



HISTORY AND ASTRONOMICAL WISDOM OF THE CHANGE OF QIBLAT DIRECTION FOR MUSLIMS

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Abstract: The Kaaba, which is located in the city of Mecca, is not the first Qibla for Muslims. The first Qibla for Muslims is Baitul Maqdis or Masjid Al Aqsa. But the Kaaba is the first place of worship built on Earth. An interesting thing from the history of the change in the Qibla direction of Muslims is what exactly is the astronomical wisdom behind our changing the Qibla direction? Furthermore, this research is included in the category of library research with a qualitative descriptive method. From the results of the research, it is stated that history states that the order to change the Qibla from Baitul Maqdis to Baitullah occurred in the second year after the Prophet migrated to Medina. This shift towards the Qibla direction astronomically has its own wisdom with the method of determining the Qibla rashdul which we can easily do at any time with the help of a simple sunshade. This is because the latitude of the Kaaba in the city of Makkah does not exceed the highest declination value of the Sun. Both the north equinox and the south equinox. In contrast to Baitul Maqdis which is located in the city of Yarussalem, where the latitude value exceeds the highest declination of the Sun. So that the city or region will astronomically never encounter the phenomenon of a day without a shadow because the sun will never culminate right in that area. Both the north equinox and the south equinox. In contrast to Baitul Maqdis which is located in the city of Yarussalem, where the latitude value exceeds the highest declination of the Sun. So that the city or region will astronomically never encounter the phenomenon of a day without a shadow because the sun will never culminate right in that area. Both the north equinox and the south equinox. In contrast to Baitul Maqdis which is located in the city of Yarussalem, where the latitude value exceeds the highest declination of the Sun. So that the city or region will astronomically never encounter the phenomenon of a day without a shadow because the sun will never culminate right in that area.

Keywords: Qibla Direction, Mecca, Jerusalem

1. INTRODUCTION

The word al-Qiblah is repeated four times in the Koran. From the root language, the word comes from the word qabal-yaqbulu which means facing. Meanwhile, in terms of terminology, the word Qibla has various definitions. Al-Amidi stated that the Qibla is facing the place where people face when praying (Al-Amidi, n.d., p.44). Abdul Aziz Dahlan defines the Qibla as the building of the Ka'bah or the direction that Muslims aim to carry out their worship (Dahlan, 1996, p. 944). According to Slamet Hambali, the direction of the Qibla is the direction towards the Ka'bah via the nearest route where every Muslim must face that direction when performing prayers (Hambali, n.d., p. 84). Muhyiddin Khazin defines Qibla as the closest direction or distance along the large circle that passes through the Kaaba to the city in question (Khazin, 2004, p. 3). Meanwhile, according to Ahmad Izzuddin, the Qibla is the Kaaba or at least the Grand Mosque taking into account the latitude and longitude of the Kaaba and considering the direction or closest position calculated from the area we want (Izzuddin, 2010, p. 4).

Apart from the various definitions above, facing the Qibla is one of the conditions for the validity of prayer. So if the mushalli or the one who performs the prayer is facing away from the direction of the qibla, then the prayer is considered invalid. This indicates that facing the Qibla is an intermediary for performing prayers. Because establishing prayer is obligatory, then everything that is an intermediary to be able to perform prayer has an obligatory law as well. As the rule of ushul fiqh "Maa laa orphans al-waajibu illa bihi fa huwa waajib" (As-Suyuti, nd, p. 116).



2. RESEARCH METHOD

This research is a type of library research with qualitative methods. This research is based on written data contained in books, scriptures or journals related to the history of Qibla direction and astronomy. The primary data sources used are the books of hadith and books of Al-Quran interpretation which explain the history of the change of Qibla for Muslims. While secondary data sources are books, articles and journals related to astronomy or astronomy. The method used in discussing this research is descriptive method (Nazir, 2009, p. 76). This method is used in order to be able to understand and provide a clear picture of the problems related to the content of the research, namely those related to the history and astronomical wisdom of the change of Qibla direction for Muslims (Sugiono, 2012, p. 57).

3. HISTORY AND ASTRONOMICAL WISDOM OF THE CHANGE OF QIBLAT FOR MUSLIMS

3.1 History of Qibla Direction Change

The Kaaba is the qibla and the most famous place of worship in Islam. In the beginning, the location of the Kaaba was the location of Prophet Adam's tent after Allah sent him down from heaven to Earth (Dahlan, 1996, p. 944). Furthermore, the location was glorified and sanctified by the people of the prophets. Until the time of Prophet Ibrahim and his son Prophet Ismail, the location was built a house of worship, which is now referred to as the Kaaba building. So that the Kaaba is the first place of worship built on Earth.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

"In fact the first house built for (a place of worship) for humans is Baitullah, in Bakkah (Makkah) which is blessed and becomes a guide for all humans" (QS. Ali Imran: 96)

The verse above is Allah's rebuttal to kibab experts who state that the first house of worship that was built on Earth was the Baitul maqdis or aqsa.

