**Imām Shāfi`i’s Perspective About**

**The Eclipse Prayer at Forbidden Times**

**For Praying**

***Abstract***

The eclipse prayers are *sunnah muakkad*. Even the eclipse prayer is a sunnah prayer, regarding the time of the eclipse prayer at forbidden times for praying (*taḥrim* times), based on the perspective of majority’s *ulama*, it’s no need to pray at that time. Because the hadits explained the prohibitions of praying at forbidden times for praying (*taḥrim* times) are specially for all the kinds of praying. But it’s different from Imām Shāfi`i’s perspective. In his opinion, the eclipse prayerwas at any time, even in the forbidden times for praying (*taḥrim* times). While the majority of Indonesia's Muslim population uses Imām Shāfi`i as their *hujjah* in worship. That’s why we need to explore the basis and flow of his *ijtihad*. Therefore, this study needs to be discussed further in research. This study is a type qualitative research with a literature research study (library research). To obtain the data needed in this study, the method that the author used is the method of documentation with the primary source is the book *Al-Umm*. This study uses an analytical descriptive data. The method by describing as well as analyzing. This research result is in two findings. First, according to the difference of Imām Shāfi`i’sperspective about the permissable of the eclipse prayer at forbidden times for praying above from the other Imām *Madhhab*, the eclipse prayer at forbidden timesfor praying(*taḥrim* times) is at any time. Because the hadits about the prohibitions of praying at forbidden times for praying (*taḥrim* times) are still general and not specific, and the eclipse prayer has a specific reason to perform. Second, the legal *istimbāṭ* used by Imām Shāfi`i’s in his perspective above is based on the *qiyās*. There’s the same *illah* here and it’s qualifying all the requirements of *qiyās* with the missed prayer that’s performed at forbidden times for praying (it’s performed with cause).

*Keywords: Imām Shāfi`i, Eclipse Prayer, Forbidden Times For Praying* (*taḥrim* times)*.*

1. **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]](#footnote-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]](#footnote-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]](#footnote-3)

**حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَانْكَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكْعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ فَقَالَ صلى الله عليه وسلم ‏ "‏إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يُكْشَفَ مَا بِكُمْ ‏"‏‏**.

*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]](#footnote-4)

In the case of the solar eclipse, *fuqaha* 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]](#footnote-5)

**وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُۗ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ[[6]](#footnote-6)**

*Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon. And prostrate yourselves to Allah who has created them, if it is Him whom you worship.* (Q.S. Fushilat: 37)[[7]](#footnote-7)

**إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللّهُ مِنَ السَّمَاء مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخِّرِ بَيْنَ السَّمَاء وَالأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾[[8]](#footnote-8)**

*Most surely in the creation of the heavens and the earth and in the alternation of the night and the day and the ships which sail through the sea with that profits men, and the water (rain) which Allah sends down from the sky, then gives life with it to the earth after its death and scatters in it all kinds of moving creatures and in the veering of the winds and the clouds made subservient between the sky and the earth, there are Signs for a people who are mindful.* (Al-Baqarah:164)[[9]](#footnote-9)

The Sunnah of the Messenger of Allah (Rasulullah) 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.[[10]](#footnote-10)

*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 hadith of the Prophet Muhammad:

**حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللَّهَ ‏"‏‏.‏**

*Narrated Al-Mughira bin Shu`ba:**"The sun eclipsed in the lifetime of Allah's Messenger (ﷺ) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah."[[11]](#footnote-11)*

**حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِsيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ ‏"‏ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا ‏"‏‏.‏ ثُمَّ قَالَ ‏"‏ يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً 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 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.[[12]](#footnote-12)*

When an eclipse occurs, a rare phenomenon that only occurs with Allah’s, we are 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 عَمْرٌو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صلى الله عليه وسلم "‏إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا"‏‏.‏(روه 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."* [[13]](#footnote-13)

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 here from the other imām *madhhab*. Those are:

1. After the Fajr prayer until the sun rises.
2. The sun rising to it’s 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.
5. The sun going down to it’s perfection.[[14]](#footnote-14)

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 Imām Hanafi and Imām Hambali. It’s as according to Imām Hanafi’sperspective that there are five forbidden times for praying. Those times are *makruh tahrim* to perform all kinds of praying.[[15]](#footnote-15) Then, it’s same as in Imām Hambali’sperspective, that there are five forbidden times for praying. But at that times, performing *qaḍa* prayer is permissable. That’s different with the perspective of Imam 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 permissable.[[16]](#footnote-16)

