

THE FUNDAMENTAL QUESTIONS INDICATED BY THE VERSE OF THE QIBLAH.

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Abstract:

This study focuses on the verse of Qiblah mentioned in Surah Al-Baqarah and the fundamental issues derived from it that demonstrate the everlasting miracle of the Prophet Muhammad (peace be upon him). One of the unique features of the Qur'an is that its miracles are not diminished by repetition. The study also highlights the full manifestation of the miraculous nature of the Quran by presenting various fundamental questions derived from a single verse. It examines the methodology of deriving these issues from the verse and how they can be used for legal reasoning. This research falls within the scope of examining the Noble Quran, contemplating its verses, and using them for legal deduction. The study categorises these issues into matters related to "ijtihad" (personal effort), such as the permissibility of the Prophet's ijtihad, the permissibility of determining the qiblah without visual confirmation, and the permissibility of acting on the basis of conjecture. It also includes issues related to "naskh" (abrogation), such as the permissibility of naskh abrogation, instances of abrogation in the Quran, abrogation of exemption, the requirement of substitution in abrogation, equal abrogation, naskh abrogation of rulings even without explicit notification, and the issue that the nasikh abrogator does not necessarily have to come after the abrogated in the recitation.

Keywords: Verse of Qiblah, Abrogation, Ijtihad.

1- Introduction:

The Qiblah serves as a unifying factor for followers of the same faith, as it is the direction in which they face the Kaaba, the holy house, during prayer. This practice distinguishes Muslims from followers of other religions, to the extent that Muslims are often referred to as "People of the Qiblah". Facing the Qiblah is crucial in determining the validity of a worshipper's prayer. In addition, turning towards the Qiblah in contemplation is considered an act of worship¹. Circumambulating the Kaaba is a fundamental aspect of the Hajj and Umrah pilgrimages. It is said that the most exemplary congregations are those that face the Qiblah², as narrated by Ibn Umar from the Prophet Muhammad (peace be upon him). Therefore, we pray towards the Qiblah³, face it when reciting the Quran, make the dying face it, bury the deceased facing it, wash them for burial facing it, the mu'adhin facing it when calling to prayer, the slaughterer facing it during when the slaughter⁴, and similarly when reciting the

¹ - He (Ata and Mujahid) said: See Al-Qurtubi, "The Comprehensive for the Judgments of the Quran," vol. 2, p. 158.

² - Reported by Ibn Abdul Barr in "The Reminder", vol. 4, p. 246.

³ - See: Abu al-Husayn Yahya bin Abi al-Khair bin Salim, "The Explanation in the Doctrine of Imam al-Shafi'i," vol. 3, p. 12.

⁴ - See: Abu Muhammad Abdul-Wahhab bin Ali bin Nasr al-Tha'alibi al-Baghdadi al-Maliki, "Assistance in the Doctrine of the Scholar of the City", vol. 1, p. 1587.

takbir al-tashriq in Hajj and Umrah¹. It also applies to all acts of obedience such as purification, supplication, remembrance of Allah, and others. Aisha (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said about the Jews: "They do not envy us for anything as they envy us for the day of Friday, to which God has guided us, and they have strayed from it. And for qibla to which God has guided us and they have gone strayed from it, and according to our saying behind the Imam: Amen". the mu'adhin facing it during the call to prayer"².

Because of the importance of the Qiblah for the Muslim Ummah (community), Allah revealed a verse in Surah Al-Baqarah in the second year³ of the Hijrah that clarifies the obligation to face the Qiblah. It is addressed to the Prophet Muhammad (peace be upon him) and the rest of his Ummah, including those who would come after him until the Day of Judgement, and commands them to face it during prayer.

The purpose of this study is to delve into this verse, to explain its interpretation and the reason for its revelation, and to examine the fundamental issues that arise from it. These questions are divided into three sections as follows:

Section 1: Interpretation of the Qiblah verse and the reason for its revelation.

Section 2: Fundamental issues derived from the verse of the Qiblah relating to "Ijtihad" (personal effort) and previous legislation.

Section 3: Fundamental issues derived from the verse of the Qiblah related to "naskh" (abrogation).

The research methodology is based on descriptive and inductive analysis to arrive at the fundamental issues derived from the verse of the Qiblah.

2- Section 1: Interpretation of the Qiblah verse and the reason for its revelation:

Allah, the Exalted, says: "We have certainly seen your face turned to the sky, and We shall certainly turn you to a qiblah with which you will be pleased. So turn your face to al-Masjid al-Haram. And wherever you [believers] are, turn your faces towards it [in prayer]. For those who have been given the Book know well that it is the Truth from their Lord. And Allah is not unaware of what they do. (Surah Al-Baqarah, verse 144).

2-1 Verse 2:144 of the Qur'an states: "We have indeed seen the turning of your face, O Muhammad, to heaven." This means, according to the exegesis of Allah's statement, that He, may He be glorified, said: "We have seen, O Muhammad, your face turning towards the sky." By "turning" he means the act of moving and behaving. And when it says "towards the sky", it means towards the sky and its direction. The mention of the sky is specific because it is associated with magnifying what is added to it and what comes from it, such as rain, mercy and revelation⁴.

The reason why this was said to the Prophet Muhammad, peace be upon him, is because before the direction of his Qibla was changed from Jerusalem to the Kaaba, he used to raise

¹ - See: Ibn Qudamah al-Maqdisi, Abdul Rahman bin Muhammad bin Ahmad, "The Great Explanation on the Text of al-Muqni", vol. 3, p. 456.

² - Reported by Ahmad Muhammad bin Hanbal bin Hilal bin Asad al-Shaybani in his Musnad, Musnad of Women, Musnad of the Truthful Aisha (may Allah be pleased with her), vol. 41, p. 481, number 25029.

³ - See: Al-Hajawi Muhammad bin al-Hasan bin al-Arabi bin Muhammad, "The Sublime Thought in the History of Islamic Jurisprudence", vol. 1, p. 180.

⁴ - See: Al-Qurtubi, "The Comprehensive for the Judgments of the Quran", Vol. 2, p. 158.

his eyes to the sky and wait for the command from Allah, may His glory be exalted, to turn towards the Kaaba¹.

"So We shall certainly turn you to a Qibla with which you will be pleased." This means: "So will We certainly change your direction. "A Qibla with which you will be pleased" means a direction that you love and desire, or a direction whose outcome you are pleased with, because you know that through it the people who follow you will recognise Islam.

