

'Qiblah Direction'

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Abbreviations:

saww: - Sa l al la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Qiblah Direction and the Obligatory Salat

How important is it to find the Qiblah (Kabah) direction and face it in a salat? Some Ahadith are presented in the short article.

وَ مِنْهُ، عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ قَالَ هَذَا فِي التَّوَافِلِ خَاصَّةً فِي حَالِ السَّفَرِ فَأَمَّا الْفَرَايِضُ فَلَا بُدَّ فِيهَا مِنْ اسْتِقْبَالِ الْقِبْلَةِ.

And from him,

‘From Al-Sadiq^{-asws} regarding Words of the Exalted: **therefore wherever you turn to, so there would be the Face of Allah [2:115]**. He^{-asws} said: ‘This is regarding the optional Salat in a situation of travelling. As for the obligatory, there is no escape from facing the Qiblah’.¹

قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ مَنْ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ وَ هُوَ يَرَى أَنَّهُ عَلَى الْقِبْلَةِ ثُمَّ عَرَفَ بَعْدَ ذَلِكَ فَلَا إِعَادَةَ عَلَيْهِ إِذَا كَانَ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

(The book) ‘Qurb Al Isnaad’ – from Al Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} had said: ‘One who prays Salat to other than the Qiblah while he is viewing that he is upon the Qiblah, then he knows after that, there is no repeating upon him, when it was among what is between the east and the west’.²

When realising the Qiblah direction during the Salat:

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَمْرٍو بْنِ سَعِيدٍ عَنِ مُصَدِّقِ بْنِ صَدَقَةَ عَنِ عَمَارِ السَّابَاطِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي رَجُلٍ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ فَيَعْلَمُ وَ هُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرَغَ مِنْ صَلَاتِهِ قَالَ إِنْ كَانَ مُتَوَجِّهًا فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلْيُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ سَاعَةً يَعْلَمُ وَ إِنْ كَانَ مُتَوَجِّهًا إِلَى دُبُرِ الْقِبْلَةِ فَلْيَقْطَعْ الصَّلَاةَ ثُمَّ يُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ ثُمَّ يَفْتَتِحِ الصَّلَاةَ .

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a man who prays *Salāt* upon other than the Qiblah. So, he comes to know while he is during the *Salāt*, before he is free from his *Salāt*, said: ‘If he was facing towards what is between the east and the west, so let him turn his face towards the Qiblah the moment he comes to know; and if he was facing towards the back of the Qiblah, so let him cut off the *Salāt*, then turn his face towards the Qiblah, then open (begin again) the *Salāt*’.³

¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 24 b

² Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 15

³ Al Kafi V 3 – The Book of Salāt CH 8 H 8

6- النَّهْيَةُ لِلشَّيْخِ، قَالَ: مَنْ تَوَجَّهَ إِلَى الْقِبْلَةِ مِنْ أَهْلِ الْعِرَاقِ وَ الْمَشْرِقِ قَاطِبَةً فَعَلَيْهِ أَنْ يَتَيَسَّرَ قَلِيلاً لِيَكُونَ مُتَوَجِّهاً إِلَى الْحَرَمِ بِذَلِكَ جَاءَ الْأَثَرُ عَنْهُمْ ع.

(The book) ‘Al Nihaya’ of the Sheykh who said,

‘One from the people of Al-Iraq who diverts to the Qiblah and the whole of the east, upon him is to divert left a little for him to be facing towards the Sanctuary (Hurrum)’ – the Ahadeeth of that have come from them^{-asws}.⁴

وَ لِقَوْلِهِمْ ع مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قِبْلَةٌ.

And due to their^{-asws} words: ‘Whatever is between the east and the west is Qiblah’.⁵

Case of Moving Qiblah Direction when upon a Ride:

الْعَيَّاشِيُّ، عَنْ حَرِيزٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فِي التَّطَوُّعِ خَاصَّةً فَأَيْنَمَا تَوَلَّوْا فَنَمَّ وَجْهَهُ اللَّهُ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ وَ صَلَّى رَسُولُ اللَّهِ ص إِيمَاءً عَلَى رِجْلَيْهِ أَيْنَمَا تَوَجَّهَتْ بِهِ حَيْثُ خَرَجَ إِلَى حَبِيرٍ وَ حِينَ رَجَعَ مِنْ مَكَّةَ وَ جَعَلَ الْكَعْبَةَ خَلْفَ ظَهْرِهِ.

