فقه الصلاة الخسوف

THE PRAYER OF ECLIPSE

FIQH OF SALATUL KHUSOOF

Muhammad Nabeel Musharraf



ICAN SAMA-O-BASR

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لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

FOR THE SAKE OF ALLAH ALONE! WE SEEK
FROM YOU NEITHER REWARD NOR THANKS

QURAN 76:9

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In the name of Allah, the Most Merciful, the Always Merciful

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Foreword



I praise and thank Allah swt for blessing one of His humble servants with an opportunity to compile this book. It is indeed a great favour from Allah swt which this *faqeer*[1] is very much in need of.

رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

O Rabb! Surely, I am in desperate need of whatever good that You may send down to me. (Surah Qasas 28:24)

Why is this book written?

There are five main aims for writing this book.

1. In our lifetime, we come across several solar and lunar eclipses. However, there is very little literature available in the English language that explains, at a reasonable level of detail, this topic based on the Sunnah of the Prophet ﷺ and the practice of his blessed companions. Accordingly, a need was felt to compile a resource that could fill this gap and become a source of *Sadaqa Jariyyah*[2] for the author, reviewers, and publisher.
2. During the review of books of *fiqh* (فقه) that are taught in most of the traditional *Madaris* in South Asia, it was identified that the pieces of evidence behind various *fiqhi* opinions are not always elaborated. This,

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[1] *Faqeer* means someone who is in desperate need of something. This meaning is evident in the ayah quoted above

[2] *Sadaqa Jariyyah* means 'a charity that continues, even after a person's death'

often, becomes confusing for the students of knowledge. Therefore, we decided to write a book on the *fiqh al-hadith* relating to the prayer of the eclipse while presenting the relevant ahadith, opinions of the companions, and the practice of early generations which form the basis of various interpretations and *fiqhi* positions concerning the matter at hand.

3. In the *Madaris*[3], the same chapters of the books of hadith are not taught concurrently. For example, a student studying the book of eclipses from one of the books of hadith would not be studying the same chapter from other books of hadith at the same time. He would rather study them at different times. It is because the usual focus in our seminaries is on 'completing the books' rather than comprehensively covering the relevant topics comprehensively and analytically. There are a few aspects that need consideration regarding this approach. One, a lot of the content is repeated (as the same ahadith, often with different chains of narrators, appear in multiple books). Though it is good to cover them multiple times as means of reminder and reinforcement of learning, however, the available time can be utilized more effectively by engaging in deeper analysis and interpretation of the relevant traditions. Two, because of the current approach, a comparative analysis of all the relevant ahadith or a holistic view of the complete hadith literature on a particular topic is not possible. We believe that if all the relevant ahadith from various books of hadith are gathered under the relevant topics and studied together, it would be a much more productive way of studying these topics and covering them with more depth and breadth. iCAN Sama-O-Basr publication is therefore working on a project to create and publish books of this genre. The present book is a part of this initiative. As per the objectives of the project, the intention for writing this book was to compile all the

[3] Islamic Seminaries

relevant *ahadith* and *athar*[4](أثر) regarding the topic of *Salatul Khusoof* (صلاة الخسوف) in a single book. It is, however, to be noted that though we set out to write this book with the above-mentioned intention (i.e. to collect all the relevant ahadith on the topic), it is possible that we might not have included every single hadith on the topic. However, we feel pleased that the following are fully covered in this book:

i. The *Ba'ab* of *Al-Khusoof* from the book of *Salah* in *Mishkat ul Masabeeh*
ii. The book of *Al-Kusoof* from Saheeh Bukhari
iii. The book of *Al-Kusoof* from Saheeh Muslim
iv. The book of *Al-Kusoof* from Sunan Nasai
v. The book of the prayer of *Al-Kusoof* from *Muwatta* Imam Malik
vi. Other relevant ahadith from several books of hadith

4. The concept of the eclipse is taught to the seekers of sacred knowledge under several disciplines including Astronomy (taught in *Madaris* under a subject called *Falkiyat*), *Fiqh, Hadith, Tafseer*, and comparative religion. This book is written in a manner that comprehensively covers the relevant aspects from all these disciplines within one book so that this book can be used as a textbook on the subject in Islamic universities and other higher education institutions.
5. Finally, and most importantly, the author wrote this book for his own benefit. Whenever his friends need some information from him, he considers this as a gift from Allah swt and tries to provide them with a resource that would be beneficial for them. In doing so, he enhances his own learning and understanding through research intending to accumulate *Sadaqa Jariyyah* through these efforts. His key drive and motivation behind this effort is the hadith of the Prophet ﷺ which explains that once a person departs this world, one of the forms of continued charity that he can leave behind is the useful knowledge that people continue to benefit from. May Allah swt enable the author and

[4] The word '*Athar*' means the 'signs that remain'. In the field of *Usool Al-Hadith*, it refers to the sayings, actions and approvals of the companions, their successors (i.e. *tabi'een*) and sometimes the successors of successors (e.g. *taba-tabi'een*).

iCAN to create a legacy that would benefit many generations to come *inshaAllah.*

Please Note:

- Though an attempt has been made that the *ahadith* are not repeated where they convey the same message, in certain cases, it was required to mention them again in order to present them as evidence for certain rulings.
- When the same or a very similar hadith occurs in multiple books, only a few references are mentioned under the hadith rather than the complete list of all the books and chapters in which it occurs.
- As suggested by a few brothers during the review of previous books, a short summary has been included at the beginning of this book for the readers who just want a quick overview without needing to know the background details and the relevant evidence.

A request to the readers:

If you find anything incorrect or in need of improvement in this book, or if you have any suggestions regarding future books, you are requested to inform the author. He will try his best to act on the recommendations *inshaAllah*. The author can be contacted at:

 admin@australianislamiclibrary.org

You are also requested to remember the author's parents, his family, and himself in your *Duas*.

A note to any publishers interested in publishing this book:

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reliable scholar. Also, in case you decide to publish this book, the author would be obliged to receive a copy of it.

Dua:

In the end, I make a *dua* to Allah swt to accept this humble effort and forgive any mistakes in this work. May Allah swt make this book a source of forgiveness of the very many sins of the author and become a source of *sadaqah jariyyah* for him and his family who enabled him to make this effort. Ameen.

Muhammad Nabeel Musharraf – Dhu 'l-Hijjah 1442 / July 2021



1. Summary of the book



1.1 The sun and moon are signs of Allah

The sun and the moon are the signs of Allah swt and one can learn a lot from the phenomena associated with them. Allah swt has invited us to reflect upon them and ponder.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ-

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

Indeed, in the creation of the heavens and the earth and the alternation of the day and night, there are signs for people of reason.

(They are) those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth ˹and pray˺, "Our Lord! You have not created ˹all of˺ this without purpose. Glory be to You! Protect us from the torment of the Fire.

Surah Aal Imran 3:190-191

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

And from His signs are the night and the day, as well as the sun and the moon: [hence,] adore not the sun or the moon, but prostrate

yourselves in adoration before Allah, who has created them if it is He who you [really] worship.

Surah Fussilat 41:37

In the pre-Islamic times, the Arabs, just like the rest of the world, were engulfed in superstitions. When the son of our beloved Prophet ﷺ, Ibrahim, died; there happened to be an eclipse. People associated that with Ibrahim's death. At that time when any false prophet would have warmly welcomed such association, the true Messenger of Allah ﷺ stood up against it and said to people that the eclipses are natural phenomena, and they are not related to anyone's birth or death (as explained in section 4.2). These words of our beloved should echo in our minds, and we should never give in to any form of superstitions.

1.2 A time for reflection

At the time of an eclipse, the Messenger of Allah ﷺ used to engage in prayer and *dua*. Concern and worry could be seen in him as he knew that the previous generations misunderstood natural phenomena like these when those were actually the indicators of the punishment of Allah. It is also to be kept in mind that when the day of judgment would come, the normal motion and movement of the stars and planets will be unsettled. It is accordingly very important to not think that the day of judgment is far. One should always be in preparation for that, and such times should serve as a reminder that the One who is keeping these celestial bodies in their place can also let them loose and they can strike each other destroying everything.

1.3 The term used for the salah of the eclipse

This prayer is called '*Salatul Kusoof*' or '*Salatul khusoof*'. Both these words have almost the same meaning (i.e. to get covered in darkness) and are used interchangeably in the hadith literature. They denote the solar as well as lunar eclipses. Further details on this aspect can be seen in chapter 2 where the relevant terms have been explained along with the evidence for their meaning from the Quran and Sunnah.

1.4 Method of offering *Salatul Khusoof*

- This prayer is a *sunnah* prayer and it is recommended for it to be observed in a congregation in a *masjid*. The women can also attend it.
- An announcement for the prayer of the eclipse is recommended to be made. The Prophet ﷺ is reported to have sent a caller out who called people chanting the words: '*As-Salatul Jamiah*' (a collective prayer [is being organized]).
- The recommended time for offering this prayer is during the time of the eclipse. However, it can also be prayed soon after the eclipse finishes. However, it is not to be offered a long time afterward.
- *Salatul Khusoof* comprises of two *Raka'at* ركعات . Each *rak'ah* has additional bowings (*rukoo* ركوع) in them. There are various reports regarding the number of *rukoos* in each *rak'ah* of *salatul khusoof*. The recommended position which is backed by several *ahadith* is that there should be two *rukoos* in each *rak'ah*. There has to be recitation done in between the *rukoos*. Each time when one gets up from the *rukoo*, one has to say *SamiAllahu Li Man Hamidah*. Between the first and the second *rukoo*, *al-Fatiha* and a portion of the Quran has to be read.
- There are two opinions with regards to whether the recitation in *Salatul Khusoof* is to be done aloud or not. One of the positions is that if the eclipse happens during the day, it should be done without being loud whereas if it happens during the night, it can be offered in a manner that the congregation can hear the recitation.
- The *qiyam*, *rukoo,* and *sujood* in this *salah* are to be long. The first rak'ah is made longer than the second. The duration of recitation is mentioned to be as much time as what is sufficient to recite *Surah Al-Baqarah* (i.e. approx. 1 hour). However, some scholars (e.g. Imam Nawawi) also allowed shorter durations as there is no command in the ahadith regarding the minimum acceptable length for *qiyam*. In addition, there are also *athar* about some shorter *Surahs* being recited in this prayer.
- One should say *shahadah* after the prayer. It is also recommended to do *dhikr* after the salah. One can say *Allahu Akbar*, *Subhan Allah* and other *tasbeehat*. We are commanded to give *sadaqah* when an eclipse happens as we learn from several ahadith.
- After the prayer, the Imam should give a *khutbah*. The prophet ﷺ talked in his *khutbah* about not having superstitions about the natural

phenomenon, the trials in the grave, the Jannah and the hell fire, and the actions that can lead to them, and having shame from Allah.

- When offering the prayer of the eclipse, one should keep in consideration the inner dimensions associated with it and remind himself that this worldly life is going to end one day and the whole of humanity will be gathered together in rows for the judgment to begin.
-



2. What is the term used for the eclipses?



There are various opinions about the words *Kusoof* or *Khusoof*.

- Some scholars say that the word *Kusoof* is used for solar eclipse while *khusoof* is used for the lunar eclipse.
- However, many scholars consider that both these words are used for eclipses in general and are not specifically related to a particular type of eclipse.

We consider the latter to be the more correct position as we see the use of these words interchangeably in various ahadith. This opinion is established through the following analysis in which the use of the words *Khsuoof* and *Kusoof* in the Quran and *Sunnah* is studied.

2.1 The word *Khasafa* خسف is used for the moon:

The word *Khusoof* can be used for lunar eclipse as we see in the Quran:

وَخَسَفَ ٱلْقَمَرُ
And the moon is eclipsed (or 'dimmed' or 'is buried in darkness')
Surah Qiyamah 75:8

2.2 The words '*Khasafa*' can be used for the solar eclipse too:

1.	Asma' said: I came to Ayesha R.A. when the people were standing (in prayer) and she was also praying. I said: What is this excitement of the	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ أَتَيْتُ عَائِشَةَ فَإِذَا

	people for? And the rest of the hadith was narrated in the same manner (as narrated in other traditions that came above this in Saheeh Muslim). 'Urwa said: Do not say *Kasafat-ush-Shamsu*, but say ***Khasafat-ush-Shamsu.***	النَّاسُ قِيَامٌ وَإِذَا هِيَ تُصَلِّي فَقُلْتُ مَا شَأْنُ النَّاسِ وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ هِشَامٍ . أَخْبَرَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ لاَ تَقُلْ **كَسَفَتِ الشَّمْسُ** وَلَكِنْ قُلْ **خَسَفَتِ الشَّمْسُ** .
Sahih Muslim 905b, c		

The above nomenclature has been adopted by most of the *fuqaha*, i.e. they use the word '*kusoof*' for the lunar eclipse and '*khusoof*' for the solar eclipse.

2.3 The word '*Kasafa*' is used for the sun as well as the moon:

2.	Narrated Abu Bakra: Allah's Messenger (ﷺ) said: "The sun and the moon are two signs amongst the signs of Allah and **they do not eclipse** because of the death of someone but Allah frightens His devotees with them."	حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ **يَنْكَسِفَانِ** لِمَوْتِ أَحَدٍ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ ". وَقَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ عَبْدُ الْوَارِثِ وَشُعْبَةُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ " يُخَوِّفُ بِهَا عِبَادَهُ ". وَتَابَعَهُ مُوسَى عَنْ مُبَارَكٍ عَنِ الْحَسَنِ قَالَ أَخْبَرَنِي أَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه

		وسلم. " إِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ ". وَتَابَعَهُ أَشْعَثُ عَنِ الْحَسَنِ.
Sahih al-Bukhari 1048		

2.4 The word *'Khasafa'* is used for the sun as well as the moon:

Imam Bukhari has made a chapter with the heading: "Should one say: The sun *Kasafat* or *Khasafat*? بَابُ هَلْ يُقَالُ كَسَفَتِ الشَّمْسُ أَوْ خَسَفَتْ وَقَالَ اللهُ تَعَالَى: {وَخَسَفَ الْقَمَرُ}". In this heading, he has quoted the ayah وَخَسَفَ الْقَمَرُ to indicate the word *Khasafa* is used for the moon. The question then remains if this word can be used for solar eclipse as well or not. The answer to that can be found in the hadith that he mentions in this chapter. In this hadith, the words *Kasafa* and *Khasafa* are used interchangeably which explains that either of these two words can be used for either of the two forms of the eclipse. This hadith also shows that the word *'Khasafa'* can be used for the lunar as well as solar eclipse.

3.	Narrated Ayesha R.A.: (the wife of the Prophet) On the day when the sun *Khasafat* (eclipsed) Allah's Messenger (ﷺ) prayed; he stood up and said Takbir and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "*Sami`a l-Lahu Lyman Hamidah*," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he	حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى يَوْمَ **خَسَفَتِ الشَّمْسُ**، فَقَامَ فَكَبَّرَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. وَقَامَ كَمَا هُوَ، ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، وَهِىَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهِىَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُودًا طَوِيلاً، ثُمَّ فَعَلَ فِي الرَّكْعَةِ

	prostrated and prolonged the prostration and he did the same in the second *rak`ah* as in the first and then finished the prayer with *Taslim*. By that time the sun (eclipse) had cleared He addressed the people and said, "The sun and the moon are two of the signs of Allah; they do not eclipse (*Yakhsifan*) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the prayer."	الآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي **كُسُوفِ الشَّمْسِ وَالْقَمَرِ** " إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ **يَخْسِفَانِ** لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ ".
Sahih al-Bukhari 1047		



3. Eclipses: Between science and Religion



In this chapter, we will review the following:

- The viewpoint of various religions in the world
- The scientific description of how eclipses happen

The viewpoint of Islam is explained in the next chapter.

Anyone who reads, with an unbiased mind, the Islamic viewpoint on this matter and then compares it with what other religions and science say about it, would definitely realize and appreciate that Islam is the final true religion of God for all mankind to follow and the guidance it provides is universal and timeless.

3.1 Eclipses, mythology, and Islamic viewpoint

3.1.1 Curiosity – an important human trait

It is a human tendency that whenever it sees something great, it tries to find an explanation about it. Humans are filled with curiosity (Kidd & Hayden, 2015; Kobayashi et al., 2019) that prompts them to understand the reality of matters. This curiosity has enabled man to make astounding discoveries over the ages. However, when a proper explanation of certain phenomena is not known to him through observation, experiment, or knowledge that is believed to have authentically come down from the Divine, he often comes up with some myths to explain them (Blackwell, 2002, p. 7; Mark, 2018; What Is a Myth?, 2005). This has resulted in folklores and tales being created about many phenomena that the man of the past was not able to decipher and accordingly came up with certain myths to satisfy his urge to know the explanation behind them. Humans, generally speaking, like to make stories and then learn from them and

govern their actions based on them. The case of eclipses is not much different. There have been diverse opinions and myths about this phenomenon among various religions of the world as elaborated in this chapter. Some believe that they happen because of a demon or a large animal trying to eat the sun and moon; while others believe that the eclipses are a result of wars between the sun and the moon and they need to be counselled to come out of this war for the broader benefit of everyone. Other myths try to explain the phenomena in other ways. In this chapter, we have presented a literature review about some of these myths and identified some common themes in them.

Another reason why the myths about eclipses were created is that the Sun was (and still is) worshipped in many cultures as a god (De, 1931; Quirke, 2001; Swanton, 1928; Taylor, 1993), and anything happening to it was supposed to be explained. Looking at its power and brightness, people thought that this must be the god. However, any person of intellect and reason would not give in to such a belief and consider a worldly object a diety. Amun-Ra to the Egyptians, Helios to the Greeks, goddess Amaterasu for the Japanese, and Saule for several Baltic cultures – the sun has been revered and worshiped as a god across various parts of the globe. Not everyone is like Ibrahim A.S.[5] who, when he saw the sunset, immediately realized that had it been the God, it would never set (Syed Maududi, 1981). The real God is the one Who created it and everything else. Not realizing this, many people still consider the sun to be divine and worship it. Consider the following passage from the Quran that invites every person of intellect to think about Who the real Creator is and how deviated this idea of having false deities is.

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ- فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ- فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ- فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ

[5] Wherever we use the abbreviation A.S. in this book, it refers to the Arabic phrase *Alaihi As-Salam* (i.e. peace be upon him)

فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ- إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

We showed Ibrahim the kingdom of the heavens and the earth, so he became one of the firm believers. Then, when the night overshadowed him with its darkness, he beheld a star; [and] he exclaimed, "This is my Rabb!" - but when it went down, he said, "I love not the things that go down." Afterward, he saw the moon shining, he said; "This is my Rabb." But when it also set, he cried: "If my Rabb does not guide me, I shall certainly become one of those who go astray." Then when he saw the sun with its brighter shine, and he said: "This must be my Rabb; it is larger than the other two." But when it also set, he exclaimed: "O my people! I am done with your shirk (associating partners with Allah). I have turned my face towards the One Who has originated the heavens and the earth—being upright—and I am not one of the polytheists."

Surah An'am 6:75-79

Things, however, are changing now. The man of today can decipher the realities of these celestial bodies and the phenomena of nature. It can understand the exact details of why, how, when, and where they happen. It is now the time for the adherents of various faiths to assess what their religions tell them. They can then ask themselves the million-dollar question: Would such knowledge come from a true religion? If not, which religion provides an explanation for such phenomena of nature that describes them exactly as they are? We invite adherents of all religions to discover what the Prophet of Islam, Muhammad ﷺ (countless blessings and peace of Allah be upon him), said about these phenomena more than 1400 years ago – at the time when there were no telescopes and people used to believe in all sorts of myths. We invite adherents of all religions to ponder if the knowledge on this matter that Islam provides could come from anywhere else but the true religion of God.

This chapter is an attempt to answer some of the above questions and present a comparative overview of religious beliefs on the matter of

eclipses.

3.1.2 What is mythology?

As this chapter deals with certain myths associated with the phenomenon of eclipses, it is important to define the terms 'myth' and 'mythology' before progressing further. Mythology is a term that is used to either refer to the study of myths or a set of myths in a particular religion or a culture (Buxton et al., 2020). Myth is a story or narrative or folklore about a topic that cannot be observed or proven with evidence but is carved to explain a phenomenon (Blackwell, 2002, p. 7,8). They can either be of religious significance or simply a part of the culture (McDaniel, 2020). This mainly involves the stories about certain "gods", "demigods", and other supernatural figures and explains the reasons, history, and significance behind the natural events, beliefs, and customs in society. In modern times, a new parallel genre for myths has been created in the name of fiction or science-fiction (McDaniel, 2020) where supernatural figures like superman and batman exist and people enjoy watching movies about them while knowing that they are as far from the reality as possible.

Another parallel field to mythology is 'legends' which is more concerned about human history rather than the tales about demons and "gods" (Blackwell, 2002, p. 9; Parrinder, 1982, p. 108). Myths are different from the legends in the way that the former deals with certain historical phenomena which have no historical basis. They talk about the time when the world was believed to be very different from the world we live in.

3.1.3 Mythology and atheists:

Many atheists nowadays consider all religious beliefs to be myths (McDaniel, 2020) even though their own attitudes and approach are pointed out to be irrational and based on certain myths of their own (Lee, 2018; Smart, 2014). Their main criticism of religion follows the unscientific practice of stereotyping all religious beliefs of all religions as incorrect or false because of some incorrect beliefs of some religions. It is to be understood that there are certain things about which humans cannot have complete knowledge, e.g., certain attributes of God, angels, afterlife, and so on. About those matters, we have to believe in what has come from the divine in the form of the scripture whose preservation is proven throughout history, and no man-made stories, verses, and additions have ever got in it. On the other hand, there are matters which humans can now observe or will be able to observe in the future. For these matters, one should compare what is

authentically the belief of the religion with what is observable and proven scientifically without any room for ambiguity and doubt. Such a comparison would then reveal if a difference exists in the observed phenomena and the belief system one holds on to. One should also not forget that one should rely on scientific 'facts' alone in such studies as the 'theories' are a scientific form of 'myths' to explain certain phenomena without sufficient evidence to back them. If a phenomenon is proved by numerous experiments and observations, it then is classified as law or a scientific fact. Otherwise, it is only a theory.

3.1.4 Common myths about eclipses among various religions and cultures

Before we explain Islam's beautiful and simple point of view about eclipses (chapter 4), we will, firstly, present an overview of the concept of eclipses in various religions and cultures and the myths they believe in concerning this phenomenon. It is to be noted that some of the conceptions evolved as time progressed and people have, accordingly, abandoned some of their earlier beliefs. Some of the civilizations, e.g., the Chinese, even started predicting the upcoming occurrence of the eclipses a long time ago. However, some of the myths, surprisingly, are still believed to be true despite all the scientific progress. Let us review some of them.

Eclipses in Indigenous Australian Mythology:

There are hundreds of Australian Aboriginal groups. They have a variety of conceptions about why eclipses happen. As there is significant diversity between their views (Hamacher & Norris, 2011), it is not possible to list all of them in this article. Some of them, however, have been summarized below.

- According to several Indigenous Australian groups, the sun and moon are considered to be a woman and man (Gary, 2011; Muller, 2011) respectively. Some Aboriginal communities believe that the Sun, known as Yhi, is a woman who is chasing Moon, known as Bahloo who is thought to be a man (Muller, 2011; *Eclipse Holds Deeper Meaning for Indigenous Aussies*, 2013). Sometimes they fight with each other; i.e. when Bahloo is not welcoming of advances from Yhi. Displeased about this, Yhi takes revenge by trying to kill Bahloo; this results in an eclipse. However, Bahloo is saved by the spirits taking care of the matters in the sky. Sometimes they are both in love too.
- According to Yolngu people, the eclipse is a result of love-making or copulation between the sun and the moon (Gary, 2011; Hamacher & Norris,

2011; Muller, 2011).

- The Wirangu people of South Australia believe in a similar love story too. They explain that a spirit veils the sun and the moon during their love-making process to protect their privacy from the people of the earth. When the husband and wife are together in a private moment, their privacy is respected in the heavens (Hamacher & Norris, 2011).
- Another opinion about eclipses which is held in the Aboriginal communities is that eclipses are signs of an upcoming tragedy, bad omen, disease, death, or black magic (Gary, 2011; *Eclipse Holds Deeper Meaning for Indigenous Aussies*, 2013; Muller, 2011). To prevent the evils of eclipses, medicines are prescribed, certain chants have been sung, sacred stones and boomerangs are thrown at the eclipsing sun (Hamacher & Norris, 2011).
- The Arrernte or Wardaman people knew that eclipses happen when something covers the sun. In their opinion, it was a very big blackbird (Gary, 2011; Muller, 2011) called Tia (Hamacher & Norris, 2011). Other aboriginal groups believed that this covering was through some other means such as cloaks, or mountains, or the people on the sun trying to peek at the world all at once and hence causing darkness in its view from the earth, and so on. They also thought that this could happen because of black magic (Hamacher & Norris, 2011).
- According to some narratives, the moon is a selfish being who steals food and consumes more than what it needs. This makes him grow fatter and fatter. For his stealing, he is punished and being cut off which results in him getting thinner and thinner till he reaches the stage that he dies. The same cycle continues. The sudden death of the moon, i.e. the eclipse, is considered to be a lesson for all people who steal that such greed can result in a bad end (Hamacher & Norris, 2011).
- Yircle Meening tribe considers eclipses to be an outcome of the moon being sick.
- According to some groups, eclipses are caused by some bad spirits when they take up residence on the sun; it turns dark because of their presence (Hamacher & Norris, 2011).

Eclipses in Mayans and Incan Mythologies

In the Mayans as well as Incan mythology, the reason for the occurrence of lunar eclipses is a jaguar devouring the Moon (Brown, 2018). They believe this to be the reason for the moon appearing in blood-red color. The Incans also used to fear that once finished with its meal in the skies, the Jaguar will come down on Earth and eat up all of the animals over here too. To prevent him from doing so and

frighten the Jaguar, they take out their spears and weapons and shout towards the moon.

Eclipses in Mesopotamian and Ancient Egyptian Mythology

According to the ancient Mesopotamians, the reason for the lunar eclipses was the attack on it by seven demons. They believed that this attack was not just limited to the skies; it was also considered to be simultaneously taking place on the earth too often resulting in the death of the king (Brown, 2018). To save the real king from the attack, they used to make a dummy king in order to fool the demons into believing that he was the actual king. After the eclipse used to be over, the dummy king used to be poisoned or killed.

On the other hand, some accounts of the early Egyptian histories indicate that they used to worship goddess Nuit as one of their deities who was considered to be the goddess of the skies. She was believed to eat the sun each night and give birth to it the next morning ("Nut | Egyptian Goddess," 2021). Eclipses were also considered to be a phenomenon related to her.

Eclipses in the Ancient Arabian Mythology

The people of Arabia in the pre-Islamic times believed that the eclipses happened because of the life and death of people (Ezzi, 2017). It was the way of the heavens to show their emotions and feelings about the happenings on earth.

Eclipses in Inuit Mythologies

Inuit people are a set of indigenous people living in the Arctic regions of Greenland, Canada, and Alaska. They are considered to be culturally similar. According to their belief, eclipses happen due to a fight between two gods – a brother and a sister (Kher, 2021; Waldek, 2018). They believe that the sun goddess Malina got angry with her brother, the Moon-god Anningan, and walked away. The brother, however, was able to catch up with her. This resulted in an eclipse. It seems these gods still don't get along well and keep fighting with each other every now and then resulting in eclipses still happening around the year on various parts of the globe.

Eclipses in Native American Mythologies

There are several myths about eclipses among the native American groups.

- Pomo people believed that the eclipses happened as a result of a fight; however, according to them, this fight was between a giant bear and the sun

and moon (Kher, 2021). The bear, being very angry during the fight, bit the sun. He then went on and bit the moon as well. The word for eclipse in the language of the Pomo people literally means 'bitten'. According to some thinkers, it was their way of explaining why the lunar eclipse happens two weeks after the solar eclipse (i.e. sun gets bitten before the moon).

- As per the Choctaw legend, a wicked black squirrel chews on to the Sun and hence becomes the reason for eclipses (*Eclipse of the Sun Blamed on Black Squirrel - A Choctaw Legend*, 2005). People believe that the squirrel must be terrified away by the cry and shouts of humans. Accordingly, that's what they do when an eclipse happens.
- Ojibwa and Cree peoples have a narrative that a gnome in the skies wanted retribution from the Sun for smoldering him. When he is able to trap the sun and get hold of it, an eclipse is seen on earth (Petruzzello, 2020). Several animals attempted to liberate the Sun from the catch, but it is the mouse that has the teeth to cut of the ropes and release the sun which ultimately comes back up after the eclipse is over.
- Another native American tribe, Chippewa, used to shot burning arrows in the skies in an attempt to rekindle the sun (Axford, 2017).
- Peru people also used to do the same to scare the animal blocking the sun so that he moves away (Axford, 2017)
- As far as Hupa and Luiseño tribes are concerned, they believed that the moon gets sick at the time of the eclipse and requires healing by the moon's wives or the people of the tribe. They would, therefore, sing hymns and poems to facilitate its healing (Brown, 2018).

Eclipses in East Asian and Chinese Mythologies

In various East-Asian cultures, the Sun or moon during the eclipse is thought to be eaten up by an animal. The blame is usually put on a 'dog', a giant three-legged 'toad', a 'jaguar', and other 'culprits'. Chinese culture is no different in this regard. In fact, the most basic word for eclipse in Chinese, *Shih* or *shi*, means "to eat" (Waldek, 2018). In ancient China, it was generally believed that solar eclipses happened when a celestial dragon confronted and gulped the Sun (Axford, 2017; Petruzzello, 2020). In some of the oldest Chinese records of eclipses, the incidents of eclipses are defined as: "the Sun has been eaten."

To scare away the dragon and rescue the Sun, people would bang drums and make loud sounds by yelling throughout an eclipse (Cotterell, 2011, p. 228). In some Chinese cultures, people would ring bells to avoid a dragon or other wild animals

from chewing the Moon. This belief was not just held among the common people. During a nineteenth-century lunar eclipse, the Chinese navy attempted the same, i.e., trying to scare the dragon away from eating the sun by firing its artillery. Since the Sun always returned, they believed that this tactic works well. The banging of drums and making noises during eclipses are also found in other East Asian cultures such as Vietnamese; however, they provide a different reason for this. According to them, eclipses happen when a giant toad eats the sun or moon (Kher, 2021; SWAMY, 2020) while his master is asleep. The noise is made in order to wake up the master so that he could make the toad cough out the sun and restore it.

Fascinatingly, many of the ancient Chinese people were not as bothered about the lunar eclipses as they were about the solar eclipses. According to some texts, lunar eclipses were just a common matter. However, this was not a concept shared by all ancient Chinese people. Some of them, especially during the time of the Zhou Dynasty, believed that the red moon was a sign of upcoming famine or ailment. This view was also held by some of the other religions as explained in this chapter.

Eclipses in Japanese Mythology

The ancient Japanese used to worship the Sun goddess Amaterasu (Axford, 2017; Hoffman, 2009) who was considered to be a source of all life, fertility, and crops. According to them, eclipses happened when she hid away. She had to be shown mirrors so that her intense beauty could be reflected in them and she could realize how lovely and beneficial she was. This realization would encourage her to come out again and benefit the world (Axford, 2017).

Eclipses in African mythology

The Krachi people of Togo believe that the sun married the moon (Parrinder, 1982, p. 72). Many stars were born to these two. However, they did not go along well for too long and separated. A lot of what we see in the skies is because of the interactions between them. When the moon goes into the field of the sun, the stars that remained with the sun fight their ex-mother as well as the stars that went along with her. Ultimately, it results in rainfalls and storms. However, the mother does not want this fight to continue for long and sends a multi-color woven fabric to them, the rainbow as a sign to end the war. Sometimes, the sun comes into the fields himself and catches his ex-wife. He tries to eat her up. People see it as an eclipse. That is why these people bang drums during the eclipses to scare the sun

and frighten it so that it does not swallow the moon.

According to another myth prevalent in Africa, there are two twin gods to whom other gods were born. They are called Lisa, the male, and Mawu, the female (Parrinder, 1982, p. 27). People in Benin and other areas who believe in this myth think that the eclipses happen when Lisa and Mawu come together to make love.

Eclipses in Hindu Mythology:

According to stories in Bhagawat Gita and Vishnu Puranas, the severed head of a demon called Svarbhanu eats up the sun. The name of that severed head in their scriptures is Rahu which is considered to be immortal. Rahu swore vengeance against the Sun and the Moon for obstructing him of the drink of immortality according to the story in the Hindu scriptures (Petruzzello, 2020). Though he ultimately acquired the drink, because of his vengeance, Rahu catches up with the Sun and the Moon and swallows them from time to time (Axford, 2017). They believe that the reason why this doesn't last long is that Rahu does not have a body and the sun and moon come out of him soon and get back to their normal places.



Drawing: *The demon Rahu eating the Sun. Picture for representational purpose. Courtesy: Pinterest/stufftoblowyourmind.com*

Here are some of the things that the Hindu people don't do during solar eclipses:

- It is prohibited to worship in the temples or touch the idols. The temple doors are usually locked during the eclipses. The idols are washed with water from the Ganges river after the eclipse is over
- Some religious Hindus fast on the day of eclipse as they believe that no food should be cooked on that day because of harmful things descending

from the sky.

- Some of the essential human needs such as sleeping, urination, excretion, and intercourse are also disallowed during the time of the eclipse
- It is believed that the demons are specifically looking for pregnant women during these times. They should, therefore, not go out and also not do some of their chores in the kitchen and so on. Some even prevent them from sitting cross-legged. The myth about harmful impacts to pregnant women and children in their wombs is also found in other cultures, though they do not have any backing from science (Axford, 2017).

Here are some of the things that the Hindu people do during solar eclipses:

- They chant certain hymns and mantras and sing as they believe that it would protect them from the evil effects of the eclipse
- If the leftover food could not be finished before the eclipse, they cover them with some lids and place certain leaves with them (commonly Tulsi or Basil leaves).
- They believe the Ganga or Ganges river to be highly purifying. Accordingly, taking a bath in this river is recommended by the Hindu priests to overcome the evil effects of the eclipse. Certain household items are also sprinkled with the water from the Ganges.

