



Solar and Lunar Eclipses



The one who troubled the pilgrims

The Moon and Sun are Floating

The Reason for Lunar and Solar Eclipses

Incorrect Customs and Traditions

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Solar and Lunar Eclipses¹

Supplication of ‘Aṭṭār:

O Allah! Whoever reads or listens to the booklet ‘Solar and Lunar Eclipses’, grant them the honour of seeing the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in their dream, forgive them without accountability, and make them a neighbour of Your beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaws.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Presenting Salām daily in the Court of the Prophet

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللّٰهُ عَنْهُ said: ‘Every day at the time of suḥūr, I would present myself in the court of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and say: اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ.²

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Solar Eclipse during the Life of the Prophet ﷺ

It is narrated from the companion of the Prophet, Sayyidunā ‘Abdullāh ibn ‘Abbās

¹ The Department of Astronomy of Dawat-e-Islami was established in Shaban 1431 AH, corresponding to the 14th of July 2010. اَلْحَمْدُ لِلّٰهِ This department has prepared prayer timetables and Suhur and Iftar charts for over 3,500 cities worldwide. Furthermore, with the collaboration of Dawat-e-Islami's IT department, a software was developed 20 years ago through which you can now access prayer timings and Qibla directions for thousands of locations across the globe. Scan this QR code to download the app



² Sunan Nasa'i, vol. 3, p. 208, Hadith: 1210

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, that a solar eclipse occurred during the lifetime of the Prophet (on a day of intense heat), and then he prayed. (During the prayer, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم moved slightly forward and then slightly backward. After completing the prayer), the noble Companions رَضِيَ اللّٰهُ عَنْهُمْ said: 'O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! We saw you reaching out as if to take something, and then we saw you step back.' The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who informs of the unseen by the bestowal of Allah, said: 'Paradise was shown to me, and I began to pluck a cluster of fruit from it. Had I plucked it, you would have eaten from it until the end of the world. Then Hell was presented before me, and I stepped back out of fear that it might harm you. I saw a tall, dark woman being punished in it because of a cat. She had confined the cat without feeding it, or giving it water, or setting it free to eat the insects of the earth. I also saw Abū Thumāmah 'Amr ibn Luḥayy in Hell, dragging his intestines. People say that the sun and moon are eclipsed due to the death of a great person. In reality, the sun and the moon are among the signs of Allah which are shown to you. So, when you see them eclipsed, offer Salah until the eclipse is over.'¹

Ingratitude towards the Husband

In another narration, these words are also mentioned: The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم (who gives news of the unseen by the bestowal of Allah) stated: 'I have never seen a more terrifying sight than today, and I saw that the majority of the dwellers of Hell are women.' It was asked, 'Why, O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?' He replied, 'Because of their ungratefulness.' It was asked, 'Are they ungrateful to Allah?' He answered, 'They are ungrateful to their husbands and do not acknowledge their kindness. If you were to treat one of them with kindness for a lifetime, and then she sees a single thing (contrary to her temperament), she would say: "I have never seen any good from you."'²

When did this eclipse occur?

The successor of the Grand Mufti, the Commentator of Bukhārī, 'Allāmah Sharif

¹ Sahih Bukhari, vol. 1, p. 265, Hadith: 748; Muslim, p. 351, Hadith: 2100; Musnad Abi Dawud Tayalisi, p. 241, Hadith: 1754, conceptually and summarised

² Sahih Bukhari, vol. 1, p. 360, Hadith: 1052

al-Ḥaqq Amjadī رَحْمَةُ اللَّهِ عَلَيْهِ writes: This eclipse occurred on the day that the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Ibrāhīm رَضِيَ اللَّهُ عَنْهُ, passed away.¹

The Sovereignty of the Master of Both Worlds

In the commentary of the hadith about plucking the cluster from Paradise, Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: Two matters are understood from this hadith. First, that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the owner of Paradise and its fruits and blessings, as Allah did not forbid him from plucking the cluster; rather, he himself refrained. Why should it not be so, when the Generous Lord states:

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ط

*We have certainly granted you countless virtues.*²

This is why the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ repeatedly gave the companions رَضِيَ اللَّهُ عَنْهُمْ water from Kawthar to drink.

