

**التشريحات النافعة باللغة الإنجليزية على أبواب صلوة
الكسوف من صحيح البخاري محتويا على إشارات
المفتي شبير أحمد البريطاني حفظه الله ورعاه**

The beneficial notes in English on the chapters of the
Kusūf Ṣalāh from Ṣaḥīḥ al-Bukhārī comprising of the
teachings of Mufti Shabbir Aḥmad

DRAFT VERSION

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INTRODUCTION

In the name of Allah, the beneficent, the merciful

All praise belongs to Allah, Lord of the universe and Master of our fortunes, and may peace and blessings descend on his beloved Prophet Muḥammad ﷺ, his companions and upon all who follow in their footsteps.

On Friday 20 March 2015, two days from now, a solar eclipse will occur in the UK and other parts of the world. Such eclipses do not occur frequently and many people are unaware of its significance, etiquettes and rulings.

Upon the instruction of my father, *Shaykh al-Ḥadīth* Mufti Shabbīr Aḥmed Ṣāḥib (b. 1376 / 1957 -), I have collated the principle narrations regarding the solar and lunar eclipse from *Ṣaḥīḥ al-Bukhārī* and added a summary of the notes under each ḥadīth and chapter. These notes have been summarised from the lessons of my respected father whilst teaching *Ṣaḥīḥ al-Bukhārī* at Darul Uloom al-Arabia al-Islamia, Bury, UK. In so doing, I have deliberately omitted some detailed discussions regarding the evidences of certain contentious issues as well as certain technical points.

Many scholars of the past and present have written about the eclipse. *Shaykh al-Ḥadīth* Mawlānā Muḥammad Zakariyyā's (d. 1402/1982) commentary in *Awjaz al-Masālik* covers many of the issues. The reason for adopting the format of *Ṣaḥīḥ al-Bukhārī* and making it the basis is for several reasons; firstly, the *Ṣaḥīḥ* is regarded as the most authentic book after the *Qur'ān* and is a source of blessing; secondly, the *Ṣaḥīḥ* is renowned for its structure and organisation of narrations; and thirdly because of the jurisprudence of Imam Bukhārī (d. 256/870) contained in the chapters. In the section of eclipse, there are a total of twenty chapters in the *Ṣaḥīḥ*.

This is no more than a brief collection aimed to familiarise the reader with the narrations related to the eclipse and the related discourse to increase knowledge and encourage positive action. Due to the shortage of time, I have been unable to reference and cross check the sources which I intend to do at some point with the will of Allah. I ask Almighty Allah to make this brief collection publishable and make it a means of salvation in both worlds. Āmīn.

Yusuf Shabbir, Blackburn, UK

28 Jumādā al-Ūlā 1436 / 18 March 2015

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كِتَابُ الْكُسُوفِ

Book of Kusūf

Imam Bukhārī has preceded this section with the chapters of *Ṣalāh al-Istisqā'*, the prayer for seeking rain. Both prayers share three common features; both are optional, both are offered in congregation and both are offered in certain circumstances and not daily.

The words *Kusūf* كسوف and *Khusūf* خسوف are both interchangeable terms that linguistically denote the disappearance of light. Some scholars like Layth ibn al-Muẓaffar have mentioned that the former relates to the partial disappearance of light whereas the latter relates to the complete disappearance of light. According to the Islamic terminology, both terms are used to describe the solar and lunar eclipse. Further details regarding the use of both words will be discussed in Chapter 5.

(1) بَابُ الصَّلَاةِ فِي كُسُوفِ الشَّمْسِ

Chapter 1: Ṣalāh during a solar eclipse

عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَنْكَسَفَتِ الشَّمْسُ ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجْرُ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ ، فَدَخَلْنَا فَصَلَّى بِنَا رَكْعَتَيْنِ حَتَّى انْجَلَتِ الشَّمْسُ ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بَيْنَهُمَا.

Abū Bakrah رضي الله عنه said, we were with Allah’s Messenger صلى الله عليه وسلم and the sun eclipsed. The Prophet صلى الله عليه وسلم stood up dragging his cloak till he entered the Mosque. He led us in a two Rak‘ah prayer until the eclipse had cleared. Then he صلى الله عليه وسلم said, “Verily, the sun and the moon do not eclipse because of someone’s death. So whenever you see them [eclipsing], perform Ṣalāh and supplicate until the eclipse is over.”

1.1 Solar eclipses in the Prophetic era

The scholars hold differences of opinion regarding the year in which the solar eclipse occurred:

1. According to ‘*Allāmah* Bājūrī, it occurred in the 2nd year after Hijrah (migration).
2. *Mullā* ‘Alī al-Qārī suggest that according to Imam Ibn Ḥibbān, it occurred in the 5th year after Hijrah. This is incorrect because Imam Ibn Ḥibbān has narrated that the lunar eclipse occurred in this year; as discussed in Chapter 17.
3. Imam Ibn Ḥibbān has stated in his work *Awā’il al-Thiqāt* that it occurred in the 6th year after Hijrah. This has also been mentioned by Imam Ibn al-Jawzī and the author of *al-Khamiṣ*.
4. The preferred opinion is that the solar eclipse occurred in the 10th year after Hijrah.

The scholars have also differed regarding the number of times a solar eclipse occurred in the time of the Prophet صلى الله عليه وسلم in Madīnah after Hijrah.

1. *Mawlānā* Sulaymān Maṣūpūrī is of the view that it occurred ten times and he has detailed the years in which they occurred.
2. According to the author of *al-Khamiṣ*, it occurred twice in the 6th and 10th years after Hijrah.
3. It occurred several times. This has been mentioned by Ibn Iṣḥāq, Ibn al-Mundhir, Ibn Khuzaymah and others without specifying the years. This is because there are different narrations regarding the number of bowing in the eclipse Ṣalāh and according to these scholars, reconciliation is not possible. However, it is worth noting that all the narrations that state more than two bowings in one Rak‘ah are based on errors in transmission. This

has been mentioned by Imam Bukhārī, Imam Shāfi‘ī, Imam Aḥmad, Ḥāfiẓ Ibn ‘Abd al-Barr and others.

4. It only occurred once in the 10th year after Hijrah and all the narrations relate to this year. This is the correct opinion and has been adopted by *Shaykh al-Islām* Ibn Taymiyah, Ḥāfiẓ Ibn al-Qayyim, *Mawlānā* Rashīd Aḥmad Gangohī, *Mawlānā* Yūsuf Binorī and ‘*Allāmah* Shabbir Aḥmad ‘Uthmānī amongst many others.

According to the Muslim astronomer Maḥmūd Pāshā as mentioned in his book *Natā’ij al-Afhām Fī Taqwīm al-‘Arab*, a solar eclipse only occurred once in Madīnah in the time of the Prophet ﷺ. According to his calculations, this occurred on Monday 29 Shawwal, 10 Hijri at 8.30am. This corresponds to 27 January 632 CE. This is the same day Ibrāhīm, the son of the Prophet ﷺ passed away.

1.2 Status of *Ṣalāh al-Kusūf*

Imam Bukhārī begins this section of the *Ṣaḥīḥ* with the chapter of prayer as it is the most important action during a solar eclipse. Throughout this section, Imam Bukhārī shall cover the recommended actions during an eclipse; they include:

1. *Ṣalāh* in congregation in a Masjid and lengthening the prostration therein.
2. Giving charity.
3. Seeking Allah’s protection from the punishment of the grave and Hell-fire.
4. Freeing slaves (various forms of acting on this in the contemporary era are mentioned in Chapter 11).
5. Remembrance of Allah (in particular *tasbīḥ* and *takbīr* as mentioned in the narration of Nasā’ī).
6. Supplicating to Allah.
7. Seeking Allah’s forgiveness.

There is a difference of opinion amongst scholars regarding the status of *Ṣalāh al-Kusūf*:

1. According to Imam Mālik, Imam Shāfi‘ī, and Imam Aḥmad ibn Ḥanbal, *Ṣalāh al-Kusūf* is an important *sunnah*, a *sunnah mu’akkadah* (emphasised).
2. The Ḥanafī scholars have expressed different opinions regarding *Ṣalāh al-Kusūf*. According to ‘*Allāmah* Kasani and Qāḍī Abū Zayd Dabūsī, it is *wājib* (obligatory). This is also the view of the ḥadīth scholar Abū ‘Awānah and this is perhaps the view of Imam Bukhārī although this is not entirely clear.

3. Other Ḥanafī scholars have described *Ṣalāh al-Kusūf* as *ṣunnah*.
4. According to some scholars, it is *farḍ kifāyah* (a communal obligation).
5. According to a narration from Imam Mālik, its status is the same as *Jumu‘ah Ṣalāh*.

1.3 *Ṣalāh al-Kusūf* in congregation and location

Both these issues will be discussed in Chapters 9 and 12.

1.4 One Rukū‘ (bowing) or more

There is also a difference of opinion regarding the method of performing *Ṣalāh al-Kusūf* and the number of bowing therein. *Mawlānā* Muḥammad Zakariyyā Kāndhalwī has explained these in detail in *Awjaz al-Masālik* and I summarise:

1. According to Imam Abū Ḥanīfah, *Ṣalāh al-Kusūf* is two Rak‘ah with one Rukū‘ in each Rak‘ah, similar to *Ṣalāh al-Fajr*. This is also the view of Ibrāhīm Nakha‘ī, Sufyān al-Thawrī, Ibn Abī Laylā and others. This has been narrated from ‘Abd Allah ibn al-Zubayr and other companions ﷺ.
2. According to Imam Mālik, Imam Aḥmad, Imam Shāfi‘ī, Imam Bukhārī, Layth ibn Sa‘d, Abū Thawr and others, *Ṣalāh al-Kusūf* is two Rak‘ah with two Rukū‘ in each Rak‘ah and two Qiyām and two recitals of Sūrah Fātiḥah. According to Muḥammad ibn Salamah al-Mālikī, Sūrah Fātiḥah will not be repeated.
3. According to Qatādah, Ishāq ibn Rāhwayh/Rāhūyah, Ibn al-Mundhir and ‘Aṭā’, there are three Rukū‘ in each Rak‘ah as evidenced from the narrations of Ibn ‘Abbās and ‘Ā’ishah ؓ in *Ṣaḥīḥ Muslim*.
4. According to Ḥabīb ibn Abī Thābit, Ibn Jurayj and Ṭā’ūs, there are four Rukū‘ in each Rak‘ah.
5. There is also a view of five Rukū‘ in each Rak‘ah. Some Shiites ascribe to this view.

