

The Concept of The Muslim Scholars' Thoughts on Qibla Direction

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INFORMASI ARTIKEL	ABSTRACT
Volume: ISSN:	The scholars agree that facing the Qibla in prayer is obligatory because it is one of the conditions of valid prayer. For Muslims who are in the area of the Kaaba and the Al-Haram Mosque, this is not a problem, because it is easier for them to implement this obligation, but for people who are far from the Makkah area, such an obligation is a hard thing, because they find it difficult to point to the Kaaba correctly. Even the scholars disagree about the proper direction, because pointing to the Kaaba, which is a condition of valid prayer, is facing the actual Kaaba. In the theory of falak science, the position of Indonesia, which is very far from the Kaaba, has implications for a one-degree inclination that already gives a difference in direction of hundreds of kilometers (approximately 111 km for 1 degree) from the point of the Kakbah.
KEYWORDS	
Qibla, Direction, The Muslim Scholars'	

1. Introduction

Direction in Arabic is called jinah or shathrah and is sometimes also called qiblah which comes from the word qabbala yaqbalu which means towards. Qibla is also defined as the direction to the Kaaba in Mecca (at prayer time) while in Latin it is called azimuth, thus in linguistic terms qibla means towards the Kaaba when praying. Meanwhile, direction is the nearest distance from a place to Mecca (Watni Merpaung, 2015)

The matter of Qibla is the direction, meaning the direction of the Kaaba in Makah. The direction of the Ka'bah can be determined from any point or place on the surface of the Earth through calculations and measurements. Therefore, basically the calculation of Qibla direction is a calculation to determine the direction facing the Kaaba in Mecca from a place on the surface of this Earth, so that all people who are praying, both when standing, ruku', and sujud always face the direction towards the Kaaba (Muhyiddin Khazin, 2004)

The scholars of Islam are agreed that facing the Qiblah in prayer is obligatory because it is one of the conditions for the validity of prayer, as stated in the shar'i texts. For people who are in Mecca and its surroundings, there is no problem with this, because it is easier for them to carry out this obligation; rather the problem is that for people who are far from Mecca, such an obligation is a hard thing, because they are not sure that they can point to the Ka'bah correctly, even the scholars disagree about the proper direction. Because pointing to the Ka'bah, which is a condition of valid prayer, is facing the haqiqi (true) Ka'bah. (Izzuddin, 2014)

2. Literature Review

a. Definition of Qibla Direction by Muslim Scholars.

In terminology, the topic of Qibla is about the direction to the Ka'bah. The scholars differ in their definitions of Qibla direction, but it basically focuses on one object of study, which is the Ka'bah.

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Abdul Aziz Dahlan defines Qibla as the building of the Kakbah or the direction in which Muslims worship. Meanwhile, Harun Nasution defines Qibla as the direction to face at prayer time. Mochtar Effendy defines Qibla as the direction of prayer, the direction of the Kakbah in the city of Mecca. (Izzuddin, 2014)

Slamet Hambali, who gave the definition of Qibla direction, namely the direction to the Kaaba (Makkah) through the nearest direction where every Muslim in performing prayers must face the Qibla. Similarly, Muhyiddin Khazin also defines that the Qibla direction is the direction or nearest distance along a great circle that passes through the Kaaba (Mecca) to the place of the city concerned. (Budi Kisworo, 2010)

b. Legal Basis for Qibla Direction According to the Muslim Scholars

The majority of Muslim scholars are of the opinion that facing the Qibla is one of the conditions for the validity of prayer. This is based on the Word of Allaah Almighty in Surah Al-Baqarah/2: 144, which says

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَوٍِّ عَمَّا يَعْمَلُونَ ١٤٤

Translation: We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allāh is not unaware of what they do.

Then, it is also confirmed in the Word of Allah SWT. in surah Al-Baqarah/2: 150, which says:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ بِعَمَلِكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ١٥٠

Translation: And from wherever you go out [for prayer], turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

The hadith of the Prophet SAW which explicitly mentions the obligation to face the Qibla at the time of prayer is as found in the hadiths of the Prophet Muhammad SAW which talks about the Qibla, among others, is

1) Hadith narrated by Imam Muslim.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَنَزَلَتْ (قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ) (البقرة: ١٤٤) فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ، وَقَدْ صَلُّوا رُكْعَةً، فَنَادَى: أَلَا إِنَّ الْقِبْلَةَ قَدْ حَوَّلْتُ، فَمَا لَوْ كَمَا هُمْ نَحْوَ الْقِبْلَةِ. (رواه مسلم)