After the death of the Prophet Ismail, the maintenance of the Ka'bah was held by his descendants, then it was continued by the Jurhum people, and the Khuza'ah children who worshiped idols. Furthermore, maintenance of the Kaaba was held by the Quraysh tribe ((Dahlan, 1996, p. 944). Prior to the advent of Islam, Abdul Muthalib, who was the grandfather of the Prophet Muhammad, was the caretaker of the Kaaba. However, after the event of the Mecca fathul, maintenance of the Ka'bah bah is fully held by the Muslims (Azhari, 2007, p. 42).

When the Prophet was still living in the city of Makkah and after the Prophet made his isra' mi'raj, there was no provision by Allah regarding the obligation to face the Qibla for Muslims in carrying out the prayer service. The Prophet himself, according to his ijthad, in carrying out prayers, always faced Baitul Maqdis or Aqsa, as was done by the Prophets of the Children of Israel. Because at that time, Baitullah was still surrounded by hundreds of idols and the position of Baitul Maqdis at that time was still considered the most special. Even though in his heart the Prophet preferred the Qiblah of the Prophet Abraham. However, one history states that even though every time the Prophet prayed facing the Baitul Maqdis, he always took a position south of the Kaaba and faced north. Therefore,

When the prophet migrated to Medina, the prophet prayed only facing Baitul maqdis, due to the difficulty of ascertaining the exact direction towards the two qibla (namely Baitul maqdis and Baitullah) as was the case when the prophet was in Mecca. This went on for approximately 16 months (Al-Andalusi, 2000, p. 594). This even became the material ridicule of the Jews. They were happy and said: "...Muhammad's religion is indeed different from ours, but his Qibla follows ours. If there were no our religion, then Muhammad would not know where to face the Qibla" (Al-Maraghi, nd, p. 9)

Hearing this statement, the Prophet began to dislike facing Baitul Maqdis. There is even a History which tells that the Prophet once said to the angel Gabriel: "I really hope that Allah will move my Qibla from the Qibla of the Jews to another Qibla" (Al-Maraghi, nd, p. 9). Until after each prayer service, the Prophet often looked up to the sky to ask Allah to make the Kaaba the Qibla of Muslims.

Exactly in the second year of Hijriyah, when the Prophet was praying, a revelation came down ordering him to turn his qibla to the Kaaba. So the Messenger of Allah turned away which



was then followed by the companions who were praying behind him. At that time the Prophet and the Muslims were performing the Dhuhr prayer at the Bani Salamah mosque. In the first two cycles of the Prophet Muhammad oriented to Biatul maqdis, then in the next cycle he oriented to the Grand Mosque. So that the Bani Salamah mosque is now famous as the Qiblatain mosque (the mosque of two Qibla).

The following are verses of the Quran related to changing the direction of Qibla:

- a. Al-Baqarah verse 144:

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

"Indeed, We (often) see your face looking up to the sky, so indeed, We will turn you to the Qibla that you like. Turn your face towards the Grand Mosque. Every where you are, turn your face on him. And actually those people (Jews and Christians) who were given the Al-Kitab (Torah and Bible) do know that turning to the Grand Mosque is true from their Lord; and Allah is never unaware of what they do"

- b. Al-Baqarah verse 149:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

"And wherever you come out (come), then turn your face towards the Grand Mosque, in fact the provision is really something that is right from your Lord. And Allah is never unaware of what you do."

- c. Al-Baqarah verse 150:

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 ۗ وَلَا تَمِمْ عَيْنَيْكُمْ عَلَيْنِمْ وَلَعَلَّكُمْ تَهْتَدُونَ

"And where are you from (out), then turn your face towards the Grand Mosque. And wherever you (all) are, then turn your face towards it, so that there is no evidence for humans against you, except for those who are unjust among them. So do not be afraid of them and fear Me (only). And so that I may perfect My favor upon you, and so that you may be guided."

The change in the direction of the Qibla then received a lot of protests, especially from among the Jews and Christians. Even the Jews say: "...turning them (Muslims) away from our Qibla (Baitul maqdis) is an act of vanity and stupidity" (A-Andalusi, 2000, p. 594). Their statement was then answered by Allah as follows: First, that the change of Qibla direction is the will of Allah who has power over everything. "... say to Allah belongs the east and the west" (QS.al-Baqarah: 142). Second, that the purpose of moving the Qiblah is to test the obedience of the Muslims to the Prophet. "... and we determine the qibla that is your qibla (now), but so that we know who follows the Messenger and who defected ..." (QS. al-Baqarah: 142). Third, that the value of worship does not lie in facing east or west, but in obedience and faith: "... it is not obligatory to turn your face to the east and west, but actually virtue is faith in Allah, the Day of Judgment, the angels angels, books, prophets..." (QS. Al-Baqarah: 177). Fourth, That the statements of the Jews and Christians show disobedience, because in fact they already know that the direction of the Kaaba is true. "...and actually those (Jews and Christians) who were given the al-Kitab (Torah and Bible) do know that turning to the Grand Mosque is true from their God..." (QS.al-Baqarah: 144). Even among the Muslims themselves, this change of Qibla event gave rise to slander for those whose faith is weak. Some of them apostate due to their doubts and hypocrisy. "...and actually those (Jews and Christians) who were given the al-Kitab (Torah and Bible) do know that turning to the Grand Mosque is true from their God..." (QS.al-Baqarah: 144). Even among the Muslims themselves, this