Al Ayyashi, from Hareyz who said,

‘Abu Ja’far^{-asws} said: ‘Allah^{-azwj} Revealed this Verse regarding the optional Salat in particular: **therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**, and Rasool-Allah^{-saww} prayed Salat in gestures being upon his^{-saww} riding animal wherever it headed with him^{-saww} when he^{-saww} went out to (Battle of) Khyber, and when he^{-saww} returned from Makkah, and he^{-saww} made the Kabah to be behind his^{-saww} back’.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ صَلَاةِ النَّافِلَةِ عَلَى الْبَعِيرِ وَ الدَّابَّةِ فَقَالَ نَعَمْ حَيْثُمَا كُنْتَ مُتَوَجِّهاً قَالَ فَمَلَأْتُ عَلَى الْبَعِيرِ وَ الدَّابَّةِ قَالَ نَعَمْ حَيْثُمَا كُنْتَ مُتَوَجِّهاً فَلَمَّا أَسْتَقْبَلُ الْقِبْلَةَ إِذَا أَرَدْتُ التَّكْبِيرَ قَالَ لَا وَ لَكِنْ تَكْبِيرٌ حَيْثُمَا كُنْتَ مُتَوَجِّهاً وَ كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَآلِهِ وَسَلَّمَ).

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan,

(It has been narrated) from Al-Halby who asked Abu Abdullah^{-asws} about the optional *Salāt* upon the camel and the riding animal. So he^{-asws} said: ‘Yes, whichever direction you may be facing’. So I said, ‘Upon the camel and the riding animal?’ He^{-asws} said ‘Yes, whichever direction you may be’. I said, ‘Do I have to face the Qiblah when I intend to exclaim the *Takbīr*?’ He^{-asws} said: ‘No, but you can exclaim *Takbīr* whichever direction you are facing, and like that is what Rasool-Allah^{-saww} did’.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُصَلِّي التَّوَافِلَ فِي الْأَمْصَارِ وَ هُوَ عَلَى دَابَّتِهِ حَيْثُ تَوَجَّهَتْ بِهِ فَقَالَ نَعَمْ لَا بَأْسَ .

⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 6

⁵ بحار الأنوار (ط - بيروت)، ج81، ص: 55

⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 29 a

⁷ Al Kafi V 3 – The Book Of *Salāt* CH 82 H 5

Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who prays the optional *Salāt* in the cities, and he is upon a riding animal, wherever he may be facing with it’. So he^{-asws} said: ‘Yes, there is no problem’.⁸

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَقَالَ يَسْتَقْبِلُ الْقِبْلَةَ إِذَا دَارَتْ وَ اسْتَطَاعَ أَنْ يَتَوَجَّهَ إِلَى الْقِبْلَةِ فَلْيَفْعَلْ وَ إِلاَّ فَلْيُصَلِّ حَيْثُ تَوَجَّهْتَ بِهِ قَالَ فَإِنْ أَمَكَّنَهُ الْقِيَامُ فَلْيُصَلِّ قَائِماً وَ إِلاَّ فَلْيُعْذُ ثُمَّ لْيُصَلِّ .

Ali, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the *Salāt* in the ship, so he^{-asws} said: ‘He should face the Qiblah. So when he circles (the ship turns), and he is able to face towards the Qiblah’ so let him do so, or else, so let him pray *Salāt* wherever he is facing with it’. He^{-asws} said: ‘So if he is able to stand, so let him pray *Salāt* standing, or else, so let him be seated, then let him pray *Salāt*’.⁹

فَقَهُ الرِّضَا، قَالَ: إِذَا أَرَدْتَ تَوَجُّهَ الْقِبْلَةَ فَتَيَاسَّرْ مِثْلِي مَا تَيَاسَّرُ فَإِنَّ الْحَرَمَ عَنْ يَمِينِ الْكَعْبَةِ أَرْبَعَةُ أَمْيَالٍ وَ عَنْ يَسَارِهِ ثَمَانِيَةُ أَمْيَالٍ.

