

Understanding the Unified Global Hijri Calendar Briefly

**COUNCIL FOR RELIGIOUS OPINION AND TAJDID
THE CENTRAL BOARD OF MUHAMMADIYAH
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Mewujudkan Teologi Unggul Berkemajuan



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Introduction:

Why Do We Need a Unified Global Hijri Calendar?

Have you ever wondered why the celebrations of major Islamic holidays like Eid al-Fitr or Eid al-Adha can fall on different dates in various parts of the world? Or even within the same country? This is a question that often arises among Muslims. For over 14 centuries of Islamic civilization, we have not had a uniform Islamic calendar that could consistently unify the determination of major Islamic holidays.



Currently, Muslims still use various types of local calendars with different systems. Although there are global calendars such as the *urfi* (tabular/arithmetic) calendar, these calendars do not fully conform to Sharia law and are not based on the actual movement of the Moon in the sky.

The idea of a global Islamic calendar has long been voiced. One of the earliest proponents was Sheikh Ahmad Muhammad Syakir in 1358 AH/1939 CE. Then, Mohammad Ilyas in 1398 AH/1978 CE created what he called an international calendar, but it still divided the world into three zones, meaning there was still a possibility of date differences



between zones. Nidhal Guessoum in 1413 AH/1993 CE proposed a four-zone calendar, which was later refined into two zones. This two-zone concept was also used by Muhammad Odeh.

In 1425 AH/2004 CE, Jamaluddin 'Abd ar-Raziq compiled a global calendar based on the principle of one day, one date worldwide, using the criterion of ijtimak (conjunction) before 12:00 UTC (GMT). This idea gained support from the Organization of Islamic Cooperation (OIC) in 2008 through the "Dakar Declaration," which called for the unification of the Islamic calendar. Jamaluddin 'Abd ar-Raziq's unificative



global calendar was even adopted by ISESCO (Islamic Educational, Scientific, and Cultural Organization), an OIC body. The concept of a global calendar continued to be tested and refined until the International Conference on the Unification of the Islamic Calendar in Istanbul, Turkey, in 1438 AH/2016 CE, where the Unified Global Hijri Calendar (UGHC) was finally chosen.



Muhammadiyah and the Unified Global Hijri Calendar

Until now, Muslims often face the problem of differences in the timing of Arafah Day between Mecca and other regions, especially concerning the observance of the sunnah fast of Arafah. Some follow the time of wukuf in Arafah, while others follow the date set in their respective regions. This happens because each uses a local calendar. This problem can only be resolved by the acceptance of the Unified Global Hijri Calendar by all Muslims.

Muhammadiyah, as a progressive organization, has conducted in-depth studies on the Global Hijri Calendar since



1428 AH/2007 CE through the International Symposium "The Effort Towards Unifying the Islamic International Calendar" in Jakarta. Muhammadiyah continues to conduct various studies, both in the form of *halaqah* (discussions) and seminars, and participates in various international meetings related to the Global Hijri Calendar.

The accommodation of UGHC is a continuation of the renewal (*tajdid*) within Muhammadiyah, which has long used *hisab hakiki* (accurate mathematical and astronomical calculations). In terms of Sharia, UGHC is a just calendar for



the entire Islamic world, and culturally, it can uplift the ummah from civilizational backwardness in calendaring.

A prototype of the global Islamic calendar for 1442 AH/2021 CE was created using the single global calendar parameters agreed upon in Turkey in 1438 AH/2016 CE. In fact, this prototype was intended as a gift for the 48th Muktamar in Surakarta in 1442 AH/2020 CE. However, due to the Covid-19 pandemic, the muktamar was postponed and only held on 23-25 Rabiul Akhir 1444 AH/18-20 November 2022 CE. The compiled UGHC is still a prototype and has not yet been made the official Muhammadiyah calendar. Until now,



Muhammadiyah's Hijri calendar still uses the *wujudul hilal* (birth of the crescent moon) criterion. The implementation of UGHC will only begin in 1447 AH.