"So turn your face towards the Sacred Mosque". This means, "So turn your face towards the Sacred Mosque," meaning towards it. The intended meaning of "face" here is the whole of a person's body, because it is obligatory for a person to face the Qibla with his whole body, not just his face. The face is mentioned and meant to refer to the same thing because the face is the noblest of the limbs and because some people are distinguished from others by their faces. Therefore, the face can be used to refer to the whole self. "The holy mosque" refers to the Kaaba.

"And wherever you [believers] are, turn your faces towards it". This means that when you pray, whether you are on land or at sea, in the east or in the west, "turn your faces towards it", meaning the Kaaba.

"And indeed those who have been given the Scripture know that it is the truth from their Lord. This means that those who were given the Scripture, the Jews and the Christians, know that the change of the Qibla from Jerusalem to the Kaaba is the truth from their Lord. But they hide it.

"But Allah is not unaware of what they do." "But Allah is not unaware" means He is aware. "Of what they do" means that they conceal it. Ibn 'Ammar, Hamzah and al-Kisa'i recited it as "what you do" addressing the Muslims, while the rest recited it as "what they do" referring to the Jews. If we consider it as an address to the Muslims, then it is a promise and good news to them, indicating that their efforts to accept the faith will not be in vain and their rewards will not be diminished. If we consider it as a statement addressed to the Jews, then it is a warning and a threat to them. It is also possible to understand it as saying that Allah is not unaware of their rewards and punishments, even though He does not mention them explicitly, as He says: "And do not think that Allah is unaware of what the wrong-doers do. He only delays them for a day when eyes will stare [in horror]". (Quran 14:42)².

Al-Razi in his book "Mafatih al-Ghayb" mentioned the statements of scholars regarding the interpretation of Allah's statement: "We have certainly seen the turning of your face to the sky, so We shall certainly turn you to a Qibla in which you will be pleased". Some of the interpretations are

The first interpretation:

That the Prophet, peace be upon him, did not like to face Jerusalem because the Jews used to say that he was against them, and if it were not for them, he would not have known where to face. So he did not like to face their Qibla at that time.

¹ - See: Al-Tabari, Muhammad bin Jarir bin Yazid, "The Compilation of Explanations in the Interpretation of the Quran", vol. 3, p. 172.

² - See: Al-Baghawi, Abu Muhammad al-Husayn bin Mas'ud, "Baghawi's Commentary", vol. 1, pp. 161, 162. Ibn Abbas, "Illumination of the Pivotal Points in the Interpretation of Ibn Abbas", p. 20. Al-Qurtubi's Interpretation, vol. 2, p. 161. Al-Razi, Fakhr al-Din Abu Abdullah Muhammad bin Umar bin al-Hasan bin al-Husayn al-Timi, "Keys to the Unseen", vol. 4, pp. 97, 106.

Second interpretation:

He (peace be upon him) used to pray to Allah to turn the Qibla (direction of prayer) towards the Kaaba. He would turn his face to the sky and wait for Jibril (peace be upon him) to come with the revelation in response to his supplication.

Third interpretation:

Jibril (peace be upon him) came to the Messenger of Allah (peace be upon him) and informed him that Allah would change the direction of the Qibla from Jerusalem to another direction, without specifying the exact location. The Prophet (peace be upon him) preferred the Qibla to be the Kaaba, so he turned his face to the sky and waited for the revelation. Then Jibril (peace be upon him) came to him and ordered him to pray towards the Kaaba¹.

2.2 The reason for the revelation of the verse about changing the Qibla:

Allah revealed to His Messenger (peace be upon him) the obligation of facing the Qibla towards Makkah.

Initially, the Prophet (peace be upon him) used to pray in a direction where he could see both the Holy Mosque (Kaaba) and the Al-Aqsa Mosque. When he migrated to Madinah, he continued to face Jerusalem, and he paid homage to the Kaaba for sixteen months. He wished that Allah would command him to face the Kaaba because it was the place where his father Ibrahim and Isma'il had built it and it was the direction of the Hajj. He was also commanded to clean the two mosques (the Sacred Mosque and the Al-Aqsa Mosque) and to perform prayers in them. The Prophet (pbuh) said to Jibril (pbuh), "I wish that my Lord would divert me from the Qibla of the Jews to another direction. So Allah revealed the verse: "To Allah belong the East and the West. So wherever you turn, there is the Face of Allah" (Quran 2:115) to the end of verse 149.

Jibril (pbuh) said to the Prophet (pbuh): "O Muhammad, I am a servant like you. I have no authority. Ask Allah." So the Prophet (peace be upon him) asked his Lord to guide him to the Sacred Mosque. Jibril (peace be upon him) ascended to heaven while the Prophet (peace be upon him) kept his eyes fixed on heaven, hoping that Jibril (peace be upon him) would bring him the answer. Then Allah revealed the verse: "We have certainly seen your face turning to the sky, and We shall certainly turn you to a qibla that will please you. So turn your face towards al-Masjid al-Haram" (Quran 2:144) to the end of verse 149².

According to Ibn Abbas, when the Prophet (peace be upon him) entered the Kaaba, he supplicated in all directions and did not pray until he came out. When he came out, he performed two units of prayer in front of the Kaaba and said, "This is the Qibla"³⁴.

Regarding the incident of the change of Qibla, it is reported that some people died facing the previous Qibla (Jerusalem) before the change occurred, and it was uncertain what would happen to them. So Allah revealed the verse: "And Allah would not let your faith be in vain" (Quran 2:143)⁵.

¹ - See: Al-Razi's Interpretation, Vol. 4, pp. 94, 95.

² - See: Al-Shafi'i, Abu Abdullah Muhammad bin Idris, "The Interpretation of Imam al-Shafi'i", vol. 1, pp. 220, 221.

³ - Reported by Al-Bukhari in his Sahih, Book of Prayer, chapter: Allah's statement, "And take, O believers, a place of prayer from the place of Abraham", Vol. 1, p. 88, Hadith 398.

⁴ - See: Al-Baghawi's Interpretation, Vol. 1, pp. 161, 162.

⁵ - Reported by Al-Bukhari in his Sahih, Book of Faith, chapter: Prayer is a part of faith, Vol. 1, p. 17, Hadith 40.

There are many narrations on this subject. The bottom line is that the Prophet (pbuh) used to face the rock in the Al-Aqsa Mosque during his prayers in Makkah so that he would have the Kaaba in front of him. When he migrated to Madinah, it was not possible to combine the two directions. Therefore, Allah ordered him to face the old house (Kaaba). The Prophet (peace be upon him) delivered a sermon to the people and informed them of this change. As for the people of Quba, they did not receive the news until the Fajr prayer on the second day. As narrated by Ibn Umar, "While the people were in Quba for the Fajr prayer, a caller came to them and said, 'Indeed, the Messenger of Allah (peace be upon him) was revealed last night, and he has been commanded to face the Kaaba. So they turned their faces from Ash-Sham to the Kaaba. The revelation of this verse was in accordance with the Prophet's (peace be upon him) wish to be turned towards the Kaaba¹.

