

QIBLAH, ADHĀN & IQĀMAH

القبلة والاذان والاقامة

Objectives >>>

Students should:

- Know and understand the detailed rules on Qiblah
- Know the rules regarding actions that require the Qiblah to be known
- Know and understand the reason we face the Qiblah
- Review how to determine Qiblah from various sources and in different places
- Know the rule regarding inability to find the Qiblah and responsibility in such a situation
- Know and understand the reason we recite Adhān and Iqāmah and memorize it
- Know the basic rules regarding Adhān and Iqāmah and recommended times of recitation

JURISPRUDENCE

LEVEL 5

Qiblah, Adhān & Iqāmah

In the previous years we discussed the Qiblah which is the Holy Ka'bah in Mecca, and the obligation of facing it during obligatory prayers, recommended prayers and whilst performing other acts of worship. We also discussed Adhān and Iqāmah, which are recommended to be recited before performing the daily obligatory prayers and in other situations. In this lesson, we will continue to cover the above two issues.



Finding the Qiblah: Revision Quiz

1. List three practical ways of finding the Qiblah:
 - a.
 - b.
 - c.
2. If I have no compass and it is night-time, how can I find the Qiblah?
3. True or False. If a person is ill and must lie down to pray, they need to lie down on their right side facing the Qiblah?

What to do when one can't find the Qibla at all

- If a person does not possess any means of determining the direction of Qibla, or in spite of his efforts, he cannot form an idea about it; it will be enough to offer prayers facing any direction. And the recommended precaution is that, if there is enough time, the same prayer should be offered four times, each time facing one of the four directions.

- If a person is sure or guesses that Qibla is on one of the two directions, he should offer prayers facing both.
- If a person has to offer prayers facing a few directions, and wants to offer two prayers like Ḍuhr prayers and 'Asr prayers, the recommended precaution is that he should offer the first prayer facing those few directions, and then start the second prayer.

NOTE: Not being able to find the direction of Qiblah is not a reason to miss prayers.

ACTIONS THAT REQUIRE QIBLAH TO BE KNOWN

By now, you may already have realized that not every act of worship requires you to know the direction of the Qiblah. For instance, a *mustahab* prayer recited while walking does not require you to face Qiblah. However, the general rule is that one must face the Qiblah for the act of obligatory prayers and recommended prayers, which are prayed under normal conditions. Below is a summary that might be helpful to determine when it is necessary to know the direction of Qiblah.

When must we know or find Qiblah and the relevant rule

- 1) Obligatory prayers – see above
- 2) Recommended prayers
 - A *mustahab* prayer offered while one is walking, or riding, does not require facing the Qiblah.
- 3) Slaughtering an animal
 - If determining the direction of the Qiblah does not seem possible, then slaughtering facing any direction will be valid.
- 4) Visiting the toilet (must avoid facing front or back to Qiblah)

All other acts of worship including reciting *du'ā*, *Ziarāt*, and *some* rituals performed in Ḥajj or 'Umrah do not require you to face Qiblah. However, it is recommended to always face the Qiblah.

REASON WHY WE FACE THE QIBLAH

Like every statement and action in the prayer represents a symbolic meaning which reflects the inner/spiritual reality, so too does facing in a particular direction i.e. the Qiblah.

In the Holy Qur'an, Prophet Abraham (as) introduces to us this idea:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

‘Verily I have turned my face wholly unto Him Who originated the heavens and the earth, being upright, and I am not of those who associate others with God’ (6:79-80)

There are several reasons why we face the direction of Qiblah, but it will be sufficient to illustrate two reasons –

1. **Physical/psychological**- When we physically face in one direction it indicates our submission to One God and to His Command alone. It reflects our belief in the Unity of God and enables us to understand psychologically that we worship only One God and we turn to Him alone, and that we all do this together. It can also mean we turn to the Right place and direction for worship, guidance, help and fulfilment of our needs which shows our obedience to One Authority.
2. **Spiritual** - When we face the Qibla for prayer, our inner sense and spirit should be reminded to empty our hearts of multiple gods or idols that we may have in us just as the Holy prophet removed idols from the Holy Ka'bah. These idols could be represented by any pre-occupations we may have – for example, if a person says his/her prayers quickly so as to make it in time for a football game, this pre-occupation pollutes the prayer and sincerity of the person.



ADHĀN AND IQAMAH: A BRIEF PHILOSOPHY

The Adhān and Iqāmah generally serve as a reminder to oneself about the state and condition he or she is in. It is

a declaration of faith in the Greatness of God, the truth of the Messenger – the Holy Prophet Muhammad (saw), the position of prayer, the reward for prayer and ending again with a declaration of the Greatness and Oneness of God, The Almighty.

Reciting the Adhān and Iqāmah helps one to understand their position in the presence of God, and should serve as a reminder to that day when we will all stand before God to be judged. It should instil in us a state and feeling of awe, fear and humility before the prayer begins.

It is also recommended to recite the Adhān and Iqāmah into the right and left ears respectively of a new born baby.

THE ORIGIN OF ADHĀN

After the emigration of the Holy Prophet (saw) from Mecca to Medina, and the founding of the first Mosque, the issue of announcing the call to prayer was considered. A number of people gave different opinions on how to do this, including a suggestion to ring bells as the Christians did. All these practices were rejected until the Prophet (saw) received revelation about the words of the Adhān. The first person to recite the call to prayer was Bilāl, the great companion of the Prophet (saw) from Ethiopia.

Review Questions

1. Who was the first person to recite the Adhan aloud in public?

- The Holy Prophet (saw)
- Bilal – the companion of the Prophet (saw)
- Imam Ali (as)

2. The following action does not require us to find the direction of the Qiblah

- Slaughtering an animal
- Performing a Wajib sajda (prostration)
- Performing a Wajib salaah

3. Reciting the Adhān & Iqāmah is recommended because:

- It enables us to inform everyone around that we are about to pray
- Reminds us of our position before Allah (swt) and helps our concentration
- Helps us spend more time on the prayer mat

ⁱ References

- Imam Khomeini (translated by Muhammad Ja'far Khalili & Salar Manafi Ansari), Ādāb-as-Ṣalāt: The Disciplines of Prayer*, page 143-156
- Islamic Laws, Ayatollah Sistani <http://www.al-islam.org/laws/rulesofqibla.htm>

- Masa'el Numbers 784 - 795

<http://www.madressa.net>