

AL-SHĀFI'Ī'S PERSPECTIVE ABOUT THE ECLIPSE PRAYER AT FORBIDDEN TIMES FOR PRAYING

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Abstract

The eclipse prayer, considered *Sunnah Muakkad*, presents different points of view among the ulama. Most jurists believe these prayers are prohibited during haram times (*taḥrīm*) because the *ḥadīth* applies to all prayers. It is different from al-Shāfi'ī who allows eclipse prayers at any time, even during *taḥrīm*. Since most Indonesian people adhere to the al-Shāfi'ī school of thought, understanding the basis of its *ijtihād* is essential. With a qualitative method, this literature article uses a descriptive-analytical method, with the primary source being the book *al-Umm*. This article produces two main findings. First, al-Shāfi'ī justifies the eclipse prayer during *taḥrīm* because of the general nature of the *ḥadīth* restrictions and the particular reason for the eclipse prayer. Second, the legal reasoning uses *qiyās*, aligning missed prayers with valid reasons at *taḥrīm* times.

Keywords: *al-Shāfi'ī; Eclipse Prayer; Forbidden Times For Praying (Taḥrīm Times)*

Abstrak

Salat gerhana, yang dianggap *sunnah muakkad*, menghadirkan sudut pandang yang berbeda di kalangan ulama. Mayoritas fukaha berpendapat bahwa salat tersebut dilarang pada waktu haram (*taḥrīm*), karena hadis berlaku untuk semua salat. Berbeda dengan al-Shāfi'ī yang membolehkan salat gerhana kapan saja, bahkan pada waktu *taḥrīm*. Mengingat mayoritas penduduk Indonesia menganut mazhab al-Shāfi'ī, memahami dasar ijtihadnya menjadi penting. Dengan metode kualitatif, artikel kepustakaan ini menggunakan metode deskriptif-analitis dengan sumber utama kitab *al-Umm*. Artikel ini menghasilkan dua temuan utama. Pertama, al-Shāfi'ī membenarkan salat gerhana pada waktu *taḥrīm* karena sifat umum dari pembatasan

hadis dan alasan khusus salat gerhana. Kedua, penalaran hukumnya menggunakan *qiyās*, yaitu menyelaraskan salat yang ditinggalkan dengan sebab yang sah pada waktu-waktu haram.

Kata Kunci: *Al-Shāfi'ī; Salat Gerhana; Waktu Haram Salat*

A. Introduction

The events of solar and lunar eclipses have been common to mankind since time immemorial. In line with the intellectual and scientific development of humans, responses to the occurrence of eclipses also vary. In ancient times, intellectual limitations, science, and in line with primitive human beliefs, every natural phenomenon is always associated with supernatural powers, myths, and religious beliefs. The myths emerged in ancient times and still believed in them today. As believed by some groups of Arabs when there was a solar eclipse at the time of the Prophet Muhammad caused by the death or birth of a person. Nor is it because there are giants who eat the sun or the moon as ancient Javanese believed.¹

However, these various beliefs and myths are the initial attempts of mankind to understand what is happening in this universe. Although it seems strange today, all of that happened at the beginning of the scientific understanding of eclipses as a refutation of the myths to these old beliefs. Along with the changes of the development of the times, various ancient beliefs gradually disappeared because of the level of human knowledge that was high and more advanced.² The phenomenon of eclipses, both the sun and the moon becoming natural phenomena, is the center of attention for humans. It went on since the time of the Prophet Muhammad, the eclipses transpired from conversations among the companions. Eclipse is a sign of the great power of Allah.³

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْرُ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رُكْعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يُكْشَفَ مَا بَكُمْ".

¹ Thomas Djamaluddin, *Mari Membaca Alam* (Bandung: Pustaka Jaya, 2007). 55.

² Alfian Maghfuri, *Algoritma Gerhana (Kajian Menganai Perhitungan Gerhana Marahari dengan Data Ephemeris Hisab Rukyat)* (Malang: Mazda, 2020). 19.

³ Waladatun Nahar, "Studi Komparatif Pendapat Imām Mālik dan Imām Shāfi'ī tentang Waktu Dimulainya Shalat Gerhana" (UIN Walisongo, 2018). 23.

