



The Prophet's (Sallallaahu 'alaihi wa sallam) Eclipse Prayer Described

"Sifatu salaatin Nabiyy (Sallaallaahu 'alaihi wa sallam) le salaatil kusoof." by Shaikh Muhammad Naasir ud Deen Al-Albaani

Trans Aboo Haatim Muhammad Farooq

...It then occurred to me that I should gather that which is authentic from the earlier Ahaadeeth, for their chains (of narration) are limited (restricted), and their place in the books of the pure Sunnah have become stipulated, such that a precise and beneficial summary should be done with regards to his ('alaihi salaam's) prayer during the eclipse, and what he saw in it by way of heed and signs, and what he gave as a sermon after it through advice and admonition.

Most of them (the narrations) are found in those ahaadeeth, and the rest of them are from what have appeared in some of their earlier chains of narration from those who reported them. However, its mention was not found there; so I have bought it here so as to complete the benefit therein. Likewise I have mentioned in the footnotes those from the Imaams of hadeeth who have reported the narrations - those whose mention has preceded.

So I saw that this compilation and summary - was waajib (obligatory) upon me after Allaah made easy for me the path to it; due to that which is in it by way of being an assistance in having an understanding of this Sunnah, and practising it, and reviving it once more after it had virtually become forgotten even by the people of Knowledge and righteousness! And what spurred me upon that furthermore was that - as far as I was aware, I had not been preceded to this, so to Allaah The Most High alone belongs all praise and thanks, and from Him I hope for an increase in ability and grace.

Firstly: The eclipsing of the sun and his (alaihi salaam) alarm:

Allaah's Messenger ('alaihi salaam) went out riding on the morning that his son Ibraheem ('alahimus salaam) passed away and it was a day of exceptional heat, so then the sun eclipsed. So Allaah's Messenger ('alaihi salaam) came back from his outing in haste¹ - and that was at forenoon² - so Allaah's Messenger ('alaihi salaam) passed by the back of (his) apartments, and he came out in a state of fear (alarm), he had mistakenly³ took hold of a coat of mail until he found his cloak, so he came out trailing his cloak fearing that this was The Hour, then he came to the Masjid until he came to where he would stand to lead, and the people said: 'Indeed the sun has eclipsed due to the death of Ibraheem!.'⁴

So he ('alaihi salaam) sent out a caller who called out: 'As-Salaatu Jaami'ah' (the congregational prayer), and the people started coming quickly and forming rows behind

¹ Baihaqi

² Bukhaaree, Aboo 'Awaanah, Baihaqi

³ Muslim - in one report

⁴ Nasaa'i, Muslim

him⁵, and (his) women began coming out from behind the apartments to the Masjid, and the other women gathered around them⁶, then Allaah's Messenger ('alaihi salaam) lead his companions in prayer:

Secondly: The beginning of the prayer

He ('alaihi salaam) began by making the takbeer, and the people likewise made takbeer⁷, then he began with the opening of the Qur'aan, then he read a lengthy reading, and he recited it loudly⁸, and stood for a very lengthy period of time the like of the reading of soorah (Al-Baqarah), until it was said: he will not make the rukoo', so his companions began swooning.

Asmaa said: I came to Aa'ishah, only to find the people standing in prayer, and she was also praying. So I said: 'what is the reason that the people are praying'? So she indicated with her head towards the sky, so I said: 'a sign'? She said: 'yes'. So Allaah's Messenger ('alaihi salaam) lengthened the standing greatly such that I was about to faint, so I took hold of a water container that was beside me, and I began pouring water upon my head, she said: So the standing became very long until I saw that I needed to sit down, then I glanced over to a woman who was older than me, and also to a woman who was more ill than me; so I said: 'I have more right that I should have patience upon the lengthy standing than you.'⁹

The first rukoo':

Then he ('alaihi salaam) would go into rukoo' whilst making the takbeer, and he would make the rukoo' very long – until it would be said: he would not rise and his rukoo' would be similar to that of his standing.

