

The Implementation of Ruqyatul Hilal in the Shafi'i Scholars' Texts

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Abstract

The purpose of this study is to explain the method of ruqyah hilal in Indonesia. This study uses a qualitative method with a content analysis approach. Primary and secondary data were obtained from the books of Shafi'iyah scholars. The results of the study show that the ruqyah hilal method applied in Indonesia has a strong foundation in the Islamic scientific tradition, especially in the Shafi'i madhhab. This study also identifies various approaches used by scholars in determining the beginning of the hijri month based on the observation of the hilal, as well as the contribution of this methodology to religious practices in Indonesia. However, the weakness of this method is the dependence on weather conditions that often hinder the accurate observation of the new moon, as well as differences in interpretation among scholars that can cause inconsistencies in determining the beginning of the month in various regions. This can lead to uncertainty and differences in the implementation of worship that depend on the determination of a certain time.

Keywords: *Ruqyatul Hilal; Shafi'i Scholars; Month of Qomariyah*

Abstrak: Tujuan penelitian ini adalah untuk menjelaskan metode ruqyah hilal di Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis konten. Data primer dan sekunder diperoleh dari kitab-kitab ulama Syafi'iyah. Hasil penelitian menunjukkan bahwa metode ruqyah hilal yang diterapkan di Indonesia memiliki dasar yang kuat dalam tradisi keilmuan Islam, khususnya dalam mazhab Syafi'i. Penelitian ini juga mengidentifikasi berbagai pendekatan yang digunakan oleh ulama dalam menentukan awal bulan hijriyah berdasarkan pengamatan hilal, serta kontribusi metodologi tersebut terhadap praktik keagamaan di Indonesia. Namun, kelemahan dari metode ini adalah ketergantungan pada kondisi cuaca yang sering kali menghalangi pengamatan hilal secara akurat, serta perbedaan interpretasi di kalangan ulama yang dapat menyebabkan ketidaksesuaian dalam penentuan awal bulan di berbagai daerah. Hal ini dapat mengarah pada ketidakpastian dan perbedaan dalam pelaksanaan ibadah yang bergantung pada penetapan waktu tertentu.

Kata Kunci: *Ruqyatul Hilal; Ulama Syafi'iyah; Awal Bulan Qomariyah*

Introduction

The determination of the beginning of the lunar month in the Hijri calendar has always been a topic of great interest among Muslims. One of the methods commonly used to determine the start of the month is ruqyatul hilal, which involves direct observation of the crescent moon (hilal) after sunset. The observation of hilal is an essential part of Islamic tradition in determining the timing of religious practices such as fasting during Ramadan and the celebration of Eid al-Fitr. In this context, the Shafi'i school of thought regards the observation of hilal as an authentic means of establishing the start of the month, and this practice has been maintained and preserved over time.

Within the Shafi'i school, there are diverse views regarding hilal observation. Some scholars emphasize the importance of ruqyah as a valid method for determining the beginning of the month, while others allow room for the use of hisab (astronomical calculation) to assist in determining the position of the hilal. Nevertheless, ruqyatul hilal remains the preferred method, as the direct observation of hilal by witnesses who meet the required criteria is considered an essential practice within Shafi'i jurisprudence. This indicates that although hisab is often used to support the determination of the start of the month, the observation of hilal remains the primary step to be taken.

However, the implementation of hilal observation often faces challenges, particularly in relation to geographical factors and time differences across regions. The hilal observation conducted in one area does not always result in consensus with other regions, leading to discrepancies in the determination of the start of months such as Ramadan and Eid al-Fitr. These differences in observation times often become a source of debate among Muslims, especially when it comes to achieving national or international agreement.

Based on this reasoning, this study aims to explore how ruqyatul hilal is implemented in the texts of Shafi'i scholars, both in terms of fiqh and astronomy, and to analyze the relevance of applying this method in determining the start of the Hijri month in the present day. The findings of this study are expected to provide a deeper understanding of the views of Shafi'i scholars regarding the observation of hilal and the differences in its application within society.