"We were with Allah's Messenger (ﷺ) when the sun eclipsed. Allah's Messenger (ﷺ) stood up dragging his cloak till he entered the Mosque. He led us in a two-rak'at prayer till the sun (eclipse) had cleared. Then the Prophet (p.b.u.h) said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."⁴

In the case of the solar eclipse, *fuqahā'* agreed it's the sunnah that's carried out in the congregation. However, there are also some different things between ulama. Those are problems in prayer times, how to read long and short readings in prayer, sermons when there is an eclipse, and the adzan in the eclipse prayer. Each ulama in this matter is guided by the stance obtained from the previous ulama before.⁵

The Sunnah of the Prophet Muhammad has shown that he often prays during a solar eclipse and moon eclipse. When there was a solar eclipse, he went to the mosque rushed and frightened while pulling her shawl. A solar eclipse was occurring in the morning when the Sun was two or three spears from the place of their rise at that time, then he went forward and performed prayers.⁶ Ulama agreed that the eclipse prayer is the *Sunnah of Muakkad* for every Muslim. As for regarding the eclipse prayer time starting from the beginning of the eclipse until the eclipse is over. All schools agree that time the eclipse prayer starts from the time the eclipse appears as narrated in the *ḥadīth* of the Prophet Muhammad:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتْ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ، 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 الرُّكُوعِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الْأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ 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 أَغْيَرُ مِنَ اللَّهِ أَنْ يَزِيَّ عَبْدُهُ أَوْ تَزِيَّ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا ".

Narrated `Aisha: In the lifetime of Allah's Messenger (ﷺ) (p.b.u.h) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a

⁴ Ibnu Hajar Al-Asqalānī, *Fath al-Bārī 'alā Sharḥ al-Bukhārī* (Beirut: Dār al-Fikr, 1995). 155.

⁵ Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Rashīd Al-Qurṭubī, *Bidāyah al-Mujtahid wa Nihāyah al-Muqtaṣid* (Beirut: Dār al-Kutub al-ʿIlmiyah, n.d.). 211.

⁶ Ibn Qayyim al-Jawziyah, *Mukhtaṣar Zād al-Ma'ād*, ed. Marsuni As-Sasaky (Jakarta: Akbar Media Eka Sarana, 2008). 45.

long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give Sadaqa." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (selfrespect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much."⁷

When an eclipse occurs, a rare phenomenon that only occurs with Allah's, we as a Muslims, we have to perform eclipse prayers (both solar and lunar), prayers more, and sadaqah as well. As explained by the Prophet Muhammad as follows:

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ. رَضِيَ اللَّهُ عَنْهُمَا. أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا". (رواه البخاري)

Narrated Ibn `Umar: The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer."

This *hadith* caused various fiqh opinions. Ibn Hajar explained in his book that *ulama* have agreed on the stipulation of the eclipse prayer, but they're different on several matters regarding the eclipse prayer. One of the things that scholars dispute about the eclipse prayer is the timing of its implementation. This thing is related to whether or not it is permissible to perform the eclipse prayer when it occurs at forbidden times.

There are five forbidden times for praying (*taḥrim* times) unless there is a specific reason. It's the difference from the other *madhhāb*, those are:

1. After the Fajr prayer until the sun rises.
2. The sun rising to its perfection and size of spear.
3. The *istiwa'* time until the sun moves from the middle of the sky.
4. After Asr prayer until sunset.

⁷ Al-Asqalānī, *Fatḥ al-Bārī 'alā Sharḥ al-Bukhārī*. 165.

5. The sun going down to its perfection.⁸

If the eclipse prayer time occurs the prohibited time for carrying out sunnah prayers, then the prayer does not need to be carried out, it is only enough to pray, according to the perspective of Abū Ḥanīfah and Aḥmad Ibn Hanbāl. It's as according to Abū Ḥanīfah's perspective that there are five forbidden times for praying. Those times are *makruh tahrim* to perform all kinds of praying.⁹ Then, it's same as in Aḥmad Ibn Hanbāl's perspective, that there are five forbidden times for praying. But at that times, performing *qaḍa* prayer is permissible. That's different with the perspective of Mālik, In his perspective there are only three forbidden times for praying (When the *istiwa'* time, after fajr prayer and also after ashar prayer). *Sunnah* prayer is forbidden to perform at that times, but performing *farḍu* prayer and *qaḍa* prayer are permissible.¹⁰

While according to Al-Shāfi'ī, when it is believed that the eclipse time has arrived, it is sunnah to perform this prayer even though it occurs at a prohibited time because this prayer is a prayer performed for a specific reason. According to Mālik's thought, the time of the eclipse prayer is from the return of the permissibility of the sunnah prayer, it is when the sun rises until the sun rises as high as a spear, and ended just as the sun was about to slip. If the eclipse occurs before or after that time, the solar eclipse prayer does not need to be performed.¹¹