Muhammadiyah Muktamar Decision on UGHC

The 47th Muhammadiyah Muktamar in 1436 AH / 2015 CE in Makassar decided to accommodate the UGHC with the following mandate,

Based on the Quran, Muslims are ummah *wāḥidah* (one nation). Historical experience and the formation of nation-



states have caused Muslims to be divided into several countries. In addition to being divided into various countries, even within one country, Muslims are still divided into groups, whether due to differences in religious understanding, organizations, or culture. This division of countries and group differences, on the one hand, is a blessing, but on the other hand, it is also a challenge to realize the unity of the ummah.

Differences in countries and groups often lead to differences in calendar determination, especially in determining the beginning of Ramadan, Eid al-Fitr, and Eid al-Adha. Based on this reality, Muhammadiyah deems it



necessary to make efforts to unify the Hijri calendar to be internationally applicable so that it can provide certainty and be used as a transactional calendar. This calendar unification requires the utilization of science and technology.

This decision on UGHC was further reinforced in the Risalah Islam Berkemajuan (Message of Progressive Islam) from the 48th Muhammadiyah Mukhtamar in 1443 H / 2022 CE, under section C, Progressive Islamic Service, number 4 Global Service,

As a progressive organization, Muhammadiyah is increasingly required to play its role not only at the



national level but also at the global level. Muhammadiyah has a great responsibility to build a global way of life... and to improve the Islamic time system internationally through efforts to implement a unificative global Islamic calendar in order to unify the dates of Islamic worship days, especially those whose implementation times are related across regions.

Weaknesses of Local Islamic Calendars

The absence of a globally used calendar can cause the number of days to not conform to the Prophet's hadith. In the



hadith narrated by Ibn Umar, the number of days in a Hijri month is 29 or 30 days. However, if each country uses its own calendar, it will cause its people to find only 28 days in a month. An example is the difference in determining the beginning and end of Ramadan between Saudi Arabia and MABIMS countries (Brunei Darussalam, Malaysia, and Singapore) in Ramadan 1446 H, which impacted Umrah pilgrims. Pilgrims from the three MABIMS countries who celebrated Eid in Mecca after Umrah in mid-Ramadan only fasted for 28 days. Saudi Arabia started Ramadan on March 1, 2025, and celebrated Eid al-Fitr on March 30, 2025. Meanwhile, Brunei Darussalam, Malaysia, and Singapore started



Ramadan a day later, on March 2, 2025. If calculated, the fasting period for pilgrims from MABIMS countries who celebrated Eid in Mecca was from March 2 to March 29, 2025, which means only 28 days of fasting. Similar situations were also experienced by Umrah pilgrims from India, Pakistan, Iran, and Morocco.

This phenomenon of 28 days of fasting occurred previously in Saudi Arabia in 1404 AH/1984, triggered by a rukyat claim by al-Khudairy on June 28, 1984. This case shows a difference in approach between the use of a civil calendar



based on hisab (calculation) and a worship calendar based on rukyat (observation).

Why is a Global Calendar So Important?

Islam is a religion that has spread globally since its early development and is followed by Muslims worldwide. Therefore, Muslims also need a global time management system. In addition, the entire world is currently undergoing a process of globalization, so the earth inhabited by billions of people seems like a small village where geographical boundaries are no longer significant. In such conditions, it is



highly inconsistent if we still use a dating system that is local in nature, while humanity already lives in a global world.

The unification of Arafah Day, the day on which certain worship is performed by Muslims not on Hajj, cannot be done using local time systems. Only through a global calendar can this unification be consistently implemented. This is where the need for a global Hijri calendar finds its urgency.



Sharia Arguments (Islamic Legal Basis) and Scientific Arguments

Sharia Arguments

Although there are no Quranic verses or hadiths that explicitly mention UGHC, there are verses and hadiths related to the calendar that provide strong implicit indications (*dalālah 'isyārah*).

a. Quran surah al-Isra' (17): 12:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً
لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ



فَصَلَّنَاهُ تَفْصِيلًا.