According to Ibn Jarīr al-Ṭabarī, Ibn Khuzaymaa, Ishāq ibn Rāhwayh, Khaṭṭābī, and Ibn al-Mundhir, it is permissible to adopt any of the above methods.

The principle views are the first two and are substantiated with various evidences.¹

¹ My respected father Mufti Shabbir Aḥmad Ṣāhib outlined all the evidences in detail in his lesson. However, I have not outlined these here.

According to *Shaykh al-Ḥadīth Mawlānā* Muḥammad Yūnus Jownpūrī, the view of the majority of scholars has a stronger basis. *Allāmah* Anwar Shāh Kashmīrī affirms the strength of the narration of two bowings in each Rak‘ah. The reality is that if one takes the view that the solar eclipse only occurred once, as is the preferred view, one will have to accept that the Prophet ﷺ performed two Rukū‘ and there is a justifiable and understandable reason for this because the Qiyām was quite long. The length of the Qiyām should be no different whenever a solar eclipse occurs until the eclipse clears.

Nevertheless, the Ḥanafī scholars have responded with a few answers. Perhaps this was unique to the Prophet ﷺ because of the circumstances, and for this reason he announced after the prayer, “Perform the eclipse prayers [in the future] similar to the most recent Ṣalāh [referring to Fajr Ṣalāh]”. Another interpretation is that the first bowing was in fact due to the recital of a verse that necessitates prostration; and according to the preferred opinion, bowing is sufficient for prostration.² However, a question arises as to why the Prophet ﷺ did not perform prostration. Another answer given is that perhaps the narrator of the ḥadīth of two bowings misunderstood; however this answer is also questionable.

Furthermore, there is also a difference of opinion within the three schools of thought whether the first or second bowing is the principle bowing.

1. According to the Shāfi‘ī and Ḥanbalī schools of thought, the first bowing is the principle bowing.
2. According to the Mālikī school of thought, the second bowing is the principle bowing.

This effect of this difference of opinion would materialise for someone who joins the Ṣalāh in between the two bowings and whether this would constitute having fulfilled the Rak‘ah or not.

There is also difference of opinion if the eclipse clears whilst the Ṣalāh is ongoing and whether the Imam will continue to perform two bowings. According to the Mālikī school of thought, if the Imam is in the first Rak‘ah whilst the eclipse clears, he will only perform one Rukū‘ in each Rak‘ah. If the Imam is in the second Rak‘ah, there are two opinions within the Mālikī school of thought.

² My respected father Mufti Shabbīr Aḥmad Ṣāhib led the eclipse Ṣalāh at Masjid Sajedeen, Blackburn on 20 March 2015 and recited loudly from Sūrah al-Qāf to the end of Sūrah al-Wāqī‘ah in the first Rak‘ah and performed a Rukū‘ at the end of Sūrah al-Najm. Similarly, in the second Rak‘ah, he recited from Sūrah al-Nāzi‘āt until Sūrah al-Ghāshiyah with a Rukū‘ in Sūrah Inshaqqat. He also performed *qunūt* after the final Rukū‘; this is not a specific *sunnah* of *Kusūf*, but is recommended generally when the Ummah is in a state of turmoil.

According to the others, the Imam will perform two bowings in each Rak‘ah irrespective of whether the eclipse clears during the first or second Rak‘ah.

There is also a difference of opinion regarding what a person should say when standing from the first bowing. The preferred opinion within the three schools of thought is that one will say the *takbīr* and not the *tasmī‘*.

1.5 *Ṣalāh al-Kusūf* in the prohibited time

The words of the ḥadīth suggest that the eclipse Ṣalāh can be performed at all times as it instructs us to perform Ṣalāh whenever an eclipse occurs. The scholars have differences of opinion regarding this and whether the eclipse prayer can be performed after ‘Aṣr Ṣalāh:

1. It is permissible according to Imam Bukhārī and this is the view of Imam Shāfi‘ī and Imam Aḥmad.
2. According to the Ḥanafī and Mālīkī schools of thought, the eclipse prayer should not be performed after ‘Aṣr Ṣalāh. This is also a narration from Imam Aḥmad.
3. Another narration from Imam Aḥmad suggests it is permissible for perform the prayer after ‘Aṣr Ṣalāh until the sun appears yellow.

1.6 Eclipse has no connection with personalities

In this ḥadīth, the Prophet ﷺ made this clarification because his son Ibrāhīm ؑ passed away on the same day whilst he was less than two years old. The people of ignorance believed that such events occur at the birth or death of an important person. This was refuted by the Prophet ﷺ. Further information is outlined in Chapter 13.

(Imam Bukhārī narrates a section of the aforementioned ḥadīth from several companions which we have not outlined here to avoid repetition).

(2) بَابُ الصَّدَقَةِ فِي الكُسُوفِ

Chapter 2: To give charity during an eclipse

عَنْ عَائِشَةَ أَنَهَا قَالَتْ: حَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّاسِ ، فَقَامَ فَأَطَالَ الْقِيَامَ ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ، ثُمَّ فَعَلَ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الْأُولَى ، ثُمَّ انصَرَفَ وَقَدِ انجَلَتِ الشَّمْسُ ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثَمَى عَلَيْهِ ، ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنَ آيَاتِ اللَّهِ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا ، ثُمَّ قَالَ: يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَعْيَرَ مِنَ اللَّهِ أَنْ يَزِيَنِي عَبْدُهُ أَوْ تَزِيَنِي أُمَّتُهُ ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحِحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا.

‘Ā’ishah رضي الله عنها narrates: In the lifetime of Allah’s Messenger صلى الله عليه وسلم the sun eclipsed. So he led the people in prayer, and stood up and performed a long Qiyām, then bowed for a long while. He stood up again and performed a long Qiyām but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first time. Then he prostrated and prolonged the prostration. He did the same in the second Rak‘ah as he did in the first. Then he finished the prayer and the sun had appeared [and the eclipse had cleared]. He delivered the sermon and after praising and glorifying Allah he said, “Verily, the sun and the moon are two signs from the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, then supplicate to Allah and glorify [him], perform Ṣalāh and give charity.” He صلى الله عليه وسلم then said, “O nation of Muḥammad! By Allah, there is none who has more *ghayrah* (self-respect) than Allah when His servants, male or female, commit adultery or fornication. O nation of Muḥammad! By Allah, if you knew what I know, you would laugh little and weep much.”

There are two reasons why Imam Bukhārī has mentioned this chapter and the ḥadīth; firstly, to emphasise the importance of charity during eclipse and indeed similar events, secondly, to substantiate his view regarding two Rukū‘ in *Ṣalāh al-Kusūf*. My respected teacher *Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus Ṣāhib* suggests that the first chapter can be regarded as the principle chapter and this chapter provides detail for the method of the Ṣalāh.

The reference to the *ghayrah* of Almighty Allah means that Almighty Allah becomes extremely angry when a human being commits adultery or fornication. The ḥadīth also indicates that one should avoid laughing excessively.

(3) بَابُ الْبَدَاءِ بِالصَّلَاةِ جَامِعَةً فِي الْكُسُوفِ

Chapter 3: Announcement during eclipse for the prayer to be offered in congregation

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهَا قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُؤَدِّي أَنْ الصَّلَاةَ جَامِعَةً.

‘Abd Allah ibn ‘Amr رضي الله عنه said: “When the sun eclipsed in the time of Allah’s Messenger صلى الله عليه وسلم an announcement was made that a prayer was to be offered in congregation.”

Imam Bukhārī mentions that it is preferable to announce for the eclipse prayer so that people are made aware. The scholars from the Ḥanafī, Shāfi‘ī, Ḥanbalī and some from the Mālikī schools of thought have explicitly mentioned this; they include Imam Nawawī, Imam Abū Ishāq al-Shīrāzī, Imam Ibn al-Humām and others. Some Mālikī scholars suggest it is not *sunnah* to do so but is permissible. The reason behind the desirability of an announcement is because it is not a routine prayer and people need to be informed. It is for this reason, in contemporary times, this ḥadīth provides the basis for announcing the details of the Ṣalāh in advance.

Ḥāfiẓ Ibn ‘Abd al-Barr, Imam Nawawī and Imam Ibn Daqīq al-‘Īd mention the unanimous position of the scholars that there is no Adhān or Iqāmah for this Ṣalāh.

(4) بَابُ خُطْبَةِ الْإِمَامِ فِي الْكُسُوفِ

Chapter 4: The Imam's sermon during the eclipse

وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ: خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘Ā’ishah and Asmā’ ﷺ say: The Prophet ﷺ delivered a sermon [during the eclipse].