The explanation about the law of doing eclipse prayer at a forbidden time for praying is explained in *al-Umm*. Besides that, His legal basis and arguments about this matter were also discussed. He said:

(قال الشافعي) رحمه الله تعالى : فمتى كسفت الشمس نصف النهار أو بعد العصر أو قبل ذلك صلى الإمام بالناس صلاة الكسوف لأن النبي صلى الله عليه وسلم أمر بالصلاة لكسوف الشمس فلا وقت يحرم فيه صلاة أمر بها رسول الله صلى الله عليه وسلم كما لا يحرم في وقت الصلاة الفائتة ولا الصلاة

⁸ Faishal Amin, *Irshād al-Masā'il fī Faḥ al-Qarīb: Menyingkap Sejuta Permasalahan dalam Faḥ al-Qarīb* (Jakarta: Anfa' Press, 2016). 171.

⁹ Al-Kamal Ibn al-Hummām al-Ḥanafī, *Sharḥ Faḥ al-Qadīr*, 1st ed. (Beirut: Dār Al-Kutub Al-'Ilmiyah, n.d.). 161.

¹⁰ Al-Dardiri, *Al-Sharḥ al-Ṣaghīr 'alā Aqrab al-Masālik ilā Madhhab al-Imām Mālik* (Egypt: Dār al-Ma'ārif, n.d.). 241.

¹¹ 'Abdurrahmān al-Juzayrī, *Fikih Empat Mazhab Jilid I*, ed. Shofau Qolbi Djabir, Dudi Rosyadi, and Abduh Zulfikar Akaha, 1st ed. (Jakarta: Al-Kautsar Library, n.d.). 656.

على الجنازة ولا الصلاة للطواف ولا الصلاة يؤكدھا المرء على نفسه بأن يلزمها فيشتغل عنها أو ينساها

“When a solar eclipse occurs in the middle of the day, either after Ashar or before, the Imām praying to perform the eclipse prayer with a crowd of people because the Prophet Muhammad ordered the prayer because of the eclipse. There is no forbidden time for the prayer that was commanded by the Prophet Muhammad, as it is not forbidden to perform the missed prayer, the funeral prayer, the Tawaf prayer, and the prayer that a person usually performs with a high commitment then he is busy or forgets so he leaves the prayer”.¹²

Moreover, the majority of Indonesian population embraces Islam which the adherents of the mazhab are very diverse. Among *Nahḍiyyīn*, guided by the four Imām (*Al-Imām Al-Arba’ah*), those are Abū Ḥanīfah, Mālik, al-Shāfi’ī, and Aḥmad Ibn Hanbāl. Of the four Imāms, the majority of them use Al-Shāfi’ī as their *ḥujjah*. Based on the description above, the research about the basis and flow of al-Shāfi’ī’s *ijtihād* is important to be discussed. It’s for finding out how he came to have such an opinion. Moreover, the majority of Indonesia’s Muslim population uses al-Shāfi’ī as their *ḥujjah* in daily worship. Therefore, this study needs to be explored further.

B. Method

This paper uses a qualitative descriptive research that data in the form of written or spoken words from people and observed behaviors, opinions.¹³ This is library research with the documentation method.¹⁴ These documents as sources of data used in this study are *Al-Umm (The Eclipse Prayer Chapter)*, *(Fikih Empat Madhhab (The Eclipse Prayer Chapter))*, *Panduan Fikih Al-Shāfi’ī (The Eclipse Prayer Chapter)*, *Al-Ḥāwī Al-Kabīr (The Eclipse Prayer Chapter)*, and *Rawḍah Al-Tālibīn (The Eclipse Prayer Chapter)*.

C. Result and Discussion

Two eclipse prayers, the solar eclipse prayer (*kusuf*) and the lunar eclipse prayer (*khusūf*) are *sunnah muakkad*. If you do not perform the eclipse prayer, there is no need to

¹² Abī ‘Abdillāh Muḥammad Ibn Idrīs al-Shāfi’ī, *Al-Umm*, trans. Misbah (Jakarta: Pustaka Azzam, 2012). 119.

