



Sharayi' al-Islam (Salat)

Lesson 10

The *Qiblah*

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The Preliminaries of *Salah*

- 1. Number of the Prayers**
- 2. The Times of the Prayers**
- 3. The *Qiblah***

The *Qiblah*

There is consensus that ***Ka'bah*** is the ***qiblah*** for one who is in the ***Masjid al-Haram***; the ***Masjid*** is the ***qiblah*** for one who is in the ***Haram*** (near and able to see it); and the ***Haram*** is the ***qiblah*** for one who is away and unable to see it, as per the most correct opinion. 17570- 19750

Facing the *Qiblah*

It is *wajib* to face the ***qiblah*** in the prayers when it is known. If a person fails to recognize it, he can rely upon the signs (***amarat***) indicating the probability (***zann***). **If he strives (*ijtihad*)** to determine its direction, but somebody informs him of its being the opposite of his exertion, some (legists) said that he can rely upon his ***ijtihad*** but I strongly hold that if the informer was more trustable in his heart, he can rely upon him.



If he has no way to find the *qiblah* and **a disbeliever shows him a direction**, it is said that he is not required to act upon it but I emphasize on this view that if this gives him a conjecture, he can rely upon it.

The country's *qiblah* can be made the dependable basis, unless it is known that it

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In case neither certainty nor probability is possible, if there be sufficient time, one may perform each *salat* in four directions. If there is not sufficient time, he may perform the *salat* in the directions he can. In case time is not enough except for a single *salat*, he may perform it in any direction he wills.

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