



## The Systematic Implications of the Hijri Calendar in the Caliph Umar bin Khattab's Period for the Present

Shafira Amajida\*

UIN Walisongo Semarang, Jl. Prof. Dr. Hamka Ngaliyan, Kota Semarang 50181, Indonesia

[shafiramajida@gmail.com](mailto:shafiramajida@gmail.com)

\*Corresponding Author

**Abstract:** *This article explains the origin of the history of the preparation of the Hijri calendar system during the Caliph Umar bin Khattab. This preparation was initiated by Umar bin Khattab when he received a letter of letter sent by Abu Musa Al-Ash'ari regarding time, in this case the month and year of writing his letter. The author uses a qualitative method with a historical approach based on library research by collecting data from primary sources, namely from the book of al-Muntazham fi dating al-muluk wa al-umban and secondary sources analyzed and then verified to obey a historical event to be easily understood. In his journey to formulate a calendar, Umar bin Khattab encountered many differences of opinion among friends. The considerations made by Umar bin Khattab are not solely for personal interests, but for the interests of the people. Therefore, the systematic calendar of Hijri is a way of synifying God's religion.*

**Keywords:** *Systematic, Hijri Calender, Umar bin Khattab.*

---

**Abstrak:** *Artikel ini menjelaskan mengenai asal-usul sejarah penyusunan sistem penanggalan kalender hijriah pada masa Khalifah Umar bin Khattab. Penyusunan ini digagas oleh Umar bin Khattab tatkala ia mendapatkan balasan surat yang dikirim Oleh Abu Musa Al-Asy'ari mengenai waktu, dalam hal ini bulan dan tahun penulisan suratnya. Penulis menggunakan metode kualitatif dengan pendekatan sejarah yang berdasarkan pada library research dengan mengumpulkan data-data dari sumber-sumber primer, yakni dari kitab Al-Muntazham fi Tarikh Al-Muluk wa Al-Umam maupun sumber sekunder dianalisa kemudian diverifikasi untuk menurutkan suatu kejadian sejarah agar mudah dipahami. Dalam perjalanannya merumuskan sebuah penanggalan, Umar bin Khattab banyak menemui perbedaan pendapat dikalangan Sahabat. Pertimbangan yang dilakukan Umar bin Khattab bukan semata-mata untuk kepentingan pribadi, melainkan untuk kepentingan umat. Oleh sebab itu, sistematika penanggalan hijriah ini merupakan salah satu cara mensyi'arkan agama Allah.*

**Kata kunci:** *Sistematika, Kalender Hijriah, Umar bin Khattab.*

---

### A. Introduction

The Hijri calendar system compiled during the Umar bin Khattab period is still used today. The preparation of the Hijri calendar at that time was motivated by the problem of calendar in the archiving of state documents. It was told at that time, Abu Musa al-Ashari stated that the letter sent by Umar's best friend was not dated. This was justified by the writings of Arwin Juli Butar-butur who stated that Abu Musa Al-Ashari complained to Umar bin Khattab, because he received a letter that only read the month of Sya'ban, but it was not known which year it was from.<sup>1</sup> Umar was also confused which Sya'ban was intended. From here, Umar bin Khattab as the Caliph at that time gave a proposal to compile the Hijri calendar.

---

<sup>1</sup>Arwin Juli Rakhmadi Butar-Butar, *Kalender Sejarah Dan Arti Pentingnya Dalam Kehidupan*, ed. Afsoh editing (Semarang: CV. Bisnis Mulia Konsultama, 2014).



The discussion about the formulation of the beginning of Hijri itself has become a hot topic among researchers. It can be seen from the number of literature regarding hisab rukyah in a certain month in the Hijri calendar. However, the topic of the discussion is still around the controversy for the initial determination of the beginning of Ramadan, Syawal and Hijri in every year.<sup>2</sup> Nihayatur Rohmah revealed in her journal that the leaders of religious organizations take part in the decision to determine the beginning of the month of Ramadan, Syawal and Dzulhijjah. At the same time, the government in the Fatwa of the Indonesian Ulama Council No. 2/2004 Humassed by giving memorandum to agree on the results of the Isbat session.<sup>3</sup>

Different from the literature circulating previously, this study focused on the history of the preparation of the Hijri calendar during the Umar bin Khattab era in the book of *al-Muntazham fi dating al-Muluk wa al-umb*. The process of preparing the Hijri calendar at that time delivered the convenience obtained at the present time. The background of the formulation which is the forerunner to the arrangement of the Hijri calendar makes it easy for Muslims today in using it. So fundamental is the Hijri calendar that made a great contribution to daily life. Therefore, this writing aims to find out the process of preparation process and provide new insights into the world of writing and history.

