

QIBLA DIRECTION OF SHAYKH ARSYAD AL-BANJARI IN THE *MAS'ĀLA AL-QIBLA FĪ BATAWĪ*'S BOOK

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Abstract

Facing the Qibla as one of the legal requirements for carrying out prayers is one of the problems faced by Muslims in Indonesia. Shaykh Arsyad al-Banjari, in his book *Mas'āla al-Qibla fī Batawī*, provides a simple concept of how to meet the Qibla for people far from the Kaaba. He also played a role in straightening the Qibla direction of mosques in Betawi. Using library research, this article examines the legal method of Shaykh Arsyad al-Banjari in determining the Qibla direction in Indonesia. Based on descriptive analysis, this study found that the obligation to face the real Kaaba only applies to people in Mecca, so areas outside Mecca may use a strong estimation (*zann*).

Keywords: Qibla, *Fiqh al-Ṣalah*, Shaykh Arsyad al-Banjari

Abstrak

Menghadap kiblat sebagai salah satu syarat sah dalam melaksanakan salat menjadi salah satu problem yang dihadapi oleh umat Islam di Indonesia. Shaykh Arsyad al-Banjari dalam kitabnya *Mas'ālatul Qibla fī Batawī* memberikan konsep sederhana bagaimana tata cara menghadap kiblat bagi orang yang jauh dari Ka'bah. Ia juga berperan dalam pelurusan arah kiblat masjid-masjid yang berada di Betawi. Dengan menggunakan penelitian pustaka, artikel ini mencoba melihat metode istinbath hukum Shaykh Arsyad al-Banjari dalam penentuan arah kiblat di Indonesia. Berdasarkan analisis deskriptif, penelitian ini menemukan bahwa kewajiban menghadap kiblat dengan ainul ka'bah hanya berlaku bagi orang yang berada di Mecca, sehingga bagi daerah di luar Mecca boleh menggunakan *Zann* yang kuat.

Kata Kunci: Kiblat, Fikih, Shaykh Arsyad al-Banjari

A. Introduction

In carrying out the obligation to pray, it is not arbitrary to just carry it out without paying attention to the pillars and conditions. There are many pillars and conditions that must be known and fulfilled before or during prayer. One of the conditions for performing prayer legally and correctly is knowing the Qibla direction. For this reason, knowing for sure about the law of facing the Qibla and how to determine this direction is very necessary so that the worship performed can confidently face the Qibla.¹ The obligation to face the Qibla has been explained in various Shari'a arguments. For people in the city of Mecca and its surroundings, this order is not a problem, because they can know exactly where the Kaaba is, which the Qibla itself is. However, for people who are far from Mecca, this is often an important issue to study, apart from the differences of opinion among the scholars about whether it is enough to face the direction even though it is in fact wrong, or whether it should be facing in the direction that is as close as possible to the actual position of the Kaaba.²

According to Imam Syafii facing the Qibla means knowing exactly where the Kaaba is located or in other words it is called '*ayn al-ka'ba*'. Indonesia, which is a country with the largest number of Muslims in the world, adheres to the school of Muḥammad Ibn Idrīs al-Shāfi'ī. This madhhab has existed since the Walisongo era, then continues to develop until now. So in the procedures for worship, *mu'āmalah*, *munākahāt*, and legislation during the Islamic kingdoms, what prevailed was the al-Shāfi'ī school of thought.³

According to Mālik, for those who are outside Mecca or far away so that they are unable to determine the Qibla direction with certainty (*'ayn al-ka'ba*), then it is enough with *jihat al-ka'ba*. In this case, it is sufficient for the person to perform *ijtihād* by knowing the signs of the universe that indicate the direction (*jihat*) of the Qibla, for example the light of the *shafaq*, the sun (*al-shams*), the polar star (*al-qutb*) and the planets. This opinion is in line with the opinion of Ḥanafī, for those who cannot face the Kaaba, it is enough with the

¹ Syamsul Arifin, *Ilmu Falak* (Ponorogo: Lembaga Penerbitan dan Pengembangan Ilmiah STAIN Ponorogo, 2009), 11

² Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik*, (Sleman: Buana Pustaka), 47.

³ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah (Semarang: Al-Faradis, 2021), 168.

estimated *jihat al-ka'ba*. This opinion of Imam Maliki is also in line with the opinion of Imam Hanbali, that for those who are far away, facing the Qibla with *jihat al-ka'ba*.⁴

As explained above, the obligation to face the Qibla applies absolutely to every Muslim in all parts of the world. However, what is currently happening in Indonesia is that many mosques are being built permanently, both old mosques and new mosques that do not lead exactly to the Kaaba (Mecca). As previously published in Totok Rosmanto's article in the column "Kalang" of the Sunday edition of Suara Merdeka Daily, June 1, 2003, it has given a clear picture that many of the Qibla directions in ancient mosques in Indonesia today do not match the actual Qibla direction..⁵

These findings are also in line with research conducted at the end of 2009 and early 2010, in which the study noted that 80 percent of mosques in Indonesia had an inaccurate Qibla. In fact, around 320,000 mosques out of 800,000 mosques in Indonesia do not have the correct Qibla direction, this is according to Metro TV's running text data dated January 23, 2010.⁶ The deviation of mosques in Indonesia is more due to the method of determining the direction of the Qibla in the past and the tools used to measure it, such as a bump, *istiwa'* stick, *rubū' al-mujayyab*, and so on.

To answer the problem of Qibla direction in Indonesia from time to time, in the 12th century Hijriah, the famous Al-Shāfi'i Madhhab figure at that time was Shaykh Muḥammad Ibn Sulaymān al-Khuḍrī. He was the main teacher of Shaykh Muḥammad Arsyad al-Banjari in the field of fiqh along with three other friends while living in Ḥaramayn, namely Shaykh 'Abdurraḥmān Al-Miṣrī, Shaykh 'Abd al-Wahhāb Bugis, and Shaykh 'Abdussomad Palembang, who are known as four in number. When the four of them returned to the Dutch East Indies and settled in the house of Shaykh 'Abdurraḥmān al-Miṣrī al-Batawī in 1772, Shaykh Muḥammad Arsyad al-Banjari saw that the Qibla of the mosques in Batavia at that time did not face the Kaaba. He was of the opinion that according to the school of thought that he adhered to, the Qibla of the mosques had to be

⁴ Hasan Al Baghdadi, *Mukhtasar al-Quduri fi al-Fiqh al-Hanafi*, (Beirut: Dar al-Kutub al-Ilmiyah, 1997), 26

⁵ Ahmad Izzuddin, *Ilmu Falak Praktis*, (Semarang: PT Pustaka Rizki Putra: 2012), 20.

⁶ Ahmad Izzuddin, Menyoal Fatwa MUI Tentang Arah Kiblat, dalam Seminar Nasional "Menggugat Fatwa MUI No. 3 th. 2010". Prodi Ilmu Falak Fakultas Syari'ah IAIN Walisongo Semarang. 2010, 2.

changed, because they had deviated by up to 25 degrees. If left unchecked, this is tantamount to being considered as an evil, because it results in an invalid prayer.

He also corrected the Qibla direction at the *Kampung Sawah Besar* Batavia Mosque by shifting it by 24 degrees, on Friday 2 Robiul Akhir 1186 Hijiriah which drew several responses from fellow scholars and the government at that time. The polemic on the Qibla direction that shocked the people of Batavia was heard by the Dutch East Indies Government, until *Petrus Albertus van der Parra*, who served as Governor of the Dutch East Indies (1761-1775) got involved.⁷

B. Method

This research uses a type of library research. The data analysis process in this study uses descriptive analysis where the analysis only reaches the descriptive level, namely analyzing and presenting facts systematically so that they can be more easily understood and concluded. In this study, the primary data used was the book by Shaykh Arsyad al-Banjari entitled *Mas'āla al-Qibla fī Batawī*. The book examines in detail how the development of Astrology in Indonesia, especially in the Middle Ages. The book also discusses the attitudes and methods of Shaykh Arsyad A-Banjari when encountering problems in the direction of the Qibla that is deviated.

C. Results and Discussion

C.1 Shaykh Arsyad al-Banjari Biography

Shaykh Muḥammad Arsyad al-Banjari was born to 'Abdullāh and Aminah in Lok Gabang, Martapura, on 13 Shafar 1122 H/13 April 1710 AD. His father grew up in India and then settled in Lok Gabang. He is a carpenter who is liked by Suitan. His mother was a shalihah woman who took good care of herself. In the *Syajaratul Arsyadiyah* book written by Mufti Indragiri, Shaykh 'Abdurrahḥmān Shiddiq it is stated that Shaykh Arsyad's parents met the night of *laylatul qadar* on the 21st night of Ramadan, at that time they prayed that they would be blessed with a pious and useful child for the people.⁸ He grew up to be a child who was smart, had good

⁷ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 170.

