

Salaat al-Kusoof **(The Prayer When There Is An Eclipse)**

Call To Islam Research

Allaah says:

"It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allaah did not create this but in truth. He explains the Ayaat in detail for people who have knowledge." [Yoonus (10):5]

"And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allaah Who created them, if you (really) worship Him" [Fussilat (41):37]

1. Salaat al-Kusoof is Sunnah mu'akkadah (a confirmed Sunnah) according to the consensus of the scholars. The daleel (evidence) for this is the Sunnah reported from the Messenger of Allaah (sallallaahu alayhi wa sallam).

2. Eclipses are signs from Allaah by means of which Allaah makes His slaves afraid. Allaah says:

"And We sent not the signs except to warn, and to make them afraid (of destruction)" [al-Israa' 17:39]

3. When the sun was eclipsed at the time of the Messenger of Allaah (sallallaahu alayhi wa sallam), he went out rushing nervously to the mosque, dragging his cloak behind him, and led the people in prayer. He told them that the eclipse was one of the signs of Allaah, with which Allaah makes His slaves afraid, and that it may be the cause of punishment coming upon the people. He commanded them to do that which could prevent the punishment, so he commanded them to pray when an eclipse happens, and to make du'aa', seek His forgiveness, give charity, free slaves and do other righteous deeds so that the punishment would go away and not befall the people. So the eclipse is a reminder to people, making them afraid so that they will turn back to Allaah and pay attention to Him.

During the Jaahiliyyah, people used to believe that eclipses happened to mark the birth or death of a great person, but the Messenger of Allaah (sallallaahu alayhi wa sallam) declared this belief to be false and explained the divine wisdom behind the occurrence of eclipses:

Imaam al-Bukhaari and Muslim narrated that Ibn Mas'ood al-Ansaari said: "the sun was eclipsed the day Ibraaheem the son of the Messenger of Allaah (sallallaahu alayhi wa sallam) died, and the people said, 'The sun is eclipsed because of the death of Ibraaheem.' The Messenger of Allaah (sallallaahu alayhi wa sallam) said:

'The sun and the moon are two signs from Allaah, and they do not become eclipsed for the death or the birth of anyone. If you see that, hasten to remember Allaah and to pray.'"

According to another hadeeth in *al-Saheehayn*:

“Call on Allaah and pray until [the eclipse] is over.”

It is reported in *Saheeh al-Bukhaari* that Abu Moosa said: “These signs that Allaah sends are not for the death or life of anyone, but Allaah makes His slaves afraid through them, so if you see anything of that [eclipses], then hasten to remember Allaah and call on Him and seek His forgiveness.”

Allaah causes eclipses to happen to these two mighty signs, the sun and the moon, to teach His slaves and show them that these things are created and are subject to imperfections and changes just like any other created entities. Thus He shows them His perfect ability and that He alone is deserving of worship, as Allaah says:

“And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allaah Who created them, if you (really) worship Him” [Fussilat (41):37]

1. The time for Salaat al-Kusoof lasts from the beginning of the eclipse until it is over, because the Prophet (sallallaahu alayhi wa sallam) said:

“When you see that, then pray.” (Agreed upon).

According to another hadeeth:

“If you see anything of that, then pray until it is over.” (Muslim).

2. Salaat al-Kusoof should not be done once the eclipse is over, because the time has gone. If an eclipse ends before one knows about it, one does not have to pray, because the reason for this prayer is no longer there.

Description Of The Prayer:

The way in which Salaat al-Kusoof is done is to pray two Rak’ahs in which Qur’aan is recited aloud, according to the correct one out of the two scholarly opinions.

In the first Rak’ah, one should recite *al-Faatihah* and a long soorah such as Soorat al-Baqarah or the equivalent, then do a long rukoo’, then raise one's head and say, “*Sami’ Allaahu liman hamidah, Rabbanaa wa laka’l-hamd* (Allaah listens to the one who praises Him; our Lord to You be praise)” after standing upright, as in other prayers.

Then one should then recite *al-Faatihah* and another long soorah, shorter than in the first recitation, equivalent in length to *Soorat Aal ‘Imraan*.

