

Interpretation Of Yusuf Al-Qaradawi Method's To The Crescent Hadith And Urgency Of Calendar Unification: A Literature Review

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Abstract— The highest reference for Muslims in understanding Islamic law is the Qur'an and hadith with the hadith ranked second after the Qur'an. In the history of Islam, hadith is a source of polemic in Islamic law. There are many criticisms that are focused on the hadith, ranging from the problem of codification, transmission, and *fiqh al-hadith*. The criticism emerged with the basic assumption that the hadith is different from the Qur'an. However, in the modern era, the problem of hadith is more likely to be a matter of understanding. Among the problems that still occur today are understanding of the *rukuyathilal* traditions related to the determination of the beginning of the lunar month. The discourse about the difference in the determination of the beginning of the *Hijri* month is a consequence of the different points of view of understanding the *rukuyathilal* traditions. Therefore the method of understanding the hadith on the *rukuyathilal* is something urgent to study. Based on this background, the author then formulates one problem, i.e., how about the comprehending of Yusuf al-Qaradawi toward the hadith *rukuyatul hlal*? The final conclusion of this dissertation research process can be seen that the implications of Yusuf al-Qaradawi's understanding of the *rukuyathilal* traditions are the hope of al-Qaradawi for the realization of the unification of fasting and the feast of Muslims in Europe on a priority basis, not the unification of all Muslims on earth.

Keywords--- Calendar Unification, Hadith, Observation, al-Qaradawi

I. INTRODUCTION

The idea for discussing about unification of Hijri calendar born in response how to solve the problem of inconsistency of calendar system used by Muslims today. This condition resulted in differences in the implementation of Muslim worship, such as: Ramadan fasting, Eid al-Fitr, Eid al-Adha, and so on. However, the emergence of thoughts about the unification of the Hijri calendar is not necessarily a solution to the problem in the midst of Muslims. In fact, international meetings are held many times but there is no one agreement and added with the various responses emerge at the theoretical and practical level. There are still found pros and cons about the concept of the unification was given (Rahman Fitra, 2018: 360).

A calendar is an important thing that should be have for humans in many forms, due to it is a tracking system, regulator as well as the time divider. Especially for Muslims, a calendar is very important, because of many muslim worship are related to the calendar with specific on Hijri year, such as: Ramadan fasting, Eid al Fitr and Eid al-Adha celebrations, and the implementation of the Hajj period. Muslims around the world during the month of Ramadan, Shawal, and Zulhijah often feel uncertainty about when the day for fasting is began and the end of the day.

The discourse is still on debatable issue oftenly during on determining process for when the beginning of the month *Kamariah* both in the Islamic world in general and in Indonesia especially, is a debate among adherents of the *hisab* and *rukyah* method, whereas, on the one hand, the debate between the poles of thought about the unification of global Hijri calender, and the bearer of thought about the unification of Hijri calendar in national and regional scopes.

The adherents of the *hisab* and *rukyah* methods feel that their method is the most valid syar'i and in accordance with the principles of astronomy or *falak*. At a certain level, both methods still leave problems which unresolved and controversial oftenly. In Indonesia, the *hisab* method, for example, is still divided into two large poles, namely *hisab wujudul hilal* and *hisab imkan rukyat*.

Hisab wujudul hilal requires the entry of the new month Hijron two things, namely the occurrence of conjunctions before sunset on the sun (*ijtima 'qabl al-ghurub*), and when the sun falls on the disk the moon is above the horizon (the new moon has come into being). It was what is used by Muhammadiyah in its *hisab* system as mentioned in the Muhammadiyah *hisab* guidelines (Majelis Tarjih and PP. Muhammadiyah 2009, 78). Meanwhile, the *hisab imkan rukyah* besides requiring *ijtima 'qabl al-ghurub*, the entry of the new month Hijr, is also based on the position of the new moon that is likely to be seen. In short, the beginning of the new month Hijriah is based on the actual appearance of the new moon (Azhari 2007, 110; Ichtijanto 1981, 99-100). However, system of *hisab imkan rukyah* is a mother system was borning and voluntering that giving thought to various criteria for the visibility of the new moon. The diversity of the crescent visibility criteria and the absence of an agreement on the new moon visibility criteria that will be used in Indonesia is this which is one reason adherents of the *hisab wujudul hilal* to reject the *hisab imkan rukyah*. On the other hand, adherents of *hisab imkan rukyah* assumed that the criteria for *wujudul hilal* are criteria that cannot be proven empirically scientifically.