⁸ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 171.

morals, and was good at painting, so that anyone who saw the results of his paintings would be amazed and amazed. When Sultan Tahlilullah was visiting the village of Lok Gabang, the sultan saw a painting by Muḥammad Arsyad who was still 7 years old. Impressed by this incident, the Sultan asked his parents that the child should stay at the palace to study with the Sultan's children and grandchildren.⁹

His lineage is Mawlanā Muḥammad Arsyad Al-Banjari Ibn “Abdullāh Ibn Tuan Penghulu Abū Bakar Ibn Sultan Abdurrasyid Mindanao Ibn “Abdullāh Ibn Abū Bakar Al-Hindi Ibn Aḥmad Al-Shalaibiyah Ibn Ḥusayn Ibn “Abdullāh Ibn Shaikh Ibn “Abdullāh Al-Idrus Al-Akbar (grandfather of the entire Al-Aidrus family) Ibn Abū Bakr Al-Sakran Ibn ‘Abdurraḥmān Al-Saqaf Ibn Muḥammad Mawlā Dawilah Ibn ‘Alī Mawlā Al-Dark Ibn ‘Alwī Al-Ghayyur Ibn Muḥammad Al-Faqīh Muqaddam Ibn ‘Alī Faqīh Nūruddīn Ibn Muḥammad Ṣaḥīb Mirbaṭ Ibn ‘Alī Khaliq al-Qassam Ibn ‘Alwī Ibn Muḥammad Mawlā Ṣama'ah Ibn ‘Alawī Abī Sadah Ibn ‘Ubaydillāh Ibn Imām Aḥmad Al-Muhājir Ibn Imām ‘Isā Al-Rūmī Ibn Al-Imām Muḥammad Al-Naqīb Ibn Al-Imām ‘Alī ‘Urayḍī Ibn Al-Imām Ja'far Al-Ṣādiq Ibn Al-Imām Muḥammad Al-Baqir Ibn Al-Imām ‘Alī Zaynal ‘Ābidīn Ibn Al-Imam Ḥusayn Ibn Amīrul Mu'minīn ‘Alī karramallāh wajhah wa Sayyidah Fāṭimah Al-Zahra bint Rasulullāh SAW.¹⁰

Young Shaykh Arsyad can read the Koran fluently in a short time, Allah widens his heart for useful knowledge, so he likes to do well and stay away from bad deeds. The sultan of Banjar Tahmidullah (1700-1734) Ibn Sultan Tahilullah liked him, and eventually the young Shaykh Arsyad became the king's adopted son. As an adult, Shaykh Arsyad married a Banjar girl named Tuan Bajut. When his wife was pregnant with her first child, Muḥammad Arsyad had a strong desire to study in the holy land of Mecca. So he conveyed his heart's desire to his beloved wife. Even though it was with a heavy heart considering their young age of marriage, in the end his wife agreed to her husband's sacred intentions and supported him in achieving his goals. So, after

⁹ Abu Daudi, *Maulana Syekh Muhammad Arsyad Al Banjari* (Martapura: Yayasan Pendidikan Islam Dalampegar, 2003), 41

¹⁰ Abd Rahman Shiddiq (Tuan Guru Sapat, Mufti Kesultanan Indragiri) *Syajaratul Ars yadiyah* Cetakan I, 12.

receiving the blessing of the sultan, Muḥammad Arsyad went to the Holy Land to realize his goals. Tears and prayers accompanied his departure¹¹

Shaykh Arsyad studied various disciplines in Mecca for 30 years and in Medina for 5 years. His teachers in Ḥaramayn, among others:¹²

- a. Shaykh al-Islām Imām al-Ḥaramayn 'Alīm al-'Allāmah Shaykh Muḥammad Ibn Sulaymān al-Kurdī, in Medina.
- b. Specifically in the field of Sufism, Muḥammad Arsyad studied with Sayyid Muḥammad Ibn “Abdul Karīm al-Qadiry al-Ḥasani, who is popularly known as Shaykh Muḥammad Sammān al-Madanī, in Medina.
- c. Shaykh ‘Aṭā’illah Ibn Aḥmad al-Miṣrī al-Azharī, in Mecca
- d. Shaykh Aḥmad Ibn ‘Abdul Mun’im al-Damanhuri.
- e. Shaykh Sayyid Abī al-Faḍl Muḥammad Murtadha Ibn Muḥammad az-Zabidy.
- f. Shaykh Hasan Ibn Aḥmad Akisy al-Yamany.
- g. Shaykh Salim Ibn ‘Abdullāh al-Bashry.
- h. Shaykh Shiddīq Ibn Umar Khan.
- i. Shaykh ‘Abdullāh Ibn Hijazi ash-Syarqawy.
- j. Shaykh ‘Abdurraḥmān Ibn ‘Abdul Aziz al-Maghrabi
- k. Shaykh Sayyid ‘Abdurraḥmān Ibn Sulaymān al-Aḥḍal.
- l. Shaykh ‘Abdurraḥmān Ibn ‘Abdul Mubīn al-Fathani. He was a close friend of Shaykh Muḥammad Sammān al-Madany, even his grave was next to the tomb of Shaykh Muḥammad Sammān al-Madany.
- m. Shaykh ‘Abdul Ghanī Ibn Shaykh Muḥammad Hillal.
- n. Shaykh ‘Abīd al-Sandi.
- o. Shaykh ‘Abdul Wahhāb al-Ṭanṭawī.
- p. Shaykh Maulana Sayyid ‘Abdullāh Mirganī.
- q. Shaykh Muḥammad Ibn Aḥmad al-Jawharī.
- r. Shaykh Muḥammad Zayn Ibn Faqīh Jalāluddīn Aceh, author of the *Bidāyatul Hidāyah* Book.