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَخَرَجَ إِلَى الْمَسْجِدِ ، فَصَفَّ النَّاسَ وَرَاءَهُ ، فَكَبَّرَ ، فَاقْتَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِرَاءَةً طَوِيلًا ، ثُمَّ كَبَّرَ فَرَكِعَ رُكُوعًا طَوِيلًا ، ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، فَقَامَ وَلَمْ يَسْجُدْ ، وَقَرَأَ قِرَاءَةً طَوِيلًا هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى ، ثُمَّ كَبَّرَ وَرَكِعَ رُكُوعًا طَوِيلًا وَهُوَ أَدْنَى مِنَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَلَكَ الْحَمْدُ ، ثُمَّ سَجَدَ ، ثُمَّ قَالَ فِي الرَّكْعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ ، ثُمَّ قَامَ فَأَنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ، ثُمَّ قَالَ: هُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَافْرَعُوا إِلَى الصَّلَاةِ ، وَكَانَ يُحَدِّثُ كَثِيرٌ مِنْ عَبَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ ، فَقُلْتُ لِعُرْوَةَ: إِنَّ أَحَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكَعَتَيْنِ مِثْلَ الصُّبْحِ ، قَالَ: أَجَلٌ لِأَنَّهُ أَخْطَأَ السُّنَّةَ

The wife of the Prophet ﷺ ‘Ā’ishah ﷺ said: In the lifetime of the Prophet ﷺ the sun eclipsed. So he went to the Mosque and the people aligned behind him. He said the *takbīr* [to start the Ṣalāh] and prolonged the recitation and then said *takbīr* and performed a prolonged bowing. Then he lifted his head and said, “Sami‘a Allāhu Liman Ḥamidah” (Allah hears the one who praises him). Then he did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said *takbīr* and then bowed a prolonged bowing but shorter than the first. He then said, “Sami‘a Allāhu Liman Ḥamidah, Rabbanā Walak al-Ḥamd (Allah hears the one who praises him. O our Lord! All the praises are for You).” He then prostrated and did the same in the second Rak‘ah. Thus, he completed four bowings and four prostrations [in two Rak‘ah]. The sun had appeared before he finished the prayer. Then he stood up and praised Allah as He deserves and then said, “They [referring to the sun and the moon] are two signs from the signs of Allah. They do not eclipse because of the death or the life of someone. When you see them, rush towards Ṣalāh.”

[The narrator Zuhri says] I said to ‘Urwah, “When the sun eclipsed in Madīnah, your brother [‘Abd Allah ibn al-Zubayr] offered only two Rak‘ah Ṣalāh like that of the Fajr Ṣalāh.” He [‘Urwah] said, “Yes, he has mistaken the *sunnah*” [because of missing the two Rukū‘].

4.1 Sermon during eclipse

There is a difference of opinion amongst the scholars regarding the sermon after the eclipse prayer:

1. According to Imam Bukhārī, the Imam should deliver a sermon acting upon the Prophetic Sunnah. This is the view of Imam Shāfi‘ī, Ishāq ibn Rāhwayh, Ibn Jarīr, Ibn al-Mundhir and other ḥadīth scholars. This is also one view within the Ḥanafī school of thought as mentioned in *Fatāwā Qaḍī Khān* and *Khulāṣah*. This has been adopted by *Mawlānā ‘Abd al-Ḥayy Laknawī* as clear from his commentary on *Sharḥ Wiqāyah*.
2. However, according to the Ḥanafī, Mālikī and Ḥanbalī schools of thought, there is no sermon. They suggest that the Prophet ﷺ delivered a sermon for a specific reason to refute the belief of the pagans. The former scholars respond that there is a need to refute such beliefs throughout all times in addition to the need of advising the congregation about the eclipse and its rulings and etiquettes.

4.2 Sermon after Ṣalāh

It has become a custom in some places to render advice and a sermon before the eclipse prayer. If one decides to render advice, this should be rendered after the eclipse prayer in accordance with the Sunnah.

Shaykh Zarhūnī al-Mālikī has narrated from Ibn ‘Abd al-Ḥakam who states, “The Imam should face the people after finishing Ṣalāh and advise them and instruct them to supplicate, glorify Allah, give charity and free servants.”

4.3 Content of the sermon of the Prophet ﷺ

The Prophet ﷺ delivered a sermon after the eclipse prayer. The following are a gathering of some of the narrations that illustrate the contents of the Prophetic sermon. Unless otherwise stated, these narrations are from *Ṣaḥīḥ Muslim*. Some of the narrations below are also in *Ṣaḥīḥ al-Bukhārī*.

CONTENT OF THE SERMON OF THE PROPHET ﷺ

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمُوهَا فَكَبِّرُوا وَادْعُوا اللَّهَ وَصَلُّوا وَتَصَدَّقُوا ، يَا أُمَّةَ مُحَمَّدٍ إِنْ مِنْ أَحَدٍ أُغِيرَ مِنَ اللَّهِ أَنْ يَرِنِيَ عَبْدُهُ أَوْ تَرِنِيَ أُمَّتُهُ ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَصَحَّكُمْ قَلِيلًا أَلَّا هَلْ بَلَّغْتُ (رواه مسلم)

“Verily, the sun and the moon are two signs from the signs of Allah; and verily they do not eclipse on the death or life of anyone. So when you see them, then glorify and supplicate to Allah, perform Ṣalāh and give charity. O nation of Muḥammad! By Allah, there is none who has more *ghayrah* (self-respect) than Allah when His servants, male or female, commit adultery or fornication. O nation of Muḥammad! By Allah, if you knew what I know, you would laugh little and weep much. Listen, have I not conveyed [the message].”

وفي رواية مسلم: فَأَفْرَعُوا لِلصَّلَاةِ

“Rush quickly for Ṣalāh.”

وفي رواية مسلم: فَصَلُّوا حَتَّى يُفْرِجَ اللَّهُ عَنْكُمْ

“Perform Ṣalāh until Allah dispels the anxiety from you.”

وفي رواية مسلم: فَأَفْرَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِعْفَارِهِ

“Rush quickly to His remembrance, supplicating from Him and seeking His forgiveness.”

وفي رواية مسلم: وَلَكِنَّهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ فَإِذَا رَأَيْتُمْ كُسُوفًا فَادْكُرُوا اللَّهَ حَتَّى يَنْجَلِيَا

“However, they are from the signs of Allah. Allah frightens his servants through them. Thus, when you see an eclipse, remember Allah until they appear [and the eclipse is over].”

رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدْتُمْ حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ أَخَذَ فِطْلًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَقْدِمُ - وَقَالَ الْمُرَادِيُّ أَتَقَدَّمُ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَخْطُمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ وَرَأَيْتُ فِيهَا ابْنَ لِحَيٍّ وَهُوَ الَّذِي سَبَّ السَّوَابِغَ

“I saw in this position of mine everything which you have been promised; so much so that, I even saw myself desiring to pluck a bunch of fruit from Paradise [and this was] when you saw me moving forward. And indeed I saw Hell and some of its parts crushing the others [and this was] when you saw me moving back; and I saw Ibn Luḥayy in the Hell-fire and he was the one who made the she-camels loiter about [and not be used] in the name of the other Lords.”

[‘Allāmah Kirmānī suggests that that the Prophet ﷺ also saw Allah Almighty. Allah knows best].

عُرِضَتْ عَلَيَّ الْجَنَّةُ حَتَّى لَوْ مَدَدْتُ يَدِي تَنَاوَلْتُ مِنْ فُطُوفِهَا ، وَعُرِضَتْ عَلَيَّ النَّارُ فَجَعَلْتُ أَنْفُحَ حَشِيئَةٍ أَنْ يَغْشَاكُمْ حَرُّهَا ، وَرَأَيْتُ فِيهَا سَارِقَ بَدَنِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَرَأَيْتُ فِيهَا أَخَا بَنِي دَعْدُعِ السَّارِقِ الْحَجِيحِ فَإِذَا فُطِنَ لَهُ قَالَ هَذَا عَمَلُ الْمُحْجِنِ ، وَرَأَيْتُ فِيهَا امْرَأَةً طَوِيلَةً سَوْدَاءَ تُعَذَّبُ فِي هَرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعَمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدْعَهَا تَأْكُلْ مِنْ حَشَائِشِ الْأَرْضِ حَتَّى مَاتَتْ ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ ، فَإِذَا انْكَسَفَتْ إِحْدَاهُمَا - أَوْ قَالَ فَعَلَ أَحَدُهُمَا شَيْئًا مِنْ ذَلِكَ - فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ (رواه النسائي)

“Paradise was presented to me, such that if I had stretched forth my hand I could have taken some of its fruits. And Hell was presented to me, so I started blowing for fear that its heat might overwhelm you. And I saw therein the thief who stole the two camels of the Messenger of Allah ﷺ; and I saw therein the brother of Banū 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 release her to eat of the vermin of the earth, until it died. And verily, the sun and the moon do not eclipse for the death or life of anyone, but they are two signs from the signs of Allah. If one of them eclipses - or he said - if one of them does anything like that - then rush to the remembrance of Allah, the Mighty and Sublime.”

وفي رواية النسائي: وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السَّبْتَيْنِ أَخَا بَنِي الدَّعْدَاعِ يُدْفَعُ بَعْضًا ذَاتِ شُعْبَتَيْنِ فِي النَّارِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمُحْجِنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمُحْجِنِهِ مُتَّكِّئًا عَلَى مُحْجِنِهِ فِي النَّارِ يَقُولُ أَنَا سَارِقُ الْمُحْجِنِ

“And so much so that I saw the person of the two slippers, the brother of Banu Da‘dā‘, being pushed with a two-pronged stick in the Fire. And so much so that I saw therein the owner of the stick with a crooked end, who would steal from the pilgrims with his crooked stick, leaning on his stick in Hell saying: I am the thief with the crooked stick.”

[The reference to the two slippers may refer to theft of the two slippers. However, ‘Allāmah Sindī writes that this word is perhaps السابطين as in the narration above, referring to the theft of the two camels. Perhaps the thief wearing the particular two slippers committed the theft of the camels. Allah knows best].

وفي رواية مسلم: وَرَأَيْتُ أَبَا ثُمَامَةَ عَمْرُو بْنَ مَالِكٍ يُجْرُ قُضْبَهُ فِي النَّارِ

“I saw Abū Thumāmah ‘Amr ibn Mālik dragging his intestines in Hell.”

إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَالِ ، قَالَتْ عَمْرَةُ فَسَمِعْتُ عَائِشَةَ تَقُولُ فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ (رواه مسلم)

“Verily, I saw you being tested in the graves similar to the trial of Dajjāl.” Amrah said: I then heard ‘Ā’ishah ﷺ say: “Then after this I would I listen to the Messenger of Allah ﷺ seeking refuge from the torment of Hell-fire and the torment of the grave.”

مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ، وَلَقَدْ أُوجِيَ إِلَيَّ أَنْتُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ - أَوْ قَرِيبًا مِنْ - فَتْنَةِ الدَّجَالِ - لَا أَدْرِي أَيُّهُمَا قَالَتْ أَسْمَاءُ - يُؤْفَى أَحَدَكُمْ فَيَقَالُ لَهُ: مَا عَلِمَكَ بِهَذَا الرَّجُلِ ، فَأَمَّا الْمُؤْمِنُ - أَوْ الْمُؤَقِنُ لَا أَدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا ، فَيَقَالُ لَهُ: نَمَّ صَالِحًا فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا، وَأَمَّا الْمُنَافِقُ - أَوْ الْمُرْتَابُ لَا أَدْرِي أَيُّهُمَا قَالَتْ أَسْمَاءُ - فَيَقُولُ لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ (رواه البخاري)

“There is nothing that I had not seen until now except that I have seen it in this position of mine; even Paradise and Hell. And indeed it has been revealed to me that you will be tested in the graves like or nearly like the trial of Dajjāl - I do not know which one of the two Asmā’ said – One of you will be approached [by an angel] and will be asked: What do you know about this man [referring to the Prophet ﷺ]? The believer or a firm believer - I do not know which word Asmā’ used - will reply: [He is] Muḥammad, the Messenger of Allah ﷺ came to us with clear evidences and guidance, so we accepted, believed and followed [him]. He will be told [by the angel]: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person - I do not know which word Asmā’ used - will say: I do not know, I heard the people saying something so I said the same.”

لِنِي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ عَنْقُودًا ، وَلَوْ أَصَبْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا ، وَأَرَيْتُ النَّارَ فَلَمَّ أَرَّ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْطَعُ ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ، قَالُوا: يَا رَسُولَ اللَّهِ ، قَالَ: يَكْفُرْنَ ، قِيلَ: يَكْفُرْنَ بِاللَّهِ ، قَالَ: يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ ، لَوْ أَحْسَنْتَ إِلَى إِخْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ (رواه البخاري)

“Indeed, I saw Paradise and [attempted to] take a bunch [of its fruits] and had I taken it, you would have eaten from it as long as the world remains. And I was shown the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants are women.” The people asked, “O Allah’s Messenger ﷺ, why is it so?” The Prophet ﷺ replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allah. The Prophet ﷺ replied, “They are ungrateful to their husbands and ungrateful to good deeds. If you are benevolent to one of them throughout the life and then if she sees anything undesirable in you, she will say: I have never seen any good from you.”

The following is a detailed sermon in Musnad Aḥmad (20178):

فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ ، ثُمَّ قَالَ:

أَيُّهَا النَّاسُ ، أَنْشُدْكُمْ بِاللَّهِ إِنْ كُنْتُمْ تَعْلَمُونَ أَيُّ قَصْرَتْ عَنْ شَيْءٍ مِنْ تَبْلِيغِ رِسَالَاتِ رَبِّي لَمَا أَخْبَرْتُمُونِي ذَلِكَ ، فَبَلَّغْتُ رِسَالَاتِ رَبِّي كَمَا يَبْغِي لَهَا أَنْ تُبَلَّغَ ، وَإِنْ كُنْتُمْ تَعْلَمُونَ أَيُّ بَلَّغْتُ رِسَالَاتِ رَبِّي لَمَا أَخْبَرْتُمُونِي ذَلِكَ ، قَالَ: فَقَامَ رَجُلٌ فَقَالَ: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ رِسَالَاتِ

رَبِّكَ وَنَصَحْتَ لِأَمْتِكَ وَقَصَيْتَ الَّذِي عَلَيْكَ ، ثُمَّ سَكَنُوا ، ثُمَّ قَالَ: أَمَا بَعْدُ ، فَإِنَّ رِجَالًا يَزْعُمُونَ أَنَّ كُسُوفَ هَذِهِ الشَّمْسِ وَكُسُوفَ هَذَا الْقَمَرِ وَزَوَالَ هَذِهِ النُّجُومِ عَنْ مَطَالِعِهَا لِمَوْتِ رِجَالٍ عَظَمَاءَ مِنْ أَهْلِ الْأَرْضِ ، وَإِنَّهُمْ قَدْ كَذَبُوا ، وَلَكِنَّهَا آيَاتٌ مِنْ آيَاتِ اللَّهِ يَعْتَبِرُ بِهَا عِبَادَهُ ، فَيَنْظُرُ مَنْ يُحَدِّثُ لَهُ مِنْهُمْ تَوْبَةً ، وَإِيمَ اللَّهِ ، لَقَدْ رَأَيْتُ مُنْذُ قُمْتُ أُصَلِّي مَا أَنْتُمْ لِأَقْوَانِ فِي أَمْرِ دُنْيَاكُمْ وَآخِرَتِكُمْ ، وَإِنَّهُ وَاللَّهِ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَابًا آخِرُهُمُ الْأَعْوَرُ الدَّجَالُ ، مَمْسُوحُ الْعَيْنِ الْيُسْرَى كَانَهَا عَيْنُ أَبِي تَحْيَى ، لِشَيْخِ حِينَيْدٍ مِنَ الْأَنْصَارِ بَيْنَهُ وَبَيْنَ حُجْرَةَ عَائِشَةَ ، وَإِنَّهُ مَتَى يَخْرُجُ ، أَوْ قَالَ ، مَتَى مَا يَخْرُجُ فَإِنَّهُ سَوْفَ يَزْعُمُ أَنَّهُ اللَّهُ ، فَمَنْ آمَنَ بِهِ وَصَدَّقَهُ وَاتَّبَعَهُ لَمْ يَنْفَعَهُ صَالِحٌ مِنْ عَمَلِهِ سَلَفَ ، وَمَنْ كَفَرَ بِهِ وَكَذَّبَهُ لَمْ يَعْاقِبْ بِشَيْءٍ مِنْ عَمَلِهِ ، وَقَالَ حَسَنُ الْأَشْيَبِ: بِسَيِّءٍ مِنْ عَمَلِهِ سَلَفَ ، وَإِنَّهُ سَيَطْلُهُ ، أَوْ قَالَ ، سَوْفَ يَطْلُهُ ، عَلَى الْأَرْضِ كُلِّهَا إِلَّا الْحَرَمَ وَبَيْتَ الْمَقْدِسِ ، وَإِنَّهُ يَحْضُرُ الْمُؤْمِنِينَ فِي بَيْتِ الْمَقْدِسِ فَيَرْزُلُونَ زَلْزَالًا شَدِيدًا ، ثُمَّ يَهْلِكُهُ اللَّهُ وَجُودَهُ حَتَّى إِنَّ جِدْمَ الْحَائِطِ ، أَوْ قَالَ ، أَضَلَّ الْحَائِطِ ، وَقَالَ حَسَنُ الْأَشْيَبِ: وَأَضَلَّ الشَّجَرَةَ ، لَيْتَادِي ، أَوْ قَالَ ، يَقُولُ ، يَا مُؤْمِنُ ، أَوْ قَالَ ، يَا مُسْلِمُ ، هَذَا يَهُودِيٌّ ، أَوْ قَالَ ، هَذَا كَافِرٌ ، تَعَالَى فَاقْتُلْهُ ، قَالَ: وَلَنْ يَكُونَ ذَلِكَ كَذَلِكَ حَتَّى تَرَوْا أُمُورًا يَتَّفِقُمْ شَأْنُهَا فِي أَنْفُسِكُمْ وَتَسَاءَلُونَ بَيْنَكُمْ هَلْ كَانَ نَبِيِّكُمْ ذَكَرَ لَكُمْ مِنْهَا ذِكْرًا وَحَتَّى تَزُولَ جِبَالٌ عَلَى مَرَاتِبِهَا ، ثُمَّ عَلَى أَثَرِ ذَلِكَ الْقَبْضِ ، قَالَ: ثُمَّ شَهِدْتُ خُطْبَةً لِسَمْرَةَ ذَكَرَ فِيهَا هَذَا الْحَدِيثَ ، فَمَا قَدَّمَ كَلِمَةً وَلَا آخَرَهَا عَنْ مَوْضِعِهَا

قال الجامع عفى الله عنه: رواه أحمد (٢٠١٧٧) ، ورواه مطولا الروياني في مسنده (٨٤٨) والطبراني في الكبير (٦٧٩٧) والبيهقي (٦٣٦١) ، وصححه ابن خزيمة (١٣٩٧) وابن حبان (٢٨٥٦) والحاكم (١٢٣٠) وابن القيم في زاد المعاد (١: ٤٣٦) ، وقال الهيثمي في مجمع الزوائد (٧: ٣٤١): ورجال أحمد رجال الصحيح غير ثعلبة بن عباد وثقه ابن حبان ، انتهى.

(5) بَابُ هَلْ يَقُولُ كَسَفَتِ الشَّمْسُ أَوْ خَسَفَتْ وَقَالَ اللَّهُ تَعَالَى: وَخَسَفَ الْقَمَرُ

Chapter 5: Should one use the words كَسَفَتِ الشَّمْسُ or خَسَفَتْ and Allah Says: and the moon darkens.

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ خَسَفَتْ الشَّمْسُ ، إِلَى آخِرِ الْحَدِيثِ

‘Urwaah ibn al-Zubayr narrates that ‘Ā’ishah ؓ, the wife of the Prophet ﷺ, informed him that the Messenger of Allah ﷺ performed Ṣalāh on the day the sun eclipsed. [The ḥadīth continues similar to the previous narrations].

According to ‘Allāmah Zayn ibn al-Munayyir, Imam Bukhārī suggests that both terms *Kusūf* كسوف and *Khusūf* خسوف can be used interchangeably to describe a lunar and solar eclipse. This is because Almighty Allah uses the words *Khusūf* for lunar eclipse whilst the ḥadīth uses the same word for solar eclipse.