Rukyah's methods in some cases also led to a controversy that is no less serious in Indonesia. The witnessing of the hilal in Cakung, Indonesia, at the beginning of the month of Ramadan 1433 H, was the most recent controversial case that occurred at the beginning of the Islamic month in Indonesia. On the one hand, the observed hilal such testimony is regarded as valid in view of jurisprudence as reported by an observer who is fair and under oath. There is no reason to reject the witness's observation of the new moon in these conditions. However, on the other hand, the testimony is considered not to meet scientific criteria in modern astronomy or modern *falak* field.

The inaccuracy of the *rukyah* system used by observers, errors in determining the position of the new moon, the position of the new moon which is still below the threshold of observation of the new moon in the criteria for visibility of the new moon in Indonesia and in the international world, as well as the absence of empirical evidence of the sighting of the new moon at the tim due to the observation report mentioned hilal can be observed and seen with the eye directly without tools becomes some reason not receiving a report of hilal in Cakung.

The debate on the calendar unification of global and national Hijr calender also be a discourse that is not clear at what point the deal will begin. Most figures offer a calendar enforcement Hijriah globally to be

able to unite regional and global calendar, while others offer a rationale for the calendar unify Hijriah prior to the unification of national regional and global.

There is found some of previous literature regarding to the unification of Hijri calendar that resumed by the authors and classified by year of publication as follows.

First, there are four research finding was published in 2020 such as; 1) a paper was written by FF Hasib, ADB Nurdiansyah, and YR Setiawan, under the title *'The Impact of Mangrove Ecotourism on Welfare from the Perspective of Maqasid al-Sharia'* (Hasib, Nurdiansyah, and Setiawan 2020, 2020, 502–12), 2) an article was written by Ahmad Ainul Yaqin, under the title *'The Opportunities and Challenges of the International Islamic Calendar Mohammad Ilyas'* (Ainul Yaqin 2020, 32–51), 3) an article was written by Novi Sopwan and Abu Dzarrin al-Hamidy, under the title *'The Implications of Hilal Visibility Criteria for the 2017 Jakarta toward the recommendation on Hijri Calendar in Indonesia'* (Sopwan and al-Hamidy 2020, 52–73), and 4) a paper was written by Siti Muslifah, under the title *'The efforts to face differences on determining the Beginning of the Qamariyah Month in Indonesia'* (Muslifah 2020, 74–100).

First, articles published in year 2020. There are several articles published in year 2020, including: 1) Articles written by Nawir Yuslem, Sulidar, and Ahmad Faisal with the title *Analytic Review on Theory of Living Hadith* (Yuslem et al., 2020, pp. 1477–1489). 2) Article written by Farouk Saleh Naji al-Subari with the title *Religious Translation: The Role of Translation in Defining the Concept of Peace in Islam* (Naji al-Subari, 2020, pp. 94–104). 3) Paper written by Amir Hussein Gazar and Mohammad Ali Tajari with he title *Investigating Application of Literary Methods for Interpretation and Translation of Religious Text* (Gazar & Ali Tajari, 2020, pp. 120–126).

Second, there are thirteen research finding was published in 2019 such as; 1) a paper was written by Mohammad Abdullah entitled *'Reflection of Maqasid al-Shari'ah in the classical Fiqh al-Awqaf'* (Abdullah 2019), 2) a paper was written by Ibrahim Jamiu, entitled *'Maqāṣ id al-Sharīah and Effects of Their Negligence on Religious Extremism: A Case Study of Boko Haram of Nigeria'* (Jamiu 2019, 68–80), 3) a paper was written by Syamsul Anwar, entitled *'The Review of Maqasid Sharia toward the Global Islamic Calendar'* (Anwar 2019, 205–20), 4) a paper was written by Abdul Mufid, entitled *'the Unification of the International Hijri Calendar in the Perspective of Yusuf al-Qaradawi'* (Mufid 2019, 71–83), 5) a paper was written by Ahmad Fadholi, entitled *'the acceptability of the New Draft Criteria for Determining the Hijri Calendar based on Falaq Experts in Indonesia'* (Fadholi 2019, 101–14), 6) Articles written by Hukmiah Husain, Nasir Hamzah, and Ambo Asse with the title *Muslimim Kara dengan judul Yusuf Al-Qaradawi Concept on Professional Zakat* (Husain et al., 2019, pp. 1–9). 7) Paper written by Norsaleha Mohd. Salleh, Abur Hamdi Usman, Rosni Wazir, Farid Ravi Abdullah, and Abu Zaki Ismail with the title *Living Hadith as a Social Cultural Phenomenon of Indonesia: A Systematic Review of the Literature* (Mohd. Salleh et al., 2019, pp. 1125–1133). 8) Paper written by N.R.Karimov and A.X.Doniyorov with the title *Conflicting Views Regarding the Hadiths* (Karimov & Doniyorov, 2019, pp. 2090–2094). 9) Article written by M Mukhibat with the title *The teaching management and study of Hadith: Method, Contents, and Approaches* (Mukhibat, 2019, pp. 153–162). 10) Articles written by M Haramain, Nurhikmah, A B Juddah, and A S Rustan with the title *Contestation of Islamic Radicalism in Online Media: A Study with Foucault's Theory on Power Relation* (Haramain et al., 2019). 11) Article written by Afsaneh Ghanizadeh and Safoura Jahedizadeh with the title *The Best of the Intellect Is a Person's Knowledge of His Own Self: Exploring the Psychological Aspects of Imam Reza's Hadith Using Structural Equation Modeling* (Ghanizadeh & Jahedizadeh, 2019). 12) Articles written by Idri Shaffat and Rohaizan Baru with the title *Orientalists' Perspectives on Hadith* (Shaffat & Baru, 2019, pp. 1326–1339). 13) Article written by Dawoud D.Helles with the title *The Prophet Muhammad's*