¹¹ Abd Rahman Shiddiq, *Tuan Guru Sapat..* 13.

¹² Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara abad XVII dan XVIII (Melacak Arah Pembaharuan Pemikiran Islam di Indonesia)*, (Bandung: Mizan,1999), 251.

Apart from studying with the teachers above, according to Azyumardi, it is possible that Shaykh Arsyad also studied with Shaykh Ibrāhīm Ra'īs al-Zam-zamī. It was with this teacher that Shaykh Arsyad studied discourses on astronomy and astronomy, a field that made him one of the most prominent astronomers among Malay-Indonesian scholars. After it was felt that he had enough knowledge at Ḥaramayn, he wanted to continue his studies in Egypt. However, on the advice of the teacher, Shaykh Muḥammad Ibn Sulaymān Al-Kurdi, on the basis of the consideration that Shaykh Arsyad and his friends had enough knowledge, they discouraged him from going to Egypt and immediately spreading Islam in his hometown. They then followed the teacher's directions and returned to Batavia in 1186 H/1772 M. Shaykh Arsyad himself arrived in his hometown of Banjar during the reign of King Banjar Sultan Tahmidullah Ibn Sultan Tamjidillah.¹³

C.2 Shaykh Arsyad al-Banjari Works

Shaykh Muḥammad Arsyad al-Banjari wrote a lot, both in the form of sheets and books in various fields of knowledge such as *Tawḥīd*, *Fiqh*, Sufism and others. Among the books he wrote is The Book of *Tuḥfah al-Rāghibīn fī Bayān Ḥaqīqah Imān al-Mu'minīn wa mā Yuḥsiduhu Riddah al-Murtaddīn*, completed in 1188 H/1774 M.¹⁴ This book has been translated into Indonesian, contains three chapters and *khātimah*, dealing with the breakdown of 'Aqīdah issues, true and false beliefs or the true essence of faith, as well as things that can damage faith.

Some people doubt whether this book is the original work of Shaykh Muḥammad Arsyad al-Banjari, this is because its contents are considered relatively contrary to the traditional beliefs of some Kalimantan people. However, some evidence shows that the book is really the work of Shaykh Muḥammad Arsyad Al-Banjari, including:¹⁵

¹³ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 171

¹⁴ <https://www.laduni.id/post/read/49353/biografi-syaikh-muhammad-arsyad-albanjari> accessed on April 12, 2022

¹⁵ *Ibid.*,

- a. Writing by Shaykh Dawd Ibn ‘Abdullāh al-Fatḥanī, it says "Then the owner of the essay *Tuhfah al-Rāghibīn fī Bayān Ḥaqīqah Imān al-Mu'minīn* called it for ‘Alīm al-Faḍīl al’Allāmah Shaykh Muḥammad Arsyad."
- b. The Istanbul printed book, which was then reprinted by *Maṭba'ah Al-Aḥmadiyah*, Singapore in 1347 H, namely the second printing stated, "*Tuhfah al-Rāghibīn ... ta'līf al'Alīm al'Allāmah al-Shaykh Muḥammad Arsyad al-Banjari.*" Below it is written, "The treatise has been passed by one of his Muslim converts, namely ‘Abdurrahmān Ṣiddīq Ibn Muḥammad ‘Afīf following his own converts ...". Underneath it is written again, "This book has been stamped from the country of Istanbul fi Mathba'ah al-Haji Muḥarrām Afandi".
- c. Maḥmūd Ibn Shaykh ‘Abdurrahmān Shiddiq al-Banjari printed the book *Tuhfah ar-Raghibin* which he called the third printing, and the name of Shaykh Muḥammad Arsyad Ibn ‘Abdullāh al-Banjari was still listed as the author.
- d. The Book of *Luqṭah al'Ajlan fī al-Ḥā'id wa al-Istiḥādah wa al-Nifās al-Nisyān*, completed in 1192 H/1778 M. This book is a book that outlines laws regarding women's issues.
- e. *Sabīl al-Muhtadīn li al-Tafaqquh fī Amr al-Dīn*, completed on Sunday, 27 Rabiulakhir 1195 H/1780 M. This book is very well known even to foreign countries such as Malaysia, Brunei Darussalam, Fathani and others. This book contains matters of *Fiqh Science*, written around 1192H or 1777M.
- f. Treatise *Qawl al-Mukhtaṣar*, completed on Thursday 22 Rabiulawal 1196 H/1781 M and some works related to it.