Then one should do another long rukoo’ shorter than the first, and when raising one's head, say, “*Sami’a Allaahu liman hamidah, Rabbanaa wa laka’l-hamd hamdan katheeran tayyiban mubaarakan fih, mal’ al-samawaati wa mal’ al-ard wa mal’ ma shi’ta min shay’in ba’d* (Allaah listens to the one who praises Him; our Lord to You be praise, much good and blessed praise, filling heaven and earth and whatever You will besides that).”

Then he should do two lengthy sujoods, without making the sitting between them too long.

Then one should pray the second rak'ah like the first, with two long rukoo's and two long sujoods, as he did in the first rak'ah.

Then he should recite the Tashahhud and say the salaam.

This is the description of Salaat al-Kusoof as prayed by the Messenger of Allaah (sallallaahu alayhi wa sallam), as was reported with a number of isnaads. Some of these reports are in *al-Saheehayn*, including the hadeeth narrated by 'Aa'ishah (may Allaah be pleased with her):

"The sun was eclipsed at the time of the Messenger of Allaah (sallallaahu alayhi wa sallam), and the Messenger of Allaah (sallallaahu alayhi wa sallam) went out, stood up and said *Takbeer* ('Allaahu akbar'), and the people formed rows behind him. The Messenger of Allaah (sallallaahu alayhi wa sallam) recited a lengthy recitation and did a lengthy rukoo', then he raised his head and said, '*Sami' Allaahu liman hamidah, Rabbanaa wa laka'l-hamd.*' Then he stood upright and recited another lengthy recitation, shorter than the first. Then he said 'Allaahu akbar' and did another lengthy rukoo', shorter than the first. Then he said, '*Sami'a Allaahu liman hamidah, Rabbanaa wa laka'l-hamd.*' Then he did sujud. Then in the second rak'ah he did likewise, until he had completed four rukoo's and four sujoods, and the eclipse was over before he had finished." (Agreed upon).

It is sunnah to pray Salaat al-Kusoof in jamaa'ah (congregation), because this is what the Prophet (sallallaahu alayhi wa sallam) did, but it is permissible to pray it individually, as with all other naafil prayers. However, praying it in congregation is better.

It is sunnah for the imaam to address the people after the prayer, and to warn them against negligence and being led astray, and to tell them to make lots of du'aa' and ask for forgiveness. In *al-Saheeh* it is narrated from 'Aa'ishah (may Allaah be pleased with her) that the Prophet (sallallaahu alayhi wa sallam) finished his prayer then addressed the people and started by praising Allaah then he said,

"The sun and the moon are two of the signs of Allaah, and they do not become eclipsed for the death or the birth of anyone. If you see that, then call on Allaah, perform salaah, give charity..."

If the prayer ends before the eclipse does, then remember Allaah (dhikr) and call on Him (du'aa') until the eclipse ends. The prayer should not be repeated. If the eclipse ends before the prayer, then the prayer should be completed quickly, but it should not be stopped or cut off abruptly, because Allaah says:

"and render not vain your deeds" [Muhammad (47):33].

The prayer should be at the time of the eclipse, because the Prophet (sallallaahu alayhi wa sallam) said:

"... until it (the eclipse) is over..." and he also said,
"... until what you are going through is over ..."

Shaykh al-Islam Ibn Taymiyah said:

“Sometimes eclipses last for a long time, and sometimes for a short time, depending on how much of the sun or moon is eclipsed. The entire sun or moon may be eclipsed, or only half of it, or one-third. If it is a total eclipse, then the prayer should last long enough for all of *al-Baqarah* or something of similar length to be recited in the first rak’ah, and in the next rak’ah a shorter recitation is made. There are saheeh ahaadeeth narrated from the Prophet (sallallaahu alayhi wa sallam), as we have mentioned, and it is prescribed to shorten the prayer if the reason for it [i.e., the eclipse] is no longer there. So if it is known that the eclipse will not last for long, or if it started to get less, one should still pray, but the prayer should be shortened. This is the opinion of the majority of scholars, because this prayer is prescribed for a specific reason, and if the reason is no longer there and the eclipse is over, one should not pray.”