change of Qibla event gave rise to slander for those whose faith is weak. Some of them apostate due to their doubts and hypocrisy. "...and actually those (Jews and Christians) who were given the al-Kitab (Torah and Bible) do know that turning to the Grand Mosque is true from their God..." (QS.al-Baqarah: 144). Even among the Muslims themselves, this change of Qibla event gave rise to slander for those whose faith is weak. Some of them apostate due to their doubts and hypocrisy (At-Turki, n.d., p. 157).

3.2 Astronomical Wisdom of Changing Qibla Direction

Based on existing syra'i arguments, Muslims have agreed that facing the Qibla of the Kaaba is a condition for the validity of prayer. For Muslims who are in the Mecca area, the order to face the Qibla is not too much of a problem. The problem arises when this obligation is faced by Muslims who are far from the Kaaba and even far from the city of Mecca. Because the size of the Kaaba is only about 13m x 11.5m, it is very difficult for people who are far from the Kaaba to be able to face the Kaaba exactly. In fiqh. Discussion of the Qibla direction revolves around the question of facing 'ain al-qiblat (Kaaba) or simply facing the direction towards the Kaaba. While the science of astronomy, as a tool for the science of fiqh,

One of the simple methods for determining the Qibla direction which is predicted to have quite precise accuracy is the Rasdul Qibla method, which is the method of determining the Qibla direction with the help of a simple sun's shadow. This method actually takes advantage of the position of the Sun. There are two ways that can be used in determining the Qibla direction with guidelines on the position of the Sun:

First, when the position of the sun is exactly at the zenith of the Kaaba. Within one year, the position of the Sun will culminate twice and astronomically have a height of 90 degrees above the Kaaba. That is when the sun is heading north in May and when the sun is heading south in July. Because indeed the Kaaba which is located in the city of Makkah has a latitude of $21^{\circ} 25' 21.05''$ LU. If this situation occurs, then the shadow of every object that is perpendicular to the surface of the Earth during the day will be directed towards the Kaaba. Astronomically, this situation can occur because the latitude where the Kaaba is located in these months is the same or almost the same as the declination when the sun is culminating. This phenomenon is called the annual Qibla rashdul. Dear Indonesia,

Second, the shadow of the Qibla or the daily Rashdul Qibla. Determining the Qibla direction based on the Qibla shadows can be done when the sun's position is exactly at the azimuth of the Kaaba or in the opposite direction to the azimuth of the Kaaba. In contrast to the annual Qibla Rashdul, which in practice does not have a specific calculation process, the daily Qibla Rashdul has several steps in the calculation formula that must be carried out before measuring the sun's shadow at a certain hour.

Determining the Qibla direction in this way can actually be done in several places on the surface of the Earth, including in our country Indonesia which has a latitude of 6o north latitude to 11o south latitude. The sun culminates in several parts of Indonesia from Aceh to Papua in mid-February to early April. This phenomenon is better known as the day without a shadow phenomenon. Astronomically, a day without a shadow can occur twice a year for certain cities that are on the Tropic of Cancer 23.4 degrees north latitude and Tropic of Capricorn 23.4 degrees south latitude. Meanwhile, cities that are located directly on the Tropic of Cancer will only experience a day without shadows only once a year. Outside the above area,

The Kaaba, which is located in the city of Mecca, has a latitude of $21^{\circ} 25' 21.05''$ LU, which is included in the category of a city or region that will each year experience the phenomenon of the sun culminating or a day without a shadow. This phenomenon is then used to determine the Qibla direction using the annual Rashdul Qibla method. In contrast to the city of Yarussalem in Palestine, the place where the Baitul maqdis or aqsa stands, has a latitude of $31^{\circ} 46' 10''$ LU. This latitude value exceeds the greatest declination of the Sun at both the north and south declinations. So that the city or region astronomically will never encounter the phenomenon of a day without a shadow. So this is what is then referred to as the astronomical wisdom of changing the Qibla direction from the Baitul maqdis in Yarussalem to the Baitullah or the Kaaba in Mecca.



4. CONCLUSION

From the results of the research above, it is stated that history states that the order to change the Qibla from Baitul Maqdis to Baitullah occurred in the second year after the Prophet moved to Medina. This shift towards the Qibla actually has its own wisdom astronomically, namely with the method of determining the Qibla rashdul which we can easily do at any time with the help of a simple sunshade.

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