The beginning of the Hijri calendar compiled by the Caliph Umar bin Khattab was based on the unrest he experienced during the process of correspondence and archiving of important leadership documents. Therefore, the friends who were then led by Caliph Umar bin Khattab formulated the Hijri calendar. In this case, the determination of the Hijri calendar should be closely related to the varying criteria that underlie the birth of the Hijri calendar.

## B. Methods

The discussion of the hijri calendar is very common to discuss, but it is still about hisab and rukyat in determining the beginning of the month. A presentation on the history of the hijri calendar at the time of Umar bin Khattab in the book of *Al-Muntazham fi Tarikh Al-Muluk wa Al-Umam* is still very rare. Therefore, the researcher describes this paper using qualitative methods and historical approaches based on library research.

The data obtained are sourced from primary and secondary. Primary data is taken from the book entitled "*Al-Muntazham fi Tarikh Al-Muluk wa Al-Umam*" by Abi Al-Faraj Abdurrahman

---

<sup>2</sup>Muhammad Fadhil, Fatmawati, and Muh. Soleh Ridwan, "Korelasi Antara Hisab Dan Rukyat Dalam Perumusan Penanggalan Hijriyah," *Hisabuna* 3, no. September 2022 (2022): 99–114; Amirah Himayah Husna, Shirly Ardini, and Siti Tatmainul Qulub, "Penyatuan Kalender Hijriah Nasional Dalam Perspektif Ormas Muhammadiyah Dan Nahdatul Ulama (NU)," *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 3, no. 2 (2022): 171–88, <https://doi.org/10.20414/afaq.v3i2.4772>; Nihayatur Rohmah, "Otoritas Dalam Penetapan Awal Bulan Qamariyah (Kontroversi Antara Pemimpin Negara Dan Pemimpin Ormas)," *Jurnal Studi Islam Dan Sosial by Al-Mabsut* 9, no. 1 (2015), <https://doi.org/https://doi.org/10.56997/almabsut.v9i1.17>; Alvionita Julianti and Dhiyuddin Tanjung, "Unifikasi Kalender Hijriyah Umat Muslim Di Indonesia" 2, no. 1 (2023): 75–90.

<sup>3</sup>Majelis Ulama Indonesia, "Fatwa Tentang Penetapan Awal Ramadhan, Syawal Dan Dzulhijjah," 2004, 216–20.



bin Ali bin Muhamamd bin Al-Jauzi. The author uses this book because this book covers a lot of history related to the Islamic world from pre-Islamic times to the peak of Islam's glory. Secondary data is taken from books, books and journals regarding the hijri calendar or qamariyah calendar, sirah nabawiyah, as well as hadiths related to dates and sirah.

The writing uses the heuristic method, where the author gathers information from primary and secondary sources. Then the data is verified by proven cross checks between information received. Then interpreted to analyze and compare the facts with one another. So, It can be easy to understand history about the history of a Hijri calendar during the era of Umar bin Khattab's leadership.

### **C. Result and Discuss**

#### **1. Fundamentally a Calendar Since Pre-Islamic Times**

The use of calendar makes guidelines for humans in carrying out all activities, both daily activities and religious activities. This can be seen from the many literature that states that since ancient times, the Babylonians examined matters relating to astrology or heavenly objects, especially astrology to support their interests related to life activities such as agriculture or road instructions. At night using the moon and stars as a guide and during the day use the sun. They also set the circumference of the earth 360 °, determining 24 hours a day, and others. The use of celestial bodies is considered to be a guideline because the turnover in its orbits is relatively stable and the time of immersion and the publication is also relatively stable.<sup>4</sup>