While according to Imām Shāfi`i, 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 Imām Maliki'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. [[17]](#footnote-17)

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 الشافعى) 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 فى وقت الصلاة الفائتة ولا الصلاة على الجنازة ولا الصلاة للطواف ولا الصلاة يؤكدها المرء على نفسه بأن يلزمها فيشتغل عنها أو ينساها[[18]](#footnote-18)**

*“When a solar eclipse occurs in the middle of the day, either after Ashar or before, the imam 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”.[[19]](#footnote-19)*

Moreover, the majority of Indonesian population embraces Islam which the adherents of the mazhab are very diverse. Among *nahḍiyin,* guided by the four Imam (*Al-Imam Al-Arba’aḥ*), Those are Hanafi, Māliki, Shāfi`i, and Hambali. Of the four Imams, the majority of them use Imām Shāfi`i as their *hujjah*.[[20]](#footnote-20)

Based on the description above, the research about the basis and flow of Imām Shāfi`i’s *ijtihad* 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 Imām Shāfi`i as their *hujjah* in daily worship. Therefore, this study needs to be explored further.

1. **Method**

It’s a qualitative descriptive research that data in the form of written or spoken words from people and observed behaviors, opinions.[[21]](#footnote-21) This is library research with the documentation method.[[22]](#footnote-22) These documents[[23]](#footnote-23) as sources of data used in this study are *Al-Umm* (*The Eclipse Prayer Chapter*), (*Fikih Empat Madhhab* (*The Eclipse Prayer Chapter*)*, Panduan Fikih Imām Shāfi`i* (*The Eclipse Prayer Chapter*)*, Al- Hāwī Al-Kabīr* (*The Eclipse Paryer Chapter*)*,*and *Rauḍah At-Ṭālibin* (*The Eclipse Paryer Chapter*)).

1. **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 make up for it. Each eclipse prayer is performed 2 raka'at.[[24]](#footnote-24) 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.[[25]](#footnote-25)

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 (ittiba') 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 *fuqaha* have different opinions. According to Imām Abu Hanifah and Imam Hambali, it is only enough to pray and the eclipse prayer does not need to be carried out if it occurs at forbidden times.[[26]](#footnote-26) As according to Imām Mālik, the eclipse prayer is only performed at times that are not forbidden to perform the nafilah prayer. Meanwhile, Ibn Qasim narrated the opinion of Imām Mālik that the provisions of the time for the solar eclipse prayer are at the time of Duha to Zuhur.[[27]](#footnote-27) It’s in contrast with Imām Shāfi`i’sthought that the eclipse prayer was at any time, even if in the forbidden times for praying.[[28]](#footnote-28)

Regarding the times of the eclipse prayer, Imām Shāfi`i’s perspective that the eclipse prayer was at any time, even if in the forbidden times.[[29]](#footnote-29) Regarding the lunar eclipse, the *fuqaha* were in a different opinion too. Imām Shāfi`i considered that the implementation of the lunar eclipse prayer was like the solar eclipse prayer.[[30]](#footnote-30)

**قال الشافعى رحمه الله تعالى : فمتى كشفت الشمس نصف النهار أو بعد العصر أو قبل ذلك صلى الإمام بالناس صلاة الكسوف لأن النبى صلى الله عليه وسلم أمر بالصلاة لكسوف الشمس فلا وقت يحرم فيه صلاة أمربها رسول الله صلى الله عليه و سلم كما لا يحرم فى وقت الصلاة الفائتة ولا الصلاة على الجنازة ولا الصلاة للطواف ولا الصلاة يؤكدها المرء على نفسه بأن يلزمها فيشتغل عنها أو ينساها [[31]](#footnote-31)**

*Shāfi`i* *said: When the eclipse of the sun occurs in the middle of the day, either after Asr or before, Imam 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.*[[32]](#footnote-32)

Based on the explanation on his book, *Al-Umm*, the cause of Imām Shāfi`i’sdifference of opinion is because of his response to the verses of Allah in Qur’an and the statement of hadits the Prophet SAW:

**أخبرنا الربيع بن سليمان قال أخبرنا الشافعى قال قال الله تبارك الله تعالى :**

Ar-Rabi` bin Sulaiman told us, he said: Ash-Shafi`i informed us that Allah swt. Said:

**وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ٣٨ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ٣٧**

*Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon. And prostrate yourselves to Allah who has created them, if it is Him whom you worship.* *But if the pagans are too proud, then ˹let them know that˺ those ˹angels˺ nearest to your Lord glorify Him day and night, and never grow weary.[[33]](#footnote-33)* (Q.S. Fussilat: 37)

Imām Shāfi`i said: The place is on lafadz **وَهُمْ لَا يَسْـَٔمُونَ** *"while they are not bored"* because it's the end of the sentence, the culmination of worship, and the fulfillment of orders. Abu Hanifah also said a similar opinion. Ibn Abbas RA prostrated to His word *"tired".[[34]](#footnote-34)*

**و قال الله تبارك الله تعالى :**

Allah also said:

**إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللّهُ مِنَ السَّمَاء مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخِّرِ بَيْنَ السَّمَاء وَالأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾[[35]](#footnote-35)**

*Most surely in the creation of the heavens and the earth and in the alternation of the night and the day and the ships which sail through the sea with that profits men, and the water (rain) which Allah sends down from the sky, then gives life with it to the earth after its death and scatters in it all kinds of moving creatures and in the veering of the winds and the clouds made subservient between the sky and the earth, there are Signs for a people who are mindful.* (Al-Baqarah:164)[[36]](#footnote-36)

In addition to using the Qur'an as a way to determine the law, Imām Shāfi`i regarding the order to pray eclipse also used the hadith below:

**حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ صلى الله عليه وسلم ‏"‏ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ ‏"‏‏.‏ قَالُوا يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ‏.‏ قَالَ صلى الله عليه وسلم ‏"‏ إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ عُنْقُودًا، وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَأُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ‏"‏‏.‏ قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ بِكُفْرِهِنَّ ‏"‏‏.‏ قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ ‏"‏ يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ ‏"‏‏.‏**

*Narrated `Abdullah bin `Abbas:**The sun eclipsed in the lifetime of the Prophet (p.b.u.h) . Allah's Messenger (ﷺ) offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Messenger (ﷺ)! We saw you taking something from your place and then we saw you retreating." The Prophet (ﷺ) replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Messenger (ﷺ)! Why is it so?" The Prophet (ﷺ) replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their cossmpanions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.' "[[37]](#footnote-37)*

**حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ ‏"‏ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا ‏"‏‏.‏ ثُمَّ قَالَ ‏"‏ يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً 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 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.[[38]](#footnote-38)*

The hadith 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, Imām Mālik, Shāfi`i, and Hambali. 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 Ibraham. 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 hadits, then Imām Shāfi`i said:

**قال الشافعى : فذكر الله عز و جل الايات ولم يذكر معها سجودا إلا مع الشمس والقمر وأمر بأن لايسجد لهما وأمر بأن يسجدله فاحتمل امره أن يسجدله عند ذكر الشمس والقمر بأن يأمر بالصلاة عند حادث فىى الشمس والقمر واحتمل أن يكون إنما نهى عن السجود لها كما نهى عن عبادة ما سواه, فدلت سنة رسول الله صلى الله عليه وسلم على أن يصلى الله عند كسوف الشمس والقمر فأشبه ذلك معنيين احدهما أن يصلى عند كسوفهما لا يخصفان فى ذلك و أن لا يؤمر عند كل أية كانت فى غيرهما بالصلاة كما امربها عندهما لأن الله تبارك وتعالى لم يذكر فى شيء من الايات صلاة والصلاة فى كل حال طاعة لله تبارك وتعالى وغبطة لمن صلاها [[39]](#footnote-39)**

*Imām Shāfi`i* *said: Allah had reminded in His words, the sun and the moon are some of Allah's greatness signs. In these verses, He commanded us not to prostrate to the sun and the moon, but only to prostrate to Allah. The commands in these verses contained lessons and commands for us to establish the prayer when there is an incident experienced with the sun and the moon, then the recommendation not to prostrate to them as it is forbidden to worship other than Allah.[[40]](#footnote-40)* *Sunnah of the Messenger of Allah had also ordered that the prayer only for the sake of Allah when there is an eclipse of the sun and the moon, and this has two meanings: First, it is not permissible to distinguish between praying during a lunar eclipse and a solar eclipse. Second, perform the prayer in the event of an eclipse of the sun and moon as ordered. Because Allah only reminds in His verses to perform prayers for obedience and devoutness to Him and the happiness for those who carry it out. [[41]](#footnote-41)*