3- Second Topic: Basic Issues Derived from the Verse of Qibla Regarding Ijtihad and the Legislation Before Us

In this topic, there are four issues: the permissibility of the Prophet's (peace be upon him) ijthihad, the permissibility of ijthihad in determining the qibla without visual confirmation, the permissibility of acting on the basis of conjecture, and the issue of legislation preceding us.

3-1 Issue 1: The Permissibility of Ijtihad of the Prophet (peace be upon him)

The majority of scholars agree that the Prophet (peace be upon him) was commanded to face the Rock of the Al-Aqsa Mosque first, and later to face the Kaaba after the Hegira. However, they differ on whether this command came through the Qur'an or by other means, with two opinions. Al-Qurtubi, in his interpretation based on the narrations of 'Ikrimah, Abu Al-'Aliyah and Al-Hasan Al-Basri, mentioned that the Prophet (pbuh) voluntarily faced the Al-Aqsa Mosque in his prayers. The intended meaning is that after the Prophet (peace be upon him) had migrated to Madinah, he continued to face the Al-Aqsa Mosque for several months, and he frequently asked Allah to direct his face towards the Kaaba. His supplication was answered and he was ordered to face the old house (the Kaaba)².

In light of this difference of opinion as to whether the Prophet (peace be upon him) exercised ijthihad in facing the Al-Aqsa Mosque or whether it was a command from Allah, if we accept the first opinion, which suggests that his facing the Al-Aqsa Mosque was an act of his own ijthihad, then this would also imply the permissibility of the Prophet's (peace be upon him) ijthihad in other matters.

Scholars of usul al-fiqh (principles of Islamic jurisprudence) have different opinions on this matter, which can be categorised into two views: affirming the permissibility of the Prophet's (peace be upon him) ijthihad and prohibiting it.

¹ - See: Al-Shatibi, Ibrahim bin Musa bin Muhammad al-Lakhmi al-Gharnati, "Harmony of the Principles", 1st edition, 1417 AH - 1997 CE, vol. 2.p:420

² - See: Ibn Kathir's Interpretation, Vol. 1, pp. 453, 454.

The evidence for these views is as follows:

1. The affirmative view:

This view holds that it is permissible for the Prophet (peace be upon him) to engage in *ijtihad*¹. The supporters of this view present the following evidence:

- a. Allah's statement: "Verily, We have revealed to thee, O Muhammad, the Book in truth, that thou mayest judge between people by what Allah has shown thee" (Quran 4:105). Here Allah commanded His Messenger to judge among the people on the basis of what Allah had revealed to him, which included both direct revelation (*wahy*) and *ijtihad*.
- b. Allah's statement: "And consult them in the matter" (Quran 3:159). Consultation is in matters that require *ijtihad*, not in matters that are decided by direct revelation.
- c. Allah's statement: "Allah has already forgiven you [the Prophet] for the oaths you took in haste" (Quran 9:43). Allah rebuked His Messenger for this action and attributed it to a mistake, indicating that it was not a decision made by direct revelation but rather by *ijtihad*².

Second: The Doctrine of the Restrictors

The restrictors are those who claim that everything the Prophet (peace be upon him) said was a revelation from Allah³. They provide evidence for their position, including the following:

- Allah's statement: "Nor does he speak from his own inclination. It is nothing but a revealed revelation" (Quran 53:3-4). This indicates that whatever the Prophet (peace be upon him) says is a revelation from Allah⁴.
- Allah's statement: "I do not change it of myself. I only follow what has been revealed to me" (Quran 10:15). This means that the rulings of the Prophet (peace be upon him) were not based on his personal opinion or *ijtihad*⁵.
- The Prophet's (peace be upon him) statement: "I have been given the Qur'an and something similar to it"^{6,7}.

They also argue that when the Prophet (peace be upon him) was asked a question, he would wait for revelation and say, "Nothing has been revealed to me about this matter. This was the case when he was asked about *zakat* for camels⁸, among other things⁹.

In summary, according to the doctrine of the Restrictors, the *Ijtihad* of the Prophet (peace be upon him) is not subject to error. Al-Zarkashi stated in *Al-Bahr Al-Muhit*: "If we allow his *ijtihad*, the chosen opinion is that his *ijtihad* does not lead to error. If it were permissible and he could err, we would be obliged to follow him in it, which contradicts the fact that he can make mistakes¹⁰".

¹- See: Al-Shawkani, "Guidance of the Energetic in Verifying the Truth from the Science of Principles", vol. 2, p. 218.

²- See: Al-Amidi, "The Judgments", vol. 4, p. 166.

³- See: Al-Amidi, "The Judgments," vol. 4, p. 172.

⁴- See: Ibn Kathir's Interpretation, Vol. 7, p. 443.

⁵- See: Al-Amidi, "The Sentences", vol. 4, p. 169.

⁶- Reported by Ahmad in his Musnad, Musnad of the People of Sham, vol. 28, p. 410, Hadith 171-173

⁷- See: Al-Qarafi, "Explanation of Tanqih al-Fusul", p. 436. Al-Zarkashi, "The Vast Ocean in the Fundamentals of Jurisprudence," vol. 8, pp. 250, 251.

⁸- Reported by Al-Bukhari in his Sahih, Book of Irrigation, chapter: Animals and Humans Drinking from Rivers, Vol. 3, p. 113, Hadith 2371.

⁹- See: Al-Shawkani, "Guidance of the Energetic", vol. 2, p. 218.

¹⁰- See: Al-Qarafi, "Explanation of Tanqih al-Fusul," p. 436. Al-Zarkashi, "The Vast Ocean," vol. 8, pp. 250, 251.

The evidence from the Qur'an supports the occurrence of ijtihad by the Prophet (peace be upon him). However, his ijtihad in matters such as the direction of prayer is either correct or corrected, and he never remains in error.

3-2 Issue 2: The Permissibility of Ijtihad in Determining the Qibla without Visual Confirmation

The scholarly discussion on this issue revolves around whether or not the obligation to determine the Qibla falls within the scope of ijtihad.

Muslim scholars agree that facing the Kaaba is a condition for the validity of prayer, based on Allah's statement: "So turn your face towards the Sacred House of Allah" (Qur'an 2:149)¹. The implication of this verse is that it is obligatory for individuals to try to determine the qibla, even if they cannot see it.

