



***Whusul Ilallah* As a Methodology for Determining the Beginning of Ramadan and The End of Ramadan of The Aolian Jamaat According to The Perspective of Islamic Law**

Agus Salim^{1*}, Ridwan², Jamal Abdul Aziz³

Universitas Islam Negeri Prof. KH. Saifuddin Zuhri, Purwokerto, Indonesia^{1,2,3}

Email: agussalimsiogut@gmail.com

Abstract

This research discusses the methodology of determining the beginning and end of Ramadan practiced by the Aoliah community. The methodology for determining the beginning and end of Ramadan was actually established by Prophet Muhammad through an authentic hadith stating, "Start fasting when you see the crescent moon and stop fasting when you see the crescent moon, and if it is cloudy, then complete the count of thirty days." This hadith ensures that the methodology for determining the beginning and end of Ramadan is through ru'yatu al hilal or sighting of the crescent moon. However, in practical settings, this hadith becomes biased in the community, with some using the methodology of ru'yatu al hilal, hisab, Whusul Ilallah, and others. One of the methods for determining the beginning and end of the month of Ramadan is through 'calling upon Allah' directly or Whusul Ilallah, as expressed by Ibn Hajar, a leader of the Aoliah community from Gunungkidul, Istima Region, Yogyakarta. This statement sparked controversy in the community. Therefore, in this article, researchers attempt to analyze the method of Whusul Ilallah according to Ibn Hajar as a means of determining the beginning and end of Ramadan. The research methodology in this article employs normative empirical analysis, describing empirical facts and then analyzing them using religious norms in the form of the Quran, hadith, and fiqh related to the determination of the beginning of Ramadan.

Keywords: *Whusul ilallah, Jamaah Aolia, Determination of the Beginning and End of Ramadan, Islamic Law.*

INTRODUCTION

In the teachings of Islam, all mandala worship must be performed at a predetermined time (Akhtyamova et al., 2015; Savenije et al., 2022; Zedan et al., 2015). The timing of worship services is marked by the rolling of the sun on its axis so that there is a change in shadows or even marked by a change in the shape of the moon from the crescent to the full moon and from the full moon to the crescent form (Chiappori & Salanié, 2023; Weldesilassie & B.Worku, 2022). It is mentioned in the Quran surah al Baqarah verse 189: "They asked you (Prophet Muhammad) about the crescent moon. Say, "That is a clue to the time for man and the time of performing Hajj" (Semang & Hasbi,

2023). The provision of time in each Islamic Sharia worship serves as a process of the individual discipline of a servant to get closer to his god (Famous Nwankwo, 2024).

Regarding the month as a sign of the time of worship, Muhammad Nawawi in *at-Tafsirul Munir li Ma'alimt Tanzil* explained that the month is the determinant of the time of every activity carried out by Muslims both worldly and ukrawiyah activities, the month is also a marker for the time of completion of the Hajj (Henning et al., 2022). The rotation of the moon on earth is also a marker for the time of female *idah*, female menstruation, the time of pregnancy, starting fasting, breaking the fast, paying off debts, planting time, trading, even the time to fast Ramadan (Boulila & Hinnov, 2022; Xu et al., 2024).

Ramadan fasting is one of the five pillars of Islam. Ramadan fasting has been determined, and the time has also been determined, so Ramadan fasting is categorized as *mahdlah worship* (Akhtar et al., 2022). The procedure for implementing Ramadan fasting is called the pillars and conditions, while the time of implementation is carried out in the month of Ramdhan, which is a month determined by the provisions of the rotation of the moon around the earth (Mohamed et al., 2023). The calculation of time-based on the provisions of the rotation of the moon around the earth is called the month of Qamriyah. The process of rotating the moon around the earth takes about 29 days 12 hours 44 minutes 3 seconds or 29.5306 days in one month (Irfai et al., 2023). The calculation ensures that the number of days in a month is 29 days and allows 30 days. Because the number of days in each month is not the same, it is important to determine the time of worship that is carried out in a particular month (Rizqi et al., 2023).