Eclipses in Greek Mythology

The ancient Greeks believed the solar eclipse to be a sign of god's being angry (Kher, 2021; SWAMY, 2020). They considered it to be an indication that the doom and destruction were about to begin. They accordingly tried to stop doing the acts that could have contributed to God's anger. According to the writings of Herodotus, an ancient Greek historian, once there was a total solar eclipse at the time when two fierce enemies, the forces of Lydians and Medes, were at the fight to take control of Anatolia. When they suddenly saw the day turning black, they thought that God had got angry and wanted the fight to end. Both the parties immediately put their weapons down (Cofield, 2017; Muller, 2011); it ended the battle of Halys which is also known as the battle of the eclipse.

Eclipses in the mythology of ancient Babylonians

The common belief among Ancient Babylonians was that eclipses were evil omen or signs (Cofield, 2017). They thought that eclipses could have been an indication of the death of their kings (Rubio, 2017). The kings, accordingly, used to organize

special protections for themselves at the time of eclipses. Some dummy kings used to be put in place who were dressed and fed like the king. They would pretend to be the rulers. It was thought that the demons would be fooled to believe that the dummy king was the actual king and if any calamity had to befall, it would be upon the dummy king rather than the actual one. Accordingly, it can be said that their conception of eclipses was very similar to what the Mesopotamian and Ancient Egyptians believed about it.

Eclipses in Viking Mythology

In Viking lore and Norse Germanic mythology, the eclipses happen because of an attempt to eat the moon or sun by two large wolves (SWAMY, 2020; Waldek, 2018) called Skoll and Hati. They both take part in this activity with one trying to chase the moon or the sun and the other attempting to hunt down its chosen celestial prey for eating. If they succeed in doing so, the eclipse happens. They, like many other cultures, believe that in order to settle this fight on the skies, people on earth have to settle the disputes and fights among them. They therefore should be at peace with each other. Certain wars were ended, fortunately, because of this.

Eclipse in Jewish Mythology

Though Judaism generally views natural phenomena as expressions of God's greatness (Miller, 2017), according to certain passages in the Talmud, there seems to be a parallel belief that the solar and lunar eclipses are indications of a bad time (SICHEL, 2017). The Talmud uses the term "striking the sun" to describe the solar eclipse. The following statement describes it further: "When the sun is eclipsed, it is a bad sign for the whole world. It is like when a human king made a feast for his subjects and placed a lantern before them. When he grew angry with them, he told his servant, 'Take away the lantern and leave them in darkness!'" Also, the Talmud explains that the solar eclipses happen because of four reasons (Sukkah 29a:13): "Our Rabbis taught, A solar eclipse happens because of four things: 1. When an Av Bet Din [head of the Rabbinic Court] died and was not properly eulogized; 2. If a betrothed girl cried out aloud in the city and there was no one to save her [from being raped]; 3. Because of homosexuality; and 4. If two brothers were killed at the same time."

Now when the exact causes of the solar eclipses are known, many Jewish scholars have been unable to explain how the four-above mentioned factors really cause the eclipses ("Are You Ready for the Longest Lunar Eclipse This Century?,"

2018) except by considering the above-mentioned verses to be metaphorical in nature.

Many Jews encourage introspection when eclipses occur. They do not necessarily advocate for repentance. Some Rabbis believe that signs of nature carry a notion and message from the divine regarding future events. They, however, believe that repenting before certain events, like eclipses, is not what Judaism encourages its followers to do. It is the human actions that determine the future and not any events.

Eclipses in Christian Mythology

The Christians believe that eclipses happen due to the life and death of people. They believe that the star of Bethlehem appeared because of the birth of Jesus, while the sun darkened upon his death as the Gospels tell us (Brown, 2018). Throughout history, there are numerous occasions when they took eclipses as a message from God. During the Crusades, when they saw the blood-red moon due to an eclipse, they considered it to be a sign that God has destined destruction for their enemies (Spacey, 2021). On contrary, they used to consider solar eclipse as an indication of their own destruction.

Eclipses in European Mythology

There were several myths held among European people as well regarding the reasons for eclipses.

In 814AD, the third son of Charlemagne, Louis the Pious received a large part of the land in inheritance upon the death of his father. This land was approximately in the same area where modern-day France is situated. His era as a ruler was filled with internal strife and enmity between his descendants. Louis himself was considered a very pious man (and hence his title). Once there was a solar eclipse in his kingdom, he became extremely terrified of it considering it to be the beginning of punishment from God. It is reported that he died because of that terror and fear (Cofield, 2017). His death gave rise to a civil war that remained unsettled till 843AD.

Also, it comes to knowledge through various sources that some of the groups of people in Europe believed that the eclipses were caused because of magic (Spacey, 2021). These writings, however, come from the priests who might have exaggerated the associated beliefs to reprimand people and condemn their beliefs. Pope Urban VIII got the counter-magic performed on him to nullify such magic

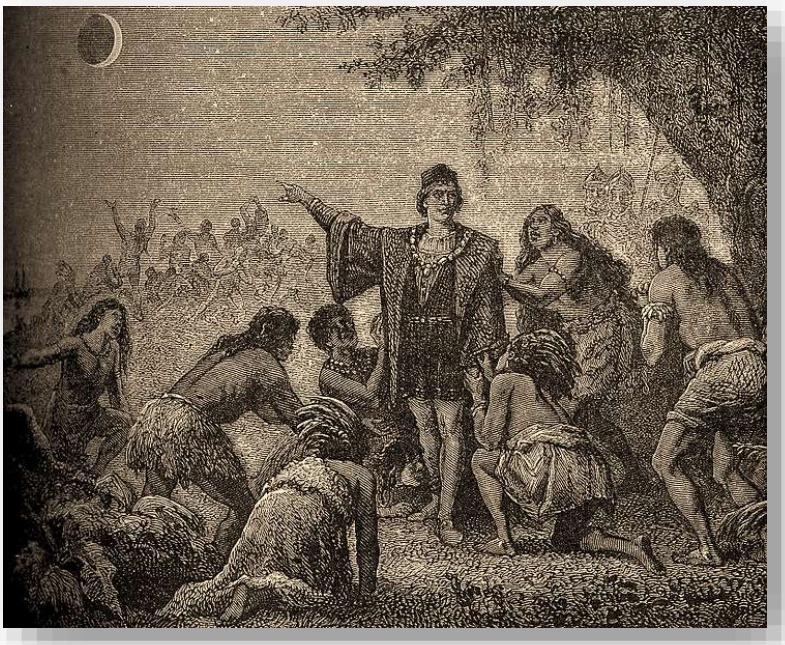
when he was informed about a prediction according to which he would die during an eclipse (Giangravè, 2017).

According to other sources, there was a solar eclipse in Scotland and Ireland in 1652. People considered it to be a sign of God's wrath or the beginning of the day of judgment (Miller, 2017). Even in 1715, when London witnessed a solar eclipse, it was considered a prospect of Doomsday.

3.2 Indigenous communities being deceived by pretending eclipses to be caused by humans

There have been various incidents in which the lack of knowledge about the scientific nature of eclipses and predictions about them have been capitalized upon by the settlers and invaders for their benefit. A couple of examples have been provided below.

In 1504, when Columbus was navigating the Central American coast, woodworms swarmed around his ship and caused it significant damage. Leaks erupted as a result. This forced Columbus to pull the ships to the Jamaican coasts. The crew stayed there for over a year while waiting for some relief. The indigenous population was hospitable and welcoming towards them. They provided them with food and a place to stay. However, soon Columbus' crew started stealing their possessions. As a result, they cut off the supplies and help they were providing them. At this moment, Columbus consulted with his staff and came to know of a prediction for a lunar eclipse happening soon. He thought of a way to trick the indigenous population. He said to them that God was angry at them for cutting the supplies and would soon darken the sky and turn the moon's color to



Painting: Christopher Columbus predicting a lunar eclipse.

blood-red (Cofield, 2017; Rice, 2017).

The eclipse happened as per the predictions, and the astounded Jamaicans assured to recommence nourishing Columbus and his crew.

Similar reports can also be found about the Colonists deceiving the Australian Aboriginal communities. When they came to know of a prediction of a lunar eclipse on a certain date, a settler went to the local aboriginal communities and said that if they did not give him what he was wishing for (i.e. a herd of horses), he would make the moon disappear. If they did not fulfill his command even then, he would make the sun disappear forever. He went to them at night when the lunar eclipse was to happen and started dancing and singing. The local communities did not understand what was happening till they saw the moon disappearing as said by the settler. They got afraid and ran back to their places of dwelling. The next day they gave the settler what he was looking for and begged him to leave the sun as it is (Hamacher & Norris, 2011).

3.3 Common themes in mythology concerning eclipses

From the above literature review, we identify the following common themes concerning the factors that lead to eclipses according to various religions and cultures:

1. The Sun / Moon gets eaten up or shaded by a huge animal in the skies which results in the eclipse. This belief can be found in:

- East Asian and Chinese Mythology,
- Mayan and Incan Mythology,
- Viking Mythology,
- Pomo Mythology,
- Choctaw Mythology

The most common practice in these religions and cultures during the eclipse is to make loud noises and bang drums or pans so that the attacker is scared away from eating the celestial body it aims to bite on.

2. Eclipses happen as a result of fighting between gods, demons, and other supernatural creatures. This belief can be found in:

- Hindu Mythology,
- Inuit Mythology,
- African Mythology

- Indigenous Australian Mythology

The most common practice in these religions and cultures is to protect one's self from the evil forces through various means. Hindus do not cook during the eclipses and discard any leftover food from before the eclipse. The water from the Ganges River is considered to be a purifier from the evil effects of the eclipse.

3. Eclipses are good or bad omens. They either indicate the destruction of one's enemy or one's own self. They also mean the death of the kings. This belief can be found in:

- Hindu Mythology,
- Ancient Babylonian Mythology,
- Christian Mythology
- Jewish Mythology
- Indigenous Australian Mythology

The most common practice in these religions and cultures to counter the negative impact of the eclipses is to hide the kings or even make dummy ones who are dressed and fed like the kings during this time so that if any calamity has to descend, it befalls on them. In some cultures, one has to fix his or her behavior to avoid the bad effects.

4. Eclipses indicate God's wrath and upcoming punishment. They are because of certain sins. This belief can be found in:

- Jewish Mythology,
- Scottish and Irish Mythology,
- Ancient Greek Mythology

One should remove the evil practice that is causing the eclipse. Introspection is recommended.

5. In some of the other religions and cultures, the following are believed to cause eclipse:

- Magic: In European Mythology and Indigenous Australian Mythology.
- The sun being Imprisoned: In Ojibwa and Cree Mythology
- Moon being sick: In Hupa and Luiseño Mythology. Healing songs and chants are sung to facilitate the healing of the moon.
- The sun and moon being occupied by evil forces or shades by some big object: In Indigenous Australian Mythology

- The eclipses happen when the sun goddess takes a veil: In Japanese Mythology
- The eclipses happen as a result of the heavens being sad about the death of people: In Ancient Arabian Mythology

3.4 The scientific description of how eclipses happen:

Before we discuss what science tells us about the eclipses, we will first present some of the astronomical indications from the Quran. These indications enable the seekers of truth to ponder about the timelessness of the message of the Quran and how it uncovered the scientific facts that science was able to discover only a couple of centuries ago.

3.4.1 The astronomical indications in the Quran

Quran is not a book of science, but a book of signs, as rightly pointed out, by Dr. Zakir Naik. However, it contains indications towards various scientific phenomena so that people ponder about these *ayat* in the sky and connect with their Creator. Some of these aspects which relate to the phenomena of eclipses have been elaborated in this section.

Sun has its own light while the moon is a reflector:

The Quran tells us:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا
Blessed is the One Who has placed constellations in the sky, as well as a (radiant) lamp and a luminous moon.
Surah Furqan 25:61

The lamp which spreads light due to its own processes is the sun whereas the moon is only luminous because of the reflected light. This phenomenon is of paramount importance in understanding what happens during the eclipses. Also, consider the ayah below:

أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا- وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا
Do you not see how Allah created seven heavens, one above the other,

placing the moon within them as a (reflected) light, and the sun as a (radiant) lamp?

Surah Nuh 71:15-16

The scholars interpret the following *ayat* to also point out towards reflective nature of the moon.

وَٱلشَّمْسِ وَضُحَىٰهَا- وَٱلْقَمَرِ إِذَا تَلَىٰهَا

By the sun and its brightness, and the moon as it follows it [or reflects its light]

Surah Shams 91:1-2

The planets and stars are in rotation:

The Quran also tells us that the planets, the sun, and the moon are rotating in their orbits. In this regard, the skies are a house of various orbits.

فَلَآ أُقْسِمُ بِٱلْخُنَّسِ- ٱلْجَوَارِ ٱلْكُنَّسِ

I do swear by the receding [or revolving] stars, that run their course and hide.

Surah Takwir 81:15-16

Also, consider the verses below which point out towards the orbital motions in the skies.

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

He causes the dawn to break and has made the night for rest and (made) the sun and the moon (to travel) with precision. That is the design of the Almighty, All-Knowing.

Surah Al-Ana'am 6:96

The ayah below further indicates the movement of sun:

وَالشَّمْسُ **تَجْرِي** لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
The sun runs its course, this course is pre-estimated for it by the Almighty, the All-Knowing.
Surah Yaseen 36:38

These journeys are also pointed out in the below-mentioned *ayat*:

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ
The sun runs its course, this course is pre-estimated for it by the Almighty, the All-Knowing. As for the moon, We have ordained (precise) phases for it, until it ends up like an old, curved palm stalk.
Surah Yaseen 36:38-39

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ
The sun and the moon [travel] with precision [along with their computed courses].
Surah Ar-Rahman 55:5

Eclipse in Quran

Quran explains to humanity that there are situations when these planets get covered in darkness. It can either happen as an eclipse or because of other reasons, including the event that will unfold on the day of judgment. One should therefore always go back to the remembrance of Allah when these signs are seen. The following verses from *Surah Al-Qayamah* indicate that the moon will lose its darkness on the day of judgment.

يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ - فَإِذَا بَرِقَ ٱلْبَصَرُ- وَخَسَفَ ٱلْقَمَرُ- وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ- يَقُولُ ٱلْإِنسَٰنُ

يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ
He questions: "When is the Day of Resurrection?" But when the sight is stunned, the moon will be eclipsed, And sun and moon are united; On that day man will cry: Whither to flee!
Surah Al-Qayamah 75:6-10

Also, the following ayat mentions the sun getting shrouded in darkness:

إِذَا ٱلشَّمْسُ كُوِّرَتْ - وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ
When the sun is shrouded in darkness, and when the stars lose their light.
Surah Takwir 81:1-2

3.4.2 The scientific explanation of why do eclipses happen?

The above ayat from the Quran can be understood in more detail through the scientific study of the ayat (signs) of Allah in the skies.

It should be noted that:

- The Sun emits light due to its inherent capability
- The moon reflects the light of the sun and accordingly when it is unable to receive it, it becomes dim.
- The earth revolves around the sun and it does emit its own light.
- The moon rotates around the earth and can sometimes come between the earth and the sun.
- The earth rotates at its axis

During these rotations, there can be times when the sun, earth, and moon align. When it happens, it results in solar or lunar eclipses (depending on the order in which they align).

A **solar eclipse** happens when the Moon passes between the Earth and it partially or fully blocks the view of the Sun. It usually happens in the last

few days of the lunar months. Lunar Eclipses occur during the new Moon phase of the Moon's cycle when it passes between the Earth and the Sun. They usually happen in the middle few days of the lunar months.

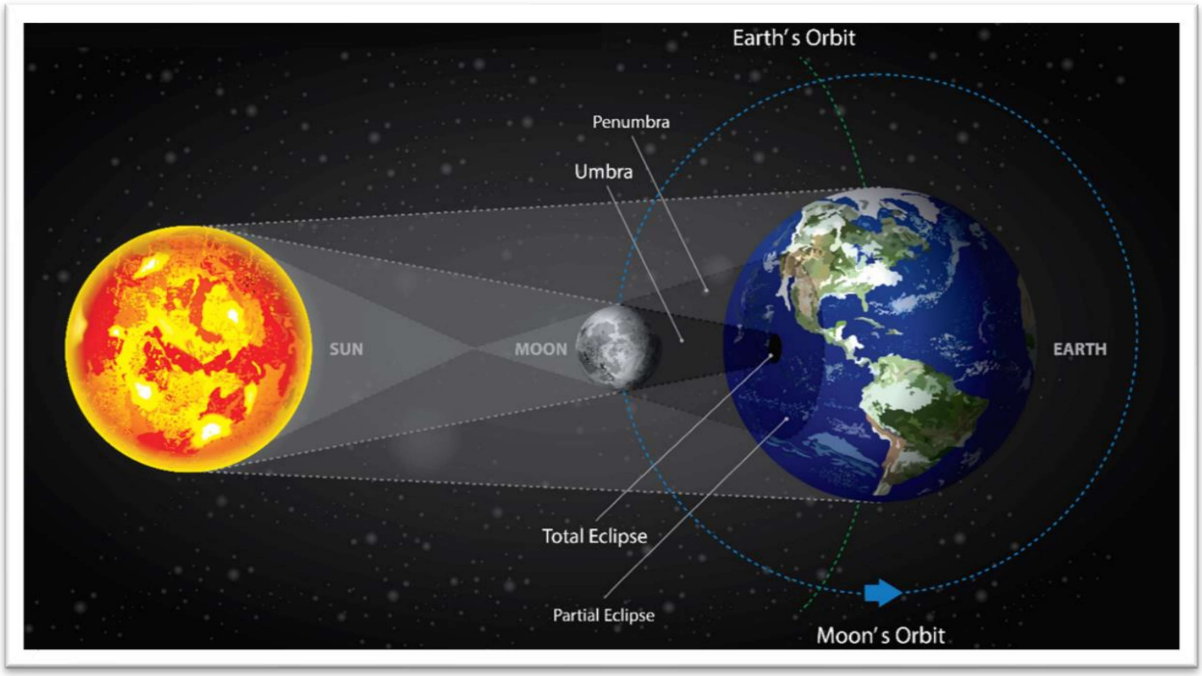


Illustration: *Solar Eclipse*

A **lunar eclipse** happens when the Moon passes directly behind the Earth, into its shadow, and gets veiled from the light of the sun due to earth.

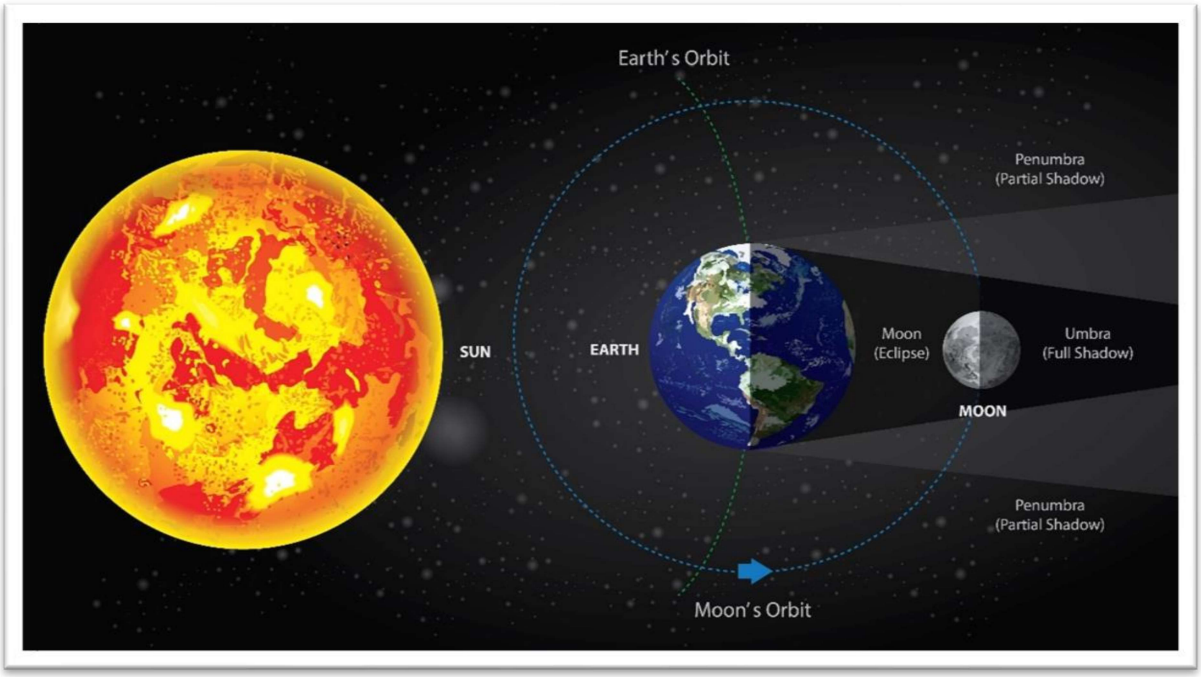


Illustration: *Lunar Eclipse*

3.4.3 Types of Eclipses:

There are four types of solar eclipses:

A total eclipse occurs when the Moon completely blocks the sun. With a total eclipse, the darkest part of the Moon's shadow sweeps across the Earth's surface. During any one eclipse, totality occurs at best only in a narrow track on the surface of Earth (and not the whole earth). If you happen to be in the path of that very small area, usually 100 to 200 kilometres' diameter, you will see the Moon completely block the Sun's disc. This narrow track is called the path of totality. During a total solar eclipse, the daytime sky may darken briefly, and the temperature may drop. They are rare events at any given location. Total solar eclipses occur once every one to two years.

An annular eclipse occurs when the Sun and Moon are exactly in line with the Earth, but due to the apparent size of the Moon being smaller than that of the Sun, the Sun appears as a very bright ring, or annulus, surrounding the dark disk of the Moon. This happens because the orbit of the moon around the earth is not at a uniform distance from all surfaces of the earth – sometimes it is near and sometimes it is far. It is an elliptical orbit as shown in the figure below. The eclipse that happens while the moon is in the zone called Apogee is called an annular eclipse.

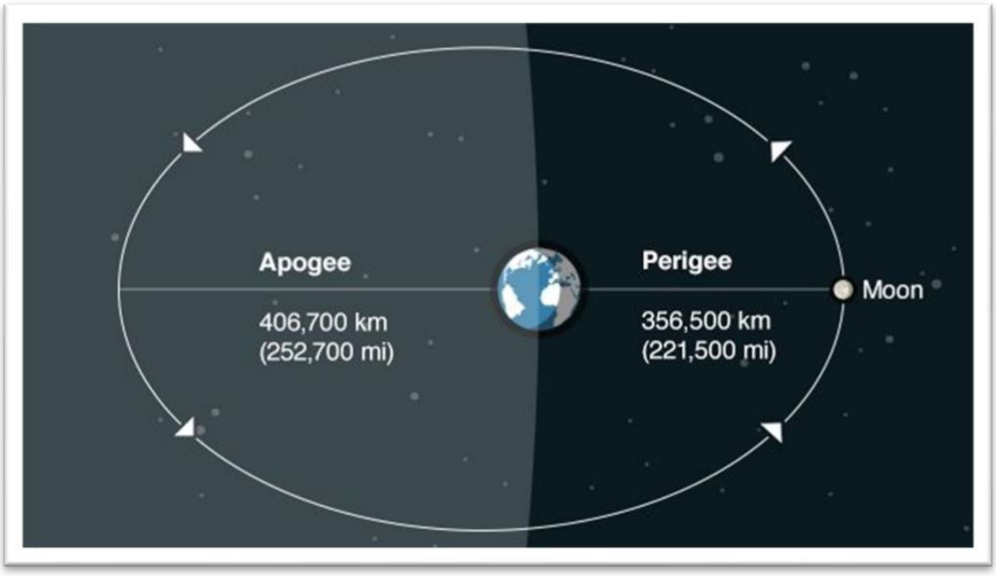


***Illustration**: Moon's orbit around the earth (elliptical orbit exaggerated for clarity – not drawn to the scale)*

- **A hybrid eclipse** (also called annular/total eclipse) shifts between a total and annular eclipse. At certain points on the surface of Earth, it appears as a total eclipse, whereas at other points it appears as annular. Hybrid eclipses are comparatively rare. One can expect them to happen approximately once a decade.
- **A partial eclipse** occurs when the Sun and Moon are not exactly in line with the Earth and the Moon only partially obscures the Sun when this type of solar eclipse happens. Lunar eclipses can also be partial. This phenomenon can usually be seen from a large part of the Earth outside of the track of an annular or total eclipse.

3.4.4 Why are the eclipses not that frequent?

So why do we not see an eclipse every time there is a new Moon? Because the Moon's orbit is tipped about 5 degrees to the Earth's orbit around the Sun. During most new Moons when the Moon passes between the Earth and the Sun, the Moon's orbit takes it a little bit above the plane of the Earth's orbit or a little bit below the plane of the Earth's orbit (as shown in the illustration below) and what that means is you see the Moon passing a little bit above the Sun or a little bit below the Sun, but at least twice a year we get some type of a solar eclipse.

The following illustration explains the above-mentioned phenomenon.

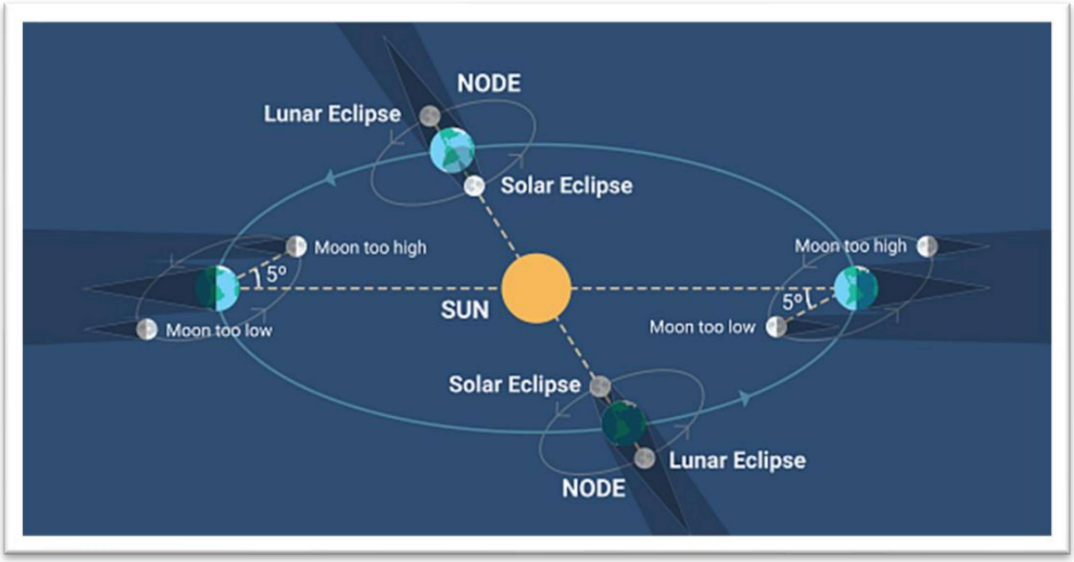


Illustration: *Moon's 5^0 tilted orbit around Earth because of which there is not an eclipse every month*

4. Islamic Viewpoint



In this chapter, we will firstly explain the correct Islamic perspective regarding eclipses. We will then reflect on some of its implications. We will also discuss the importance of the verses of the Quran on the topic of *Tawheed* that refute the myths discussed in chapter 3. The inner dimensions of natural events like eclipses that Islam uses to strengthen the bond of humanity with the Creator have also been touched upon in this chapter. The last topic in this section will talk about the role of Muslim astronomers throughout history who, rather than getting busy with any superstitions like other cultures and religions, studied these natural phenomena and explained their true reality to the world.

4.1 The lofty status of the Prophet ﷺ

After reviewing the descriptions of the myths explained in chapter 3, one can easily see that there were hardly any cultures, religions, or civilizations on the face of the earth that did not adopt some sort of myths (Blackwell, 2002, p. 1) to explain the concepts of the unseen or the matters that they could not directly observe. For some groups, when it meant some benefit for them, they never hesitated to declare the celestial events as a sign for the destruction of their enemies or as a sign for the approval of their own actions. In the lifetime of Prophet Muhammad ﷺ, an event happened which any person running after the worldly gains could have happily used to show his greatness to the people by fabricating a myth. However, that was against the noble and lofty status of the leader of the entire world and all mankind, *Syedu Waladi Adam* (سيدُولدِآدمَ)[6]. He was not like any other man in history. His aim and mission were bigger than his own glorification. He was not running after some temporary praise. He was not a

[6] Leader of all the sons of Adam – the honor given to our beloved masters, as can be seen in Sahih Muslim 2278, Sunan Abi Dawud 4673, Jami Tirmidhi Book 49, Hadith 3975, Sunan Ibn Majah 4308; and so on.

Prophet for a limited time. He is a Prophet for all the times, ages, and places. He was a Prophet at the time when people did not have any means to observe what was happening in the skies; he is also the Prophet of the present times when astronomical research has reached the never-explored-before heights. He is the Prophet of the future too. His teachings, accordingly, are free of all fallacies and errors. The discoveries in space have themselves become a testimony for the truthfulness of the Messenger of Allah ﷺ and the timeless nature of his teachings.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ اَلْفَاتِحِ لِمَا أُغْلِقَ وَ اَلْخَاتِمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ وَ الْهَادِى
إِلٰى صِرَاطِكَ الْمُسْتَقِيمِ وَ عَلٰى آلِهِ حَقَّ قَدْرِهِ وَ مِقْدَارِهِ الْعَظِيمِ

O Allah, bless our Master Muhammad, who opened what was closed and sealed what was before. He makes the truth victorious by the truth and he is the guide to Your Straight Path. And bless his Household as it befits his immense stature and splendor.

At the event of the death of his son Ibrahim, the sky darkened into an eclipse (Rice, 2017) as we learn from several traditions. People started saying that it had happened due to the death of his son. However, he did not give in to any such myths and superstitions. Rather his blessed words are reported as below:

4.	Narrated Al-Mughira bin Shu`ba: On the day of Ibrahim's death, the sun eclipsed, and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the	حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا زَائِدَةُ، قَالَ حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ ".

	eclipse is clear."	
	Sahih al-Bukhari 1060	

The above clarifies that, unlike the Jews, Islam has a special prayer prescribed for the eclipse. It is followed by a khutbah which aims to clarify the reality of the signs of nature to people and invite them to reflect upon them.

4.2 Importance of avoiding superstitions

Islam strongly condemns superstitions and associating certain happenings with the movement of stars or eclipses.

4.2.1 Eclipses are a natural phenomenon:

Consider the traditions below.

5.	It was narrated from An-Numan bin Bashir that: The Prophet (SAW) came rushing out to the masjid one day when the sun eclipsed, and he prayed until the eclipse ended, then he said: "The people of *Jahilliyyah* used to say that eclipses of the sun and the moon only happened when some great man on earth died. But eclipses of the sun and the moon do not happen for the death or birth of anyone. Rather they are two of the creations of Allah (SWT) and Allah (SWT) causes to happen in His creation what He wills. Whichever of them becomes eclipsed, pray until it is over	أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ خَرَجَ يَوْمًا مُسْتَعْجِلاً إِلَى الْمَسْجِدِ وَقَدِ انْكَسَفَتِ الشَّمْسُ فَصَلَّى حَتَّى انْجَلَتْ ثُمَّ قَالَ " إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنْ عُظَمَاءِ أَهْلِ الأَرْضِ وَإِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا خَلِيقَتَانِ مِنْ خَلْقِهِ يُحْدِثُ اللَّهُ فِي خَلْقِهِ مَا يَشَاءُ فَأَيُّهُمَا انْخَسَفَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْرًا " .

	or Allah (SWT) causes something to happen."	
Sunan an-Nasa'i 1490 – Saheeh Li Ghayrihi		

(This message can also be seen in Sihhah Al-ahadith Fi Ma Ittafaqa Alaihi Ahl Al-Hadith 7000; Mishkat ul Masabeeh 1493; Sharh Fathul Qadeer 2/85; Al-Sunan Al-Kubra Li Bayhaqi 3/333; Saheeh ul Jami 2025; and so on)

4.2.2 Fate is not determined by stars

Also, note the ahadith below:

6.	Narrated Zaid bin Khalid Al-Juhani: The Prophet (ﷺ) led us in the *Fajr* prayer at Hudaibiya after a rainy night. On completion of the prayer, he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Apostle know better." He said, "Allah has said, 'In this morning some of my slaves remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star had no belief in Me but	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ بِنَوْءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ ".

	believes in that star.' "	
Sahih al-Bukhari 846		
7.	It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Don't you know what your Lord said? He observed: I have never endowed My bondsmen with a favor, but a section amongst them disbelieved it and said: Stars, it was due to the stars.	حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالَ الْمُرَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَمْ تَرَوْا إِلَى مَا قَالَ رَبُّكُمْ قَالَ مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلاَّ أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ . يَقُولُونَ الْكَوَاكِبُ وَبِالْكَوَاكِبِ " .
Sahih Muslim 72a		

4.2.3 Man-made superstitions about eclipses

It is also to be noted that in some cultures, it is considered prohibited to go out during the solar eclipse, especially for women. Though it is unsafe to look directly at the sun during the eclipse, there is no harm proven for just being out there, including for women. The narrations below explain that Asma R.A. came to the mosque during the eclipse. They also explain that the companions were gathered in the mosque through a call during eclipses.