Methodology in Investing Human Energies in Light of the Multiple Intelligences Theory and its Application in Teaching Preparation (D.Helles, 2019, pp. 11–18).

Third, there are thirteen research finding was published in 2018 such as; 1) an article was written by Hanan Sari and Muhammad Abu al-Lais al-Khair Abadi, entitled '*Tatawwur 'Ilm Maqasid al-Sharia' Ibara al-Tarikh al-Islami*' (Sari and al-Khair Abadi 2018, 35–49), 2) a paper was written by Abdul Bari and Ahmad Akram, entitled '*the Maqasid al-Sunah al-Nabawiyah Ghair al-Tasyri'iyah*' (Bari and Akram 2018, 107–27), 3) an article was written by Nawawi Tabrani, entitled '*Fahm al-Sunah al-Nabawiyah fi Dau'i Qawa'id al-Maqasid al-Syar'iyah*' (Tabrani 2018), 4) an article was written by Abdul Qoyum, entitled '*the Framework and the Development of Islamic Finance Products: The Case of Indonesia*' (Qoyum 2018, 169), 5) a paper was written by Muhammad Abdullah, entitled '*the Waqf, Sustainable Development Goals (SDGs) and Maqasid al-Shariah*' (Abdullah 2018, 158–72), 6) a paper was written by M. Raharto, N. Sopwan, M. I Hakim, and Y Sugianto, under the title '*New Approach on Study of New Young Crescent (Hilal) Visibility and New Month of Hijri Calendar*' (Raharto et al. 2018, 1–9), 7) **Paper written by** Azkiya Khikmatiar with the title Reinterpretation of the *Ḥadīth of Tashabbuh*: Application of the Double Movement Fazlur Rahman's Theory in Understanding the *Ḥadīth* (Khikmatiar, 2018, pp. 12–27), 8) Articles written by Raja Ayed, Bilel Elayeb, and Narjès Bellamine Ben Saoud with the title *Possibilistic Morphological Disambiguation of Structured Hadiths Arabic Texts using Semantic Knowledge* (Ayed et al., n.d., pp. 565–572), 9) Paper written by Rizka Harfiani with the title *Building Students' Characters by Habituation of Practicing Hadith Using Star Calendar Media* (Harfiani, 2018), 10) Article written by Zamzam Affandi with the title *The Mu'tazila's Semantic Apologetic Arguments* (Affandi, 2018, pp. 101–105), 11) Articles written by Abolfazl Saadati, Hasan Naghizadeh, and Seyed Hosseyn Seyed Mosavi with the title *Studying the Four Temperaments in Medical Hadiths of Ahl al-Bayt (AS) and Comparing the Result with Temperament Medicine* (Saadati et al., 2018, pp. 118–128), 12) Article written by Mohammad Hussein Jamshidi with the title *The Explanation of Cognitive Semantic of the Concepts "Raa' " and "Ra'iyat" Based on Prophetic Hadith & its Relation with Citizenship Rights* (Hussein Jamshidi, 2018), and 13) Article written by Jonathan A.C. Brown with the title *Hadith: Muhammad's Legacy in the Medieval and Modern World, 2nd ed* (A.C. Brown, 2018, pp. 64–73).