Second, Allah has given the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such power that, while standing in Madinah, he could extend his hand into Paradise and exercise authority there. The one whose hand can reach Paradise from Madinah, can his hand not also reach to aid sinners like us? If one says that Paradise itself had come near, then Paradise and its bounties became present everywhere. In any case, from this hadith, one must either accept the presence of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or that of Paradise.³

The one who troubled the pilgrims

In the aforementioned narration, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a woman being punished for her cruelty to a cat, and a man named ‘Amr ibn Luḥayy, who was from the era of ignorance. He carried a stick with a hooked end, by which he would steal the belongings of pilgrims. If a pilgrim noticed, he would say, 'Your belonging got

¹ Nuzhat-al-Qari, vol. 2, p. 625, under Hadith: 632

² Al-Quran, al-Kawthar, verse 1; translation from Kanz al-‘Irfān

³ Mir’āt-al-Manājih, vol. 2, p. 382

caught on the hook of my stick,' but if the pilgrim did not realise, he would take the item. He was called Şāhib al-Miḥjan (Possessor of the staff).

Also remember that harming or hitting animals in oppression is impermissible, a sin, and an act that leads to Hell. Parents should explain this to their children who needlessly trouble ants, flies, dogs, cats, etc., and take pleasure in their cries or suffering.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The entire universe is for you, and you are for Allah.

There are signs for the wise in the contemplation of Allah's creation. Allah states in the luminous book, the Holy Quran, revealed upon the Final Prophet ﷺ, in verse 190 of Sūrah Āl 'Imrān, Part 4:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs for the people of wisdom.¹

The Sufis رَحِمَهُمُ اللَّهُ state that a moment of contemplation is superior to a thousand years of *dhikr* performed without reflection (*fikr*).²

It is stated in Surah Al-Raḥmān:

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

The sun and the moon have specific orbits.³

In this verse, Allah has mentioned two celestial blessings that are visible to the eye: the sun and the moon. The significance of these blessings can be understood by the fact that if there were no sun, darkness would never end, and if there were no moon, many apparent blessings would cease to exist. Their greatest benefit is that the sun

¹ Al-Quran, Āl-'Imrān, verse 190; translation from Kanz al-'Irfān

² Tafsir Şirāṭ al-Jinān, vol. 6, p. 316, al-Anbiyā', under verse 32

³ Al-Quran, al-Raḥmān, verse 5; translation from Kanz al-'Irfān

and the moon move in their respective constellations and stations with a designated measure. If the sun were to remain stationary instead of moving, no one could benefit from it, and if its rotation were unknown to people, they could not manage their affairs properly. Another benefit is that the calculation of years and months is based on the speed of their movements.¹

The sun, moon, and stars are blessings and great creations of Allah, and He has placed countless benefits in them for us. According to astronomical reports, the second lunar eclipse of 2025 (which will also be visible in Pakistan) will begin on 7th September at 9:27 PM Pakistan Standard Time. The lunar eclipse will reach its peak at 11:12 PM, and the eclipse will end at 12:57 AM. The second solar eclipse of the same year will begin on 21st September at 10:30 PM Pakistan Standard Time. It will reach its peak at 12:42 AM, and the solar eclipse will end at 2:54 AM, but this solar eclipse will not be visible in Pakistan.

What are solar and lunar eclipses? What misconceptions are prevalent among the public regarding them? What is the reality of solar and lunar eclipses? What does our beloved religion, Islam, state about them? People around the world enjoy such occasions in various ways, but what did our Prophet ﷺ do on such occasions? Read this booklet, *Solar and Lunar Eclipses*, which contains interesting and important information, ‘and **إِنْ شَاءَ اللَّهُ** your knowledge will increase. Lunar and solar eclipses occur in different months and days of the year; usually, there are two solar and two lunar eclipses annually. Distribute this booklet on these days, especially for the conveyance of reward (*Isal-e-Sawab*) to your deceased relatives, and earn abundant rewards. May Allah grant us acceptance.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