8.	It was narrated that Ayesha R.A. said: "The sun was eclipsed during the time of the Messenger of Allah (ﷺ),	أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ، قَالَ حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ،

	and the Prophet (ﷺ) commanded a caller to call out that prayer was about to begin in the congregation. So they gathered and formed rows, and he led them in prayer, bowing four times in two *Raka'at* and prostrating four times."	عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم مُنَادِيًا يُنَادِي أَنَّ **الصَّلاَةَ جَامِعَةً** فَاجْتَمَعُوا وَاصْطَفُّوا فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ .
Sunan an-Nasa'i 1465 - Saheeh		
9.	Narrated Asma' bint Abu Bakr: I came to `Aisha during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Messenger (ﷺ) finished (the prayer), he glorified and praised Allah and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ . رضى الله عنهما . أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ حِينَ خَسَفَتِ الشَّمْسُ، وَالنَّاسُ قِيَامٌ وَهْىَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ فَقَالَتْ سُبْحَانَ اللَّهِ. فَقُلْتُ آيَةٌ. قَالَتْ بِرَأْسِهَا أَنْ نَعَمْ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " مَا مِنْ شَىْءٍ لَمْ أَرَهُ إِلاَّ وَقَدْ رَأَيْتُهُ فِي مَقَامِي، حَتَّى الْجَنَّةَ وَالنَّارَ، وَأُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَّالِ، فَأَمَّا الْمُؤْمِنُ . أَوِ الْمُسْلِمُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ . فَيَقُولُ مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ فَأَجَبْنَا

	nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.' "	وَآمَنَّا. فَيُقَالُ نَمْ صَالِحًا عَلِمْنَا أَنَّكَ مُوقِنٌ. وَأَمَّا الْمُنَافِقُ ـ أَوِ الْمُرْتَابُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ لاَ أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ".
Sahih al-Bukhari 7287		

4.3 Importance of tawhid

Islam puts a strong emphasis on the Tawheed of Allah swt – monotheism – as its core belief. It is mentioned in Surah Luqman (Surah Luqman 31:13):

لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ
Do not associate anyone with Allah. Indeed, polytheism is a mighty oppression.
Surah Luqman 31:13

When Muslims read the *ayat* in Quran addressing the polytheists, they sometimes

think that they were only meant for the people of some past generations. However, the above-mentioned myths in various cultures about eclipses indicate that this phenomenon is very much alive in numerous cultures around the world in today's age too. Many people still worship certain gods other than One True God and believe that what happens in the world is because of their actions or will. Many people still consider the sun and moon to be their gods. The Quran mentions (Surah Haa Meem 41:37):

وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ
Among His signs are the day and the night, the sun and the moon. Do not prostrate yourselves before the sun or the moon; rather prostrate yourselves before Allah, Who created them both, if you truly are His worshippers.
Surah Haa Meem 41:37

Islamic viewpoint clarifies that there are no deities besides Allah and none of the phenomena of nature happen because of the things that people take as their gods apart from Allah swt. They happen when Allah wills and as per the principles, laws, and systems He has put in place to maintain order in this world. They will continue this way till the time He decides to end this cycle and commence the day of judgment.

4.4 Eclipses as a means of reminder for the day of judgment and punishments to the previous generations:

When the day of judgment would come, it is believed that the normal rotations, orbits, and motions of the stars and planets would cease (as understood from several chapters of the Quran). We can never remain oblivious to that day and cannot consider it to be far. While understanding that the phenomena such as eclipses are a part of the design of this universe created by Allah swt, one should still repent and hurry back to Allah swt in *dua* and prayer. The previous generations were oblivious to the punishments of Allah till the time they got inflicted with them. When the signs of nature appeared in front of them indicating the forthcoming calamity, they took them lightly. As Muslims, we should not miss any opportunity to establish and strengthen our connection with our Lord

and to remind ourselves of the last day. Eclipses, like other natural events, should serve to get us closer to our Rabb.

4.5 Islamic Astronomy

After looking at the theological side, let us know view a historical perspective. At the time, when people used to talk about creatures in the heavens eating the sun or the moon, the book that our Prophet ﷺ brought with him clearly told the world that the Sun and the Moon are circulating in their orbits, and they are all in a movement. Their path is predetermined. It is Allah swt Who does not let them deviate from their paths so that they remain in our service, and we benefit from them during the day and the night. If they align with each other during their rotation at a time, this is not a sign of Allah's punishment or wrath but a natural phenomenon. The scholars who followed the blessed footsteps of the Prophet ﷺ adopted the same approach that he ﷺ preached and avoided superstitions.

4.5.1 The status of the study of astronomy in Islam

In Islam, science was never considered separate from religion. Rather than getting involved in any superstitions, the Muslim scientists utilized these astronomical indications in the Quran and expounded on this field making significant discoveries (King, 2000, 2008). Not believing in any myths or man-made stories, the Muslim scholars had to understand the reality of the sun and moon as they really are. In the Western hemisphere, there are few reliable records of eclipses before AD 800, until the advent of Arab and monastic observations in the early medieval period. The Cairo astronomer Ibn Yunus wrote that the calculation of eclipses was one of the many things that connect astronomy with Islamic law because it allowed knowing when *Salatul Kusoof* can be made.

Muslim scholars wrote some of the most profound books on astronomy in their time that paved the way for future research on this important topic. The study of astronomy always remained within the curriculum of the Islamic seminaries (Hilgendorf, 2003; Ibrahim et al., 2012; Islam, 2010). They considered it their obligation to pass on this information about the signs or *ayat* of Allah swt in the skies in the same manner as they passed on the knowledge of *ayat* and signs of Allah swt in His book. Muslim scholars during the golden age used to be poly-scientists who not only used to be the experts of the scripture, but also the experts in astronomy, medicine, chemistry, algebra, and countless other fields.

4.5.2 Staring at the Eclipse and Muslim scholars

Looking directly at the sun without eye protection during a solar eclipse can cause eye damage. Unlike solar eclipses, lunar eclipses are safe to view without any eye protection or special precautions, as they are dimmer than the full Moon. However, there are ways to safely view a solar eclipse too.

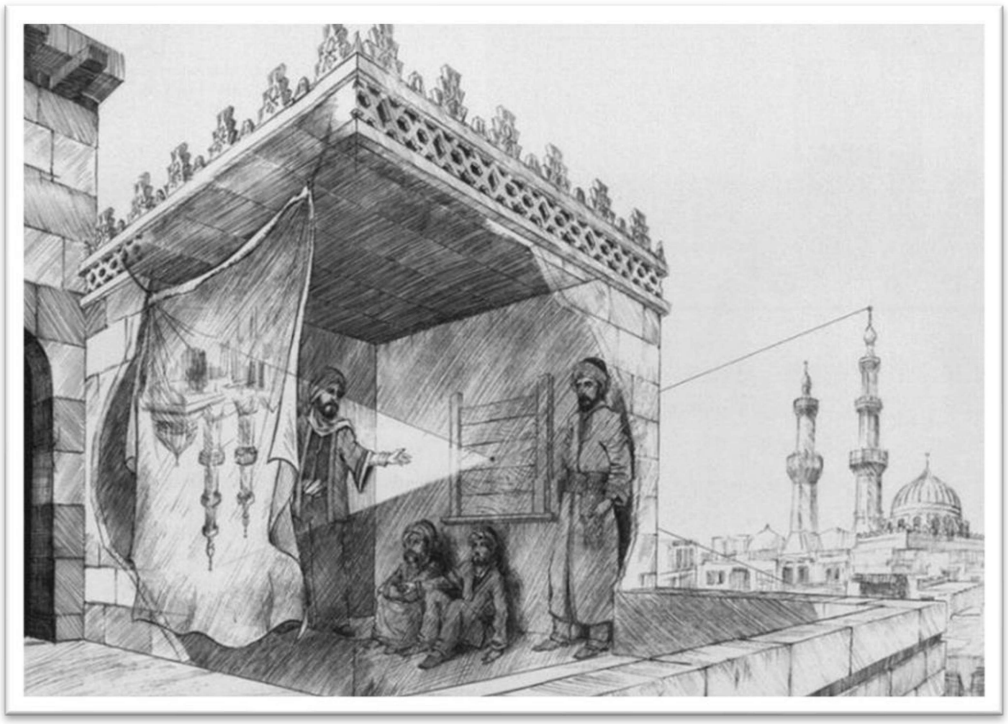


***Photo**: A manuscript containing records of the eclipses of 993 (solar), 1001 (lunar), 1002 (lunar), and 1004 (solar) CE, from the Hakemite Tables compiled by the Cairo astronomer Ibn Yunus, c. 1005.*

We know the safest way to observe a solar eclipse is through a "camera obscura," an optic phenomenon when an image is projected through a tiny pinhole, which is then reversed and inverted. In the 4th century after Hijrah, Islamic scholar Ḥasan Ibn al-Haytham (who is also known as 'the father of the modern optics'; Latinised name: '*Alhazen*') became the first to build and use camera obscura in observing and measuring solar eclipses. In his manuscript "On the Shape of the Eclipse," he correctly identifies that the moon, sun, and Earth vary in shapes and that it is unsafe to stare directly at the sun during an eclipse.



***Photo**: A page from Ibn Al-Haytham's monumental work – Kitab Al-Manazir*



***Painting**: Ibn Al-Haytham, the father of modern optics, demonstrating the functioning of pinhole camera which explains the functioning of the human eye*

4.6 Summary:

In chapters 3 and 4, we have seen that in the absence of proper astronomical knowledge, people of the past came up with various myths to explain the phenomena of nature. Some of the people believed that the eclipses happened as a result of some huge animal or demon eating the sun or the moon. Some considered it to be a result of the fight between the gods or certain animals. Some considered it a sign of God's wrath or an indication of future events. In today's age when we have access to complete details of the orbits of the earth, sun, moon, and other celestial objects, one can easily see that those myths were far from reality. Such myths were spread across the globe. Even the Arabs in the period of ignorance also held such a belief. However, the Prophet ﷺ being the true Prophet of the true religion of the True God, denounced such misconceptions and explained that these are natural phenomena and they do not occur due to some worldly events. However, they are signs of Allah swt for the people to ponder upon and realize the greatness of their Creator. We should therefore make *dua,* offer prayer, do dhikr, and give charity whenever we witness them.

5. Some inner dimensions to reflect upon during the eclipses



To feel the essence of an act of worship or an event, one has to connect with its inner dimensions. These inner dimensions or inner realities enable us to attain the most benefit and spiritual enhancement out of our worship. In the absence of the understanding of these dimensions, our acts become mere rituals. Therefore, many scholars of the past have extensively written about the inner dimensions. Following their footsteps, we have also made a very humble effort to present some inner dimensions relevant to the topic at hand.

5.1 The inner dimensions that would bring us closer to Allah swt

5.1.1 Signs to ponder upon

One should not just consider the sun, the moon, the stars, and natural phenomena as some random objects in his surroundings. Rather, they are the signs of Allah which He has put in place for our guidance. One should therefore ponder deeply on these signs and acquire wisdom through such reflection and observation.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ لَآيَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ- ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ
For sure, in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for men of understanding. Those who remember Allah while standing, sitting, and lying on their sides, and meditate on the creation of the heavens and the earth. Then cry out:" Our Rabb! You have not created this in

vain. Glory to You! Save us from the punishment of Fire.

Surah Aal Imran 3:190-191

The following mention in the Bible is also important to be noted:

There will be signs in the sun, moon, and stars. (Luke 21:25)

5.1.2 Sun and Moon subservient

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has made the night and the day and the sun and the moon subservient [to His laws, so that they be of use] to you; And all the stars are subservient to His command: in this, behold, there are messages indeed for people who use their reason!

Surah Nahl 16:12

In the above ayah, Allah swt has said that the night, day, sun, moon, and stars have all been made to serve us by the command of Allah swt. All this system is set for the benefit of mankind. Had the night not being there, the humans would not have had the ability to take a rest. The processes in the botanical world would never have happened. The oxygen we breathe would have vanished long ago. Had the day not being there, we would not have been able to work and earn our living. The system of day and night and the sun and moon is there to serve us. Yet we are ungrateful to our Creator Who blesses us so much. Even though He has elevated our status as human beings, yet we often go to the level of animals and make the cycle of "eating-drinking-working-reproducing-sleeping" all that we do in our life. This calls the people of intellect to ponder upon their approach and correct it before it gets too late.

Another beautiful aspect that we understand from this ayah is that even these large celestial bodies are following the commands of Allah swt. We, on the other hand, are not more than an extremely tiny dot in front of them; yet we openly disobey the Creator of this universe. Because of their submission to the will and command of Allah, these celestial bodies are

pure Muslims. What can we say about our state of affairs? If we also believe and act like Muslims and if we also submit solely to the will of Allah, we will be in harmony and sync with everything around us. If so happens, we will feel the real sweetness of *iman.* When our praise of Allah swt echoes with the praise of other creations in the heavens and on the earth, our soul will receive the elevation it deserves.

5.1.3 Who controls the celestial beings?

Have you ever thought about the size, mass, and weight of these celestial bodies revolving around us and how accurately they revolve and rotate in courses assigned to them? Just imagine what would happen if they start deviating from their path. What would be the impact on gravity if so happens? What would happen to the timing or even existence of the day and night? How many massive collisions and destructions would happen in the skies? What sort of impacts would it cause to life on earth? We all know that even imaging this would be terrifying for the people of knowledge. However, there is Someone Who is the Mightiest. He has power over everything. It is He upon Whose commands this system runs smoothly. It is He Who does not let any deviation happen in the defined paths and orbits of these celestial travelers. When He would allow this deviation to happen, no one will be able to stop it. We should endeavor to understand these testimonials of His glory, might, power, and greatness. Through them, we should endeavor to understand Him and gain closeness to Him. If we are able to do so, that is what real success is.

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Verily, it is God [alone] who upholds the celestial bodies and the earth, lest they deviate [from their orbits] - for if they should ever deviate, there is none that could uphold them after He will have ceased to do so. [But,] verily, He is ever-forbearing, much-for-giving!

Surah Fatir 35:41

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ
If you ask them (O Prophet) who created the heavens and the earth and subdued the sun and the moon (for the benefit of people), they will certainly say, "Allah!" How can they then be deluded ˹from the truth˺?
Surah Al-Ankabut 29:61

5.2 The inner dimensions that enhance our love for the Prophet ﷺ

None of the male descendants of the Prophet ﷺ could survive beyond their childhood. Had they been alive, people would have given them extra privileges and status because of their lineage. As this is not what Islam stands for, i.e. superiority because of who you are born to, Allah swt did not keep them alive. His son Ibrahim was born when he was 61 years old. When he died, it was a moment of great sadness for him. An eclipse in Madina, coincidently, happened at that time. Based on the superstitions of the times of ignorance, some people started saying that eclipse had happened because of the sadness prevalent on earth and in the skies because of the death of the son of the Prophet ﷺ. Any false prophet would have endorsed this to be true and mentioned it as a sign of his prophethood. But it was only Prophet Muhammad ﷺ who had the courage to still preach the truth in such a moment of grief too. At that moment too, he reminded people to not fall into superstitions about the natural phenomenon. This is not what you would expect from a false Prophet. It was only the *Imam Al-Anbia* whose goal and the objective were only to spread the truth and guidance with no concern whatsoever for any personal benefits and gains. May Allah's countless countless countless countless blessings be upon our beloved Master ﷺ. May we be sacrificed in the love of our beloved ﷺ!

10.	It was narrated that An-Nu'man bin Bashir said: "The sun eclipsed during the time	أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ،

	of the Messenger of Allah (ﷺ) and he rushed out, dragging his cloak until he came to the masjid. He continued leading us in prayer until the eclipse ended. When it ended, he said: 'People claim that the eclipse of the sun and moon only happen when a great man dies, but that is not so. Eclipses of the sun and the moon do not happen for the death or birth of anyone, but they are signs from Allah (SWT), the Mighty, and Sublime. When Allah, the Mighty and Sublime, manifests Himself to anything of His creation, it humbles itself before Him, so if you see that then pray like the last obligatory prayer you did before that.'"	عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ يَجُرُّ ثَوْبَهُ فَزِعًا حَتَّى أَتَى الْمَسْجِدَ فَلَمْ يَزَلْ يُصَلِّي بِنَا حَتَّى انْجَلَتْ فَلَمَّا انْجَلَتْ قَالَ " إِنَّ نَاسًا يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ وَلَيْسَ كَذَلِكَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا بَدَا لِشَىْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا كَأَحْدَثِ صَلاَةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ " .
Sunan an-Nasa'i 1485 – Saheeh (except the last part)		

The part of the above hadith which is *Saheeh* has been reported through a large number of narrations.

5.3 Inner dimensions that make us humble

5.3.1 The eclipse should be a means for us to attain *taqwa*

11.	Abu Musa reported: The sun eclipsed during the time of the Apostle of Allah (may peace be upon him). He stood	حَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ عَبْدُ اللَّهِ بْنُ بَرَّادٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ

	in great anxiety fearing that it might be Doomsday, till he came to the mosque. He stood up to pray with prolonged *qiyam, rukoo*, and prostration which I never saw him doing in prayer; and then he said: These are the signs which Allah sends, not on account of the death of anyone or life of anyone, but Allah sends them to frighten thereby His servants. So when you see any such thing, hasten to remember Him, supplicate Him and beg pardon from Him, and in the narration transmitted by Ibn 'Ala the words are:" The sun eclipsed"."" He frightens His servants."	عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ فَزِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَةٍ قَطُّ ثُمَّ قَالَ " إِنَّ هَذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ " . وَفِي رِوَايَةِ ابْنِ الْعَلاَءِ كَسَفَتِ الشَّمْسُ وَقَالَ " يُخَوِّفُ عِبَادَهُ " .
Sahih Muslim 912		
12.	Narrated Abu Bakra: Allah's Apostle said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them."	حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ ". وَقَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ عَبْدُ الْوَارِثِ وَشُعْبَةُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ

		وَحَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ " يُخَوِّفُ بِهَا عِبَادَهُ ". وَتَابَعَهُ مُوسَى عَنْ مُبَارَكٍ عَنِ الْحَسَنِ قَالَ أَخْبَرَنِي أَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. " إِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ ". وَتَابَعَهُ أَشْعَثُ عَنِ الْحَسَنِ.
Sahih al-Bukhari 1048		
13.	It was narrated from Qabisah Al-Hilali: That there was an eclipse of the sun and the Prophet of Allah (ﷺ) prayed two *Raka'at* until it ended. Then he said: "The sun and the moon do not become eclipsed for the death of anyone, but they are two of His creations. Allah, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allah (SWT), the Mighty and Sublime, manifests Himself to any of His creation, it humbles itself before Him, so if either of them (solar or lunar eclipse) happens, pray until it is over or until Allah causes something to happen."	أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ الْهِلاَلِيِّ، أَنَّ الشَّمْسَ، انْخَسَفَتْ فَصَلَّى نَبِيُّ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى انْجَلَتْ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَكِنَّهُمَا خَلْقَانِ مِنْ خَلْقِهِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي خَلْقِهِ مَا شَاءَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا تَجَلَّى لِشَىْءٍ مِنْ خَلْقِهِ يَخْشَعُ لَهُ فَأَيُّهُمَا حَدَثَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْرًا " .
Sunan an-Nasa'i 1487 – Daif		

5.3.2 Why did the Prophet ﷺ feel fear during the eclipses?

There are numerous indications in the Quran that indicate that when the day of judgment will come, unusual things will happen on earth and in

the skies. Some of what will happen on that day are summarized below:

إِذَا الشَّمْسُ كُوِّرَتْ- وَإِذَا النُّجُومُ انكَدَرَتْ- وَإِذَا الْجِبَالُ سُيِّرَتْ- وَإِذَا الْعِشَارُ عُطِّلَتْ- وَإِذَا الْوُحُوشُ حُشِرَتْ- وَإِذَا الْبِحَارُ سُجِّرَتْ- وَإِذَا النُّفُوسُ زُوِّجَتْ- وَإِذَا الْمَوْءُودَةُ سُئِلَتْ- بِأَيِّ ذَنبٍ قُتِلَتْ- وَإِذَا الصُّحُفُ نُشِرَتْ- وَإِذَا السَّمَاءُ كُشِطَتْ- وَإِذَا الْجَحِيمُ سُعِّرَتْ- وَإِذَا الْجَنَّةُ أُزْلِفَتْ- عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ- فَلَا أُقْسِمُ بِالْخُنَّسِ- الْجَوَارِ الْكُنَّسِ- وَاللَّيْلِ إِذَا عَسْعَسَ- وَالصُّبْحِ إِذَا تَنَفَّسَ- إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

When the sun is wrapped up [in darkness]. And when the stars fall, dispersing, And when the mountains are removed. And when full-term she-camels are neglected. And when the wild beasts are gathered. And when the seas are filled with flame. And when the souls are paired. And when the girl [who was] buried alive is asked. For what sin she was killed.

And when the pages are made public. And when the sky is stripped away. And when Hellfire is set ablaze. And when Paradise is brought near, A soul will [then] know what it has brought [with it]. So I swear by the retreating stars – Those that run [their courses] and disappear –And by the night as it closes in. And by the dawn when it breathes. [That] indeed, the Qur'an is a word [conveyed by] a noble messenger. [Who is] possessed of power and with the Owner of the Throne, secure [in position].

Surah An-Najam 53:57-61

إِذَا السَّمَاءُ انْفَطَرَتْ- وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ- وَإِذَا الْبِحَارُ فُجِّرَتْ- وَإِذَا الْقُبُورُ بُعْثِرَتْ- عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ- يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

When the sky breaks apart. And when the stars fall, scattering, And when the seas erupt. And when the [contents of] graves are scattered, A soul will [then] know what it has put forth and kept back. O

mankind, what has deceived you concerning your Lord, the Generous!

Surah Infitar 82:1-6

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ- فَإِذَا بَرِقَ الْبَصَرُ- وَخَسَفَ الْقَمَرُ- **وَجُمِعَ الشَّمْسُ وَالْقَمَرُ**- يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ- كَلَّا لَا وَزَرَ- إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ- يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ- بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

He asks, “When is the Day of Resurrection?”, So when vision is dazzled, And the moon darkens.

And the sun and the moon are joined, Man will say on that Day, “Where is the [place of] escape?”

No! There is no refuge. To your Lord, that Day, is the [place of] permanence. Man will be informed that Day of what he sent ahead and kept back. Rather, man, against himself, will be a witness,

Surah Qayamah 75:6-14

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Verily, it is Allah who upholds the celestial bodies and the earth, lest they deviate [from their orbits] - for if they should ever deviate, there is none that could uphold them after He will have ceased to do so. [But,] verily, He is ever-forbearing, much-for-giving!

Surah An-Najam 53:57-61

أَزِفَتِ ٱلْآزِفَةُ- لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ- أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ- وَتَضْحَكُونَ وَلَا تَبْكُونَ- وَأَنتُمْ سَٰمِدُونَ

That [Last Hour] which is so near draws ever nearer. None but Allah

can disclose it. Do you find this revelation astonishing? And do you laugh instead of weeping? And divert yourselves all the while?
Surah An-Najam 53:57-61

After receiving this information about what is nearing us, it would only be a heedless person who would not revert to the remembrance of Allah upon seeing the signs in the heavens. Strange would be he who laughs at them and does not weep and remember what is to come.

We have been commanded to be always prepared about the last day. No one, even the Prophet ﷺ, was told the exact time when it would unfold. One should, therefore, never remain oblivious to it. These signs in the skies and earth should be means of a reminder for us. The people of the purest hearts take the most impact from them and engage deeply in remembrance and reflection. Whose heart could be purer than the heart of our beloved Master ﷺ? It makes perfect sense that several reports mention about him ﷺ, may Allah's countless blessings and peace by upon him, rushing to prayer being fully knowledgeable about what is very near and is coming nearer with every passing moment.

With the above context, let us now review some of the relevant ahadith:

14.	It was narrated that Abu Musa said: "There was an eclipse of the sun, and the Messenger of Allah (ﷺ) got up in a rush, fearing that it might be the Hour. He went to the masjid, where he stood and prayed, standing, bowing, and prostrating for the longest time that I ever saw him do in prayer.	أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْمَسْرُوقِيُّ، عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَزِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ فَقَامَ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَتِهِ قَطُّ ثُمَّ قَالَ " إِنَّ هَذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ

	Then he said: 'These signs that Allah (SWT) sends do not occur for the death or birth of anyone, but Allah (SWT) sends them to strike fear into His slaves. If you see any of these things, then hasten to remember Him, call upon Him supplicate and ask for His forgiveness.'"	فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ " .
Sunan an-Nasa'i 1503 – Saheeh		

This message can be seen in numerous traditions. Some of the traditions mention that the Prophet ﷺ picked whatever wrap he could get hold of while rushing out for prayer irrespective of whether it was his or one of the members of his household. His own Rida (shawl or external covering) was sent to him later on.

5.3.3 Remember about the punishment on the previous generations

The *Adhaab* (عذاب) on previous generations came through certain abnormalities in the natural phenomenon, e.g. severe wind, or excessive rain, and so on. Quran mentions the nation who joyed when the clouds came and they thought it would be good for them but it was a means of punishment. Therefore, one has to make *dua*. The day of judgment would also witness the unusual movement of the stars and unusual changes in the phenomenon of nature. One should never remain ignorant to the reality that is coming near. The eclipses and other natural phenomena should be used as an opportunity to remind ourselves of this important lesson.

5.4 The inner dimensions that make us discover our own self

5.4.1 Great things outside, great things inside

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ

He has created the heavens and the earth in accordance with [an inner] truth, and has formed you - and formed you so well, and with Him is your journey's end.

Surah At-Taghabun 64:3

In the above ayah, Allah swt has mentioned the creation of the earth and skies in parallel to our creation. The greatness and vastness of these celestial bodies are comparable to the greatness and vastness the human being and his thought can achieve. Through his endeavour, one can achieve the grandeur which becomes a source of light, direction, and balance for others. Pointing towards this vastness in our inner self, Iqbal points out:

اپنے من میں ڈوب کر پا جا سراغِ زندگی

Drown in your heart and discover the secret of life.

5.4.2 Life is a journey

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللّهُ ذَلِكَ إِلاَّ بِالْحَقِّ يُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ- إِنَّ فِي ٱخْتِلَفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِي ٱلسَّمَٰوٰتِ وَٱلْأَرْضِ لَأَيَٰتٍ لِّقَوْمٍ يَتَّقُونَ

He it is who has made the sun a [source of] radiant light and the moon a light [reflected], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has God created without [an inner] truth.

Clearly does He spell out these messages unto people of [innate] knowledge. Indeed, in the alternation of the night and the day and what Allah has created in the heavens and the earth, there are signs for those who are Godfearing.

Surah Yunus 10:5-6

In these *ayat*, Allah swt has told us that the moon is on a journey. In other

ayat, we are told that the sun is also on a journey. Just like them, our life is a journey too. These untiringly journeying celestial bodies encourage us to not get tired too. We should continue to strive. Whether you feel light or heavy, the journey should continue.

ٱنفِرُواْ خِفَافًا وَثِقَالًا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ
˹O believers!˺ March forth whether you are light (i.e. if it is easy for you) or heavy (i.e. if it is difficult for you), and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you knew.
Surah Tauba 9:41

Our mission is not finished as yet. There is a job given to us which is yet to be fulfilled. Just like these Muslims in the skies are performing the job given to them, those who call themselves Muslims on the face of the earth are also required to stand up and start moving on their journey. The more you sacrifice for the *deen* of Allah, the more you would love it and the more peace you will have in your life. *Allama* Iqbal R.A. very rightly pointed out the difference between us and our predecessor – they kept moving! We, on the other hand, have become stationary and therefore lost our glory.

تجھے آبا سے اپنے کوئی نسبت ہو نہیں سکتی

کہ تو گفتار، وہ کردار، تو ثابت، وہ سیّارا

There is no comparison between you and your forefathers' worth! You just utter words but they did deeds. They roamed around and were always in motion while you are a stationary being.

5.4.3 After every darkness, there is light

As a part of following the commands of Allah swt, these celestial bodies rotate in their orbits and so on. Even if it means that they would get buried in darkness, they continue to follow the command of their Lord. The

message we should get from this is that even if we have to undergo suffering and hardship in the way of Allah swt and while following the commands given to us, we should not even think to stop moving. You should also know that these tough times are not there to stay forever.

After every darkness, there is light. Every night gets over and brings a new dawn. Whatever eclipses and darkness your life might be going through, it will come out of them.

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا
So, surely with hardship comes ease.
Surah Sharh 94:5

5.4.4 Eclipses as a means of chronology

Another important point that we learn from the above ayat is the linkage of chronology with the movement of the sun and the moon. Apart from the calendar calculations, the phase of their journey in which they all align in a straight line – eclipse – is also used as a means of chronology throughout history. The skies and the celestial bodies in that have seen some of the brightest and darkest moments in history. They have seen the times when we used to rule the world and in the east and the west, it was our glory that reigned. They have also seen the times when our glory was wiped off and humiliation prevailed. It will also see us rise again from the ashes and regain our glory. It will see you and me starting a new beginning for our ummah. It is time to show these skies what our real worth is.

تیغوں کے سائے میں ہم، پل کر جواں ہوئے ہیں

خنجر ہلال کا ہے، قومی نشاں ہمارا

We have grown up under the shades of swords. The crescent-shaped dragger is our national sign!

مغرب کی وادیوں میں گونجی اذاں ہماری

تھمتا نہ تھا کسی سے سیلِ رواں ہمارا

Our Adhan used to resonate in the valleys of the west! No one could stop our ships and our journey!

باطل سے دبنے والے اے آسماں نہیں ہم

سو بار کر چکا ہے تو امتحاں ہمارا

O skies! We are not the ones who would get overcome by the forces of evil. You have seen us go through such trials a thousand times!



6. Some general rulings regarding *salatul khusoof*



From this chapter, we start exploring the fiqhi or external dimension related to the prayer of eclipses.

6.1 Is it *Sunnah Muakkada*, or *Wajib*, or *Fardh Kifaya*?

Consider the hadith below.

15.	Narrated Abu Mas`ud: Allah's Apostle ﷺ said, "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allah, **so pray whenever you see them**."	حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّمْسُ وَالْقَمَرُ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، **فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا** ".
Sahih al-Bukhari 1057		

(This command to offer prayer can be seen in numerous other narrations as well including Sahih al-Bukhari 431, 1040, 1042, 5785; Sunan an-Nasa'i 1461, 1462, 1463; and so on)

Analysing the wording of command in these narrations, various groups of scholars have come up with various rulings based on their ijtihad.

6.1.1 Opinion 1: It is obligatory:

Interpreting the command in the above hadith i.e. to go for prayer upon seeing the eclipse, some scholars, such as Shaykh Albani in *Taleeqat* 1/410,

consider it *wajib* to offer *Salatul Kusoof.*

Some scholars claim an Ijma on the matter that *Salatul Khusoof* is a Sunnah (and not *wajib*). However, the scholars adhering to the above-mentioned opinion believe that such an Ijma is not proven.

6.1.2 Opinion 2: It is *Sunnah Muakkada* (our preferred position)

The opinion of *jamhoor* (i.e. the majority) of the scholars is that it is *Sunnah Muakkadah*.

Shaykh Saleh Al-Munajjid explains:

16.	The majority of scholars are of the opinion that the *Salat ul Khusoof* is *Sunnah Muakiddah* (i.e. a sunnah that the Prophet ﷺ did not ever miss) and it is not a *wajib* (i.e. an obligatory duty). Some of the scholars have mentioned an Ijma on this opinion. However, some of the scholars hold the opinion that it is *wajib* while the others say that it is *fard kifaya* (i.e. this responsibility is filled on behalf of everyone if some of the people in the community offer it and if no one offers it then everyone would be sinful).	وجمهور العلماء على أن صلاة الخسوف سنة مؤكدة ليست بواجبة ، ونقل بعضهم الإجماع على ذلك ، وذهب بعض أهل العلم إلى أنها واجبة ، وقال بعضهم : فرض كفاية
فائدة في صلاة الخسوف، الموقع الرسمي للشيخ صالح المنجد		

6.2 What to do if the time for obligatory prayer and eclipse coincide

There can be two situations in this regard. Consider the following:

6.2.1 When there is a risk that the time for obligatory will lapse

When there is a fear that the time for the obligatory prayer will run out, there is a consensus of the schools of thought that the obligatory prayer will take precedence. The opinions in this regard can be seen in the following and other relevant books of *fiqh*:

- Hanafi school: *Ad-Dur ul Mukhtar Ma'a Hashia Ibn Abideen* 2/167
- Maliki school: *Mawahib al-Jalil li Al-Hattab* 2/109
- Shafi'i school: *Tuhfatul Muhtaj Li Haythami Ma'a Hawashi Al-Sherwani wal Ibadi* 3/63
- Hanbali school: *Sharh Al-Muntaha Al-Aradat Li Al-Buhooti* 1/333

Shaykh Saleh Al-Munajjid explains the same:

17.	If the time for *Salatul Khusoof* or *Kusoof* coincides with the time of one of the five obligatory prayers, then the obligatory prayer takes precedence. When the obligatory prayer is finished, there is no prohibition in engaging in the *adhkar* and sunnah prayers following them. Once they are done, people can begin with the *salatul Khusoof.* The command to say *'Al-Salatul Jamiah'* (to call the people for this special prayer) is still required even if the people are in the masjid after the *jama'ah* for the obligatory prayer. It is as per the sunnah and also as a means of reminder (when the voice can reach the houses)	إذا اجتمعت صلاة الخسوف أو الكسوف مع صلاة حاضرة من الصلوات الخمس ، فتقدّم صلاة الفرض ، ثم تُصلى صلاة الخسوف . إذا انتهوا من صلاة الفرض ، فلا مانع أن يأتوا بأذكارها وسنتها الراتبة ، ثم يشرعون في صلاة الخسوف. يشرع النداء "الصلاة جامعة " ولو كان الناس في المسجد بعد الفريضة مجتمعين ، وذلك عملا بالسنة ، وتنبيها لمن لم يحضر كالنساء والمرضى في البيوت

	for the people who are not present e.g. women or the sick in their houses and so on.	

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The hadith below supports the above ruling. It also indicates that the obligatory prayer has precedence over a voluntary prayer:

18.	Narrated Abu Hurairah: The Messenger of Allah (ﷺ) as saying: When the *iqamah* is pronounced for prayer, no prayer is valid except the obligatory prayer.	حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَرْقَاءَ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ " .

Sunan Abi Dawud 1266

6.2.2 When there is not a risk that the time for obligatory will lapse

When there is no risk of missing the obligatory prayer because of praying the prayer of eclipse before that, then the prayer of eclipse takes precedence. This opinion is expressed by scholars from the four major schools of thought.

