiqh And Its Application During The Covid-19 Pandemic', *NUSANTARA: Journal Of Law Studies*, 1.1, 1–8 <<https://juna.nusantarajournal.com/index.php/juna/article/view/11>>.

³⁵ Kusdiyana, Samsudin, and Muhammad Wildan Nur Akmal, 'Accuracy of Qibla Direction Mosque at Rest Area Toll Road on the Qibla Jurisprudence Perspective', *NUSANTARA: Journal Of Law Studies*, 2.1 SE-Articles (2023), 31–39 <<https://juna.nusantarajournal.com/index.php/juna/article/view/42>>.

³⁶ Machzumy Machzumy and Badrun Taman, 'The Role of Women in The Rukyat Hilal According to The North Aceh Ulema Consultative

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 Syafi' bin as-Saib bin Ubaid bin Abdu Yazid bin Hasyim bin Abdul Muthalib (Muthalib) bin Abdu Manaf,³⁹ 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 Muth'im)⁴⁰. Imam Syafii's mother came from the Azdiah tribe. The Azdiah tribe is one of the tribes that was praised by the Prophet Muhammad SAW because of his loyalty, courage and honesty⁴¹.

Imam Syafii lived during the Abbasid dynasty (ad-Daqr, 1993:19). 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.⁴² A well-known history states that Imam Syafii was born in the Gazza area (Palestine) to the descendants of Quraysh.

Assembly', *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan*, 9.2 (2022), 121–30 <<https://doi.org/10.29300/MZN.V9I1.7014>>.

³⁷ Badrun Taman and Fafa Redy, 'Penentuan Waktu Salat Zuhur Dengan Batas Awal Zawal Al-Syams', *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan*, 6.2 (2019).

³⁸ Muhamad Imam Muddin, 'Inheritance System Mayorat on the Komerling Tribe in Urf Perspective', *NUSANTARA: Journal Of Law Studies*, 1.1, 21–32 <<https://juna.nusantarajournal.com/index.php/juna/article/view/14>>.

³⁹ Muhammad Abu Zahrah, *Al-Ahwal Al-Syakhshiyyah* (Beirut: Dar al-Fikr al-Arabi, 1950) <<https://ia800209.us.archive.org/25/items/FP33427/33427.pdf>>.

⁴⁰ Wildan Jauhari, 'Biografi Imam Muhammad Bin Idris Asy-Syafi'i', *Rumah Fiqih Publishing*, 2018.

⁴¹ 2009 Fayumi Muhammad Ibrahim, 'Imam Syafii Pelopor Fiqih Dan Sastra', *Kairo*.

⁴² Ansori, 'BIOGRAFI IMAM SYAFI'I DAN IMAM HANAFI A.', *Paper Knowledge . Toward a Media History of Documents*, 3.April (2015).

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.⁴³

Fakhrudin 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 laqob Imam Syafii *Nashir al -Hadis* (the defender of hadith)⁴⁴, this is reflected in Imam Syafii's famous phrase "*Idza Shaha al -Fahua Hadith Mazabi*" 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 surpassing Abu Hanifah.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 now⁴⁶.

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)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 jurisprudence⁴⁸, although in this case, there were differences of opinion among scholars, including Fakhrudin ar -Razi, one of the Manaqib researchers Imam Syafii said that *ar -Risale al-Qadimah* was composed in Iraq not in Mecca⁴⁹. 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

⁴³ Ahmad Al Baihaqi, 'Biografi Imam Syafi'i - Untold Story Imam Syafi'i Dan Kitab Kitabnya', *Shahih*, 2016.

⁴⁴ Asqalani.

⁴⁵ Salma Salma, 'ISTIHSAN DAN PEMBARUAN HUKUM ISLAM', *Jurnal Ilmiah Al-Syir'ah*, 13.1 (2016) <<https://doi.org/10.30984/as.v13i1.7>>.

⁴⁶ Syaroji Sy, 'PENGARUH HADIS DALAM ILMU FIQH 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.v3io2.3030>>.

⁴⁷ Fahrur Rozi, 'PEMIKIRAN MAZHAB FIQH IMAM SYAFI'I', *HAKAM: Jurnal Kajian Hukum Islam Dan Hukum Ekonomi Islam*, 5.2 (2022) <<https://doi.org/10.33650/jhi.v5i2.3502>>.