In addition to the several scientific fields above which are mastered by Shaykh Arsyad, he is also proficient in the study of astronomy or astronomy. There are several things that show Shaykh Arsyad's expertise in astronomy, including the following:¹⁶

- a. Have work in the field of Astrology
- b. The Book of *Sabīl al-Muhtadīn* contains many Falakiyah concepts and terms

¹⁶ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 174

- c. Being able to determine who is the heir when there are a number of people in one family at the same time in different places, this can be solved with astronomy
- d. Aligning and measuring the Qibla direction in Batavia, which the author will then discuss and describe
- e. Can determine which man has the right to be the husband of a woman.

At the fifth point, Shaykh Arsyad himself has experienced this. When he was still in Mecca, he married his daughter, Syarifah, who lived in Martapura, to her best friend, Shaykh ‘Abdul Wahab Bugis, on the basis of wali mujbir. But what happened when she arrived in Martapura with her son-in-law, it turned out that the princess had already been married to someone named Usman on the basis of a judge's guardian, the marriage was blessed with a son named Muḥammad As'ad.¹⁷ Both forms of marriage are valid according to their respective places, but what needs to be examined is when the marriage took place, who married his daughter first and who later. For this reason, Shaykh Mawlana Arsyad Al-Banjari carefully and accurately calculated the time difference between the two marriages. As well as calculating the time difference between the cities of Mecca and Martapura at that time in order to produce a time difference in the range of hours or even minutes.¹⁸

Based on his expertise in the field of calculations and astronomy, he obtained the equation of the day and the date and year of the two wedding events. The results show that the marriage that took place in Mecca took place a few moments earlier than the marriage that took place in Martapura. Thus it can be concluded that the marriage that took place in Mecca was a marriage that remained valid, so that it automatically aborted or broke up the marriage that took place in Martapura between Syarifah and Usman. After Shaykh Arsyad made the decision, based on strong faith and subject to applicable Islamic laws, each party accepted it well, so Shaykh ‘Abdul Wahab Bugis was appointed as Syarifah's husband.

In the discussion of astronomy, Shaykh Arsyad read a number of works by scholars of astronomy and *miqat*, among which he mentioned the treatise *al-Hidāyah*

¹⁷ *Ibid.*, 175

¹⁸ *Ibid.*, 175

min al-Dalālah fī Ma'rifat Waqt wa al-Qibla min Ghayr 'alah written by Shaykh Syihabuddin al-Qalyubi, treatise Shaykh Muḥammad al-Hattah, and Shaykh 'Abdullāh Ibn Umar Bakharmah, and others. Professor of UIN Syarif Hidayatullah Jakarta Azyumardi Azra suspects that Shaykh Arsyad learned astronomy from Shaykh Ibrahim Rois az-Zamzami (d. 1780). Azra stated that Shaykh Arsyad was one of the most prominent astronomers in the Malay world.¹⁹ There are at least three essays by Shaykh Arsyad al-Banjari on the subject of Astronomy, viz:

- a. *Kar al-Dunyā wa Khaṭṭul Istiwā'*, this book explains the world map and the equator. This treatise is kept by one of his *dhurriyat* in Ketapang. Perhaps Shaykh Arsyad quoted this map when attaching a map at the end of the Malay Commonwealth book. Because on the cover page it says that it was taken from half of the essay by Shaykh Muḥammad Arsyad al-Banjari
- b. *Mas'āla al-Qibla fī Batawī*, this work talks about the disagreement between Shaykh Arsyad and Shaykh 'Abdullāh Ibn 'Abdul Qohar regarding the Qibla direction of the mosques in Batavia. Presented in a communicative and question-and-answer style, this book was written in 1186H/1772 AD. This was the first book written by Shaykh Arsyad while in Indonesia. And perhaps this is the god who is called *Risāla al-Qibla* as contained in the book *Mīzan al-I'tidāl fī Takmilāt al-Jabis Su'al fī Mas'alah Ikhtilāfil Maṭāli' wa Rukyatil Hilāl* by Shaykh Muḥammad Mansur al-Batawi and the book *Taḥrīr Awal Adillah fī Taḥṣil 'Ayn al-Ka'ba* by Sayyid Usman Ibn Yahya.
- c. Treatise on Astrology, talking about the calculation of solar and lunar eclipses. On the front page of this treatise it is written: *Hādhīh Awwaq fī Istikhrāj al-Khusūf wa Kayfiyatil 'Amal fī Jadāwi Shaykhinā*. In this treatise, Shaykh Arsyad gives examples of reckoning eclipses in the following years with the results of his observations. This treatise was dictated by Shaykh Arsyad Al-Banjari to his son Shaykh 'Abdurrahīm who is also known to be an expert in astronomy. This book was completed 3 years before Shaykh Arsyad died or around 1224 H. and this book was also his last work.