Related to Imām Shāfi`i’sthought about the eclipse prayer at forbidden times for praying above, Al-Mawardī also agreed with this perspective. In his opinion, this perspective is true. It’s based on the exlpanation of Allah’s words in the Qur’an:

**قال الماوردى : وهذا صحيح أما الأصل فى صلاة الخسوف فقوله تعالى :[[42]](#footnote-42)**

*Al-Mawardī said: This is correct as for the origin of the eclipse prayer, it is the Almighty’s saying:*

**وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ٣٨ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ٣٧**

*Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon. And prostrate yourselves to Allah who has created them, if it is Him whom you worship.* *But if the pagans are too proud, then ˹let them know that˺ those ˹angels˺ nearest to your Lord glorify Him day and night, and never grow weary.[[43]](#footnote-43)* (Q.S. Fussilat: 37)

Imām An-Nawawī also stated the same thing. He also agreed with this perspective. It’s explained on his book, *Rauḍah Aṭ- Ṭālibin*.

**يطلق الكسوف و الخسوف على الشمس والقمر جميعا. وصلاة كسوف الشمس والقمر سنة مؤكدة. و تسن فى الأوقات الكراهة وغيرها**.

*Solar eclipse and lunar eclipse are called for the sun and the moon. And praying the eclipse of the sun and the moon is a confirmed Sunnah. And it is sunnah even at the times of tahrim and others.[[44]](#footnote-44)*

According to Imām Shāfi`i’sperspective 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.[[45]](#footnote-45)

It’s as according to Imām Hanafi’sperspective that there are five forbidden times for praying. Those times are *makruh tahrim* to perform all kinds of praying.[[46]](#footnote-46) Then, it’s same as in Imām Hambali’sperspective, that there are five forbidden times for praying. But at that times, performing *qaḍa* prayer is permissable.

That’s different with the perspective of Imam 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 permissable.[[47]](#footnote-47)

Regarding to the prohibition times above, It’s contained in hadits, the Prophet Muhammad SAW said:

**حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، يُحَدِّثُ عَنْ مُعَاوِيَةَ، قَالَ إِنَّكُمْ لَتُصَلُّونَ صَلاَةً، لَقَدْ صَحِبْنَا رَسُولَ اللَّه صلى الله عليه وسلم فَمَا رَأَيْنَاهُ يُصَلِّيهَا، وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ‏.‏**

*Narrated Muawiya:**You offer a prayer which I did not see being offered by Allah's Messenger (ﷺ) when we were in his company and he certainly had forbidden it (i.e. two rak`at after the `Asr prayer).*

**حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أُصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ، لاَ أَنْهَى أَحَدًا يُصَلِّي بِلَيْلٍ وَلاَ نَهَارٍ مَا شَاءَ، غَيْرَ أَنْ لاَ تَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا‏.‏**

*Narrated Ibn `Umar:**I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.[[48]](#footnote-48)*

**حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَتَيْنِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ‏.‏**

*Narrated Abu Huraira: Allah's Messenger (ﷺ) forbade the offering of two prayers: -1. after the morning prayer till the sunrises. -2. after the `Asr prayer till the sun sets.[[49]](#footnote-49)*

**حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ الْجُنْدَعِيُّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏ "‏ لاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ**

*Narrated Abu Sa`id Al-Khudri: I heard Allah's Messenger (ﷺ) saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets."[[50]](#footnote-50)*

**حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ‏.‏**

*Narrated `Umar: "The Prophet (ﷺ) forbade praying after the Fajr prayer till the sun rises and after the `Asr prayer till the sun sets."[[51]](#footnote-51)*

So, the difference of Imām Shāfi`i’sperspective about the permissable of the eclipse prayer at forbidden times for praying above from the other Imām *Madhhab* is because it has a specific reason. The hadiths that explain the prohibition of praying at the times of *tahrim* above are general and not specific. These hadiths 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.[[52]](#footnote-52)

Based on the try of the author to analyze these thing, Imām Shāfi`i used *qiyās* in his perspective about the eclipse prayer at forbidden times for praying. It’s understood from the word **كما** 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 Asl* (basic, principal)[[53]](#footnote-53)

In this case, the hadith about the permissibility of performing the *sunnah* prayer after '*aṣar* prayer at forbidden times for praying are *al asl*. [[54]](#footnote-54)

**حدَّثَنَا 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 صلى الله عليه وسلم يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلاَّهُمَا بَعْدَ الْعَصْرِ ثُمَّ أَثْبَتَهُمَا وَكَانَ إِذَا صَلَّى صَلاَةً أَثْبَتَهَا ‏.‏ 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.[[55]](#footnote-55)*

1. *Al Far'u* / branch (*māqis* or *mahal ash- shabh)*.