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘When you want to divert to the Qiblah, then you can divert to the left double of what you can divert to the right, for the Sanctuary (Hurrum) is on the right of the Kabah by four miles, and on its left by eight miles’.¹⁰

Turning Face while in Salat:

الْعَبَّاشِيُّ، عَنْ حَرِيزٍ قَالَ قَالَ أَبُو جَعْفَرٍ عِ اسْتَقْبِلِ الْقِبْلَةَ بِوَجْهِكَ وَ لَا تُقَلِّبْ وَجْهَكَ فَتَفْسِدَ صَلَاتَكَ فَإِنَّ اللَّهَ يَقُولُ لِيَبِيهِ ص فِي الْقَرِيبَةِ قَوْلَ وَجْهَكَ شَطْرُ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجْوهَكُمْ شَطْرَهُ.

(The book) ‘Al Ayyashi’ – from Hareyz who said,

‘Turn towards the Qiblah with your face and do not turn your face, (left and right) for you will spoil your Salat. Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww} regarding the obligatory Salat: **turn your face towards the Sacred Masjid; and wherever you are, turn your faces towards it, [2:150]**’.¹¹

بيان: زُرَّارَةُ فِي الصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْإِلْتِفَاتُ يَقْطَعُ الصَّلَاةَ إِذَا كَانَ بِكُلِّهِ.

⁸ Al Kafi V 3 – The Book Of *Salāt* CH 82 H 8

⁹ Al Kafi V 3 – The Book Of *Salāt* CH 83 H 2

¹⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 5

¹¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 7

Explanation (Hadeeth only) – Zurara said in ‘Al-Saheeh’ (the correct Hadeeth), from Abu Ja’far^{asws} having said: ‘Turning around cuts the Salat when it was with whole of him’.¹²

قَوْلُهُ ع فِي رِوَايَةِ الْحَلْبِيِّ أَعِدِ الصَّلَاةَ إِذَا كَانَ فَاحِشًا. فَإِنَّ الظَّاهِرَ تَحَقُّقَ التَّفَاحِشِ بِالتَّلَفَاتِ بِالوَجْهِ خَاصَّةً إِلَى أَحَدِ الْجَانِبَيْنِ.

His^{asws} words in a report by Al-Halby: **‘Repeat the Salat when it was immoral’**. The apparent verification of the ‘immorality’, is the turning with the face in particular to one of the two sides.¹³

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَلْتَفِتْ عَنِ الْقِبْلَةِ فِي صَلَاتِكَ فَتَفْسُدَ عَلَيْكَ فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ احْشَعْ بِبَصْرِكَ وَ لَا تَرْفَعْهُ إِلَى السَّمَاءِ وَ لِيَكُنْ نَظْرُكَ إِلَى مَوْضِعِ سُجُودِكَ.

And from Abu Ja’far^{asws} having said: ‘Do not turn around from the Qiblah during your Salat for it will be spoilt upon you. Allah^{azwj} Said to His^{azwj} Prophet^{saww}: **So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]**, and lower your gaze and do not raise it towards the sky, but your looking should be at the place of your Sajdah’.¹⁴

The Sanctity of Qabah:

الْعِلَالُ، وَ التَّوْحِيدُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ عَنْ أَحْمَدَ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ وَ أَحْمَدَ بْنِ هِشَامٍ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْفَضْلِ بْنِ يُوسُفَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي جَوَابِ ابْنِ أَبِي الْعُجَّاءِ حَيْثُ أَنْكَرَ الْحُجَّ وَ الطَّوَّافَ هَذَا بَيْتَ اسْتِعْبَادِ اللَّهِ عَزَّ وَ جَلَّ بِهِ خَلَقَهُ لِيُحْتَبَرَ بِهِ طَاعَتُهُمْ فِي إِثْبَانِهِ فَحَقَّتْهُمْ عَلَى تَعْظِيمِهِ وَ زِيَارَتِهِ وَ جَعَلَهُ مَحَلَّ أَنْبِيَائِهِ وَ قِبْلَةً لِلْمُصَلِّينَ لَهُ الْحَبَرِ.