¹⁹ *Ibid*, 176

Shaykh Arsyad al-Banjari is also known as the pioneer of Qibla direction alignment in Indonesia, which was later also followed by KH. Aḥmad Dahlan Founder of Muḥammadiyah.²⁰

C.3 Shaykh Arsyad al-Banjari Thought

In the book *Mas'alatul Qibla fi Batawi*, Shaykh Arsyad stated that facing the Qibla is mandatory as a condition for valid prayer. And what is required is facing the '*ayn al-ka'ba*' (the physical building of the Kaaba) with confidence when close and with *Zann* (strong suspicion) when far from the Kaaba. *Zann* or strong suspicion is achieved by *ijtihād*, it can be done in various ways and tools that show the correct position where the Kaaba building is located. So that what is demanded from '*ayn al-ka'ba*' when far away is '*ayn al-ka'ba*' urfi, not essential, as mentioned by many al-Shāfi'īyyah scholars. Facing what is meant here is by directing the chest to the Qibla. If he turns his chest towards other than the Kaaba except during the *syiddatil khauf* prayer, then his prayer will be invalidated.²¹

Shaykh Arsyad emphasized that everyone is required to perform *ijtihād* if he really does not see the Kaaba, or there are no skilled people around him, or there is no *mihrab* or grave that can be followed, those who are not required to perform *ijtihād* are blind people, and it is even forbidden to perform *ijtihād* on a *mihrab* that Qibla has been determined by the Prophet Muḥammad SAW. As for the *mihrab* of the mosque built by the companions of the Prophet, it is permissible to make *ijtihādi*. *Ijtiḥād* will be considered correct if there is an indication that shows the truth, even with *Zann*, whether by designating the sun, moon, stars, wind, mountains, or by indicating latitude and longitude coordinates. It can also be done with the help of Qibla direction instruments such as *istiwa* sticks, *rubu' mujayyab* and so on. A person who is able to find the Qibla is called *Mujtahid fi al-Qibla*, even though he is stupid in matters of *syara'*. And a Qibla mujtahid may not follow someone else's *ijtihād*.

According to Shaykh Arsyad al-Banjari, the order of determining the Qibla is divided into four parts, namely:

²⁰ Arsyad al-Banjari, *Mas'ala al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 177.

²¹ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 178.

- a. *Al-ilmu Ibn nafs*, like seeing the Kaaba with your own eyes..
- b. *Al-ilmu bi akhbar ats-tsiqah*, getting information on the whereabouts of the Kaaba from people who are tsiqah, such as someone who is in a hotel and then is told by a friend who is sitting near the window where the baitullah is visible there.
- c. *Ijtihād*, for those who are able to do *ijtihād*, and
- d. *Taqlid mujtahid*, following the *ijtihād* opinion of other experts.

In the book *Sabilal Muhtadin* it is stated that the strongest pointer in *ijtihād* in determining the Qibla direction is by the stars, and the weakest is guided by wind gusts. For example, if we are in Egypt, the qibla is to face our left ear towards the polar star. When in Iraq, then facing the right ear towards the polar star. If you are in Yemen, then your Qibla should be facing the polar star, and if you are in Syria, your face should be facing away from the polar star.²²

The following is the thoughts of Shaykh Arsyad Al-Banjari on the Qibla problem which is contained in the book *Mas'alatul Qibla fi Batawi*:

- a. Someone who wants to perform the prayer is required to face the 'ayn al-ka'ba (the physical building of the Kaaba) with confidence when close and with *Zann* (strong suspicion) when far from the Kaaba.

Zann or strong suspicion is achieved by *ijtihād*, it can be done in various ways and tools that show the correct position where the Kaaba building is located. So that what is demanded from 'ayn al-ka'ba when far away is 'ayn al-ka'ba 'urfī, not essential, as mentioned by many al-Shāfi'iyah scholars. Facing what is meant here is by directing the chest to the Qibla. If he turns his chest towards other than the Kaaba except during the *shidda al-khawf* prayer, then his prayer will be invalidated.²³ All *Madhhab* scholars agree that the Kaaba is the Qibla for those who are close and can see it. But they differ on the Qibla for people who are far from the Kaaba and cannot see it. Ḥanafī, Ḥambalī, Mālikī and some groups from the Imāmiyah are of their opinion that the Qibla of

²² Ibid., 181.