Translation: Anas ibn Malik (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) one day was praying facing the Bayt al-Maqdis, when the Qur'an revealed the verse "We saw your face

looking up to the sky (often looking up to the sky to pray for a revelation to be sent down ordering you to turn to the Bayt al-Maqdis). Indeed, we turn your face to the Qiblah that you like. Turn your face towards the Masjid al-Haram". Then there was a man from Banu Salamah who was doing ruku' in the fajr prayer in the second raka'at. Then the Prophet called out "Remember that the Qiblah has been changed". Then, they turned towards the Qiblah.(alMunziri, 2020)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاحِيَةٍ وَسَاقَا الْحَدِيثِ بِمِثْلِ هَذِهِ الْقِصَّةِ وَزَادَا فِيهِ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الوُضُوءَ ثُمَّ اسْتَقِيلِ الْقِبْلَةَ فَكَبِّرْ

Translation: "Abu Bakr ibn Abi Shaibah narrated to us Abu Usamah and Abdullah ibn Numair narrated to us, and Ibn Numair narrated to us my father, he said, Ubaidullah narrated to us from Sa'id ibn Abi Sa'id narrated to us from Abu Hurayrah 'that a man entered the mosque and offered prayer while the Messenger of Allah ﷺ was in a corner of the mosque,' then he narrated a hadeeth like this one, and he added: 'When you offer prayer, complete your ablution, then face the qiblah, then say Takbir'.(al-Munziri, 2020)

2) Hadith narrated by Imam Bukhari

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، أَخْبَرَنَا ابْنُ جُرَيْجٍ ، عَنْ عَطَاءٍ ، قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ ، قَالَ : لَمَّا دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ ، دَعَا فِي نَوَاحِيهِ كُلِّهَا ، وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ ، فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ فِي قِبَلِ الْكَعْبَةِ ، وَقَالَ (هَذِهِ الْقِبْلَةُ) . (رَوَاهُ الْبُخَارِيُّ)

Translation: "Ata' reported: I heard Ibn 'Abbas say: When the Prophet (PBUH) entered the Ka'bah, he prayed in its corners and did not pray in it until he came out. Then after he came out, he prayed two rak'ahs in front of the Ka'bah, then said: "This is the Qiblah". (H.R. al-Bukhari) (az-zabidi, 2022)

3) Hadith narrated by Imam Baihaqi

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْبَيْتُ قِبْلَةٌ لِأَهْلِ الْمَسْجِدِ ، وَلِلسَّجْدِ قِبْلَةٌ لِأَهْلِ الْحَرَمِ ، وَلِلسَّجْدِ قِبْلَةٌ لِأَهْلِ الْأَرْضِ فِي مَشَارِقِهَا وَمَغَارِبِهَا مِنْ أُمَّتِي . (رَوَاهُ الْبَيْهَقِيُّ)

Translation: "The Ka'bah is the Qiblah of those who live in the mosque, and the mosque is the Qiblah of those who live in the Haram (Makkah), and the Haram (Makkah) is the Qiblah of all the inhabitants of the earth, east and west, of my Ummah. (Hadith narrated by Imam Baihaqi) (Bustanul Iman, 2017).

4) Hadith narrated by Imam Tirmidhi

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ : حَدَّثَنَا وَكَيْعٌ قَالَ :
 حَدَّثَنَا أَشْعَثُ بْنُ سَعِيدِ السَّمَّانِ ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ ،
 عَنْ عَبْدِ اللَّهِ وَبْنِ عَامِرِ بْنِ رَبِيعَةَ ، عَنْ أَبِيهِ قَالَ :
 كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فِي
 لَيْلَةٍ مَظْلِمَةٍ ، فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةَ ، فَصَلَّى كُلُّ
 رَجُلٍ مِنَّا عَلَى حَيَالِهِ ، فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ
 لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَنَزَلَ : (فَأَيْنَمَا تَوَلَّوْا
 فَتَمَّ وَجْهُ اللَّهِ (البقرة: ٤٤)) . (رواه الترمذي)

Translation: "That we once traveled with the Prophet on a dark night so that we did not know where the Qibla was. Then we prayed according to his belief. After the morning we mentioned this to the Prophet, then the verse was revealed "wherever you face, there is the substance of Allah". (H.R. at-Tirmizi)

