

## Hisab Rukyat in the Light of the Quran and Sunnah

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Article Info	ABSTRACT
<p><b>Article History</b> Received 23-11-2023 Revision 02-12-2023 Accepted 28-01-2024</p> <hr/> <p><b>Keywords:</b> Hisab Ru'yah Hijri Qamariyah</p>	<p>Hisab and rukyat are methods used in determining the beginning of the qamariyah hijri month, both methods have differences in determining the beginning of the qamariyah month but remain the same in the source and legal basis used, namely the Qur'an and the hadith of the Prophet Muhammad saw. The difference in determining the beginning of the qamariyah month is due to the absence of evidence explicitly related to the methods and methods used, giving rise to various opinions and interpretations that result in various views and understandings in determining the qamariyah month. The Qur'an explains that the number of months in one year is 12, while the number of days in one month is between 29 and 30, according to the Prophet's hadith.</p> <p>This is an open-access article under the <a href="https://creativecommons.org/licenses/by-sa/4.0/">CC-BY-SA</a> license.</p>



### I. Introduction

Hisab rukyat is a part of phalactic science that makes a major contribution in helping human tasks, especially those related to religion. Hisab rukyat becomes two methods used to determine the position and circulation of the Earth, Moon, and Sun to help humans know the times of worship. In general, four things are directly related to the hisab rukyat discourse, namely determining the beginning of the lunar month, determining the time of prayer, determining the direction of Qibla, and determining the time of eclipses of the Sun and Moon.

The use of hisab and rukyat in determining the beginning of the lunar month must be studied comprehensively. Different perceptions in studying and interpreting the Qur'an and Sunnah text cause polemics that have not ended until now. The existence of the discourse of the text of the Qur'an and sunnah is due to various interpretations of hisab and rukyat,

causing differences in views in using the method of hisab and rukyat. The issue of hisab and rukyat is a difficult issue to find common ground between the two. Some argue that hisab is a complement to rukyat and vice versa, rukyat is a complement to hisab. The literature says that good rukyat must be guided by accurate hisab, and quality hisab must also be corrected by good rukyat.

Rukyat as a method of determining the beginning of the month was earlier and more developed than the hisab method. In the pre-Islamic period, rukyat was the only method that could be used in determining the beginning of the month. The calendar system was known long before the Prophet Muhammad SAW came to Madina. At that time, the local population knew the calendar system with Shamsiyah calendar system (Jewish calendar) which emphasizes the system of seasonal changes and ignores the daily changes and the calendar system of their ancestors, namely the qamariyah calendar.

This is because hisab as a calculation or perform calculations based on the movement of celestial bodies is proven to have shifted in a certain period [1]. Both hisab and rukyat issues will get a meeting point if conducted in-depth study based on the Qur'an and Sunnah.

## II. Method

This type of research is qualitative research by formulating various views of the Qur'an and the hadith of the Prophet Muhammad SAW related to hisab and rukyat, especially in determining the beginning of the qamariyah month. The research method used in this research is library research through various journals, articles, books, websites, tafsir, and those that are closely related to this research.

## III. Results and Discussion

### A. Hisab and Rukyat Definition

Etymologically, Hisab in Arabic is al-Hisab or al-adad wa al-ihsa which means number or count. While in the Arabic-Indonesian dictionary al-Munawwir, hisab comes from the word hasiba which means to look at, consider, and calculate [2]. While terminologically hisab is often interpreted as the science of calculation. But if it is developed further, hisab can be interpreted as a science that discusses and relates to the intricacies of calculation. As found in classical literature, the science of hisab (calculation) is equated with Islamic Astronomy, which is the study of celestial bodies, especially the Sun, Moon, Stars, and other planets [3].

Calculations in astrology focus more on knowing the movement and circulation of the Earth, Moon, and Sun. Calculations in astrology are needed to find out the times of worship such as prayer times that directly use the position of the Sun as a reference, determining the beginning of the lunar month by seeing and calculating the hilal position which is then used as a benchmark for starting the beginning of the lunar months such as Ramadan, Shawwal, and Dhulhijjah and other months and calculating the time of eclipses of the Moon and Sun.