The Signs of Punishment are a Warning

The creed of Muslims is that Allah alone does whatever He wills, but He also creates the means for punishment and the means for mercy. He warns His servants with the means of punishment so that they may repent and turn to Allah in humble

¹ Tafsir al-Kabīr, vol. 10, p. 339, al-Raḥmān, under Ayah 5; Tafsir Madārik, p. 1191, al-Raḥmān, under verse 5, abridged

supplication. For instance, solar and lunar eclipses are two of the signs of Allah with which He warns His servants, testing those who repent. From this, it is understood that solar and lunar eclipses are events that inspire the fear of punishment.

The Prophet ﷺ instructed the Mother of the Believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا to seek refuge in Allah from the evil of the moon, stating: ‘It is the darkness when it sets.’¹

Allah has commanded us to seek refuge from the evil of ‘the darkness when it sets.’ This refers to the night when it becomes dark, when the devils among humans and jinn spread out. The command to seek refuge from the moon is because it is a sign of the night, and it indicates that the terrifying evil of the night is not dispelled by the arrival of the moon, nor does it become like the day. Rather, one should seek refuge in Allah even on a moonlit night.²

Interesting Information about Solar Eclipses

Astronomers explain that a solar eclipse occurs when the moon comes between the sun and the earth. This can only happen on the twenty-eighth or twenty-ninth of the lunar month; it is impossible on other dates. Therefore, a solar eclipse cannot occur on the tenth, fourth, or fourteenth of the lunar month.

The commentator of Bukhārī, ‘Allāmah Sharif al-Ḥaqq Amjadī رَحِمَهُ اللهُ عَلَيْهِ states: According to common custom, this is correct. However, Allah is capable of causing a solar eclipse to occur contrary to the common custom. In fact, it is my speculation that the assumption people made about this particular eclipse—on the tenth of the month instead of the twenty-eighth or twenty-ninth—occurred due to the passing of Sayyidunā Ibrāhīm رَضِيَ اللهُ عَنْهُ. There was no conventional cause for an eclipse to occur on the tenth, which is why people made that assumption.³

The Sun, Moon, and Stars

Dear Islamic brothers! The sun is a blessing from Allah. It provides light, and in

¹ Jāmi‘ Tirmidhī, vol. 5, p. 240, Hadith: 3377

² Laṭā’if-ul-Ma‘ārif, p. 145

³ Nuzhat-ul-Qari, vol. 2, p. 625, under Hadith: 632

winter, it gives warmth. The sun's heat helps crops ripen, providing food for humans. The moon is also a blessing from Allah.

The sun is many times larger than the Earth; in diameter, the sun is 109 times larger than the Earth, whereas the moon is 14 times smaller than the Earth. The sun is, on average, 150 million kilometres away from the Earth, while the moon is 400,000 kilometres away. The sun's light is hot, and the moon's light is cool. During the day, we benefit from the sun's light, and at night, we rely on the moon's light. Before the current era of modern technology, people used the moons and stars to navigate and travel at night.

Bound by Command

In accordance with the duty assigned by Allah, the sun, moon, and stars revolve in their own orbits (i.e., they move within their limits) and never deviate from His command in the slightest. As it is stated in the Holy Quran, Part 8, Surah al-A'raf, verse 54:

يُغْشَى اللَّيْلُ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۖ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ ۖ آلَهِ الْخَلْقِ ۚ وَالْأَمْرُ ۖ تَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

He merges the night and day so that one follows the other swiftly; and the sun, and moon, and stars are subservient to His command. Pay heed, to create and to command all matters is for Him alone. Allah is the Possessor of Infinite Blessings, the Lord of all the worlds.¹

It is also stated:

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۖ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢٠٦﴾

and He made the Sun and Moon compliant; each will orbit for a specified term.