Method

This study employs a library research method with a qualitative approach, focusing on the exploration and analysis of classical religious texts within the Shafi'i school of thought as primary sources for understanding the issues under investigation. The aim of this study is to uncover legal concepts and religious values through an in-depth examination of authoritative literature that has served as a reference in Islamic scholarly tradition.

The primary data sources in this study consist of the Qur'an, Hadith, and the works of Shafi'i scholars, including: *Raudhat al-Thalibin* and *Minhaj*

al-Thalibin by Imam An-Nawawi, *Sharh Minhaj* by Imam al-Mahalli, *Bughyat al-Mustarsyidin* by Abdur Rahman Ba'alawi, *Inarat al-Duja* by Ali Muhammad bin Husain al-Makki, *al-Futuh al-Rabbaniyah 'ala al-Adzkar* by Muhammad bin Allan al-Shiddiqi al-Shafi'i, *al-Fiqh 'ala al-Mazahib al-Arba'ah* by Abdur Rahman al-Jazairi, *Fath Ilah fi Sharh al-Musykat* by Ibnu Hajar al-Haitami, and *Nihayat al-Zain* by Imam Nawawi al-Bantani. These texts were selected for their strong fiqh arguments, significant influence in the pesantren world, and relevance to the core issues discussed in this study.

Data are analyzed using content analysis, a method that systematically examines the text's content to identify, classify, and understand the substantive meanings of the teachings or fatwas contained within the literature. The analysis is conducted by linking texts and contexts and interpreting meanings based on the methodological framework of the Shafi'i school. The results of the analysis are then presented in a descriptive-critical manner to comprehensively address the research problem

Results and Discussion

Local Ruqyah According to the Shafi'i Fiqh

The difference in the determination of the beginning of the month of qamariyah according to the Shafi'iyah fiqh scholars does not only occur in the use of rukyat and hisab methods, but also occurs in the validity of the results of rukyat decisions in one region with another. The geographical location and unequal position of the moon for different regions cause the moon to not be visible in certain parts of the earth and may be seen in other parts of the earth. However, the closure of the new moon does not ensure that it has not entered the month of Ramadan. There is a possibility that in other areas the new moon is seen and there are people who witness it.

According to the opinion of the scholars of the Shafi'i madhhab, the results of the rukyat decision in one region also apply in other nearby provinces. As for the distant areas, the results of the decisions from the distant regions cannot be accepted or cannot be used as a guideline by other regions in determining the beginning of the month of qamariyah" (Al-Khin, 2017). This is what is meant by local rukyat, that is, the results of rukyat decisions in one country apply in other countries that are close to each other. What is meant by global rukyat is the determination of the beginning of the month of qamariyah adhering to the principle that if the result of the rukyat decision in one country sees the hilal, then all other countries enter the beginning of the month of qamariyah even though others may not have seen it.

The following is the literature of the fiqh books of the scholars of the Shafi'i madhhab about:

Al-Fiqhul Manhaji A'la Mazhab Al-Imam As-Syafi'i

The Implementation of Ruqyatul Hilal in the Shafi'i Scholars' Texts

وإذا رُوي الهلال ببعد لزم الصوم أهل البلاد القريبة منبلد الرؤية، دون أهل البلاد البعيدة، لأن البلاد القريبة . كدمشق وحمص وحلب . في حكم البلد الواحد، بخلاف البلاد البعيدة كدمشق، والقاهرة، ومكة ويعتبر البعد باختلاف المطالع

That is: when the new moon is seen in a country, the results of rukyat in that country also apply to other neighboring countries, but not to distant countries. Because neighboring countries such as Damascus, Hamsh and Halb are under the law of one country. Meanwhile, countries that are far apart are not considered the same country as Damascus, Qahrah and Makkah because they are different in nature (Al-Khin, 2017).