Al-Shafi'i stated in *Al-Risala*: "This verse indicates that when they are far from the Sacred House of Allah and cannot see it, they must resort to ijtihad based on their intellect, which distinguishes between things and their opposites, and the signs provided for them in determining the direction of the Qibla"².

Ibn Arabi explained in his interpretation that this directive applies to all Muslims, whether they are present at the Kaaba or not³. It is obligatory for every responsible person to exercise Ijtihad in facing the Qibla. If there are no visual clues, then one must use ijtihad to determine its direction. This is determined by textual evidence and consensus. In conclusion, the permissibility of ijtihad in determining the qibla without visual confirmation is established on the basis of Quranic verses and scholarly consensus. Every responsible individual is obliged to exercise ijtihad in facing the Qibla, even in the absence of visual clues. The specific direction in cases of uncertainty is determined by ijtihad⁴.

And its proof, as mentioned by Ibn Arabi, is that Allah Almighty mentioned the Sacred Mosque, and by that He meant the House, as mentioned in His saying: "And [mention] when We made the House a place of return for the people and [a place of] security" (Quran 2:125). The Kaaba is what is meant by the House, and by that, the Sanctuary, as Allah addressed us in the Arabic language, which expresses something by what is adjacent to it or what it contains. Allah wanted to make it clear that whoever is far from the House should aim at the direction, not the literal sight of the House. His vision and intention are difficult and can only be achieved through visual confirmation. Sometimes, when one looks to the right or left, he loses sight of it, so he resumes the prayer. The Qibla is at its narrowest when it is visually confirmed.

The evidence for those who say that it is the direction and not the literal sight that is meant:

- It is what is feasible and related to the obligation.
- It is what is commanded in the Qur'an in the verse of the Qibla.
- The scholars argued with the long row, which is known to be many times wider than the width of the house, and it must be relied upon as mentioned. If the long row is far from the

¹ - See: Ibn Rushd al-Hafid, "The Beginning of the Scholars," vol. 1, p. 118.

² - Al-Shafi'i, "The Letter," p. 21.

³ - See: Ibn al-Arabi's Interpretation, vol. 1, p. 64.

⁴ - See: Al-Tufi, "Explanation of Mukhtasar al-Rawdah", vol. 3, p. 234.

house, or if it is many times wider than the width of the house, it is possible to face the entire house¹.

Thus, the obligation to perform Ijtihad in facing the Qibla is clear, whether the person visually confirms it or is far from it. The person is obliged to exercise Ijtihad to the best of his ability in determining the Qibla, as indicated in the verse.

3.3 The Third Question: The obligation to act on the basis of conjecture:

Perception is divided into certain knowledge, which is knowledge with certainty that does not tolerate doubt², and uncertain knowledge, which allows for the possibility of its opposite. Uncertain knowledge is further divided into conjecture, doubt and illusion, which are different forms of hesitation³.

Conjecture is the most likely of two possibilities, while illusion is the predominant possibility and doubt is when both possibilities are equal.

Commitment is based on certain knowledge and conjecture.

As for the scholars' conclusion from the verse of the Qibla regarding the permissibility of being obliged to act based on conjecture, Al-Razi said in his interpretation: "When the verse of the Qibla indicated the obligation to face it, and it was established by reason that there is no way to determine the directions except by Ijtihad, and it was established by reason that what is necessary to fulfil an obligation is itself obligatory, it required the certainty of the obligation of Ijtihad. And Ijtihad must be based on supposition. Thus, the verse indicates the obligation of being obliged to act on the basis of conjecture, and with this it is established that the obligation of being obliged to act on the basis of conjecture exists in general"⁴.

4-3 The fourth point: The Legitimacy of Actions Initiated by Us:

The verse of the Qibla is taken as proof of the legitimacy of actions initiated by us. The fact that the Prophet Muhammad, peace be upon him, continued to face the previous Qibla of the Prophets before him until the verse of the Qibla was revealed indicates its consideration. The disagreement among scholars revolves around whether or not there is a specific textual evidence of the Prophet's orientation towards the Sacred House (Bayt al-Maqdis). If there is no textual evidence, then the Prophet's act of following the previous Shari'a serves as evidence for the permissibility of following it in the absence of specific textual evidence.

When the Qibla was changed, the Jews said to Muhammad, "O Muhammad, this is nothing but something you have invented on your own. One time you pray to the Bayt al-Maqdis and another time to the Kaaba. If you had kept to our Qibla, we would have hoped that you would be the companion we were waiting for. Allah revealed: "Those who have been given the Book know that it is the Truth from their Lord. This refers to the commandment concerning the Kaaba. Then Allah threatened them, saying: "And Allah is not unaware of what they do" (Surah Al-Baqarah, verse 144). In His statement: "And if you were to bring every sign to those to whom the Scripture has been revealed, they would not follow your Qibla". This means that the Jews and the Christians said: "Bring us a sign to support what you say". Allah replied: "And even if you brought every sign to those who have been given the Scripture, they

¹ - See: Ibn al-Arabi's Interpretation, Vol. 1, pp. 64, 65.

² - See: Ibn Hajar, "The Gift for the Needy in the Explanation of Al-Minhaj", vol. 10, p. 180. Suraj al-Din al-Nu'mani, "The Essence in the Sciences of the Book", vol. 10, p. 281.

³ - See: Ibn Arifah, "The Interpretation of Imam Ibn Arifah," vol. 2, p. 462.

⁴ - See: Al-Razi's Interpretation, vol. 4, p. 105.

would not follow your Qibla." It is a miraculous sign. "Nor will you follow their Qibla." This refers to the Kaaba. "Nor will they follow your Qibla" (Surah Al-Baqarah, verse 144) because the Jews face west, which is the direction of Bayt al-Maqdis, and the Christians face east, and the Qibla of the Muslims is the Kaaba¹.

4- The Third Topic: Fundamental Issues Supported by the Verse of the Qibla in Relation to Abrogation

The issue that most scholars of Islamic jurisprudence have discussed regarding the verse of the Qibla is the issue of abrogation in its various aspects. Therefore, I have collected these issues in this section after defining abrogation linguistically and technically. The issues include the permissibility of abrogation, the occurrence of abrogation in the Qur'an, the abrogation of immunity, the condition of substitution in abrogation, abrogation by equivalence, the issue of abrogation of the ruling even if it is not explicitly mentioned, and the issue that the abrogating verse does not necessarily have to be revealed later than the abrogated verse in terms of recitation.