(The books) ‘Al Ilal’, and ‘Al Tawheed’, and ‘Al Majaalis’ of Al Sadouq – from Ahmad Bin Ziyad, and Al-Husayn Bin Ibrahim, and Ahmad Bin Hisham, and Ali Bin Abdullah Al Warraq, from Ali Bin Ibrahim, from his father, from Al Fazl Bin Yunus,

‘From Abu Abdullah^{asws} having said in answer to Ibn Al Awja when he had denied the Hajj and the Tawaaf: ‘This House (Kabah), Allah^{azwj} Mighty and Majestic is being worshipped by it. He^{azwj} Created it in order to Test their obedience with it in their following Him^{azwj}. He^{azwj} Urged them upon revering it and visiting it, and Made it a place of His^{azwj} Prophets, and a Qiblah for the ones praying to Him^{azwj}’ – the Hadeeth’.¹⁵

الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بَشِيرٍ فِي حَدِيثِ سُلَيْمَانَ مَوْلَى طِرْبَالٍ قَالَ: ذَكَرْتُ هَذِهِ الْأَهْوَاءَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا وَ اللَّهُ مَا هُمْ عَلَى شَيْءٍ إِذَا جَاءَ بِهِ رَسُولُ اللَّهِ إِلَّا اسْتَقْبَالَ الْكَعْبَةَ فَقَطُّ.

(The book) ‘Al Mahaasin’ – from his father, from Al Nazr, from Yahya Al Halby, from Bashir, in a Hadeeth by Suleyman, a slave of Tirbal who said,

¹² Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 7

¹³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 7

¹⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 27 b

¹⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 8

‘I mentioned these whims (general Muslims) in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘No, by Allah^{-azwj}! They are not up anything from what Rasool-Allah^{-saww} had come with, except facing the Kabah only!’¹⁶

The Change in Qiblah direction:

فِي تَفْسِيرِ التُّعْمَانِيِّ، بِالْإِسْنَادِ الْمَدْكُورِ فِي كِتَابِ الْقُرْآنِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا بُعِثَ كَانَتِ الصَّلَاةُ إِلَى قِبْلَةِ بَيْتِ الْمُقَدَّسِ فَكَانَ فِي أَوَّلِ بَعَثَتِهِ يُصَلِّي إِلَى بَيْتِ الْمُقَدَّسِ جَمِيعَ أَيَّامِ مُقَامِهِ بِمَكَّةَ وَ بَعْدَ هِجْرَتِهِ إِلَى الْمَدِينَةِ بِأَشْهُرٍ

In Tafseer Al Numani – by the mentioned chain in ‘The book of Quran’ –

‘From Amir Al-Momineen^{-asws} having said: ‘When Rasool-Allah^{-saww} was Send, the Salat was towards the Qiblah of Bayt Al-Maqdis. In the beginning of his^{-saww} Prophet-hood, he^{-saww} prayed Salat towards Bayt Al-Maqdis, entirety of his^{-saww} days of staying at Makkah, and after his^{-saww} emigrating to Al-Medina for months.

فَعَرَّبَتْهُ الْيَهُودُ فَقَالُوا أَنْتَ تَابِعٌ لِقِبْلَانَا

The Jews faulted him^{-saww}. They said, ‘You^{-saww} are a follower to our Qiblah!’