Based on the literature above, it can be understood that the results of rukyat decisions in one country also apply to other countries that are close to each other, not far away.

Raudhatul Al-Tholibin

(فرع) إذا رئي هلال رمضان في بلد ولم ير في الآخر فان تقارب البلدان , فحكمها حكم البلد الواحد وإن تباعدا فوجهان: أحدهما لا يجب الصوم على أهل البلد الآخر. وفي ضبط البعد ثلاثة أوجه أحدها : وبه قطع العراقيون والصيدلاني وغيرهم أن التباعد أن تختلف المطالع كالحجاز والعراق وخراسان. والتقارب أن لا تختلف كبغداد والكوفة والري وقزوین والثاني : اعتباره باتحاد الاقليم واختلافه والثالث : التباعد مسافة القصر . وبهذا قطع إمام الحرمين والغزالي وصاحب التهذيب وادعى الامام الاتفاق عليه . قلت الأصح هو الأول

The above literature explains that the results of rukyat in one country apply in other adjacent countries, because the adjacent country is like the law of one country. However, if two countries are far apart, there are two opinions. The strongest opinion as a result of rukyat in one country does not apply in another country that is far away. What is meant by a distant country has 3 opinions. *First*, the opinion of Iraqi scholars, Soidalani and other scholars that the distant land is a different matlak. *Second*, the category of near and far of the country is based on the unity of the climate. *Third*, the category of distance is the size of the distance of qashar prayer (distance of traveler). The author of this book says that the strongest opinion about distant countries is the first opinion, which is the difference between matlak (An-Nawawi, 2000).

Asnal Mathalib

لو رأى الهلال في بلاد لزم حكمه من في غيره من سائر الأماكن ما لم تختلف المطالع

Based on the literature above, the author of this book, Syech Zakaria Al-Anshori gave a fatwa about the results of the decision to see the hilal in one area as long as it is not different in other areas. The principle that the results of rukyah are used for all regions in one matlak also extends to all areas of the judge's jurisdiction. As stated by Sayyid As-Syarif Abdur Rahman Ba'alawi in his book Bughyatul Mustarsyidin (Zakariya, 2001). As follows:

BughyatulMustarsyidin

إذا ثبت الهلال ببلد عم الحكم جميع البلدان التي تحت حكم حاكم بلد الرؤية وإن تباعدت إن اتحدت المطالع، وإلا لم يجب صوم ولا فطر مطلقا

The above literature provides an understanding that when the new moon is seen in an area, the law generally applies to all areas under the power of the judge even though they are far apart, but on the condition that the distance is not different. If it is not at the same time as matlak, then it is not mandatory to fast for distant areas as well as Eid al-Fitr (A. R. Ba' alawi, 2005).

The understanding of what is meant by the unity or not of matlak is the opinions of scholars of the Shafi'i school which are listed in the literature of the book as follows:

Nihayatuz Zain

وحيث صدر منه حكم وجب الصوم على عموم من كان مطلعاه موافقا لمطلع محل الرؤية بأن يكون غروب الشمس والكواكب وطلوعها في المحلين في وقت واحد فإن غرب شيء من ذلك أو طلع في أحد المحلين قبله في الآخر أو بعده لم يجب على من لم ير برؤية أهل المحل الآخر

Based on the literature above, the author of the book explains that the characteristics of the area that are in accordance with the matlak (punished by one matlak) are the occurrence of sunrise and sunset in two different places, and it occurs at the same time (at the same time). So if in one place something sets before another, or if in one place something has not sunk while in another place it has sunk then it is not obligatory by other provinces according to the decision of the province that sees the hilal (Al-Bantani, 2008).

Syarah Tsamaratil Wasiyah

و قالوا لا يكون البلدان متفقين في المطالع إلا إذا لزم من رؤيته في احدهما رؤيته في الآخر

The above literature explains that they scholars are of the opinion that the two countries are not counted as one matlak unless one must see the hilal in one country and then it is also seen in the other country (Al-Fadani, n.d.).