So far there are many methods of determining the beginning and end of the month of qamariyah, *hisab-ru'yat* used by Nahdlatul Ulama, *hisab* used by Muhammad, *hisab takwim* used by the Padang Syattariyah tariqat, *Ru'yat* with thin cloth by an-Nadzir Gowa, and there is also the determination of the beginning and end of Ramadan using *wusul ilallah* as done by the congregation of the Aolia Gunungkidul mosque (Istianah, 2021; Wendry et al., 2023).

Of the several methods of determining the beginning and end of the month that attracted attention was the method of determining the congregation of the Aolia Gunungkidul mosque, it was because the mosque leader mentioned the determination of the beginning and end of Ramadan 2024 by means of "Allah's phone" or what he meant by inner contact between himself and his god (Gunawan & Salenda, n.d.; Wahidi & Musataklima, 2021). The statement caused public uproar and invited debate among Islamic religious leaders in Indonesia (Faraz et al., 2022). The debate is because in the belief of *ahlu sunnah wal jamaah* no one can meet Allah except the Prophet Muhammad, and Ibn Hajar the leader of Aolia is not a prophet but claims to have 'called Allah', this immediately provokes an uproar (Nurkholis & Haqq, 2023). Even if he has *wushul* to Allah with the ability to interact with Allah, then in the sharia especially according to the four opinions of Imam Madzhab, it is about the knowledge of seeing *hilal* should not be spread to the wider

community, his knowledge of hilal is only used for himself, so that if he knows hilal through the *method of wushul ilallah*, then his knowledge is only for his own fasting obligations, not others.

METHODS

This study uses a narrative descriptive method, researchers describe and narrate empirical data about the determination of the beginning and end of the month of Ramadan carried out by the leaders of the Aolia Gunungkidul mosque congregation. Furthermore, related to data collection, in this study researchers collected data by interview methods and by taking information from news in the mass media or scientific texts related to the object of study in this study. The data obtained from these empirical facts will be confronted with the norms and provisions of the Shari'a, both the Quran, Hadith and the views of scholars in jurisprudence. Regarding the determination of the beginning and end of the month of Ramadan with these efforts, a normative conclusion will be found regarding the determination of the beginning and end of the month carried out by the leadership of the Aolia mosque congregation.

RESULTS AND DISCUSSION

Aolia Jamaat and the Theory of Whusul ilallah

The Aolia Jamaat is an association of religious communities united by the streets of their chosen *thariqah*. The Aolia Jamaat began to stand on August 12, 1984; this is based on the establishment of the Aolia mosque, which they use as a place of worship. The Aolia Jamaah is based in Panggang III Hamlet, Giriharjo Village, Panggang District, Gunungkidul Regency, Yogyakarta Special Region Province. The Aolia congregation was originally a congregation praying five times like mosque worshippers in general; gradually, their activities increased, starting from practicing *manaqib*, *tahlil*, celebrating big days together, and *thariqah*. This congregation has had less than a thousand followers spread across Central Java and Yogyakarta Special Region, and the most in Panggang sub-district with a total of ten majlis.

The congregation claims to be part of the *ahlusunnah wal jamaah* sect that adheres to the sunnah of the apostle and the sunnah of khulafaurasidun. Led by a cleric Raden Ibnu Hajar Sholeh Pranowo who in his religious education history had received education in several pesantren, began with the Mbulus pesantren in the Maron Purworejo area, and had been guided by Gus Jogo Rekso in Muntilan, besides that bathiniyah Ibnu Hajar was also guided directly by Syech Jumadil Kubro who was buried in Mount Turgi and Sunan Pandanaran in Klaten.