¹ Al-Quran, al-A'raf, verse 54; translation from Kanz al-'Irfan

Allah decides the matter; He states His signs in detail so that you may be certain of meeting your Lord.¹

It is stated in *Tafsīr Şirāṭ al-Jinān*: Allah has put the sun and moon to work to provide for the benefits and needs of His servants, and they move according to His command. Each of the sun and the moon will continue to travel until an appointed term, i.e., the end of the world. Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا stated that by "a specified term" (أَجَلٍ مُّسَمًّى), the degrees and stations of the sun and moon are meant, i.e., they orbit within their stations and degrees to a certain limit and cannot transgress it. The reality of this is that Allah has prescribed a specific orbit for them both in a particular direction, with a particular speed and slowness, maintaining a set course²

The Moon and Sun are Floating

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٢٢﴾

And it is He Who created the night and the day, and the sun and the moon. All are moving in orbit.³

They all move in an orbit, just as a swimmer moves through water.⁴

The Sun is a Servant, the Moon a Subordinate

Our Master, Muḥammad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, by the bestowal of Allah, is the master and authority in both worlds, and the moon and sun are obedient to him. The Imam of Ahl al-Sunnah, Imam Aḥmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ expresses this in his devotional poetry:

Teri marzi pa gaya suraj phira ulte qadam

Teri ungli uth gae mah ka kaleja chir gaya⁵

¹ Al-Quran, al-Ra‘d, verse 2; translation from Kanz al-‘Irfān

² Tafsir Şirāṭ al-Jinān, vol. 5, p. 75, Al-Ra‘d, under verse 2

³ Al-Quran, al-Anbiyā’, verse 33; translation from Kanz al-‘Irfān

⁴ Tafsir Khazin, vol. 3, p. 276, al-Anbiyā’, under Ayah 33

⁵ Ḥadā’iq-e-Bakhshish, p. 52

Commentary: When my master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, at the station of Şahbā, saw Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ saddened at sunset because he had missed the ‘Asr prayer due to being in the service of the Prophet, by the bestowal of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Prophet commanded the sun, and it immediately returned. Later, when the disbelievers of Makkah demanded the miracle of splitting the moon, upon receiving a gesture from the master of the sun and the moon صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the moon split into two pieces. The Imam also states رَحْمَةُ اللَّهِ عَلَيْهِ states:

Chand ishare ka hila hukm ka bandha suraj

Wah kya bat shaha teri tawane ki¹

The leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, perhaps taking inspiration from the poetry of the Imam, writes:

Chand do tukre huwa sadqe gaya

jab ishara Mustafā ka pa gaya

Pake marzi sarware konain ki

Duba suraj phr palat kar a gaya²

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Saying ‘أَمَّا بَعْدُ’ in the Sermon

The companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Samurah b. Jundub رَضِيَ اللَّهُ عَنْهُ, states: The Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon at the time of a solar eclipse, in which he said, ‘أَمَّا بَعْدُ’.³

The Reason for Lunar and Solar Eclipses

This depends on the orbits of the moon and the sun. By their nature, the Earth and the moon are dark drawing light from the sun. Usually twice a year, the sun and the

¹ Ḥadā’iq-e-Bakhshish, p. 154

² Wasā’il-e-Bakhshish, p. 206

³ Sunan Nasā’ī, p. 260, Hadith: 1498

moon align with the Earth on the same side in such a way that the moon becomes an obstruction and prevents the sun's light from reaching some parts of the Earth. As a result, the sun appears partially or totally dark to the people on Earth. This is called a solar eclipse.

Similarly, usually twice a year, the sun is on one side of the Earth and the moon is on the other, aligned in such a way that the Earth becomes an obstruction and prevents the sun's light from reaching the moon, either partially or totally. As a result, the moon appears partially or totally dark to the people on Earth. This is called a lunar eclipse.

Total Solar Eclipse

A total solar eclipse occurs when the moon's distance from the Earth is so minimal that, when it comes in front of the sun, the sun is completely hidden behind the moon. Due to the complete occultation of the sun, a degree of darkness occurs, and stars begin to appear during the daytime. It is said that this can happen at a single location for a maximum of seven minutes and forty seconds, but its duration is generally much shorter.