"We made the night and day two signs, and We erased the sign of the night and made the sign of the day visible, so that you may seek bounty from your Lord and that you may know the number of years and calculation. And everything We have explained in detail."

b. Quran surah Yasin (36): 39-40:

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ. لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ.



"And the moon – We have appointed for it stages until it returns like an old date-stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. And all [heavenly bodies] in an orbit are swimming."

c. Quran surah al-Baqarah (2): 189:

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ.

"They ask you about the new moons. Say, 'They are measurements of time for the people and for Hajj.'"

This verse contains several important points: the Islamic calendar is a lunar calendar (based on the moon). There is an indication that the Islamic calendar is global.



This can be understood from the statement "li al-nās" (for humanity), which indicates the generality and universal applicability of the calendar for all people on earth. Thus, this verse can be interpreted as the basis for a global Islamic calendar that must be chosen.

In addition, this verse also implies the religious function of the Islamic calendar, reflected by the word "al-hajj" (Hajj). In hadith, it is affirmed that the peak of the Hajj pilgrimage is wukuf in Arafah. On the other hand, it is sunnah to fast on Arafah Day for Muslims who are not performing Hajj. For Arafah Day to fall on the same day



across the entire earth, there is no other way than to implement the UGHC.

d. Quran surah Yunus (10): 5:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ.

"It is He who made the sun a shining light and the moon a [reflected] light and determined for it phases that you may know the number of years and [account for] time. Allah has



not created this except in truth. He details the signs for a people who know."

e. Quran surah al-Taubah (9): 36-37:

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 كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

"Indeed, the number of months with Allah is twelve months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight



against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous."

At-Tawbah verse 36 further asserts that the calendar consists of 12 months, among which are 4 sacred months which are *ad-dīn al-qayyim* (the upright religion). Then verse 37 states that the postponement of the month adds to disbelief. These two verses teach a good calendar for Muslims. The calendar consists of 12 months using international convention; among them are 4 sacred months (national or regional Arab convention). This calendar teaching is part of the upright religion, and



Muslims in QS ar-Rum (30): 43 are commanded to follow the upright religion.

When following religion, the ummah is commanded to have the inherent capacity as *ḥanīf* (QS ar-Rum (30): 30), with the meaning *mutaharri al-istiḳāmah*, one who is meticulous in istiḳamah. Istiḳamah is *luzūm al-manhaj al-mustaḳīm*, staying on the straight path. The straight path in Surat al-Fatihah is the path taken to obtain *ni'mah*, *al-ḥālah al-ḥasanah*, a good state in all aspects of life.

Muhammadiyah accommodates UGHC in order to practice *ad-dīn al-qayyim* so that the ummah has a good



state in calendaring. This good state is to provide certainty and be usable as a transactional calendar. This is certainly with adjustments. If formerly in the upright religion's calendar, there was acceptance of the calculation of a year consisting of 12 months as an international convention, now the acceptance of a good calendar according to international standards is universal (one day, one date worldwide, certain and long-lasting) and there is acceptance of 4 sacred months that were a convention in the Arab region at the time the Quran was revealed.



The upright religion (*ad-dīn alqayyim*) - according to Ibn Qutaibah - is *al-ḥisāb ash-shahīh wal ‘adādul mustaufi* (correct calculation and complete numbers) and - according to al-Kalbi - is *al-qadā’ al-haqq al-mustaqīm*, a correct and straight decision. UGHC fulfills the meaning of *ad-dīn al-qayim*, both as presented by Ibn Qutaibah and al-Kalbi.