¹³ Imam Gunawan, *Metode Penelitian Kualitatif Teori dan Praktik* (Jakarta: PT Bumi Aksara, 2013). 22

¹⁴ Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D dan Penelitian Pendidikan)* (Bandung: Alfabeta, 2019). 14.

make up for it. Each eclipse prayer is performed two *raka'at*.¹⁵ Apart from solar eclipses and lunar eclipses, this kind of prayer is not performed for others even those are the signs of Allah's power.¹⁶ Even though the eclipse prayer is a sunnah prayer, it is a *mahdah* worship, a form of pure self-servitude to Allah SWT. In this worship, humans show and prove their creation to the creator who has power over all creatures. As a mahdah worship, prayer is very bound and it's only done based on the full of imitating (*ittibā'*) to what had been exemplified and arranged by the Messenger of Allah. Thus, reducing or exceeding what had been exemplified and regulated by the Messenger of Allah.

Regarding the timing of the eclipse prayer at forbidden times for praying, the *fuqahā'* have different opinions. According to Abū Ḥanifah and Ibn Hanbal, it is only enough to pray and the eclipse prayer does not need to be carried out if it occurs at forbidden times.¹⁷ As according to Mālik, the eclipse prayer is only performed at times that are not forbidden to perform the *nafileh* prayer. Meanwhile, Ibn Qasim narrated the opinion of Mālik that the provisions of the time for the solar eclipse prayer are at the time of *Ḍūhā* to *Zuhr*.¹⁸ It's in contrast with al-Shāfi'ī's thought that the eclipse prayer was at any time, even if in the forbidden times for praying.¹⁹

Regarding the times of the eclipse prayer, al-Shāfi'ī's perspective that the eclipse prayer was at any time, even if in the forbidden times. Regarding the lunar eclipse, the *fuqahā'* were in a different opinion too. Al-Shāfi'ī considered that the implementation of the lunar eclipse prayer was like the solar eclipse prayer.²⁰

قال الشافعي رحمه الله تعالى : فمتى كشفت الشمس نصف النهار أو بعد العصر أو قبل ذلك صلى الإمام بالناس صلاة الكسوف لأن النبي صلى الله عليه وسلم أمر بالصلاة لكسوف الشمس فلا وقت يحرم فيه صلاة أمرها رسول الله صلى الله عليه وسلم كما لا يحرم في وقت الصلاة الفائتة ولا الصلاة على الجنابة ولا الصلاة للطواف ولا الصلاة يؤكدها المرء على نفسه بأن يلزمها فيشتغل عنها أو ينساها

¹⁵ Marzuki Yahya, *Panduan Fikih Imam Syafi'i* (Jakarta: Al-Maghfiroh, 2012). 51-52.

¹⁶ Ahmad Najieh, *Fikih Madhhab Shāfi'i* (Bandung: Penerbit Maja, 2017). 423.

¹⁷ Al-Juzayrī, *Fikih Empat Mazhab Jilid I*. 656.

¹⁸ Ibn Rushd, *Bidāyah al-Mujtahid* (Beirut: Dār al-Fikr li al-Ṭabā'ah wa al-Nashr wa al-Tawzi', 1995). 440.

¹⁹ Muḥammad Ibn 'Abdurrahmān, *Raḥmah al-Ummah fī Ikhtilāf al-A'immah* (Bandung: Hasyimi, 2015). 105.

²⁰ Al-Qurṭubī, *Bidāyah al-Mujtahid wa Nihāyah al-Muqtaṣid*. 213.

Al-Shāfi'ī said: When the eclipse of the sun occurs in the middle of the day, either after Asr or before, Imām may perform the Kusūf prayer with the crowd people because the Prophet Muhammad ordered this prayer cause there was a solar eclipse. There is no forbidden time for the prayer was ordered by the Prophet Muhammad, just like as it is not forbidden to perform the missed prayer, the funeral prayer, the Tawaf prayer, and the prayer that usually performed by a person with high commitment and then he is busy or forgets, then he leaves the prayer.²¹

Based on the explanation on his book, *Al-Umm*, the cause of al-Shāfi'ī's difference of opinion is because of his response to the verses of Allah in Qur'an Sūrah Fuṣṣilat/41:37 and al-Baqarah 2/164. In addition to using the Qur'an as a way to determine the law, al-Shāfi'ī regarding the order to pray eclipse also used the *ḥadīth* narrated from 'Abdullāh Ibn 'Abbās and 'Ā'isha. The *ḥadīth* contains an explanation of the lunar and solar eclipse prayers. The scholars agreed that the eclipse prayer is sunnah, and it is sunnah to perform it in congregation according to the number of scholars, Mālik, Al-Shāfi'ī, and Ibn Hanbal. The Messenger of Allah warned them that the eclipses of the sun and moon were some of the signs of Allah's power. They suspect the solar eclipse was caused by the death of Ibrahim. Then the Messenger of Allah shows their misunderstanding about it. He said,

"Indeed, both of them do not experience an eclipse because of someone's death or life, but they are both signs of Allah's power to His servants. With this eclipse, Allah frightens His servants. With the eclipse, they are encouraged to return to Allah and be humble. Ask Allah to be freed from what they are going through".