Another possibility is that Imam Bukhārī is indicating that whilst both terms can be used for both eclipses, it is better to use *Khusūf* for lunar eclipse and *Kusūf* for solar eclipse because Almighty Allah has used the word *Khusūf* in particular for lunar eclipse. This is how the jurists generally use both words.

There is a difference of opinion amongst linguists regarding this. The general position is that the word *Kusūf* should be used to describe solar eclipse and *Khusūf* for lunar eclipse. This is the view of Farrā’, Tha‘lab and others. Qāḍī ‘Iyāḍ has narrated the opposite from some linguists and has refuted this. Other scholars are of the view that both terms can be used interchangeably. This is evidenced from various ḥadīths.

Imam Qaṣṭalānī narrates from Ibn al-‘Arabī and Ibn al-Mundhir that the solar eclipse narration has been narrated by nineteen companions; some narrate *Kusūf*, others narrate *Khusūf* and others transmit the narration with both terms.

(6) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَوِّفُ اللَّهُ عِبَادَهُ بِالْكَسُوفِ

Chapter 6: the statement of the Prophet ﷺ “Allah frightens his servants with the eclipse.”

عَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ

Abū Bakrah ﷺ narrates, the Prophet ﷺ said, “Verily, the sun and the moon are two signs from the signs of Allah. They do not eclipse because of the death of someone; however Allah frightens His servants with them.”

6.1 Why do eclipses occur?

The purpose of this chapter is to explain the divine rationale behind an eclipse. Imam Bukhārī explains that the rationale is for Allah to awaken and warn his servants. As Almighty Allah says in the *Qurʾān* (17: 59): “We do not send signs but to warn”.

Someone could suggest that an eclipse is a natural occurrence so how does it fulfil this rationale. My respected teacher *Shaykh al-Ḥadīth Mawlānā* Muḥammad Yūnus Ṣāhib explains that certain occurrences are in accordance with the laws of nature but still serve as a strong reminder and reason to turn to Almighty Allah. This is no different to strong waves of the seas that conform to the laws of nature yet frighten people.

The eclipse has been referred to in the ḥadīth as signs from amongst the signs of Allah. ‘*Allāmah* Kirmānī and ‘*Allāmah* Sindī explain that these are signs for the closeness of the final hour, or signs of Allah’s punishment, or signs of Allah’s power and majesty.

In addition to this primary purpose, scholars have mentioned other reasons and benefits of the eclipse. These include a reminder of the hereafter and the final hour when the sun and moon will be darkened. Another reason is to refute those who worship the moon or the sun. Shāh Walī Allāh mentions that the purpose of the eclipse is to turn the souls to Almighty Allah.

Imam Ibn al-Jawzī has mentioned seven benefits of an eclipse which are summarised as follows:

1. Display of the power of Allah over the sun and moon.

2. Signal to the sun and moon worshippers of the fallible and weak nature of their objects of worship.
3. Shaken and awaken the sleeping hearts.
4. Show the people a glimpse from the day of Qiyāmah when the sun and moon will be darkened.
5. Through the motion of one being obscured by the other and thereafter returning to its position, highlight the importance of avoiding deception and hoping for forgiveness and concealment of sins.
6. Warn the sinners of the punishment through what can be perceived as a punishment on two objects which have committed no sin.
7. Create a means and opportunity for people to perform Ṣalāh with emotion and fear because most people have no such feelings in the regular obligatory Ṣalāh.

(7) بَابُ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ فِي الْكُسُوفِ

Chapter 7: To seek Allah's refuge during the eclipse from the punishment of the grave

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا ، فَقَالَتْ لَهَا: أَعَادَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ ، فَسَأَلَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيْعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَائِدًا بِاللَّهِ مِنْ ذَلِكَ ، ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ عِدَاةٍ مَرْكَبًا ، فَخَسَفَتِ الشَّمْسُ ، فَزَجَعَ ضُحَى ، فَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ ظَهْرَانِي الْحَجْرِ ، ثُمَّ قَامَ يُصَلِّي ، وَقَامَ النَّاسُ وَرَاءَهُ ، فَقَامَ قِيَامًا طَوِيلًا ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ رَفَعَ فَسَجَدَ ، ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَفَعَ فَسَجَدَ وَانصَرَفَ ، فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ

‘Ā’ishah ؓ, the wife of the Prophet ﷺ, narrates that a Jewish lady came to ask her. She said to her:

“May Allah give you refuge from the punishment of the grave.” So ‘Ā’ishah ؓ asked Allah’s Messenger ﷺ “Will the people be punished in their graves?” Allah’s Messenger ﷺ said: I seek Allah’s refuge from it. Then one day, Allah’s Messenger ﷺ rode to go to some place and the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings of his wives and then stood for the eclipse prayer. The people stood behind him. He stood for a long period and then performed a prolonged bowing. Then he raised his head and stood up for a long whilst but it was the less than the first standing. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and then said as much as Allah wished. And then he instructed them to seek Allah’s refuge from the punishment of the grave.

Imam Bukhārī explains that after completing the eclipse Ṣalāh, one should engage in supplication to Almighty Allah and in particular seeks Allah’s refuge from the punishment of the grave. The reason for this is that the Prophet ﷺ was informed regarding the punishment of the grave during the eclipse. This has been mentioned by *Mawlānā Muḥammad Zakariyyā Kāndhalwī* as well as *al-Fāsī* as mentioned by *Shaykh Zarhūnī*. In addition to this, there is a parallel between the darkness of an eclipse and the darkness of the grave. This has been mentioned by *‘Allāmah Ibn al-Munayyir*.

‘Allāmah Qaṣṭalānī mentions that one should seek Allah’s refuge from the punishment of the grave during and after the eclipse Ṣalāh.

The punishment of the grave is an established belief of the *Ahl al-Sunnah Wa al-Jamā‘ah*.

We have already mentioned the narration in Chapter 4 that suggests that the Prophet ﷺ would also seek refuge from the Hell-fire.

(8) بَابُ طُولِ السُّجُودِ فِي الْكُسُوفِ

Chapter 8: To prolong the prostration in the eclipse [Ṣalāh]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُودِيَ أَنْ الصَّلَاةَ جَامِعَةً ، فَرَكَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكَعَتَيْنِ فِي سَجْدَةٍ ، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ فِي سَجْدَةٍ ، ثُمَّ جَلَسَ ، ثُمَّ جَلِيَ عَنِ الشَّمْسِ ، قَالَ: وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: مَا سَجَدْتُ سُبُودًا قَطُّ كَانَ أَطْوَلَ مِنْهَا

‘Abd Allah ibn ‘Amr رضي الله عنه said, “When the sun eclipsed in the lifetime of Allah’s Messenger ﷺ an announcement was made that the prayer was to be held in congregation. The Prophet ﷺ performed two bowing in one Rak‘ah. Then he stood up and performed two bowing in one Rak‘ah. Then he sat down and finished the prayer and the eclipse cleared from the sun. ‘Ā’ishah رضي الله عنها said, “I have never performed prostrations longer than these.”

8.1 Prolonging the prostration

1. Imam Bukhārī explains the preferred position of the majority of scholars that the eclipse Ṣalāh should be performed with long prostrations. This is the view of the Ḥanafī, Mālikī and Ḥanbalī schools of thought. Imam Buwayṭī has narrated this from Imam Shāfi‘ī, and Imam Nawawī has given preference to this opinion.
2. Another narration from Imam Shāfi‘ī suggests there is no need to increase the duration of the prostration. This is the view of the Mālikī scholar Ibn Ḥabīb. Imam Bukhārī suggests that this opinion is not preferred.

8.2 Supplication in prostration and weeping

Imam Nasā’ī has a chapter in his *Sunan* regarding the supplication the Prophet ﷺ made in prostration in the eclipse Ṣalāh: باب القول في السجود في صلوة الكسوف He narrates the ḥadīth of ‘Abd Allah ibn Amr رضي الله عنه which mentions the following about the Prophet ﷺ:

وَجَعَلَ يَبْكِي فِي سُبُودِهِ وَيَنْفُخُ وَيَقُولُ: رَبِّ لَمْ تَعِدْنِي هَذَا وَأَنَا أَسْتَغْفِرُكَ لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ

And he started weeping and blowing during his prostration and said: “O my Lord, You did not tell me that this would occur while I am asking You for forgiveness; You did not tell me this would occur that while I was still among them.”

This Prophetic supplication can be understood in light of the verse of the *Qurʾān* (8: 33): “Allah was not going to punish them while you are among them, nor is Allah going to punish them while they seek forgiveness.”

8.3 Supplication in Jalsah (between the two prostrations)

It is worth noting that the sitting between the two prostrations does not been to be lengthened as much as bowing or prostration. ‘*Allāmah* Qaṣṭalānī in *Mawāhib al-Ladunniyyah* has mentioned the consensus of the scholars on this issue.

However, one should read the general *masnūn* supplication narrated in *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidhī*, *Sunan Abū Dāwūd* and other books of ḥadīth:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي

O Allah, forgive me, have mercy upon me, give me strength, guide me and provide me sustenance.