Fourth, there are eleven research finding was published in 2017 such as; 1) an article was written by Omar Abur-Robb, entitled '*the first sight of the crescent on earth according to Yallop, SAAO and Odeh Criteria, and the introduction of the hijri date line as the sunset terminator line of the opposite point of Mecca from its latitude*' (Abur-Robb 2017), 2) a paper was written by Hamdun entitled '*the International Islamic Calendar Unification Efforts by the Islamic Cooperation Organization*' (Hamdun 2017, 473–516), 3) an article was written by Maskufa research, entitled '*the global hijri calendar as the challenges of jurisprudence astronomy*' (Maskufa 2017), 4) a paper was written by Mohd Izhar Ariff Mohd Kashim and Ahmad Muhammad Husni, entitled '*Maqasid Shariah in Modern Biotechnology Concerning Food Products*' (Muhammad Husni 2017, 27–39), and 5) an article was written by Muntaha Artalim, entitled '*the issues of coexistence between muslims and others in the contemporary social and political reality: A Doctrinal Study based on maqasid al-shariah*' (Artalim 2017, 177–222), 6) Paper written by Anthony Minnema with the title *A Hadith Condemned at Paris Reactions to the Power of Impression in the Latin Translation of al-Ghazali's Maqasid al-Falasifa* (Minnema, 2017, pp. 145–162). 7) Article written by Muri'ah and Munawir with the title *Hadith Understanding Reconstruction "Women": Delivering the Islamic Education System of Egalitarian* (Muri'ah & Munawir, 2017, pp. 14–21), 8) Articles written by N. A. Rahman, N. K. Ismail, Z. M. Nor, M. N. Alias, M. S. Kamis, and N. Alias with the title *Tagging Narrator's Names in Hadith Text* (N. A. Rahman et al., 2017, pp. 295–309), 9) Article written by Muhamad Ali with the title *The Current Studies of Muhammad and His Hadith in the West and Indonesia* (M. Ali, 2017, pp. 7–16), 10) Article written by Sagi

Polka with the title *Hamas as a Wasati (Literally: Centrist) Movement: Pragmatism within the Boundaries of the Sharia* (Polka, 2017, pp. 1–31), 11) Article written by Abdessamad Belhaj with the title *The Sunna and Its Status in Islamic Law: The Search for a Sound Hadith* (Belhaj, 2017, pp. 401–402).

Fifth, there are found two papers published in 2016 such as; 1) an article was written by Syamsul Anwar entitled '*the unified Islamic calendar in the perspective of Islamic legal philosophy*' (Anwar 2016, 203–47), and 2) an article written by Mohammad Ilyas, under the title '*the unified world Islamic calendar sharia', Science, and implementation toward a half a century*' (Ilyas 2016).

Finally, in the sixth part is a last research finding series (2015–2020) related to the interpretation of Yusuf al-Qaradawi and unification of Hijri Calendar was compiled and reviewed by the authors. There are found three research findings that published in 2015, such as; 1) a paper was written by Matteo Rossi entitled '*the efficient market hypothesis and calendar anomalies: A literature review*' (Rossi 2015, 285–96). 2) an article was written by Muhammad Ruzaimi bin Ramli entitled '*the fahm al-hadis fi dau'i al-maqasid al-syar'iyah: Ta'sil wa fawa'id wa dawabit*' (Ruzaimi bin Ramli 2015, 7–28), and 3) a research paper who conducted by Kathy Black, Bishop Kyrillos, Jonathan L. Friedmann, Tamar Frankiel, Hamid Mavani, and Jihad Turk under '*the Islamic Calendar*' (Black et al. n.d.).

II. METHODOLOGY

This research is a library research using primary and secondary data. Primary data is the main data related to the main research problem obtained from the main data source. The main source in this study is Yusuf al-Qaradawi's work entitled "*Kayfa Nata'amal ma'a al-Sunah al-Nabawiyah: Ma'alim wa Dawabit*" and "*Fiqh al-Siyam*".

In addition, this research is also supported by secondary data, which is data not from the main source. Or in other words, supporting data for primary data. In this study secondary data is data obtained from various sources such as obtained from several works of Yusuf al-Qaradawi and relevant supporting books.

From a number of sources deemed relevant in this study then collected and After all the data was collected, researchers conducted data processing by editing and coding the data. Editing data is an activity checking the activity data and checking the collected data, whether it has been completely analyzed or not. The incomplete filling can be set aside, or perfect it by way of re-collecting data to the relevant data sources.

III. LITERATURE REVIEW

The discourse of unification of the Islamic calendar was widely discussed at the end of the 20th century. The unification of Islamic calendar was an attempt to align the Hijri calendar which developed in the Islamic world into a global time system in the form of the International Islamic Calendar (IIC). This alignment is good from its function from the scope of the applicable region, and from its determination system. From its function, besides the Islamic calendar can be used as a marker of time for daily interests that must also be used for worship purposes. From the scope of the region, the Islamic calendar is expected to apply from the scope of the local calendar to the calendar between nations, which means this calendar can apply as the Christian calendar. While from its determination system, Islamic calendars that have various predetermined rules can be harmonized in one and the same rule so that they can be referred to by all Muslims (Anwar 2008; Hamdun, Fauzi Hussin, and Zainon 2017, 120).