Pre-Islamic Arab also use dating with this system, but not all Arab tribes agree to determine which year has a rice month (intercalization). One tribe determines the month of rice 'in a certain year, while the other tribes determine in different years. As a result, if tribal residents did not put it, they were prohibited from fighting the month, while the tribes that determined the month of rice 'were free to fight. The majority of the population of Medina who is a farmer when farming becomes the most important part is to determine the season. This is the basis of their basis using the Qamariyah calendar system. However, not only using the qamariyah calendar system, they also combine the syamsiyah calendar or called the Luni-Sollar Calender calendar system. Therefore, every three years Qamariyah appears 13th month. This month also used them to hold parties, war and other misguided activities.<sup>5</sup> This sun-month calendar model is an an-nasi calendar, a Babylonian calendar, Jewish calendar, Chinese calendar.<sup>6</sup>

Determination of the Basithah and Basithah is based on the interests of each tribe. This triggers structural confusion in the calendar. Development continued to ancient Egypt which gave rise to the Sirius star which was marked by a natural phenomenon when the tide on the Nile river

---

<sup>4</sup>Tasnim Rahman Fitra and Rahmadi, "Historiografi Hisab Rukyah," *Jurnal Pendidikan Sejarah* 12, no. 1 (2023): 21–47, <https://doi.org/10.21009/jps.121.02>.

<sup>5</sup>Rahman Fitra and Rahmadi.

<sup>6</sup>Faiz Farichah, "The Java Calendar and Its Relevance With the Islamic Calendar," *Al-Hilal: Journal of Islamic Astronomy* 2, no. 2 (2021): 214–48, <https://doi.org/10.21580/al-hilal.2020.2.2.6725>.



every 19 guests or July. At that time, the Nile river overflowed and flooded and at the same time as the existence of Bintang Sirius. This is used as a guideline by Egyptian society.<sup>7</sup>

The Egyptian calendar is based on the natural cycle, such as the rise of the Nile and the movement of the stars that are used to regulate planting time and harvest and religious celebrations. The ancient Egyptians have three seasons each year with a duration of every season for 4 months.<sup>8</sup> The first season in Egyptian calendar is 'Akhet', namely from June to September where farmers cannot work so they are looking for money by going to sea. The second season is called 'Peret' which lasts from October-February. This is the best time to grow crops because floods make the soil more fertile. The harvest season or 'shemu' that occurred in March-May used by farmers to collect their harvests and harvest again before the flood came back in June.<sup>9</sup>

At the end of the Ancient Egyptian calendar the 5 days to harmonize the sun's year which is called 'epo -day day'. This lunar calendar is older than the solar calendar and is shorter about 10 or 11 days than the sun. They added the 13th month regularly to compensate for this difference. Ancient Egyptians use this calendar to regulate agricultural activities, religious ceremonies, and monument development related to the star cycle.

## 2. Changes in Luni-Sollar Calendar

Islam Entering provides changes in civilization, especially the calendar system used previously. Changes in the system of Luni-Sollar Calendar were changed to Lunar Calendar.<sup>10</sup> The guidelines used only use the moon, where the 13th month is eliminated during the leap month. Then the Messenger of Allah brought a revelation from Allah SWT in the form of Surah At-taubah: 36

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

*“Indeed, the number of months according to God is twelve, (as) in God's decree when He created heaven and earth, including four haram months. That is (the decree) of a straight religion, then you should not wrote yourself in (the four moon), and sew the polytheists all as they fight you all.”<sup>11</sup>*

---

<sup>7</sup>Ridho Kimura Soderi, “Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan,” *Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 4, no. 2 (2018): 243.

<sup>8</sup>Era Zufalina and Nailul Alvi Hidayah, “Codification Historical Astronomy Pre-Islamic Ancient Civilizations and Their Contributions to Islamic Astronomy” 6, no. 1 (2024): 23–39, <https://doi.org/10.15575/al-tsaqafa.v20i1>.

<sup>9</sup>Ulil Albab Al Aulia Alpaten, Ahmad Izzuddin, and Mahsun, “The Role of Ancient Egyptian Civilization in the Islamic Astronomical Revolution of the Abbasid Era,” *AL – AFAQ: Jurnal Ilmu Falak Dan Astronomi* 6, no. 1 (2024): 18–27.