⁴⁸ Fayumi Muhammad Ibrahim.

⁴⁹ Rozi.

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.*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*".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,⁵² the opinions of his companions and also the opinions of the tabi'in and 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 Saur⁵³

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 *tarijih*) with new opinions on *furu'iyah* issues, which is contained in the

book of *al-Umm* as a representative of the *Jadid school*.⁵⁴

Imam Syafii talked about the jurisprudence of the Koran and sunnah, which are valid, *ijma'* but which are not *sykiiistic*, the opinion of one of the companions who has no conflict with other companions of the Prophet Muhammad, *ijma'* ' *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.⁵⁵

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.⁵⁶ 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 Shiites⁵⁷.

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

⁵⁰ Al Baihaqi.

⁵¹ Yayan Sopyan, 'Tarikh Tasyri' Sejarah Pembentukan Hukum Islam', *Journal of Chemical Information and Modeling*, 53.9 (2013).

⁵² Nasruddin Yusuf, 'HADIS SEBAGAI SUMBER HUKUM ISLAM (Telaah Terhadap Penetapan Kesahihan Hadis Sebagai Sumber Hukum Menurut Syafi'iy)', *Potret Pemikiran*, 19.1 (2015) <<https://doi.org/10.30984/pp.v19i1.714>>.

⁵³ Hudhari Bik, *Terjemah Tarikh Tasyri' Al-Islamiy (Sejarah Pembinaan Hukum Islam)* Alih Bahasa Mohammad Zuhri (Indonesia: Dar al-Ikhy).

⁵⁴ I Syarbini, 'Melacak Akar Sejarah Timbulnya Qaul Qadim and Qaul Jadid Imam Syafi'i', *Progresif: Media Publikasi Ilmiah*, 2018.

⁵⁵ Jidan Ahmad Fadillah and others, 'Mazhab Dan Istimbath Hukum', *Al-Hikmah*, 7.2 (2022) <<https://doi.org/10.30651/ah.v7i2.8087>>.

⁵⁶ Romsy Khairi, 'Kontekstualisasi Kriteria Fakir Miskin Dalam Pandangan Mazhab Syafi'i Di Indonesia', *Wasathiyah*, 4.1 (2022) <<https://doi.org/10.58470/wasathiyah.v4i1.18>>.

⁵⁷ 1996 Mughniyah Muhammad Jawad, *Fiqh Ja'fari Diterjemahkan Oleh Abu Zainab, Dari Fikih Al-Imam Ja'far Al-Shadiq: 'Ard Wa Istidlal* (Jakarta: Lentera).

Muhammad SAW:⁵⁸

أخبرنا مالك عن عبد الله بن دينار عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه و سلم قال الشهر تسع و عشرون فلا تصوموا حتى تروا الهلال ولا تفطروا حتى تروه فإن غم عليكم فأكملوا العدة ثلاثين (رواه الشافعي)

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'*.⁵⁹

What is meant by rukyat in the sense of language, according to Ibn Mandzur⁶⁰ is *an-nadzru, an-nadzru bi al-'ain wa al-qalb* that is seeing with the eyes or heart.⁶¹ As for the meaning of the term, namely an attempt to see the new moon, carried out on the 29th of the Hijri month.⁶² 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 number⁶³

Al-Hafiz Ibn Hajar provides an editorial understanding of "العدة" 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.⁶⁴ So that the two rukyat-istikmal methods this is what Imam Syafii uses in determining the beginning of the Hijri month.⁶⁵

The Development of Ilm al-Falak at the Time of Imam Shafi'i

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 -

⁵⁸ Kusdiyana Kusdiyana, 'PENENTUAN AWAL BULAN HIJRIAH MENURUT MAZHAB SYAFII', *Mahkamah : Jurnal Kajian Hukum Islam*, 5.2 (2020) <<https://doi.org/10.24235/mahkamah.v5i2.7137>>.

⁵⁹ Yahya bin Sharaf Al-Nawawi and Din Yahya bin Syarif al-Nawawi, 'Raudah Al-Talibin Wa Umdah Al-Muftin', *Beirut: Al-Maktab Al-Islami*, 1991.

⁶⁰ Ibnu Manzur, 'H , Lisan Al-'Arab, Kairo: Dar Al-Ma'Arif'.