Along with what has been mentioned in the verses of the Qur'an and in the *ḥadīth*, then al-Shāfi'ī emphasized the verse of the Koran which confirms that the sun and moon are signs of Allah's greatness. In this verse, Allah commands us not to worship the sun and moon, but only to bow down to Him. This command contains wisdom, which shows that when an event such as a solar or lunar eclipse occurs, we are required to pray as a form of obedience and devotion to Allah. The Prophet also taught that prayers during an eclipse must be performed only for the sake of Allah. This has two meanings: first, there is no difference between praying during a lunar eclipse and a solar eclipse; secondly, we are obliged to perform prayers during the eclipse according to Allah's commands. All of this reflects Allah's warning to perform prayer as a sign of obedience, devotion, and as a source of happiness for those who perform it.²²

²¹ Muḥammad Ibn Idrīs al-Shāfi'ī, *Al-Umm* (Cairo: Maktabah al-Kulliyah, 1961). 119.

²² Al-Shāfi'ī. 286.

Related to al-Shāfi'ī's thought about the eclipse prayer at forbidden times for praying above, al-Māwardī also agreed with this perspective. In his opinion, this perspective is true. It's based on the explanation of Allah's words in the Qur'an Surah Fuṣṣilat 41/37.²³ In line with al-Māwardī, Al-Nawawī also stated the same thing. He also agreed with this perspective. It's explained on his book, *Rawḍah Al-Ṭālibīn*.²⁴

According to al-Shāfi'ī's perspective above, there are five forbidden times for praying unless there is a specific reason. It's the difference here. The five forbidden times for praying are:

1. After the Fajr prayer until the sun rises.
2. When the sun rises to perfection and rises to the size of a spear.
3. When the *istiwa'* time until the sun moves from the middle of the sky, except for Friday when it is not makruh to pray at that time, as well as in the forbidden land of Mecca, either in the mosque or otherwise, then it is not makruh at that time, whether praying *sunnah ṭawaf* or another from that.
4. After Asr prayer until sunset.
5. When the sun goes down to perfection.²⁵

It's as according to Abū Ḥanīfah's perspective that there are five forbidden times for praying. Those times are *makrūh taḥrīm* to perform all kinds of praying.²⁶ Then, it's same as in Ibn Hanbāl's perspective, that there are five forbidden times for praying. But at that times, performing *qaḍā'* prayer is permissible. This explanation is different with the perspective of Mālik. In Mālik's perspective, there are only three forbidden times for praying (when the *istiwā'* time, after fajr prayer and also after ashar prayer). *Sunnah* prayer is forbidden to perform at that times, but performing *farḍ* prayer and *qaḍā'* prayer are permissible.²⁷ So, the difference of al-Shāfi'ī's perspective about the permissible of the eclipse prayer at forbidden times for praying above from the other Imām Madhhab is because it has a specific reason. The *ḥadīths* that explain the prohibition of praying at the

²³ Abū Ḥasan 'Alī Ibn Muḥammad Ibn Ḥabīb al-Mawardī, *Al-Ḥāwī al-Kabīr* (Libanon: Dār Al- Kutub Al-'Amaliyah, 1994). 231.

²⁴ Abū Zakariyā Yaḥyā Ibn Sharf al-Nawāwī, *Rauḍah Al-Ṭālibīn wa 'Umdah al-Muftīn* (Beirut: Dār al-Ma'rifah, n.d.). 591.

²⁵ Amin, *Irshād al-Masā'il fī Fatḥ al-Qarīb: Menyingkap Sejuta Permasalahan dalam Fatḥ al-Qarīb*. 171.

²⁶ Al-Ḥanafī, *Sharḥ Fatḥ Al-Qadir*. 161.

²⁷ Al-Dardiri, *Al-Sharḥ al-Ṣaghīr 'alā Aqrab al-Masālik ilā Madhhab al-Imām Mālik*. 241.

times of *taḥrīm* above are general and not specific. These *ḥadīths* still include a general understanding that show the unlimited.