Lunar Eclipse

When the moon is on one side of the Earth and the sun is on the other (which usually occurs on the fourteenth night, i.e., a full moon), the Earth's shadow sometimes falls partially or totally on the moon, causing it to appear dark. This is called a lunar eclipse. A lunar eclipse can be either partial or total. There are two types of partial eclipses: the first involves the deep shadow (Umbral), and the second involves the light shadow (Penumbral). The Umbral lunar eclipse is visible, whereas the Penumbral lunar eclipse is not. From a Shar'ī perspective, the eclipse prayer (Salah) is only performed for the umbral eclipse.

Incorrect Customs and Traditions

Various beliefs and theories exist among people regarding solar and lunar eclipses. Some religions consider them inauspicious, while others see them as a sign of Allah's displeasure.

- One belief holds that the sun and moon were originally humans who took a loan from sweepers and cobblers (*bhangis* and *chamars*) and did not repay it; the eclipse is their punishment. Consequently, during an eclipse, some Hindus give charity to sweepers, and the beggars say, 'Repay the debt of Suraj Maharaj (the Sun King).'¹
- In some places, it is thought that an eclipse occurs when monsters and fearsome animals swallow the sun.
- According to a website regarding historical accounts from ancient China, whenever a lunar eclipse occurred, the ancient people would gather and shout with all their might. They believed a giant dragon was eating the moon, and their noise was a successful attempt to save it. The eclipse would end at its appointed time, but they would celebrate what they considered their success and make even more noise the next time.
- Another incorrect belief is that during a solar or lunar eclipse, the ropes or chains around the necks of pregnant cows, buffaloes, goats, and other animals should be untied to protect them from harm.
- In some regions, people with weak faith lock themselves in rooms during an eclipse so they can, as they believe, protect themselves from the harmful waves emitted at that time.
- In many societies, people avoid cooking on the day of an eclipse because they believe dangerous germs are produced during that time.
- In several Eastern countries, astrologers make predictions associated with a solar eclipse, forecasting disaster or loss. For example, they predict an increase in theft, kidnapping, murder, suicides, and violence, especially female mortality, lawlessness, and injustice.

In short, people around the world have many misconceptions about solar and lunar eclipses. However, an eclipse does not occur due to anyone's death or life.

In Arab society, it was a common belief that solar and lunar eclipses coincided with

¹ Mir` at al-Manajih, vol. 2, p. 379

major events, such as someone's death or birth. When the revolutionary call of Islam spread across the world, the Beloved Prophet of Allah ﷺ eradicated these superstitions. On the day that the son of the Holy Prophet ﷺ, Sayyidunā Ibrāhīm رَضِيَ اللَّهُ عَنْهُ, passed away, a solar eclipse occurred. Some people thought it happened out of grief for Sayyidunā Ibrāhīm رَضِيَ اللَّهُ عَنْهُ. Therefore, after leading the people in the solar eclipse prayer, the Holy Prophet ﷺ delivered a sermon, stating:

‘The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or life of anyone. So when you see them, call upon Allah, declare His greatness, offer prayer, and give charity.’¹

What does Islam state regarding eclipses?

Islam is free from such absurdities. According to Islam, these are signs of Allah's power. Allah can make the sun and moon luminous whenever He wills, and He can take away their light whenever He wills. He is capable of diminishing the moon's light whenever He wills, even without the Earth coming between the sun and the moon, which is the natural cause of a lunar eclipse.

Solar Eclipse and the Pregnant Woman

An educated woman living in a Western country was extremely worried a few days before a solar eclipse because she was expecting her first child. The fear that the eclipse might affect her baby caused her great anxiety. She called her doctor to ask if an early delivery was possible to protect the baby from the eclipse's effects. The doctor reassured her, explaining that there is no need to worry and the notion of the eclipse's effects is a superstition.

- During an eclipse, pregnant women are advised to stay inside a room and avoid cutting vegetables, etc., to ensure their children are born without any birth defects.
- Pregnant women are also advised to refrain from sewing and embroidery during an eclipse, as it is believed this could negatively affect the baby's body.