Al-Anwar Li A'malil Abrar

وإذا روي الهلال في بلدة ولم ير في أخرى فإن تقاربنا فحكمهما واحد وإن تباعد فلا. والضبط بمسافة القصر، و قيل : باختلاف المطالع وهو أن يتباعد البلدان بحيث لو روي في احدهما لم ير في الآخر غالبا

From the literature above, we can understand that the author of the book follows the opinion of scholars who say that the distance of a country is based on the size of the distance it is permissible to qashar prayer or the distance of travelers. As for the distant country, it is different from the other, that is, the distance between two countries is approximately if it is seen as the hilal in one of the countries, it is usually not seen in the other country (Al-Ardabili, 2006).

Al-Najmul Wahaj Fi Syarhil Minhaj

قال الشيخ : قد تختلف المطالع وتكون الرؤية في أحد البلدين مستلزمة للرؤية في الآخر من غير عكس

From the above literature the author of the book quotes the words of a shaykh who explains about matlak, namely: a person sees the hilal in

one of the two lands usually (must) the hilal be seen in the other country. And vice versa, it is different if the new moon is seen in one country but in the other country it is usually not seen as the new moon (Al-Damiri, 2007).

Matla'ul Badrain

دان دكهنداك دځن برسلاهن مطلع ايت بمو جاوه انتار دوا تمفت سكيړا ۲ جكلو دليهت بولن فد ساله سوات
درفدان تباد دليهت فد سات ي ځلاينڅ فد ځالب

Based on the literature above, the author of the book explains about two distant countries, namely that if you look at the moon in one of the countries, then in the habit of seeing the moon in the distant country there is no moon. From the literature of the above book, we can understand that the scholars of the Shafi'i school agree on the local rukyat, that is, the decision on the results of the rukyat hilal applies only to other countries that are close to each other, not to distant countries. What is meant by a country that is far apart according to the opinion of the mu'tamad is different matlak (Al-Fathani, n.d.).

The law of knowing matlak according to the Shafi'iyah scholars is fardu kifayah the same as knowing the qibla to carry out prayers. In the book of Busyral Karim it is written as follows:

ومعرفته فرض كفاية كالقبلة , وكذا ترائى الأهلة

Meaning: And the law of knowing matlak is fardu kifayah like knowing the qibla, and so is the law of merukyat hilal in every month of qamariyah is fardu kifayah (Ba' isan, n.d.).

As for the literature of other books of scholars of the Shafi'i madhhab, there is also an explanation of the law of knowing matlak in determining the beginning of the month of qamariyah, namely the book Hasyiah abi Ad-Diya' A'la Nihayatil Muhtaj. In the book, the author writes as follows:

[فرع] ماحكم تعلم اختلاف المطالع ؟ يتجه أن يكون كتعلم أدلة القبلة حتى يكون فرض عين في السفر و فرض
كفاية في الحضر

Meaning: (branch of the problem). What is the law of knowing the difference between matlak? The author of the book tends to the opinion that knowing the law is fardu kifayah is the same as knowing the direction of the qibla. A traveler knows the direction of the qibla is fardu a'in and fardu kifayah for people who are not pilgrims (As-Syambammalisi, 1984).

From some of the literature above, it can be concluded that according to the opinion held (mu'tamad) of the Shafi'iyah fiqh scholars, the result of the rukyat decision in one region only applies locally, that is, it applies in other adjacent areas, not those that are far away. The measure of the distance between distant regions is a difference in matlak, that is, the place where the sun and moon rise and set in two regions do not occur at the same time. The ruling of knowing matlak is fardu kifayah.