Then he would rise up from the rukoo' and say: ((*Sami' Allaahu liman hamidah, Rabbanaa wa lakal hamd*))¹⁰, so he would stand as he was¹¹ and would not prostrate, and would make the standing very long – until it would be said: he will not make the bowing (rukoo'), and it was less than the first standing, and he would read a lengthy reading which would be less than the first reading, but it would be lengthy – such that if a person came after he had made the rukoo' – and had no knowledge that he had made the rukoo', he would not think that he had made the rukoo' due to the length of the standing.

The second rukoo':

Then he would make the rukoo' whilst making the takbeer, and would make the rukoo' very long – until it would be said: he will not rise up, but it was shorter than the first rukoo'.

⁵ Muslim, Nasaa'i

⁶ Nasaa'i

⁷ Ahmad and Baihaqi

⁸ Aboo 'Awaanah

⁹ Its like has preceded, and this is the report of Muslim

¹⁰ Bukhaaree, Muslim, Nasaa'i, Baihaqi

¹¹ Baihaqi

Then he would rise up and say: ((*Sami' Allaahu liman hamidah, Rabbanaa wa lakal hamd*))¹², and he would make the standing very long such that it would be said: he will not prostrate, and he would raise his hands, and he would make tasbeeh, and would make tahmeed, and would make tahleel and would make takbeer, and would call upon Him.¹³

The first sujood:

Then he ('alaihi salaam) would make the takbeer, then he would prostrate with a lengthy prostration the like of his rukoo'¹⁴, until it would be said: he will not rise up, and 'Aa'ishah said: 'I have never made a rukoo' nor made a prostration that was longer than that - ever'.

Then he would make the takbeer¹⁵, and would raise his head and then sit, and would lengthen his sitting, until it would be said: he will not prostrate.¹⁶

The second sujood:

Then he would make the takbeer¹⁷, and would prostrate (again), and would make the prostration lengthy, but it was shorter than the first prostration.

The second rak'ah:

Then he would make the takbeer¹⁸, and would rise up, and would stand for a lengthy standing, but it would be shorter than the second standing in the first rukoo', and he would recite with a long recitation, but it would be shorter than the reading in the second standing.

The first rukoo'

Then he would make the takbeer¹⁹, and go into rukoo', and he would lengthen the rukoo', but it was shorter than the first rukoo'.

Then he would make the takbeer²⁰, and would raise his head back up, and he would say: ((*Sami' Allaahu liman hamidah, Rabbaanaa wa lakal hamd*)), and he would lengthen the

¹² Bukhaaree, Muslim, Nasaa'i, Baihaqi

¹³ It is from the hadeeth of 'Abdir-Rahmaan bin Samurah which has passed (p.68), and in it is no specification of a place for this rising up; but the assumption is that this is its place.

¹⁴ Nasaa'i

¹⁵ Nasaa'i

¹⁶ Nasaa'i, Baihaqi from Ibn 'Amr, and Al-Haafidh declared it to be Saheeh (authentic) in ((Al-Fath)) (2/432), and he said: ((and I have not found anything in the chains of narration which indicate prolonging the sitting between the two prostrations except in this case. And Al-Ghazaali relates that there is agreement upon leaving off lengthening it! So if he intended by that a madhabi agreement, then nothing needs to be said, and if otherwise, then it is proven through this report)).

¹⁷ Nasaa'i

¹⁸ Nasaa'i

¹⁹ Nasaa'i

²⁰ Nasaa'i

standing, but it was shorter than the first standing, and he would make a lengthy reading, and it was shorter than the first reading.

The second rukoo'

Then²¹ he would raise his head up, and would say: ((*Sami' Allaahu liman hamidah, Rabbaanaa wa lakal hamd*)), and he would lengthen his standing, until it would be said: he will not prostrate, and then he would move back, and all of the rows behind him would likewise move back until they reached the women, then he moved forward, and the rows would likewise move forward until he returned to stand in his original place of standing.

[The first and second sujood]²²

Then he would prostrate, and his prostration would be like the prostration in the first rak'ah; except that it was shorter than it, and he began weeping at the end of his prostration, and was breathing out heavily: 'uff, uff', and was saying: ((*O Lord, did You not promise me that you would not punish them whilst I am amongst them? O Lord, did You not promise me that You would not punish them whilst they seek forgiveness? And we are seeking Your forgiveness*))²³

The tasleem:

Then he made the tashahud²⁴, and then made the tasleem²⁵, and the sun had reappeared, and he had completed four rak'ah's along with four sets of prostrations.