At-Tawbah verse 37 further asserts that postponement or delay adds to disbelief. According to Ibn Abbas, the meaning of postponement in this verse is delaying the year by more than 11 days so that the month



of Muharram falls in the month of Safar. According to Mujahid, the meaning of postponement is the postponement of the Hajj pilgrimage every two years: Hajj in the month of Dhul Hijjah for 2 years, then Hajj in the month of Muharram for 2 years, then Hajj in the month of Safar for 2 years, and Hajj in the month of Dhul Qa'dah for 2 years. UGHC has no postponement in the two meanings above and in any new meaning that may exist, thus ensuring there is no addition to disbelief in it. The explanation of the sacred months is mentioned in the hadith of Abu Bakrah,



عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّمَانُ
قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا
مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ
مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ [رَوَاهُ الْبُخَارِيُّ].

From Abu Bakrah r.a. (it was narrated): From the Prophet PBUH, he said: "Indeed, time has revolved to its original state on the Day Allah created the heavens and the earth. The year is twelve months, of which four are sacred. Three are consecutive: Dhul-Qa'dah, Dhul-Hijjah, and Muharram. The fourth is Rajab Muḍar, which is between Jumada and Sha'ban" (Narrated by al-Bukhari no. 3197).



Scientific ('Ilmiyyah) Arguments

The scientific arguments for the implementation of the Unified Global Hijri Calendar (UGHC) are as follows,

a. Use of Accurate Astronomical Calculation (*Hisab Hakiki*)

Advances in science and technology, especially in astronomy, allow for highly accurate determination of the positions of the Moon and Sun. With *hisab hakiki*, we can know exactly when conjunction (when the Sun, Moon, and Earth align) occurs, down to the very second. This allows us to determine the beginning of the month with high



precision, no longer relying on naked-eye observations that are often obstructed by weather or location.

b. One Day, One Date Worldwide

The Earth rotates on its axis, causing time differences in various parts of the world. However, the International Date Line (IDL) has been established to standardize date determination globally. This line passes through the Pacific Ocean, so no country is split by the IDL. When we talk about one day, one date for the Gregorian calendar, we refer to Coordinated Universal Time (UTC) and this international date line.



Logically, if the Gregorian calendar can have one day, one date globally, then the Hijri calendar should also be able to. UGHC is built on this principle, using agreed-upon time standards and astronomical criteria to create a single universally applicable calendar.

UGHC is a calendar that uses the synodic cycle of the moon with the principle of one day, one date worldwide. In formulating UGHC, principles, conditions, and parameters must be adhered to.



The Principles of UGHC include,

- a. Consistency of day and date worldwide. Consistency of day and date worldwide means one day, one date worldwide.
- b. Use of *hisab*. In determining the beginning of the lunar month, *hisab* has the same standing as *rukyat* [Decision of Tarjih XXVI, 1424 H/2003 M]. Therefore, the use of *hisab* in determining the beginning of the lunar month is valid and in accordance with the Sunnah of the Prophet. Both *rukyat* and *hisab* are means to determine the beginning of the Hijri month, but *hisab* is considered a more certain means



of determining the beginning of the month, so *hisab* should be prioritized over *rukyat*. From a technical calendar perspective, *rukyat* makes it impossible to unify the calendar. In fact, creating a calendar by relying on *rukyat* is considered impossible. This is due to the limitations of *rukyat* in determining the 1st of a new month, which can only be known on H-1. Conversely, a calendar must have the ability to predict dates with certainty far in advance and present a date schedule at least one year ahead. The Mu'tamar al-Imārāt al-Falaki al-Awwal in Abu Dhabi, United Arab Emirates (1427 H/2006 M) decided that solving the problem of the Islamic



calendar is only possible by accepting *hisab* in determining the beginning of the month, just as *hisab* is used in determining prayer times.