Hisab science in Islamic Astronomy is closely related to the calculation of the beginning of the lunar month to find out and predict the beginning of the month far ahead, this is because hisab science does not depend on the sighting of the hilal at sunset at Magrib before the beginning of the lunar month.

Hisab in determining the beginning of the lunar month is based on the calculation of the Moon's circulation around the Earth. Hisab holds the view that the Moon's movement around the Earth is not periodic and stagnant. Therefore, hisab is used as a step to determine the exact position of the Moon by using correct data that is *contemporary, tahqiqi, or taqribi*.

### **B. Rukyat**

Rukyat etymologically comes from Arabic, namely *ar-ru'yah* has the meaning of seeing (*an-nazhr*). The origin of the word *ar-ru'yah* is *ra'a-yara-ra'yan-ru'yatan*, plural *ru'an* and *ra'yan*. The intended rukyat is the activity of seeing the hilal at the end of the month of Sha'ban, Ramadan, Shawwal, and Zulhijjah [4]. In Arabic, *ra'a* as a verb which means to see and observe [5]. Observation of the hilal on the western horizon at sunset to observe the visibility of the hilal or the appearance of the moon that first appears after ijtimak or conjunction. In practice, hilal rukyat can be done with the naked eye or with the help of optical instruments.

At the time of the Prophet Muhammad saw, rukyat was used to determine the beginning of the new month, including months that are directly related to the times of worship in Islam such as Ramadan, Shawwal, and Zulhijjah. At the time of the Prophet Muhammad saw there were no problems arising related to the use of rukyat in determining the beginning of the month because Muslims were still around the Arabian Peninsula alone, but after Muslims spread throughout the world, then it caused problems because the visible or invisible hilal in the Arabian Peninsula or in a place different from other areas because the rukyat caveran was very limited and narrow [6].

At that time the qamariyah calendar system was only used by a part of the population who farmed, they determined the beginning of the month by looking at the phases of the Moon. But by using the Moon calendar, they are difficult to determine the season to look forward to, then they combine the qamariyah month and the Shamsiyah month, so that every year there will be 13 months, where the 13month will be held traditional ceremonies and misleading party celebrations [7].

The Prophet Muhammad SAW made changes to the calendar system that was in effect and applied in Madina at that time by removing the 13 months. In the second year of Hijri, the Prophet Muhammad was commanded to fast (see Q.S. al-Baqarah verses 183-185) and explained to the people of Madina that the age of the month in the qamariyah calendar system was sometimes 29 days and 30 days.

In determining the beginning of the month, the Prophet Muhammad taught by rukyat or seeing because this method at that time was the easiest and by the state of the Arab population at that time. The Prophet Muhammad saw also explained in a hadith that the ummah at that time was in a state of ummi (unable to read and write) [7]. The traditions related to ummi are as follows:

إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ الشَّهْرُ هَكَذَا وَهَكَذَا يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ  
[رواه البخاري ومسلم]

"We are an ummi Ummah; we cannot write, and we cannot calculate. The month is such-and-such. This means that sometimes it is twenty-nine days, and sometimes thirty days (Narrated by al-Bukhari and Muslim).

### C. Legal Basis of Hisab and Rukyat

The use of hisab and rukyat, especially in determining the beginning of the qamariyah month, has been confirmed and explained in the Qur'an and the traditions of the Prophet Muhammad saw. The following are the basic legal arguments in the use of hisab and rukyat. God's word in Q.S. al-Baqarah 189

يَسْأَلُونَكَ عَنِ الْهِلَالِ قُلْ هِيَ مَوْقِيتٌ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ١٨٩

"They ask you about the crescent moon. Say: "The crescent is a sign of time for men and (for the pilgrimage), and it is not virtue to enter houses from their backs, but it is the virtue of the pious. And enter the houses from their doors; and fear Allah that you may be fortunate" (QS. al-Baqarah 189).

In the verse above, it can be understood that al-ahillah (the crescent moon determines the time and pilgrimage). The above verse was revealed against the background of the question of the Companions related to the crescent moon, why does the moon at first look like a thin and small crescent, but from night to night it enlarges until it reaches the full phase and then shrinks again until it disappears. So, the above verse was revealed to provide an answer to this question.