Thirdly: The khutbah (sermon) upon the minbar:

So when he had finished he ascended the minbar²⁶, and gave a sermon to the people; so he praised Allaah and glorified and exalted Him, and then said: ((*As for what follows: O people! Indeed the people in the times of ignorance used to say: 'Verily the sun and the moon are not eclipsed except due to the death of a great person.'* But rather they are two great signs from the signs of Allaah, they are not eclipsed due to the death of anyone, and nor due to his life; but rather Allaah brings fear by way of them to His servants, so if you see anything from that, then betake yourselves to His dhikr (remembrance) and His du'aa (supplication), and to His istighfaar (forgiveness), and to the sadaqah and the freeing of slaves, and the prayers in the Masaajid; until it clears.

²¹ This is what appears in the original copy of the Shaikh – rahimahullaah - , and it is possible that it slipped from his pen that which should have come before it: ((then he made the takbeer, then he made the rukoo' and made it a lengthy rukoo', but it was shorter than the first rukoo')). Agreed upon.

²² This is not found in the original of the Shaikh rahimahullaah.

²³ Nasaa'i, and Tirmidhee in ((Ash-Shamaa'il)), and Ahmad.

²⁴ Nasaa'i, Baihaqi.

²⁵ Muslim.

²⁶ Nasaa'i, Ahmad.

O Ummah (nation) of Muhammad! There is no one more Aghyar (honourable jealousy) than Allaah – such that one of His servants should commit fornication – or that His female servant should commit fornication.

O Ummah (nation) of Muhammad! By Allaah! If you knew what I knew – you would cry much and would laugh only a little)).

Then he raised his hands and said:

((Have I not propagated?! Everything you shall enter into was shown unto me, and the Paradise was shown to me, and that was when you saw me moving forward until I came to stand in my place, and indeed I put out my hand as I wanted to grab from its fruits; such that you could look at them, then it occurred to me that I should not do that, and if I had taken it; you would have eaten from it for as long as the dunya (world) remained²⁷. And indeed the fire was shown to me, and that is when you saw me moving back, for fear that I should become scorched, and I began breathing out; out of fear that you should become overcome by its heat. Indeed I saw parts of Jahannam (Hellfire) becoming destroyed by other parts, I have never seen a sight more terrible as what I saw today²⁸. And I saw that the majority of its occupants are the women)).

²⁷ This is from the many proofs that the Paradise is in existence, and that its joys are physical; so in Paradise there is food and drink and rivers and trees and fruits from whatever they (the occupants) shall please; as the Noble Qur'aan has clearly stated in many verses, such as His saying The Most High:

((And give glad tidings to those who believe and perform righteous deeds that for them shall be gardens under which rivers flow. Every time they are provided with fruits from therein they will say: 'This is what we were provided with before', and they will be given things in resemblance, and they shall have therein purified mates (or wives) and they shall abide therein forever)).

So from the misguidance of the Qaadiyaaniyah is their rejection of the truth of these aspects of the Shar'iyyah, for they do not believe in the Paradise which has been described in the Qur'aan and in the Prophetic ahaadeeth – such as this hadeeth; so listen to what their Prophet (!) Ghulam Ahmad says in ((Al-Khattaab al-Jaleel)) [page 113]:

((And the concise word concerning the Paradise and the Hellfire in accordance to the understanding of the Furqaan Al-Hameed, is that neither of them are a new bodily entity which comes from outside, rather they are in reality the results of the human life and its shadows.

Indeed; the truth is that both of them shall be exemplified bodily, but they will not be in the same affair except the results of the circumstances of the soul and its shadows.

By no means, we are not from those who say that the Paradise is rich with a cluster of trees that are planted in a plot of the earth – such that its plantation is physical. Nor do we believe that the Hellfire is fuelled by stones which ignite – in plain truth, rather the Paradise and the Hellfire are a corresponding element of the Islamic belief -: reflectional to the actions which a person does today in the life of this world.))