Based on the above text, it is understood that facing the Qibla is a must for people praying, so that the fiqh (Islamic law) experts agree that facing the Qibla is a condition for the validity of prayer. Therefore, a person's prayer is not valid without facing the Qibla. The Kaaba is the Qibla for people who pray at Masjid al-Haram (the mosque around the Kaaba in Makah). Masjid al-Haram is the Qiblah for people who pray in Makah and its surroundings. The city of Makah is the Qiblah for people who pray away from the city of Makah. When in a state of confusion so as not to know the direction of the Qibla, simply face in any direction that is believed that such a direction is the direction of the Qibla. (Khazin, 2004)

This scholarly statement is not intended to sacralize one particular direction, but to emphasize that worship is actually obedience to Allah SWT. So, there is no problem with any direction. However, Muslims need to be educated for unity in dealing with a problem that may have many differences. After all, when the Prophet SAW first came to Medina, he prayed facing Baitul Maqdis for 16 to 17 months, which is stated in the 40th hadith of Sahih Bukhari which says

عَنِ الْبَرَاءِ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ
 أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَيَّ أَجْدَادِهِ - أَوْ قَالَ
 أَخْوَالِهِ - مِنَ الْأَنْصَارِ ، وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ
 الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا ، أَوْ سَبْعَةَ عَشَرَ شَهْرًا ،
 وَكَانَ يُعْجَبُ بِهِ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ ،
 وَكَانَ يُعْجَبُ بِهِ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ ،
 فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ ، فَمَرَّ عَلَى أَهْلِ مَسْجِدِ
 وَهُمْ رَاكِعُونَ فَقَالَ اشْهَدُوا بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ
 - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قِبَلَ مَكَّةَ ، فَدَارُوا كَمَا هُمْ
 قِبَلَ الْبَيْتِ ، وَكَانَتِ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ
 كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ ، وَأَهْلًا لِكِتَابِ ،
 فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ أَنْكَرُوا ذَلِكَ . قَالَ
 زُهَيْرٌ حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ فِي حَدِيثِهِ

هَذَا أَنَّهُ مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ رِجَالٌ
وَقَاتِلُوا ، فَلَمْ نَذِرْ مَا نَقُولُ فِيهِمْ ، فَأَنْزَلَ اللَّهُ
تَعَالَى وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ .

Translation: "Barra' reported that the Messenger of Allah (SAW) when he first came to Medina lived in the house of his grandfather or uncles from the Ansar. At that time the Messenger of Allah prayed facing Baitul Maqdis (Al-Quds or Jerusalem) for between 16 or 17 months. In fact, the Messenger of Allah preferred Baitullah (Kakbah) as his Qibla. The first time Rasulullah SAW prayed facing the Kaaba was the Asr prayer which he performed in congregation. Then one of the people who finished makmum to the Prophet went out and went past a mosque when the congregation was in ruku' facing Bait al-Maqdis. So the man said, "By Allah, I just prayed with the Messenger of Allah facing the House of Allah in Mecca." So immediately they changed the Qibla to face the House of Allah. The Jews and the People of the Book were initially very proud when the Prophet and his followers prayed facing Baitul Maqdis. But after the Muslims switched to the House of Allah they denounced the change. Zuhair said, Abu Ishaq said from Barra' in this hadith, that many people had died when the Qiblah was still towards Bayt al-Maqdis and many were killed after the Qiblah was turned towards the House of Allah. We did not understand what the ruling on prayer was. Then the verse was revealed: "Allah will not waste your faith." (al-Baqarah: 143)

Then, it is also listed in the Word of Allah SWT Al-Baqarah / 2: 142 which says

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١٤٢

Translation: "The uninformed among the people will say: "What has turned them (Muslims) away from their Qiblah (Bayt al-Maqdis) to which they used to turn?" Say: "To Allah belong the east and the west; He guides whom He wills to the straight path.

This is the basis that the Masjid al-Haram is the Qibla for Muslims in prayer. And Allah SWT wants Muslims to build a strong unity by concentrating their vision and mission in worship to Masjid al-Haram so that there is no conflict between people.