In Ibn Hajar's understanding of science or science, when viewed from how to get it, there are two ways, namely *al sains bil kasbi* and *al sains laduni*. The birth of these two terms of knowledge is an interpretation of the Qur'anic verses and hadith, one of the Qur'anic verses that allude to science.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا

Then they both met a servant among Our servants, whom We had given mercy to him from Our side, and whom We had taught him knowledge from Our side. (QS. Al-Kahf verse 65)

At the theoretical level, *al Ilmu bil Kasbi* or *science kasbi* is knowledge obtained through one's efforts by studying, researching, seeing and so on. In the teachings of al-Asharite thought, the theory of *kasbi science* refers to the view that humans have the ability to achieve certain actions through their own efforts and efforts, but all these actions remain under the rule of Allah as creator and control of all things. Nawawi Al Jawi, as quoted by Ismail, explained that Kasbi science is knowledge produced by studying knowledge continuously and reading literatus with direction from a teacher.

About this *kasbi science*, if a person wants to get knowledge must go through how to try. The form of their business can be by reading literature, researching and listening to knowledge explained by a teacher. After gaining knowledge, a person must also make efforts not to forget the knowledge he learned, the effort is called recalling, relearning, practicing and spreading. Kasbi science has a special characteristic, namely the loss of knowledge due to forgetting.

The *science of laduni* is defined as the depiction of a soul that speaks (*an-nafs an-natiqah*) and a soul that is calm in facing the nature of things. A 'alim is an ocean of knowledge and imagery. While the object of science is a substance, something whose knowledge is engraved in the soul. The science of Ladunni is a science whose achievement is without an intermediary between one's soul and God. It is like the light from the invisible lamp falling into a clear, clean and delicate heart. Isma'il, as quoted by Agus Sutiyono, explained that the science of laduni is the process of the emergence of inspiration coming through the inner eye and from the irradiation of the kulliyah soul. Therefore, revelation is the adornment of prophets, while inspiration is the adornment of saints or lovers of God.

In Imam Ghazali's view, to obtain this knowledge, a person has done *al-muraqabah as-sahihah* to get closer to Allah well so that he gets grace from Allah in the form of knowledge that he has never learned. *Laduni knowledge* can also be obtained because of the process of *ar-riyadah as-sadiqah*, a form of effort to train oneself to always get closer to Allah by staying away from the worldly and feeling poor by emptying the stomach for fasting and doing subhat things. Laduni knowledge can also be obtained by *tafakur*, which is a process of thinking and dreaming about what he knows and finding something from his thinking process. And lastly, the knowledge of laduni can be obtained if a person has *rabbaniyah* united the heart by always dhikr to Allah, so that Allah gives knowledge that is not given through learning.

The science of laguna became a special karma or virtue given by Allah to Ibn Hajar so with this knowledge, Ibn Hajar made it possible to see the moon beyond human knowledge in general. This knowledge does not only come from that country, but the owner has first practiced a special riyual, namely reciting, practicing dhikr continuously, and interacting with Syech Jumadil Kubra

and Syech Asamaraqandi, which in the end Inbu Hajar established that the clue hooking hilal is a truth according to him.

Thus, knowledge can only be opened by the key and the path laid out by Allah to reach that level of *preamble*. At the level of *mukasyafah* there is a strong belief called *haqul yaqin*, therefore mukasyafa belief is not solely based on research, but generally occurs because of whispers, the strength of the heart that comes not from humans but it comes from the power of the creator in the form of *inspiration*. *Inspiration* is knowledge gained in the resurrection, it is the revelation to man of the person conveyed to him by God the owner of that knowledge through his mind.

The knowledge of laduni is only in those whom Allah desires to obtain it, although it is sought in a certain way as described earlier sometimes God does not give to those who seek it, sometimes in the middle of the journey to that degree a jurtru is misled by Satan by whispering something heretical. For this reason, the readiness of the heart and soul is a condition for receiving the knowledge. Allah will give *knowledge* to those whose hearts have been pure, unaffected by the world, and subject only to Allah. With purity of heart and not affected by worldly affairs, the door of the eyes of the heart will be opened by Allah which in turn is called *mukashaafah*.