So the result of this is: a rejection of the Hereafter and what is in it by way of bliss and Hellfire which are both true. Therefore; you will see him giving figurative explanations, rather he will distort the meanings and deny the true meanings of the clear verses in that regard; so he says (page 118) in his earlier mentioned book:

((And the intent in His saying The Most High: ((...shall drink from a cup mixed with kaafoor)): that the true people of righteousness shall drink from a drink according to what their souls ardently sought in the life of this world, and disperses for it any bitter regret, and prevents filthy desires from their hearts...

and the intent in His saying The Most High: ((A spring from which the servants of Allaah shall drink, causing it to gush forth abundantly)): that they shall drink on the Day of judgement from the spring which they pour forth today with their hands, and this is where there is secret concealment from the secrets of the Paradise - so understand it whomsoever will))!!

He said likewise (page 173): *((and the intent behind this verse: ((Indeed We have prepared for the disbelievers iron chains, iron collars and a blazing fire)) is: that those who reject the truth, and do not seek out Allaah truly from their hearts; that Allaah shall test them with a feverish chill for the action, so they aid in limiting the trial due to the anxiety in the life of this world and its hardships, until it appears as though they are simultaneous in a bond, engrossed in the distractions of the land, as though their necks are fastened with iron collars...)).* So in this manner he interprets everything which is related to the realities of the Hereafter in the path of rejecting it, and it is the way of the Qaraamitah Al-Baatiniyyah, and the extreme ones from amongst the Soofiyyah – those who are deceitful to Islaam! But Allaah is Ever Watchful over them.

²⁸ Aboo 'Awaanah

So they said: 'why O Messenger of Allaah?' So he said: *((Due to their ungratefulness)).* So it was said: 'Is it that they are ungrateful to Allaah?' so he said: *((They are ungrateful to their husbands, and show ungratefulness to favours, even if you treated one of them with excellence for the whole time, and she saw something from you, she would say: I have never ever seen any good from you !!*

I also saw in it a woman from Bani Israeel who was tall and dark,²⁹ and she was being punished due to a cat which she had kept tied up, and so she would not feed it or give it drink³⁰ - nor did she set it free so that it could eat from the creatures of the earth - so the cat eventually died of hunger. So I saw it scratching her whenever she moved forward, and when she moved backwards it would tear at her buttocks.

I saw in it also the one who stole the two animals of Allaah's Messenger (alaihisa salaam).³¹

I saw likewise the possessor of the crooked headed staff Abaa Thamaamah 'Amr bin Luhay - and he was the one who began the practise of devoting animals to the idols³², he was dragging his gut (intestines) in the Fire, he would steal from the pilgrims, so if he was noticed he would say: 'it got caught on to my crooked staff!,' and if it went unnoticed - then he would take off with it.

Indeed it was revealed to me that you shall be tried in the graves like the fitnah of the Maseeh Ad-Dajjal, so one of you will be approached, and it will be said: 'what knowledge do you have concerning this man?' so as for the believer - or one who is guided - then he will say: 'he is Muhammad, he is Allaah's Messenger, he came to us with clear proofs and guidance, and so we answered to him and obeyed (three times), then it will be said to him: 'sleep, indeed we knew that you believed in him, so sleep soundly; this is your seat in the Paradise.' Then as for the hypocrite or the one who doubts - (the doubt here and in what came before is from some of the narrators); he will say: 'I do not know, I heard the people saying something so I said the same!' So it will be said to him: 'Certainly; upon doubt did you live, and upon it you died; this is your seat in the Hell-fire.')

Then he ('alaihisa salaam) commanded them to seek refuge from the punishment of the grave.³³

Aa'ishah said: so Allaah's Messenger thereafter used to seek refuge from the punishment of the fire, and the punishment of the grave.

And with that comes to an end that which we desired by way of summary.

((Wa subhaanakallaahuma wa bi hamdika ash shahadu an laa ilaaha ilaa anta wa astaghfiruka wa atoobu ilaik)).

²⁹ Nasaa'i, Ahmad

³⁰ Bukhaaree, Muslim

³¹ Nasaa'i, Ahmad

³² Muslim, Baihaqi

³³ Tirmidhee, Nasaa'i, Ahmad

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Aboo 'Abdir Rahmaan
Naasir ud Deen Nooh Najaati