<sup>10</sup>Ahmad Adib Rofiuddin, “Penentuan Hari Dalam Sistem Kalender Hijriah,” *Al-Ahkam* 26, no. 1 (2016): 117, <https://doi.org/10.21580/ahkam.2016.26.1.878>.

<sup>11</sup>Departemen Agama RI, *Al-Qur'an Tajwid Dan Terjemah* (Bandung: CV Penerbit Diponegoro, 2013).



But this calendar still does not have a year number, because Arab society usually uses an event in remembering that year, as is the case during the year of elephants, Fathul Makkah, and others. Therefore confusion is still found.<sup>12</sup>

### 3. The Calendar in the time of the Prophets

Every Prophet gave a reference time with his own characteristics. As stated by Asy-Sya'bi in the book of *Al-Muntazham fi Tarikh Al-Muluk wa Al-Umam* by Abi al-Faraj Abdurrahman bin Ali Bin Muhamamad bin Al-Jauzi. He wrote that when the Prophet Adam came down from heaven and spread their children, the children of Adam gave a reference time from Adam's decline. The reference at that time existed until God sent Prophet Nuh.<sup>13</sup>

When the Prophet Nuh was sent, they marked time not from the previous moment, but changed from the end of Nuh to the sinking of the people. Then the calendar changed again during the time of the Prophet Ibrahim, which the calendar begins with the shades of the Prophet Nuh until the fire of the Prophet Ibrahim. So when there are more children of the Prophet Ismail, they are scattered.

The descendants of the children of the Prophet Ishaq gave a reference time from the burning of the Prophet Ibrahim until the Prophet Yusuf was investigated. From the investigation of the Prophet Yusuf to the Prophet Musa. From the end of Prophet Musa to the reign of Prophet Sulaiman. From the reign of Sulaiman to the investigation of Isa. And from the investigation of Isa to the way to the Prophet Muhammad SAW.

Until the descendants or children of the Prophet Ismail who marked the time from the burning of Ibrahim to the construction of Baitullah. And from the construction of Baitullah to the separation of Ma'ad. And that's how the Arabs give a reference time from the 'historic event. Then they used the time reference from the death of Ka'ab bin Luay to the Elephant War ('Amm Fiil). And once the marking from the year of elephants to the giving of the date made by Umar bin Khattab from the migration of the Prophet Muhammad.

### 4. The formulation of the beginning in Hijri Year

Unlike the time of the Prophet Muhammad was alive, all questions can be asked directly to the Prophet. However, the age of the Prophet died the friends who became the leader at that time. Therefore all questions and problems that arise are asked to the friends. At this time, the friends did ijthihad such as reckoning rukyat which referred to the position of the stars who gave the Qibla direction (Polaris stars showing the north).<sup>14</sup>

---

<sup>12</sup>Rahman Fitra and Rahmadi, "Historiografi Hisab Rukyah."

<sup>13</sup>Abi Al-Faraj Abdurrahman bin Ali bin Muhamamd bin Al-Jauzi, *Al-Muntazham Fi Tarikh Al-Muluk Wa Al-Umam*, Edisi ke-2. (Beirut: Far Al-Kitab Al-ilmiyyah, 1995).

<sup>14</sup>Siti Nurul Iffah Faridah, "Tolernasi Arah Kiblat Menurut Mazhab Hanafi Dalam Perspektif Fikih Dan Astronomi" (Universitas Islam Negeri Walisongo Semarang, 2017), [https://eprints.walisongo.ac.id/id/eprint/12034/1/Tesis\\_1500028014\\_Siti\\_Nurul\\_Iffah\\_Faridah.pdf](https://eprints.walisongo.ac.id/id/eprint/12034/1/Tesis_1500028014_Siti_Nurul_Iffah_Faridah.pdf).