Rukyat Criteria

In determining the beginning of the month of qamariyah, there are many differences of opinion not only in using the method of hisab or rukyat, but also in the criteria in determining the beginning of the month

of qamariah. The criteria used in determining the beginning of the month of qamariyah according to the number of scholars of the Shafi'i madhhab are rukyat al-hilal. In carrying out this criterion, 3 ways must be met, namely. The following are the literature of the fiqh book Shafi'iyah about the criteria that must be met when performing rukyat al-hilal:

First , Perform rukyat at sunset

Al-U'bab

يجب صوم رمضان بتمام شعبان ثلاثين , أو برؤيته بعد الغروب

Meaning: It is obligatory to fast Ramadan by completing the month of Sha'ban for 30 days or by celebrating the new moon after sunset. It can be understood from the literature above that doing rukyat must be done when the sun has set (A. bin U. A.-M. Al-Zabidi, 2011).

Is'adu Al-Rofiq

يجب صوم شهر رمضان.... بأحد أمرين : اما باستكمال شعبان ثلاثين يوما أو برؤية عدل شهادة الهلال بعد

الغروب

Meaning: It is obligatory to fast in the month of Ramadan with one of the things: sometimes by completing the month of Sha'ban for 30 days or by the testimony of a righteous person who sees the moon after sunset. From the literature above, it can be understood that doing rukyat must be after sunset, not during the day or before sunset . (A. bin H. Ba' alawi, n.d.)

Fath Al-Rahman Bi Syarhi Zaid ibn Ruslan

ورؤية الهلال نهارا لا أثر لها

Meaning: seeing the new moon during the day does not leave a mark on him. The intention of the author of the book is that the rukyat hilal during the day does not include the number of criteria in determining the beginning of the month of qamariyah because there is no basis from the Qur'an or the hadith of the Prophet Muhammad about doing rukyat during the day (Al-Ramli, 2009).

Al-Riadh Al-Wardiyah

دان تبادله ديلاغ كن مليهت بولن فد سي غ هاري

Based on some of the above literatures, it can be concluded that the scholars of fiqh Shafi'iyah use the criteria in determining the beginning of the month of qamariah is to see the hilal when the sun has set (Al-Minangkabawi, n.d.).

Second, perform Rukyat on the 29th night of the 30th month of qamariyah

Itthaf Al-Sadah Al-Muttaqin Bi Syarh Ihya' Ulumuddin

قالو يجب على الناس وجوب الكفاية أن يلمسوا هلال شهر رمضان ليلة الثلاثين من شعبان

It can be understood from the literature above that doing rukyat is the law of fardu kifayah, and doing rukyat is on the 30th night of the month of Sha'ban (S. M. bin M. A.-H. Al-Zabidi, 1989).

Al-Fiqhu Ala Al-Mazahib Al-Arba'h

يفترض على المسلمين فرض كفاية أن يلمسوا الهلال في غروب اليوم التاسع والعشرين من شعبان و رمضان

حتى يتبينوا أمر صومهم و إفتارهم

It can be understood from the literature above that doing rukyat is fardu kifayah. Doing rukyat must have sunset and must also be done on the 30th night of the month of Sha'ban and the month of Ramadan (Al-Jazairi, 2003).

Nihayatu Al-Zain

(يجب صوم رمضان) بأحد أربعة أمور الأول إكمال شعبان ثلاثين يوما عند عدم ثبوت رمضان ليلة الثلاثين.

الثاني رؤية الهلال ليلة الثلاثين فيجب الصوم على الرائي ولو غير عدل وإن كان حديد البصر

From the literature above, it can be understood that the obligation to fast is one of four things: first, by completing the month of Sha'ban for 30 days. Second, by merukyat hilal on the 30th night of the month of Sha'ban (Al-Bantani, 2008).

Third, the success of seeing the new moon must be with the naked eye without aids

Tuhfah Al-Muhtaj Fi Syarhi Al-Minhaj

(بإكمال شعبان ثلاثين) يوما وهو واضح قال الدارمي ومن رأى هلال شعبان ولم يثبت ثبت رمضان

باستكمال ثلاثين من رؤيته لكن بالنسبة لنفسه فقط (أو رؤية الهلال) بعد الغروب لا بواسطة نحو مرآة

From the literature above, the author of this book, Syech Ibn Hajar Al-Haitami fatwa that entering the beginning of the month can be by perfecting the 30-day moon or by seeing the moon directly with the naked eye after sunset without intermediaries such as a mirror (Al-Haitami, n.d.).

