It means to perform namâz towards the Qibla; it does not mean to perform it for the Qibla. Formerly the Qibla used to be Quds (Jerusalem). Seventeen months after the Hegira, at the third rak’at of the early afternoon or late afternoon prayer of a Tuesday in the middle of Sha’bân, Muslims were commanded to turn towards Ka’ba. According to Ḥanafî and Mâlikî Madhhabs, namâz will be sahîh if the opening between the crosswise directions of the optic nerves includes Ka’ba. This angle is approximately 45°. Istanbul’s Qibla direction is approximately 29° east of south. This angle is called the angle of Qibla. The straight line drawn on a map and running between a certain city and the blessed city of Mekka is termed the khatt-i-Qibla (line of Qibla) of that city. This line indicates the direction of Qibla. The time when the Sun is overhead (an observer imagined to be standing on) this line is the Qibla hour (at that location). The angle between this line and the longitudinal circle of that city is the angle of Qibla. A city’s Qibla direction depends on its longitude and latitude. In the northern hemisphere, the south is approximately the direction to the Sun at zawâl or, when the face of a clock adjusted to the local zawalî time is held horizontally towards the sky and its hour-hand towards the sun, bisector of the angle between the hour-hand and number twelve. The nearer the declination of the Sun and the equation of time to zero, the more precise is the result. Istanbul’s Qibla direction can be determined by using one of the following two elements: 1- By using the angle of Qibla. 2- By using the Qibla hour. 1- If you first face due south by aligning yourself with the circle of longitude overhead your location and then turn eastwards by the angle of Qibla, the direction you will be facing now is the Qibla. Angle Q is calculated as follows: Longitude of the blessed city of Mekka from Greenwich is, λ’=39°50’ or 39.83° and its latitude is φ’=21°26’ or 21.43°. Since Istanbul’s longitude is λ=29° and its latitude is φ=41°, the difference between their longitudes is f = 10°50’ or 10.83°, and the difference between their latitudes is 19°34’ or 19.57°. If Istanbul’s approximate angle of Qibla, as measured from the direction of south, is, say, Q, the following, obtained utilizing the geometrical explanation in the book Ma’rifatnâma.

\[
\tan Q = \frac{\sin(39.83° - \lambda)}{\sin(\phi - 21.43°)} = \frac{\sin 10.83°}{\sin 19.57°} = \frac{0.18795}{0.33490} = 0.56121
\]

\[
\therefore Q = 29° 18'
\]

Note: Since the difference, f, between the longitudes of Istanbul and Mekka mukarrama is less than 60°, Q is almost the same as the result obtained with the following exact formula. If f is greater than 120°, Q can be found using (longitude -140.17° and latitude -21.43°) for the place symmetrical to Mekka with respect to the center of the earth by means of the approximate formula. By subtracting the result from 180°, Q is found.

S= The point where the plumb-line of the location intersects the earth’s surface; N= Point of Zawâl, when the sun is at culmination. AN represents the meridian.
The following formula based on the spherical triangle yields the exact angle of Qibla.

\[
\tan Q = \frac{\sin(39.83^\circ - \lambda)}{\cos(39.83^\circ - \lambda) \cdot \sin \varphi - 0.3925 \cdot \cos \varphi}
\]

where \( \lambda \) and \( \varphi \) are the longitude and latitude, respectively, of the location for which \( Q \) is to be found. The sign of \( \lambda \) is (+) in the east, and (-) in the west of Greenwich (London). \( \varphi \) is (+) in the northern hemisphere, and (-) in the southern hemisphere. The \( Q \) found is the angle between the two directions from that location, one to the south and the other to the qibla (Mekka).

To find the direction of Qibla, we turn \( Q \) degrees from the geographical south of the earth divided into two regions by the great circle passing through Mekka (\( \lambda' = 39.83^\circ \)) and through its symmetrical point (-140.17°), to the west at locations to the east of the Qibla and vice versa at locations to its west. The \( Q \) found with this formula should have a (+) sign for the eastern regions and (-) sign for the western regions. In case of opposite results, the angle of Qibla is found by adding (+180°) or (-180°). For example, for Karachi with \( \lambda = 67^\circ, \varphi = 25^\circ \), the following keys are depressed on a CASIO calculator:

\[
39.83-67 = \cos x 25 \sin - 25 \cos x 0.3925 = \text{Min} \ 39.83 - 67 = \sin ÷ \text{MR} = \text{INV} \tan
\]

Hence \( Q \) is obtained as -87° 27' for Karachi.