In theoretically and practically ways, the issue of IIC science began in 1984. This phase was marked by the publication of the book *A Modern Guide to Astronomical Calculations of Islamic Calendar, Times & Qibla* by Mohammad Ilyas a Muslim scientist from Malaysia. According to Ilyas, the publication of this book is the first and superior achievement in the general history of Islamic astronomy. It could even be considered

the most important work after about 1000 years the Islamic world was left behind in the astronomical arena (Ilyas 1996, 28). This book is the '*magnum opus*' of Ilyas and one of the phenomenal works because it completes data on the concept of the modern Islamic calendar. This book discusses the evolution of the calendar, especially the issue of the earliest sighting of the new moon (hilal), the concept of a global scale appearance, and the international qamari dateline, and its application to IIC.

Ilyas is known as a scientist who is determined to fight for the formation of IIC, although basically, he is not the first person to discuss the unification of the Hijri calendar. Susiknan Azhari said that the thoughts that existed before Ilyas were more related to the issue of the Hijri calendar from the normative deductive side, whereas Ilyas's ideas were not merely normative-deductive but supported empirical-inductive data by utilizing modern science (Azhari 2007b). He shared his ideas and thoughts in books, journals and working papers at international conferences.

The latest developments in the issue of unification of the Islamic calendar took place on May 28-30th, 2016 AD/ Sya'ban 21-23, 1437 H, namely at the International Congress of the Unification of the Islamic Calendar in Istanbul Turkey. The congress was held in collaboration with the Religious Affairs of Turkey (*Turkey's Presidency of Religious Affairs*) with the *Islamic Crescent Observation Project* (ICOP), the *European Council for Fatwa and Research* (ECFR), and *Bogazici University's Kandilli Observatory*. The congress was attended by scholars and astronomy experts of no less than 200 people from 50 countries in the world (Anwar 2016, 207).

The interesting thing in this congress is the proposed two IIC concepts by the Scientific Committee, namely a team formed long before the trial to study the concepts of the developing calendar and calendar proposals put forward before the congress. The two concepts of the calendar are the concept of *dual calendar* (bizonal) and the concept of *singular calendar* (*single calendar*). Islamic calendar or *dual calendar* is a concept inspired by the calendar Nidhal Guessoum and Mohammad Syawkat Odeh. While a single Islamic calendar is a calendar inspired by the concept of the Jamaluddin Abdul Raziq calendar. After two calendar concepts were formulated with some improvement then it was proposed at the conference to choose one of them (Anwar 2016, 208).

In the Islamic world, the discourse of the unification of the Islamic calendar at this time can be considered as a phenomenon of international relations. This is characterized by several things such as the interaction between actors in the international system where the interaction has exceeded the limits of national jurisdiction of one country in the interests of realizing the enactment of IIC. The importance of this unification departs from the realization that failure to overcome the problems of the Islamic calendar can affect the lives of Muslims (Ilyas 2016, 1; Rossi 2015, 291). The issue of IIC becomes a phenomenon of international relations as well because it is continuously being the object of research and debate of scholars, scientists, professionals and experts in the Islamic world. In addition, the issue of unifying the Islamic calendar has also been a subject of regular discussion in several international Islamic organizations. Therefore it is also necessary to pay attention to the elements of maqasid of hadith and maqasid of shariah.

IV. RESULTS AND DISCUSSION

Yusuf al-Qaradawi's Interpretation of Hisab and Rukyah Hadiths

Until now, a study of the hadith is still interesting to do even though it is not as lively as what happened in studies or thoughts on the Koran. According to Suryadi, the main factor that triggered it was the complexity of the existing problems, both those concerning the authenticity of the text, variations of the text, as well as the fairly long time span between the Prophet in the reality of his life until the codification into the hadith text (Suryadi, 2007).

Considering the development of life lived and faced by Muslims in modern times is very complex and very much different from the life lived in earlier periods, the contextualization of hadith which contains explanations and details of Islamic doctrine in various fields is very urgent to do (F. Rahman, 2002).

According to Yusuf al-Qaradawi, the sunnah of the Prophet has five special characteristics, namely: comprehensive (manhaj syumûlî), balanced (manhaj mutawâzin), integral (manhaj takâmulî), realistic (manhaj wâqi'î), and easy (manhaj muyassar). These five characteristics will bring a complete understanding of a hadith (Qaradawi, 2004).