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

"So We lifted the lid (that covers) your eyes, so that your vision on this day is very sharp." (QS. Qaf: 22)

The opening of the eyes of the heart in that verse is a very possible thing if God wills it. The opening of the eyes of the heart means that a person has been able to see something that cannot be seen by the eyes in general and can feel something that cannot be felt by the five senses of humans in general. In this context, Allah created beings with very limited five senses; this limitation separates two things that can be reached by sensory abilities and things that cannot be reached by the five senses. Something that can be reached with the five senses under normal conditions is called *alamu dzahir* And something that cannot be reached by the five senses is called *Inner Nature* or *the unseen*. Regarding the eyes of the heart can be the usmber of the coming of science, the Qur'an surah al Hajj 46 explains

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُوكَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَآتَاهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Then, have they never walked on the earth, so that their hearts may understand, and their ears may hear? Actually, it is not the eye that is blind, but the blind is the heart in the chest. (QS. al Hajj 46)

Imam Ghazali further explained that the heart has two doors. One door of the heart opens towards the five senses, where the five senses will be able to reach the natural world in the form of objects that have physical form, sound, and real life; all of these objects are a reflection of what exists and is recorded in Lauhul Mahfudz.

Another door opens towards *the unseen*, one form of *the unseen* is *Lauhul al Mahfudz* and the angelic realm or *spiritual realm*. The door that opens towards the unseen and *Lauhul al-Mahfudz* is like a miracle thing of a dream that is confidently true, so that the heart can live in the midst of sleep the things that will happen in the future or the events or events of the past without the medium of sensory responses. Quoting Imam Ghazali's opinion that the heart has an instinct called *an-Nur al-Ilahy* or divine light and *al Bashirah al-Bathiniah* or Inner Eye. A person who is given divinity in his heart, will be able to see something that cannot be reached by the five senses, this level of person is called *ma'rifat* because his inner eye has been *mukashaafah* or the inner eye that has been opened by Allah.

The characteristics of people *in their hearts*, they can know *the unseen* which is the secret of God. A person who has *ma'rifat* means that one has attained *wushul ilallah*, *wushul ilallah* obtained from witnessing through the eyes of the mind, a sufficient testimony of a person from evidence and evidence. *Wushul ilallah* can also be interpreted as achieving the ultimate goal of a servant's journey towards closeness to his god with a path of structuring behavior embodied in sound doctrine and fulfilling the provisions of sharia through association with pious people from people who are remembrance, sincere, and know the servants. But there are also those who define *wushul ilallah* is the arrival of a person to the true knowledge of Allah. This essential knowledge is the culmination of the apostles and the stopping point of the end of the spiritual walker's journey.

The degree of *wusul ilallah* according to Ibn Hajar as his clarification in front of the ulama envoy occurred starting on November 21, 2021 during a pilgrimage at the grave of Syech Jumadil Kubro. Ibn Hajar claimed to be able to interact with Syech Jumadil Kubro, and in his confession he was declared by Syech Jumadil Kubro to the degree of *wusul*. He also confessed that his *degree of ilallah* was increasing and stronger when communicating with Syech Assmarqandi who at that time ordered him to remarry.

The *sifat-sifat* that can deliver a servant to *wushul ilallah* is *First al-Ajz* which is feeling weak and strength belongs only to Allah, *al-Ajz* is a quality that can convey a servant to Allah, weak nature indicates a servant must submit to a substance who has power and feel contempt to a substance who has power, even though he has power and can do something with strength. *Secondly* *sifat al-Faqr* which means a sense of need for Allah, *sifat al-Faqir* is a trait that can bring the servant to the deepest meaning of the nature of al-Rahman or the affection of Allah, feeling the need for Allah in every effort and at all times, because everything a person does is the power of Allah, with it to realize it must depend and feel the need for oneself to Allah. *Third*, the nature of *al-Shafaqah* which means compassion for others and creatures other than humans, *al-Shafaqah* is a trait that will lead a *salik* to the path of *wushul* to Allah, with that nature Allah has a reason to love a servant. The fourth is *uapaya al-Tafakkur*, which is to think and use the potential of reason to imagine God's creation, with which a person will have a *sifak hakim* or wise there.