\( Q \) for is Istanbul +28° 21', (which may be rounded up to +29°.)

In the following, some \( Q \) values calculated by the exact and (approximate) formulas are given. The last three values are obtained by the symmetrical approach:

- Munich : 50° (47°)
- Tokyo : 113° (130°)
2 - Finding the Qibla direction in Istanbul by way of the city’s Qibla hour in the figure on the right hand side of the previous page, the point B is the point at which the Qibla direction CS is perpendicular to a declination circle or meridian AB. In the right angled spherical triangle ABS, using the Napier equations, \[ \cos(90° - \phi) = \cot i \times \cot Q, \] and as \[ \tan A \times \cot A = 1, \sin \phi = \frac{1}{\tan i} \times \frac{1}{\tan Q}. \] Hence, \[ \tan i = \frac{1}{\sin \phi \times \tan Q}. \] For example, on February 2, if the keys E/C 1 ÷ 41 \( \sin \) \( \div \) 28.21 \( \tan \) are depressed, we obtain \( i = 70.5° \). The equation \( i = 70.5° \) is constant for Istanbul. In the right angled spherical triangle ABC, \( \cos(i+H) = \tan \delta \times \cot d \). In the triangle ABS, \( \cos i = \tan \phi \times \cot d \) and, therefore, \( \cot d = \frac{\cos i}{\tan \phi} \), and hence, \( \cos(i+H) = \tan \delta \times \cos i \div \tan \phi \). Keying in E/C 16.58 + ÷⁄ tan x 70.5 cos ÷ 41 tan = arc cos - 70.5 = ÷ 15 = , the hour angle \( H \), i.e., the arc CN, is obtained as 1 hour 45 minutes. Kadûsî notes in his annotation to Rub’-i-dâira: "The cursor set (for the date), when moved to the line of qibla, the complement of the angle indicated by the string on the arc of altitude is the supplement of the hour angle of Istanbul’s time of Qibla. When it is divided by 15, the result is the hour angle \( H \)." The daily standard time of Qibla at which the Sun is on the direction of Qibla of a given location can be calculated by subtracting from 12:00 hours the time corresponding to the hour angle and combining the result with the Equation of Time and the difference of longitude from the Standard Meridian. In the example given above, (the standard time of Qibla) is 10 hr 33 min. The adhâni Qibla time is calculated to be 5 hr 6 min by subtracting the time corresponding to the hour angle and one Temkin from the time of dhuhr-i-adhâni (the adhâni time for early afternoon prayer). If you turn to the Sun at this time, you will face the Qibla. If the Qibla is to the east of the south, the Sun is also in the east, the time is before noon, and the \( \delta \) in the time equation will have a (-) sign. \( \delta \) is the sun’s declination. When \( \delta = \phi ' \) (of Mekka) = 21.43°, the Sun will be exactly overhead the Ka’ba, which takes place twice a year. Anyone who turns towards the Sun at this time, (at the time of Qibla, that is,) regardless of their location worldover, will at the same time have turned in the direction of the Qibla.

Ahmed Ziyâ Begh found \( Q = 29° \) for Istanbul by taking somewhat higher values for the longitudes and latitudes and using tables of logarithms of trigonometric functions. The mimârîb of the mosque at the Kandilli quay in Istanbul was calculated by him in this way during the restoration of the mosque.

By turning approximately thirty-one degrees eastward from the direction of south found by a compass, Qibla will be faced in Istanbul. However, the needle of a compass points to magnetic poles, which, in fact, are not the poles of the Earth’s axis. And the locations of magnetic poles change in the course of time. They complete one rotation around true poles in a period of some six hundred years. The angle between the magnetic direction and the true polar direction is called the magnetic declination. Every location has a different angle of declination. There are populated areas where the needle of the compass even deviates 30° from the south to the east (+) or to the west (-). And a place’s angle of declination changes yearly. Then, if the direction of Qibla is found with a compass, the angle of magnetic declination has to be added to or subtracted from the angle of Qibla. Istanbul’s angle of magnetic declination is approximately +3°. When we turn eastward for 28° +3° = 31° from the south direction found with a compass in Istanbul, we will face the Qibla.
If the south direction is found with the help of the Pole-Star or with a clock or by means of the **meridian line** drawn on the ground, it is not necessary to add the angle of declination to the angle of Qibla. The direction of Qibla is found by turning 29° eastward (from south) in Istanbul. For doing this you place your clock (or watch) on a table horizontally and turn the figure 6 towards south. When the minute-hand is moved to the position over 5 it points to the Qibla.