The importance of a caliph in making decisions and making rules has a very powerful effect on the lives of his people, especially to the present. Like Sayyidina Umar bin Khattab RA recorded in history in initiating the preparation of the calendar of the Hijri calendar. Umar bin Khattab, who was then the Caliph, replaced Abu Bakar's best friend Assiddiq gave many new breakthroughs during his caliphate. Proven in several stories that tell them in establishing Baitul Mal and re-establishing the tradition of tarawih in congregation. This determination occurred in 17 H/638 AD.<sup>15</sup>

It was previously explained that the calendar of Hijri began by Umar bin Khattab seventeen years after the migration of the Prophet or during the fifth year of his government.<sup>16</sup> At that time, Abi Musa al-Ash'ari wrote to Umar that Umar sent letters to him without writing a date. Asy-Sya'bi again said that at that time Umar bin Khattab's best friend immediately gathered some of his best friends to deliberate to determine the Islamic calendar. Then some of them are of the opinion that proposing the calendar based on the time of the Messenger of Allah. And some of them argue that the date of the Prophet's migration time. So Umar said and set his calendar based on the year of the migration of the Prophet SAW because the migration of the Prophet was a separation between the haq (right) and the bathil (wrong).

It was narrated from Maimun bin Mihran that at that time it was said that Umar's best friend read a document written by the month of Sya'ban. However, Umar's friend was confused about the month of Sya'ban what was meant by Friend Umar then said: *"Which is meant? Sya'ban last year, Sya'ban next year or Sya'ban that we are in it now."*<sup>17</sup> From the confusion and anxiety of Umar's best friend, he then formed the assembly by gathering his friends. Then the friends were ordered by the Caliph to make the calendar to make it easier for them to know when the correspondence entered and exit. Then a friend argues to write according to Roman calendar. But the tone of a friend who stuck this because of the long-lasting dating of the Romans, because they started since the time of Dzul Qarnain. Another friend proposes to write according to Persian calendar.

The proposal was again accompanied by another friend who said that Every time their king changes, they throw away their previous king's calendar. Until in the end, the friends agreed to calculate how long the Prophet lived in Medina. Then it was found that the Prophet Muhammad lived for 10 years. Therefore the calendar was determined since the Prophet migrated to Medina. There are those who say that Umar's best friend chose the time of the Prophet migrated from Mecca to Madinah.<sup>18</sup> Umar chose this time of the beginning in Hijri's calendar, because it was a major

---

<sup>15</sup>Farichah, "The Java Calendar and Its Relevance With the Islamic Calendar."

<sup>16</sup>Sahabat Umar bin Khattab menjabat menjadi Khalifah menggantikan Abu Bakar Assiddiq pertengahan tahun ke-13 Hijriah setelah wafatnya Abu Bakar. Lihat Al-Muntazam hal.129-131

<sup>17</sup>Al-Jauzi, *Al-Muntazham Fi Tarikh Al-Muluk Wa Al-Umam*.

<sup>18</sup>Al-Jauzi, *Al-Muntazham Fi Tarikh Al-Muluk Wa Al-Umam*.



event in Islamic history. At the migrated era, Allah gave him his power and opportunity. Because that, Prophet Muhammad has been Allah's lover.<sup>19</sup>

### 5. The Calender of the First of the Hijri Calender

Ibnu Sirrin narrated that a man to Umar bin Khattab then said: *"You determine the calendar"*. Then Umar said *"what calendar it was?"*. The man said: *"something is done by people in a place, which they call history calendar, where they record so many months and years."*<sup>20</sup> Then the friends of Umar agreed to be and invited to determine the calendar through a proposal. There are friends, including Ali RA, who argue about the began of month in hijri calendar. First statement said from the sending of the Prophet Muhammad SAW, the other said the year of the Prophet's death. And the decision was on the year of the Prophet's migration.

After agreeing to the year to be used, then another problem arises. Friends of Umar said: *"So what month do we start?"* There are friends who argue from the month of Ramadan, then some others say that from the month of Muharram only the pretext because that month people immediately leave the series of hajj, and that month is a haram month. From the reasons put forward by the friend, they all agreed to establish the month of Muharram as the first month in the Hijriyah calendar.<sup>21</sup>

Sa'id bin Musayyib said if Umar's best friend gathered his friends, then asked about the determination of his calendar. Then Umar asked about what day writing it. Then Ali RA's best friend gave a proposal, namely from the day of the migration of the Prophet, when he left the Makkah earth. Then Friends of Usman RA set the month of Muharram as the beginning of the year of the results of the discussion. Friends of Umar agreed that Muharram was the beginning of the year and 1 Hijri was determined from the migration of the Prophet Muhammad.<sup>22</sup>