Hasyiah Al-Hamid Al-Syarwani A'la Tuhfah Al-Muhtaj

(قوله نحو مرآة) أي كالماء والبلور الذي يقرب البعيد ويكبر الصغير في النظر

It can be understood from the literature above that the author of this book As-Syarwani explained the fatwa of Sheikh Ibn Hajar which means that for example a mirror is to see the moon using the medium of water and also with crystals that can function as a closer to distant objects and enlarge small objects in sight (Al-Haitami, n.d.).

Nihayah Al-Zain

ولا أثر لرؤيته في الماء ولا في المرآة

It can be understood from the literature above the statement of Sheikh Nawawi Al-Bantani that there is no atsar to see the hilal using the medium of water and also with the medium of a mirror, meaning that neither the Prophet Muhammad nor the companions of the Prophet Muhammad performed the rukyat of the hilal using such an intermediary (Al-Bantani, 2008).

Busyro Al-Karim

أو (برؤية عدل) واحد (الهلال) بعد الغروب , وإن كان حديد البصر , لا بواسطة نحو مرآة

According to Shaykh Sa'id bin Muhammad Ba'isan, the author of the book Busyro Al-Karim also agrees with the scholars of fiqh Shafi'iyah who have fatwa that a person who sees the new moon must be with his eyes directly even though a person who sees the moon has very sharp eyes, but it is not permissible to see the moon with the intermediary of auxiliary tools such as a mirror (Ba'isan, n.d.).

Rukyat Result Correction

Based on the opinions and fatwas of the Shafi'iyah fiqh scholars above, the determination of the beginning of the month of qamariah uses the rukyat al-hilal method. However, in using this method, mistakes can be made, whether intentional or unintentional. So that it can cause wrong results that are not in accordance with the truth. When the rukyat results are proven to be wrong, this becomes a problem, especially in cases of worship that are carried out based on the beginning of the month such as fasting, Ramadan and holidays.

For example, there is someone who reports that he has seen the hilal of the month of Shawwal, then the community celebrates based on the results of a person's rukyat, it turns out that after further research and correction, what he sees is not the hilal of Shawwal but another planet. What is the legal status of fasting and their feasts?, is it obligatory to qadha their fasting or not?. This is the problem with worship that is carried out related to the beginning of the month. Therefore, there is a need for correction and validation of the testimony and report of the results of rukyat, so that with the correction and validation carried out on the testimony and report of the results of the rukyat, the entire community can carry out their worship correctly and confidently.

The scholars of the Shafi'i school have given a fatwa on the correction of the rukyat results. The fatwas of the scholars of the Shafi'i school contained in the literature of the fiqh book Shafi'iyah are as follows:

Ittihaf Al-Sadatut Muttahiqin Bi-Syarhi Ihya' U'ulumuddin

وفرع بعضهم على قول ابن الحداد فقال : لو شهد اثنان على هلال شوال ثم لم ير الهلال والسماء مصحبة بعد ثلاثين قضينا أول يوم أفطرناه لأنه بان كونه من رمضان , لكن لا كفارة على من جامع فيه لأن الكفارة تسقط بالشبهة و على المذهب لا قضاء اه

Based on the literature above, we can understand that there is a difference of opinion about the law of carrying out worship based on mistakes in the results of rukyat. Some scholars are of the opinion on the basis of the words of Ibn Al-Hadad: if there are two witnesses who see the hilal of the month of Shawwal and then after 30 days the month of Shawwal hilal is not visible and when the sky is clear, then we fast the first day of Eid because it was still the month of Ramadan, but we did not pay kafarat because the kafarat was cut off with shubhat. However, some other scholars are of the opinion that it is not obligatory to qadha his fast (S. M. A.-H. Al-Zabidi, 1989).