While, from astronomical view, related to the times of the eclipse, there will be four contact times for total solar eclipse and annular solar eclipse, those are:

1. The first contact is when the Moon disk starts to touch into the Earth's shadow. It's the starting eclipse time.
2. The second contact is when the entire Moon disk is into Earth's shadow. In this position, the time of a total lunar eclipse starts.
3. The third contact is when the Moon disk starts to touch to get out of Earth's shadow. On this position, the ending time of the total lunar eclipse.
4. The fourth contact is when the entire disk of the Moon out of Earth's shadow. In this position, eclipse time ends.

Then, there will be four contacts for a partial solar eclipse, those are:

1. The first contact is when the Moon disk starts to touch into the Sun's disk. In this position, the eclipse time is starting.
2. The second contact is when the Moon disk is out again from the Sun's disk. In this position, the time the partial eclipse ends.²⁸

Based on the try of the author to analyze these thing, al-Shāfi'ī used *qiyās* in his perspective about the eclipse prayer at forbidden times for praying. It's understood from the word **كس** in his perspective that wrote in his book, *al-Umm*. This word explained the equality between the eclipse prayer at forbidden times for praying with another sunnah prayer. Besides of that, this element has fulfilled the pillars of *qiyās* too.

1. *Al-Aṣl* (basic, principal)²⁹

In this case, the *ḥadīth* about the permissibility of performing the *sunnah* prayer after 'aṣar prayer at forbidden times for praying are *al-Aṣl*.³⁰

²⁸ Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik* (Yogyakarta: Buana Pustaka, 2004). 190-192.

²⁹ It's something whose legal provisions have been determined based on the texts, either in the form of the Qur'an or sunnah. In other terms, It's also called *maqīs 'alayh*, or *mushabbah bih*, or what is likened to it.

³⁰ Abdurrahman Dahlan, *Ushul Fiqih* (Jakarta: Amzah, 2016). 162-163. regarding this first element, some scholars stipulate the following requirements: *al-aṣl* is not *mansūkh*. It means that the syara' law which will be the source is still valid during the lifetime of the Prophet. If the legal provisions have been abolished, then they cannot become *al asl*. Then, it's Sharia law. This requirement is very clear and absolute because

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - أَخْبَرَنِي مُحَمَّدٌ، - وَهُوَ ابْنُ أَبِي حَرْمَلَةَ - قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شَغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ ثُمَّ أَنْتَبَهُمَا وَكَانَ إِذَا صَلَّى صَلَاةً أَنْتَبَهَا . قَالَ يَحْيَى بْنُ أَيُّوبَ قَالَ إِسْمَاعِيلُ تَعْنِي دَاوَمَ عَلَيْهَا .

Abu Salama asked 'A'isha about the two prostrations (i. e. rak'ahs) which the Messenger of Allah (ﷺ) made after the 'Asr. She said: He (the Holy Prophet) observed them before the 'Asr prayer, but then he was hindered to do so, or he forgot them and then he observed them after the 'Asr, and then he continued observing them. (It was his habit) that when he (the Holy Prophet) observed prayer, he then continued observing it. Isma'il said: It implies that he always did that.

2. Al-Far'/branch (*māqis* or *maḥāl al-shabḥ*).

Al-far' in this analyzing is the another *sunnah* prayer at forbidden times for praying, that's the eclipse prayer.³¹

3. Al-Aṣl law

Al-Aṣl law of this case is the permissibility of performing the *sunnah* prayer at forbidden times for praying. That is the law contained in the problem whose legal provisions are determined by certain texts, either the Qur'an or Sunnah.³²

4. 'Illah

'Illah from this case is the certain cause. The cause that leads of performing the *sunnah* prayer. From the clarity of 'illah, this *qiyās* is included in *qiyās al-khāfi* (hidden *qiyās*), 'illah is not mentioned in the texts clearly, so to find it requires *ijtihād*. Namely, *qiyās al-musāwī* (equivalent *qiyās*), *qiyās* that has the same 'illah, which is found in *al-aṣl* and *al-far'*, so the law is also the same in *al-aṣl* and *al-far'*.³³

what we want to find the legal provisions through *qiyās* is syara' law. The last, it's not the law that's exempt. If *al asl* is an exception then it cannot be a place for *qiyās*.

³¹ It's a problem to be confirmed for which there is no textual provision that stipulates the law. There are no other texts that determine the law. If there is a text that determines the law, then of course it is not necessary. There is a similarity between the *illah* contained in *al asl* and those contained in *al far'u*, There is no *qat'i* argument that contradicts *al-far'u*, and the law contained in *al asl* is the same as the law contained in *al far'u*.³¹

³² Abdurrahman Dahlan, *Uṣul Fiqih*. 164. The law is sharia law, 'illah law can be found, not a law that can't be understood by *illah*, and *asl* law is not included in the group that is *khuṣūṣiyyah* Rasulullah. *Aṣl* law remains valid after the death of the Prophet and is not a law that has been canceled.