Definition of Naskh (Abrogation):

In language, "naskh" refers to copying, transferring, or removing something. It can also mean raising or lifting, as in the phrase "the sun raises the shadow" when it disappears².

In the terminology of Islamic jurisprudence, naskh is defined as "the overturning of a legal decision by subsequent legal evidence³". It is also described as "a discourse that indicates the elevation of a fixed ruling with a preceding discourse that would have remained fixed without it⁴".

Naskh is a legal method (using the Qur'an and Sunnah) that indicates that a previously established ruling, although valid by legal method, no longer exists with its relaxation, without which it would have remained fixed⁵.

The term "discourse" is used instead of "text" to include the wording, meaning and concept, as well as all the evidence, since naskh is permissible in all these aspects⁶.

They say that the fixed ruling is elevated to include commandments, prohibitions, information and all kinds of rulings.

They also say that it is preceded by discourse because the initiation of positive acts of worship in Sharī'ah removes the ruling of reason from the state of innocence, and it is not called naskh because the ruling of discourse has not been removed.

They say "had it not been for it, it would have remained fixed", because the essence of naskh, which is lifting, is only realised if the preceding discourse is such that without its relaxation it would have remained fixed⁷.

Al-Shafi'i mentioned the verse of the Qibla as an example of naskh in his definition. He said: "And the abrogator of the Qur'an is when Allah reveals a command that contradicts a previous command, as He changed the Qibla. Allah says, 'So We shall certainly turn you to a Qibla that

¹ - See: Al-Baghawi's Interpretation, Vol. 1, p. 163.

² - See: Al-Kafawi, "The Lexicon of Terms and Linguistic Differences," p. 892.

³ - See: Al-Mardawi, "Clarification Explaining al-Tahrir," vol. 6, p. 2974.

⁴ - Al-Ghazali, "Al-Mustasfa", p. 86. Al-Armawi, "Achieving from the Harvest," vol. 2, p. 7.

⁵ - See: Al-Ghazali, "Al-Mustasfa", p. 86. Al-Armawi, "Achieving from the Harvest," vol. 2, p. 7.

⁶ - See: Al-Ghazali, "Al-Mustasfa", p. 86. Al-Razi, "The Harvest", vol. 3, p. 282.

⁷ - See: Al-Razi, "The Harvest", vol. 3, p. 282.

will please you' [Qur'an 2:144], and He says, 'The foolish among the people will say, 'What has turned them from their Qibla? [Quran 2:142] "¹.

Al-Jassas mentioned in his book "Types of Discourse" that it can also include indicating the duration of an obligation with these two aspects, as in the verse, "We see the turning of your face to the sky, so We shall certainly turn you to a Qibla that pleases you. Then turn your face towards the Sacred Mosque" [Quran 2:144]².

In another context, it is mentioned that there is abundant transmitted evidence and a well-established narrative, which does not involve corruption or invalidity, that the Prophet Muhammad, peace be upon him, used to pray towards Jerusalem until Allah abolished the direction of prayer to that side and commanded him to turn towards the Kaaba, as Allah says: "We see the turning of your face towards the sky, so We shall certainly turn you towards a Qibla that pleases you. Then turn your face towards the Sacred Mosque" [Quran 2:144]. Then Allah says: "The foolish of the people will say: 'What has turned them from their Qibla?' "³ [Quran 2:142]. It is said that they used to pray in another direction and then it was changed.

4-1 The first question: Permissibility of Abrogation:

Scholars are divided on the permissibility of abrogation. The majority of them hold that abrogation is permissible on the basis of rationality, unlike the Jews who reject it on the basis of rationality. However, some of them permit it on the basis of rationality but prohibit it on the basis of textual evidence. Some scholars have taken this view. Al-Razi said, "It is reported from some Muslims that they deny abrogation"⁴. One of the well-known early scholars who denied the occurrence of abrogation is Abu Muslim Muhammad ibn Bahram al-Isfahani⁵, who attempted to reconcile the verses that scholars claim abrogated each other⁶.

The evidence cited by scholars who affirm the permissibility of abrogation includes:

Consensus (Ijma'): The entire Muslim community has agreed on the use of the term "abrogation" in the context of Islamic law. The unanimous consensus of the Muslim community affirms that the shari'ah of Muhammad, peace be upon him, abrogates an earlier shari'ah, either in its entirety or in matters that contradict it. This consensus is based on the evidence that points to the prophethood of Muhammad, peace be upon him, which cannot be valid without accepting the concept of abrogation in previous laws. Therefore, it is necessary to affirm the abrogation⁷.

Textual evidence: Allah says: "And when We substitute one verse for another - and Allah knows best what He sends down - they say: 'You, O Muhammad, are but an inventor [of lies].'" [Quran 16:101]. The term "replacement" includes both nullification and affirmation, and whatever is nullified or affirmed is considered an abrogation. Allah also says: "Because of the wrongdoing of the Jews, We made unlawful for them [certain] good foods that were

¹ - See: The Interpretation of Imam Al-Shafi'i, vol. 1, pp. 227, 228.

² - Al-Jassas, "The Chapters in the Fundamentals," vol. 2, p. 32.

³ - See: Al-Jassas, "The Chapters in the Fundamentals", vol. 2, pp. 218, 219.

⁴ - See: Al-Razi's Interpretation, vol. 3, p. 637.

⁵ - He is Muhammad bin Bahr al-Asfahani, born in 254 AH and died in 322 AH. He was a dialectical theologian. One of his books is "Jami' al-Ta'wil li-Muhkam al-Tanzil ala Madhhab al-I'tizal" in fourteen volumes. He wrote a book entitled "Jami' Risailuhu al-Naskh wal-Mansukh". He held Mu'tazilite views. See: Al-Safadi, "Al-Wafi bi al-Wafayat", vol. 2, p. 175.

⁶ - See: Naaman Jghaim, "Al-Muharrir in Naskh in the Sciences of the Quran," p. 26.

⁷ - See: Al-Razi's Interpretation, vol. 3, p. 637.

lawful for them" [Quran 4:160]. The meaning of abrogation here is the prohibition of what was previously permissible. Similarly, Allah says: "We do not abrogate a verse or cause it to be forgotten unless We bring forth a verse better than it or similar to it" [Quran 2:106].

They also argued on the basis of what is known in Islamic law about cases of abrogation. For example, the abrogation of the waiting period (iddah) of widows, which was originally four months and ten days, and the abrogation of the obligation to give alms before speaking privately with the Prophet, as Allah says: "And show them your proof of their obligation. And they will know that Allah knows what is in the heavens and what is on earth" [Quran 58:12]. Another example is the abolition of the direction of prayer from Jerusalem to the Kaaba, as Allah says: "So turn your face to the Sacred Mosque" [Quran 2:144]¹. As for the evidence cited by those who argue against the abrogation, it will be dealt with in the matter of the abrogation of the document of denial (Bara'ah).