- Hanafi school: *Ad-Durr Al-Mukhtar Ma'a Hashia Ibn Abideen* 2/167

- Maliki school: *Mawahib ul Jaleel Li Al-Hattab* 2/593
- Shafi'i school: *Tuhfatul Muhtaj Li Haythami Ma'a Hawashi Al-Sherwani wal Ibadi* 3/63
- Hanbali school: *Sharh Al-Muntaha Al-Aradat Li Al-Buhooti* 1/333

6.3 What to do if the time for non-obligatory prayer and eclipse coincide

6.3.1 When eclipse coincides with the time of *witr*

If there is a risk that the time for *witr* will finish, the *salatul Kusoof* will take precedence (*Sharh Muntaha Al-Iradat Li Al-Buhooti* 1/333; *Tuhfatul Muhtaj Li Haythami Ma'a Hawashi Al-Sherwani wal Ibadi* 3/64).

6.3.2 When eclipse coincides with the time of Taraweeh

According to Shafi'i scholars, the *Salatul Kusoof* will take precedence as its time is limited while *Taraweeh* can be offered in rest of the night too (*Tuhfatul Muhtaj Li Haythami Ma'a Hawashi Al-Sherwani wal Ibadi* 3/64). On the other hand, according to Hanbali scholars, the *Taraweeh* in Ramadan takes precedence (*Kashshaf al-Qina of Al-Buhooti* 2/65; *Al-Iqna Li Al-Hajjawi* 1/205).

6.4 Women observing salat ul *kusoof* in *Jama'ah*

Shaykh Saleh Al-Munajjid's opinion in this regard is as follows:

19.	*Salatul Khusoof* in congregation is more virtuous. However, it is also permitted to offer it individually, especially for the one who missed it in the masjid. There is no harm in women offering this prayer in their homes. However, if they come to the masjid while observing the *shara'i*	صلاة الخسوف مع الجماعة أفضل ، وتجوز فرادى لاسيما من فاتته في المسجد. لا بأس أن تصلي المرأة صلاة الكسوف في بيتها ، وإن خرجت للمسجد بالشروط الشرعية كما فعلت نساء الصحابة فهو أفضل وفيه خير .

	conditions as the women companions used to do, then it is more virtuous and better.	
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The above ruling is supported by numerous traditions that indicate that the women companions used to offer this prayer in *Jama'ah* too. Consider the following two related traditions:

20.	Asma' bint Abu Bakr said: The Apostle of Allah (ﷺ) was one day (i. e. on the day when the sun eclipsed) so perturbed that he (in haste) took hold of the outer garment (of a female member of his family) and it was later on that his (own) cloak was sent to him. He stood in prayer along with people for such a long time that if a man came he did not realize that the Messenger of Allah (ﷺ) had observed *rukoo'*, as it has been narrated about *rukoo'* in connection with long *qiyam*.	حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا قَالَتْ فَزِعَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا – قَالَتْ تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ – فَأَخَذَ دِرْعًا حَتَّى أُدْرِكَ بِرِدَائِهِ فَقَامَ لِلنَّاسِ قِيَامًا طَوِيلاً لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَكَعَ مَا حَدَّثَ أَنَّهُ رَكَعَ مِنْ طُولِ الْقِيَامِ .
Sahih Muslim 906a		
21.	Abu Juraij narrated this hadith with the same chain of transmitters (but with the addition of these words): "It was for a long duration that he (the Holy Prophet) observed *qiyam* and he would	وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ قِيَامًا طَوِيلاً يَقُومُ ثُمَّ يَرْكَعُ وَزَادَ فَجَعَلْتُ أَنْظُرُ إِلَى الْمَرْأَةِ أَسَنَّ مِنِّي وَإِلَى الأُخْرَى هِيَ

	then observe *rukoo'*. (The narrator also added) I (Asma') looked at a woman who was older than I and at another who was weaker than I.	أَسْقَمُ مِنِّي .
	Sahih Muslim 906b	

Several ahadith point out that Asma R.A. was in the congregation for the prayer of *Kusoof*. In some traditions, it is mentioned that because of the length of prayer, she wanted to sit down but chose not to when she looked at the elderly people who were still standing. Other traditions indicate that she ultimately fell and water was poured on her (or she put it on herself) so that she could gain the strength again as it was a very hot day (as we learn from several ahadith).

Also, consider this long narration from Asma R.A. regarding the description of prayer on that day:

22.	Asma' reported: The sun eclipsed during the lifetime of the Messenger of Allah (ﷺ). As I went to Ayesha R.A. who was busy in prayer. I said: What is the matter with the people that they are praying (a special prayer)? She (Ayesha R.A.) pointed towards the sky with her head. I said: Is it (an unusual) sign? She said: Yes. The Messenger of Allah (ﷺ) stood up for prayer for such a long time that I was about to faint. I caught hold of a waterskin lying by my side, and began	حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ مَا شَأْنُ النَّاسِ يُصَلُّونَ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ فَقُلْتُ آيَةٌ قَالَتْ نَعَمْ . فَأَطَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْقِيَامَ جِدًّا حَتَّى تَجَلاَّنِي الْغَشْيُ فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَى جَنْبِي فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي أَوْ عَلَى وَجْهِي مِنَ الْمَاءِ – قَالَتْ – فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله

	to pour water over my head, or (began to sprinkle water) on my face. The Messenger of Allah (ﷺ) then finished, and the sun had brightened. The Messenger of Allah (ﷺ) then addressed the people, (after) praising Allah and lauding Him, and then said: There was no such thing as I did not see earlier, but I saw it at this very place of mine. I ever saw Paradise and Hell. It was also revealed to me that you would be tried in the graves, as you would he tried something like the turmoil of the Dajjal. Asma' said: I do not know which word he actually used (*qariban* or *mithl*), and each one of you would be brought and it would be said: What is your knowledge about this man? If the person is a believer, (Asma' said: I do not know whether it was the word *al-Mu'min* or *al-Mu'qin*) he would say: He is Muhammad and he is the Messenger of Allah. He brought to us the clear signs and the right guidance. So, we responded and obeyed him. (He would repeat this three	عليه وسلم وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ مَا مِنْ شَىْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ وَإِنَّهُ قَدْ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا أَوْ مِثْلَ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ – لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ – فَيُؤْتَى أَحَدُكُمْ فَيُقَالُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ – لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ – فَيَقُولُ هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَأَطَعْنَا . ثَلاَثَ مِرَارٍ فَيُقَالُ لَهُ نَمْ قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ فَنَمْ صَالِحًا وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ – لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ – فَيَقُولُ لاَ أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ " .

	times), and it would be said to him: You should go to sleep. We already knew that you are a believer in him. So, the pious man would go to sleep. So far as the hypocrite or sceptic is concerned (Asma' said: I do not know which word was that: al-Munafiq (hypocrite) or al-Murtad (doubtful) he would say: I do not know. I only uttered whatever I heard people say.	

Sahih Muslim 905a



7. How many times did the Prophet Offer the prayer of Eclipse



Several methods of performing the *salatul khusoof* have been mentioned in the books of hadith. Multiple methods have been reported in the *Saheehayn* themselves. Hence it can be said that multiple methods of offering this salah have been authentically proven from the sunnah. How can one reconcile these different reports and methods of offering *salatul khusoof*? Some of the ways can be as follows:

a) One way to understand these reports is through the matter of *tarjeeh* (i.e. giving preference to one opinion over the others). It is because of the fact that an overwhelming majority of narrations on this topic explain a particular way of offering this prayer (i.e. two *rukoos* in each *rak'ah* rather than one). It can be said that the prayer of the eclipse was a prayer that was not offered very frequently and hence some of the reporters (from the companions and the subsequent generations) could have possibly forgotten the number of times the Prophet ﷺ of Allah did *rukoo* in this salah and hence what is reported by the most companions and through most chains is given preference.
b) Another alternate way of understanding these narrations could be that the prayer of the eclipse would have been offered multiple times during the lifetime of the Prophet ﷺ and the Prophet ﷺ would have done a different number of *rukoos* in them to show the permissibility of doing so. The difference between the reported methods is only related to the number of *rukoos* and the recitation between them. This explains why there are differences in reports regarding the method of performing *salatul khusoof*.
c) The third way to understand these narrations could be that the

companions mentioned about the sunnah of the Prophet ﷺ in that regard in terms of what is allowed (i.e. doing *rukoo* twice, or thrice, or four times in each *rak'ah* are all allowed forms of performing this prayer).

d) It is to be noted that some of the opinions are weak and cannot be taken as proof. This discussion will be presented in more detail when we come to the topic of the method of performing the salah of *khusoof*.

The above leads to a very important question. Was this salah offered only once (and hence approach **a,** as explained above, is applicable) or was it offered multiple times during the life of the Prophet ﷺ? In this section, we are trying to answer this question. Though some scholars explain that it was offered only once (at the time of death of the Prophet's ﷺ son on 28 Shawwal, 10AH), in our humble opinion, it is possible that this prayer was offered multiple times. As evidence, we will, firstly, present a scientific overview of how many times the eclipse was possible in the life of the Prophet ﷺ and then explain ahadith that mention about this salah being offered in Madinah as well as Makkah (i.e. performed at different locations and different times) though there is a weakness in the narration that mentions about the Prophet ﷺ offering it in Makkah.

7.1 Frequency of eclipses: A scientific overview

7.1.1 The number of eclipses possible at a given place:

According to the figures reported by HM Nautical Almanac Office[7], UK, there were seven solar eclipses in Jeddah between 2001 or 2020. As the movement of the sun, moon, and earth are also well-known and can be predicted through various software, the office has predicted 7 eclipses between 2021 and 2040. One can therefore say that in the period of 20 years, there is a possibility of 7 solar eclipses on average at a given place which can be of different types (partial or complete).

[7] This data is accessible on 2-Jun-21 from http://astro.ukho.gov.uk/eclipse/Jeddah_Saudi_Arabia.html

7.1.2 Frequency of total solar eclipse:

Total solar eclipses are rare events. They occur somewhere on Earth every 18 months on average. However, they recur at any given place only once every 360 to 410 years, according to an estimate. It is accordingly understood that this would be a very strange phenomenon for the people observing it. The total eclipse lasts for only a maximum of a few minutes at any location because the Moon's umbra moves eastward at over 1700 km/h. Totality currently can never last more than 7 min 32 s (and before and after this time, it would be a partial eclipse till the time it is over).

7.1.3 Frequency of lunar eclipse:

The matter with the lunar eclipse is very different from the above. According to Encyclopaedia Britannica:

"An observer remaining at the same place (and granted cloudless skies) could see 19 or 20 lunar eclipses in 18 years. Over that period three or four total eclipses and six or seven partial eclipses may be visible from beginning to end, and five total eclipses and four or five partial eclipses may be at least partially visible. All these numbers can be worked out from the geometry of the eclipses."

7.1.4 Section summary

The above very clearly indicates that there was a possibility of multiple solar and lunar eclipses during the time of the Messenger of Allah ﷺ. Accordingly, there is a possibility that the *Salatul Khusoof* could have been offered at multiple times and locations.

7.2 Where do the reports mention the prayer of *Kusoof* of the Prophet ﷺ

7.2.1 Eclipse prayer in Madinah

Several narrations indicate that the Prophet ﷺ offered this prayer in Madinah. For example, consider the tradition below.

23.	Amrah said: "I heard Ayesha R.A. say: 'A Jewish woman	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ

	came to me begging, and said: May Allah grant you protection from the torment of the grave.' When the Messenger of Allah (ﷺ) came, I said: 'O Messenger of Allah (ﷺ), will people be tormented in their graves?' He sought refuge with Allah (SWT) and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allah (ﷺ) came from his mount and came to his prayer place, and led the people in prayer. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated for a long time. Then he stood for a shorter time than in the first (*rak'ah*), then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter	سَعِيدٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - هُوَ الأَنْصَارِيُّ - قَالَ سَمِعْتُ عَمْرَةَ، قَالَتْ سَمِعْتُ عَائِشَةَ، تَقُولُ جَاءَتْنِي يَهُودِيَّةٌ تَسْأَلُنِي فَقَالَتْ أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ . فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ أَيُعَذَّبُ النَّاسُ فِي الْقُبُورِ فَقَالَ عَائِذًا بِاللَّهِ فَرَكِبَ مَرْكَبًا - يَعْنِي - وَانْخَسَفَتِ الشَّمْسُ فَكُنْتُ بَيْنَ الْحُجَرِ مَعَ نِسْوَةٍ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مَرْكَبِهِ فَأَتَى مُصَلاَّهُ فَصَلَّى بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ قِيَامًا أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ فَقَالَ " إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ " . قَالَتْ عَائِشَةُ فَسَمِعْتُهُ بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .

	time than the first, then he raised his head and stood for a shorter time than the first, so he bowed four times and prostrated four times, and the eclipse ended. He said: "You will be tried in your graves like the trial of the Dajjal.' Ayesha R.A. said: 'I heard him after that seeking refuge with Allah from the torment of the grave.'"	
Sunan an-Nasa'i 1476 – Saheeh		

The Prophet ﷺ interacted with the Jews in Madinah and hence this prayer was offered in Madinah. That is where the Muslims openly started to pray in congregations.

7.2.2 Eclipse prayer in Makkah:

Consider the traditions below which indicate the Prophet ﷺ also offered *Salatul Kusoof* in Makkah. An explanation about this has been provided after the hadith.

24.	It was narrated from Ayesha R.A. that: The Messenger of Allah (ﷺ) prayed during an eclipse in a shaded area near Zamzam, bowing four times and prostrating four times.	أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ أَنْبَأَنَا ابْنُ عُيَيْنَةَ، عَنْ **يَحْيَى بْنِ سَعِيدٍ**، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي كُسُوفٍ فِي صُفَّةِ زَمْزَمَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ .
Sunan an-Nasa'i 1477 – Saheeh		

This message can also be seen in *Al-Talkhees Al-Habeer* (2/625), Meezan ul *I'itidal* (2/685), *Al-Muhalla Li Ibn Hazm* (5/103); and so on.

The wording in *Umdatul Qari* explains what is meant by *Suffatu Zamzam*.

25.	It was narrated from Ayesha R.A. that: The Messenger of Allah (ﷺ) prayed during an eclipse in a shaded area near Zamzam, i.e. in Makkah.	عَنْ عَائِشَةَ، – أَنَّ رسولَ اللهِ صلَّى اللهُ عليهِ وسلَّمَ صلَّى فِي كسوفٍ فِي صُفَّةِ زمزمٍ يعني بمكةَ.
Umdatul Qari 7/93 – Saheeh		

However, it is to be noted that the scholars of hadith have questioned the authenticity of the wording '*Suffatu Zamzam*'. Imam Ibn Al-Hajr Al-Asqalani explains in *Al-Talkhees Al-Habeer* (2/625) that other reports from Yahya Ibn Saeed do not include the wording '*Suffatu Zamzam*' and hence this addition is *Shadhdh* (at odd against other reliable narrators and hence considered a weakness). Imam Dhahabi is reported to have analyzed this narration in the same way as can be seen in *Meezan ul I'itidal* (2/685). The same opinion is expressed by Shaykh Albani in his *tahqeeq* of Sunan Nasai for the above-mentioned hadith.

We can therefore say that though the above hadith indicates the *Salatul Khusoof* being prayed in Makkah, there is some weakness in the traditions that report it.

It is also to be noted that several reports have been mentioned in *Umdatul Qari* that it was Ibn Abbas R.A. who offered a prayer of the eclipse in Makkah in *Suffatu Zamzam.* One of such reports is as follows:

26.	Suleiman reported from Tawus that he said: Sun eclipsed and Ibn Abbas prayed at *Suffatu Zamzam*.	وأخبرنا الشافعي –رضي الله عنه– قال: أخبرنا سفيان، عن سليمان الأحول قال: سمعت طاوسًا يقول: "خسفت الشمس فصلى بنا ابن عباس في صفه زمزم
Marifatil Sunan Wal Athar Li Bayhaqi 7118		

(This message can also be seen in Sunan Al-Kubra 6324, *Musannaf Ibn Abi*

Shayba 8307; *Musannaf Abdul Razzaq* 4934; *Akhbar Al-Makkah Li Fakihi* 1176; *Ad-Dua li Tabarani* 2236 and so on).

The offering of *salatul kusoof* in *Suffatu Zamzam* has been authentically attributed to Ibn Abbas R.A. Some of the narrators may have communicated this *mawqoof* tradition (i.e. the one stopping at a companion) as *Marfu* (i.e. going up to the Prophet ﷺ or presenting something as his practice) by mistake. This explains the reason for the above-mentioned weak wording in some narrations.



8. When to offer the prayer of Eclipse



8.1 During the eclipse

The time of this prayer starts when the eclipse starts. The hadith below links the prayer to seeing these signs and the signs can only be seen once they are visible.

27.	Abu Mas'ud al-Ansari reported Allah's Messenger (may peace be upon him) as saying: Verily the sun and the moon are the two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death of any one of the people. So when you see anything about them, observe prayer, supplicate Allah till it is cleared from you.	وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يُكْشَفَ مَا بِكُمْ " .
Sahih Muslim 911a		

8.2 When does the time for the prayer of eclipse finish?

One can keep praying as long as the eclipse is not over. This timeframe is set by the Prophet ﷺ as reported in the hadith below.

28.	Narrated Al-Mughira bin	حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا زَائِدَةُ، قَالَ

	Shu`ba: On the day of Ibrahim's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Apostle said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse is clear."	حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا **حَتَّى يَنْجَلِيَ**".
Sahih al-Bukhari 1060		

The following narration also supports the above point; however, it is considered as *Munkar*. We are reporting it here to bring it to the knowledge of the students of hadith.

29.	Narrated An-Nu'man ibn Bashir: There was an eclipse of the sun in the time of the Prophet (saws). He began to pray a series of pairs of *Raka'at* enquiring about the sun (at the end of them) till it became clear.	حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنِي الْحَارِثُ بْنُ عُمَيْرٍ الْبَصْرِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ وَيَسْأَلُ عَنْهَا حَتَّى انْجَلَتْ .
Sunan Abi Dawud 1193 – Munkar		

8.3 No *qadha* for this prayer

Consider the fatwa below which explains the matter.

30.	When the prescribed time for the *Salatul Khusoof* gets over, i.e. when the moon becomes bright again and if you have not prayed till that time, there is no *Qadha* (or making up for the missed prayer) for this. It is because this salah was prescribed due to a *sabab* (reason); when that *sabab* is gone, there is no obligation for this.	وإذا فات وقت صلاة الخسوف – بأن انجلى القمر قبل أن تُصلى – لم يُشرع قضاؤها؛ لأنها من الصلوات المقرونة بسبب، فإذا ذهب السبب فقد فات موجبها.
Lajna Al-Ifta, Siffah Salatul Kusoof Wal Khusoof, Fatwa no. 1981		

The above fatwa is in accordance with the Ijma of scholars on this matter as reported by our learned predecessors.

31.	There is no *shara'i* requirement to do its *Qadha* and there is no difference of opinion about this. And Allah knows best.	قال النوويُّ: فلا يُشرع قضاؤُها بلا خِلافٍ، والله أعلم
Sharh An-Nawawi Ala Saheeh Muslim 5/181		
32.	Imam Ibn Hajr said: They (i.e. the *fuqaha*) agree that there is no *Qadha* for this (prayer) after the brightness comes back.	قال ابن حجر: اتَّفقوا على أنَّها لا تُقضَى بعدَ الانجلاء
Fathul Bari 2/528		

33.	Imam Shawkani said: They (i.e. *fuqaha*) agreed that there is no *Qadha* after it.	قال الشوكانيُّ: اتَّفقوا على أنَّها لا تُقضى بعدَه
Nail al-Awtar 3/389		

8.4 What to do if the eclipse happens after *Fajr* or after *Asr*?

There are two opinions in this regard.

8.4.1 First opinion

According to the first opinion, which is explained by Shaykh Ahmed Ibn Hassan Ad-Dehlavi in his *Sharh* of *Bulugh ul Maram*, if eclipse happens in the times when it is not recommended to offer salah, it will not impact the offering of *Salatul Khusoof* which should still be offered. The evidence for this opinion are the ahadith which mention the time of *salatul khusoof* that it starts when the eclipse is seen and finishes when the eclipse is over. Such ahadith do not mention any prohibition to offer this prayer at any particular time.

8.4.2 Second opinion:

It is reported by scholars that if an eclipse happens at a time in which the prayer is not recommended to be offered, the same ruling will apply for *Salatul Khusoof* as the normal prayers in that time. Consider the reports below. This is the opinion of Imam Abu Hanifa and Imam Ahmed Ibn Hanbal.

34.	Atta said: If an eclipse happens after *Asr* or After the morning, people should stand up and do dhikr of their Lord. They should not offer Salah at that time.	حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثنا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، قَالَ: إِذَا كَانَ الْكُسُوفُ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ قَامُوا فَذَكَرُوا رَبَّهُمْ وَلَا يُصَلُّونَ
Musannaf Ibn Abi Shayba 8331		
35.	From Hassan: He said: If the solar eclipse happens at a time	حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ،

	in which it is not permissible to offer salah, they (i.e. people) should make *dua*.	عَنِ الْحَسَنِ، قَالَ: إِذَا انْكَسَفَتِ الشَّمْسُ فِي وَقْتٍ لَا تَحِلُّ فِيهَا الصَّلَاةُ، قَالَ: يَدْعُونَ
	Musannaf Ibn Abi Shayba 8332	

8.5 If you are in prayer, you can continue it even when the eclipse is over

36.	Narrated `Ayesha R.A.: (the wife of the Prophet ﷺ) In the lifetime of the Prophet (ﷺ) the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Qur'an) and then said Takbir and performed a prolonged bowing; then he (lifted his head and) said, "*SamiAllahu liman hamidah*" (Allah heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said, "*SamiAllahu Lyman hamidah Rabbana walak-lhamd*, (Allah heard him who sent his praises to Him. O our	حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، ح وَحَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ، قَالَ حَدَّثَنَا عَنْبَسَةُ، قَالَ حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَسَفَتِ الشَّمْسُ فِي حَيَاةِ النَّبِيِّ صلى الله عليه وسلم فَخَرَجَ إِلَى الْمَسْجِدِ فَصَفَّ النَّاسُ وَرَاءَهُ، فَكَبَّرَ فَاقْتَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقَامَ وَلَمْ يَسْجُدْ، وَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ سَجَدَ، ثُمَّ قَالَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، **وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ**

	Sustainer! All the praises are for You)" and then prostrated and did the same in the second rak`a; thus, he completed four bowing and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved, and then said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or the life (i.e., birth) of someone. When you see them make haste for the prayer." Narrated Az-Zuhri: I said to 'Urwa, "When the sun eclipsed at Medina your brother (`Abdullah bin Az-Zubair) offered only a two-*rak`at* prayer like that of the morning (*Fajr*) prayer." 'Urwa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)."	**يَنْصَرِفَ**، ثُمَّ قَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " هُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ ". وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رضى الله عنهما . كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ. فَقُلْتُ لِعُرْوَةَ إِنَّ أَخَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصُّبْحِ. قَالَ أَجَلْ لأَنَّهُ أَخْطَأَ السُّنَّةَ.
Sahih al-Bukhari 1046		

8.6 Praying the salah after the eclipse is over

Consider the narration below. After presenting this, we will elaborate on it with a brief explanation.

37.	During the lifetime of Allah's	وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ

	Messenger (may peace be upon him), I was shooting some of my arrows in Medina, when the sun eclipsed. I threw (the arrows) and said: By Allah, I must see how the Messenger of Allah (may peace be upon him) acts in the solar eclipse. So I came to him and he was standing in prayer, raising his hands, glorifying Him, praising Him, acknowledging His Oneness, declaring His greatness, and supplicating Him, till the sun cleared. When the eclipse was over, he recited two Surahs and prayed two *Raka'at*.	الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ كُنْتُ أَرْتَمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللَّهِ لأَنْظُرَنَّ إِلَى مَا حَدَثَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي كُسُوفِ الشَّمْسِ قَالَ فَأَتَيْتُهُ وَهُوَ **قَائِمٌ فِي الصَّلاَةِ** رَافِعٌ يَدَيْهِ فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا . قَالَ فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُورَتَيْنِ وَصَلَّى رَكْعَتَيْنِ .
Sahih Muslim 913b		

This message can also be seen in Saheeh Muslim 913a, Sunan Abi Dawud 1195; Sunan an-Nasa'i 1460, and some other narrations.

We interpret the above tradition to mean that the Prophet ﷺ was already in prayer (and making *dua* in it with his blessed hands being raised) and Samura R.A. reached; In this manner, various ahadith on this topic will get reconciled. He remained in *Qiyam* while the sun remained eclipsed. He completed the other parts of his salah after the brightness had come back.

9. Where to offer the prayer of *Kusoof*



9.1 The sunnah for this prayer is to offer it in the masjid

With regards to the prayer of the solar eclipse, there is an Ijma that the sunnah for it is to offer it in a masjid or a place of congregation. Consider the *fatawa* below.

38.	Ibn Hummam said: They (i.e., the fuqaha) all agreed that this (i.e. the prayer of the solar eclipse) is to be offered in the congregation and at a Jami masjid or the place for Eid prayer.	قال ابنُ الهُمام: وأجمَعوا على أنَّها تُصلَّى بجماعةٍ، وفي المسجد الجامِع، أو مُصلَّى العيد
Fathul Qadeer 2/84		
39.	Az-Zayla'i said that they (i.e. the fuqaha) agreed that it is offered in a *Jama'ah* in a Jami masjid or the *musallah* for Eid.	قال الزيلعيُّ: وأجمَعوا على أنَّها تُصلَّى بجماعة، وفي المسجد الجامع، أو مُصلَّى العيد
Tabyeen Al-Haqaiq 1/228		

Consider below the evidence for offering this prayer at the Jami masjid:

40.	Narrated Abu Bakra: In the lifetime of Allah's Apostle (ﷺ) the sun eclipsed and he went out dragging his clothes till he	حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ

	reached the Mosque. The people gathered around him and he led them and offered two *rak`at*. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death).	رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ، وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، فَانْجَلَتِ الشَّمْسُ فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَاكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بِكُمْ ". وَذَاكَ أَنَّ ابْنًا لِلنَّبِيِّ صلى الله عليه وسلم مَاتَ، يُقَالُ لَهُ إِبْرَاهِيمُ، فَقَالَ النَّاسُ فِي ذَاكَ.
Sahih al-Bukhari 1063		

(This message can be seen in numerous ahadith e.g. Sahih Muslim 911c and so on)

9.2 This prayer can be offered in open areas as well

We have already explained the narration in a previous discussion which mentions that Ibn Abbas R.A. offered *Salatul Kusoof* in a shed near *Zam Zam* well. Some narrations attribute this to the Prophet ﷺ. In either case, it is considered as a piece of evidence that this prayer can also be offered in the open. It does not contradict the above as *Suffatu Zamzam* was also a part of Haram. And Allah knows best.

41.	It was narrated from Ayesha R.A. that: The Messenger of Allah (SAW) prayed during an eclipse in a shaded area	أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ أَنْبَأَنَا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ

	near Zamzam, bowing four times and prostrating four times (in 2 *Raka'at*).	عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي كُسُوفٍ فِي صُفَّةِ زَمْزَمَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ .
Sunan an-Nasa'i 1477 – Saheeh (mention of Suffatu Zamzam is shadhdh)		

9.3 Sunnah to offer this prayer in congregation

We have already explained two opinions in this chapter that indicate that there is a consensus (Ijma) of scholars that the sunnah for this prayer is to offer it in the congregation. Consider the following opinions as well.

42.	Ibn Abdul Birr said: For the solar eclipse, the prayer is offered in *jama'ah*… *Alhamdolillah*, this is a matter in which there is no difference of opinion.	قال ابنُ عبد البَرّ: خسوف الشَّمس يُصلّي لها في جماعة، --- والحمد للهِ، وهو أمرٌ لا خِلافَ فيه
At-Tamheed (22/246)		
43.	Ibn Rushd said: They (i.e. fuqaha) all agree that the prayer of the solar eclipse is a sunnah and it is in *jama'ah*.	قال ابنُ رُشد: اتَّفقوا على أنَّ صلاةَ كسوف الشَّمس سنة و انها في جماعةٍ
Bidayatul **Mujtahid (1/210)**		

The evidence for the above opinions is as follows. The following ahadith indicate that it is the sunnah to offer this prayer in the congregation.

44.	Narrated A'ishah (May Allah be pleased with her): There was an eclipse of the sun. The Messenger of Allah (may peace be upon him) commanded a man who	حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، أَنَّهُ سَأَلَ الزُّهْرِيَّ فَقَالَ الزُّهْرِيُّ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، قَالَتْ كُسِفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ

	summoned: "The prayer will be held in congregation"	صلى الله عليه وسلم رَجُلاً فَنَادَى أَنَّ الصَّلاَةَ جَامِعَةٌ .
	Sunan Abi Dawud 1190 – Saheeh	
45.	It was narrated from Az-Zuhri, from 'Urwah, that: Ayesha R.A. said: "The sun was eclipsed during the lifetime of the Messenger of Allah (ﷺ) and it was called out: '*As-salatu jam'iah* (prayer is about to begin in congregation).' So the people gathered and the Messenger of Allah (ﷺ) led them in prayer, bowing four times in two *Raka'at* and prostrating four times."	أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنُودِيَ الصَّلاَةُ جَامِعَةٌ فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ .
	Sunan an-Nasa'i 1473 – Saheeh	
46.	Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (ﷺ). The Messenger of Allah, (ﷺ) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqarah; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first *qiyam*. He then bowed for	حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ، بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلاً قَدْرَ نَحْوِ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ

	a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first *qiyam*. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first *qiyam*. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So, when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world	قَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ " . قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا ثُمَّ رَأَيْنَاكَ كَفَفْتَ . فَقَالَ " إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ " . قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ " . قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ " بِكُفْرِ الْعَشِيرِ وَبِكُفْرِ الإِحْسَانِ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ " .

	endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today, and I observed that most of its inhabitants were women. They said: O Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (*bi-kufraihinna*). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly forever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you.	
Sahih Muslim 907a		

(The above message can be seen in a large number of ahadith)

9.4 Offering the *Salatul Kusoof* of sun individually

Though it is the sunnah to offer *Salatul Kusoof* in a congregation, however, there are no indications that this prayer is not valid if it is offered individually. Accordingly, the scholars from the four main Sunni schools of thought have considered it permissible to offer it individually too. This can be seen in the texts of the schools of:

a) Imam Abu Hanifa (*Al-Bahr Ar-Ra'iq of Ibn Nujaym 2/180, Fathul Qadeer of Kamal Ibn Al-Humman 2/84* and so on),
b) Imam Malik (*Sharh Al-Kabeer and Hashia Ad-Desooki 1/402, Hashia As-Sawi on Sharh As-Sagheer 1/533* and so on)

c) Imam Shafi'i (*Al-Insaf of Al-Mawardi 2/309, Kashaf of Al-Buhooti 2/309* and so on)
d) Imam Ahmed (*Al-Majmu of Imam Nawawi 5/60, Mughni Al-Muhtaj or Sherbini 1/318*; and so on)

The evidence considered by the scholars for this ruling is the wording of the Prophet ﷺ in the relevant ahadith which contains a generality in their meaning. For example, consider the wording of the hadith below:

إنَّ الشَّمسَ والقمرَ آيتانِ من آياتِ اللهِ، وإنَّهما لا يُخسفانِ لموتِ أحدٍ، وإذا كان ذاك، **فصَلُّوا** وادْعُوا، حتى يُكشَفَ ما بكم

In the above, and many other narrations on the topic, the command is just to pray without making it mandatory to only offer it in *Jama'ah*. The scholars have therefore allowed praying it individually too.

9.5 *Jama'ah* for the prayer of lunar eclipse

There is a difference of opinion on this matter. According to the Maliki and Hanafi schools, it is better to offer this prayer at home due to prevalent dangers at night (Badāt, 2020) as mentioned in *Al-Istidhkar* 7/107.

47.	Imam Malik said: Prayer of lunar eclipse is not a sunnah (rather it is *mandoob*, i.e. allowed and liked if not burdensome for one). Ibn Abdul Birr narrated from him and from Imam Abu Hanifa. They said: People should offer the prayer of lunar eclipse alone and in the pairs of 2 *rak'ahs*. There is no *jama'ah* for this as their going at night (to join	قال مالكٌ: ليس لكُسُوفِ القَمَرِ سُنَّةٌ. وحَكَى عنه ابنُ عبدِ البَرِّ، وعن أبي حنيفةَ، أنَّهما قالا: يُصَلِّي النّاسُ لخُسُوفِ القَمَرِ وُحْدانًا رَكْعَتَيْن رَكْعَتَيْن، ولا يُصَلُّون جَماعَةً؛ لأنَّ في خُرُوجِهم إليها مَشَقَّةً.

	this prayer) comes with hardship.	
Ash-Sharh Al-Kabeer Ala Muqn'e 5/386		

While the other two schools are of the opinion that there is *Jama'ah* for this as well.

48.	The saying of the Prophet ﷺ that "When you any of them [i.e. the eclipses] … till the end of hadith)" is a proof for Imam Shafi'i, Imam Ahmed, and the fuqaha of Ahl Al-Hadith regarding the likeness of the prayer of the lunar eclipse to be offered in the same manner as the prayer of the solar eclipse. About this are the narrations from a group of companions and others.	قوله – عليه الصلاة والسلام –: "فإذا رأيتم منها شيئًا" إلى آخره فيه دليل للشافعي وأحمد وجميع فقهاء أصحاب الحديث في استحباب الصلاة لكسوف القمر على هيئة صلاة كسوف الشمس. وروي ذلك عن جماعة من الصحابة وغيرهم.
I'lam bi Fawaid Umdatul Ahkam 4/287		

The author of this book adheres to the opinion of Imam Ahmed and Imam Shafi'i.