- c. Unity of *maṭla'*. Unity of *maṭla'* refers to the concept that the entire surface of the earth is considered a single *maṭla'*. Therefore, the concept of diversity of *maṭla'* or *ikhtilāf al-maṭāli'* becomes impossible to follow. Zonal calendars divide the earth's surface into several different date zones or *maṭla'*s. The impact is that it is impossible to align the dates on the same day. In the context of UGHC, there is only one calendar zone or *maṭla'*, which covers the



entire surface of the earth. Ibn 'Asyür (d. 1393/1973) affirmed,

"The Sunnah evidences and the opinions of the four schools of thought are consistent with the principle of not considering the difference in *maṭla'*. Hanafi scholars said, 'This is the opinion of most mashayikh.' Maliki scholars stated, 'This is the well-known opinion.' Shafi'i scholars stated, 'On this issue [in the Shafi'i school] there are two valid opinions.' Hanbali scholars said, 'There is no difference of opinion that the *rukya*t of the people of one country is binding on all other countries.'"



- d. Global application of calendar parameters, but sufficient in one place on earth. This means that calendar parameters (Moon's height 5° + elongation 8° with its corrections) that have been met in one region on earth are applied globally to all regions of the world. This $5^\circ + 8^\circ$ parameter is analogous to the *hilāl* (crescent) visibility criteria (*imkanu rukyat*), because with such parameters, the hilal is already visible. There are even lower *imkanu rukyat* parameters, for example, the ($3^\circ + 6.4^\circ$) criterion. But it should be noted that visibility (*imkanu rukyat*) here is very different from the concept commonly understood by the public about *imkanu rukyat*, which is *imkanu rukyat*



at a specific place at sunset. This is a local concept. In the UGHC system, the $5^{\circ} + 8^{\circ}$ parameter (which is analogous to *imkanu rukyat*) is global, meaning it is met anywhere on earth before 00:00 UTC, and if it occurs after 00:00 UTC, the new month still begins with the provision that the easternmost time zone has experienced *ijtimā'* (conjunction) before dawn, and the $5^{\circ} + 8^{\circ}$ parameter has reached the American continent. Furthermore, the emphasis of the principle in this parameter is not about whether or not *imkanu rukyat* has occurred, but rather how, with this parameter, the easternmost time zone is not forced into a new month when *ijtimā'* has not occurred



before dawn in that place, and how the westernmost time zone is not forced to delay entering a new month even though the *hilāl* is clearly visible on their horizon.

The basis for the global application of calendar parameters is the generality of the hadith *ṣūmū li ru'yatihī wa aṭṭirū li ru'yatihī* (fast when you see it and break your fast when you see it). According to the generality of this hadith, all Muslims are obligated to fast when *rukyat* (including *imkanu rukyat*) has occurred, without limiting its applicability to a specific place. Therefore, wherever on earth *rukyat* and the calendar parameters are met, all



Muslims are obligated to fast. So there is no *ikhtilāf al-maṭlaʿ*; the entire world is one *maṭlaʿ*. Al-Haskafi (d. 1088/1677) said, "Difference in *maṭlaʿ* is not considered. This is the opinion held by most Hanafi jurists and is also the fatwa, so people in the east are obligated to fast based on the rukyat of people in the west." Ibn Abidin (d. 1252/1836) affirmed, "This is the opinion held in the Hanafi, Maliki, and Hanbali schools, based on the generality of *rukyat* in the hadith, 'Fast when you see it.'" An-Nawawī said, "Some of our companions stated that rukyat in one place applies to all inhabitants of the earth."



- e. Acceptance of the International Date Line (IDL). All societies in the world, including Muslims, have accepted the current IDL as the boundary line separating two consecutive days/dates. This line is located at the 180° meridian (longitude). From this line, the day begins. Muslims determine Friday, where there is a Sharia obligation to perform Friday prayer, by calculating Friday from this line. So there is no possibility of creating another date line and placing it elsewhere because it would create a duality of days.



The Conditions for UGHC include,

- a. The Islamic calendar must be a system that can accommodate both religious and worldly affairs.
- b. The Islamic calendar must be based on the lunar month, where its duration is no more than 30 days and no less than 29 days.
- c. The Islamic calendar must be a unificative calendar with the provision of one day, one date worldwide.