Based on some of the characteristics of the hadith above, then al-Qaradawi sets out three things that must be avoided in interacting with the Sunnah, namely: (1). Extreme deviation (tahrîf ahl al-guluw). (2). Manipulation of heretics, (intihâl ahl al-bâtil), that is falsification of the teachings of Islam by making various kinds of heresy that are clearly contrary to the creed and sharia. (3). Interpretation of fools (ta'wîl ahl al-jahil). Starting from these three things, the proper understanding of the hadith is to take a middle attitude (*wasatiyah*), which is not excessive or extreme, not to be a heretical group, and not to be a stupid group (Qaradawi, 2004).

Yusuf al-Qaradawi, a contemporary Egyptian scholar whose works are often used as a reference for Muslims in *Kaifa Nata'âmalu ma'a as-Sunnah an-Nabawiyyah Ma'âlim wa Dawâbit* formulates several methods in understanding a hadith.

Understanding the Hadith in accordance with the instructions of the Koran

According to Yusuf al-Qaradawi, by referring to valid hadiths, there are 3 methods, one of which can be used to determine the month of Ramadan: First, the rukyat (obsevation) hilal method. Second, perfecting the Sya'ban month count to 30 days. Third, make estimates (*taqdîr*) the emergence of the new moon.

Regarding the hadith hilal of crescent, or the hadith stipulation at the beginning of the Hijri month, especially the three important months that contain worship, namely Ramadan, Shawal, and Zulhijah, in addition to being mentioned in *al-kutub al-tis'ah* also narrated by Ibn Abi Syaibah, Ibn Khuzaimah, Abdurrazzaq, and al-Baihaqi.

The above hadiths according to al-Gumari show the obligation of fasting for all Muslims in the world when the hilal has been seen in one place. He argues like that because the command of fasting in the hadith is general in nature.

Meanwhile Susiknan Azhari, quoting the opinion of Ibn Hajar al-'Asqalani, an-Nawawi, and as-San'ani, that the words of the Rasulullah above do not require rukyat for everyone who wants to start the fasting of Ramadan, but is only addressed to one or some of them. Rescent of hilal is quite done by a fair person. This is the opinion of ulama jumbuh. Other opinions require two people to be fair (Azhari, 2007).

These hadiths show that the obligation to carry out worship in Islam always returns to the instructions of the Koran and Hadith. No exception Ramadan fasting, Eid al-Fitr, Arafat fasting, and Eid Zulhijah, and other worship services, such as payment of zakat, calculation of the period of iddah for women, and so forth.

Regarding the fasting of Ramadan which its implementation refers to the Prophet's orders: Be satisfied because you see the new moon, and be open because you see it, then the Muslims should observe the new moon on the 29th day of the Sya'ban with provisions; First, if the new moon is not visible (due to obstructions of clouds and so on), then the Sya'ban month that is running is perfected to 30 days, then the next day begins to fast Ramadan. Second, the receipt of the testimony of one witness who saw the new moon (Qaradawi, 2012).

Meanwhile for the beginning of Shawwal, the new moon is observed on the 29th of Ramadan. If many witnesses (more than one person) see the new moon, then it is obligatory to break the fast immediately and

the next day is entering 1 Shawwal. But if the new moon is not observed on that date for various reasons, then the day of fasting is perfected to 30 days. Because the Prophet himself had fasted 30 days in a year, while in other years only fasted 29 days.

Compiling a Hadith in the same place and al-Jam'u (compromise) or at-tarjih (choosing the stronger) Among the hadiths that appear contradictory

Al-Qaradawi assumed that basically there were no conflicting Shariah texts. Because one truth cannot contradict another truth. This only happens to the zahir, not the true nature, so that if it is possible to do a compromise, it will be better than the tarjih. Because tarjih means ignoring one passage and using another passage.

In this discussion, in dealing with hadith texts which appear to be contradictory, Yusuf al-Qaradawi offers two theories, namely al-jam'u or tarjih. But al-Qaradawi is in many cases more inclined to compromise than tarjih.

According to al-Qaradawi, hadiths that appear to conflict with other traditions can be removed by combining or compromising between the two traditions. Making compromises between authentic traditions that seem contradictory is an important issue for understanding the sunnah properly and is more important to do than to clarify. However, this compromise only applies to authentic traditions. As for traditions that are weak or falsified, they are not within the scope of compromise. Because the traditions are weak or fake even though the numbers are many can not fight the authentic hadith.