(9) بَابُ صَلَاةِ الْكُسُوفِ جَمَاعَةً

Chapter 9: The eclipse Ṣalāh in congregation

عَنْ 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 سَجَدَ ، ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ ، قَالُوا: يَا رَسُولَ اللَّهِ ، رَأَيْتَاكَ تَتَاوَلْتَ شَيْئًا فِي مَقَامِكَ ثُمَّ رَأَيْتَاكَ كَفَعَلْتَ ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ عُقُودًا ، وَلَوْ أَصْبَيْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا ، وَأَرَيْتُ النَّارَ فَلَمْ أَرِ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْطَعُ ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ، قَالُوا: بِمَ يَا رَسُولَ اللَّهِ ، قَالَ: بِكُفْرِهِنَّ ، قِيلَ: يَكْفُرْنَ بِاللَّهِ ، قَالَ: يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

‘Abd Allah ibn ‘Abbās رضي الله عنه narrates, “The sun eclipsed in the era of the Messenger of Allah ﷺ. Allah’s Messenger ﷺ performed the [eclipse] prayer. He stood for a long period similar to the length of reciting Sūrah al-Baqarah. Then he bowed for a long time. Then he raised his head and stood for a long period which was shorter than that of the first standing. Then he bowed again for a long time but for a shorter period than the first bowing. He then prostrated. Then he stood for a long period which was shorter than that of the first standing. Then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood for a long period which was shorter than the first standing. Then he bowed for a long time which was shorter than the first bowing, and then prostrated and completed the prayer, and by then, the sun had appeared. The Prophet ﷺ then said, “Verily, the sun and the moon are two signs from the signs of Allah. They do not eclipse because of the death or life of somebody. So when you see them, remember Allah.” The people asked, “O Allah’s Messenger ﷺ, we saw you taking something from your place and then we saw you retreating.” The Prophet ﷺ replied, “I saw Paradise and [attempted] to take a bunch [of its fruits] and had I taken it, you would have eaten from it as long as the world remains. And I was shown Hell-fire and I have never seen such a horrible sight. I saw that most of its inhabitants are women.” The people asked, “O Allah’s Messenger ﷺ, why is it so?” The Prophet ﷺ replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allah. The Prophet ﷺ replied, “They are ungrateful to their husbands and ungrateful to good deeds. If you are

benevolent to one of them throughout the life and if she sees anything undesirable in you, she will say: I have never seen any good from you.”

9.1 Status of congregation in *Ṣalāh al-Kusūf*

Imam Bukhārī explains that the eclipse *Ṣalāh* should be performed in congregation. This is the unanimous position of the scholars. However, the scholars have differed whether congregational *Ṣalāh* is a prerequisite.

1. According to Ibn Ḥabīb Mālikī, congregation is a prerequisite and a condition for the prayer.
2. According to the majority of scholars, it is a *sunnah* and not a prerequisite. Therefore, if one is unable to participate in the congregation, one should at least perform the *Ṣalāh* individually.
3. According to some Ḥanafī scholars, congregation is *wājib* (obligatory) as mentioned in *al-Baḥr ar-Rāʿiq*. This perhaps suggests that it is not a prerequisite and a condition but an obligation (resulting in sin).

The scholars have also differed whether it is necessary for the Imam who leads *Jumuʿah Ṣalāh* to be present.

1. According to Sufyān al-Thawrī and the Ḥanafī school of thought, this is a prerequisite; in his absence, people should perform the *Ṣalāh* individually.
2. However, according to the other three schools of thought and the majority of scholars, this is not a prerequisite. Any suitable person can lead the prayer. This is also one view within the Ḥanafī school of thought. This is the view of Imam Bukhārī as well and he has refuted the former view through the practice of ʿAbd Allah ibn ʿAbbās رضي الله عنه who was not the Imam yet he led the prayer.

It is worth noting that Imam Khaṭṭābī has narrated from the people of Iraq and Ibn al-Mundhir has narrated from Imam Abū Ḥanīfah that the solar eclipse prayer will not be performed in congregation. This is incorrect because Imam Muḥammad has clearly narrated in his *Muwattʿāʾ* the view of Imam Abū Ḥanīfah, which is as described above.

In relation to the Prophet صلى الله عليه وسلم seeing Paradise, this was a physical sighting according to the majority of scholars. The words of the *ḥadīth* also support this.

(10) بَابُ صَلَاةِ النِّسَاءِ مَعَ الرِّجَالِ فِي الكُسُوفِ

Chapter 10: Women's eclipse Ṣalāh with men

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنهَا قَالَتْ: أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَسَفَتِ الشَّمْسُ ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ ، وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي ، فَقُلْتُ: مَا لِلنَّاسِ ؟ فَأَشَارَتْ بِيَدِهَا إِلَى السَّمَاءِ وَقَالَتْ: سُبْحَانَ اللَّهِ ، فَقُلْتُ: آيَةٌ؟ فَأَشَارَتْ أَيْ نَعَمْ ، قَالَتْ: فَقُمْتُ حَتَّى تَجَلَّأَنِي الْغُشْيُ ، فَجَعَلْتُ أَضْبُ فَوْقَ رَأْسِي الْمَاءَ ، فَلَمَّا انصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمِدَ اللَّهَ وَأَتَى عَلَيْهِ ، ثُمَّ قَالَ: مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ - أَوْ قَرِيبًا مِنْ - فِتْنَةِ الدَّجَالِ - لَا أَدْرِي أَيُّهُمَا قَالَتْ أَسْمَاءُ - يُؤْتَى أَحَدَكُمْ فَيَقَالُ لَهُ: مَا عَلِمَكَ بِهَذَا الرَّجُلِ ، فَأَمَّا الْمُؤْمِنُ - أَوْ الْمُؤَقِنُ لَا أَدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَأَمْنَا وَاتَّبَعْنَا ، فَيَقَالُ لَهُ: تَمَّ صَالِحًا فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا ، وَأَمَّا الْمُنَافِقُ - أَوْ الْمُرْتَابُ لَا أَدْرِي أَيُّهُمَا قَالَتْ أَسْمَاءُ - فَيَقُولُ لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ

Asmā', the daughter of Abū Bakr, ﷺ says, "I came to 'Ā'ishah ﷺ the wife of the Prophet ﷺ when the sun eclipsed. The people were standing in prayer and she was also praying Ṣalāh. So I said, "What has happened to the people?" She pointed out with her hand towards the sky and said Subhānallāh. So I said, "Is there a sign?" She indicated in the affirmative." She Asmā' says, "So I [also] stood up for the prayer till unconsciousness overcame me, so I started to pour water on above my head. When Allah's Messenger ﷺ finished [his prayer], he praised and glorified Allah and then said, "There is nothing that I had not seen until now except that I have seen it in this position of mine; even Paradise and Hell. And indeed it has been revealed to me that you will be tested in the graves like or nearly like the trial of Dajjāl - I do not know which one of the two Asmā' said - One of you will be approached [by an angel] and will be asked: What do you know about this man [referring to the Prophet ﷺ]? The believer or a firm believer - I do not know which word Asmā' used - will reply: [He is] Muḥammad, the Messenger of Allah ﷺ came to us with clear evidences and guidance, so we accepted, believed and followed [him]. He will be told [by the angel]: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person - I do not know which word Asmā' used - will say: I do not know, I heard the people saying something so I said the same."

Imam Bukhārī explains that all women are allowed to participate in the eclipse Ṣalāh along with men as they did in the time of the Prophet ﷺ. The scholars have differed regarding this:

1. According to the Ḥanbalī school of thought, all women are allowed to participate in the eclipse Ṣalāh in congregation. This is the view of Imam Bukhārī who has refuted those who say otherwise.
2. According to the Ḥanafī school of thought, all women will perform the eclipse Ṣalāh at home. This is also narrated from Sufyān al-Thawrī. Imam Ibn ʿĀbidīn al-Shāmī mentions that women would be unable to bear the length of the prayer and should therefore pray at home.
3. According to Imam Abū Yūsuf and Imam Muḥammad, young ladies will perform the eclipse Ṣalāh at home whilst the elderly are permitted to participate in the congregational prayer. This is also mentioned in *al-Mudawwanah*.
4. There is a narration from Imam Shāfiʿī that states that attractive women should perform the eclipse Ṣalāh at home.

(11) بَابُ مَنْ أَحَبَّ الْعِتَاقَةَ فِي كُسُوفِ الشَّمْسِ

Chapter 11: He who chooses to free slaves during the solar eclipse

عَنْ أَسْمَاءَ قَالَتْ: لَقَدْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعِتَاقَةِ فِي كُسُوفِ الشَّمْسِ

Asmā' ؓ says, “Indeed, the Prophet ﷺ instructed people to free slaves during the solar eclipse.”

The purpose of this chapter is to establish the basis of freeing slaves during the solar eclipse. Freeing slaves is generally recommended and is a means of attaining the pleasure of Almighty Allah.

Shaykh Zarhūnī mentions that the Prophet ﷺ made specific reference to freeing slaves because of the narration that states that Allah frees every limb of a person from the Hell-fire when a person frees a slave. However, if one is unable to free a slave, he should get involved in other acts of good deeds. ‘Ārif ibn Abi Jamarah says suggests that if one cannot free a slave he should act upon the ḥadīth: “Save yourself from the Hell-fire even if with half a date in charity” and get involved in as many good deeds.

This humble servant (Mufti Shabbār Aḥmad Ṣaḥīb) adds that many people think it is not possible to act upon this ḥadīth in the current era. However, there are bonded slaves in the Sind province of Pakistan and elsewhere and some charities have slavery to freedom projects that can be supported to emancipate them. Similarly, supporting the freedom of a Muslim prisoner who has been imprisoned wrongly can fulfil this Sunnah. Another method of fulfilling the Sunnah is to take responsibility of someone’s debt.

(12) بَابُ صَلَاةِ الْكُسُوفِ فِي الْمَسْجِدِ

Chapter 12: Performing the eclipse prayer in the Masjid

Imam Bukhārī has repeated the ḥadīth of ‘Ā’ishah ؓ that has been narrated under Chapter 7.

According to Imam Bukhārī, the eclipse Ṣalāh should be performed in the Masjid as it was performed in the time of the Prophet ﷺ. This is the view of the Mālikī and Ḥanbalī schools of thought. Shaykh Zarhūnī states this is because it is quicker to reach the Masjid and speed is of the essence. According to the Ḥanafī school of thought, the eclipse Ṣalāh will take place in the *Muṣallā al-‘īd* or the Jāmi‘ Masjid. According to the Shāfi‘ī school of thought, it is preferable to perform the Ṣalāh in the Jāmi‘ Masjid. This is also the view of my respected teacher *Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus Ṣāhib*. However, nowadays because Jumu‘ah Ṣalāh occurs in all Masjids, each Masjid should make provision for the eclipse Ṣalāh.