¹ Sahih Bukhari, vol. 1, pp. 357, 363, Hadith: 1044, 1060, summarised: Bad Shuguni, pp. 78-81

Let us find out, in light of a question posed to the leader of Ahl al-Sunnah, whether a solar eclipse truly has any effect on a pregnant woman or not.¹

Question:

Does a solar or lunar eclipse have any effect on a pregnant woman or her child?

Answer:

It is a common superstition that if a woman uses scissors during a lunar eclipse, the child's lips will be cut, or some other mishap will occur. Remember, the Shariah does not endorse such beliefs. Occasionally, by coincidence, a child with a cleft lip may be born, and people claim it is due to the mother using scissors during a lunar eclipse, but this has no basis in Shariah.²

What should be done during an eclipse?

In light of the Quran and Hadith, it is clear that solar and lunar eclipses are not occasions for amusement or celebration. Some people gather to watch a solar eclipse (using special glasses), yet doctors say that looking directly at the sun during an eclipse can cause loss of sight.

Instead of spending such an occasion in sin and heedlessness, we should turn to the remembrance of Allah, sincerely repent from our sins, and make a firm intention to follow the path of the Sunnah. Remember the Day of Judgement, when the trumpet will be blown, and the sun, moon, and stars will lose their light. One should offer the prayer for the eclipse. The solar eclipse prayer is called 'Ṣalāt al-Kusūf' and the lunar eclipse prayer is called 'Ṣalāt al-Khusūf.' The meaning of *kusūf* is a change of state, and *khasaf* means to sink. because the sun or moon appears to sink during these events.³ The jurists refer to a solar eclipse as *Kusūf* and a lunar eclipse as *Khusūf*, but the use of one term for the other is also found in the noble Hadith.⁴

¹ Bad Shuguni, p. 79

² Malfuzat-e-Ameer-e-Ahl-e-Sunnat, vol. 3, p. 40

³ Mir'āt-al-Manājih, vol. 2, p. 379

⁴ Nuzhat-al-Qari, vol. 2, p. 623

Supplicate & Seek Forgiveness!

It is narrated from the companion of the Prophet, Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ, that a solar eclipse occurred during the blessed era of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the masjid and performed the prayer with a long standing (*qiyām*), bowing (*rukū‘*), and prostration (*sujūd*) that I never witnessed before. He then stated:

‘Allah does not show these signs because of anyone’s death or life, but He warns His servants with them. So when you see them, turn to the remembrance of Allah, supplication, and seeking forgiveness.’¹

In another noble Hadith, the companion Sayyidunā Samurah b. Jundub رَضِيَ اللهُ عَنْهُ states: ‘The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the eclipse prayer.’²

He Led the Eclipse Prayers More Than Once

Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, led the eclipse prayer multiple times in Madinah, as indicated by various narrations. Furthermore, he also offered the eclipse prayer once in Makkah under the canopy of the well of Zamzam.³

Sayyidunā ‘Abd al-Raḥmān b. Samurah رَضِيَ اللهُ عَنْهُ states:

During the lifetime of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I was practicing archery in Madinah when a solar eclipse occurred. I threw down the arrows and thought, ‘By Allah, I will see what happens to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during a solar eclipse.’ When I arrived, he was standing in prayer with his hands raised, glorifying Allah (*Tasbīḥ*), declaring God’s oneness (*Tahlīl*), declaring His greatness (*Takbīr*), and praising Him (Hamd). He supplicated until the eclipse ended. After that, he recited two Sūrahs and offered two units of prayer.⁴⁻⁵

¹ Sahih Bukhari, vol. 1, p. 363, Hadith: 1059

² Sunan Ibn Majah, vol. 2, p. 93, Hadith: 1264

³ Nuzhat-al-Qari, vol. 2, p. 631

⁴ Sahih Muslim, p. 354, Hadith: 2118

⁵ Sayyidunā ‘Abd al-Raḥmān b. Samurah رَضِيَ اللهُ عَنْهُ found the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of prayer. He performed the first rak‘ah during the eclipse and the second rak‘ah after the eclipse had cleared. (Sharḥ Muslim Li al-Nawawi, vol. 6, p. 217)