The changes in the shape of the moon can be concluded that the moon phases is a question of changes in time. The crescent to full moon phase is a false projection of the moon that it experiences while circling the Earth. While ahillah is the plural form of hilal in the verse above is also general, absolute, and flexible so that it can be translated into several meanings. Astronomically, hilal can be expressed as the smallest apparent shape of the moon facing the Earth. It can also be interpreted as the first appearance of the moon after ijtimak or conjunction [8].

#### QS. Yunus ayat 5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْأَجْسَابِ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ  
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٥

"It is He who has made the sun shining and the moon give its light, and He has appointed the stations for the passage of the moon, that you may know the number of years and the reckoning of time. Allah did not create such things but by right. He explains the signs (of His greatness) to those who know." (QS. Yunus: 5).

In the verse above, the word *dhiya'* was understood by early scholars to mean a very bright light. This is because according to the scholars, this verse uses the word for the Sun and uses the word *nur* for the Moon, while the Moon's light is not as bright as the Sun's light.

Hanafi Ahmad, who wrote a commentary on the *kauniyah* verses, proved that the Quran uses the word *dhiya'* in its various forms for objects whose light comes from themselves. The use in this verse for the Sun proves that the Quran informs us that the Sun's light comes from itself and is not a reflection of another light. In contrast, the Moon is described with the word *nur* to imply that the Moon's light is not from itself but reflects the Sun's light. QS. At-Taubah ayat 36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الْدِّينُ الْقَدِيمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ٣٦

"Verily, the number of months in the sight of Allah is twelve months, in the decree of Allah when He created the heavens and the earth, of which four are unlawful. So do not wrong yourselves in these four months, and fight the polytheists as they fought you, and know that Allah is with those who fear" (QS. at-Taubah: 36).

The above verse does not directly mention *hyaab* and *rukyat*, but the verse is more about explaining the number of months in one year. But it should be known that the determination of the number of months is inseparable from *hisab* and *rukyat*.

As Hamka explained in the interpretation of al-Azhar, the names of the *qamariyah* months used today were determined during the time of Kilab bin Murrâh, one of the grandfathers of the Prophet Muhammad SAW. Which is: 1) *Muharram* (the month that is sanctified), 2) *Safar* (the month that is vacated), 3) *Rabiul Awal* (first spring), 4) *Rabiul Akhir* (second spring), 5) *Jumadil Awal* (first winter), 6) *Jumadil Akhir* (second winter), 7) *Rajab* (month of praise), 8) *Sha'ban* (month of division), 9) *Ramadhan* (very hot month), 10) *Shawwal* (month of hunting), 11) *Dzulqaidah* (month of rest), 12) *Dzulhijjah* (month of pilgrimage).

Hadith narrated by Bukhari

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ، فَقَالَ: "لَا تَصُومُوا حَتَّى تَرَوْا الْهَلَالَ، وَلَا تَفْطَرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ" (رواه البخاري)

"Narrated Abdullah ibn Maslamah from Malik from Nafi' from Abdullah ibn Umar that the Messenger of Allah (saws) described the month of Ramadan, then he said: "Do not fast until you see the new moon and do not break the fast until you see it; if it is covered by a cloud, then estimate it." (HR. Bukhari)

#### D. The Analysis of Hisab and Rukyat from Quran and Sunnah perspektif

Hisab and rukyat are methods used in determining the beginning of the qamariyah month. But if seen from the perspective of Islamic Astronomy, hisab, and rukyat are not only used to determine the beginning of the qamariyah month. Hisab and rukyat can also be used to determine the beginning of the prayer time by observing the apparent daily position of the Sun, determining the Qibla direction and determining when the solar eclipse or lunar eclipse occurs.

In determining the beginning of the qamariyah month, hisab is used to calculate the movement of celestial bodies, especially the Moon, to determine its position and position at the desired time. By considering the data of places and objects in such a way, hisab science can be used to estimate and determine the beginning of the desired month long before and in the future by not requiring the appearance of the new moon at the beginning of each month. While rukyat is a method of seeing celestial objects, especially the crescent towards the end of the lunar month using the naked eye in the field. Determination of the beginning of qamariyah itself, hisab, and rukyat has been widely discussed both in the Qur'an and the traditions of the Prophet Muhammad SAW.