³³ Abdurrahman Dahlan, 164-165. That is a real nature and applies every time an event occurs and is in line to establish the law of a legal event. *Zāhir*: 'illah is clear and real, and can be witnessed and distinguished from other characteristics of other circumstances. 'Illah must contain wisdom by the legal

In terms of whether or not the 'illah is mentioned in *al-aṣl*, this *qiyās* includes *qiyās al-ma'nā* (which is not clearly stated in the texts but it can be understood clearly that there is something according to legal logic that it is the 'illah of the law).

This analogy is same with the explanation of al-Shāfi'ī in his book, *al-Umm*:

فلا وقت يحرم فيه صلاة أمرها رسول الله صلى الله عليه وسلم كما لا يحرم في وقت الصلاة الفائتة ولا الصلاة على الجنائز ولا الصلاة للطواف ولا الصلاة يؤكد لها المرء على نفسه بأن يلزمها فيشتغل عنها أو ينساها

*There is no forbidden time for the prayer was ordered by the Prophet Muhammad, just like as it is not forbidden to perform the missed prayer, the funeral prayer, the Ṭawaf prayer, and the prayer that usually performed by a person with high commitment and then he is busy or forgets, then he leaves the prayer.*³⁴

From the perspective of al-Shāfi'ī about the eclipse prayer at forbidden times for praying above, the missed prayer is the first prayer mentioned before others. Al-Shāfi'ī equalize the performing of the eclipse prayer at forbidden times for praying with the another *sunnah* prayer that's missed by the people then it's performed at forbidden times for praying. That's why the author takes the *sunnah* prayer that's missed by the people as the *qiyās* for the eclipse prayer at forbidden times for praying.

Al-Shāfi'ī allowed the eclipse prayer worship at forbidden times because the eclipse prayer is worship with a specific cause.³⁵ What is forbidden to do at forbidden times is only *sunnah* prayers without any particular reason. Such as funeral prayers and eclipse prayers, which are performed at that time (forbidden) are permissible.³⁶ The pray of the two raka'ah is also permissible even after *Asr*.³⁷

It's just like what's in Al-Shirazi's opinion, it is not forbidden to pray for reasons at these times. For example, the eclipse prayer, *istisqa'* prayer, and funeral prayers. Because

relationship and legal purposes. In this case, the purpose of the law is clear, the benefit of the *mukallāf* in the world and in the hereafter, which is to give birth to benefits and avoid the harm. *Munḍābiḥah*, i.e. 'illah must be something that can be measured and has clear boundaries. *Mulā'im wa munāsib*, 'illah must have the appropriateness and have a proper relationship between the law and the nature is seen as illah. *Muta'addiyah*, the nature found not only in events that have legal texts but also in other events for which the law is to be determined.

³⁴ Al-Shāfi'ī, *Al-Umm*. 119.

³⁵ Rushd, *Bidāyah al-Mujtahid*. 210.

³⁶ Mahmud al-Mishri, *400 Kesalahan dalam Shalat* (Solo: Media Dzikir, 2007). 58.

³⁷ Muslim Ibn al-Ḥajjāj al-Qushayrī al-Naysaburi, *Ṣaḥīḥ Muslim* (Riyad: Bayt al-Afkar al-Dawliyah, 1998). 270

there is a *ḥadīth* narrated from Qays Ibn Qahd r.a, he said, "The Messenger of Allah saw me praying two rakaats of dawn after the *subuh* prayer. He asked, "What are two raka'ats?" I replied, "Earlier I did not pray two raka'at of dawn prayer, here are the two raka'at" then the scholars holding to this criterion explained that these *ḥadīths* were general, and there were traditions that specified them.³⁸

It's related the views of the al-Shāfi'iyah scholars quoted by 'Abdurrahmān Ibn Muḥammad 'Awdah Al-Jāzirī in his book which state that *sunnah* prayers with preceding causes, like the *taḥiyat al-masjīd*, ablution, and two *raka'ahs* of *ṭawaf*, are valid and not *makrūh* during forbidden prayer times due to established preceding causes. Examples include prayers related to entering the mosque or performing ablution. Similarly, prayers with accompanying causes, like *istisqā'* and *kusuf* (eclipse) prayers, are valid during forbidden times because of associated causes like drought or the disappearance of the sun. On the other hand, *sunnah* prayers with delayed causes, such as the circumcision prayer, *istikharah*, and repentance, are deemed invalid when performed during forbidden times due to their delayed nature.³⁹

While, these prayer times for a solar eclipse and a lunar eclipse are both have a limited end with the end of the eclipse's time. Only on the eclipses times, these prayers can be accomplished. Thus, someone may hasten to pray as soon as the eclipse begins.