Syarah Al-Tanbih As-Suyuty

وإن قامت البينة بالرؤية في يوم الشك وجب عليهم قضاؤه بلا خلاف لظهور أنه من رمضان

Dapat kita pahami dari literatur diatas bahwa jika dalil itu dibuktikan By looking at the hilal on the day of doubt, they are obliged to recite their fast with no difference because it is clear that it has entered the month of Ramadan (Al-Mahalli, 1996).

The Day of Shak is the 30th day of the month of Sha'ban, which is when people doubt the beginning of the month of Ramadan. The Day of Shak, it is haram to fast according to the opinion of the mu'tamad. As for what is meant by the literature above, when people do not fast on the day of Shak, but it turns out that on the night before it can be proven that the hilal is visible, then they are obliged to qadha their fast, because that day is no longer the day of Shaq (doubt) but that day has entered the month of Ramadan.

Hasyiah Al-Jarhazy

فائدة : تم شعبان ثلاثين يوما , فصوموا رمضان , ثم في آخره رأوا هلال شوال ليلة تسع و عشرين منه .. هل يصح اعتماد شهادة الشاهدين بذلك – لاحتمال نقص شعبان – أو لا ؟ لأن الشهر لا يكون ثمانية وعشرين. أفى بأول محمد بن عبد العزيز الحبشي , قال : تصح الشهادة ويتبين نقص شعبان ؛ لأنه لا يمكن أن يكون الشهر ثمانية وعشرين

From the understanding of the literature above, the author of the book provides an explanation of a problem about when to start fasting Ramadan. For example, there are people who complete the month of Sha'ban for 30 days. Then they fast Ramadan. Then at the end of the month of Ramadan they saw the hilal of the month of Shawwal on the 29th night of Ramadan. Is it lawful or not to adhere to the vision of those who see the new moon because it contains the lack of the month of Sha'ban? because it is impossible that the month is only 28 days. So Muhammad bin Abdul A'ziz Al-Habsy said: the testimony is valid and it is clear that the month of Sha'ban is lacking, because it is impossible for the month to be only 28 days. In the literature of the fiqh book Shafi'iyah, a perfect month of 30 days usually uses the words tam (تم), ikmal (اكمل), or istikmal (استكمال). While the month that is only 29 days uses the word naks (نقص) (Al-Jarhazi, 2004).

Fathul Ilah Fi Syarhil Muskah

...اما من رآه وحده ولم يشهد به أو لم يقبل أو أخبره به من اعتقد صدقه فيلزمه العمل بمقتضى رؤيته وإن لم

يثبت رمضان ولا شوال على العموم

From the literature above, it provides an understanding that when someone sees the Ramadan Hilal but other people do not see the Ramadan Moon, then the person who sees the Ramadan Hilal must do charity and fast tomorrow based on his vision even though people have not fasted Ramadan tomorrow (Al-Haitami, 2015).

Conclusions

Syafi'iyah scholars provide a firm foundation regarding the method of implementing ruqyatul hilal in determining the beginning of the month of Qomariah. However, in its implementation, the ruqyatul hilal method faces several obstacles, especially related to local variability in Indonesian territory. Geographical, weather, and environmental factors that vary in each region cause the observation of the new moon to not always produce a uniform agreement, and this gives rise to discrepancies in determining the beginning of the month. Thus, ruqyatul hilal cannot stand alone as the main method in determining the beginning of the month.

Therefore, it is necessary to use the hisab method as a form of affirmation and support to obtain more accurate results in determining the beginning of the month of Qomariah. The combination of ruqyatul hilal and hisab can minimize the potential for errors in determining the beginning of the month, so that it can ensure uniformity and certainty in the worship of Muslims, such as Ramadan fasting and Eid al-Fitr celebrations.

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