It is permissible, even when performing a namâz that is fard, to deviate from the direction of Qibla when there is the fear of illness, enemy or thieves, or by mistake, but it is a must to turn towards the Qibla when performing it on a ship or train.

A musâfir travelling on a ship or train must begin the fard namâz standing towards the Qibla and put a compass somewhere near the place he will prostrate. He must turn towards the Qibla as the ship or train changes direction. Or someone else should make him turn right or left. If his chest deviates from the Qibla when performing the namâz, his namâz becomes nullified. For a ship or a train is like one's own home. It is not like an animal. Since the fard namâz of those who cannot turn toward the Qibla on buses, on trains, on ships when the sea is rough will not be acceptable, they can imitate Shâfi‘î Madhhab as long as they travel, and perform the late afternoon prayer together with the early afternoon prayer and the night prayer together with the evening prayer, one immediately after the other. Likewise, if a person in Hanafi Madhhab will not be able to turn towards the Qibla on the way after starting the journey, he must perform the late afternoon prayer immediately after performing the early afternoon prayer at the time of the early afternoon prayer when they halt somewhere for some time during the day, and perform the evening prayer and the night prayer together at the time of the night prayer when they halt somewhere during the night, and when intending to start each of those four prayers he must intend, that is, pass through his heart the thought: “I am performing it by imitating Shâfi‘î Madhhab.” According to Shâfi‘î and Mâlikî Madhhab, when a travelling person goes to his hometown or to a place where he intends to stay more than three days excluding the days when he enters and goes out of the city, or when he stays more than eighteen days at a place where he went for some business which he thought would take him less than four days, he becomes muqîm (settled). As he leaves the place he will not become safarî unless he intends to travel to a place at a distance of not less than 80 km. Hadrat Ibni Hajar-i Makkî states in his book *Fatâwâ-î Fiqhiyya*: “If a travelling (safarî) person postpones his early afternoon prayer in order to perform it together with his late afternoon prayer but becomes muqîm (settled) after the time for early afternoon prayer is over before he performs his early afternoon prayer, he makes qadâ of his early afternoon prayer (performs it) first. He does not become sinful for having postponed his early afternoon prayer until its time is over. Anyone who imitates Mâlikî or Shâfi‘î Madhhab because he has a crowned or filled tooth in his mouth, must not make qasr (shorten) the fard prayers where he stays more than three and less than fifteen days; he must perform all four rak’ats of those prayers. Otherwise, his fard prayers which he performs as two rak’ats will not be sahîh according to the Mâlikî and Shâfi‘î Madhhabs. If he prays four rak’ats, it is sahîh, although it is makrûh in the Hanafi. Similarly, one’s namâz is sahîh (valid) according to Mâlikî Madhhab if one’s skin comes in contact with that of a nâmahram woman or if one’s ablution (wudu’) is broken during namâz. As is written in the final paragraph of the fourth chapter, this person cannot combine (perform by jem’) his prayers where he stays as safarî (traveller) unless there is a haraj.

Although it is not permissible to determine the beginning of Ramadân-i sherîf beforehand by using calendars or by calculation, it is permissible to find the direction of the Qibla by calculation, pole star [compass], etc. or to ascertain the prayer times by using a calendar prepared by astronomical calculations. For, though they will not be found out
accurately by sole calculation or instrumental observation and analysis, they will be guessed
strongly. Finding out the Qibla or prayer times by strong conviction is permissible.

At places where there is no mihrâb and where the Qibla cannot be found by
calculation or with the help of the Pole-Star [a compass], true Muslims who know which
direction the Qibla is must be consulted. We should not ask disbelievers, fâsiq, or children.
Disbelievers and fâsiqs can be believed in mu’amalât (business transactions and social
dealings), but not in diyânât [worships]. When you have no one with you who knows about
the Qibla, you need not look for one. You must search for it yourself and then perform
namâz towards the direction you have decided to be the Qibla. If later you find out that it
was the wrong direction you do not have to perform the namâz again.

The Qibla is not the building of Ka’ba; it is its building plot. That is, that space from
the Earth to the ‘Arsh is the Qibla. For this reason, a person who is down in a well, [under
the sea], on top of a high mountain [or on a plane] can perform namâz in that direction.
[For being a hadji a Muslim visits not the building of Ka’ba but its building plot. He who
visits another place cannot become a hadji].