فَأَنفَتَ رَسُولَ اللَّهِ ص ذَلِكَ مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ وَ هُوَ يُقَلِّبُ وَجْهَهُ إِلَى السَّمَاءِ وَ يَنْتَظِرُ الْأَمْرَ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ إِلَى قَوْلِهِ لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ يَعْنِي الْيَهُودَ فِي هَذَا الْمَوْضِعِ

It was disrespect to Rasool-Allah^{-saww} from them of that, so Allah^{-azwj} the Exalted Revealed to him^{-saww} while he^{-saww} was turning his^{-saww} face towards the sky awaiting the Command: **We have Seen the turning of your face towards the sky, [2:144]** – up to His^{-azwj} Word: **so that people shall have no accusation against you all, [2:150]** – meaning the Jews in this place.

ثُمَّ أَخْبَرَنَا اللَّهُ عَزَّ وَ جَلَّ الْعِلَّةَ الَّتِي مِنْ أَجْلِهَا لَمْ يُحَوَّلْ قِبْلَتُهُ مِنْ أَوَّلِ الْبِعْثَةِ فَقَالَ تَبَارَكَ وَ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَى قَوْلِهِ لَرُؤُفٌ رَحِيمٌ- فَسَمَّى سُبْحَانَهُ الصَّلَاةَ هَاهُنَا إِيمَانًا

Then Allah^{-azwj} Mighty and Majestic Informed us of the reason for which the Qiblah had not been transferred from the beginning of the Prophet-hood. The Blessed and Exalted Said: **And We did not Make the Qiblah which you were upon** – up to His^{-azwj} Words: **Affectionate, Merciful [2:143]**. The Glorious Named the Salat as Eman over here’.

وَ قَالَ ع فِي قَوْلِهِ تَعَالَى قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ قَالَ مَعْنَى شَطْرِهِ نَحْوُهُ إِنْ كَانَ مَرْتَبًا وَ بِالذَّلَائِلِ وَ الْأَعْلَامِ إِنْ كَانَ مَحْجُوبًا

And he^{-asws} said regarding Words of the Exalted: **So turn then your face towards the Sacred Masjid; [2:144]**. He^{-asws} said: ‘Mean of ‘Shatra’ is approximately towards it, if it was visible, and with the signs and the flags if it was veiled.

¹⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 10

فَلَوْ عَلِمَتِ الْقِبْلَةُ لَوَجِبَ اسْتِقْبَالُهَا وَ التَّوَلَّى وَ التَّوَجُّهُ إِلَيْهَا وَ لَوْ لَمْ يَكُنِ الدَّلِيلُ عَلَيْهَا مَوْجُوداً حَتَّى تَسْتَوِيَ الْجِهَاتُ كُلُّهَا فَلَهُ حِينَئِذٍ أَنْ يُصَلِّيَ بِاجْتِهَادِهِ حَيْثُ أَحَبَّ وَ اخْتَارَ حَتَّى يَكُونَ عَلَى يَقِينٍ مِنَ الدَّلَالَةِ الْمَنْصُوبَةِ وَ الْعَلَامَاتِ الْمُبْتَوِّثَةِ

If you know the Qiblah, it is obligated to face it, and the turning and the directing towards it, and there does not happen to be any existent signs upon it to the extent that all the direction are same, at that time it is for him to pray Salat by his striving wherever he likes and choose (a direction) until he would be upon certainty from the installed signs and the markers spread out.

فَإِنْ مَالَ عَنْ هَذَا التَّوَجُّهُ مَعَ مَا ذَكَرْنَا حَتَّى يَجْعَلَ الشَّرْقَ غَرْباً وَ الْعَرْبَ شَرْقاً زَالَ مَعْنَى اجْتِهَادِهِ وَ فَسَدَ حَالُ اعْتِقَادِهِ

If he inclines away from this direction along with what we^{-asws} mentioned until he makes the east as west, and the west as east, the meaning of his striving would be lost and the state of his belief would be corrupted’.

قَالَ وَ قَدْ جَاءَ عَنِ النَّبِيِّ ص حَبْرٌ مَنْصُوصٌ مُجْمَعٌ عَلَيْهِ أَنَّ الْأِدْلَةَ الْمَنْصُوبَةَ عَلَى بَيْتِ اللَّهِ الْحَرَامِ لَا تَذْهَبُ بِكُلِّبَيْتِهَا حَدِيثٌ مِنَ الْحَوَادِثِ مَنّاً مِنَ اللَّهِ تَعَالَى عَلَى عِبَادِهِ فِي إِقَامَةِ مَا افْتَرَضَ عَلَيْهِمْ.