Then, as mentioned in Al-Bahr Al-Muhit, they disagreed on the permissibility of abrogation, whether it is based on Shari'a or on rationality. Al-Mawardi stated that rationality is the basis for reconciliation. He said, "Then our scholars differed on the permissibility and prohibition in the Shariah, while allowing it based on rationality, in three aspects:

-The first aspect is that there is no Sunnah (Prophetic tradition) except that it has an origin in the Book of Allah, where it was first explained in a general way. So when the book mentions its abrogation, it becomes an abrogation of what was originally stated in the book. So it is an abrogation of the book by the book.

-The second aspect is that Allah inspires His Messenger with what will be realised by his Ummah (community). So if he intends to abrogate something that he had enacted, Allah informs him of it until the abrogation is evident. Then the Book confirms the abrogation of the Sunnah, making it an abrogation of the Sunnah by the Sunnah.

-The third aspect is the abrogation of the Book by the Sunnah, where it is a command from Allah to His Messenger to abrogate.

In this case, Allah is the one who commands and the Messenger is the one who abrogates. So this is an abrogation of the Sunnah by the Book"².

4-2 The second problem: The occurrence of abrogation in the Qur'an:

Most jurists relied on the verse of changing the direction of prayer (Qiblah) as evidence of abrogation in the Noble Quran. However, scholars disagreed on the aspects in which abrogation occurs. Some argued that the Quran abrogates itself and the Sunnah, which is the view of the scholars of Kufa. Their evidence includes the verse: "Whatever the Messenger has given you, take; and what he has forbidden you, abstain from" [Qur'an 59:7], and "Let those be on their guard who oppose the Messenger's command, lest fitna (trial) befall them or a painful punishment befall them" [Qur'an 24:63], and "But no, by your Lord, they will not believe until they make you judge of what they dispute among themselves" [Qur'an 4:65]. Everyone agrees that if a general statement is revealed in the Qur'an, the Prophet, peace be upon him, would explain it, and his explanation would be considered as a recitation of the Qur'an. This is also the way of abrogation, and they gave examples where the Qur'an and the Sunnah abrogated each other, including the abrogation of the Qiblah.

¹ - See: Al-Ghazali, "Al-Mustasfa", pp. 89, 90.

² - See: Al-Zarkashi, "The Expansive Ocean in the Principles of Jurisprudence", Volume 5, pages 280-281.

On the other hand, some scholars argue that the Quran abrogates itself, but it is not permissible for the Sunnah to abrogate the Quran. This is the view of Imam Shafi'i and a group of scholars with him. They used the verse: "Bring forth a better or similar one" [Quran 2:106] and the verse: "Say: 'It is not for me to change it of my own accord'" [Quran 10:15] as evidence. Those who hold the first view argue that the Qur'an was not abrogated by itself, but by inspiration other than the Qur'an.

This is also the way of legislation, which is done by Allah Almighty¹.

There are also those who say that the Sunnah abrogates itself, but the Quran does not abrogate it. They argue that the Sunnah explains the Quran, so it cannot be abrogated. Their argument is that the Qur'an is the explanation of the prophethood of the Messenger, peace be upon him, and the command to obey him. So how can his words not be abrogated?²

Al-Ghazali mentioned the methods of knowing the abrogating and the abrogated verses. He said: "Know that if two texts contradict each other, the abrogating one is the later one. The abrogation is not known by reason or legal analogy, but by mere narration. There are several ways of knowing this:

- When the Prophet, peace be upon him, mentioned that a certain ruling was forbidden and later permitted, such as his saying, "I used to forbid you to keep the meat of sacrificial animals, but now you may keep it," or his saying, "I used to forbid you to visit graves, but now you may visit them"³.
- When the entire Muslim community agrees that a certain ruling has been cancelled and that another ruling has cancelled it.
- When the narrator mentions a specific historical event, such as, "I heard this in the year of the trench or the year of the conquest," and the abrogated ruling was known before that. There

¹- They gave an example of Qur'anic abrogation by Sunnah: The verse, "It is prescribed for you, when death approaches any of you, if he leaves property, to make a will in favour of his parents and relatives, according to reasonable usage. This is a duty for Al-Muttaqun (the pious)" [Al-Baqarah: 180], is cancelled by the saying of the Prophet, peace be upon him: "(There is no will for heirs)." They also presented an example of abrogation within the Sunnah: the manner of applying the position of bowing. Alqamah bin Qais and Al-Aswad bin Yazid approached Abdullah (Ibn Mas'ud) and asked, "Were you praying behind them?" They replied, "Yes. So he stood between them, one on the right and the other on the left. Then, during the prostration, we placed our hands on our knees; he slapped our hands and later placed them between his thighs. After the prayer, he would say, "This is what the Messenger of Allah, peace be upon him, used to do. This supersedes the narration of Sa'd bin Abi Waqqas as narrated by his son Mus'ab: "I was praying beside my father, and when I bowed, I intertwined my fingers and put them between my knees. He slapped my hands and after finishing the prayer he said: 'We used to do this, then we were ordered to raise them to the knees. (Agreed). See: Abdullah bin Yusuf Al-Anzi, "Facilitating the Science of Usul al-Fiqh", pp. 362, 366.

²- See: Al-Muradi, "Abrogation and the Abrogated", p. 53.

³- Reported by Malik bin Anas in his Muwatta from Abu Sa'id al-Khudri: He returned from a journey and his family brought him some meat. He said: "Make sure that this is not the meat of sacrificial animals. They replied, "It is from them. Abu Sa'id said: "Wasn't it forbidden by the Messenger of Allah, peace be upon him?" They said: "There was an order from the Messenger of Allah, peace be upon him, concerning them after you left. Abu Sa'id went out and inquired about it. He was told that the Messenger of Allah, peace be upon him, said, "I have forbidden you to keep the meat of the sacrifices for more than three days. I have forbidden you to dry the meat in the sun, so dry it in the shade. Every intoxicant is forbidden, and I have forbidden you to visit the graves by night, so visit them by day and do not say goodbye. See: Muwatta Malik, Book of Sacrifices, Chapter on Storing the Meat of Sacrifices, Vol. 2, p. 190, Hadith 2137.

is no difference if one narrator mentions the abrogating and the abrogated rulings, or if two narrators do so¹.