Commentary of the Hadith: Regarding the part of the hadith, "I will see what happens to the Messenger of Allah ﷺ during a solar eclipse," Mufti Aḥmad Yār Khan Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ writes: 'Meaning, what is the Prophet ﷺ doing at this time, so that I may also perform that action and convey it to others.' In summary, the Prophet ﷺ extended the eclipse prayer with prolonged *tasbiḥ*, *tahlīl*, etc., followed by recitation of Surah al-Fātiḥah, bowing, prostration, and concluding with salām.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A Time to Perform Pious Deeds Abundantly

Sayyidatunā Asmā' رَضِيَ اللهُ عَنْهَا, the daughter of the first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, and the sister of the mother of all Muslims, Sayyidatunā ʿĀishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا, narrates: 'The Prophet ﷺ commanded the freeing of slaves during a solar eclipse.'²

This is because punishment is averted through manumission and all forms of charity.³

Imam Badr al-Dīn al-ʿAynī رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this hadith: 'It is recommended (*mustaḥabb*) to free slaves during a solar eclipse, and the reason for this is to encourage people towards acts of goodness.'⁴

Imam Ibn Baṭṭāl رَحْمَةُ اللهِ عَلَيْهِ states: 'Indeed, Allah warns His servants through His signs so that they may draw closer to Him by performing pious deeds, just as encouragement has been given on this occasion for prayer, freeing slaves, and giving charity.'⁵

Juridical Rulings

(Some religious rulings regarding solar and lunar eclipses from the fourth volume

¹ Mir'āt-al-Manājīḥ, vol. 2, p. 385

² Sahih Bukhari, vol. 1, p. 362, Hadith: 1054

³ Mir'āt-ul-Manājīḥ, vol. 2, p. 386

⁴ ʿUmdat-ul-Qari, vol. 5, p. 330

⁵ Sharḥ Ibn Baṭṭāl, vol. 3, p. 46

of *Bahār-e-Sharīʿat*)

1. The solar eclipse prayer is an emphasized Sunnah (*Sunnah Muʾakkadah*), while the lunar eclipse prayer is recommended (*mustahabb*). It is recommended to offer the solar eclipse prayer in a congregation, though it can also be performed individually. If prayed in a congregation, all the conditions for the Friday (Jumuʿah) prayer, except for the sermon, apply. Only a person qualified to lead the Jumuʿah prayer can lead its congregation. If such a person is unavailable, then it should be offered individually, either at home or in the masjid.¹
2. The eclipse prayer should only be offered while the sun is eclipsed, not after the eclipse has ended. If the eclipse has started to recede but is still ongoing, the prayer can be initiated at that time. If clouds cover the sun during the eclipse, the prayer should still be offered.²
3. If the eclipse occurs at a time when prayer is prohibited, one should not pray but remain engaged in supplication instead. If the sun sets while still in a state of eclipse, the supplication should be concluded, and the Maghrib prayer should be offered.³

The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states:

If the solar eclipse occurs after the ʿAsr prayer or at midday (*Niṣf al-Nahār*), people should supplicate and not offer the prayer, because it is disliked (*makrūh*) to perform optional prayers at these two times.⁴

4. This prayer is offered as two units, similar to other optional prayers, with one bowing (*rukūʿ*) and two prostrations (*sujūd*) in each unit. There is no *azan* or *iqāmah* for it, and the recitation is done silently. After the prayer,

¹ Bahar-e-Sharīʿat, vol. 1, p. 787, Part 4

² Bahar-e-Sharīʿat, vol. 1, p. 787, Part 4

³ Bahar-e-Sharīʿat, vol. 1, p. 787, Part 4

⁴ Fatāwā Ridawīyyah, vol. 5, p. 129

one should remain in supplication until the eclipse ends. It is also permissible to pray more than two units, performing salām after every two units or after four.¹