⁶¹ 2007 Azhari Susiknan, *Hisab & Rukyat Wacana Untuk Membangun Kebersamaan*

Ditengah Perbedaan (Yogyakarta: Pustaka Pelajar).

⁶² Ahmad Izzuddin, *Ilmu Falak Praktis Metode Hisab-Rukyat Praktis Dan Solusi Permasalahannya* (Semarang: Pustaka Rizki Putra Dan Pustaka Hilal).

⁶³ Ahmad izzuddin, *Menentukan Arah Kiblat Praktis* (Semarang: Walisongo Press).

⁶⁴ Asqalani and T.T.

⁶⁵ Baharrudin Zainal, *Kesan Pengamalan Ilmu Falak Dalam Konteks Agama, Sosial Dan Budaya Di Alam Melayu, International Conference on Social Sciences and Humanities.*, 2007.

Makmun (813-833 AD).⁶⁶ During the time of al-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-Makmun around 815 AD.⁶⁷

According to Husein Haryanto as quoting Seyyed's opinion Hosein Nasr that Islamic astronomers at this time based the development of their astronomical work on⁶⁸ *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 Sindhind by Bramaghupta 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)⁶⁹ succeeded in making an astronomical table based on the Sindhind 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 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.⁷⁰*

Al- Khwarizmi, who is famous for his magnum opus *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.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.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 Qibla⁷³, 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.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

⁶⁶ Watni Marpaung, *Pengantar Ilmu Falak* (Jakarta: Prenada Media, 2015).

⁶⁷ Siti Tatmainul Qulub, 'Ilmu Falak Dari Sejarah Ke Teori Dan Aplikasi', Depok: Rajawali Pers, 2017.

⁶⁸ Wakia.

⁶⁹ Mohammad Ilyas, *Sistem Kalender Islam Dari Perspektif Astronomi* (Selangor: Darul Ehsan).

⁷⁰ Jayusman, 'Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains Dalam Islam', *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan*, 1.1 (2017).

⁷¹ Azhari Susiknan.

⁷² Susiknan Azhari, 'Gagasan Menyatukan Umat Islam Indonesia Melalui Kalender Islam', *AHKAM: Jurnal Ilmu Syariah*, 15.2 (2015) <<https://doi.org/10.15408/ajis.v15i2.2869>>.

⁷³ Fathor Rausi, 'ASTROLABE; INSTRUMEN ASTRONOMI KLASIK DAN KONTRIBUSINYA DALAM HISAB RUKYAT', *ELFALAKY*, 3.2 (2019) <<https://doi.org/10.24252/ifk.v3i2.14149>>.

⁷⁴ Imron Hadi, 'Studi Analisis Akurasi Perhitungan Awal Waktu Shalat Menggunakan Universal Astrolabe', *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi*, 4.1 (2022) <<https://doi.org/10.20414/afaq.v4i1.5154>>.

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 *Zaij*, 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 (rukya with the testimony of two just people), and if this still needs to be fulfilled, completing the month becomes 30 days⁷⁵. This illustrates Imam Syafii's neglect (rejection) of reckoning as a determinant of the beginning of the Hijri month as the Researcher mentioned above that the science of reckoning itself, according to the scholars, existed at that time.⁷⁶

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.⁷⁷

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).⁷⁸ 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- Shag'ir Imam Syafii used the rukyat-istikmal,⁷⁹ We can also find the editorial of this hadith in another book by Imam Syafii al-Musnad (Musnad al-Imam ash-Shafii) in the book section of ash-Shiyam al-Kabir:

أخبرنا مالك عن عبد الله بن دينار عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال الشهر تسع وعشرون فلا تصوموا حتى تروا الهلال ولا تفطروا حتى تروه فإن غم عليكم فأكملوا العدة ثلاثين (رواه الشافعي)

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

⁷⁵ andi Muthalib, muhammad yasir abdur,arlin, 'Ringkasan Kitab Al-Umm', *Imam Syafi'i, Al-Umm*, 1 (2005).

⁷⁶ Asqalani and T.T.

⁷⁷ Ali Ahmad Nadwi, 'Mausu'ah Al-Qawaid, Wa Ad-Dhawabit Al-Fiqhiyah, Dar 'Alam Al-Ma'Rifah'.