He (the narrator) said, ‘And it has come from the Prophet^{-saww} textual Hadeeth there is a consensus upon it that the markings installed upon the Sacred House of Allah^{-azwj} will not go away from us by their whole, due to any incident from the incidents from Allah^{-azwj} the Exalted upon His^{-azwj} servants in establishing what Allah^{-azwj} has Imposed upon them’.¹⁷

قَالَ قَالَ زُرَّارَةُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الصَّلَاةُ فِي السَّفَرِ [فِي] السَّفِينَةِ وَ الْمَحْمَلِ سَوَاءٌ

He (the narrator) said, ‘Zurara said, ‘I said to Abu Abdullah^{-asws}, ‘The Salat during the journey in the ship and the carriage, are the same?’

قَالَ النَّاظِقَةُ [النَّافِلَةُ] كُلُّهَا سَوَاءٌ تَوْمِئِذٍ إِيمَاءً أَيْنَمَا تَوَجَّهْتَ دَابَّتْكَ وَ سَفِينَتُكَ وَ الْفَرِيضَةَ تَنْزِلُ لَهَا عَنِ الْمَحْمَلِ إِلَى الْأَرْضِ إِلَّا مِنْ خَوْفٍ فَإِنْ خِفْتَ أَوْ مَاتَ

He^{-asws} said: ‘The optional Salat(s), all of these are same. You can indicate by gestures wherever you may be headed on your riding animal, and your ship, while the obligatory Salat, you will have to descend for it from the carriage to the ground, except from fear. If you fear, you can do gestures (without descending).

وَ أَمَّا السَّفِينَةُ فَصَلِّ بِهَا قَائِماً وَ تَوَخَّ الْقِبْلَةَ بِجُهدِكَ إِنْ نُوحَا عَ قَدْ صَلَّى الْفَرِيضَةَ فِيهَا قَائِماً مُتَوَجِّهاً إِلَى الْقِبْلَةِ وَ هِيَ مُطَبَّقةٌ عَلَيْهِمْ

And as for the ship, pray Salat at it standing and face the Qiblah with your striving. Noah^{-as} had prayed the obligatory Salat in it while standing facing towards the Qiblah, and it had been layered upon them (by flood waters)’.

قَالَ قُلْتُ وَ مَا كَانَ عَلِمُهُ بِالْقِبْلَةِ فَيَتَوَجَّهاً وَ هِيَ مُطَبَّقةٌ عَلَيْهِمْ

¹⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 21

He (the narrator) said, ‘I said, ‘And what had let him^{-as} know the Qiblah so he^{-as} diverted towards it, and it had been layered (covered) upon them (with flood waters)?’

قَالَ كَانَ جِبْرَائِيلُ ع يَقْوُمُهُ نَحْوَهَا

He^{-asws} said: ‘Jibraeel^{-as} had stood him^{-as} towards it’.

قَالَ قُلْتُ فَأَتَوَجَّهُ نَحْوَهَا فِي كُلِّ تَكْبِيرَةٍ

He (the narrator) said, ‘I said, ‘So I should be facing towards it during every exclamation of Takbeer?’

قَالَ أَمَا فِي النَّافِلَةِ فَلَا إِنَّ مَا يُكَبَّرُ فِي النَّافِلَةِ عَلَى غَيْرِ الْقِبْلَةِ أَكْثَرُ

He^{-asws} said: ‘As for regarding the optional Salat, no! Surely, what Takbeers have been exclaimed to other than the Qiblah are more’.

ثُمَّ قَالَ كُلُّ ذَلِكَ قِبْلَةٌ لِلْمُتَنَقِّلِ إِنَّهُ قَالَ فَأَيْنَمَا تُوَلُّوا فَوَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ.

Then he^{-asws} said: ‘All that is Qiblah for the one praying optional Salat. He^{-azwj} Said: **therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**’.¹⁸

¹⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 29 b