In addition to these qualities, *praiseworthy* qualities that are the nature of a person who *is salih* and *taqwa* must also be present in a person who wants *wushul Allah*, one of the *siafat mahmudah* is, *tawakal, zuhud, wirai, tawadlu, taubat, qana'ah* and so on. With these *mahmudah* qualities, *despicable* qualities must be eliminated, such as *siafat riyah, sum'ah, hasud, takabur, tama', ujub* and so on.

Methods of Determining the Beginning and End of Ramadan in Islamic Law

The determination of the beginning and end of Ramadan is an important thing when a person will fast, this is knowing that fasting time is a legal requirement for fasting Ramadan. Fasting that is done not on time, is not categorized as Ramadan fasting, as well as to get the virtue of Ramadan fasting, a person does not get the priority of Ramadan fasting if the fast is not done in Ramadan.

The determination of the fasting time of Ramadan is the determination of the beginning of the month of Ramadan as the fasting month for the people of Muhammad. The method of determining the month of Ramadan is based on a Qur'anic verse and hadith.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Whoever witnesses the moon from you, then pray in that month. (al Baqarah 184)

صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ غُمِبَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ

Break your fast because you have seen the hilal, and break your fast (widening) because you see the hilal too, if there is a cloudy over you, then perfect the number of days (in one month). (HR. Muslim)

تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ

Pray so that you see the hilal and do not break your fast (Eid) so that you see the hilal too, and if there is a cloudy over you then estimate the hilal. (HR. Bughari)

This hadith commanding a Muslim to fast after seeing the hilal and seeing the hilal is one form of effort that must be made to know the beginning of ramadan and the end of ramadha. Al-Munjid's dictionary means *رَأَى* with the meaning of seeing with eyes or knowing with common sense. So that the understanding of *lafath رأى* gave rise to two interpretations. Some interpret *ru'yat hilal* with a meaning that means to see with the eyes of the head. This notion is used by groups that practice *ru'yat hilal* as a determinant of the beginning of the month of Qamariah, such as Nahdlatul Ulama and the Indonesian government which bases its understanding on the Quran suarat al Ma'un verse 1 *لَا رَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ*, in this verse *رَأَى* interpreted to see with the eyes of the head. There are also those who interpret that *rukyat* is to see with reason, this is what reason means is science, namely the science of falak or hisab, this is held by Muhammadiyah by basing its understanding on the Quran suarat al Ma'ariz 6 and 7 *إِنَّهُمْ يَرْتَوْنَهُ بَعِيدًا وَتَرْتَهُ قَرِيبًا*, this verse *رَأَى* interpreted as guessing with their knowledge, namely through science.

Syihabuddin Abi Abas said Muslims are not obliged to observe fasting unless one of them has seen hilal. In case of cloudiness, then it is mandatory for them to perfect the days of one

month to 30 days. If hilal is seen during the day, then Eid occurs at night. If the hilal is only seen in one region but not in another region and the area is adjacent, then the law of mandatory fasting becomes evenly distributed to the inhabitants of the region that does not look hilal. However, if the hilal is seen in an area but the far-flung area is not visible, then the distant region is not obliged to fast for the quality of the area that looks hilal. The proximity of an area in the initial determination of fasting, whether the region is categorized as far or near, in this connection can be seen from the appearance of the sun between one region and another. But some say that the far proximity of the area in the effort to see hilal is as far as *masafatu al qasr*.

In order to see the hilal, Shafi'iyah jurisprudence requires the knowledge of a person who sees the hilal. When people who receive information that they are people who see hilal are those who have a fair (honest) nature, are male, not sahaya servants, have been intelligent, Islamic Bergama and *puberty*. A person who comes with the news of seeing the hilal, with his immorality, then he must be sworn about the testimony of seeing the hilal, and the ruler or authority holder must facilitate his witness. When a person has been deemed credible with the aforementioned traits, then the testimony of seeing the hilal must be accepted by the ruler or authority.