10. Announce the prayer and offer it in a congregation



10.1 It is a sunnah to make an announcement for this prayer

49.	Narrated `Abdullah bin `Amr: "When the sun eclipsed in the lifetime of Allah's Apostle an announcement was made that a prayer was to be offered in congregation."	حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبِي سَلاَّمٍ الْحَبَشِيُّ الدِّمَشْقِيُّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو . رضى الله عنهما . قَالَ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نُودِيَ **إِنَّ الصَّلاَةَ جَامِعَةٌ**.
Sahih al-Bukhari 1045		

In the current environment, especially in the West where Muslims are a minority and live under certain constraints, it is often not possible to go physically to various areas around the masjid and make this loud announcement. Loudspeakers cannot be used too in most cases, unlike Muslim-majority countries. Use of social media and posters can be suitable alternates (as the eclipse timing is made available beforehand by the relevant government departments).

10.2 The wording for the call

50.	Abu Hafs, the freed slave of Ayesha R.A., narrated that	أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، قَالَ حَدَّثَنَا أَبُو

	Ayesha R.A. told him: "When the sun was eclipsed during the time of the Messenger of Allah (ﷺ), he performed wudu' and ordered that the call be given: '*As-salatu jami'ah.*' He stood for a long time in prayer," and Ayesha R.A. said: "I thought that he recited Surah Al-Baqarah. Then he bowed for a long time, then he said: *Sami' Allahu liman hamidah.* Then he bowed, then prostrated. Then he stood up and did the same again, bowing twice and prostrating once. Then he sat and the eclipse ended."	زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو حَفْصَةَ، مَوْلَى عَائِشَةَ أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّهُ، لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ وَأَمَرَ فَنُودِيَ أَنَّ الصَّلاَةَ جَامِعَةٌ فَقَامَ فَأَطَالَ الْقِيَامَ فِي صَلاَتِهِ . قَالَتْ عَائِشَةُ فَحَسِبْتُ قَرَأَ سُورَةَ الْبَقَرَةِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ قَامَ مِثْلَ مَا قَامَ وَلَمْ يَسْجُدْ ثُمَّ رَكَعَ فَسَجَدَ ثُمَّ قَامَ فَصَنَعَ مِثْلَ مَا صَنَعَ رَكْعَتَيْنِ وَسَجْدَةً ثُمَّ جَلَسَ وَجُلِّيَ عَنِ الشَّمْسِ .
Sunan an-Nasa'i 1481 – Hassan		

11. Method of offering the prayer



11.1 No *Iqamah* for this salah:

51.	'Urwah bin Az-Zubair narrated that Ayesha R.A., the wife of the Prophet (ﷺ) said: "The sun was eclipsed during the life of the Prophet (ﷺ). The Messenger of Allah (ﷺ) went out to the masjid and stood and said the *Takbir*, and the people formed rows behind him. He bowed four times and prostrated four times, and the eclipse ended before he finished."	أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ، قَالَ حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ .
Sunan an-Nasa'i 1466 - Saheeh		

The above narration does not mention *Iqamah*. The longer versions of the narration (e.g., Sunan an-Nasa'i 1472) do the same, and Iqama for this salah is not mentioned in other traditions too. Hence it is understood that this is not prescribed for this prayer.

11.2 Duration of the prayer of the eclipse:

The recommended duration for the prayer of the eclipse is the time when the eclipse starts to the time when it finishes. However, it can go longer too as we learn from the ahadith which explain that by the time the Prophet ﷺ would finish the prayer, it would already be bright (i.e. the

eclipse would have been over). The exact time that for which the Prophet ﷺ stood in this prayer is not known, though there are some indications about it.

52.	It was narrated that Abu Bakrah said: "We were sitting with the Prophet (ﷺ) when the sun became eclipsed. He leaped up, dragging his garment, and prayed two *Raka'at* until the eclipse was over."	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا أَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا جُلُوسًا مَعَ النَّبِيِّ صلى الله عليه وسلم فَكَسَفَتِ الشَّمْسُ فَوَثَبَ يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ حَتَّى انْجَلَتْ .
Sunan an-Nasa'i 1464 – Saheeh		

(This message can also be seen in Sahih al-Bukhari 1040; Bulugh Al-Maram Book 2, Hadith 503; Sunan an-Nasa'i 1463. 1464; and other traditions)

11.2.1 The longest duration of the eclipse

a) A total lunar eclipse can last up to nearly 2 hours
b) The duration of the totality (total covering) of the solar eclipse is less than 7.5 minutes. The period of totality ends when the motion of the moon begins to uncover the surface of the sun, and the eclipse proceeds through partial phases for approximately an hour until the sun is once again completely uncovered. From start to finish (i.e from when the moon starts to come in front of the sun to when it is completely out of it), it can take up to two hours.
c) Unlike a solar eclipse, which can only be viewed from a relatively small area of the world, a lunar eclipse may be viewed from anywhere on the night side of Earth.

11.2.2 *Salatul Khusoof* offered by the Prophet ﷺ was so long that the

companions started to fall because of heat

53.	'Ata said: I heard Ubaid bin Umair say: 'Someone whom I trust'- and I think he meant Ayesha R.A.- told me: There was an eclipse of the sun during the time of the Messenger of Allah (ﷺ). He led the people in prayer and stood for a very long time, then he bowed, then he stood, then he bowed, then he stood, then he bowed. He prayed two *Raka'at*, bowing three times in each *rak'ah*. After bowing for the third time he prostrated for a long time. Some men fainted on that day and had to be revived by having buckets of water thrown over them, because of having stood for so long. When he bowed, he said: Allahu Akbar, and when he raised his head, he said: *Sami' Allahu lima hamidah*. He did not finish until the eclipse had ended. Then he stood and praised and glorified Allah (SWT) and said: The sun and moon do not eclipse for the death or birth of anyone, but they are two of the signs of	أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ، يُحَدِّثُ قَالَ حَدَّثَنِي مَنْ، أُصَدِّقُ فَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ أَنَّهَا قَالَتْ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ بِالنَّاسِ قِيَامًا شَدِيدًا يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ فَرَكَعَ رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ ثَلاَثَ رَكَعَاتٍ رَكَعَ الثَّالِثَةَ ثُمَّ سَجَدَ حَتَّى إِنَّ رِجَالاً يَوْمَئِذٍ يُغْشَى عَلَيْهِمْ حَتَّى إِنَّ سِجَالَ الْمَاءِ لَتُصَبُّ عَلَيْهِمْ مِمَّا قَامَ بِهِمْ يَقُولُ إِذَا رَكَعَ " اللَّهُ أَكْبَرُ " . وَإِذَا رَفَعَ رَأْسَهُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . فَلَمْ يَنْصَرِفْ حَتَّى تَجَلَّتِ الشَّمْسُ فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنْ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُكُمْ بِهِمَا فَإِذَا كَسَفَا فَافْزَعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَنْجَلِيَا " .

	Allah (SWT) with which He strikes fear unto you. If they are eclipsed then turn to the remembrance of Allah, the Mighty and Sublime, until it (the eclipse) is over.'"	
Sunan an-Nasa'i 1470 – Saheeh		

Several other narrations also indicate the same. For example, consider the following:

54.	It was narrated that Jabir bin 'Abdullah said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ) on a very hot day. The Messenger of Allah (ﷺ) led his companions in prayer, and he stood for so long that they started to fall over. Then he bowed for a long time, then he stood up (and remained standing) for a long time. Then he bowed again for a long time, then he stood up (again) and (remained standing) for a long time. Then he prostrated twice, then he stood up and did the same again. He started to move forward, then he started to step back. He bowed four times and prostrated four times. They used to say that eclipses of the sun and moon	أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، قَالَ حَدَّثَنَا هِشَامٌ، صَاحِبُ الدَّسْتَوَائِيِّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَصْحَابِهِ فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ وَجَعَلَ يَتَقَدَّمُ ثُمَّ جَعَلَ يَتَأَخَّرُ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنْ عُظَمَائِهِمْ وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا فَإِذَا انْخَسَفَتْ فَصَلُّوا حَتَّى تَنْجَلِيَ .

	only happened when one of their great men died, but they are two of the signs of Allah (SWT) that He shows to you, so when an eclipse happens, pray until it is over."	
Sunan an-Nasa'i 1478 – Saheeh		

The above indicates that the length of *Salatul Khusoof* is significantly longer than the other prayers.

11.3 What if the prayer of the eclipse finishes before the eclipse finishes?

Our preferred position:

If the prayer of eclipse finishes before the eclipse is over, there is no need to repeat the *Salatul Kusoof*. This is the opinion of the four major schools.

a) Hanafi school: *Al-Hidaya 1/88, Hashia Ibn Abideen 2/182*
b) Maliki school: *Mawahib ul Jaleel 2/591; Sharh Al-Kabeer 1/404*
c) Shafi'i school: *Al-Majmu of Imam Nawawi 5/48*
d) Hanbali school: *Al-Mughni of Imam Ibn Qudamah 2/316*

Alternate opinion:

There is a narration that mentions that the Prophet ﷺ kept repeating the prayer and asked about whether the eclipse was over or not before each next set of *Raka'at* (as explained in section 11.15). That narration, however, is *Munkar* and is not considered as evidence. However, it is reported that some people of knowledge (e.g. Imam Ibn Hazm) considered it permissible for the *salatul khusoof* to be offered in multiple sets of two *Raka'at*.

11.4 Who can lead *Salatul Kusoof*

According to the Hanafi school, only that person can lead *Salatul Khusoof* for a community who leads them in *Jumuah* prayer (*Umdatul Qari* 5/697).

We have not come across any such limitation from other scholars and accordingly consider that the conditions and requirements mentioned in

Sunnah about the Imam of the five daily prayers also hold valid for this salah.

11.5 Number and method of *Raka'at*

11.5.1 How many *Raka'at* in the prayer of eclipse

The eclipse prayer consists of two units (*raka'at*) of prayers. One confusion that might arise in the minds of the students is that numerous ahadith mention 2, 3, 4, or even 5 *Raka'at* being performed in *Salatul Khusoof*. It is to be understood that such a mention does not point out the number the units of prayers but the number of times the *rukoo* (plural: *Raka'at*) is to be done. It should not be confused with the units of prayer.

55.	Narrated Abu Bakra: In the lifetime of the Prophet the sun eclipsed and then he offered a two *rak`at* prayer.	حَدَّثَنَا مَحْمُودٌ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَكْعَتَيْنِ.
Sahih al-Bukhari 1062		
56.	It was narrated that Abu Bakrah said: "We were sitting with the Prophet (ﷺ) when the sun became eclipsed. He leaped up, dragging his garment, and prayed two *Raka'at* until the eclipse was over."	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا أَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا جُلُوسًا مَعَ النَّبِيِّ صلى الله عليه وسلم فَكَسَفَتِ الشَّمْسُ فَوَثَبَ يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ حَتَّى انْجَلَتْ .
Sunan an-Nasa'i 1464 - Saheeh		
57.	'A'isha reported that the Messenger of Allah (ﷺ)	وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، حَدَّثَنَا الْوَلِيدُ بْنُ

	recited loudly in the eclipse prayer, and he observed four *Raka'at* in the form of two *Raka'at* and four prostrations. Zuhri said: Kathir b. 'Abbas narrated on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) observed four *Raka'at* and four prostrations in two *Raka'at*.	مُسْلِمٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، أَنَّهُ سَمِعَ ابْنَ شِهَابٍ، يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَهَرَ فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ . قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ **فِي رَكْعَتَيْنِ** وَأَرْبَعَ سَجَدَاتٍ .
Sahih Muslim 901e, 902a		

This aspect will be further clarified in the coming parts of this section.

11.5.2 2 *Raka'at* with 4 rukoos

The overwhelming number of ahadith regarding the matter of the number of bowings in *Salatul Kusoof* are those that mention about two bowings in each *Raka'ah*. Accordingly, this appears to be the strongest opinion in this relation.

58.	'Urwah bin Az-Zubair narrated that Ayesha R.A., the wife of the Prophet (SAW) said: "The sun was eclipsed during the life of the Prophet (SAW). The Messenger of Allah (SAW) went out to the *masjid* and stood and said the *takbir*, and the people formed rows behind him. He bowed four times and prostrated four	أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ، قَالَ حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ

	times (i.e. two bowings and two *sujood* in each *rak'ah*), and the eclipse ended before he finished."	وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ .
Sunan an-Nasa'i 1466 – Saheeh		

(The mention of 2 *rukoos* in each *rak'ah* can also be seen in Sahih al-Bukhari 745, 1046, 1047,1049, 1050, 1051, 1052, 1055, 1056, 1058, 1064, 1212, 3203; Saheeh Muslim 901a, 901b, 901c, 901d, 901e, 902a, 904a, 904b 907a, 907b, 910; Sunan an-Nasa'i 1465, 1466, 1469, 1472, 1473, 1474, 1477, 1478, 1479, 1480, 1481, 1483, 1493, 1497, 1498, 1500; Muwatta Imam Book 12, Hadith 449, 450; Bulugh ul Maram Book 2, Hadith 505; Sunan Ibn Majah 1263, 1265; Sunan Abi Dawud 1180, 1181)

Though the majority of the above narrations are from Ayesha R.A., there are Saheeh narrations from other companions too which also mention 4 bowings (in 2 *Raka'at*). These companions include Abdullah Ibn Amr, Abdullah Ibn Abbas, Asma Bint Abu Bakr, Abu Hurairah, and Jabir Ibn Abdullah.

Consider the hadith below which mentions that the description of this prayer by Ibn Abbas R.A. was the same as what Ayesha R.A. described.

59.	Zuhri said: Kathir b. Abbas used to narrate that Ibn 'Abbas used to relate about the prayer of the Messenger of Allah (ﷺ) in regard to the eclipse of the sun like that what was narrated by 'Urwa on the authority of Ayesha R.A..	وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ أَنَّ ابْنَ عَبَّاسٍ، كَانَ يُحَدِّثُ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ كَسَفَتِ الشَّمْسُ بِمِثْلِ مَا حَدَّثَ عُرْوَةُ عَنْ عَائِشَةَ .
Sahih Muslim 902b		

The report below emphasizes that the practice of four bowings was endorsed by numerous fuqaha.

60.	Narrated `Ayesha R.A.: The Prophet (ﷺ) recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer, he said the Takbir and bowed. When he stood straight from bowing, he would say "*Sami 'allahu liman hamidah Rabbana wa laka l-hamd.*" And he would again start reciting. In the eclipse prayer, there are four bowing and four prostrations in two *rak`at*. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Ayesha R.A. saying, "In the lifetime of Allah's Apostle the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two *rak`at*." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two rak`at (of the eclipse prayer)	حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ أَخْبَرَنَا ابْنُ نَمِرٍ، سَمِعَ ابْنَ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ جَهَرَ النَّبِيُّ صلى الله عليه وسلم فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلاَةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَقَالَ الأَوْزَاعِيُّ وَغَيْرُهُ سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ الشَّمْسَ، خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ مُنَادِيًا بِالصَّلاَةُ جَامِعَةٌ، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ. قَالَ الزُّهْرِيُّ فَقُلْتُ مَا صَنَعَ أَخُوكَ ذَلِكَ، عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَا صَلَّى إِلاَّ رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إِذْ صَلَّى بِالْمَدِينَةِ. قَالَ أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ فِي الْجَهْرِ.

	like the morning prayer when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed the Prophet's tradition. (i.e. did not pray according to)" Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation.	
Sahih al-Bukhari 1065, 1066		

The conclusion of *Allama* Anwar Shah Kashmiri after reviewing all relevant ahadith on this topic is the opinion mentioned in this section (i.e. two bowings in each rak'ah of *Salatul Kusoof*) is the most correct position. (*Tafheem ul Bari Li Maulana Zahoor ul Bari Aazmi,* 1/ 496)

11.5.3 3 *rukoos* in each *rak'ah*

61.	Jabir reported that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) on that very day when Ibrahim (the Prophet's son) died. The Apostle of Allah (may peace be upon him) stood up and led people in (two *Raka'at* of) prayer with six *bowings* and four prostrations. He commenced (the prayer) with *Takbir* (Allah-o-Akbar) and then recited and prolonged his recital. He then bowed	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّاسُ إِنَّمَا انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ . فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ بَدَأَ

	nearly the (length of time) that he stood up. He then raised his head from the *rukoo* and recited but less than the first recital. He then bowed (to the length of time) that he stood up. He then raised his head from the *rukoo* and again recited but less than the second recital. He then bowed (to the length of time) that he stood up. He then lifted his head from the *rukoo*. He then fell in prostration and observed two prostrations. He stood up and then bowed, observing six *bowings* like it, without (completing) the *rak'ah* in them, except (this difference) that the first (*qiyam of rukoo*) was longer than the later one, and the *rukoo* was nearly (of the same length) as prostration. He then moved back and the rows behind him also moved backward till we reached the extreme (Abu Bakr said: till he reached near the women) He then moved forward, and the people also moved forward along with him till he stood at his (original) place (of worship). He then completed	فَكَبَّرَ ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الأُولَى ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الثَّانِيَةِ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ أَيْضًا ثَلاَثَ رَكَعَاتٍ لَيْسَ فِيهَا رَكْعَةٌ إِلاَّ الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا وَرُكُوعُهُ نَحْوًا مِنْ سُجُودِهِ ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ خَلْفَهُ حَتَّى انْتَهَيْنَا – وَقَالَ أَبُو بَكْرٍ حَتَّى انْتَهَى إِلَى النِّسَاءِ – ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ حَتَّى قَامَ فِي مَقَامِهِ فَانْصَرَفَ حِينَ انْصَرَفَ وَقَدْ آضَتِ الشَّمْسُ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ – وَقَالَ أَبُو بَكْرٍ لِمَوْتِ بَشَرٍ – فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ مَا مِنْ شَىْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هَذِهِ لَقَدْ جِيءَ بِالنَّارِ وَذَلِكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ فَإِنْ فُطِنَ لَهُ

	the prayer as it was required to complete, and the sun brightened and he said: O people! verily the sun and the moon are among the signs of Allah and they do not eclipse at the death of anyone among people (Abu Bakr said: On the death of any human being). So, when you see anything like it (of the nature of eclipse), pray till it is bright. There is nothing which you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me, and I saw the owner of the curved staff who dragged his intestines in the fire, and he used to steal (the belongings) of the pilgrims with his curved staff. If he (the owner of the staff) became aware, he would say: It got (accidentally) entangled in my curved staff, but if he was unaware of that, he would take that away. I also saw in it (in Hell) the owner of a cat whom she had tied and did not feed her nor set her free so	قَالَ إِنَّمَا تَعَلَّقَ بِمِحْجَنِي . وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهِرَّةِ الَّتِي رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ جُوعًا ثُمَّ جِيءَ بِالْجَنَّةِ وَذَلِكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّى قُمْتُ فِي مَقَامِي وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ ثُمَّ بَدَا لِي أَنْ لاَ أَفْعَلَ فَمَا مِنْ شَىْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هَذِهِ " .

	that she could eat the creatures of the earth, till the cat died of starvation. Paradise was brought to me, and it was on that occasion that you saw me moving forward till I stood at my place (of worship). I stretched my hand as I wanted to catch hold of its fruits so that you may see them. Then I thought of not doing it. Nothing which you have been promised was there that I did not see in this prayer of mine.	
Sahih Muslim 904c		

(The mention about the three *rukoos* can also be seen in Sahih Muslim 901g,f; *Mishkat al-Masabih* 2942; Sunan Abi Dawud 1177; Sunan an-Nasa'i 1470, 1471)

Also, consider the narration below which explains about six bowings.

62.	From Jabir R.A.: He offered [*salatul Khusoof* with] six bowings and four prostrations (i.e. 3 bowings in each *rak'ah*)	عَنْ جَابِرٍ – رضى الله عنه – صَلَّى سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ
Bulugh Al-Maram Book 2, Hadith 508		

11.5.4 4 *rukoos* in each *rak'ah*

63.	Ibn 'Abbas reported: When there was a solar eclipse the Messenger of Allah ﷺ (may	حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ،

	peace and blessings be upon him) observed eight *rukoo's* and four prostrations (in two *Raka'at* – i.e. four *rukoo* in each *raka'ah*). This has been narrated by 'Ali also.	عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ كَسَفَتِ الشَّمْسُ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . وَعَنْ عَلِيٍّ مِثْلُ ذَلِكَ .
Sahih Muslim 908		
64.	Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) observed prayer while it was the (solar) eclipse. He recited (the Qur'an in *qiyam*) and then bowed. He again recited and again bowed. He again recited and again bowed and again recited and again bowed, and then prostrated, and the second (*rak'ah*) was like this.	وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ كِلاَهُمَا عَنْ يَحْيَى الْقَطَّانِ، – قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى، – عَنْ سُفْيَانَ، قَالَ حَدَّثَنَا حَبِيبٌ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى فِي كُسُوفٍ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ . قَالَ وَالأُخْرَى مِثْلُهَا .
Sahih Muslim 909		

(The mention of four *rukoos* can also be seen in Sahih Muslim 909; Sunan Abi Dawud 1183; Sunan an-Nasa'i 1467, 1468)

11.5.5 5 *rukoos* and *dua* in *tashahud*:

65.	Narrated Ubayy b. Ka'b: An eclipse of the sun took place in the time of the Messenger of Allah (may peace be upon him). The Prophet (may peace be upon him) led them in prayer. He recited one of the long Surahs, bowing five	حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ بْنِ خَالِدٍ أَبُو مَسْعُودٍ الرَّازِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الرَّازِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، قَالَ أَبُو دَاوُدَ وَحُدِّثْتُ عَنْ عُمَرَ بْنِ شَقِيقٍ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، – وَهَذَا

	times and prostrating himself twice. He then stood up for the second *rak'ah*, recited one of the long Surahs, bowed five times, prostrated himself twice, then sat where he was facing the *qiblah* and made the supplication till the eclipse was over.	لَفْظُهُ وَهُوَ أَتَمُّ – عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَإِنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ فَقَرَأَ بِسُورَةٍ مِنَ الطُّوَلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ الثَّانِيَةَ فَقَرَأَ سُورَةً مِنَ الطُّوَلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُو حَتَّى انْجَلَى كُسُوفُهَا .
Sunan Abi Dawud 1182 – Daif		

(This message can also be seen in *Mishkat al-Masabih* 1492; Bulugh ul Maram Book 2, Hadith 509; and so on)

11.5.7 Pray like the last obligatory prayer

Some of the narrations indicate that the *Salatul Khusoof* is offered in the same manner as the last mandatory prayer. However, all these narrations are *daif* and cannot be taken as a piece of applicable evidence.

66.	It was narrated from An-Nu'man bin Bashir that: The Prophet (SAW) said: "If there is an eclipse of the sun or the moon, pray like the last obligatory prayer you did before that."	أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا خَسَفَتِ الشَّمْسُ وَالْقَمَرُ فَصَلُّوا كَأَحْدَثِ صَلاَةٍ صَلَّيْتُمُوهَا"
Sunan an-Nasa'i 1488 – Daif		

(There are other weak narrations that convey the same meaning too, e.g. Sunan Abi Dawud 1185, 1186)

11.5.6 Pray multiple *Raka'at* as normal

As indicated from the above discussion, the ahadith that mention about multiple bowings are plenty. However, some narrations mention that *Salatul Kusoof* is to be offered like normal two *rak'ah* voluntary prayers. These ahadith are of the following types as per our research:

a) Those that explain the opinion of **Abdullah Ibn Zubair R.A.**
b) The narration from **Noman Ibn Basheer**
c) The ahadith that mention the Khutbah delivered by **Samura Ibn Junbub** R.A.
d) Explanation of the prayer of the Prophet ﷺ by **Abdullah Ibn Amr R.A.**
e) Hadith by **Abu Bakrah R.A.**

We have first presented these ahadith here and then presented an interpretation.

Opinions of Abdullah and Urwah Ibn Zubair

From the ahadith below, we realize that Abdullah Ibn Zubair R.A. had the understanding that *the Salatul Kusoof* is to be offered like two-unit prayers (e.g. the prayer of *Fajr*). However, Urwah R.A. declared his understanding to be incorrect.

67.	Urwah R.A. reported from Ayesha R.A.: The Prophet (ﷺ) recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer, he said the Takbir and bowed. When he stood straight from bowing, he would say "*Sami 'Allahu liman hamidah Rabbana wa laka l-hamd.*" And he would again start reciting. In the eclipse	حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ أَخْبَرَنَا ابْنُ نَمِرٍ، سَمِعَ ابْنَ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ جَهَرَ النَّبِيُّ صلى الله عليه وسلم فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلاَةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ

	prayer there are four bowing and four prostrations in two *rak`at*. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Ayesha R.A. saying, "In the lifetime of Allah's Messenger (ﷺ) the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two *rak`at*." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two *rak`at* (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation.	وَأَرْبَعَ سَجَدَاتٍ. وَقَالَ الأَوْزَاعِيُّ وَغَيْرُهُ سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ الشَّمْسَ، خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ مُنَادِيًا بِالصَّلاَةُ جَامِعَةٌ، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ. قَالَ الزُّهْرِيُّ فَقُلْتُ مَا صَنَعَ أَخُوكَ ذَلِكَ، عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَا صَلَّى إِلاَّ رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إِذْ صَلَّى بِالْمَدِينَةِ. قَالَ أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ فِي الْجَهْرِ.

Sahih al-Bukhari 1065, 1066

It is to be noted that Urwah R.A was a *tabi'i* while Abdullah Ibn Zubair R.A. was a companion. Imam Ibn Hajr explains that it is possible that though Abdullah R.A. was a companion, the hadith of additional bowings in the prayer of the eclipse might not have reached him directly while Urwah R.A. might have learned such narrations from other companions.

However, the Hanafi scholars disagree with this interpretation of Imam Ibn Al-Hajr. They take their evidence of offering Salatul Kusoof like ordinary two-unit prayers from the above narration. They say that there would have been several companions offering the prayer behind Abdullah Ibn Zubair and they would have pointed out to him had his method not been correct. But no narrations indicate that such a thing happened. They believe that the misunderstanding might be on part of Urwah Ibn Zubair R.A. (*Tafheem ul Bari Li Maulana Zahoor ul Bari Aazmi*, 1/ 499; *Nematul Bari* 3/182). *Wallahu Aalam.*

Hadith from Numan Ibn Basheer

The hadith below is Daif and cannot be used as a piece of evidence.

68.	It was narrated from An-Nu'man bin Bashir that: The Messenger of Allah (SAW) prayed when there was an eclipse of the sun like our prayer, bowing and prostrating.	أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ، قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى حِينَ انْكَسَفَتِ الشَّمْسُ مِثْلَ صَلاَتِنَا يَرْكَعُ وَيَسْجُدُ .

Sunan an-Nasa'i 1489 – Daif

Ahadith from Samura Ibn Jundub R.A.

The ahadith below do not mention multiple *rukoos*. However, one of the possible interpretations of these ahadith could be that they explain the

nature of various acts within the salah, i.e. explaining how long they were. Another interpretation could be that offering *Salatul Kusoof* like normal voluntary prayers could also be an acceptable method of praying this salah.

69.	Narrated Samurah ibn Jundub: When, a boy from the Ansar and I were shooting (arrows) towards two of our targets, the sun was sighted by the people at the height of two or three lances above the horizon. It became black like the black herb called *tannumah*. One of us said to his companion: Let us go to the mosque; by Allah, this incident of the sun will surely bring something new in the community of the Messenger of Allah (ﷺ). As we reached it, we suddenly saw that he (the Prophet) had already come out (of his house). He stepped forward for a long time as much as he could do so in the prayer. But we did not hear his voice. He then performed bowing and prolonged it as much as he could do in the prayer. But we did not hear his voice. He then prostrated himself	حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، حَدَّثَنِي ثَعْلَبَةُ بْنُ عِبَادٍ الْعَبْدِيُّ، مِنْ أَهْلِ الْبَصْرَةِ أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ سَمُرَةُ بَيْنَمَا أَنَا وَغُلاَمٌ مِنَ الأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلاَثَةٍ فِي عَيْنِ النَّاظِرِ مِنَ الأُفُقِ اسْوَدَّتْ حَتَّى آضَتْ كَأَنَّهَا تَنُّومَةٌ فَقَالَ أَحَدُنَا لِصَاحِبِهِ انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنُ هَذِهِ الشَّمْسِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي أُمَّتِهِ حَدَثًا قَالَ فَدَفَعْنَا فَإِذَا هُوَ بَارِزٌ فَاسْتَقْدَمَ فَصَلَّى فَقَامَ بِنَا كَأَطْوَلِ مَا قَامَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا قَالَ ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ مَا رَكَعَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ مَا سَجَدَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ قَالَ فَوَافَقَ تَجَلِّي الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ قَالَ ثُمَّ سَلَّمَ ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى

	with us and prolonged it which he never did in the prayer before. But we did not hear his voice. He then did similarly in the second *rak'ah*. The sun became bright when he sat after the second *rak'ah*. Then he uttered the salutation. He then stood up, praised Allah, and extolled Him, and testified that there was no god but Allah and testified that he was His servant and apostle. Ahmad ibn Yunus then narrated the address of the Prophet (ﷺ).	عَلَيْهِ وَشَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُهُ وَرَسُولُهُ ثُمَّ سَاقَ أَحْمَدُ بْنُ يُونُسَ خُطْبَةَ النَّبِيِّ صلى الله عليه وسلم .
Sunan Abi Dawud 1184 – Daif		

Though the above narration is *Daif*, some of its versions (e.g. Sunan an-Nasa'i 1484) are considered as Hasan. None of the known versions in our knowledge, however, reach the status of *Saheeh*. The Saheeh narrations in this regard will accordingly receive *tarjeeh* in our humble opinion (in alignment with the opinion of the majority of scholars regarding the method of *Salatul Khusoof*).

Ahadith from Abdullah Ibn Amr Ibn Al-Aas

There are several Saheeh narrations from Abdullah Ibn Amr R.A. which mention multiple bowings. None of the ahadith that do not mention multiple bowings reach the status of *Saheeh Dhatihi or Saheeh Li Ghayrihi* as per our research. In addition, they are opposed to the Saheeh narrations of Abdullah Ibn Amr (e.g. Saheeh Muslim 910). Accordingly, the Saheeh narrations will take *tarjeeh*.

However, if the ahadith below are considered as applicable too, the two possible interpretations provided in the section about the ahadith of Samurah R.A. are also applicable for this section. *Wallahu Aalam.*

70.	Abdullah Ibn Amr R.A. said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then) prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second *rak'ah* the same as he had done in the first, standing, bowing, prostrating, and sitting. He started blowing and weeping at the end of his prostration in the second *rak'ah*, saying: 'You did not tell me that You would do that while I was still among them; You d not tell me that You would do that while we are asking You for forgiveness.' Then he raised his head and the eclipse ended. The Messenger of Allah (ﷺ) stood and addressed the people. He praised and glorified Allah then he said: "The sun and	أَخْبَرَنَا هِلاَلُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ حَدَّثَنِي أَبِي السَّائِبُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، حَدَّثَهُ قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الصَّلاَةِ وَقَامَ الَّذِينَ مَعَهُ فَقَامَ قِيَامًا فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ وَسَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ فَأَطَالَ الْجُلُوسَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَامَ فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الرَّكْعَةِ الأُولَى مِنَ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ فَجَعَلَ يَنْفُخُ فِي آخِرِ سُجُودِهِ مِنَ الرَّكْعَةِ الثَّانِيَةِ وَيَبْكِي وَيَقُولُ " لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ لَمْ تَعِدْنِي هَذَا وَنَحْنُ نَسْتَغْفِرُكَ " . ثُمَّ رَفَعَ رَأْسَهُ وَانْجَلَتِ الشَّمْسُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ أُدْنِيَتِ الْجَنَّةُ مِنِّي حَتَّى لَوْ

	moon are two of the signs of Allah (SWT), the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allah (SWT), the Mighty, and Sublime. By the One in Whose Hand is the soul of Muhammad, Paradise was brought so near to me that if I had stretched out my hand, I could have taken some of its fruits. And Hell was brought so near to me that I tried to ward it off for fear it may overwhelm you. I saw therein a woman from Himyar who was being punished because of a cat she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the *Sabtiyatain*, the brother of Banu Ad'da'da, being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the Hajj pilgrims with that crooked stick, leaning on his	بَسَطْتُ يَدِي لَتَعَاطَيْتُ مِنْ قُطُوفِهَا وَلَقَدْ أُدْنِيَتِ النَّارُ مِنِّي حَتَّى لَقَدْ جَعَلْتُ أَتَّقِيهَا خَشْيَةَ أَنْ تَغْشَاكُمْ حَتَّى رَأَيْتُ فِيهَا امْرَأَةً مِنْ حِمْيَرَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ فَلاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ سَقَتْهَا حَتَّى مَاتَتْ فَلَقَدْ رَأَيْتُهَا تَنْهَشُهَا إِذَا أَقْبَلَتْ وَإِذَا وَلَّتْ تَنْهَشُ أَلْيَتَهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السِّبْتِيَّتَيْنِ أَخَا بَنِي الدَّعْدَاعِ يُدْفَعُ بِعَصًا ذَاتِ شُعْبَتَيْنِ فِي النَّارِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ مُتَّكِئًا عَلَى مِحْجَنِهِ فِي النَّارِ يَقُولُ أَنَا سَارِقُ الْمِحْجَنِ " .

	stick in Hell and saying: 'I am the thief with the crooked stick.'"	
Sunan an-Nasa'i 1482 – Hassan		

(This message can also be seen in Ash-Shama'il Al-Muhammadiyah 323; Sunan Abi Dawud 1194)

Hadith from Abu Bakrah R.A.

71.	It was narrated from Abu Bakrah that: The Messenger of Allah (ﷺ) prayed two *Raka'at* like this prayer of yours, and he mentioned the eclipse of the sun.	أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى رَكْعَتَيْنِ مِثْلَ صَلاَتِكُمْ هَذِهِ وَذَكَرَ كُسُوفَ الشَّمْسِ .
Sunan an-Nasa'i 1492 – Saheeh		

(This message can also be seen in Sunan an-Nasa'i 1502 which mentions the wording كَمَا يُصَلُّونَ to explain the method of prayer)

About this hadith, it is not clear whether the wording مِثْلَ صَلاَتِكُمْ هَذِهِ is referring to ordinary 2 *raka'at* (i.e. the one with one bowing in each *rak'ah*) or the ones with additional bowings (as per the ahadith that mention about multiple bowings).