According to Wahbah Al-Zuḥaylī, based on the argument that is in the form of Khabar:

إذا رأيتم ذلك أي الكسوف فادعوا الله وصلوا حتى ينكشف ما بكم

"If you see a solar eclipse then pray to Allah and pray until the eclipse disappears from you." It indicates that the solar eclipse prayer is not performed after that time.⁴⁰

All these things are appropriate with one of the global *kaidah* in *ushul fiqh* in the book *Al-Wajīz fī Uṣūl al-Fiqh*, that's written by Wahbah Al-Zuḥaylī:

كل ما أحله الله أو أذن به أو رفع الجناح أو الأصر أو الحرج أو الإثم عنه فهو مباح مأذون فيه
شرعا

³⁸ Muḥyiddīn Ibn Sharf al-Nawāwī, *Al-Majmū' Sharḥ al-Muḥadhdhab*, trans. Abdul Syukur and Zuhdi (Jakarta: Pustaka Azzam, 2012). 306.

³⁹ 'Abdurrahmān al-Juzayrī, *Al-Fiqh 'alā al-Madhāhib al-Arba'ah* (Dār al-Kutub al-'Ilmiyah, 2003). 336.

⁴⁰ Wahbah al-Zuḥaylī, *Fiqh Islam 2* (Jakarta: Gema Islami, 2010). 491.

*Every work that's lawful by Allah, or gived permission to do it, or removes the difficulty, pressure, deficiency, sin from that work, then (the work) is permissible and permitted by shari'ah.*⁴¹

So, I agrees with al-Shāfi'ī's perspective about this discussion. The eclipse prayers are permissible at forbidden times. Because by allowing the eclipse prayers at all times, humans can have a longer time to pray and get closer to Allah. Thus, this eclipse prayer can divert attention, and the feeling of fear that humans feel becomes the foundation of hope for getting protection from Allah. In addition, this can also prevent humans from misguided and unreasonable thoughts and superstitions in facing the natural events that rarely occur.⁴²

Apart from that, the wisdom and lessons that we can learn from the eclipse event include:

1. An eclipse is a natural event that shows the submission of nature to its Creator. So, we should also show obedience to Allah by performing eclipse prayers.
2. We can see and observe the reactions of the animals during the eclipse.
3. Eclipses can enrich photographic works of astronomy (astrophotography).⁴³
4. We can take advantage of this eclipse moment, for children's education. They can learn science about eclipse, a natural phenomenon that challenges human intellectuals who thinks about it.
5. An eclipse prayer is a form of asking forgiveness and help from Allah.⁴⁴

From the analyzing explanation above, the legal *istimbāt* used by al-Shāfi'ī in his perspective about the eclipse prayer at forbidden times for praying here is based on the *qiyās* with the missed prayer that's performed at forbidden times for praying, because there's the same *'illah* and it's qualifying all the requirements of *qiyās*.

D. Conclusion

The difference between Al-Shāfi'ī's view on the permissibility of eclipse prayers at times prohibited for prayer above with other Imām Madzhab is that according to him, eclipse prayers are prayers performed for specific reasons. According to his perspective, the

⁴¹ Wahbah al-Zuhaylī, *Al-Wajīz fī Uṣūl al-Fiqh* (Beirut: Dār al-Fikr, 2018). 34.

⁴² Zakiyah Drajat, *Ṣalat Menjadikan Hidup Bermakna* (Jakarta: CV Ruhama, 1996). 8.

⁴³ Thomas Djamaluddin, "Gerhana," 2022.

⁴⁴ Nahar, "Studi Komparatif Pendapat Imam Malik dan Imam Syafi'i tentang Waktu Dimulainya Shalat Gerhana." 111.

ḥadīths that explain the prohibition of praying at *tahrim* times above are still general and not specific. So, it cannot be used as a basis on this case. Then, the legal *istinbāṭ* used by Al-Shāfi'ī in his view on eclipse prayer at times prohibited for prayer (*tahrim* time) here is based on *qiyās*.

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