(13) بَابُ لَا تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ

Chapter 13: The sun does not eclipse because of someone's death or life

عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّمْسُ وَالْقَمَرُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا

Abu Mas'ūd ؓ narrates, the Messenger of Allah ﷺ said, “The sun and the moon do not eclipse because of someone's death or life but they are two signs from the signs of Allah. So pray Ṣalāh whenever you see them.”

Imam Bukhārī has refuted the belief of those who link the eclipse with the death or birth of an important person or link it with misery or misfortune. A similar belief is also held by the Hindus. This clarification was made by the Prophet ﷺ because Ibrāhīm the son of the Prophet ﷺ passed away on the same day. Some scholars are of the view that he passed away a day before or several weeks before the eclipse. As mentioned above, he passed away in the 10th year after Hijrah. This has been mentioned by Wāqidī and others and is in line with the scientific research of Maḥmūd Pāshā. Imam Nawawī has written he passed away in the 6th year after Hijrah but this is incorrect. Ḥāfiẓ Ibn 'Abd al-Barr mentions that he passed away in the 8th year after Hijrah.

Imam Ṭabarī and Imam Wāqidī have written that he was born in Dhū al-Ḥijjah in the 8th year after Hijrah. This would make his age just under two if we accept that he passed away in Shawwāl in the 10th year after Hijrah.

(14) بَابُ الذِّكْرِ فِي الْكُسُوفِ

Chapter 14: Remembrance [of Allah] during the eclipse

عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ ، فَأَتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ ، وَقَالَ: هَذِهِ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ ، وَلَكِنْ يَخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْرَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ

Abū Mūsā رضي الله عنه narrates said: The sun eclipsed and the Prophet صلى الله عليه وسلم got up in panic, being afraid that it might be the Final Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration that I had ever seen him do. Then he said, “These signs which Allah sends do not occur because of the life or death of somebody, but Allah frightens His servants through them. So when you see anything thereof, rush quickly to his remembrance, supplicating from him and seeking his forgiveness.”

Imam Bukhārī explains that a person should engage in the remembrance of Almighty Allah during solar eclipse and substantiates this from the ḥadīth. According to a ḥadīth in *Sunan al-Nasāʿī*, the Prophet صلى الله عليه وسلم advised to read *tasbīḥ* and *takbīr*.

The ḥadīth states that the Prophet صلى الله عليه وسلم was afraid that this might be the final hour. The question is there are many major signs before the final hour so why did the Prophet صلى الله عليه وسلم become afraid? There are several answers given as mentioned by my teacher *Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus Ṣāḥib*. Firstly, this statement of the Prophet صلى الله عليه وسلم being afraid is according to the narrator’s opinion. Secondly, this statement is a metaphorical statement; it was as though the Prophet صلى الله عليه وسلم feared the final hour was about to occur. Thirdly, perhaps the Prophet صلى الله عليه وسلم forgot about the signs due to overwhelming anxiety and the fear of the moment. Fourthly, perhaps the Prophet صلى الله عليه وسلم thought the signs are attached to certain conditions; and that the final hour could occur without the manifestation of the signs due to the absence of the conditions. Finally, perhaps the Prophet صلى الله عليه وسلم feared that the final hour could occur because Allah Almighty is self-sufficient and independent, and thereby not bound by the occurrence of any signs.

(15) بَابُ الدُّعَاءِ فِي الكُسُوفِ

Chapter 15: Supplication during the eclipse

عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ ، فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمُوهَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ

Mughīrah ibn Shu‘ba ؓ says, the sun eclipsed on the day Ibrāhīm passed away. So the people said that the eclipse was due to the death of Ibrāhīm. Allah’s Messenger ﷺ said, “Indeed, the sun and the moon are two signs from the signs of Allah. They do not eclipse because of someone’s death or life. So when you see them, supplicate to Allah and pray Ṣalāh till the eclipse is clear.”

Imam Bukhārī has already mentioned the ḥadīth regarding seeking Allah’s protection from the punishment of the grave. Now, he mentions the ḥadīth regarding supplicating to Allah generally. Thus far, from the narrations we have learnt that the following actions should be performed during an eclipse specifically notwithstanding the fact that one should do as many good deeds as possible:

1. Ṣalāh in congregation in a Masjid and lengthening the prostration therein.
2. Giving charity.
3. Seeking Allah’s protection from the punishment of the grave and Hell-fire.
4. Freeing slaves (various forms of acting on this in the contemporary era are mentioned in chapter 11).
5. Remembrance of Allah (in particular *tasbīḥ* and *takbīr* as mentioned above).
6. Supplicating to Allah.
7. Seeking Allah’s forgiveness.

(16) بَابُ قَوْلِ الْإِمَامِ فِي خُطْبَةِ الْكُسُوفِ أَمَّا بَعْدُ

Chapter 16: The Imam saying أَمَّا بَعْدُ during the sermon of the eclipse

عَنْ أَسْمَاءَ قَالَتْ: فَأَنْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ فَحَمِدَ اللَّهَ بِمَا هُوَ أَهْلُهُ ، ثُمَّ قَالَ: أَمَّا بَعْدُ

Asmā' ؓ narrates the ḥadīth of the eclipse in which she states, “Allah’s Messenger ﷺ completed the eclipse prayer and by then the sun had appeared. Then he delivered the sermon and praised Allah as He deserves and then said أَمَّا بَعْدُ.”

Imam Bukhārī has already made mention of the sermon in Chapter 4. The purpose of this chapter is to illustrate that the sermon will begin with the praise of Allah followed by the أَمَّا بَعْدُ and the messages related to the eclipse. The Shāfi‘ī scholars have mentioned that the sermon will be similar to the sermon of Jumu‘ah.

According to my teacher *Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus Ṣāhib*, the reason why Imam Bukhārī has mentioned this specifically is because in some narrations the sermon of the Prophet ﷺ is narrated in brief. Therefore, one should not assume that the content of the brief narration was the sermon of the Prophet ﷺ in its entirety.

Another possible reason for this chapter is Imam Bukhārī wishes to highlight that the advice rendered by the Prophet ﷺ was not merely what could be termed as an announcement. Rather it was a formal sermon that is reflected in the use of أَمَّا بَعْدُ. Imam Bukhārī has a similar chapter in the Book of Jumu‘ah and therefore the purpose is to emphasise the importance of the sermon.

As mentioned above, although not prescribed in the Ḥanafī school of thought, if someone decides to render advice, this should be done after the eclipse Ṣalāh and not before the Ṣalāh so that the reward, blessings and benefits of acting on the Sunnah are attained.

Finally, it is Sunnah to use أَمَّا بَعْدُ in letters as well as sermons. The letter of the Prophet ﷺ to Heraclius affirms this; this letter has been narrated by Imam Bukhārī in the ḥadīth just before the Book of Īmān (faith).

(17) بَابُ الصَّلَاةِ فِي كُسُوفِ الْقَمَرِ

Chapter 17: The prayer for the lunar eclipse

Under this chapter, Imam Bukhārī narrates two narrations; both have already been mentioned above albeit with a slightly different wording. The first is the narration of Abū Bakrah رضي الله عنه that mentions the Prophet ﷺ performed two Rak'ah when the sun eclipsed. The second narration is also from Abū Bakrah رضي الله عنه in which the Prophet ﷺ mentions, “The sun and the moon are two signs from the signs of Allah; they do not eclipse because of the death of someone. So, when an eclipse occurs, pray and supplicate to Allah until the eclipse is over.”

The purpose of this chapter is to establish the Ṣalāh for lunar eclipse and its method.

17.1 Lunar eclipse in Madīnah in the time of the Prophet ﷺ

1. According to Imam Ibn Ḥibbān and the author of *al-Khamīs*, a lunar eclipse occurred in the 5th year after Hijrah.
2. Imam Gazālī and the author of *Jam' al-Umdah* suggest it occurred in the 4th year after Hijrah. According to the Muslim astronomer, Maḥmūd Pāshā, the lunar eclipse occurred on Wednesday 14 Jumādā al-Thānīyah in the 4th year after Hijrah, corresponding to 20 November 625 CE.
3. Some scholars mention it occurred twice but this is scientifically unsubstantiated.

17.2 Did the Prophet ﷺ perform Ṣalāh and if so individually or in congregation?

The Prophet ﷺ encouraged the prayer for lunar eclipse. However, there is a difference of opinion whether he performed the lunar eclipse prayer or not.

1. The first view is that the Prophet ﷺ did not perform any Ṣalāh when the lunar eclipse occurred. This is narrated from Imam Mālik and has been adopted by Ibn Rushd.
2. However, Ibn Ḥibbān suggests that the Prophet ﷺ did perform Ṣalāh. There are narrations in *Sunan al-Daraqūṭnī* and *Ṣaḥīḥ Ibn Ḥibbān* that suggest that the Prophet ﷺ did indeed perform Ṣalāh. The narration of *Ṣaḥīḥ Ibn Ḥibbān* from Abū Bakrah رضي الله عنه is authentic whilst the two narrations of *Sunan al-Darāqūṭnī* from Ibn 'Abbās and 'Ā'ishah رضي الله عنها are weak. My

respected teacher *Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus Ṣāḥib* is of the view that collectively the narrations bring strength to this view.

The next question is did the Prophet ﷺ perform Ṣalāh in congregation or individually?

1. *Ḥāfiẓ Ibn al-Qayyim* and *‘Allāmah Sarakhsi* mention that there is no narration that suggests that the Prophet ﷺ led the Ṣalāh in congregation.
2. *Ḥāfiẓ Ibn Ḥajar* narrates from Imam *Muḡalṭāya* and *‘Allāmah ‘Irāqī* that the Prophet ﷺ led the companions in congregation. This is substantiated through a narration of Imam *Ibn Ḥibbān* in his *Sīrah*.