3. Mazhab ulama's opinions on Qibla.

The discussion about Qibla has been around since ancient times. The scholars have had opinions regarding the Qibla direction. In general, scholars interpret the verses of the Qur'an and hadith about the obligation to face the Qibla direction according to the conditions of the place and time at that time.(Achmad Jaelani, 2012)

In general, the scholars' opinions on Qibla can be divided into two categories, namely the direction of the Qibla for people who can see the Ka`bah directly and the direction of the Qibla for people who do not see the Ka`bah directly.(Achmad Jaelani, 2012)

According to some Muslim scholars, it is obligatory to face the building, and according to others, it is sufficient to face its direction. The point of this discussion is whether in the words of Allah, may He be exalted, "So turn your faces towards the Masjid al-Haram," a phrase has been omitted, so that the full text reads: "And from wherever you come out, turn your faces towards the Masjid al-Haram". According to the scholars who regarded the phrase as omitted, what is required is simply to turn towards it. And according to the scholars who think that nothing has been omitted, it is obligatory to face its direction. According to them, a sentence must be interpreted in its original meaning, until there is evidence that can be used to interpret it in a majaz or figurative way. (Achmad Jaelani, 2012)

a. Imam Hanafi

Imam Hanafi has the same opinion as that conveyed by a group of fiqh experts, namely the Qibla of a distant person is the direction in which the Kakbah is located, not exactly to the position of the Kakbah. According to Imam Hanafi, if he tries and strives to find the direction of the Qiblah, but there is no one direction from several directions that is stronger to be used as a benchmark for the direction of the Qiblah, then he may pray facing anywhere, if he later finds out that he was wrong, then (if he is still praying) he must change to the correct

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direction. But if he finds out that he was wrong after he has finished praying, then his prayer is valid and he does not have to repeat it. (Jannati, 2007)

The teacher of the scholars, Ala' Al-Din Al-Kasani Al-Hanafi Al-Hasani (d. 587 AH) in his book *Bada'i Al-Shana'i Fitartib As-Syara'i* said that the one who prays cannot be separated from two states:

- 1) If a person is able to pray facing the Qiblah, then he is obliged to pray facing the Qiblah. If he is among those who can see the Ka'bah then his Qiblah is the building of the Ka'bah (ainul Kakbah) from whichever direction he sees it, so if he deviates from the building of the Ka'bah, without seeing one part of the building of the Ka'bah then his Qiblah is not valid.
- 2) Praying but unable to face the Qiblah is sufficient in the direction of the location of the Ka'bah.

The Hanafi scholars stated that Abu Bakr Alauddin as-Samarqandy in his book "*Tuḥfah al-Fuqaha*" stated that it is obligatory to face the Qiblah for those who are able to do so. If one is able to see the Ka'bah, then it is obligatory to face the Ainul Ka'bah and if one is far from the Ka'bah, then one should face the mihrab based on the signs that point in the direction of the Ka'bah. So, in this case, we only need to face the direction of the Kaaba and are not required to face the building of the Kaaba. (Usman, 2014)

b. Imam Malik

According to Imam Maliki, the direction of Qibla is the same as the opinion of Imam Hanafi, the Qibla of the distant people is the direction in which the Kakbah is located, not the building of the Kakbah. He is also of the view that a person's prayer is valid if he prays without any doubt and when he starts praying he is sure that he is facing the Qiblah, because in such a situation he has done something (action) with the intention of getting near to Allah, so his intention is valid, according to the Imamiyah opinion. (Mughniyah, 2013)

Imam Ibn Rushd (d. 595 AH) said: We think that if facing the building of the Ka'bah were obligatory, it would be burdensome. Allah, the Almighty, has said, "He has not made for you any hardship in religion." Because facing the physical building of the Ka'bah can only be known by measurement and technology in determining it, then how can this be known by doing ijtiḥad other than that way. Yet we are not commanded to do ijtiḥad in this matter, taking the trouble to make technical measurements that are based on computing and producing calculations of the length and width of a country. (Kadir, 2012)

According to Imam Maliki there are 3 basic opinions about facing the Qibla, which are:

- 1) Facing the direction of the Ka'bah is a taklif that is relevant to be implemented.
- 2) This is an implementation of the commands listed in the Qur'an. Allah SWT says which means: "And from wherever you go out, turn your faces towards the Sacred Mosque, and wherever you are, turn your faces towards it".
- 3) The Muslim scholars have argued with the validity of the long rows in jama'ah prayer, which certainly exceed several times the width of the Ka'bah.