Alwaqidi told the best friend of Umar RA to write down someone's written request about which sya'ban calendar. From this reason he gathered his friends and proposed the preparation of the calendar. Some suggested that the calendar be made according to the Roman calendar during the time of King Iskandar (Alexander). Others propose starting from the birth of the Prophet and the death of the Prophet. The proposal to use the birth of the Prophet Muhammad refers to the birth of Jesus which is used in the Christian calendar. Another proposal is at the beginning of the decline of the Qur'an.<sup>23</sup>

Ali's best friend proposed from the migration of the Prophet Muhammad from Mecca to Medina. Then Umar's best friend agreed to the proposal submitted by Ali bin Abi Talib. The next

---

<sup>19</sup>Firdaus and Ellya Roza, "Sejarah Perkembangan Peradaban Islam Di Mesir Pada Masa Umar Bin Khattab," *JKIP : Jurnal Kajian Ilmu Pendidikan* 4, no. 1 (2023): 234–40, <http://journal.al-matani.com/index.php/jkip/index>.

<sup>20</sup>Muhyiddin Khazin, *Ilmu Falak Dalam Teori Dan Praktik*, Buana Pust (Yogyakarta, 2004).

<sup>21</sup>Julianti and Tanjung, "Unifikasi Kalender Hijriyah Umat Muslim Di Indonesia."

<sup>22</sup>Al-Jauzi, *Al-Muntazham Fi Tarikh Al-Muluk Wa Al-Umam*.

<sup>23</sup>Muh Rasywan Syarif and Naif, "Methodological Consolidation of International Islamic Calendar (Appreciating The Intellectual Exemplary of Umar Bin Khatab and Julius Caesar)," *Jurnal Bimas Islam* 10, no. 3 (2017): 517–38.



problem regarding the determination of the beginning of the month, some proposed Rabiul Early because of the beginning of the Apostle migrated to Medina. Some others proposed Muharram because it was regulated so that the month was no different from before and as Muharram was the beginning of the Arabic Crescent.<sup>24</sup>

## 6. The Figure of Umar bin Khattab the Pioneer

Friends of Umar bin Khattab are known as the second Caliph after Abu Bakr Assiddiq. Al-Faruq's call was pinned to himself by the Prophet himself. Umar contributed to the development of Islam. Sabahat Umar in determining the law Sejalan with the commands set by Allah SWT. This gives a regulation in determining the law of Friends of Umar as in the determination of the Hijri calendar which is harmonized with the hadith of the Prophet as follows:<sup>25</sup>

حَدَّثَنَا آدَمُ ، حَدَّثَنَا شُعْبَةُ ، حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ ، حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : " إِنَّا أُمَّةٌ أُمِّيَّةٌ ، لَا نَكْتُبُ وَلَا نَحْسُبُ . الشَّهْرُ هَكَذَا وَهَكَذَا " يَغْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ ، وَمَرَّةً ثَلَاثِينَ

*"Adam told us, Syu'bah told us, Al Aswad bin Qais told us, Sa'id bin 'Amru told us that he heard Ibn 'Umar radhiallahu'anhuma from the Prophet saying, "We are an unlettered nation, who do not write and do not count the number of days in a month as such and such, that is, once it is twenty-nine days and the next time it is thirty days."*

The hadith explains the number of days in one month, in the word *"Ummi people"* identifies that in determining this month there are 29 or 30 days, the Arabs do not know it, because they cannot write and count. At that time good at writing was a pride of the Arabs.<sup>26</sup> Friends of Umar developed that had been determined by the Prophet Muhammad through ijthihad with friends on the basis of the needs of that period. The decision taken by Friends of Umar produced results that could be useful until now.

## 7. Benefits of Compiling the Hijri Calendar

Amir Al-Mukminin Umar bin Khattab made a major contribution to the progress of Islam at that time. The accuracy of Friends of Umar to formulate the Hijri calendar has an impact and benefits that can be felt to date. Although motivated by administrative problems, it is very useful in determining important months in Islam and making it easier to carry out Muslim worship.