4-3 The third issue: The Abrogation of the Qiblah (Direction of Prayer):

Most scholars relied on the Qiblah verse as evidence of abrogation in the Quran, especially the abrogation of the Quran by the Sunnah. They argued that the Qiblah verse³ abrogated the previous ruling of facing the Al-Aqsa Mosque with the ruling of facing the Kaaba². However, Abu Muslim ibn Bahar disagreed and stated that there is no abrogation in this case if we consider abrogation of rulings, which means the abrogation of one ruling by another ruling³. This is because there is no evidence that indicates the obligation to face the Al-Aqsa Mosque based on the original ruling, rather the abrogation here is the abrogation of the original intention, where the Prophet, peace be upon him, initially faced the Al-Aqsa Mosque based on the original intention, not based on a legislative ruling revealed by Allah Almighty. This is based on the previous disagreement as to whether the Prophet, peace be upon him, faced the Al-Aqsa Mosque after his migration to Medina based on his own judgement or based on the command of Allah Almighty. Ibn Bahar also quoted the verse: "Whatever verses We abrogate or cause to be forgotten, We bring forth in their place something better or similar" [Qur'an 2:106], suggesting that this applies to the Torah and the Gospel, contrary to the majority of commentators who interpret it as referring to verses of the Qur'an, i.e. abrogating them from the preserved tablet or delaying them⁴. He also argued with the verse: "Falsehood cannot approach it from before or behind" [Quran 41:42], implying that abrogation is nullifying. The reply to this is that it means that there is no book before it that nullifies it or precedes it⁵.

4-4 The fourth question: The Requirement of Substitution in Annulment:

The Requirement of Substitution in Abrogation: The scholars disagreed on the requirement of substitution in abrogation. Some said that it is not permissible to abrogate a ruling without substitution, while others said that it can be abrogated with or without substitution, and in this case the abrogation becomes a nullification and removal of the ruling from its origin.

The proponents of the necessity of replacement argued with the following verse: "Whatever verses We abrogate or cause to be forgotten, We bring forth in their place something better or similar" [Quran 2:106]. They say that this verse shows that when Allah abolishes something, He must replace it with something better or similar, and that this explicitly shows the necessity of substitution.

The answer to this is that it is not permissible to say that the intention is to negate that ruling and remove its obligation, which is better than its establishment at that time. Moreover, what indicates the occurrence of an abrogation is not a substitution, but rather the abrogation of the original command to give charity before approaching the Prophet's prayer, not a substitution⁶.

Those who argue against the necessity of substitution in abrogation point to the abrogation of the waiting period for the wife of a deceased person, which exceeded four months and ten days, as a non-substituted ruling, and the restriction of breastfeeding to five times after ten

¹ - See: Al-Ghazali, "The Sufficient", p. 103.

² - See: Al-Shawkani, "Guidance for the Energetic", vol. 2, p. 71.

³ - See: Tafsir al-Razi, vol. 3, p. 639.

⁴ - See: Tafsir al-Razi, vol. 3, p. 641.

⁵ - See: Al-Armawi, "Acquiring from the Harvest", vol. 2, p. 15.

⁶ - See: Al-Shawkani, "Guidance for the Energetic", Vol. 2, p. 59.

breastfeedings, the fall from five to a non-substituted ruling. They say that it is not valid for someone to say, "He has substituted part of the waiting period and substituted half of it," because what remains remains as it was, and what is removed is removed from what was, so there is no basis for calling what remains a substitution, even though it retains its original ruling. Substitution is something that takes the place of a thing and fulfils its role in the rule to which it is attached. If it were permissible to call some of the waiting periods substitutes, then what remains of the shortened prayer during travel should be called a substitute for the full prayer in its original form¹.

Al-Shafi'i stated in his book "Al-Risalah" that he chooses what the advocates argue for, which is the requirement of substitution based on the verse of the Qiblah.

He said: "No obligation is abolished unless another obligation is established in its place, as the Qiblah of Beit Al-Maqdis was abolished and the Kaaba was established in its place". He also said: "Every abrogated matter in the Book of Allah and the Sunnah of His Prophet, peace be upon him, is like this"².

4-5 The fifth question: Cancellation by Equivalence:

Scholars have disagreed on the interpretation of the following verse: "Whatever verses We abrogate or cause to be forgotten, We bring forth in their place something better or similar" (Surah Al-Baqarah, 2:106). When a ruling is abrogated, does the ruling that abrogates it become stricter, lighter or equal? Al-Razi gave examples of each of these types of abrogation in the Quran:

Abrogation by becoming stricter: Allah, glorified be He, abrogated the punishment of confinement in the home for adulterers to flogging and stoning. He also abolished fasting on the day of Ashura and replaced it with fasting during Ramadan. There was a time when the prayer consisted of two units for a certain group, but it was abolished to four units for everyone in settled areas. Similarly, the ruling on fighting in the early days of Islam was abrogated by the obligation to fight afterwards. The abrogation of the choice between fasting and paying a ransom, with the obligation to fast, and the abrogation of the permissibility of alcohol, with its prohibition, also belong to this type. This view is held by the majority of scholars in contrast to the Dhahiriyah school of thought.

Abrogation by becoming lighter: This includes reducing the waiting period for divorced women from one year to four months and ten days. It also includes the abolition of the obligatory night prayer by allowing people to choose whether or not to perform it. There is no disagreement on this type.

Abrogation by equivalence: This refers to replacing something with its equivalent. An example is the change of the Qiblah from Jerusalem to the Kaaba, as mentioned in the verse of the Qiblah. There is no disagreement among scholars about this type³.

4-6 The fifth point: Abrogation of rulings without explicit notification:

Al-Zarkashi mentioned the verse about the Qiblah (direction of prayer) to illustrate the disagreement among scholars as to whether or not the ruling of abrogation requires explicit

¹ - See: Al-Ghazali, "The Sufficient," vol. 1, pp. 96-97. Ibn Aqeel, "The Clear in the Fundamentals of Jurisprudence," p. 250.

² - See: Al-Shawkani, "Guidance for the Energetic," vol. 2, p. 59.