However, my respected teacher *Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus Ṣāḥib* suggests that this seems to be an error in transmission by *Ḥāfiẓ Ibn Ḥajar*. This is because *Shaykh* has been able to locate the narration of lunar eclipse in the *Sīrah* of *Ibn Ḥibbān*, but there is no mention therein of the Prophet ﷺ leading the companions in Ṣalāh. Similarly, *Shaykh* has been unable to locate this in the *Sīrah* of *Muḡalṭāya* known as *al-Ishārah*. Neither have the researchers of both books mentioned anything in the footnotes regarding its existence in other versions of the books.

17.3 Status and method of lunar eclipse Ṣalāh

The prayer for lunar eclipse is *mustaḥab* (desirable) according to all four Imams.

According to the Ḥanafī and Mālikī schools of thought, it will be offered individually whilst according to the Shāfi‘ī and Ḥanbalī schools of thought it will be performed in congregation similar to the prayer for the solar eclipse. However, the reality is that congregation is not proven from the Sunnah of the Prophet ﷺ for the lunar eclipse Ṣalāh as mentioned above.

It is also worth noting that some scholars such as *Ibn Abī Shaybah* have made an error in suggesting that according to Imam *Abū Ḥanīfah* there is no prayer for the lunar eclipse. This is incorrect. Imam *Abū Ḥanīfah* is in favour of the prayer as clearly mentioned by Imam *Muḥammad* in *al-Aṣl*. Further, *‘Allāmah ‘Aynī* suggests that according to Imam *Abū Ḥanīfah*, congregation is permissible but not Sunnah. This is because people would struggle to assemble from different parts of the town. This servant (*Mufti Shabbīr Aḥmad*) suggests that based on this if people are assembled in the Masjid or can easily assemble in the Masjid, there is no harm in praying the lunar eclipse Ṣalāh in congregation.

(18) بَابُ صَبِّ الْمَرْأَةِ عَلَى رَأْسِهَا الْمَاءَ إِذَا أَطَالَ الْإِمَامُ الْقِيَامَ فِي الرَّكْعَةِ الْأُولَى

Chapter 18: A women pouring water on her head when the Imam lengthens the standing in the first Rak'ah

This chapter is not found in some of the versions of the *Ṣaḥīḥ*.

Under this chapter, Imam Bukhārī has not transmitted any ḥadīth. This is perhaps because he has already narrated the ḥadīth of Asmā' ؓ in chapter 10. The purpose of this chapter is self explanatory; if a woman struggles to stand for a long period and fears unconsciousness, she can pour water over herself. According to the majority of scholars, this is permissible in non-obligatory prayers as long as it involves a minor action (generally defined as the use of one hand or the observer test). However, according to 'Allāmah Shawkani and Mawlānā Mubārakpūrī, even a major action will not invalidate the Ṣalāh.

It is also worth noting that Imam Bukhārī has used the word 'woman' in his chapter due to the incident of Asmā' ؓ as well as the fact that women are more likely to struggle. Otherwise, this ruling equally applies to men.

This ḥadīth demonstrates that the Imam should lengthen the eclipse prayer even if some of the congregation find it difficult.

(19) بَابُ الرَّكْعَةِ الْأُولَى فِي الْكُسُوفِ أَطْوَلُ

Chapter 19: The first Rak'ah of the eclipse [prayer] is longer

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ أَرْبَعَ رَكَعَاتٍ فِي سَجْدَتَيْنِ الْأُولَى أَطْوَلُ

‘Ā’ishah رضي الله عنها narrates that the Prophet صلى الله عليه وسلم led them and performed four bowing in two Rak‘ah during the solar eclipse. The first Rak‘ah was longer.

The scholars are unanimous that the first Rak‘ah should be longer.

19.1 Lengthening the prayer

The Shāfi‘ī scholars have clearly stated that the Ṣalāh should be lengthened even if the people are not pleased with this. ‘Allāmah Ibn al-Humām mentions that this Ṣalāh is exempt from the default prohibition on excessive lengthening of the prayer. The Ḥanbalī scholars have also explicitly mentioned that this Ṣalāh will be lengthened. Imam Muḥammad has narrated in his *al-Aṣl* from Ibrāhīm Nakha‘ī that if you wish you can lengthen the prayer and if you wish you can shorten the prayer. This is contrary to the Sunnah.

(20) بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي الْكُسُوفِ

Chapter 20: Loud recitation in the eclipse Ṣalāh

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْكُسُوفِ بِقِرَاءَتِهِ

‘Ā’ishah رضي الله عنها narrates that the Prophet صلى الله عليه وسلم recited loudly in the eclipse Ṣalāh.

20.1 Mode of recitation: loudly or quietly

The scholars have differences of opinion regarding the mode of recitation.

1. According to Imam Abū Ḥanīfah, Imam Shāfi‘ī and Imam Mālik, the Imam will recite the Qur’ān quietly in the solar eclipse prayer and loudly in the lunar eclipse prayer.
2. According to Imam Aḥmad, Imam Abū Yūsuf, Imam Muḥammad, and a narration of Imam Mālik, the Imam will recite the Qur’ān loudly in both the eclipse prayers. This is also the view of ‘Alī ibn Abī Ṭālib رضي الله عنه, ‘Ā’ishah رضي الله عنها, Barā’ ibn ‘Āzib رضي الله عنه, Ishāq ibn Rāhwayh, Imam Bukhārī, Ibn Khuzaymah, Ibn al-Mundhir, Ibn al-‘Arabi, and others. Imam Tirmidhī has attributed this view to Imam Mālik but his famous opinion is as mentioned above. However, Imam Lakhmī al-Mālikī has adopted this view and Shaykh Zarhūnī al-Mālikī narrates that Imam Ibn ‘Arafah recited the Qur’ān loudly in Jāmi‘ Zaytūnah so that people do not lose interest.
3. According to Imam Ṭabarī and Ḥāfiẓ Ibn ‘Abd al-Barr, the Imam has a choice to recite loudly or quietly.

These differences of opinions are a result of different narrations regarding the practice of the Prophet صلى الله عليه وسلم.

However, it is clear that the narrations of loud recitation are stronger. This is the view of Ḥāfiẓ Ibn Hajar al-‘Asqalānī, ‘Allāmah ‘Aynī, Imam Ṭaḥāwī, Mawlānā Ḍafar Aḥmad ‘Uthmānī and others. One should also note that the solar eclipse only occurred once during the time of the Prophet صلى الله عليه وسلم according to the preferred opinion. One cannot therefore explain the differing narrations on different occasions. It therefore seems that the Prophet صلى الله عليه وسلم did indeed recite loudly; performed two Rukū‘; and also delivered a sermon.³ Allah knows best.

³ Ḥaḍrat Mufti Shabbīr Aḥmad Ṣāhib has recently approved a detailed fatwa that concludes, “However, it is permissible and perhaps advisable for the Imam to recite the Qur’ān loudly in current times especially if the solar eclipse and

20.2 What should be recited in the *Ṣalāh al-Kusūf*?

The final issue is what should be recited in the solar eclipse prayer. The reality is that there is nothing specific prescribed although there are some narrations that suggest that the Prophet ﷺ recited several Sūrahs.

For example, a narration in *Sunan al-Bayhaqī* and *Sunan al-Daraqūṭnī* suggests that the Prophet ﷺ recited Sūrah al-ʿAnkabūt in the first Rakʿah and recited Sūrah al-Rūm or Sūrah Luqmān in the second Rakʿah. According to a narration mentioned by Ibn ʿAbd al-Barr, the Prophet ﷺ recited Sūrah Najm in one of the Rakʿah. According to a narration of Imam Aḥmad, the Prophet ﷺ recited parts of Sūrah al-Dhāriyāt.

It is also narrated from ʿAlī ibn Abī Ṭālib and ʿAbd al-Raḥmān ibn Abī Laylā ؓ that they recited Sūrah Yāsīn.

Imam Tirmidhī narrates from Imam Shāfiʿī that the Imam should recite Sūrah Baqarah and Sūrah Āl ʿImrān in the first Rakʿah; one before and the other after the first bowing, and Sūrah al-Nisāʾ and Sūrah al-Māʾidah in the second Rakʿah; one before and the other after the first bowing.

In conclusion, the reality is that there is nothing specifically prescribed. One should lengthen the recitation of the Qurʾān until the eclipse is over. This has been mentioned by ʿAllāmah Shawkānī, ʿAllāmah Bahūtī, Imam Ibn Māzah al-Ḥanafī, *Mawlānā Muḥammad Zakariyyā Kāndhalwī* and others.

May Allah have mercy on all our pious predecessors, elevate their status and unite us in Paradise.

وآخر دعوانا أن الحمد لله رب العالمين

subsequently the *Ṣalāh* last for a considerable period. This position is supported by the fact that many Ḥanafī scholars have adopted the view of loud recitation based on the ḥadīths. Otherwise, people may struggle to stand for a long period and find it difficult to concentrate and lose interest. This may result in the shortening of the *Ṣalāh* before the eclipse finishes which would not conform to the Sunnah. This is the view of my respected father Mufti Shabbīr Aḥmad Ṣāḥib (b. 1376/1957 -) and several of my teachers who add that if the Imam recites loudly, the recitation should be in an emotional tone and not excessively loud. Mufti Muḥammad Taqī ʿUthmānī (b. 1362/1943 -) has also mentioned that the later Ḥanafī scholars have stated that the *Qurʾān* can be recited loudly if there is fear of the congregation losing interest. The great Mālikī scholar and commentator of *Ṣaḥīḥ al-Bukhārī*, Shaykh Zarhūnī (d. 1318/1900) mentions a similar reason behind the decision of Imam Ibn ʿArafah al-Mālikī (d. 803/1400) to recite the *Qurʾān* loudly in *Ṣalāh al-Kusūf* in *Jāmiʿ al-Zaytūnah*, Tunisia. Thus, it is recommended to recite the *Qurʾān* loudly, when the solar eclipse occurs in a few days.” (The fatwa is available from the following link: <http://nawadir.org/2015/03/16/should-the-imam-recite-the-quran-loudly-or-quietly-in-salatul-kusooof/>)