Related to the hadiths crescent of hilal, it appears from the previous explanation, there are two cases of hadiths that appear to be contradictory, namely: the hadith about the order to make estimates (read: hisab) when the sky is cloudy or the new moon is not visible; and the hadith about the command istikmâl (perfecting 30 days) for the current month (read: rukyah). The explanation is as follows

First, the hadith about the command to do taqdîr, which reads: From Isma'il, he said: I was told Ayyub, from Nafi', from Ibn Umar, he said: The Messenger of Allah said: Indeed, one month (total) 29 days. Therefore do not you fast until you see the new moon, and do not be Lebaran until you see it. If the sky is cloudy, then guess.

Secondly, the above hadith contradicts the hadith that commands istikmâl, which reads: We were told Abdul A'la, from Ma'mar, from az-Zuhri, from Abu Salamah bin Abdurrahman, from Abu Hurairah, he said: Rasulullah SAW, said: If you see the new moon, then fast. And if you see it, then spread. If the sky is cloudy, then fast for 30 days.

The first hadith (Ibn Umar) shows the order to calculate the position of the new moon (estimation) when the new moon cannot be rukyah (read: failed rukyah), while the second hadith (Abu Hurairah) shows the order to fast 30 days if the sky is cloudy and the new moon is not visible. Both traditions are equally valid according to the scholars of the hadith. Because both of them are valid which seem contradictory, then al-Qaradawi does not choose one of them (just hisab, or rukyah only), but tends to enforce a compromise.

Distinguish between Changing Means and Permanent Purposes

Among the causes of misunderstanding of the sunnah - according to al-Qaradawi - is the mixing of the aims and objectives of the permanent sunnah with temporal and local means. Most people are only focused on the means and think of it as if that is what the Sunnah means. Whereas people who want to deepen understanding of the sunnah along with the secrets contained in it, it will be clear that what is important is the purpose of the sunnah. This goal is permanent and permanent. Meanwhile facilities sometimes change with changing environment, timeframe, habits or other factors.

Therefore, it should not confuse the true purpose of a hadith with temporal or local means. For example if a hadith mentions certain means to an end, then that means is not binding. Because it can change according to the times and times.

Distinguishing between fixed goals and changing means is useful for distinguishing between reading text (read: nas) textually and discovering the meaning or purpose behind the text (reading contextually).

Ibn al-Qayyim (d. 751 H / 1350 AD), as quoted by al-Qaradawi (Qaradawi, 2001), has also given a classification of sharia law whose laws are fixed with those whose laws change. From the statement of Ibn al-Qayyim above, it can be concluded that a law (fatwa) can change according to changes in time, place, situation, condition, and intention. What is clear, Shari'a laws only contain elements of creating benefits for the servants, upholding justice among them, and eliminating all forms of despotism and harm.

Yusuf al-Qaradawi concluded, if there are other facilities that are easier and can minimize mistakes, then these facilities can replace the old means with the same goal. Especially in the era of the latest technological developments such as now, many scientists in various fields, especially astronomy, the ability of humans to reach outer space and land on the moon.

According to him, even though the Prophet explicitly stipulated the entry of the beginning of the month with the notification of one witness or two people who claimed to see the new moon with their eyes, it is necessary to know that such a method is the most suitable means for the people of the age of friends. How is it possible to reject a means that reaches a certain level of assurance and certainty, makes it possible to unite Muslims from all directions, and removes the difference in the feast which sometimes takes three days?

Determining the beginning of the month by using hisab qat'i in the current era is mandatory to be accepted, included in the qiyas aulawi category. That is, in the Sunnah of the Prophet it has been stated to take the easiest means, namely rukyat, even though rukyat itself still contains doubts, it does not mean that it must reject the more perfect means to reach the goal in order to expel the people from differences starting the fasting every year clinging to it. The more perfect means is the means of hisab qat'i.

In addition to al-Qaradawi, there are also great scholars who recommend using astronomical hisab in establishing the beginning of the lunar month. He is a renowned hadith expert, Sheikh Ahmad Syakir. Sheikh Ahmad Syakir argued, the law of rukyat contained in the hadith was related to a cause or reason that was also explained in another hadith, namely the ummah. And this reason has now been lost, the rukyat law should also not apply. According to a rule: the law applies depends on the reasons in terms of whether or not there is.

The Thoughts of Yusuf al-Qaradawi in Determination of the Beginning of the Hijri Month

Side of the hadith analysis

When evaluating of hadith, it is necessary to consider various things, such as understanding the intentions of the Prophet, the reasons why the traditions are told, understanding the literary elegance used; similes, comparisons, and metaphors. In addition, it should also be noted to investigate all the words of the Prophet as a whole. But the most important of all is evaluating all the words of the Prophet from the perspective of the Koran (Karatas, 2012, pp. 85–93).