³ - See: Tafsir al-Razi, vol. 3, p. 641. Al-Shawkani, "Guidance for the Energetic", vol. 2, p. 60.

notification. They have divided into two schools of thought: those who believe that some form of notification is necessary before abrogation, and those who believe that it is not necessary. The first group argues that the verse about the Qiblah indicates that the ruling is coupled with an indication of future abrogation. They quote the verse: "We see you turning your face to the sky" (Quran, 2:144) as evidence that Allah will abolish the Qiblah from Jerusalem. They also cite the verse in Surah An-Nisa: "So restrain them by confining them to their houses until death takes them or Allah ordains for them [another] way" (Quran, 4:15), emphasising that the ruling is not permanent and has been abrogated by the verse in Surah An-Nur: "The [unmarried] woman or the [unmarried] man who is found guilty of sexual intercourse - flog each of them with a hundred lashes" (Quran, 24:2). They also mention the statement of the Prophet Muhammad (peace be upon him) in this regard: "Allah has provided them with a way out"¹. This argument implies that not every verse necessarily abrogates another, but it supports the view of the Abu Hanifa school that an addition to the text constitutes an abrogation, which is taken as evidence of abrogation². There are two responses to the argument based on the Qiblah verse:

First, it does not necessarily indicate the exact time of abrogation

Secondly, it requires transmission (narration) and you cannot find a recited verse or a narrated tradition to prove it.

His statement, "So turn your face towards al-Masjid al-Haram" (Qur'an, 2:144), is contradicted by his statement, "So turn your face towards religion and incline towards the truth" (Qur'an, 30:30), in which he did not specify a time for abrogation. Moreover, no historical account can be found between the announcement and the action required for abrogation. It is argued that the announcement of the abrogation indicates the ultimate purpose of the decree, and this is not considered an abrogation. This is supported by the verses: "So complete the fast until the night" (Qur'an, 2:187), "And eat and drink until the white thread of the dawn is distinguished from the black thread" (Qur'an, 2:187), and "And keep away from women during menstruation and do not approach them until they are pure" (Qur'an, 2:222).

In these cases, where the end goal and result are mentioned, it is not considered an abrogation. Therefore, the requirement of explicit notification is seen as an imposition of abrogation and goes against the consensus.

Moreover, if notice were given, it would undermine most acts of worship. For when Muslims were first commanded to confront an enemy, it was stated: "If there are twenty steadfast among you, they will overcome two hundred. And if there are a hundred, they will overcome a thousand" (Quran, 8:65).

This was done with the hidden intention of abrogation, which eventually led to the requirement of one Muslim meeting two non-Muslims, which is more difficult and burdensome for the individual. However, when the abrogation was later revealed, it had a greater effect on the hearts and brought joy and delight due to the relaxation of the rule. Concealment was more rewarding in the beginning because it required only a certain

¹ - Reported by Muslim in his Sahih, Book of Hudud (Limits), Chapter on the Punishment of Adultery, Volume 3, p. 1316, Hadith No. 1690.

² - See: Al-Zurqani, "The Vast Ocean", vol. 5, p. 209.

amount of effort. The Prophet Muhammad (peace be upon him) said to Aisha (may Allah be pleased with her): "Your reward is according to the extent of your effort"^{1,2}.

4-7 The seventh question: It is not a requirement that the abrogating verse be written later in recitation than the abrogated verse, but rather in revelation.

Al-Zarkashi mentioned that the verse concerning the Qiblah (direction of prayer) was written in the Qur'an contrary to the order of revelation. The verse, "We see you turning your face to the sky, so We shall certainly turn you to a Qiblah that pleases you" (Quran, 2:144) was revealed before the verse, "The fools among the people will say, 'What has turned them away from their Qiblah that they used to face?' (Quran, 2:142), but it was written afterwards. The phrase "so shall We certainly turn you" indicates that the turning had not yet taken place. The phrase "so We shall surely turn you" was revealed before the actual turning, and the phrase "what turned them away" was revealed after the turning, so the order in writing does not correspond to the order of revelation.

This is similar to the verse indicating the obligation to stay in the house during the waiting period (in the matter of divorce). It was written later in the Qur'an than the verse indicating the obligation to stay for four months and ten days, although it was revealed earlier than four months and ten days. However, its placement in the written Qur'an does not correspond to the order of revelation³.

5- Conclusion:

We can summarise the results of the research in the following points:

- The Qiblah (direction of prayer) is of great importance to Muslims, as it contains many legal rulings, and the verse about the Qiblah in Surah Al-Baqarah serves as a confirmation of this importance.
- The general meaning revolves around the verse of the Qiblah, which contains the command of Allah Almighty to His Prophet, peace be upon him, to face the Kaaba after facing the Al-Aqsa Mosque.
- The reason for the revelation of the Qiblah verse is that when the Prophet 'alaihi-salâm' was in Makkah, he used to pray with the Kaaba and the Holy Rock in Jerusalem in front of him. However, when he migrated to Madinah, it became impractical to combine the two directions, so Allah ordered him to turn towards Jerusalem.
- Scholars of Islamic jurisprudence (Usul al-Fiqh) have derived several questions from the Qiblah verse and categorised them according to their subjects.
- Among these fundamental questions are those related to legal interpretation (ijtihad). Examples include the permissibility of Ijtihad by the Prophet, peace be upon him, and the permissibility of Ijtihad by individuals to determine the Qiblah without visually seeing it.
- There are also issues related to legal obligations, such as the obligation to act based on conjecture (Zann), since determining the Qiblah requires Ijtihad to ascertain the directions,

¹ - Narrated by Al-Bukhari in his Sahih, Book of the Virtues of Umrah, chapter on the reward of Umrah according to one's financial ability, vol. 3, p. 5, Hadith No. 1787. Aisha (may Allah be pleased with her) said: "O Messenger of Allah, people are offering their sacrifices and we are offering ours. So it was said to her, 'Wait until you are purified, then go out to Tani'im and perform Umrah, and come back to us from this place and that place. But it is according to your means or your situation'".

² - See: Ibn Aqeel, "The Clear in the Fundamentals of Jurisprudence", Vol. 4, pp. 100-101.

³ - See: Al-Zurqani, "The Vast Ocean", vol. 5, p. 259.

and Ijtihad is based on conjecture. Thus, the obligation to act on the basis of conjecture is established.

- Furthermore, there are issues related to the legitimacy of a previous divine law before us, based on the belief that the Prophet, peace be upon him, used to face the Al-Aqsa Mosque in accordance with a previous divine law.

- Other issues are related to abrogation (Naskh), including the permissibility of abrogation, the occurrence of abrogation in the Quran, the abrogation of the immunity of certain individuals, the requirement of substitution in abrogation, equal abrogation, the abrogation of rulings even without explicit notification, and the absence of the requirement of reciting the abrogating verse after the abrogated verse.

- I recommend further study of the issues that link the Noble Quran and the principles of Islamic jurisprudence. I also recommend that more attention be paid to this type of study which focuses on extracting benefits from Quranic verses as a means of understanding and contemplating the Noble Quran.

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