If there is an expert in hisab or falak with his expertise he has done calculations with his hisab method and preached that tomorrow is the day of fasting and tomorrow is the day of Eid, then his testimony cannot be followed by the community. Likewise, if the astrologer predicts and testifies that tomorrow is the day of fasting and Eid, then his immorality is also unacceptable and people cannot follow their testimony as a basis for fasting. However, what they seek can be used as a basis for fasting for themselves.

Conditions *ru'yat hilal* Actually, it is not only done by Shafi'iyah followers but also carried out by followers of three other imams, such as Malikiya, Hanafiya and Hanabilah, the four followers of the Imam use the method *ru'yat* and *istikmal*. The ruyat method is used if the laingit is in a sunny state, and the method *istikmal* That is to perfect the day to 30 days in one month if the sky is cloudy.

The difference of opinion among the four madhhab ashabs only occurs in how many people see hilal as the standard of acceptance of their sacredness. The Hanafiyah Madzhab found that when the sky is clear, it is mandatory for many people to see the moon to determine the month of Ramadan or Eid. However, if the sky is cloudy, it is enough for the authorities to look at the moon to determine the month of Ramadan and also Eid al-Fitr. The Malikiyya Madhhab argues that hilal should be seen by many societies as unjust society. Their testimonies are all credible when they see hilal. In this condition because that does *ru'yat* It is a multitude of people, it is not required for them to be just, free and also men, women, wicked and sahaya servants are also accepted for their testimony. Malikis also accept *Shahadah* Two people who are fair when it is cloudy on condition that they are puberty, intelligent and do not like to lie and do not commit many major sins. Likewise, the martyrdom of a just man is accepted, only that for himself, he can

fast in practice *His Shahadah*. The Shafi'iyah madhhab suffices to see the moon of Ramadan and the day of Eid just by listening *Shahadah*. A person is just, intelligent, baligh, male and not a servant of Sahaya. If those who see hilal are not just people, not yet puberty, women and are sahaya servants, then his shahadah can be practiced only for those who see hilal only, not for others. The Hanabilah Madhhab argues that the testimony of a person in seeing the moon is accepted to determine the beginning of Ramadan and Eid, provided that he is a just man, a woman, a non-sahaya servant or a sahaya servant.

Analysis of Whusul ilallah in determining the beginning and end of the month of Ramdhan

It has been explained earlier that the determination of the beginning of the month and the end of Ramadan and other months is determined on the basis of *Ru'yatu Al Hilal*. Method of determining the beginning and end of the month with the method *Ru'yatu Al Hilal*. In the history of the development of the Indonesian nation has existed since the time of the kingdom and Dutch colonial, this was revealed by Snouck Hurgonje, in addition to based on the calculation of the date of the determination of the beginning and end of Ramadan, there is also a determination of the beginning and end of Ramadan based on the vision of the five senses or *Ru'yatu Al Hilal* to establish a new moon and a major month of Muslims. Process *Ru'yatu Al Hilal* Either done by the community with an effort to see directly using the eyes of the head or with tools and or by predicting rukyatul hilal with a science approach called hisab hisab. With him the method of inner contact with Allah is not an appropriate method for determining the existence of hilal.

If Ibn Hajar claimed that determining hilal by direct contact with Allah he called *Wushul Ilallah* then communicating with God, then of course this is not a common ability that many people can do. While Islamic law applies to most people, not individual abilities.