Opinion of interpretation of the Hanafi school

The Hanafi school of thought acts on the ahadith mentioned in this section and as per their interpretation, these narrations take precedence over the narrations that mention multiple bowings. In the books of *fiqh* of Hanafi school, the following reasons are mentioned about this opinion:

f) One of the reasons they mention is that the majority of ahadith that mention multiple bowings are narrated by Ayesha R.A. In their opinion, the narrations narrated by male companions will take

precedence in this regard as they used to be closer to the Prophet during the prayer. In the case of this rare prayer, it is preferred to give *tarjeeh* to their opinion.

g) According to the second opinion regarding the interpretation of ahadith mentioning multiple bowings, it is mentioned in *Binaya* (the *Sharh of Hidaya*) that because of the very long bowing of the Prophet ﷺ which people were not expecting, some people, especially the ones in the first row lifted their heads to check if the Prophet ﷺ had risen up or not. Seeing them, the people in the previous rows also lifted their heads. However, when the people in the first row saw that the Prophet ﷺ was still in *rukoo*, they bowed again. Seeing them the people in the previous rows also went back to *rukoo*. Due to this act, this confusion was created that the Prophet ﷺ did two *rukoos* in each *rak'ah* (*Binaya* 3/164). We, however, have not come across any ahadith mentioning such a happening. *Allama* Anwar Shah Kashmiri has also strongly criticized such an explanation and declared it an invention of the latter people (*Tafheem ul Bari Li Maulana Zahoor ul Bari Aazmi,* 1/ 496).

h) According to the third interpretation of the school, the additional bowings performed by the Prophet ﷺ were out of his humility as he was shown various aspects in the *Jannah* and *Jahanum*; they were not actually a part of the salah. That is why some scholars have mentioned them in their description and some haven't (*Anwar ul Qudoori Sharh Mukhtasar Al-Qudoori* 1/216, *Shareh*: *Mufti Waseem Ahmed Qasimi*)

i) According to the interpretation mentioned in *Naimat ul Bari* (Sharh of Saheeh Bukhari) by *Allama* Ghulam Rasool Saeedi 3/176, the reason why the Hanafis offer the prayer of eclipse as the normal two-unit prayer is because there is *Idhtirab* among the ahadith on this topic and in such case, the preferred approach is to return the matter towards its *asal* (or origin which in this case is no extra bowings in each *rak'ah*). To support their opinion, they quote those ahadith of *Salatul Kusoof* that do not mention any additional bowings.

In our opinion, however, the interpretations of the majority of the scholars are stronger and are to be acted upon.

Our preferred position

Based on the discussion above, our opinion is as follows:

a) The preferred method of offering *Salatul Khusoof* is that there should be two bowings in each *rak'ah* and there should be recitation in between them.
b) It is also permissible to do more than two bowings and one can also do three or four bowings as we see some of our pious predecessors allowing this practice based on their interpretation of the relevant ahadith.

11.6 Recitation during *Salatul Khusoof* – *Jahri* or *Sirri*?

There are three opinions regarding whether the recitation in *salatul khusoof* be loud or not. Two of the positions are mentioned in the narration below.

72.	Tawus reported from Ibn Abbas R.A. that the Prophet ﷺ prayed during *Kusoof* in a manner that he did recitation, then did a *rukoo*, then did a recitation, then did a *rukoo*, then did a recitation, then did a *rukoo*, i.e. three times, then he did the two prostrations. The second *rak'ah* was like the first one. In this relation, there are reports from Ali, Ayesha, Abdullah Ibn Amr, Numan Ibn Basheer, Mugheera Ibn Shu'ba, Abu Masood, Abu Bakrah, Sumrah, Abu Musa Al-Ash'ari, Ibn Masood,	حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثَلاَثَ مَرَّاتٍ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَالأُخْرَى مِثْلُهَا . قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالنُّعْمَانِ بْنِ بَشِيرٍ وَالْمُغِيرَةِ بْنِ شُعْبَةَ وَأَبِي مَسْعُودٍ وَأَبِي بَكْرَةَ وَسَمُرَةَ وَأَبِي مُوسَى الأَشْعَرِيِّ وَابْنِ مَسْعُودٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ وَابْنِ

	Asma bint Abi Bakr As-Siddique, Ibn Umar, Qabisa Al-Hilali, Jabir Ibn Abdullah, Abdur Rahman Ibn Sumrah, and Ubay Ibn Ka'ab. Imam Tirmidhi said that the hadith of Ibn Abbas is Hassan Saheeh. It is reported from Ibn Abbas R.A. that the Prophet ﷺ offered the *salatul kusoof* with four *rukoos* and four *sujood* (i.e. two *rukoos* in each *rak'ah*). In this, there are sayings from Imam Shafi'i, Imam Ahmed, and Imam Ishaq. He said that there is a difference of opinion among the people of knowledge regarding the recitation in *salatul kusoof*. Some of the people of knowledge opined that the recitation during the day should be *sirri* (i.e. it should not be loud). Whereas, some of them opined that it should be loud (i.e. *Jahri*) like the salah of the two *Eids* and *Jumuah*. In this, there are sayings from Imam Malik, Imam Ahmed, and Imam Ishaq. Imam Shafi'i said that it should not be *Jahri*. Both are authentically proven from the Prophet ﷺ; it is correct to pray	عُمَرَ وَقَبِيصَةَ الْهِلاَلِيِّ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ وَأُبَيِّ بْنِ كَعْبٍ . قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى فِي كُسُوفٍ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ . قَالَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقِرَاءَةِ فِي صَلاَةِ الْكُسُوفِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُسِرَّ بِالْقِرَاءَةِ فِيهَا بِالنَّهَارِ . وَرَأَى بَعْضُهُمْ أَنْ يَجْهَرَ بِالْقِرَاءَةِ فِيهَا كَنَحْوِ صَلاَةِ الْعِيدَيْنِ وَالْجُمُعَةِ وَبِهِ يَقُولُ مَالِكٌ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ الْجَهْرَ فِيهَا . وَقَالَ الشَّافِعِيُّ لاَ يَجْهَرُ فِيهَا . وَقَدْ صَحَّ عَنِ النَّبِيِّ صلى الله عليه وسلم كِلْتَا الرِّوَايَتَيْنِ صَحَّ عَنْهُ أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . وَصَحَّ عَنْهُ أَيْضًا أَنَّهُ صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . وَهَذَا عِنْدَ أَهْلِ الْعِلْمِ جَائِزٌ عَلَى قَدْرِ الْكُسُوفِ إِنْ تَطَاوَلَ الْكُسُوفُ فَصَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ فَهُوَ جَائِزٌ وَإِنْ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَأَطَالَ الْقِرَاءَةَ فَهُوَ جَائِزٌ . وَيَرَوْنَ أَصْحَابُنَا أَنْ

	with four *rukoos* and four *sujood*, and it is correct to pray with six *rukoos* and four sujood. This matter according to the people of knowledge is dependent on the duration of *kusoof*. If it prolongs, prayer should be offered with six *rukoos* and four prostrations and the recitation in them should be long; it is permissible. Our companions believe that the *salatul kusoof* for solar as well as lunar eclipse has to be offered in *Jama'ah*.	تُصَلَّى صَلاَةُ الْكُسُوفَ فِي جَمَاعَةٍ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ .
Jami` at-Tirmidhi 560 – Saheeh		

Let us now discuss some additional details concerning this matter.

11.6.1Opinion 1: It should be audible to the congregants (Jahri):

This is the opinion of Imam Malik, Imam Ahmed, Imam Ishaq. In their opinion, the recitation in this prayer has to be *jahri* like the prayer of Eid or *Jumuah*. There are some very strong pieces of evidence that support this opinion.

73.	Ayesha R.A. said: The Prophet (ﷺ) recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbir and bowed. When he stood straight from bowing he would say "*Sami 'allahu liman*	حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ أَخْبَرَنَا ابْنُ نَمِرٍ، سَمِعَ ابْنَ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ **جَهَرَ النَّبِيُّ صلى الله عليه وسلم فِي صَلاَةِ** الْخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ

	hamidah Rabbana wa laka l-hamd." And he would again start reciting. In the eclipse prayer there are four bowing and four prostrations in two *rak`at*. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Ayesha R.A. saying, "In the lifetime of Allah's Messenger (ﷺ) the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two *rak`at*." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two *rak`at* (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that	حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلاَةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَقَالَ الأَوْزَاعِيُّ وَغَيْرُهُ سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ الشَّمْسَ، خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ مُنَادِيًا بِالصَّلاَةُ جَامِعَةٌ، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ. قَالَ الزُّهْرِيُّ فَقُلْتُ مَا صَنَعَ أَخُوكَ ذَلِكَ، عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَا صَلَّى إِلاَّ رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إِذْ صَلَّى بِالْمَدِينَةِ. قَالَ أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ فِي الْجَهْرِ.

	the prayer for the eclipse used to be offered with loud recitation.	
Sahih al-Bukhari 1065, 1066		

(A similar opinion about the recitation being loud can also be seen in several other narrations e.g. Saheeh Bukhari 1065, 1066; Sunan Abi Dawud 1188; Sunan an-Nasa'i 1494; Mishkat al-Masabih 1481; Jami` at-Tirmidhi 563; and so on).

Imam Albani has endorsed the correctness of this opinion. The practice of *jahri* recitation in *Salatul Khusoof* is also reported from several companions including Ali R.A., Abdullah Ibn Zaid, Al-Barra Ibn Aazib, Zaid Ibn Arqam, and so on.

11.6.2 Opinion 2: It should not be audible to the congregants (Sirri):

The opinion of Imam Abu Hanifa, and Imam Shafi'i is that the recitation should not be loud like the other prayers offered during the day after the *Fajr* prayer. Their evidence is the following hadith.

74.	It was narrated from Samurah that: The Prophet (ﷺ) led them in prayer during an eclipse of the sun, and we did not hear him say anything.	أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّادٍ، - رَجُلٌ مِنْ بَنِي عَبْدِ الْقَيْسِ - عَنْ سَمُرَةَ، . أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ لاَ نَسْمَعُ لَهُ صَوْتًا .
Sunan an-Nasa'i 1495 – Hassan		

(This message can also be seen in several other ahadith including Sunan Ibn Majah 1264; Mishkat al-Masabih 1490; Sunan Nasai 1495; Jami` at-Tirmidhi 562; and so on).

There are various interpretations of the above and other similar

narrations.

From the point of view of tarjeeh:

- It is to be noted that all the above-mentioned narrations regarding the *sirri* recitation are reported from Sumrah Ibn Jundub R.A. whereas the opinion of the *Jahri* recitation has come from several narrators.
- Another point to note here is that none of these narrations have been reported in the *Saheehayn*. The narrations which mention the *Jahri* recitation are stronger as compared to these.

From the point of view of Jam'a:

- It is possible that the companions (male and female) at the back of the large congregation might not have been able to hear what the Prophet ﷺ was reciting and accordingly they made certain estimates of what was being recited based on the length of *qiyam*. Some companions, because of them being at the back of a large congregation and not being able to hear the Prophet ﷺ because of the size of the gathering, might also have thought that the recitation was *sirri*.

In this relation, there is also a narration from Ayesha R.A. If we keep the above explanation in mind, it would now be easy to understand and reconcile the opinion of Ayesha R.A. regarding whether the recitation was *Jahri* or *Sirri*. Shaykh Albani has classified it as Hasan.

75.	Narrated Ayesha R.A.: There was an eclipse of the sun in the time of the Messenger of Allah ﷺ (may peace be upon him). The Messenger of Allah ﷺ (may peace be upon him) came out and led the people in prayer. He stood up and I guessed that he recited Surah al-Baqarah. The narrator then	حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، وَعَبْدُ اللَّهِ بْنُ أَبِي سَلَمَةَ، وَسُلَيْمَانُ بْنُ يَسَارٍ، كُلُّهُمْ قَدْ حَدَّثَنِي عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم

	further transmitted the tradition. He (the Prophet) then prostrated himself twice, and then stood up and prolonged the recitation. then I guessed his recitation and knew that he recited Surah Aal-i-Imran.	فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ فَقَامَ فَحَزَرْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ الْبَقَرَةِ – وَسَاقَ الْحَدِيثَ – ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَأَطَالَ الْقِرَاءَةَ فَحَزَرْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ آلِ عِمْرَانَ .
Sunan Abi Dawud 1187 – Saheeh		

11.6.3 Reconciliation between the above opinions

The scholars reconcile the two opinions mentioned above in three ways:

c) According to one opinion, the narrations that mention recitation being loud relate to lunar eclipse whereas the ones that mention the recitation not being loud relate to the solar eclipse. However, this approach is not accepted by the other groups of scholars.

d) Another approach to reconciliation is based on the strong possibility that the event of *Salatul Khusoof* happened multiple times. In some of those times, the Prophet ﷺ would have recited silently and in some he was loud. Accordingly, we get two sets of narrations.

e) The third approach to reconciliation is that Sumrah R.A. would have been standing so far back that he would not have been able to hear what the Prophet ﷺ was reciting. When it comes to Ayesha R.A., she would have also been far from the Imam as we learn from the hadith of Asma R.A. who came to her and asked about why the people were praying. Ayesha R.A. was praying with them but would be at a distance as Asma R.A. could ask her certain questions. Such questioning would not have been possible had Ayesha R.A. been standing just next to the Prophet ﷺ or next to the Jama'ah. It is, therefore, possible that she was sure that the Prophet ﷺ was reciting loudly, however, because of the distance she was not able to hear him clearly and had to guess that he was reciting Surah Al-Baqarah in the first *rak'ah* and the Surah Aal Imran in the second *rak'ah*.

In our opinion, the third method of reconciliation seems to be stronger than the others.

11.7 What to recite

11.7.1 Surah Baqarah and other long Surahs:

76.	Ayesha R.A. narrated: The sun was eclipsed during the time of the Messenger of Allah ﷺ, so the Messenger of Allah ﷺ led the people in prayer. He recited a lengthy recitation, then he bowed a lengthy bowing, then he raised his head and recited a lengthy recitation that was less than the first. Then he bowed a lengthy bowing that was less than the first. Then he raised his head and prostrated. Then he did (similar to) that in the second *Rak'ah*." Imam Tirmidhi says that this hadith is Hasan Saheeh and similar is the saying of Imam Shafi'i, Imam Ahmed, and Imam Ishaq that they consider *salatul khusoof* to be four *rukoo* and four prostrations (in two *Raka'at*). Imam Shafi'i said that in the first *rak'ah*, Surah al-Baqarah or something of similar length	حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ وَهِيَ دُونَ الأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ صَلاَةَ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . قَالَ الشَّافِعِيُّ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ الْبَقَرَةِ سِرًّا إِنْ كَانَ بِالنَّهَارِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَتَ قَائِمًا كَمَا هُوَ وَقَرَأَ أَيْضًا بِأُمِّ

	(i.e. a combination of Surahs) should be recited after the *Umm Al-Quran* (i.e. *Al-Fatiha*) if the eclipse is during the day. The one should do a long *rukoo* whose duration should be equal to the duration of the recitation. Then one should raise his head with the takbir. After that one should remain standing in *Qiyam* just like that and recite in it too Surah Aal Imran or something similar to it after the recitation of *Al-Fatiha*. Then one should do a long *rukoo* similar to his recitation. Then he should raise his head and say, "Allah has listened to the one who praised him". Then he should do two perfect *Sujood* and do *qiyam* in each sajdah (or stay in each sajdah) to a similar duration that he stayed in rukoo. He should then stand up and recite *Surah Fatiha* followed by *Surah Nisa* or something like that. Then again he should do a long *rukoo* equivalent to his recitation. He should then raise his head with the Takbeer and remain standing. He should now recite	الْقُرْآنِ وَنَحْوًا مِنْ آلِ عِمْرَانَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". ثُمَّ سَجَدَ سَجْدَتَيْنِ تَامَّتَيْنِ وَيُقِيمُ فِي كُلِّ سَجْدَةٍ نَحْوًا مِمَّا أَقَامَ فِي رُكُوعِهِ ثُمَّ قَامَ فَقَرَأَ بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ النِّسَاءِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَتَ قَائِمًا ثُمَّ قَرَأَ نَحْوًا مِنْ سُورَةِ الْمَائِدَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ وَسَلَّمَ .

	something similar to *Surah Maidah*. Next, he should do a long *rukoo* equivalent to his recitation. He should then rise and say: Allah has listened to the one who praised him. He should then do two *sajdahs*, *tashahud* and *tasleem*.	
	Jami` at-Tirmidhi 561 - Saheeh	
77.	It was narrated that 'Abdullah bin Abbas said: "There was an eclipse of the sun and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for long time reciting something like Surah Al-Baqarah, then he raised (his head) and stood for a long time, then he raised (his head) and stood for a long time which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated. Then he got up and stood for a long time, which was shorter than the first time, then he bowed for a long time, which was shorter than the first time, then he raised (his head) and stood for a long time, which was	أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، قَالَ حَدَّثَنَا ابْنُ الْقَاسِمِ، عَنْ مَالِكٍ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلاً قَرَأَ نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ – قَالَ – ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا

	shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated, then he finished (his prayer) and the sun had been clear. He said: 'The sun and the moon are two of the signs of Allah (SWT) and they do not become eclipsed for the death or birth of anyone. If you see that then remember Allah (SWT) the Mighty and Sublime.' They said: 'O Messenger of Allah (ﷺ), we saw you stretching out your hand when you were standing, then we saw you moving backward. He said: 'I saw Paradise-or it was shown to me- and I reached out to take a bunch of its fruits. If I had taken it you would have eaten from it for as long as this world lasts. And I saw Hell and I have never seen anything like it, and I saw that most of its inhabitants are women.' They said: "Why O Messenger of Allah (ﷺ)? He said: 'Because of their ingratitude.'	رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ عَزَّ وَجَلَّ " . قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ . قَالَ " إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ " . قَالُوا لِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ " . قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ " .

	It was said: 'Are they ungrateful to Allah?' He said: 'They are ungrateful to their husbands and they are ungrateful for kind treatment. If you are kind to one of them for a lifetime, then she sees (one) bad thing from you, she will say: I have never seen anything good from you.'"	
Sunan an-Nasa'i 1493 - Saheeh		

(This message can also be seen in Sunan Abi Dawud 1189; Muwatta Imam Malik Book 12, Hadith 449)

11.7.2 Surah Najm

78.	Hassan reported about the Prophet ﷺ [there is a missing narrator(s) in this chain] that he offered two *Raka'at* in *Salatul Khusoof* and in one of them he recited Surah An-Najam	حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثنا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :صَلَّى فِي كُسُوفٍ رَكْعَتَيْنِ، فَقَرَأَ فِي إِحْدَاهُمَا بِالنَّجْمِ
Musannaf Ibn Abi Shayba 8325		

11.7.3 Surah Ma'arij

79.	Al-Majishoon said: I heard Aban Ibn Uthman. He recited in *Kusoof* (the ayah): "The questioner questioned" (this is the first ayah of *Surah Al-Ma'arij* and the tradition indicates that he recited *Surah*	حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثنا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، عَنِ الْمَاجِشُونِ، قَالَ: سَمِعْتُ أَبَانَ بْنَ عُثْمَانَ " قَرَأَ فِي كُسُوفٍ: {سَأَلَ سَائِلٌ} [المعارج: 1] " الْآيَةَ

	Al-Ma'arij in the *Salatul Kusoof).*	
	Musannaf Ibn Abi Shayba 8326	

11.7.4 Surah Yaseen

80.	Abdullah Ibn Isa said: Abdur Rahman Ibn Abi Layla prayed upon us (or led us in prayer) when the moon eclipsed just like this prayer of ours in Ramadan. He said: The first thing he recited in whatever he recited was "Yaseen, Wa Al-Quran Al-Hakeem" (i.e. Surah Yaseen). [The wording seems to suggest that he might have recited more afterwards]	حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، قَالَ: صَلَّى بِنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى حِينَ انْكَسَفَ الْقَمَرُ مِثْلَ صَلَاتِنَا هَذِهِ فِي رَمَضَانَ، قَالَ: " وَقَرَأَ أَوَّلَ مَا شَيْءٍ قَرَأَ: {يس وَالْقُرْآنِ الْحَكِيمِ} [يس: 2]
	Musannaf Ibn Abi Shayba 8327	
81.	It was narrated about `Ali (رضي الله عنه) that the sun was eclipsed, and `Ali (رضي الله عنه) led the people in prayer. He recited *Ya-Seen* or something similar, then he bowed for as long as a *Surah*, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the *Surah,* calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said:	حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ، حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ رَجُلٍ، يُدْعَى حَنَشًا عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَسَفَتْ الشَّمْسُ فَصَلَّى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ لِلنَّاسِ فَقَرَأَ يس أَوْ نَحْوَهَا ثُمَّ رَكَعَ نَحْوًا مِنْ قَدْرِ السُّورَةِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ قَامَ قَدْرَ السُّورَةِ يَدْعُو وَيُكَبِّرُ ثُمَّ رَكَعَ قَدْرَ قِرَاءَتِهِ أَيْضًا ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ قَامَ أَيْضًا قَدْرَ السُّورَةِ ثُمَّ

	Allah hears the one who praises him, and he stood up again for as long as the *Surah*. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second *rak`ah,* in which he did the same as he had done in the first *rak`ah.* Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (ﷺ) did.	رَكَعَ قَدْرَ ذَلِكَ أَيْضًا حَتَّى صَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ سَجَدَ ثُمَّ قَامَ فِي الرَّكْعَةِ الثَّانِيَةِ فَفَعَلَ كَفِعْلِهِ فِي الرَّكْعَةِ الْأُولَى ثُمَّ جَلَسَ يَدْعُو وَيَرْغَبُ حَتَّى انْكَشَفَتْ الشَّمْسُ ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَلِكَ فَعَلَ.
Musnad Ahmad 1216 – Daif		

11.7.5 Any long Surah

82.	Ubayy b. Ka'b said that when an eclipse of the sun took place in the time of God's Messenger he led them in prayer, reciting one of the long suras, bowing five times, and prostrating himself twice. He then stood up for the second rak'a, recited one of the long suras, bowed five times, prostrated himself twice, then sat where he was facing the qibla and made supplication till the eclipse	عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فصلى بهم فَقَرَأَ بِسُورَة م الطُّوَلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ الثَّانِيَةَ فَقَرَأَ بِسُورَةٍ مِنَ الطُّوَلِ ثُمَّ رَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُو حَتَّى انْجَلَى كسوفها.

	passed.	
Sunan Abi Dawud 1182 – Daif		

11.8 Recitation between the *rukoos*

We have already seen from various traditions mentioned above that there is recitation between the bowings in *Salatul Khusoof*. However, to re-emphasize the point, we are presenting another tradition.

83.	It was narrated from Tawus from Ibn Abbas R.A. that: The Prophet (ﷺ) prayed when there was an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated, and he did the second *Raka'at* in the same fashion.	أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ وَالأُخْرَى مِثْلُهَا .
Sunan an-Nasa'i 1468 – Saheeh		

11.9 What to say when getting up from *Rukoo*

There are two reported opinions in this regard.

11.9.1 Opinion 1:

According to this opinion, one should say '*Sami Allahu Li Man Hamidah, Rabbana Wa Laka Al-Hamd*' each time one raises his head from *rukoo*.

84.	It was narrated from Ayesha R.A. that: The Messenger of Allah (ﷺ) prayed, bowing four times, and he recited loudly, and **every time he raised his head** he said: "*Sami Allahu li man hamidah. Rabbana*	أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا الْوَلِيدُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، أَنَّهُ سَمِعَ الزُّهْرِيَّ، يُحَدِّثُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ

	wa lakal-hamd (Allah hears those who praise Him, Our Lord to You be praise.)."	صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَجَهَرَ فِيهَا بِالْقِرَاءَةِ كُلَّمَا رَفَعَ رَأْسَهُ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " .
Sunan an-Nasa'i 1494 – Saheeh		
85.	From Ayesha R.A.: There was an eclipse of the sun and the Messenger of Allah (ﷺ) ordered a man to call out: *As-salatu jami'ah* (prayer is about to begin in congregation). The people gathered and the Messenger of Allah (ﷺ) led them in prayer. He said the takbir, then he recited at length. Then he said the takbir and bowed for a long time, as long as he had recited or longer. Then he raised his head and said: *Sami Allahu liman hamidah* (Allah hears those who praise Him) Then he recited at length, but it was shorter than the first time, then he said the Takbir and bowed for a long time, but it was shorter than the first time. Then he raised his head and said: '*Sami Allahu liman hamidah* (Allah hears those who praise Him). Then he said the takbir and prostrated for a long time, as long as he	أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ، عَنِ الْوَلِيدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ نَمِرٍ، أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ سُنَّةِ، صَلاَةِ الْكُسُوفِ فَقَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً فَنَادَى أَنَّ الصَّلاَةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَبَّرَ ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً مِثْلَ قِيَامِهِ أَوْ أَطْوَلَ **ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "** . ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ كَبَّرَ فَسَجَدَ سُجُودًا طَوِيلاً مِثْلَ رُكُوعِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الأُولَى ثُمَّ كَبَّرَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ

	had bowed or longer. Then he said the takbir and raised his head, then he said the takbir and prostrated. Then he said the takbir and stood up, and recited for a long time that was shorter than the first time. Then he said the takbir and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami' Allahu liman hamidah.* (Allah hears those who praise Him). Then he recited for a long time that was shorter than the first recitation in the second standing. Then he said the takbir and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami Allahu liman hamidah* (Allah hears those who praise Him). Then he said the Takbir and prostrated for a long time that was shorter than the first time. Then he recited the *tashahhud*, then he said the taslim. Then he stood before them and praised and glorified Allah, then he said: 'The sun and the moon do not become eclipsed for the death	رَأْسَهُ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى فِي الْقِيَامِ الثَّانِي ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ كَبَّرَ فَسَجَدَ أَدْنَى مِنْ سُجُودِهِ الأَوَّلِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ فَقَامَ فِيهِمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَأَيُّهُمَا خُسِفَ بِهِ أَوْ بِأَحَدِهِمَا فَافْزَعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِذِكْرِ الصَّلاَةِ " .

	or birth of anyone, but they are two of the signs of Allah' (SWT). Whichever of them becomes eclipsed, turn to Allah (SWT), the Mighty and Sublime, and pray.'"	
	Sunan an-Nasa'i 1497 – Saheeh	
86.	Narrated `Ayesha R.A.: In the lifetime of the Prophet (ﷺ) the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Qur'an) and then said Takbir and performed a prolonged bowing; then he (lifted his head and) said, "*Sami Allahu liman hamidah*" (Allah heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said, "*Sami`a l-lahu Lyman hamidah Rabbana walak-lhamd,* (Allah heard him who sent his	وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، ح وَحَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ، قَالَ حَدَّثَنَا عَنْبَسَةُ، قَالَ حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَسَفَتِ الشَّمْسُ فِي حَيَاةِ النَّبِيِّ صلى الله عليه وسلم فَخَرَجَ إِلَى الْمَسْجِدِ فَصَفَّ النَّاسُ وَرَاءَهُ، فَكَبَّرَ فَاقْتَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقَامَ وَلَمْ يَسْجُدْ، وَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَالَ **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ**. ثُمَّ سَجَدَ، ثُمَّ قَالَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ

	praises to Him. O our Sustainer! All the praises are for You)" and then prostrated and did the same in the second rak`a; thus he completed four bowing and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified, and praised Allah as He deserved and then said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the prayer." Narrated Az-Zuhri: I said to 'Urwa, "When the sun eclipsed at Medina your brother (`Abdullah bin Az-Zubair) offered only a two-*rak`at* prayer like that of the morning (*Fajr*) prayer." 'Urwa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)."	رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " هُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ ". وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رضى الله عنهما . كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ. فَقُلْتُ لِعُرْوَةَ إِنَّ أَخَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصُّبْحِ. قَالَ أَجَلْ لأَنَّهُ أَخْطَأَ السُّنَّةَ.
Sahih al-Bukhari 1046		

11.9.2 Opinion 2:

According to this opinion, as we see in the tradition below, one should say Takbeer while rising from the first rukoo and say '*Sami Allahu Li Man Hamidah, Rabbana wa Laka Al-Hamd*' after getting up from the second rukoo.

87.	Ayesha R.A. narrated: The sun was eclipsed during the time of the Messenger of Allah, so the Messenger of Allah ﷺ led the people in prayer. He recited a lengthy recitation, then he bowed a lengthy bowing, then he raised his head and recited a lengthy recitation that was less than the first. Then he bowed a lengthy bowing that was less than the first. Then he raised his head and prostrated. Then he did (similar to) that in the second *Rak'ah*." Imam Tirmidhi says that this hadith is Hasan Saheeh and similar is the saying of Imam Shafi'i, Imam Ahmed, and Imam Ishaq that they considered *salatul khusoof* to be four *rukoo* and four prostrations (in two *Raka'at*). Imam Shafi'i said that in the first *rak'ah*, Surah al-Baqarah or something of similar length (i.e. a combination of Surahs) should be recited aloud after the *Umm Al-Quran* (i.e. *Al-Fatiha*) if the eclipse is during the day. The one should do a	حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ وَهِيَ دُونَ الأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ صَلاَةَ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . قَالَ الشَّافِعِيُّ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ الْبَقَرَةِ سِرًّا إِنْ كَانَ بِالنَّهَارِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ **ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ** وَثَبَتَ قَائِمًا كَمَا هُوَ وَقَرَأَ أَيْضًا بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ آلِ عِمْرَانَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". ثُمَّ سَجَدَ سَجْدَتَيْنِ

	long *rukoo* whose duration should be equal to the duration of the recitation. Then one should raise his head with the *Takbir*. After that one should remain standing in *Qiyam* just like that and recite in it too Surah Aal Imran or something similar to it after the recitation of *Al-Fatiha*. Then one should do a long *rukoo* similar to his recitation (in terms of the duration). Then he should raise his head and say, "Allah has listened to the one who praised him". Then he should do two perfect *Sujood* and do *qiyam* in each sajdah (or stay in each sajdah) to a similar duration that he stayed in *rukoo*. He should then stand up and recite *Surah Fatiha* followed by *Surah Nisa* or something like that. Then again he should do a long *rukoo* equivalent to his recitation. He should then raise his head with the *Takbeer* and remain standing. He should now recite something similar to *Surah Maidah*. Next, he should do a long *rukoo* equivalent to his recitation.	تَامَّتَيْنِ وَيُقِيمُ فِي كُلِّ سَجْدَةٍ نَحْوًا مِمَّا أَقَامَ فِي رُكُوعِهِ ثُمَّ قَامَ فَقَرَأَ بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ النِّسَاءِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَتَ قَائِمًا ثُمَّ قَرَأَ نَحْوًا مِنْ سُورَةِ الْمَائِدَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ وَسَلَّمَ .

	He should then rise and say: Allah has listened to the one who praised him. He should then do two *sajdahs, tashahud* and *tasleem*.	
Jami` at-Tirmidhi 561 – Saheeh		

11.9.3Our preferred position:

The author of this book adheres to the first opinion.

11.10 First Rak'ah longer:

88.	Narrated Ayesha R.A.: The Prophet ﷺ led us and performed four bowing in two *rak`at* during the solar eclipse and the first *raka'h* was longer.	حَدَّثَنَا مَحْمُودٌ، قَالَ حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ أَرْبَعَ رَكَعَاتٍ فِي سَجْدَتَيْنِ، الأَوَّلُ الأَوَّلُ أَطْوَلُ.
Sahih al-Bukhari 1064		

In the following narration, the exact method and length have been prescribed by Imam Shafi'i.