²³ Arsyad al-Banjari, *Mas'ala Al-Qibla Fī Batāwī*, terj. Nur Hidayatullah, 178.

people who are far away is the direction where the Kaaba is located, not the physical building of the Kaaba itself.²⁴

Al-Shāfi'ī and some other Imāmiyah groups are of the opinion that it is obligatory to face the Kaaba itself, both people who are near and people who are far away. If you can know the direction of the Kaaba itself with certainty, then he must face in that direction. But if not, then it's enough with just an estimate. What is clear is that people who are far away certainly cannot prove the correctness of this opinion, because it is an impossible command to carry out as long as the shape of the earth is round. Therefore, the Qibla for people who are far away must face it, not the physical building of the Kaaba itself.²⁵

Madhhab scholars are also in line with Syek Arsyad Al-Banjari's thoughts regarding people who do not know the Qibla direction. That is, if someone does not know where the Qibla is, whether it is close to the Kaaba or far from the Kaaba, he is obliged to investigate, try, and make *ijtihad* until he knows or predicts that the Qibla is in a certain direction. But if you still don't know about it and you also can't predict it, then according to the *Madhhab* priest and a group of Imami, he is required to go wherever he likes, his prayer is valid and he is not obliged to repeat it again according to al-Shāfi'ī.²⁶ Most of the Imāmiyah are of the opinion that one must pray in all four directions as a sense of obedience in carrying out the prayer orders, because one of them must be correct. But if the time is tight to repeat it four times, or is unable to offer prayers in four directions, then it is enough for him to pray in a part of the direction that he can. This opinion is based on *Sūrah Al-Baqarah* [2]: 144.²⁷

This verse explains that Rasulullah looked up to the sky to show his strong desire for Allah SWT to move his Qibla in a direction other than *Bait al-Maqdis*. This is because the Jews often criticize and insult the Muslims who face their Qibla. But the Messenger of Allah only tilted his head to the sky

²⁴ Muhammad Jawad, *Fiqh*, 77

²⁵ *Ibid.*,

²⁶ *Ibid.*,

²⁷ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, 22.

without saying what he wanted in his heart, then after a while Allah heard the intention of the Prophet's heart and then set the Qibla according to what the Prophet wanted, namely the Kaaba. Then there are also verses that explain the Qibla direction, which is still the same in *Sūrah Al-Baqarah* [2]: 115.

Shaykh Ṣāliḥ Ibn ‘Abdullāh Ibn Ḥumayd (Imām of the Grand Mosque) in the *Mukhtaṣar Tafsīr* interprets the verse as follows: The eastern and western kingdoms and everything between them belongs to Allah. He can command anything to His servants. So wherever you turn, you are actually facing Allah. He is the All-Pervading of all His creatures. So if He orders you to face the *Bait al-Maqdis* or the Kaaba, or you are wrong in facing the Qibla, or you have difficulty facing the Qibla, it really doesn't matter to you. Because all directions of the wind belong to God. Indeed, Allah is the Most Extensive, He covers all of His creatures with His mercy and with the ease that He gives, and He is All-Knowing of the intentions and actions of His creatures.²⁸

Then Wahbah al-Zuhaylī in his *Tafsīr al-Wajīz* also expressed his opinion regarding the meaning of the verse: Allah is the ruler of the eastern and western kingdoms, and the ruler of whatever is in between. Which way do you face when praying, that's where Allah blesses it as a Qibla for you. Verily, Allah is Most Extensive in bestowing mercy on His servants, and Allah is All-Knowing of what is best for His servants. According to Imam al-Ṭabranī, this verse was revealed before there was an order to move the prayer Qibla towards the Kaaba. This verse is intended to refute the beliefs of idol worshipers in ancient times who thought that worship was invalid if it did not face a real Qibla.²⁹

Of the two verses, namely *Sūrah Al-Baqarah* [2]: 144 and 115, there are some scholars who consider that the presence or revelation of verse 144 deletes the second verse. However, there are those who argue that there is no *mansūkh* text between the two, nor are they included in verses that are categorized as general or special. So to compromise the two verses that seem contradictory is

²⁸ <https://tafsirweb.com/538-surat-al-baqarah-ayat-115.html>

²⁹ *Ibid.*,

to use the *al jam'u wa at-taufiq* method, namely by collecting the two verses and then explaining the meaning of each of the two verses. Verse 144 is shown specifically for people who know the Qibla direction, so they must face the direction they know. Whereas verse 115 provides an explanation for people who do not see the Qibla directly. So the law is permissible to pray in any direction he likes.³⁰

- b. Emphasizes that everyone is required to perform *ijtihād* if he does not see the Kaaba directly. May use various instruments such as sticks, cardinal directions, and the sun and so on. A person who is able to find the Qibla is called *Mujtahid fī al-Qibla*, even though he is stupid in matters of *shara'*.