With this explanation, we can conclude that Imam Maliki's view is that if a person does not see the Ka'bah, he must face the direction of the Ka'bah in his prayer (jihatul Kakbah). The fuqaha' are unanimous in their opinion that if a person breaks any of the obligations mentioned in the hadeeth, his prayer is invalid. These Muslim scholars agree on the necessity of facing the Qiblah but do not elaborate on the accuracy of the direction of the Qiblah as a condition for the validity of the prayer.

a. Imam Syafi'i

According to Imam Shafi'i, it is obligatory to face the Kakbah itself, both for those who are near and for those who are far away. If he is able to know the exact direction of the Ka'bah, then he must face it in that direction. But if not, then it is sufficient to make an estimate. What is clear is that the one who is far away will not be able to prove the correctness of this opinion, because it is a command that is impossible for him to do as long as the earth is

round. Therefore, the Qiblah of the distant person should be faced in his direction, not the Kakbah itself. (Mughniyah, 2013)

Imam Al-Shirazi (d. 476 AH) in his book Al-Muhaddzab said as follows, if he does not have any guidance at all, then look at the problem. If he is one of those who know the signs or indications of the Qiblah, then even if he cannot see the Ka'bah, he still has to do ijthad to find out the Qiblah. Because he has a way to know it through the existence of the sun, moon, mountains and wind. Therefore, Allah SWT says which means "*and (He created) signs (signposts). And it is by the moon and stars that they are guided*".

It can be concluded that according to the opinion of Imam Shafi'i, we must try to find a common point of Qibla direction because there are many things that we can use as guidance. In the book Al-Umm, the author (Imam As-Syafi'i) said: what is obligatory in Qibla is to face exactly to the building of the Kakbah. People who see the Kakbah directly during prayer he is obliged to face the building of the Kakbah, as well as people who pray at Masjid al Haram. So, in this case, the one who is near the Kaaba or in the Masjid al Haram is obliged to face the Kaaba without any ijthad. However, Imam al-Muzani, a student of Imam al-Shafi'i, said that what is obligatory is to face the direction of the Ka'bah (jihatul Kakbah) because, if what is obligatory is physical, the jam'ah prayer with the long rows would not be valid, because some of them are facing outside the Ka'bah.

The majority of scholars of the Shafi'i madhhab are of the opinion that it is obligatory to face the direction of the Kaaba, not the building of the Kaaba. as for the proofs used by these two opinions, Imam Al-Nawawi said: the scholars who say that the building of the Kaaba (ainul Kakbah) is the Qiblah, based their opinion on the hadeeth of Ibn Abbas r.a, which is :

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا , قَالَ : لَمَّا دَخَلَ
النَّبِيُّ الْبَيْتَ , دَعَا فِي نَوَا حَيْهِ كُفَّهَا وَلَمْ يُصَلِّ
حَتَّى خَرَجَ مِنْهُ , فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ فِي قِبَلِ
الْكَعْبَةِ , وَقَالَ : (هَذِهِ الْقِبْلَةُ)

Translation: "Indeed, the Messenger of Allah (SAW) after entering the Ka'bah, he came out and prayed facing it, then he said: This is the Qiblah." (HR. Bukhari and Muslim from ibnu abbas. No.259 (az-zabidi, 2022)

Among the scholars of the Shafi'i madhhab, other than Imam Nawawi, who stated that what is required in prayer is facing the Ka'bah is Shaykh Ibrohim al-Bajuri. He said in his book Hasyiyah (the words of the author of Ibn Qosim Ghazi). Facing the Qiblah is facing the structure of the Ka'bah, not just the direction of the Ka'bah, which is the view held by our madhhab, with certainty of seeing the structure of the Ka'bah for those who are close to it, and with certainty for those who are far from it. However, elsewhere in his book he adds that if the rows extend close to the Ka'bah and move out of the straight line to the Ka'bah, then those who move out of the straight line will have their prayers invalidated. Unlike the rows that are far from the Ka'bah, their prayers are valid, even if their rows are very long, so long as they do not extend from the east to the west. If their prayer is invalid, then their rows must be curved. (Al-Ghazzi, 2017)

c. Imam Hambali

In the opinion of Imam Hambali, a person who finds out that the Qiblah direction is wrong in his prayer does not need to cancel his prayer. It is sufficient for him to correct the direction of Qibla by turning his head to the direction of Qibla that he believes to be correct and continue his prayer until it is completed. The same applies to a person who finds out that he is wrong about the direction of Qiblah after he has finished praying. He does not need to repeat his prayer. This is because the person is in the same position as the mujtahid who makes ijthad in determining the Qibla direction. (Ibnu Rusy, 2004)

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Ibn Aqil said: "If part of his body deviates from the direct line of the Ka'bah, then his prayer is not valid. Some scholars from the Hanbali madhab said: The state of people facing the Ka'bah is divided into four, among them are: (Ibnu Rusy, 2004)