89.	Ayesha R.A. narrated: The sun was eclipsed during the time of the Messenger of Allah, so the Messenger of Allah ﷺ led the people in prayer. He recited a lengthy recitation, then he bowed a lengthy bowing, then he raised his head and recited a	حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ

	lengthy recitation that was less than the first. Then he bowed a lengthy bowing that was less than the first. Then he raised his head and prostrated. Then he did (similar to) that in the second *Rak'ah*." Imam Tirmidhi says that this hadith is Hasan Saheeh and similar is the saying of Imam Shafi'i, Imam Ahmed, and Imam Ishaq that they considered *salatul khusoof* to be four *rukoo* and four prostrations (in two *Raka'at*). Imam Shafi'i said that in the first *rak'ah*, Surah al-Baqarah or something of similar length (i.e. a combination of Surahs) should be recited aloud after the Umm Al-Quran (i.e. Al-*Fatiha*) if the eclipse is during the day. The one should do a long *rukoo* whose duration should be equal to the duration of the recitation. Then one should raise his head with the *Takbir*. After that one should remain standing in *Qiyam* just like that and recite in it too Surah Aal Imran or something	فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ وَهِيَ دُونَ الأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ . قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ صَلاَةَ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . قَالَ الشَّافِعِيُّ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ الْبَقَرَةِ سِرًّا إِنْ كَانَ بِالنَّهَارِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَتَ قَائِمًا كَمَا هُوَ وَقَرَأَ أَيْضًا بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ آلِ عِمْرَانَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". ثُمَّ سَجَدَ سَجْدَتَيْنِ تَامَّتَيْنِ وَيُقِيمُ فِي كُلِّ سَجْدَةٍ نَحْوًا مِمَّا أَقَامَ فِي رُكُوعِهِ ثُمَّ قَامَ فَقَرَأَ بِأُمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ النِّسَاءِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَتَ قَائِمًا ثُمَّ قَرَأَ نَحْوًا مِنْ سُورَةِ الْمَائِدَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ وَسَلَّمَ .

	similar to it after the recitation of Al-*Fatiha*. Then one should do a long *rukoo* similar to his recitation (in terms of the duration). Then he should raise his head and say, "Allah has listened to the one who praised him". Then he should do two perfect *Sujood* and do *qiyam* in each sajdah (or stay in each sajdah) to a similar duration that he stayed in *rukoo.* He should then stand up and recite *Surah Fatiha* followed by *Surah Nisa* or something like that. Then again he should do a long *rukoo* equivalent to his recitation. He should then raise his head with the *Takbeer* and remain standing. He should now recite something similar to *Surah Maidah.* Next, he should do a long *rukoo* equivalent to his recitation. He should then rise and say: Allah has listened to the one who praised him. He should then do two *sajdahs, tashahud* and *tasleem.*	
Jami` at-Tirmidhi 561 - Saheeh		

11.11 The *qiyam, rukoo,* and *sujood* in the second *rak'ah* are shorter than the first

90.	It was narrated from Yahya bin Sa'eed that: 'Amrah told him that Ayesha R.A. told her that a Jewish woman came to her and said: "May Allah protect you from the torment of the grave." Ayesha R.A. said: "O Messenger of Allah, will people be tormented in the graves?" The Messenger of Allah (ﷺ) sought refuge with Allah. Ayesha R.A. said: "The Prophet (ﷺ) went out, and the sun became eclipsed. We went out to another room and the women gathered with us. The Messenger of Allah (ﷺ) came to us and that was at the time of forenoon. He stood for a long time, then he bowed for a long time, then he raises his head and stood for a shorter time than the first one; then he bowed for a shorter time than the first one. Then he prostrated, then he stood up for the second (*rak'ah*) and did the same again, except that his bowing and prostrating were shorter than in the first *rak'ah*. Then he prostrated, and the eclipse had ended. When he had finished, he sat on the minbar	أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عَمْرَةَ، حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّ يَهُودِيَّةً أَتَتْهَا فَقَالَتْ أَجَارَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ لَيُعَذَّبُونَ فِي الْقُبُورِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَائِذًا بِاللَّهِ . قَالَتْ عَائِشَةُ إِنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ مَخْرَجًا فَخَسَفَتِ الشَّمْسُ فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَذَلِكَ ضَحْوَةً فَقَامَ قِيَامًا طَوِيلاً ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذَلِكَ إِلاَّ أَنَّ رُكُوعَهُ وَقِيَامَهُ دُونَ الرَّكْعَةِ الأُولَى ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ " إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَّالِ " . قَالَتْ عَائِشَةُ كُنَّا نَسْمَعُهُ بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .

	and one of the things he said was: 'The people will be tried in their graves like the trial of the Dajjal.' Ayesha R.A. said: 'After that, we used to hear him seeking refuge with Allah (SWT) from the torment of the grave."	
	Sunan an-Nasa'i 1475 - Saheeh	

11.12 Length of Qiyam after the first rukoo

91.	‘Abdallah b. ‘Abbas said: There was an eclipse of the sun in the time of God’s Messenger ﷺ and he prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Sura al- Baqarah then he bowed for a long time; then he raised his head and stood for a long time; but it was less than the first time; then he bowed for a long time, but it was less than the first bowing; then he raised his head; then he prostrated himself; then he stood for a long time, but it was less than the first time; then he bowed for a long time, but it was less than the first bowing; then he raised his head and stood for a long time, but it was less than the	عَن عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ انْصَرف وَقد تجلت الشَّمْس فَقَالَ صلى الله عَلَيْهِ وَسلم: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ

	first time; then he bowed for a long time, but it was less than the first bowing; then he raised his head; then he prostrated himself; then he departed, and the sun had become bright. He said, “The sun and the moon are two of God’s signs; they are not eclipsed on account of anyone’s death or on account of anyone’s birth; so when you see that, make mention of God.” The people said, “Messenger of God, we saw you reach out to something while you were standing here, then we saw you move back.” He replied, “I saw paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endures. I also saw hell. No such abominable sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women." They asked why that was and he replied that it was for their ingratitude (*bi-kufrihinna*). He was asked whether they disbelieved in	ذَلِكَ فَاذْكُرُوا اللَّهَ» . قَالُوا: يَا رَسُولَ الله رَأَيْنَاك تناولت شَيْئا فِي مقامك ثمَّ رَأَيْنَاك تكعكعت؟ قَالَ صلى الله عَلَيْهِ وَسلم: «إِنِّي أريت الْجنَّة فتناولت عُنْقُودًا وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وأريت النَّار فَلم أر منْظرًا كَالْيَوْمِ قطُّ أَفْظَعَ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» . قَالُوا: بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» . قِيلَ: يَكْفُرْنَ بِاللَّهِ؟ . قَالَ: " يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَو أَحْسَنت إِلَى أحداهن الدَّهْر كُله ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْك خيرا قطّ "

	God[8] and replied, “They are ungrateful to their husbands and they are ungrateful for kindness. If you were to treat one of them kindly forever and she later saw some defect in you, she would say she had never seen any good in you."	
Mishkat al-Masabih 1482 - Saheeh		

Also, consider the tradition below:

92.	Asma' bint Abu Bakr said: The Apostle of Allah (may peace be upon him) was one day (i. e. on the day when the sun eclipsed) so perturbed that he (in haste) took hold of the outer garment (of a female member of his family) and it was later on that his (own) cloak was sent to him. He stood in prayer along with people for such a long time that if a man came he did not realise that the Apostle of Allah (may peace be upon him) had observed *rukoo'*, as it has been narrated about *rukoo'* in connection with long *qiyam.*	حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا قَالَتْ فَزِعَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا – قَالَتْ تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ – فَأَخَذَ دِرْعًا حَتَّى أُدْرِكَ بِرِدَائِهِ فَقَامَ لِلنَّاسِ قِيَامًا طَوِيلاً لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَكَعَ مَا حَدَّثَ أَنَّهُ رَكَعَ مِنْ طُولِ الْقِيَامِ .
Sahih Muslim 906a		

[8] The word kufr means both ingratitude and unbelief, which explains why the remark was misunderstood.

11.13 *Dua* in *Qiyam* during the prayer of eclipse

The hadith below indicates that the Prophet ﷺ was offering *salatul khusoof* with his hands raised in prayer.

93.	During the lifetime of Allah's Messenger (may peace be upon him), I was shooting some of my arrows in Medina, when the sun eclipsed. I threw (the arrows) and said: By Allah, I must see how the Messenger of Allah (may peace be upon him) acts in a solar eclipse. So I came to him and he was standing in prayer, raising his hands, glorifying Him, praising Him, acknowledging His Oneness, declaring His greatness, and supplicating Him, till the sun cleared. When the eclipse was over, he recited two Surahs and prayed two *Raka'at.*	وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ كُنْتُ أَرْتَمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللَّهِ لأَنْظُرَنَّ إِلَى مَا حَدَثَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي كُسُوفِ الشَّمْسِ قَالَ فَأَتَيْتُهُ وَهُوَ **قَائِمٌ فِي الصَّلاَةِ رَافِعٌ يَدَيْهِ** فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا . قَالَ فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُورَتَيْنِ وَصَلَّى رَكْعَتَيْنِ .
Sahih Muslim 913b		

11.14 Longer *rukoo* and *sujood*

94.	It was narrated that Abu Musa said: "There was an eclipse of the sun, and the Messenger of Allah (SAW) got up in a rush, fearing that it might be the Hour. He went	أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْمَسْرُوقِيُّ، عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَزِعًا يَخْشَى أَنْ

	to the masjid, where he stood and prayed, standing, bowing, and prostrating for the longest time that I ever saw him do in prayer. Then he said: 'These signs that Allah (SWT) sends do not occur for the death or birth of anyone, but Allah (SWT) sends them to strike fear into His slaves. If you see any of these things, then hasten to remember Him, call upon Him supplicate and ask for His forgiveness.'"	تَكُونَ السَّاعَةُ فَقَامَ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَتِهِ قَطُّ ثُمَّ قَالَ " إِنَّ هَذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ " .
Sunan an-Nasa'i 1503 - Saheeh		

The hadith below also explains the length of *qiyam* and *rukoo*:

95.	Asma daughter of Abu Bakr reported: The sun eclipsed during the lifetime of the Apostle of Allah (may peace be upon him); so he felt perturbed and he, by mistake, took hold of the outer garment of a woman till he was given his own cloak. After this, I satisfied my need and then came and entered the mosque. I saw the Messenger of Allah (may peace be upon him) standing in prayer. I stood along with him. He prolonged his *qiyam*	وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَفَزِعَ فَأَخْطَأَ بِدِرْعٍ حَتَّى أُدْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ وَدَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا فَقُمْتُ مَعَهُ فَأَطَالَ الْقِيَامَ حَتَّى رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ ثُمَّ أَلْتَفِتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ فَأَقُولُ هَذِهِ

	till I wished to sit down. Then I cast a glance towards an old woman. So I said: She is older than I. I, therefore, kept standing. He (the Holy Prophet) then observed the *rukoo* and prolonged his *rukoo*. He then raised his head. He then prolonged his *qiyam* to such an extent that if a person happened to come he would have thought that he had not observed the *rukoo*.	أَضْعَفُ مِنِّي . فَأَقُومُ فَرَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ حَتَّى لَوْ أَنَّ رَجُلاً جَاءَ خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ .
Sahih Muslim 906c		

(This message can be seen Sahih al-Bukhari 1059, Sunan Abi Dawud 1179 and several other traditions)

96.	It was narrated that 'Abdullah bin 'Amr said: "The sun was eclipsed and the Messenger of Allah (ﷺ) bowed twice and prostrated twice, then he stood up and bowed twice and prostrated twice. Then the eclipse ended. Ayesha R.A. used to say: "The Messenger of Allah (ﷺ) never prostrated or bowed for so long as that.'"	أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ، قَالَ حَدَّثَنَا ابْنُ حِمْيَرٍ، عَنْ مُعَاوِيَةَ بْنِ سَلاَّمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي طُعْمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَسَفَتِ الشَّمْسُ فَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ وَسَجْدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ وَسَجْدَتَيْنِ ثُمَّ جُلِّيَ عَنِ الشَّمْسِ . وَكَانَتْ عَائِشَةُ تَقُولُ مَا سَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم سُجُودًا وَلاَ رَكَعَ رُكُوعًا أَطْوَلَ مِنْهُ . خَالَفَهُ عَلِيُّ بْنُ الْمُبَارَكِ .
Sunan an-Nasa'i 1480 - Saheeh		

11.14.1 Dua in the sujood during the prayer of the eclipse:

97.	It was narrated that Abdullah bin Amr said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed and stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time." (One of the narrators) Shu'bh said: "I think he said something similar concerning prostration."- "He started weeping and blowing during his prostration and said: 'Lord, You did not tell me that You would do that while I am asking You for forgiveness; You did not tell me that You would do that while I was still among them.' When he finished praying he said: "Paradise was shown to me, and if I had stretched forth my hand I could have taken some of its fruits. And Hell was shown to me, so I started blowing for fear that its heat might overwhelm you. I saw therein the thief who stole the two camels of the Messenger	أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ، قَالَ حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ – قَالَ شُعْبَةُ وَأَحْسَبُهُ قَالَ فِي السُّجُودِ نَحْوَ ذَلِكَ – وَجَعَلَ يَبْكِي فِي سُجُودِهِ وَيَنْفُخُ وَيَقُولُ " رَبِّ لَمْ تَعِدْنِي هَذَا وَأَنَا أَسْتَغْفِرُكَ لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ " . فَلَمَّا صَلَّى قَالَ " عُرِضَتْ عَلَىَّ الْجَنَّةُ حَتَّى لَوْ مَدَدْتُ يَدِي تَنَاوَلْتُ مِنْ قُطُوفِهَا وَعُرِضَتْ عَلَىَّ النَّارُ فَجَعَلْتُ أَنْفُخُ خَشْيَةَ أَنْ يَغْشَاكُمْ حَرُّهَا وَرَأَيْتُ فِيهَا سَارِقَ بَدَنَتَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَأَيْتُ فِيهَا أَخَا بَنِي دُعْدُعٍ سَارِقَ الْحَجِيجِ فَإِذَا فُطِنَ لَهُ قَالَ هَذَا عَمَلُ الْمِحْجَنِ وَرَأَيْتُ فِيهَا امْرَأَةً طَوِيلَةً سَوْدَاءَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ وَإِنَّ الشَّمْسَ

	of Allah (ﷺ); and I saw therein the brother of Banu As-Du'du; the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it; and I saw therein a tall black woman who was being punished because of a cat she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth, until it died. Then sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allah. If one of them becomes eclipsed'- or he said: 'if one of them does anything like that'- 'then hasten to remember Allah, the Mighty and Sublime.'"	وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا انْكَسَفَتْ إِحْدَاهُمَا – أَوْ قَالَ فَعَلَ أَحَدُهُمَا شَيْئًا مِنْ ذَلِكَ – فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ " .
Sunan an-Nasa'i 1496 - Saheeh		

11.14.2 Weep in *sujood*

98.	Abdullah bin 'Amr said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then)	أَخْبَرَنَا هِلاَلُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ حَدَّثَنِي أَبِي السَّائِبُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، حَدَّثَهُ قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم

	prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second *rak'ah* the same as he had done in the first, standing, bowing, prostrating, and sitting. He started blowing and weeping at the end of his prostration in the second *rak'ah*, saying: 'You did not tell me that You would do that while I was still among them; You did not tell me that You would do that while we are asking You for forgiveness.' Then he raised his head and the eclipse ended. The Messenger of Allah (ﷺ) stood and addressed the people. He praised and glorified Allah then he said: "The sun and moon are two of the signs of Allah (SWT), the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allah (SWT), the Mighty, and Sublime. By the One in Whose Hand is the soul of Muhammad, Paradise was	فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الصَّلاَةِ وَقَامَ الَّذِينَ مَعَهُ فَقَامَ قِيَامًا فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ وَسَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ فَأَطَالَ الْجُلُوسَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَامَ فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الرَّكْعَةِ الأُولَى مِنَ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ فَجَعَلَ يَنْفُخُ فِي آخِرِ سُجُودِهِ مِنَ الرَّكْعَةِ الثَّانِيَةِ وَيَبْكِي وَيَقُولُ " لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ لَمْ تَعِدْنِي هَذَا وَنَحْنُ نَسْتَغْفِرُكَ " . ثُمَّ رَفَعَ رَأْسَهُ وَانْجَلَتِ الشَّمْسُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ أُدْنِيَتِ الْجَنَّةُ مِنِّي حَتَّى لَوْ بَسَطْتُ يَدِي لَتَعَاطَيْتُ مِنْ قُطُوفِهَا وَلَقَدْ أُدْنِيَتِ النَّارُ مِنِّي حَتَّى لَقَدْ جَعَلْتُ أَتَّقِيهَا خَشْيَةَ أَنْ تَغْشَاكُمْ حَتَّى رَأَيْتُ فِيهَا امْرَأَةً مِنْ حِمْيَرَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ فَلاَ هِيَ أَطْعَمَتْهَا

	brought so near to me that if I had stretched out my hand, I could have taken some of its fruits. And Hell was brought so near to me that I tried to ward it off for fear it may overwhelm you. I saw therein a woman from Himyar who was being punished because of a cat she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the *Sabtiyatain*, the brother of Banu Ad'da'da, being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the Hajj pilgrims with that crooked stick, leaning on his stick in Hell and saying: 'I am the thief with the crooked stick.'"	وَلاَ هِيَ سَقَتْهَا حَتَّى مَاتَتْ فَلَقَدْ رَأَيْتُهَا تَنْهَشُهَا إِذَا أَقْبَلَتْ وَإِذَا وَلَّتْ تَنْهَشُ أَلْيَتَهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السِّبْتِيَّتَيْنِ أَخَا بَنِي الدَّعْدَاعِ يُدْفَعُ بِعَصًا ذَاتِ شُعْبَتَيْنِ فِي النَّارِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ مُتَّكِئًا عَلَى مِحْجَنِهِ فِي النَّارِ يَقُولُ أَنَا سَارِقُ الْمِحْجَنِ " .
Sunan an-Nasa'i 1482 - Hassan		

11.15 What is prescribed after finishing the prayer

11.15.1 Praise Allah after the finishing of the prayer and the eclipse

99.	It was narrated that Qabisah bin Mukhariq Al-Hilali said: "There was an eclipse of the sun and at the time we were with the Messenger of Allah (ﷺ) in Al-Madinah. He rushed out dragging his garment and prayed two Raka'at, which he made lengthy. The end of his prayer coincided with the end of the eclipse. He praised and glorified Allah (SWT), then he said: 'The sun and the moon are two of the signs of Allah (SWT), and they do not become eclipsed for the death or birth of anyone. If you see anything of that, then pray like the last obligatory prayer you did before that.'"	وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، قَالَ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، أَنَّ جَدَّهُ، عُبَيْدَ اللَّهِ بْنَ الْوَازِعِ حَدَّثَهُ قَالَ حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهِلاَلِيِّ، قَالَ كَسَفَتِ الشَّمْسُ وَنَحْنُ إِذْ ذَاكَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ فَخَرَجَ فَزِعًا يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ أَطَالَهُمَا فَوَافَقَ انْصِرَافُهُ انْجِلاَءَ الشَّمْسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ مِنْ ذَلِكَ شَيْئًا فَصَلُّوا كَأَحْدَثِ صَلاَةٍ مَكْتُوبَةٍ صَلَّيْتُمُوهَا " .
Sunan an-Nasa'i 1486 - Daif		

11.15.2 Say Shahadah after the prayer

100.	Tha'labah bin 'Abbad Al-'Abdi from the people of Al-Basrah narrated that: He attended a Khutbah one day that was delivered by Samurah bin Jundub. In his Khutbah he mentioned a hadith from the Messenger of Allah (ﷺ). Samurah bin Jundub said: "One day a boy	أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ، قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ عَيَّاشٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، قَالَ حَدَّثَنِي ثَعْلَبَةُ بْنُ عِبَادٍ الْعَبْدِيُّ، مِنْ أَهْلِ الْبَصْرَةِ أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمُرَةَ بْنِ جُنْدُبٍ فَذَكَرَ فِي خُطْبَتِهِ حَدِيثًا عَنْ رَسُولِ اللَّهِ صلى الله

	from among the Ansar and I were shooting at two targets of ours, during the time of the Messenger of Allah (ﷺ), when the sun was at a height of two or three spears as it appears to one who is looking at the horizon. The sun turned black, and we said to one another, let us go to the masjid, for by Allah (SWT) this must herald some event concerning the Messenger of Allah (ﷺ) and his ummah. We went to the masjid and we saw the Messenger of Allah (ﷺ) coming out to the people. He went forward and prayed. He stood for the longest time that he had ever stood in any prayer in which he led us, but we did not hear him saying anything. Then he bowed for the longest time that he had ever bowed in any prayer in which he led us, but we did not hear him saying anything. Then he prostrated for the longest time that he had ever prostrated in any prayer in which he led us, but we did not hear him saying anything. Then he did likewise in the second *rak'ah*. And the eclipse	عليه وسلم قَالَ سَمُرَةُ بْنُ جُنْدُبٍ بَيْنَا أَنَا يَوْمًا وَغُلاَمٌ مِنَ الأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلاَثَةٍ فِي عَيْنِ النَّاظِرِ مِنَ الأُفُقِ اسْوَدَّتْ فَقَالَ أَحَدُنَا لِصَاحِبِهِ انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنُ هَذِهِ الشَّمْسِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي أُمَّتِهِ حَدَثًا – قَالَ – فَدَفَعْنَا إِلَى الْمَسْجِدِ – قَالَ – فَوَافَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ خَرَجَ إِلَى النَّاسِ – قَالَ – فَاسْتَقْدَمَ فَصَلَّى فَقَامَ كَأَطْوَلِ قِيَامٍ قَامَ بِنَا فِي صَلاَةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ رُكُوعٍ مَا رَكَعَ بِنَا فِي صَلاَةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ سُجُودٍ مَا سَجَدَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتًا ثُمَّ فَعَلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ – قَالَ – فَوَافَقَ تَجَلِّي الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ فَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ . مُخْتَصَرٌ .

	ended as he was sitting at the end of the second *rak'ah*. Then he said the salam, then he praised and glorified Allah (SWT), and bore witness that there is none worthy of worship but Allah (SWT) and he bore witness that he was the slave and Messenger of Allah." Narrated in abridged form.	
Sunan an-Nasa'i 1484 - Hassan		

11.15.3 What if one joins the *Jama'ah* between the first and the second *rukoo*

There is a difference of opinion among the scholars regarding this matter.

- According to one group of scholars, if one misses a *rukoo*, he has to make up for the whole *rak'ah* doing two *rukoos* in that *(Sharh of Zad Al-Mustaqni* by Shaykh Muhammad Ameen Al-Shanqiti 75/9).
- Another group of scholars opines that if one joins the Imam when he is in the second *rukoo* (or between the first and the second *rukoo*) of the first *rak'ah*, he has obtained the *rak'ah* and does not need to make up for this *rak'ah* (*Al-Fawakiha Ad-Dawani Ala Ar-Risala Ibn Abi Zaid Al-Qayrawani* P. 429).

The author of this book practices as per the second opinion.

11.15.4 Pray 2 *Raka'at* multiple times

Though it is recommended to offer Salatul Khusoof as two *rak'at* only as reported from several ahadith, some scholars permit praying additional units as well. Consider the opinion below.

101.	Rabi'e said: From Hasan that Hasan and Ibrahim both said about *Kusoof*: It is offered in	وقال الربيع : عن الحسن ثم اتفق الحسن وإبراهيم قالا جميعا في الكسوف : صلى

	two *rak'ahs* and two *rak'ahs* (i.e. 2 *rak'ahs* can be offered multiple times).	ركعتين ركعتين .
Al-Muhalla Li Ibn Hazm (5/96)		

There is a weak hadith to this effect too:

102.	Narrated An-Nu'man ibn Bashir: There was an eclipse of the sun in the time of the Prophet (saws). He began to pray a series of pairs of *Raka'at* enquiring about the sun (at the end of them) till it became clear.	حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنِي الْحَارِثُ بْنُ عُمَيْرٍ الْبَصْرِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ وَيَسْأَلُ عَنْهَا حَتَّى انْجَلَتْ .
Sunan Abi Dawud 1193 – Munkar		

11.16 Give khutbah after the prayer:

There are various scholarly opinions regarding the Khutbah after the *Salatul Khusoof*:

a) According to Shafi'i scholars, there are two khutbahs after the *Salatul Khusoof*
b) According to the Hanafi scholars, there is no khutbah after this prayer. Hanbali scholars also hold this opinion. They say that what the Prophet ﷺ said after the prayer were an explanation of some of the matters and not a formal khutbah.
c) Maliki scholars have taken a middle position in this regard. They say that some form of speech or khutbah is considered liked but it does not necessarily need to be like the khutbah of *Jumuah* in their opinion i.e. in which the *khateeb* sits for a rest between the two khutbahs. Their evidence is that there are several traditions that do not mention a Khutbah after *Salatul Khusoof* and hence it is not

considered to be a mandatory requirement. Supporting this is the fact that the giving of khutbah is not emphasized or made obligatory in the ahadith. Accordingly, the status it enjoys is that of Mustahab.

In our humble opinion regarding this matter, we prefer the position held by Maliki scholars.

11.16.1 The mention of khutbah after the prayer as a sunnah

103.	It was narrated from Samurah that: The Prophet (ﷺ) delivered a Khutbah when the sun eclipsed and he said: '*Amma ba'd* (to proceed).'"	أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ، عَنْ **سَمُرَةَ**، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ حِينَ انْكَسَفَتِ الشَّمْسُ فَقَالَ " أَمَّا بَعْدُ " .
Sunan an-Nasa'i 1501 - Hassan		

The same is also narrated by Asma R.A. as reported in Sahih al-Bukhari 1061.

11.16.2 The khutbah after the prayer can be given while sitting

This hadith below indicates that this khutbah can also be given while sitting.

104.	Ayesha R.A. said: "The Prophet (ﷺ) went out and the sun became eclipsed. We went out to the apartment and some women gathered around us. The Messenger of Allah (ﷺ) turned to us, and that was at the time of the forenoon. He stood for a long	أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عَمْرَةَ، حَدَّثَتْهُ أَنَّ عَائِشَةَ قَالَتْ إِنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ مَخْرَجًا فَخُسِفَ بِالشَّمْسِ فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه

	time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he prostrated. Then he stood up again and did the same, except that he stood and bowed for a shorter time than in the first *rak'ah*. Then he prostrated and the eclipse ended. When he had finished he sat on the minbar and among the things he said was: 'The people will be tried in their graves like the trial of the Dajjal.'"	وسلم وَذَلِكَ ضَحْوَةً فَقَامَ قِيَامًا طَوِيلاً ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذَلِكَ إِلاَّ أَنَّ قِيَامَهُ وَرُكُوعَهُ دُونَ الرَّكْعَةِ الأُولَى ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ **قَعَدَ عَلَى الْمِنْبَرِ** فَقَالَ فِيمَا يَقُولُ " إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَّالِ " . مُخْتَصَرٌ .
Sunan an-Nasa'i 1499 - Saheeh		
105.	Al-Hasan narrated from Ibn Abbas: Once the moon eclipsed while Ibn Abbas R.A. was in Basrah. Ibn Abbas came out and offered with us two *Raka'at* in a manner that he did two *rukoo* in each *rak'ah*. He then rode (his animal) and addressed us (or gave a khutbah): Indeed I prayed as I saw the Messenger of Allah ﷺ pray. And said: Indeed the sun and the moon are two of the signs of the signs of Allah. They do not get eclipsed because of the	7152 - وَأَخْبَرَنَا أَبُو بَكْرٍ، وَأَبُو زَكَرِيَّا، وَأَبُو سَعِيدٍ، قَالُوا: حَدَّثَنَا أَبُو الْعَبَّاسِ قَالَ: أَخْبَرَنَا الرَّبِيعُ قَالَ: أَخْبَرَنَا الشَّافِعِيُّ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ الْقَمَرَ، كَسَفَ وَابْنُ عَبَّاسٍ بِالْبَصْرَةِ، فَخَرَجَ ابْنُ عَبَّاسٍ فَصَلَّى بِنَا رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ رَكْعَتَيْنِ، ثُمَّ رَكِبَ فَخَطَبَنَا فَقَالَ: إِنَّمَا صَلَّيْتُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

	death or life (or birth) of anyone. When you see any of them get eclipsed, make them a means of remembrance of Allah swt for you.	يُصَلِّي، وَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْهُمَا خَاسِفًا فَلْيَكُنْ فَزَعُكُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ
Marifat As-Sunan Wal-Athar Li Bayhaqi 7152 - Daif		

11.16.3 The wording of the khutbah

Remind people to not have superstitions

106.	It was narrated from Hisham bin 'Urwah, from his father, that Ayesha R.A. said: 'The sun was eclipsed during the time of the Messenger of Allah (SAW) and the Messenger of Allah (SAW) led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time, but it was shorter than the first standing, then he bowed for a long time but it was shorter than the first bowing. Then he stood up, then he prostrated, then he did the same in the second *rak'ah*, and when he finished the eclipse had ended. Then he addressed the people; he praised and glorified Allah (SWT), then he said: The sun and the moon	أَخْبَرَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُو دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ ذَلِكَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا " . ثُمَّ قَالَ " يَا أُمَّةَ مُحَمَّدٍ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ

	are two of the signs of Allah (SWT). They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allah (SWT), the Mighty and Sublime, and magnify Him, and give charity. Then he said: 'O Ummah of Muhammad! There is no one more indignant than Allah (SWT), the Mighty and Sublime, when his male or female slave commits *zina*. O Ummah of Muhammad! By Allah, if you knew what I know, you would laugh little and weep much.'"	أَوْ تَزْنِيَ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا " .
Sunan an-Nasa'i 1474		

Remind about the trials of the grave and trials of Dajjal

107.	Narrated Asma' bint Abu Bakr: I came to `Ayesha R.A. during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ . رضى الله عنهما . أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ حِينَ خَسَفَتِ الشَّمْسُ، وَالنَّاسُ قِيَامٌ وَهْىَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ فَقَالَتْ سُبْحَانَ اللَّهِ. فَقُلْتُ آيَةٌ. قَالَتْ بِرَأْسِهَا أَنْ نَعَمْ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ

	Allah's Apostle finished (the prayer), he glorified and praised Allah and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.' "	صلى الله عليه وسلم حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " مَا مِنْ شَىْءٍ لَمْ أَرَهُ إِلاَّ وَقَدْ رَأَيْتُهُ فِي مَقَامِي، حَتَّى الْجَنَّةَ وَالنَّارَ، وَأُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَّالِ، فَأَمَّا الْمُؤْمِنُ ـ أَوِ الْمُسْلِمُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ فَأَجَبْنَا وَآمَنَّا. فَيُقَالُ نَمْ صَالِحًا عَلِمْنَا أَنَّكَ مُوقِنٌ. وَأَمَّا الْمُنَافِقُ ـ أَوِ الْمُرْتَابُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ لاَ أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ".
Sahih al-Bukhari 7287		

(This message can also be seen in Sahih al-Bukhari 86, 184, 922, 1053; Sahih Muslim 905a; Muwatta Malik Book 12, Hadith 451; and several other

narrations)

Make Dua:

The context of the above narration can be seen in the narration below. Also, it shows that the Prophet ﷺ made *dua* for the protection of the trials in the grave.

108.	Amrah said: "I heard Ayesha R.A. say: 'A Jewish woman came to me begging, and said: May Allah grant you protection from the torment of the grave.' When the Messenger of Allah (SAW) came, I said: 'O Messenger of Allah (SAW), will people be tormented in their graves?' He sought refuge with Allah (SWT) and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allah (SAW) came from his mount and came to his prayer place, and led the people in prayer. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated for a long time.	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، – هُوَ الأَنْصَارِيُّ – قَالَ سَمِعْتُ عَمْرَةَ، قَالَتْ سَمِعْتُ عَائِشَةَ، تَقُولُ جَاءَتْنِي يَهُودِيَّةٌ تَسْأَلُنِي فَقَالَتْ أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ . فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ أَيُعَذَّبُ النَّاسُ فِي الْقُبُورِ فَقَالَ عَائِذًا بِاللَّهِ فَرَكِبَ مَرْكَبًا – يَعْنِي – وَانْخَسَفَتِ الشَّمْسُ فَكُنْتُ بَيْنَ الْحُجَرِ مَعَ نِسْوَةٍ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مَرْكَبِهِ فَأَتَى مُصَلاَّهُ فَصَلَّى بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ قِيَامًا أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ

	Then he stood for a shorter time than in the first (*rak'ah*), then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, so he bowed four times and prostrated four times, and the eclipse ended. He said: "You will be tried in your graves like the trial of the Dajjal.' Ayesha R.A. said: 'I heard him after that seeking refuge with Allah from the torment of the grave.'"	رُكُوعِهِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ فَقَالَ " إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ " . قَالَتْ عَائِشَةُ فَسَمِعْتُهُ بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .
Sunan an-Nasa'i 1476 - Saheeh		

(The command to seek refuge from the torment of the grave can be seen in several narrations, e.g. Sahih al-Bukhari 1049, 1050)

The wording in the hadith below indicates that the event of the eclipse might have been a few days after the Jewess asked the question (and not on the same day).

109.	Narrated `Amra bint `Abdur-Rahman: A Jewess came to `Ayesha R.A. to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So `Ayesha R.A. asked	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا فَقَالَتْ لَهَا أَعَاذَكِ

	Allah's Apostle, "Would the people be punished in their graves?" Allah's Apostle asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Apostle rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second rak`a) for a long while, but the standing was shorter than the standing of the first rak`a. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a	اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ ـ رضى الله عنها ـ رَسُولَ اللَّهِ صلى الله عليه وسلم أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَائِذًا بِاللَّهِ مِنْ ذَلِكَ. ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ ظَهْرَانَىِ الْحُجَرِ، ثُمَّ قَامَ يُصَلِّي، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلاً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ وَانْصَرَفَ، فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

	long time but shorter than the first, then again performed a long bowing which was shorter than the first, and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave.	
	Sahih al-Bukhari 1055, 1056	

With regards to how this dua is to be made, there can be many wordings. However, what can be more beautiful than the *duas* taught by the Prophet ﷺ himself. One of such beautiful and easy to remember *duas* is as follows:

110.	Ibn 'Abbas said, "The Prophet ﷺ, may Allah bless him and grant him peace, used to teach us this supplication as he taught us the *Surahs* of the Qur'an: 'I seek refuge with You from the punishment of Hellfire, and I seek refuge with You from the punishment of the grave. I seek refuge with You from the trial of the Dajjal and I seek refuge from the trials of life and death. I seek refuge with You from the trial of the grave.'"	حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمٍ الصَّوَّافُ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ زِيَادٍ الْخَرَّاطُ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَلِّمُنَا هَذَا الدُّعَاءَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: **أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ،** **وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ،** **وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ،** **وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،**

		وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ.