After the formulation of the Hijri calendar, the previous calendar used by the Pre-Islamic Arab community was no longer valid. The efforts of Friends of Umar bin Khattab in pioneering the formulation of the Hijri calendar through collective ijthihad provide convenience of Muslims

<sup>24</sup>Abil Fida' Ismail bin Katsir, *Bidayah Wa Nihayah* (Beirut: Dar Ibn Katsir, 2010).

<sup>25</sup>Abdul Qadir Syaibatul Hamd, *Jami' Al-Shohih Li Al-Bukhori Min Riwayati Abi Dzar Al-Hurawi* (Riyadh, 2008).

<sup>26</sup>Ibn Hajar Al-Asqolany, *Fathul Bari Fi Syarh Shahih Bukhari Juz 4* (Riyadh: Dar Assalam, 2000).





today in establishing various Islamic laws, such as the implementation of fasting, Hajj, Nuzulul Qur'an, Haji Wada.<sup>27</sup> Not only that, the ease of Muslimats in harming the Moon Dating Cycle (Menstruation), 'Iddah and Talaq. Evidence of the leadership and intelligence of Friends of Umar in leading Muslims at that time gave a long -term effect on the ease of Muslims.

#### D. Conclusion

The book of *Al-Muntazham fi Tarikh Al-Muluk wa Al-Umam* by Ibnu Jauzi was a book that contained history from pre-Islam to the heyday of Islam. In the book also explained related to the preparation of the Hiriya calendar. It was written that what triggered the coordination of the Hijri calendar because of a letter sent by Umar's best friend to Abu Musa was not dated. This triggered a friend of Umar to think of creating a calendar system that could facilitate the state administration process at that time and the benefits for his people. Then Umar's best friend negotiated with his friends to then formulate related to the month and the beginning of the date on the Hijri calendar. They are collectively jiijtihad by considering the time when the Prophet began migrating. The calendar that has been formulated is not only useful for that time, but until now the Hijri calendar is useful for the process of worship of Muslims. If the preparation is not implemented, it is possible that Muslims in particular and generally; Cannot use as a reference in determining Islamic laws, such as Hajj, Fasting, Iddah, Talaq or religious events that do not deal with the law, such as the Birthday of the Prophet and Alms Earth. Therefore, the preparation of the Hijri calendar is evidence of the spread of religious teachings in regulating the lives of religious communities.

#### Bibliography

- Al-Asqolany, Ibn Hajar. *Fathul Bari Fi Syarh Shahih Bukhari Juz 4*. Riyadh: Dar Assalam, 2000.
- Al-Jauzi, Abi Al-Faraj Abdurrahman bin Ali bin Muhamamd bin. 1995. *Al-Muntazham Fi Tarikh Al-Muluk Wa Al-Umam*. 2nd ed. Beirut: Far Al-Kitab Al-ilmiyyah.
- Alpaten, Ulil Albab Al aulia, Ahmad Izzuddin, and Mahsun. "The Role of Ancient Egyptian Civilization in the Islamic Astronomical Revolution of the Abbasid Era." *AL – AFAQ: Jurnal Ilmu Falak Dan Astronomi* 6, no. 1 (2024): 18–27.
- Arwin Juli Rakhmadi Butar-Butar. 2014. *Kalender Sejarah Dan Arti Pentingnya Dalam Kehidupan*. Edited by Afsoh editing. Semarang: CV. Bisnis Mulia Konsultama.
- Budiwati, A. "Formulasi Kalender Hijriah Dalam Pendekatan Historis-Astronomis." *Eprints.Walisongo.Ac.Id*, 2019. <http://eprints.walisongo.ac.id/id/eprint/12113/>.
- Fadhil, Muhammad, Fatmawati, and Muh. Soleh Ridwan. "Korelasi Antara Hisab Dan Rukyat Dalam Perumusan Penanggalan Hijriyah." *Hisabuna* 3, no. September 2022 (2022): 99–114.
- Farichah, Faiz. "The Java Calendar and Its Relevance With the Islamic Calendar." *Al-Hilal: Journal of Islamic Astronomy* 2, no. 2 (2021): 214–48. <https://doi.org/10.21580/al-hilal.2020.2.2.6725>.

---

<sup>27</sup>A Budiwati, "Formulasi Kalender Hijriah Dalam Pendekatan Historis-Astronomis," *Eprints.Walisongo.Ac.Id* (2019), <http://eprints.walisongo.ac.id/id/eprint/12113/>.