In addition, the Prophet Muhammad was a servant of Allah who had the most perfect degree of servitude, if his people had the degree of servitude in the form of *Wushul Ilallah*, then the Prophet Muhammad was a servant of Allah who had it above his people. When Allah's servant can whisper to Allah, then Prophet Muhammad is the most perfect servant whispering to Allah without being disturbed by Satan. But even so in the sharia of the Prophet Muhammad there is no irrational sharia and in his sharia there is no sharia that is taught to reach the limits of the ability of his people, including also determining the beginning of Ramadan and Eid with *Whusul Ilallah*. We can see and pay attention to the hadith of Shihih Bughari, Muslim and the hadith narrated by Abdu Dawud.

صَوْمُوا لِرُؤُوسِيهِ وَأَفْطِرُوا لِرُؤُوسِيهِ فَإِنْ غَمِبَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ

Break your fast because you have seen the hilal, and break your fast (widen) because you see the hila too, if there is a cloudy over you, then perfect the number of days (in one month). (HR. Muslim)

تَرَأَى النَّاسُ الْهَيْلَالَ، فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي رَأَيْتُهُ، فَصَامَ، وَأَمَرَ النَّاسَ بِصِيَامِهِ
People saw the crescent moon, and I told the Prophet Sallallahu 'alaihi wa Sallam that I had really seen it. Then he prayed and told the people to pray. (HR. Abu Dawud)

Of the two hadiths, the Prophet Muhammad did not use his knowledge of the unseen and reportedly as the establishment of sharia to determine the beginning and end of the month of Ramadan. Dikathui Prophet Muhammad was not only a Prophet, but also at the same time the Messenger of Allah who could communicate directly with Allah when *Isra'mi'raj*. Looking at this history, the level of wusul of the Prophet Muhammad to Allah, of course, there is nothing to match, because the prophet Muhammad is *Khorul Anam* or as good as a human being. Nevertheless the Prophet Muhammad still commanded the companions to perform ru'yatul hilal as the hadith of Imam Bughari and Imam Muslim, and accept *Shahadah* An inland Arab who claimed to have seen hilal. This indication shows that the Prophet Muhammad, whose level of worship exceeded anyone's, continued to carry out the determination of the beginning and end of Ramadan using the method *Ru'yatul Hilal* or *Wunama Hilal*, does not use the method *Wushul Ilallah* or direct inner contact with God.

However, when a person has been in the stage *Whusul Ilallah* And his heart is mukashaafah so that he can know the position of hilal with his mukashaafah, then he can practice his knowledge to be satisfied for himself not for others. This is in accordance with the Shahdah of the hisab or hisab who takes into account the position of the hilal through the science of falak and also the astrologer or fortune teller. Both hisabists and philosophers can practice their knowledge of estimates *Wunama Hilal*. It is not permissible to invite others to follow it, this is as explained by Alawi Abas who said the scholars forbade following the shahadah of the necromancer in the decree *Wunama Hilal*, and their shahada does not apply except to themselves.

CONCLUSION

The methodology of establishing the beginning of Ramadan and the end of Ramadan has been taught by Islamic Shari'a. At least through the hadith of the Prophet Muhammad which clearly explains that fasting must be done after seeing the hilal, although there are two views in the meaning of seeing as safe explained earlier, there are those who interpret *ru'yat* With the meaning of looking with the eyes of the head, there are also those who interpret with knowledge. But from the debate, four imams of the madhhab agreed that they should see the moon with their eyes as the hinterland Arabs did in the time of the Prophet.

Thus, if someone uses the hisab method without *ru'yat hilal*, estimated necromancer and or by method *Wushul Ilallah* not accepted *Shahadah*. This is because the Shari'ah is based on general ability not individual ability, the Shari'ah only punishes dzahiriyah not bathinyah, and if the hisab method, the astrologer estimates and *wushul ilallah* can be used as a determination of the beginning and end of Ramadan undoubtedly has been done by the Prophet and his companions, this is because they are mulya servants and have the virtue to *whusul ilallah*, in fact it was not done by the Prophet and his companions, the Prophet actually ordered fasting by seeing

the hilal, and the Prophet accepted the testimony of the hinterland Arabs in regard to the Shahadah *ru'yat hilalhis*.

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