Al-Adab Al-Mufrad 694 - Saheeh

Mention about the paradise and hell fire and the actions that lead to them

111.	It was narrated that Abdullah bin Amr said: "The sun eclipsed during the time of the Messenger of Allah (SAW). The Messenger of Allah (SAW) prayed and stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time." (One of the narrators) Shu'bh said: "I think he said something similar concerning prostration."- "He started weeping and blowing during his prostration and said: 'Lord, You did not tell me that You would do that while I am asking You for forgiveness; You did not tell me that You would do that while I was still among them.' When he finished praying he said: "Paradise was shown to me, and if I had stretched forth my hand I could have taken some of its fruits. And Hell was shown to me, so I started	أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ، قَالَ حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ – قَالَ شُعْبَةُ وَأَحْسَبُهُ قَالَ فِي السُّجُودِ نَحْوَ ذَلِكَ – وَجَعَلَ يَبْكِي فِي سُجُودِهِ وَيَنْفُخُ وَيَقُولُ " رَبِّ لَمْ تَعِدْنِي هَذَا وَأَنَا أَسْتَغْفِرُكَ لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ " . فَلَمَّا صَلَّى قَالَ " عُرِضَتْ عَلَىَّ الْجَنَّةُ حَتَّى لَوْ مَدَدْتُ يَدِي تَنَاوَلْتُ مِنْ قُطُوفِهَا وَعُرِضَتْ عَلَىَّ النَّارُ فَجَعَلْتُ أَنْفُخُ خَشْيَةَ أَنْ يَغْشَاكُمْ حَرُّهَا وَرَأَيْتُ فِيهَا سَارِقَ بَدَنَتَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَأَيْتُ فِيهَا أَخَا بَنِي دُعْدُعٍ سَارِقَ الْحَجِيجِ فَإِذَا فُطِنَ لَهُ قَالَ هَذَا عَمَلُ الْمِحْجَنِ وَرَأَيْتُ فِيهَا امْرَأَةً طَوِيلَةً سَوْدَاءَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ

	blowing for fear that its heat might overwhelm you. I saw therein the thief who stole the two camels of the Messenger of Allah (SAW); and I saw therein the brother of Banu As-Du'du; the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it. (The name of the person that was shown to the Prophet is mentioned as Abu Thumama 'Amr b. Malik who was dragging his intestines in Hell as reported in Sahih Muslim 904a,b); and I saw therein a tall black woman (from Bani Israel) who was being punished because of a cat she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth until it died. Then sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allah. If one of them becomes eclipsed'- or he said: 'if one of them does anything like that'- 'then hasten to remember Allah, the Mighty and Sublime.'"	تُطْعِمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ وَإِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا انْكَسَفَتْ إِحْدَاهُمَا – أَوْ قَالَ فَعَلَ أَحَدُهُمَا شَيْئًا مِنْ ذَلِكَ – فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ " .
Sunan an-Nasa'i 1496		

(This message can also be seen in Sunan Abi Dawud 1178 and numerous other traditions)

Call for mindfulness towards Allah swt and the importance of staying away from immodesty

112.	Narrated `Ayesha R.A.: In the lifetime of Allah's Apostle (ﷺ) the sun eclipsed, so he led the people in prayer, and stood up and performed a long *Qiyam*, then bowed for a long while. He stood up again and performed a long *Qiyam* but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the *Khutba* (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give *Sadaqa*."	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا " . ثُمَّ قَالَ " يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا " .

	The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more *ghaira* (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.	
	Sahih al-Bukhari 1044	

(This message can also be seen in Muwatta Imam Malik Book 12, Hadith 448; and several other ahadith)

Explain the importance of prayer and how it dispels anxiety

113.	Ayesha R.A., the wife of the Apostle of Allah (may peace be upon him), reported There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). So, the Messenger of Allah (may peace be upon him) went to the mosque and stood up and glorified Allah, and the people formed themselves in rows behind him. The Messenger of Allah (may peace be upon him) made a long recital (of the Qur'an)	حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَسْجِدِ فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاقْتَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ

	and then pronounced Takbir and then observed a long *rukoo*. He then raised his head and said: Allah listened to him who praised Him: our Lord, praise is due to Thee. He then again stood up and made a long recital, which was less than the first recital. He pronounced *Takbir* and observed a long *rukoo*, and it was less than the first one. He again said: Allah listened to him who praised Him; our Lord, praise is due to Thee. (Abu Tahir, one of the narrators) made no mention of:" He then prostrated himself." He did like this in the second *rak'ah*, till he completed four *Raka'at* and four prostrations and the sun became bright before he deported. He then stood up and addressed people, after lauding Allah as He deserved, and then said: The sun and the moon are two signs among the signs of Allah These do not eclipse either on the death of anyone or on his birth. So when you see them, hasten to prayer. He also said this: Observe prayer till Allah	فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ سَجَدَ - وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ ثُمَّ سَجَدَ - ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ حَتَّى اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهَا فَافْزَعُوا لِلصَّلاَةِ " . وَقَالَ أَيْضًا " فَصَلُّوا حَتَّى يُفَرِّجَ اللَّهُ عَنْكُمْ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَىْءٍ وُعِدْتُمْ حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ - وَقَالَ الْمُرَادِيُّ أَتَقَدَّمُ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ وَرَأَيْتُ فِيهَا ابْنَ لُحَيٍّ وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ " . وَانْتَهَى حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ " فَافْزَعُوا لِلصَّلاَةِ " . وَلَمْ يَذْكُرْ مَا

	dispels the anxiety (of this extraordinary phenomenon) from you. The Messenger of Allah (may peace be upon him) said: I saw in my place everything which you have been promised. I even saw myself desiring to pluck a bunch (of grapes) from Paradise (and it was at the time) when you saw me moving forward. And I saw Hell and some of its parts crushing the others when you saw me moving back; and I saw in it Ibn Luhayy and he was the person who made the she-camels loiter about. In the hadith transmitted by Abu Tahir, the words are:" He hastened to prayer," and he made no mention of what follows.	بَعْدَهُ .
	Sahih Muslim 901c	

Importance of being kinds, including to the animals

114.	Narrated Asma' bint Abi Bakr: The Prophet ﷺ prayed the eclipse prayer, and then said, "Hell was displayed so close that I said, 'O my Lord! Am I going to be one of its inhabitants?"' Suddenly he saw a woman. I think he said,	حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ . رضى الله عنهما . أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى صَلاَةَ الْكُسُوفِ، فَقَالَ " دَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ أَىْ رَبِّ، وَأَنَا مَعَهُمْ

	who was being scratched by a cat. He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e. the cat) till it died of hunger."	فَإِذَا امْرَأَةٌ ـ حَسِبْتُ أَنَّهُ قَالَ ـ تَخْدِشُهَا هِرَّةٌ قَالَ مَا شَأْنُ هَذِهِ قَالُوا حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا ".
	Sahih al-Bukhari 2364	

Advise women for being grateful

115.	Narrated `Abdullah bin `Abbas: During the lifetime of Allah's Apostle, the sun eclipsed. Allah's Apostle offered the prayer of (the) eclipse) and so did the people along with him. He performed a long *Qiyam* (standing posture) during which *Surat-al-Baqara* could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first *Qiyam* (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ

	a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Apostle! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes) and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never	ذَلِكَ فَاذْكُرُوا اللَّهَ ". قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ. فَقَالَ " إِنِّي رَأَيْتُ الْجَنَّةَ. أَوْ أُرِيتُ الْجَنَّةَ. فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". قَالُوا لِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ ". قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، وَلَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ ".

	before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you.' "	
	Sahih al-Bukhari 5197	

(This message can also be seen in Sahih al-Bukhari 1052 and several other narrations)

Remind for charity and remembrance upon seeing the special signs:

116.	It was narrated that Ayesha R.A. said: "There was an eclipse of the sun during the time of the Messenger of Allah (ﷺ). He stood and prayed, standing for a very long time, then he bowed for a very long time. Then he	أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا عَبْدَةُ، قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ فَصَلَّى فَأَطَالَ الْقِيَامَ جِدًّا ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ جِدًّا وَهُوَ

	stood up and (remained standing) for a very long time, but shorter than the first time. Then he bowed for a very long time, but shorter than the first time. Then he prostrated, then he raised his head and stood for a long time, but it was shorter than the first time. Then he stood up and (remained standing) for a long time, but it was shorter than the first time. Then he prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified Allah, then he said: 'The sun and the moon do not become eclipsed for the death or birth of anyone. If you see that then pray, give in charity, and remember Allah, the Mighty and Sublime.' And he said: 'O Ummah of Muhammad! There is no one who is more indignant than Allah (SWT) when His male or female slave commits *Zina*. O Ummah of Muhammad, if you knew what I know, you	دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ فَفَرَغَ مِنْ صَلاَتِهِ وَقَدْ جُلِّيَ عَنِ الشَّمْسِ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا وَتَصَدَّقُوا وَاذْكُرُوا اللَّهَ عَزَّ وَجَلَّ " . وَقَالَ " يَا أُمَّةَ مُحَمَّدٍ إِنَّهُ لَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا " .

	would laugh little and weep much.'"	
Sunan an-Nasa'i 1500		

11.16.4 Summary of recommendations regarding what the khutbah should cover:

a) The khutbah is given after the prayer.
b) It can be given standing or sitting at a high place (e.g. a *minber* or a mount etc).
c) The following are some of the topics that can be covered:
    a. Start the Khutbah with the glorification of Allah swt
    b. Praises of the Prophet ﷺ
    c. Talk about the trials of Dajjal
    d. The trials of the grave and the questions that will be asked there
    e. Make *dua* for Allah's protection from the torment of the grave
    f. Explain about paradise and hell and what leads to them
    g. Highlight the importance of hastening to prayer when one sees the signs of Allah swt
    h. Remind the importance of *sadaqah* and glorification of Allah swt
    i. Advise people to avoid superstitions
    j. Advise women to be grateful to their husbands
    k. Advise people for mercy, even to the animals

12. Is there a difference in the prayer for a solar and lunar eclipse?



In the Hanafi *fiqh*, there is no prayer in the case of the lunar eclipse as we understand from *Al-Qudoori* and other relevant texts of the Madhab.

117.	When a solar eclipse happens, the Imam leads them in two *Raka'at nafil* (voluntary) prayers with one *rukoo* (in each *rak'ah*). In them (i.e. the two *Raka'at*), the recitation is prolonged. It is to be done in a *Khafi* manner (i.e. in a manner that the congregants do not hear what the Imam is reciting) according to the opinion of Imam Abu Hanifa; and in a *Jahri* manner (i.e. in a manner that the congregants can hear what the Imam is reciting) according to the opinion of Imam Abu Yusuf and Imam Muhammad Al-Shaybani. After that *dua* is to be made till the sun gets bright again. The prayer leader should be the Imam that leads them in *Jumuah*	إذا انكسفت الشمس صلى الإمام بالناس ركعتين كهيئة النافلة في كل ركعة ركوع واحد ويطول القراءة فيهما ويخفي عند أبي حنيفة وقال أبو يوسف ومحمد: يجهر ثم يدعو بعدها حتى تنجلي الشمس- ويصلي بالناس الإمام الذي يصلي بهم الجمعة فإن لم يجمع صلاها الناس فرادى- **وليس في خسوف القمر جماعة** وإنما يصلي كل واحد بنفسه وليس في الكسوف خطبة

	(normally). If they are not gathered (by such an Imam), they should offer this prayer individually. In the case of the lunar eclipse, there is no congregation; people offer it individually. There is no *khutbah* in the prayer of the eclipse.	

Mukhatasar Al-Qudoori P. 53

However, other scholars consider the prayer of the lunar eclipse to be an act that has a basis in *shariah*. Some of the scholars who hold the latter opinion consider it to be *Mashroo* (i.e. having *shara'i* basis), however, they are of the opinion that the Prophet ﷺ did not offer it in his lifetime. In this section, we will clarify two points:

d) Summary of our review of the ahadith that mention the commands for the eclipses of the sun and moon to be the same. Based on these ahadith, we consider the opinion of the scholars who consider the prayer of the lunar eclipse to be *mashru* (i.e. having shara'i basis) to be the stronger opinion.
e) Summary of our review the ahadith that specifically mention the prayer for the lunar eclipse in Jama'ah as a sunnah. Based on this, we believe that this prayer should also be offered in the congregation.

12.1 The same treatment for the solar and lunar eclipse

The hadith below explains that the rulings of the prayer of lunar and solar eclipse are the same. The prophet ﷺ did not differentiate between the two.

118.	Narrated Al-Mughira bin Shu`ba: "The sun eclipsed in the lifetime of Allah's Messenger (ﷺ) on the day	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ،

	when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (ﷺ) said, "**The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah.**"	عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ **لاَ يَنْكَسِفَانِ** لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، **فَإِذَا رَأَيْتُمْ فَصَلُّوا** وَادْعُوا اللَّهَ ".
Sahih al-Bukhari 1043		
119.	Narrated `Ayesha R.A.: In the lifetime of Allah's Apostle (ﷺ) the sun eclipsed, so he led the people in prayer, and stood up and performed a long *Qiyam*, then bowed for a long while. He stood up again and performed a long *Qiyam* but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the *Khutba* (sermon)	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْخَسِفَانِ

	and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give *Sadaqa*." The Prophet ﷺ then said, "O followers of Muhammad! By Allah! There is none who has more *ghaira* (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.	لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا ". ثُمَّ قَالَ " يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا ".
Sahih al-Bukhari 1044		

12.2. A specific mention of the prayer for the lunar eclipse

The following explanation of Imam Ibn Hibban is reported in several books:

120.	The moon eclipses in the year five (after *hijrah*). The Prophet ﷺ thereupon prayed upon his companions (i.e. leading them). This was the first *salatul kusoof* in Islam.	أن القمر خسف في السنة الخامسة، فصلّى النبي -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بأصحابه الكسوف، فكانت أول صلاة كسوف في الإسلام.

Sharh Al-Qastalani of Saheeh Bukhari 2/279

Similarly, the following is narrated from Ibn Abbas R.A. in several books:

121.	From Hassan Al-Basri: The moon eclipsed when Ibn Abbas R.A. was in Basra. He came out and lead us in two *raka'at*, having two bowings in each *rak'ah*. He then rode and gave us a khutbah. He said: Indeed, I offered the prayer as I saw the Prophet ﷺ pray. He also said: The sun and the moon are two of the signs from the signs of Allah swt and they do not eclipse upon death or life or anyone so when you see any of them getting eclipsed, return to Allah swt in humility (and *taqwa*).	أخبرنا إبراهيم بن محمد حدثني عبد الله بن أبي بكر بن محمد بن عمرو بن حزم عن الحسن عن ابن عباس رضي الله عنهما أن القمر كسف وابن عباس بالبصرة فخرج ابن عباس فصلى بنا ركعتين في كل ركعة ركعتان ثم ركب فخطبنا فقال إنما صليت كما رأيت رسول الله صلى الله عليه وسلم يصلى وقال إنما الشمس والقمر آيتان من آيات الله لا يخسفان لموت أحد ولا لحياته فإذا رأيتم شيئا منها خاسفا فليكن فزعكم إلى الله.

Kitab ul Musnad Ash-Shafi'i P. 78 – Daif

(This narration can also be seen in Sunan Al-Kubra Al-Bayhiqi 6358, and several other books of hadith)

13. What else is recommended to be done when an eclipse happens



13.1 Be Charitable

13.1.1 Give *Sadaqah* during the eclipse

122.	Narrated `Ayesha R.A.: In the lifetime of Allah's Messenger (ﷺ) the sun eclipsed, so he led the people in prayer, and stood up and performed a long *Qiyam*, then bowed for a long while. He stood up again and performed a long *Qiyam* but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the *Khutba* (sermon) and after praising and glorifying Allah he said, "The	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ **يَخْسِفَانِ** لِمَوْتِ

	sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give *Sadaqa*." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more *ghaira* (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.	أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَ**تَصَدَّقُوا** ". ثُمَّ قَالَ " يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا ".
Sahih al-Bukhari 1044		

(This message can also be seen in Sunan an-Nasa'i 1474; Muwatta Imam Malik Book 12, Hadith 448; and several other narrations).

The narrations mentioned above use the word '*Yakhsifani*' for sun and moon together which means that the word *Khusoof* is not specific to the moon only.

13.1.2 Free up slaves

Consider the command below to free up the slaves when an eclipse happens:

123.	Narrated Asma: No doubt the Prophet (ﷺ) ordered people to manumit slaves during the	حَدَّثَنَا رَبِيعُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ لَقَدْ

	solar eclipse.	أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ.
Sahih al-Bukhari 1054		

(This message can also be seen in Sahih al-Bukhari 2519, 2520; Mishkat al-Masabih 1489; Sunan Abi Dawud 1192)

However, as we do not have slaves in the current era anymore, we can do what has been mentioned as an alternative for that in several ahadith, i.e. feeding the people. Consider the tradition below.

124.	Humaid b. 'Abd al-Rahman reported that Abu Huraira had narrated to him that the Messenger of Allah (ﷺ) commanded the person (who) broke the fast in Ramadan to free a slave or observe fasts for two (consecutive) months or feed sixty poor persons.	حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ رَجُلاً أَفْطَرَ فِي رَمَضَانَ أَنْ يُعْتِقَ رَقَبَةً أَوْ يَصُومَ شَهْرَيْنِ أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا .
Sahih al-Bukhari 1054		

However, it is a recommendation only and not an obligatory requirement to do so. It is also not a requirement to feed sixty people. Even if you feed one hungry person with a few morsels of food, it is still a very worthy act.

13.2 Make lots of *dua*

125.	Narrated Al-Mughira bin Shu`ba: "The sun eclipsed in the lifetime of Allah's Messenger (ﷺ) on the day	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ،

	when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah."	عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا **وَادْعُوا اللَّهَ** ".
Sahih al-Bukhari 1043		

Also, note the tradition below:

126.	It was narrated that Abu Bakrah said: "We were with the Prophet (SAW) and the sun became eclipsed. He got up and went to the masjid, dragging his garment in haste. The people stood with him and he prayed two *Raka'at* as they usually prayed. When the eclipse ended he addressed us and said 'The sun and the moon are two of the signs of Allah (SWT), with which He strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see either of them being	أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَزِيدُ، - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَانْكَسَفَتِ الشَّمْسُ فَقَامَ إِلَى الْمَسْجِدِ يَجُرُّ رِدَاءَهُ مِنَ الْعَجَلَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلُّونَ فَلَمَّا انْجَلَتْ خَطَبَنَا فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ بِهِمَا عِبَادَهُ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا **فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ** " .

	eclipsed, then pray and supplicate until it removed it from you.'"	
Sahih al-Bukhari 1043		

From the above narration, the scholars interpret that the prayer and *dua* (combined) have to be done till the eclipse is over. Accordingly, if the prayer is finished earlier, the rest of the time has to be spent in *dua.*

13.3 Do *Dhikr*

13.3.1 Dhikr and Salah are commanded together

127.	It was narrated that Abu Hurairah said: "The sun eclipsed during the time of the Messenger of Allah (ﷺ). He stood and led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time that was shorter than the first time, then he bowed for a long time that was shorter than the first time. Then he prostrated for a long time, then he sat up, then he prostrated for a long time that was shorter than the first time. Then he stood up and bowed twice again, doing the same again. Then he prostrated twice, doing the same again, until he had finished his prayer. Then he said: 'The sun and the moon	أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الْعَظِيمِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، سَبَلاَنُ قَالَ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ فَصَلَّى لِلنَّاسِ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ وَهُوَ دُونَ السُّجُودِ الأَوَّلِ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَفَعَلَ فِيهِمَا مِثْلَ ذَلِكَ ثُمَّ سَجَدَ سَجْدَتَيْنِ يَفْعَلُ فِيهِمَا مِثْلَ ذَلِكَ حَتَّى فَرَغَ مِنْ صَلاَتِهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنََّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ

	are two of the signs of Allah (SWT), and they do not become eclipsed for the death or birth of anyone. If you see that then hasted to the dhikr of Allah (SWT) and pray.'"	فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى **ذِكْرِ اللَّهِ** عَزَّ وَجَلَّ وَإِلَى الصَّلاَةِ " .
	Sunan an-Nasa'i 1483	

Also, note the tradition below:

128.	Narrated `Abdullah bin `Abbas: The Prophet said, "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allah (i.e. pray).	حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ ".
	Sahih al-Bukhari 3202	

13.3.2 Seek protection of Allah (Ta'awuz)

129.	'Amra reported that a Jewess came to Ayesha R.A. to ask (about something) and said: May Allah protect you from the torment of the grave! Ayesha R.A. said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (may peace be upon him) said:	وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، عَنْ عَمْرَةَ، أَنَّ يَهُودِيَّةً، أَتَتْ عَائِشَةَ تَسْأَلُهَا فَقَالَتْ أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ . قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ يُعَذَّبُ النَّاسُ فِي الْقُبُورِ قَالَتْ عَمْرَةُ فَقَالَتْ عَائِشَةُ قَالَ رَسُولُ

	(May there be) protection of Allah! The Messenger of Allah (may peace be upon him) mounted one morning on the ride, and the sun eclipsed. Ayesha R.A. said: I came in the company of the women in the mosque from behind the rooms. The Messenger of Allah ﷺ (may peace be upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. Ayesha R.A. said: He stood for a long time. He then bowed and it was a long *rukoo*. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his *rukoo* was long, but it was less than that (the first) *rukoo*. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. 'Amra said: I heard Ayesha R.A. say: I listened after this to the Messenger of Allah (may peace be upon him) **seeking**	اللَّهِ صلى الله عليه وسلم عَائِذًا بِاللَّهِ ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا فَخَسَفَتِ الشَّمْسُ . قَالَتْ عَائِشَةُ فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرَىِ الْحُجَرِ فِي الْمَسْجِدِ فَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مَرْكَبِهِ حَتَّى انْتَهَى إِلَى مُصَلاَّهُ الَّذِي كَانَ يُصَلِّي فِيهِ فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ – قَالَتْ عَائِشَةُ – فَقَامَ قِيَامًا طَوِيلاً ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ ذَلِكَ الرُّكُوعِ ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ " إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ " . قَالَتْ عَمْرَةُ فَسَمِعْتُ عَائِشَةَ تَقُولُ فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ **يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ** .

	refuge from the torment of Fire and the torment of the grave.	
Sahih Muslim 903 a,b		

One of the *duas* that can be made during the solar as well as the lunar eclipse is:

أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الغاسقِ إِذا وَقَب

I seek Allah's refuge from the evil of this darkness when it settles.

Consider the narration below:

130.	Aishah narrated: "The Prophet looked at the moon and he said: 'O Aishah! Do you seek refuge with Allah from the evil of this? For indeed this is *Al-Ghasiqu Idha Waqab* (The darkened one as it darkens).'"	حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو الْعَقَدِيُّ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَظَرَ إِلَى الْقَمَرِ فَقَالَ " يَا عَائِشَةُ اسْتَعِيذِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا الْغَاسِقُ إِذَا وَقَبَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
Jami Tirmidhi Book 47, Hadith 3692 - Hassan		

What is meant by it is not to seek refuge from the moon by itself. Some scholars linked it to the darkness that used to get spread because of the eclipse. While others considered it to mean the darkness of the night. Imam Nawawi (*rahimahullah*) quotes Hafiz Khatib Baghdadi (*rahimahullah*) who explains: Visibility of the moon signals nightfall. Corrupt people [thieves/evil Jinn etc.] begin their work as the night sets in as they find it easier to perpetrate all types of vice and oppression in the darkness. We are in actual fact seeking protection from their harm. Since [the onset of] the moon was a cause/reason that allows them to

perpetuate their evil, the evil was attributed to the moon. This is commonly known in Arabic as 'تسمية الشيء باسم ما هو سببه'. [or: المجاز المرسل].

(*Fatawal Imam An Nawawi; Al Masailul Manthurah*, pg. 256. Also see: *'Aridatul Ahwadhi*, vol. 6 pg. 409 and *Al Futuhatur Rabbaniyyah*, vol. 4 pg. 334)

13.3.3 Say Takbeer

131.	Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "There was an eclipse of the sun in the time of the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, led the people in prayer. He stood, and did so for a long time. Then he went into *rukoo* and made the *rukoo* long. Then he stood again, and did so for a long time, though not as long as the first time. Then he went into *rukoo*, and made the *rukoo* long, though not as long as the first time. Then he arose and went down into *sajdah*. He then did the same in the second *rakah*, and by the time he had	حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ **فَادْعُوا اللَّهَ وَكَبِّرُوا وَتَصَدَّقُوا** – ثُمَّ قَالَ – يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ

	finished the sun had appeared. He then gave a *khutbah* to the people, in which he praised Allah and then said, 'The sun and the moon are two of Allah's signs. They do not eclipse for anyone's death nor for anyone's life. When you see an eclipse, call on Allah and **say, "Allah is greater" and give *sadaqa*.**' Then he said, 'O community of Muhammad! By Allah, there is no one more indignant than Allah of a male or female slave of his who commits adultery. O community of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep much."	لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا " .
	Muwatta Imam Malik Book 12, Hadith 448	

13.3.4 Say *Tasbeeh*

The following tradition also emphasizes the dhikr and mentions about the *tasbeeh* along with *takbeer*.

132.	'Abdur-Rahman bin Samurah said: "While I was (practicing) shooting some arrows in Al-Madinah, the sun became eclipsed. I gathered up my arrows and said: 'I want to see what the Messenger of Allah	أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، قَالَ حَدَّثَنَا أَبُو هِشَامٍ، - وَهُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ - قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا أَبُو مَسْعُودٍ الْجُرَيْرِيُّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ بَيْنَا أَنَا

	(ﷺ) will say about the eclipse of the sun.' So I came to him from behind when he was in the masjid, and he started to say the *tasbih* and *Takbir* and to supplicate until the eclipse was over. Then he stood up and prayed two *Raka'at* with four prostrations."	أَتَرَامَى، بِأَسْهُمٍ لِي بِالْمَدِينَةِ إِذِ انْكَسَفَتِ الشَّمْسُ فَجَمَعْتُ أَسْهُمِي وَقُلْتُ لأَنْظُرَنَّ مَا أَحْدَثَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي كُسُوفِ الشَّمْسِ فَأَتَيْتُهُ مِمَّا يَلِي ظَهْرَهُ وَهُوَ فِي الْمَسْجِدِ فَجَعَلَ يُسَبِّحُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا - قَالَ - ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ .
Sunan an-Nasa'i 1460 - Saheeh		

13.3.5 Say *Istighfar*

133.	Narrated Abu Musa: The sun eclipsed, and the Prophet (ﷺ) got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him, and ask for His forgiveness."	حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَزِعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ، فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ وَقَالَ " هَذِهِ الآيَاتُ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ ".
Sahih al-Bukhari 1059		

(This message can also be seen in Mishkat al-Masabih 1484; and other narrations)

13.3.6 Say *Alhamdolillah* after the eclipse is over and before the Khutbah

134.	Narrated Fatima bint Al-Mundhir: Asma' bint Al Bakr said, "I came to `Ayesha R.A. the wife of the Prophet (ﷺ) during the solar eclipse. The people were standing and offering the prayer and she was also praying too. I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, 'Subhan-Allah'. I said, 'Is there a sign?' She pointed out in the affirmative." Asma' further said, "I too then stood up for the prayer till I fainted and then poured water on my head. When Allah's Messenger (ﷺ) had finished his prayer, **he thanked and praised Allah** and said, 'I have seen at this place of mine what I have never seen even Paradise and Hell. No doubt, it has been inspired to me that you will be put to trial in the graves like or nearly like the trial of (Masih) Ad-Dajjal. (I	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ، فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ . رضى الله عنهما . أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ . رضى الله عنها . زَوْجَ النَّبِيِّ صلى الله عليه وسلم حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا إِلَى السَّمَاءِ، وَقَالَتْ سُبْحَانَ اللَّهِ. فَقُلْتُ آيَةٌ فَأَشَارَتْ أَىْ نَعَمْ. قَالَتْ فَقُمْتُ حَتَّى تَجَلاَّنِي الْغَشْىُ، فَجَعَلْتُ أَصُبُّ فَوْقَ رَأْسِي الْمَاءَ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم **حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ** ثُمَّ قَالَ " مَا مِنْ شَىْءٍ كُنْتُ لَمْ أَرَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ . أَوْ قَرِيبًا مِنْ . فِتْنَةِ الدَّجَّالِ . لاَ أَدْرِي أَيَّتَهُمَا قَالَتْ أَسْمَاءُ . يُؤْتَى أَحَدُكُمْ فَيُقَالُ لَهُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ

	do not know which one of the two Asma' said.) (The angels) will come to every one of you and will ask what do you know about this man (i.e. Muhammad). The believer or a firm believer (I do not know which word Asma' said) will reply, 'He is Muhammad, Allah's Messenger (ﷺ) who came to us with clear evidence and guidance, so we accepted his teachings, believed and followed him.' The angels will then say to him, 'Sleep peacefully as we knew surely that you were a firm believer.' The hypocrite or doubtful person (I do not know which word Asma' said) will say, 'I do not know. I heard the people saying something so I said it (the same).' "	. أَوِ الْمُوقِنُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ . فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا. فَيُقَالُ لَهُ نَمْ صَالِحًا، فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا. وَأَمَّا الْمُنَافِقُ . أَوِ الْمُرْتَابُ لاَ أَدْرِي أَيَّتَهُمَا قَالَتْ أَسْمَاءُ . فَيَقُولُ لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ".
Sahih al-Bukhari 1053		

13.4 Do prostrations

135.	Ikrimah said: Ibn Abbas was informed that so-and-so, a certain wife of the Prophet (ﷺ), had died. He fell down prostrating himself. He was questioned: Why do you prostrate yourself this	حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، قَالَ قِيلَ لِابْنِ عَبَّاسٍ مَاتَتْ فُلاَنَةُ بَعْضُ

	moment? He said: The Messenger of Allah (ﷺ) said: When you see a portent (an accident), prostrate yourselves. And which portent (accident) can be greater than the death of a wife of the Prophet (ﷺ).	أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فَخَرَّ سَاجِدًا فَقِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا " . وَأَىُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم
Sunan Abi Dawud 1197		

13.5 What can you do if you are unable to offer the prayer or do *sujood*

136.	Narrated A'ishah (May Allah be pleased with her): The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see that, supplicate Allah, declare His greatness, and give alms.	حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الشَّمْسُ وَالْقَمَرُ لاَ يُخْسَفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا".
Sunan Abi Dawud 1191 – Saheeh		

14. Prayer for other cosmic signs



There are various opinions regarding offering prayers in case of certain cosmic events (other than the eclipses) or earthquakes and so on. Consider the following opinions:

a) **First Opinion:** It is *makrooh* (but not sinful) according to a group of Maliki scholars
b) **Second Opinion:** There is no *jama'ah* for such events in Shariah. However, people can pray individually if they like. This is the opinion of Shafi'i scholars (*Marifatul Sunan Wal Athar Li Al-Baihaqi* 7153; *Al-Majmu* 5/61)
c) **Third Opinion:** In Shariah, such prayers are to be offered individually. However, if people offer them in a congregation, that is allowed but it should not be considered a sunnah. This is the opinion of the Hanafi scholars.
d) **Fourth Opinion:** In Shariah, there is a prayer for such events just like the prayer of *Kusoof*. This is the opinion of some Hanafi scholars.
e) **Fifth Opinion**: If a group prays such salah in a congregation, it is mustahabb or liked. This is the opinion of Hanbali scholars (*Kashaf ul Qina* 2/66) as well as Imam Ibn Taymiyyah (*Al-Fatawa Al-Kubra* 5/358). If the Imam gives a call for that, then it becomes obligatory that at least some people should gather and offer this prayer in the congregation. This is the opinion of Hanabli scholars.

From the above, we understand that though there is not a specific command for offering prayer in such situations, it is considered permissible by the majority of scholars to offer prayer for certain extra-ordinary events such as earthquakes, extreme darkness, or extreme wind, and so on.

The following pieces of evidence support the permissibility granted by various groups of scholars.

137.	And the earth was shaken during the era of Umar bin Al-Khattab, so what we know is that he prayed and he stood and delivered a sermon emphasizing *sadaqah* and order for repentance.	وَقَدْ زُلْزِلَتِ الْأَرْضُ فِي عَهْدِ عُمَرَ بْنِ الْخَطَّابِ فَمَا عَلِمْنَاهُ صَلَّى وَقَدْ قَامَ خَطِيبًا، فَحَضَّ عَلَى الصَّدَقَةِ، وَأَمَرَ بِالتَّوْبَةِ
Marifatul Sunan Wal Athar Li Al-Baihaqi 7154		
138.	I (i.e. Imam Bayhaqi) like for people that they pray, all men from them, individually in case of darkness being prevailed (at unexpected times), earthquakes, strong winds, eclipses (translated in this context by some scholars to mean 'landslides'), scattering of stars (i.e. their breakage) and other signs.	وَأَنَا أُحِبُّ، لِلنَّاسِ أَنْ يُصَلِّيَ، كُلُّ رَجُلٍ مِنْهُمْ مُنْفَرِدًا عِنْدَ الظُّلْمَةِ، وَالزَّلْزَلَةِ، وَشِدَّةِ الرِّيحِ، وَالْخَسْفِ، وَانْتِثَارِ النُّجُومِ، وَغَيْرِ ذَلِكَ مِنَ الْآيَاتِ.
Marifatul Sunan Wal Athar Li Al-Baihaqi 7155		
139.	The people of Basra narrated that Ibn Abbas R.A. prayed with them (or lead them in prayer) during the earthquake.	وَقَدْ رَوَى الْبَصْرِيُّونِ، أَنَّ ابْنَ عَبَّاسٍ، صَلَّى بِهِمْ فِي زَلْزَلَةٍ
Marifatul Sunan Wal Athar Li Al-Baihaqi 7156		
140.	From him (i.e. Ibn Abbas R.A.): He (i.e. the Prophet ﷺ) prayed during an earthquake	وَعَنْهُ: أَنَّهُ صَلَّى فِي **زَلْزَلَةٍ** سِتَّ رَكَعَاتٍ, وَأَرْبَعَ سَجَدَاتٍ, وَقَالَ: هَكَذَا صَلَاةُ

	six bowings and four prostrations (i.e. three *rukoos* in each *rak'ah*), and said, "This is the way the Prayer of the Signs (of Allah) is offered. (Reported by al-Baihaqi). Saheeh. It is reported by Al-Bayhaqi in Sunan Al-Kubra (3/343). [Some of the chains of this narration have weaknesses, however, the narration reported in *Al-Musannaf* of Abdul Razzaq is Saheeh (2/472); he prayed for them and did four *sajdahs* and six *rukoos*.	اَلْآيَاتِ- رَوَاهُ اَلْبَيْهَقِيُّ [1] صحيح. رواه البيهقي في "الكبرى" (343/3). رواه ابن أبي شيبة في "المصنف" (472/2) بسند صحيح؛ أن ابن عباس صلى بهم في زلزلة كانت أربع سجدات فيها، وست ركوعات
Bulugh ul Maram, Book 2, Hadith 511 – Saheeh		

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