After using all the technicalities above, the next step is to try hard to apply the hadith to the current situation. The principles above must be used when evaluating the traditions about rukyat hilal (observation of the crescent moon) so that they can determine the right time for the initial entry of Ramadan and Shawal. All variants of sanad and matan hadith as a whole must be considered in order to identify the best method for determining the start and end times of Ramadan and Eid.

Yusuf al-Qaradawi when discussing the hadith of crescent, he only displays two traditions. First, the hadith narrated by Abu Hurairah. This hadith is labeled by al-Qaradawi as "Muttafaq 'Alaih" which means that the hadith is documented in Sahih al-Bukhari and Sahih Muslims.

However, after searching into Sahih Muslim, the author did not find an editor that is exactly the same as the editor above, but there is an editor who is somewhat similar to him.

The two hadith above (which al-Qaradawi claims to be Muttafaq 'Alaih) are both narrated by Muhammad bin Ziyad which he obtained from Abu Hurairah. Through Muhammad bin Ziyad, the hadith was conveyed to Syu'bah. Starting from the Syu'bah this matan hadith began to change. It looks like the hadith above, that Syu'bah - Adam (the collection of al-Bukhari) uses the matan *iddah Sya'bana salasina*, while Syu'bah - Mu'az bin Mu'az uses the matan *fa'udu salasina*.

The second hadith presented by al-Qaradawi is a hadith narrated by Abdullah bin Umar and documented in Sahih al-Bukhari.

Ibn Umar's hadith is also claimed by al-Qaradawi as the hadith which is Muttafaq 'Alaih. But after the author checks into Sahih Muslim, the writer does not get the exact same text, but there is a slight difference.

The two hadith above are both narrated by Abdullah bin Umar who taught his hadith to Nafi'. Through Nafi', this hadith was passed on to Malik bin Anas. Starting from Malik this happened matan differences. The small difference lies in Malik - Abdullah bin Maslamah with matan *gumma* (al-Bukhari's history), while in Malik - Yahya bin Yahya uses matan *ugmiya* (Muslim's hadith).

Matan's Criticism

The first hadith of the history of Abu Hurairah cited by al-Qaradawi from Sahih al-Bukhari actually reaped a lot of criticism from the scholars. Among these are al-Isma'ili who in his *Mustakhrāj 'ala as-Sahih* argued that Imam al-Bukhari had performed tafarrud from his syaikh, namely Adam bin Iyas, from Syu'bah. Al-Isma'ili's argument states that he has narrated the hadith from Gandar, Abdurrahman ibn Mahdi, Ibn 'Ulayyah, Isa bin Yunus, Syabah, Asim bin Ali, an-Nadr bin Syumail, and Yazid bin Harun, all of whom have received Hadith from Syu'bah. None of these narrators mentioned *fa'akmilu 'iddata sya'bana salasina yauman*, but mentioned matan *fa in gumma' alaikum fa'uddu salasina*. Therefore there is a possibility that Adam has narrated the hadith with his own interpretation (Jauziyah, 1994).

Therefore, from the observance above it is suspected that al-Bukhari has inserted his interpretation into the hadith. Thus, if in Sahih al-Bukhari there is still a mistake, even though he is famous for memorization and knowledge, then what about the traditions contained in collections other than Sahih al-Bukhari? Al-Bukhari or his teacher still thinks that what is meant is *iddah Sya'bana* (a matter of months Sha'ban) so that the suspicion is entered into the hadith. Whereas the addition of the text *iddah Sya'bana* affects the change of law. The implication is that if the hadith has the text *iddah Sya'bana*, it means to be hujjah for the Hanabilah who requires fasting on a doubtful day (*syak*), while al-Bukhari himself sees haram fasting on *syak's* day.

V. CONCLUSION

A thought whatever its name is certainly no one has absolute truth. Included in this case is the theory of the understanding of the traditions of Yusuf al-Qaradawi, there are pluses and minuses. Questioning the advantages and disadvantages means weighing the method of Yusuf al-Qaradawi with the methods offered by other scholars before. Of course this requires reading as many references as possible so it is hoped that the results concluded can be objective or at least close to objective.

Based on the description above also, this research can be concluded that Yusuf al-Qaradawi hopes urgently for the realization of the unification of fasting and muslim holidays in Europe with several reasons, some of which are due to the minority of muslims there, not the unification of all muslims in all the earth is something

that is impossible to do. However, the idea of al-Qaradawi, in the my opini can have a counter productive effect in the mission of unificcation.

The use of hisab method based on the imkan rukyah (hilal visibility) in terms of negation, not determination (the version of al-Qaradawi) gives the impression that he is still half-heard in applying his own understanding. Al-Qaradawi also saw the urgency of rukyah, even though he himself also called for the use of hisab method. Not only that, al-Qaradawi also agreed to unite the muslim holiday.

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