- d. The Islamic calendar must not cause a group of Muslims in a certain region on earth to enter a new month before *ijtimā'* (conjunction) occurs.
- e. The Islamic calendar must not cause a group of Muslims in a certain region on earth to start a new month before being certain of the possibility of crescent visibility (*imkanu rukyat hilāl*) in some place on earth.
- f. The Islamic calendar must not prevent a group of Muslims in a certain region on earth from entering a new month when the hilal is clearly visible on their horizon.



The Parameters of UGHC include,

- a. The entire world is considered a single unit; the new month begins simultaneously in all regions.
- b. The new month begins if, in any part of the earth, before 24:00 UTC, the criteria are met: elongation of 8° or more and hilal height above the horizon at sunset minimal 5° .
- c. Calendar correction is done when the above criteria are met after midnight; then the new month is set with the following conditions:

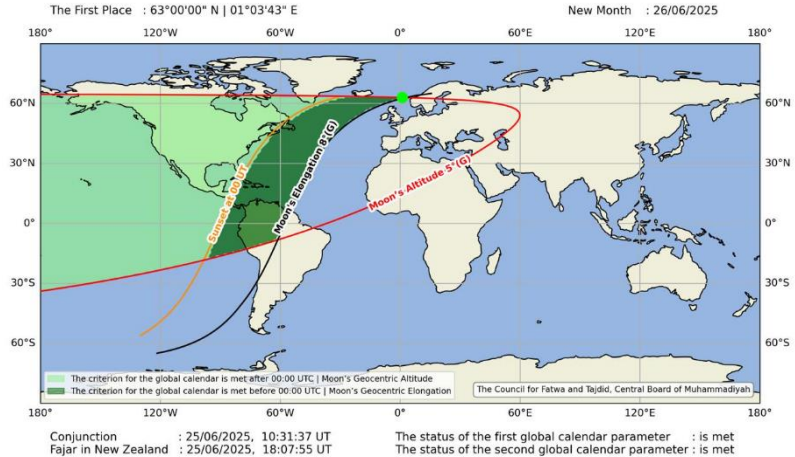


- 1) If *imkanu rukyat* has occurred anywhere, and *ijtimā'* in New Zealand occurs before dawn.
- 2) The *imkanu rukyat* in point 1) occurs in the land area of the American continent.

An example of the fulfillment of global calendar parameters in point b through a map is as follows,



Map of the Unified Global Hijri Calendar Muharam 1447 H



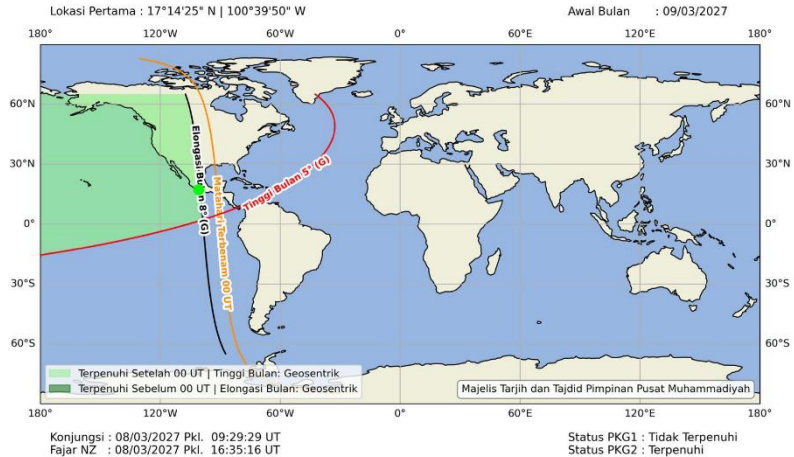


This map is the result of UGHC calculations for the month of Muharram 1447 AH. Conjunction occurs on June 25, 2025, at 10:31:37 UTC. This map fulfills global calendar parameter point b because its fulfillment occurs before 24:00 UTC. The dark green shaded area has met the parameters of a *hilāl* height of 5 degrees and an elongation of 8 degrees. The light green dot is the first point that meets these criteria. Therefore, the conclusion is that the beginning of Muharram falls one day after the conjunction date (June 25, 2025), which is June 26, 2025.