In the Quran, there is a lot of emphasis on the importance of the overall time organization system that must be examined comprehensively. But in some verses of the Quran, Allah SWT not only warns about the importance of organizing time but also gives instructions on how to organize time in a calendar. This is evident from the many words *hasiba* that indicate calculation, number, estimation, and others. In addition, there are also many words *shahr* which refers to the Moon in the calendar, *qamar* or *hilal* which refers to the Moon in the true sense, *mawakit* which means time, and *manazil* which indicates the position of the Moon as it moves around the Earth.

The existence of a special dichotomy in determining the beginning of the qamariyah month is based on differences in interpreting the verses of the Quran and the traditions of the Prophet Muhammad SAW. This difference in interpretation is due to the absence of a clear and specific method used in determining the beginning of the qamariyah month [9].

In the view of the Prophet Muhammad's hadith, such as the hadith narrated by Abdullah bin Umar, it is explained that worship related to the qamariyah month such as fasting, pilgrimage, and other times of worship must begin, and end based on the appearance of the new moon in the sky. As for the problems and differences, namely when faced with lafadz *li ru'yatihi* which gives multiple interpretations. The first opinion, some Muslims argue that lafadz *li ru'yatihi* is seeing the hilal with the eyes directly which is also known as *ru'yah bil fi'li*. The second opinion, some Muslims understand lafadz *li ru'yatihi* is to see the moon with science or with calculations, also known as *ru'yah bil 'ilmi*. This is what makes the term rukyat camp and hisab camp born. While in the lafadz *faqduru lahu* also gives different interpretations among the scholars. Some scholars, such as Imam Ahmad ibn Hambal, argue that *faqduru lahu* means "narrow down and estimate the existence of the moon under the clouds". While from among scholars such as Imam Shafi'i, Imam Malik, Abu Hanifah, and the opinion of most scholars understand that lafadz *faqduru lahu* means "estimate it by completing the number of days in the month of Sha'ban to 30 days" [10].

In the Quran, as in the verse above in Surah at-Taubah verse 36, it is explained in the sentence *iddata shuhur* that the number of months in one year is 12 months. Surah Yunus verse 5 explained the months on the calendar can be calculated by observing the position or *manazil* of the moon from time to time which moves around the Earth. The calculation itself is used to determine the times of worship as stated in Surah al-Baqarah verse 189 with lafadz *hiya mawaqitu linnasi wa al-hajj* which means that the hilal is a clue to the time and pilgrimage. In the interpretation of Jalalain, it is explained that Surah al-Baqarah verse 189 has a meaning as a description of the time of the coming of the season for planting, harvesting, trading, women's iddah time, fasting and breaking the fast, and determining the time of the Hajj season. All of them show that hilal is a form of time information so that humans know when these times come.

Based on the above description, neither the hadith nor the Quran perspective explicitly explains the method that should be used in determining the beginning of the qamariyah month. In addition, Muslims are also required to perform various *ijtihad* so that differences in interpreting the verses of the Quran and hadith are unavoidable while remaining within the corridors of *ijtihad*. However, several points are clearly explained related to the qamariyah month, namely: First, the calculation of the qamariyah month is an urgent matter, because the times of Muslim worship are closely related to time, such as the beginning of the Ramadhan fast, Eid al-Fitr, Hajj and other times of worship. Second, the number of months in one qamariyah calendar year is 12 months with each month having 29 and 30 days. Third, the hilal is this object in determining the beginning of the qamariyah month, although interpretations related to how to determine the visibility of the hilal which is a sign of the entry of the beginning of the new month are still varied and different.

#### IV. Conclusion

Hisab and rukyat are two methods used in determining the beginning of the qamariyah month. The two methods have differences but remain the same in the source and legal basis used, namely the Quran and the hadith of the Prophet Muhammad SAW. If there is no visibility of the new moon, the Prophet Muhammad advised making estimates. Or by completing the number of months to 30 days. In the Quran, it is explained that the number of months in one year is 12 months, while the number of days in one month is between 29 and 30 days according to the Prophetic tradition.

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