5. If people have not gathered, they should be called with the words **الصلوة جامعة** (The prayer is being gathered).²
6. It is preferable to establish the congregation in an Eidgah or a central masjid (Jāmi‘ Masjid), but there is no issue if it is held elsewhere.³
7. If remembered, long surahs such as Surah al-Baqarah and Āl ‘Imrān should be recited, and the bowing and prostrations should be prolonged. After the prayer, remain engaged in supplication until the eclipse ends. It is also permissible to perform the prayer normally (without prolonging), while making a long supplication. The Imam may supplicate facing the Qiblah or standing to face the congregation, with the latter being better, and all the followers should say Āmīn’. If the Imam leans on a staff or bow while supplicating, this is also good. He should not ascend the pulpit for the supplication.⁴
8. If a solar eclipse and a funeral prayer coincide, the funeral prayer should be offered first.⁵
9. There is no congregation for the lunar eclipse prayer. It should be offered individually, whether an imam is present or not. However, two or three men, besides the imam, may form a congregation.⁶

The Leader of Ahl al-Sunnah led the congregation for the solar eclipse

During a Madani Muzakarah, the occurrence of a solar eclipse was mentioned a

¹ Bahar-e-Shari‘at, vol. 1, p. 788, Part 4

² Bahar-e-Shari‘at, vol. 1, p. 788, Part 4

³ Bahar-e-Shari‘at, vol. 1, p. 788, Part 4

⁴ Bahar-e-Shari‘at, vol. 1, p. 788, Part 4

⁵ Bahar-e-Shari‘at, vol. 1, p. 788, Part 4

⁶ Bahar-e-Shari‘at, vol. 1, p. 788, part 4

few times in the presence of the leader of Ahl al-Sunnah. On one occasion, he remarked:

‘How fortunate! Let us establish a congregation at the Madani Markaz, Faizan-e-Madinah. The Islamic brothers from the surrounding areas will come. Moreover, we have a considerable number of students and teachers, so a congregation can be held. It was a long time ago, but I recall that during the days I used to lead prayers as the Imam at Nūr Masjid, I established the congregation for the solar eclipse prayer. I have not heard of this in other masjids, and it is not a common practice.’

‘The mosque committees and respected Imams who are listening to me should arrange for the solar eclipse prayer in congregation. It is not necessary to have 1000 people for a congregation to be valid; even if there are 10 or 20, you should still hold the congregation. Acceptance is dependent upon sincerity, not on the number of people being few or many.’

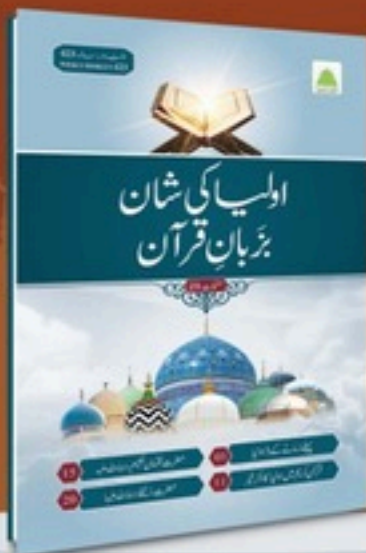
‘Therefore, please be kind enough to arrange the congregation, as a congregation is preferable. You may also consult with the respected scholars if you wish. To hold this congregation, you will need to announce the time. You may even narrate the rulings and traditions of the solar eclipse before the congregation; people will gather during this time. Then you can lead the prayer and supplicate in the court of Allah. This will be truly beneficial, as it is an act of virtue and worship. Those outside of Pakistan should also make arrangements in their respective countries according to local times and establish the solar eclipse congregation in their masjids. Whenever such an occurrence is known, this procedure should be followed every time. May Allah grant us the ability to do so.’

امینُ بِجَاهِ خَاتِمِ النَّبِیِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

اَلْحَمْدُ لِلّٰہ! The work on this booklet was completed on the 18th of Şafar al-Muzaffar, 1445 AH. May Allah accept it in His court and make it a means of attaining His eternal pleasure.

امینُ بِجَاهِ خَاتِمِ النَّبِیِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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