For an example of the fulfillment of point b when the calendar parameters are met after 24:00 UTC,



Peta Kalender Hijriah Global Tunggal (KHGT) Syawal 1448 Hijriah



PKG: Parameter Kalender Global



This map is the result of UGHC calculations for the month of Shawwal 1448 H. Conjunction occurs on March 8, 2027, at 09:29:29 UTC. This map does not fulfill global calendar parameter point b because its fulfillment occurs after 24:00 UTC. The dark green shaded area does not appear, so the light green shaded area needs to be looked at. The light green shaded area has met the parameters of a *hilāl* height of 5 degrees and an elongation of 8 degrees because it occurs in the land area of the American continent and conjunction occurs before dawn in New Zealand (NZ). It can be seen that dawn in New Zealand occurs on the same date as the conjunction, but the conjunction occurs earlier than New



Zealand dawn at 16:35:16 UTC. The conclusion is that the beginning of Muharram falls one day after the conjunction date (March 8, 2027), which is March 9, 2027.

Positive Impact of UGHC Implementation

The implementation of the Unified Global Hijri Calendar will bring many benefits and positive impacts, among others,

- Unifying Muslims in Worship: Differences in Eid dates and the beginning of fasting often cause confusion and even division among the ummah. With UGHC, all Muslims in the



world will celebrate Eid al-Fitr, Eid al-Adha, begin fasting Ramadan, and perform other Hijri-related acts of worship on the same day. This will strengthen the unity and solidarity of the ummah.

- Certainty of Worship Times: Muslims will gain clear and uniform certainty regarding worship times, without needing to be confused by differing determinations in various regions. This greatly facilitates the planning of religious activities, whether at the individual, family, or organizational level.



- Increasing Worship Discipline: With a definite calendar, the ummah can be more disciplined in carrying out worship and other religious activities.
- Strengthening Islamic Civilization: Having its own global calendar is an indicator of civilizational progress. If Muslims can unite in determining time, it demonstrates maturity and independence in managing their religious affairs amidst the currents of globalization.
- Supporting Global Economic and Social Activities: In an increasingly connected world, calendar uniformity will facilitate the coordination of economic, social, and



cultural activities across countries that involve Muslims. For example, planning holidays, international events, or even business transactions.

- Minimizing Debates and Conflicts: Lengthy debates each year regarding the determination of the beginning of the Hijri month often drain the energy of the ummah. With UGHC, based on clear scientific and Sharia principles, such debates are expected to be minimized.
- In Line with the Spirit of the Quran and Sunnah: As explained in the Sharia argument section, the Quran and Sunnah give strong indications about the importance of



time for all humanity (“li an-nās”), which can be interpreted as the basis for a global calendar.

Hopes and Invitation

The development and endorsement of the Unified Global Hijri Calendar (UGHC) by Muhammadiyah is a great and visionary step. This is a tangible manifestation of the spirit of tajdid (renewal) that Muhammadiyah has always championed, by prioritizing science and technology for the benefit of the ummah.



This UGHC does not belong to Muhammadiyah alone, but to the entire civilization of the Islamic ummah. It is an intellectual product that we must recognize because it represents the wisdom of the Islamic ummah.

Let us together support and disseminate this Unified Global Hijri Calendar. By uniting in time, we hope to realize greater unity and strength of the Islamic ummah in the future. Hopefully, with the existence of UGHC, major Islamic holidays can be celebrated simultaneously, and Muslims throughout the world can feel togetherness in every worship and their activities.



Thank you for reading this handbook.
We hope it is beneficial!



Mewujudkan Teologi Unggul Berkemajuan