If a person who can see and wants to pray in a dark place then makes *ijtihād* (makes serious efforts) to determine the direction of Qibla and finds out that his *ijtihād* is wrong, then he is obliged to repeat his prayer and must leave his assumptions or assumptions about certain knowledge. Everyone who is near the Mecca area but cannot see directly towards the Baitullah or everyone who lives outside the city of Mecca, if you want to pray, must try as much as possible to find the Qibla direction using any instructions.³¹

Shaykh Arsyad added that efforts to find the Qibla direction may be done with the help of simple tools or natural signs such as constellations, the moon, cardinal directions, and the sun's shadow. The author argues that in today's era, the presence of a mobile application in which there are instructions for worship procedures such as the beginning of prayer time and Qibla direction, so using the application as an effort to find the Qibla direction is included in Qibla *ijtihād*. We try ourselves with the help of this application to find the direction where the Kaaba is located. This method is more practical and the level of accuracy of the direction is also almost near perfect because it is through modern coding programming.

³⁰ Muhammad Jawad Mughniyah, *Fiqh Lima Madzhab*, terj. Masykur A.B, dkk, (Jakarta: Lentera, 2007), 78.

³¹ Asmaji Mukhtar, *Fatwa-Fatwa Imam As-Syafi'i*, (Jakarta: AMZAH, 2015), 66.

Having explained in the previous point that a person is required to look for the Qibla direction if he cannot see directly where the Kaaba is located. Shaykh Arsyad called them by *Mujtahid fii Qiblat*. Attempts to track or estimate the direction may be pursued with various kinds of existing tools. So that the results of determining the direction have its own legal force for the inventors, which then cannot be annulled or aborted by other *mujtahid*. In the science of *uṣūl al-fiqh* there is a rule of *fiqhiyyah* which relates to the opinion of Shaykh Arsyad al-Banjari. Namely the rule that reads *al-ijtihād lā yunqaḍ bi al-ijtihād* which is one of the *kulliyah aghlabiyyah* (majoritative-representative) rules. The *aghlabiyyah* rule is a rule that does not cover all fiqh issues in its entirety. Although it covers a variety of issues, in these rules there are many exceptions. In some rules, even more problems are found to be excluded than the problems included in the scope.³²

If a person performs worship based on *ijtihād* and it turns out that the next time his *ijtihād* changes, then it is not obligatory to *qaḍā'* (replace) the worship that was carried out with his first *ijtihād*. However, in carrying out further worship, it must be based on the second *ijtihād*. Based on this rule, al-Shāfi'i's *qawl jadīd* (new opinion) did not cancel his old opinion (*qawl qadīm*). This rule applies in all fields, both in the field of worship, *mu'āmalah* and others. Example: Someone when going to pray and make *ijtihād* about the Qibla direction. Then in the middle of the prayer, his *ijtihād* changed and was not the same as the result of his first *ijtihād*. So he has to use the results of his second *ijtihād* and is not required to make a *qaḍā'*. Although the *ijtihād* produced by that person could have changed up to four times so he changed the Qibla direction four times in one prayer time.³³

³² Abdul Haq, dkk., *Formulasi Nalar Fiqh; Telaah Kaidah Fiqh Konseptual*, Cet. II, (Surabaya: Khalista, 2006), 3.

³³ Muhammad Rusdi, *Analisis Kaidah al-Ijtihad la Yunqadh bi al-Ijtihad dan Aplikasinya dalam Hukum Islam*, (Langsa: Al-Qada', 2018), 51-52

D. Conclusion

Shaykh Arsyad, a charismatic scholar in medieval times studied in the cities of Mecca and Medina for about 35 years so that he mastered various scientific disciplines, ranging from *fiqh*, theology and astronomy. Some of his thoughts, especially in astronomy, are as follows: A person who wants to perform the prayer is required to face the '*ayn al-ka'ba*' (the physical building of the Kaaba) confidently when close and with *Zann* (strong suspicion) when far from the Kaaba sump. He emphasized that everyone is required to perform *ijtihad* if he does not see the Kaaba directly. Then he was of the opinion that someone who is able to find the Qibla is called a *Mujtahid fi al-Qibla*, even though he is stupid in matters of *syara'*, in which case a *Mujtahid Qibla* cannot follow someone else's *ijtihad*. It is advisable to change the Qibla direction of the mosque established by the wali, and it is obligatory to change it if it is proven wrong. And finally give the concept of the *ayn al-ka'ba* and *jihat al-ka'ba*.

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