- 1) The person who is very sure, i.e. the person who sees the building of the Ka'bah directly, or he is a resident of Makkah or lives in Makkah but is behind an artificial barrier, such as a gate. So his Qibla is to face the Kaaba itself with certainty. Similarly, when he prays in the Prophet's mosque, he must be sure that his Qiblah is the Kaaba. Because he is very sure that the Qiblah of the Prophet's mosque is correct.
- 2) One who knows the direction of the Ka'bah through the news of others. He is in Makkah, but not a resident of Makkah, and he cannot see the Ka'bah. Then he finds someone who tells him about the direction of the Qiblah with full confidence or sees it directly for example, he lives in an area where his view is blocked from the view of the Ka'bah. Then someone tells him the direction of the Ka'bah. Similarly, if a person's view cannot reach the Ka'bah building. Then he is obliged to face the Mihrab, and their Qiblah that has been installed. This is because the Mihrab and Qiblah were made by someone who is an expert and knows the direction of the Ka'bah. So this condition is the same as knowing the Qiblah through news from others. Hence he does not need to do ijtihaad. If someone who knows the Qiblah informs him, whether that person is a resident of Makkah or not, then he should follow the news that the person told him, without doing any ijtihaad to determine it. In the same way, when a judge receives an indictment from a trustworthy person, he should not engage in ijtihaad in determining its legal status.
- 3) The one who has to make ijtihaad in determining the Qiblah is someone who is not in the same condition as the previous two types of people. While he has some signs to know the Qiblah.
- 4) The one who is obliged to do ijtihaad is blind and does not have the ability to do ijtihaad. He is a person whose condition is different from the first two. Therefore, he must follow the mujtahids.

Therefore, in determining the Qibla direction must be done with the method of exerting all abilities (science) as much as possible as befits an ijtihaad. On that basis, Imam Hambali shares the opinion of Imam Shafi'i who in his book "al-Risâlah" gives an example of ijtihaad activity is determining the Qibla direction. As a result, this work cannot be done by just anyone, but must be done by experts so as to produce an accurate Qibla direction that can be scientifically accounted for.

Some say that the evidence that indicates the existence of a hidden sentence in the verse is the words of the Messenger of Allah (peace be upon him):

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ نَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ
قَالَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ إِذَا تَوَجَّهَ قِبَلَ
الْبَيْتِ

Translation: "Malik reported to me from Nafi' that 'Umar ibn al-Khattab said: 'What is between the west and the east is the Qiblah, and when facing the Ka'bah, it is the Qiblah.'" (Malik, 2014)

They said that the Muslims were in a very long line outside the Ka'bah, which shows that it is not obligatory to face the Ka'bah if the building is out of sight. If it is obligatory to face the Ka'bah exactly, it is obviously very difficult, whereas Allah swt has said: "And He has not made for you a hardship in religion." (Al-Hajj: 87). Except with the help of the science of measurement and using binoculars. In fact, other methods are not useful, and we are not commanded to do ijtihaad in determining the Qibla with the science of measurement, because binoculars are a tool to determine the size of a country. (Ibnu Rusy, 2004)

5.Conclusion

Muslim scholars are agreed that facing the Qiblah in prayer is obligatory because it is one of the conditions for the validity of prayer, as stated in the shar'i texts. For people who are in Mecca and its surroundings, there is no problem with this, because it is easier for them to carry out this obligation; rather the problem is that for people who are far from Mecca, such an obligation is a hard thing, because they are not sure that they can point to the Ka'bah correctly, even the scholars disagree about the proper direction. Because pointing to the Ka'bah, which is a condition of valid prayer, is facing the haqiqi (true) Ka'bah.

According to some Muslim scholars, it is obligatory to face the building, and according to others, it is sufficient to face its direction. The point of this discussion is whether in the words of Allah, may He be exalted, "So turn your faces towards the Masjid al-Haram," a phrase has been omitted, so that the full text reads: "And from wherever you come out, turn your faces towards the Masjid al-Haram". According to the scholars who regarded the phrase as omitted, what is required is simply to turn towards it. And according to the scholars who think that nothing has been omitted, it is obligatory to face its direction. According to them, a sentence must be interpreted in its original meaning, until there is evidence that can be used to interpret it in a majaz or figurative way.

Therefore, in determining the Qibla direction must be done with the method of exerting all abilities (science) as much as possible as befits an ijtihad. On that basis, Imam Hambali shares the opinion of Imam Shafi'i who in his book "al-Risâlah" gives an example of ijtihad activity is determining the Qibla direction. As a result, this work cannot be done by just anyone, but must be done by experts so as to produce an accurate Qibla direction that can be scientifically accounted for.

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