⁷⁸ Abu Zakariya Nawawi, 'Raudah At-Thalibin, Dar Al-Kutub Al-Ilmiyah'.

⁷⁹ Muthalib, muhammad yasir abdur,arlin.

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*.⁸⁰ 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 days⁸¹. 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

In his book *Syarah Sahih Muslim*, an - Nawawi said the two hadiths in question are:⁸³

حدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: "لَا تَصُومُوا حَتَّى تَرَوْا
الْهَلَالَ وَلَا تَفْطُرُوا حَتَّى تَرَوْهُ فَإِنْ أَغْمِيَ عَلَيْكُمْ فَاقْدُرُوا
لَهُ"

Associated with hadith

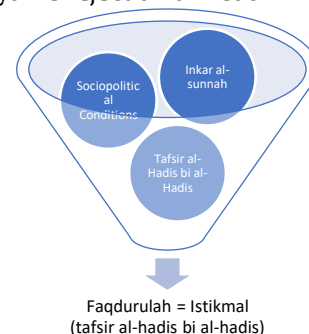
حدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ
فَضْرَبَ بِيَدِهِ فَقَالَ: "الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا
(ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّلَاثَةِ) فَصُومُوا لِرُؤْيَيْهِ وَأَفْطُرُوا لِرُؤْيَيْهِ
فَإِنْ أَغْمِيَ عَلَيْكُمْ فَاقْدُرُوا لَهُ ثَلَاثِينَ"

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 *ta'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 Qasim⁸⁴

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* group⁸⁵.

Picture 1. Socio-political background of Imam Syafii's rejection of *hisab*



⁸⁰ 1986 Asqalani Ibnu Hajar, 'Fi Manaqib Al-Imam Asy-Sya Fii Tawali at-Ta'sis Li Ma'ali Muhammad Bin Idris, Beirut'.

⁸¹ Batawi and T.T.

⁸² Abu-Zakariyya Al-Nawawi, 'Al-Majmu Sharh Al-Muhadhdhab', *Dar Al-Fikr, Beyrouth*, 1990.

⁸³ Al-Nawawi.

⁸⁴ Abu Zakariya Nawawi.

⁸⁵ Musahadi, *Evolusi Konsep Sunnah (Implikasinya Pada Perkembangan Hukum Islam)* (Semarang: Aneka Ilmu & IAIN Walisongo Pres).

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 what 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 Shiite Rafidjah circle on accusations made by the Governor of Yemen. 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:

إن كان رفضاً حب آل محمد * فليشهد الثقلان أني رافضي

"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 -Syaibani (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 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.⁹⁰ 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.⁹¹

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 *Khalq 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 Syafii⁹² and even Imam Syafii himself were not spared from the *Khalq problem al -Quran that was raised* by these Mu'tazilah people⁹³. This, according to Muhammad Nasir, is categorized as an attitude of excessive exploitation in utilizing

⁸⁶ Sahilun Nasir, *Pemikiran Kalam (Teologi) Sejarah, Ajaran Dan Perkembanganya* (Jakarta: Rajawali Press).

⁸⁷ Muhyar Fanani, *Pudarnya Pesona Ilmu Agama* (Yogyakarta: Pustaka pelajar).

⁸⁸ Ira M Lapidus, *A History of Islamic Societies* (Cambridge: University Press).

⁸⁹ Muhammad Az-Zuhaili, *Al-Mu'tamad Fi Al-Fiqh Al-Syafi'i*, 3rd edn (Damaskus: Dar al-Qalam, 2011).

⁹⁰ Asqalani Ibnu Hajar.

⁹¹ Jauhari.

⁹² Fanani.

⁹³ Fayumi Muhammad Ibrahim.

the support of the authorities.⁹⁴

Thus it is said that the attitude of Imam Syafii as *Nashir al -Hadis* (the defender of hadith), as expressed by al-Hafiz Ibnu 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 *Faqduru lah*. 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 ahl 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 *Faqduru lahu* *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.⁹⁵

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 fulfilment 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 rationality (in interpreting *faqduru 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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⁹⁴ Muhammad Nashir, 'Dakwah Islam Masa Daulah Abbasiyah Dalam Jurnal Komunikasi Islam'.

⁹⁵ Kusdiyana.

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