Hadrat Ibni Hajar-i Makkî says in his book Fatâwâ-i-fiqhiyya: “It is not permissible
to change today’s shape of the building of Ka’ba. It is harâm. Today’s building was
constructed by Hajjâj. When the Khalîfa Hârûn-ur-Rashîd wanted to have it changed in
order to put it in the right shape given by Abdullah Ibni Zubayr, Imâm-i Mâlik ‘rahmatullâhi
ta’ââlî ‘alaih’ dissuaded him, saying, “If from now on anybody changes it, it is wâjib for us to
demolish the changes, provided we will not cause fitna or give damage to the original
building. Otherwise it is not wâjib.”

If you are ill or when there is the danger that your belongings may be stolen or it
may cause the ship you are on board to sink or if there is the danger of a wild animal or of
being seen by the enemy or if you will not be able to mount your animal without help in
case you get down from it or if your companions will not wait for you in case you make your
animal stand towards the Qibla, you combine (jem’) two salâts. If jem’ is impossible, you
perform even the fard namâz standing toward any direction you can manage, and do not
perform it again later. For, you have not caused these excuses yourself, but they have
happened willy-nilly. If a person who does not know the direction of Qibla performs namâz
without looking at the mihrâb or asking someone who knows or trying to find out, his namâz
will not be accepted even if he has found the Qibla by chance. But if he finds out after the
namâz that he has found the right direction it will be accepted. If he finds it out during the
namâz it will not be accepted. If he has inquired for the Qibla but has not performed the
namâz in the direction which he has decided to be right, he has to perform it again even if
he understands that he has found the right direction by chance. Likewise, a person who
performs namâz though he thinks that he does not have an ablution, that his clothes are
najs, or that it is not prayer time yet, and who finds out later that his thought has not been
correct, performs the namâz again.

[To determine the direction of Qibla, a rod is erected at a place taking sunlight. Or a
key or piece of stone is tied to the end of a piece of string and let to hang loosely. At (the
time of Qibla) read on the daily calendar, the shadow of the rod or the string shows the
direction of Qibla, as the Sun is overhead the direction of Qibla. The Sun is on the Qibla side
of the shadow.]
Thy love has infatuated me;  
O my Allah, I love Thee!  
Thy love is so sweet, really;  
O my Allah, I love Thee!

Neither wealth pleaseth me,  
Nor do I worry about property.  
Thy love, alone, makes me happy;  
O my Allah, I love Thee!

Thou hast commanded us to pray,  
And advised to keep in the right way.  
Thine blessings to enjoy in endless way.  
O my Allah, I love Thee!

The nafs I have is so teacherous;  
Poor me, with this being so lecherous!  
I’ve found the real delight, so gorgeous:  
O my Allah, I love Thee!

Doing the prayers properly,  
And also earning the worldly,  
Is what I do daily and nightly.  
O my Allah, I love Thee!

Love is not only words, O Hilmi!  
Thy Allah commandeth drudgery;  
Let your manners testify to thee;  
O my Allah, I love Thee!

Islam’s enemies are so many,  
Attacking the religion insidiously;  
How could one ever sit idly!  
O my Allah, I love Thee!

A lover simply will not sit lazily,  
Lest his darling should be hurt slightly.  
Silence the enemy, and then say honestly:  
O my Allah, I love Thee!
Qibla angles for places with various latitudes and longitudes

Longitudes are printed in rows at the top and bottom of the table in 5° intervals and Latitudes in the middle column in 2° intervals. Longitudes with a dashed line under them are to the west (-) and the rest are to the east (+) of London. Longitudes in the lines 1 and 2 are for the northern and 3 and 4 for the southern hemisphere. The figure on the cross-section of the column including the longitude and the line including the latitude for a place gives the angle of Qibla Q for it. The Qibla will be faced by turning Q degrees from the south to the west for lines (1 and 4) and to the east for lines (2 and 3). These Q angles are measured from the geographical south found by either the Sun or the Pole-star. If the measurement is made with a compass, the magnetic declination (of the location) must be taken into account.

<table>
<thead>
<tr>
<th>Latitudes</th>
<th>Longitudes (in degrees)</th>
</tr>
</thead>
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<tr>
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</tr>
<tr>
<td>170° 17'</td>
<td>175° 17'</td>
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<tr>
<td>160° 17'</td>
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<tr>
<td>100° 17'</td>
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