- Firdaus, and Ellya Roza. “Sejarah Perkembangan Peradaban Islam Di Mesir Pada Masa Umar Bin Khattab.” *JKIP : Jurnal Kajian Ilmu Pendidikan* 4, no. 1 (2023): 234–40. <http://journal.al-matani.com/index.php/jkip/index>.
- Hamd, Abdul Qadir Syaibatul. *Jami’ Al-Shohih Li Al-Bukhori Min Riwayati Abi Dzar Al-Hurawi*. Riyadh, 2008.
- Husna, Amirah Himayah, Shirly Ardini, and Siti Tatmainul Qulub. “Penyatuan Kalender Hijriah Nasional Dalam Perspektif Ormas Muhammadiyah Dan Nahdatul Ulama (NU).” *AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi* 3, no. 2 (2022): 171–88. <https://doi.org/10.20414/afaq.v3i2.4772>.
- Indonesia, Majelis Ulama. “Fatwa Tentang Penetapan Awal Ramadhan, Syawal Dan Dzulhijjah,” 2004, 216–20.
- Julianti, Alvionita, and Dhiauddin Tanjung. “Unifikasi Kalender Hijriyah Umat Muslim Di Indonesia” 2, no. 1 (2023): 75–90.
- Faridah, Siti Nurul Iffah. “Tolernasi Arah Kiblat Menurut Mazhab Hanafi Dalam Perspektif Fikih Dan Astronomi.” Universitas Islam Negeri Walisongo Semarang, 2017. [https://eprints.walisongo.ac.id/id/eprint/12034/1/Tesis\\_1500028014\\_Siti\\_Nurul\\_Iffah\\_Faridah.pdf](https://eprints.walisongo.ac.id/id/eprint/12034/1/Tesis_1500028014_Siti_Nurul_Iffah_Faridah.pdf).
- Katsir, Abil Fida’ Ismail bin. 2010. *Bidayah Wa Nihayah*. Beirut: Dar Ibn Katsir.
- Khazin, Muhyiddin. 2004. *Ilmu Falak Dalam Teori Dan Praktik*. Buana Pust. Yogyakarta.
- Rahman Fitra, Tasnim, and Rahmadi. “Historiografi Hisab Rukyah.” *Jurnal Pendidikan Sejarah* 12, no. 1 (2023): 21–47. <https://doi.org/10.21009/jps.121.02>.
- RI, Departemen Agama. 2013. *Al-Qur’an Tajwid Dan Terjemah*. Bandung: CV Penerbit Diponegoro.
- Rofiuddin, Ahmad Adib. “Penentuan Hari Dalam Sistem Kalender Hijriah.” *Al-Ahkam* 26, no. 1 (2016): 117. <https://doi.org/10.21580/ahkam.2016.26.1.878>.
- Rohmah, Nihayatur. “Otoritas Dalam Penetapan Awal Bulan Qamariyah (Kontroversi Antara Pemimpin Negara Dan Pemimpin Ormas).” *Jurnal Studi Islam Dan Sosial by Al-Mabsut* 9, no. 1 (2015). <https://doi.org/https://doi.org/10.56997/almabsut.v9i1.17>.
- Soderi, Ridho Kimura. “Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan.” *Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 4, no. 2 (2018): 243.
- Suwandi Simangunsong, and Mohd Syakir Mohd Rosdi. “Kepemimpinan Berteraskan Islam Saidina Umar Al-Khattab RA.” *Journal of Islamic* 6, no. 39 (2021): 266–86. <http://www.jised.com/PDF/JISED-2021-39-09-25.pdf>.
- Syarif, Muh Rasywan, and Naif. “Methodological Consolidation of International Islamic Calendar (Appreciating The Intellectual Exemplary of Umar Bin Khatab and Julius Caesar).” *Jurnal Bimas Islam* 10, no. 3 (2017): 517–38.
- Zufialina, Era, and Nailul Alvi Hidayah. “Codification Historical Astronomy Pre-Islamic Ancient Civilizations and Their Contributions to Islamic Astronomy” 6, no. 1 (2024): 23–39. <https://doi.org/10.15575/al-tsaqafa.v20i1>.