*Al-far'u* in this analyzing is the another *sunnah* prayer at forbidden times for praying, that’s the eclipse prayer.[[56]](#footnote-56)

1. *Al Asl* law

*Al Asl* 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. [[57]](#footnote-57)

1. *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 ijtihad. Namely, *qiyās al musāwi* (equivalent *qiyās*), *qiyās* that has the same *illah*, which is found in *al ashl* and *al far'u*, so the law is also the same in *al ashl* and a*l far'u.*[[58]](#footnote-58)

In terms of whether or not the illah is mentioned in *al asl*, this *qiyās* includes *qiyās al ma'na*(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 Imām Shāfi`i in his book, *Al-Umm*:

**فلا وقت يحرم فيه صلاة أمربها رسول الله صلى الله عليه و سلم كما لا يحرم فى وقت الصلاة الفائتة ولا الصلاة على الجنازة ولا الصلاة للطواف ولا الصلاة يؤكدها 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 Thawaf 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.[[59]](#footnote-59)*

From the perspective of Imām Shāfi`i about the eclipse prayer at forbidden times for praying above, the missed prayer is the first prayer mentioned before others. Shāfi`i 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.

Imām Shāfi`i allowed the eclipse prayer worship at forbidden times because the eclipse prayer is worship with a specific cause.[[60]](#footnote-60) 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.[[61]](#footnote-61) The prayet of the two raka'ah is also permissible even after *Asr*.[[62]](#footnote-62)

It’s just like what’s in As-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 there is a hadith narrated from Qais bin 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 hadiths were general, and there were traditions that specified them.[[63]](#footnote-63)

It’s related the views of the Shafi'iyah scholars quoted by Sheikh 'Abdurrhaman bin Muhammad 'Audh Al-Jaziri in his book confirm this:

**أما الصلاة التي لها سبب متقدم عليها كتحية المسجد وسنة الوضوء، وركعتي الطواف، فإنها تصح بدون كراهة في هذه الأوقات لوجود سببها المتقدم، وهو الطواف، والوضوء، ودخول المسجد، وكذا الصلاة التي لها سبب مقارن، كصلاة الاستسقاء، والكسوف، فإنها تصح بدون كراهة أيضاً لوجود سببها المقارن، وهو القحط، وتغيب الشمس؛ أما الصلاة التي لها سبب متأخر كصلاة الاستخارة والتوبة، فإنها لا تنعقد لتأخير سببها**

*"As for the sunnah prayers with a mutaqaddim cause (preceding causes), such as the tahiyatul mosque prayer, the sunnah prayer of ablution, and two rak'ahs of tawaf. It is valid without being makruh to be performed at forbidden times for praying because there are preceding causes. Thawaf prayer, ablution prayer, and entering the mosque prayer are examples. Likewise, prayers that have muqarin causes (accompanying causes), such as istisqa prayer and kusuf prayer or eclipse, are also valid to be performed at forbidden times for praying. Because there are accompanying causes, those are the drought and the disappearance of the sun. Meanwhile, sunnah prayers with a mutaakhir cause (causes that appear later), such as the circumcision prayer of istikharah and the repentance of sunnah prayer are invalid because of late reasons.”[[64]](#footnote-64)*

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.[[65]](#footnote-65)

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

**إذا رأيتُمْ ذلك أيّ الكسوف فادعوا الله وصلوا حتّي ينْكشِفَ ما بكُم**

*“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.[[66]](#footnote-66)*

All these things are appropriate with one of the global *kaidah* in *ushul fiqh* in the book *Al-Wajiz Fi Uṣul Al-Fiqh*, that’s written by Wahbah Az-Zuhaili:

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

*Every work that’s lawful by Allah, or gived permission to do it, or removes the difficulty, pressure, deficienty, sin from that work, then (the work) is permissible and permitted by shari’ah.*[[67]](#footnote-67)

So, the author agrees with Imām Shāfi`i’sperspective 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.[[68]](#footnote-68)

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).[[69]](#footnote-69)
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.[[70]](#footnote-70)

From the analyzing explanation above, the legal *istimbāṭ* used by Imām Shāfi`i in his perspective about the eclipse prayer at forbidden times for praying here is based on the *qiyās* with the misssed prayer that’s performed at forbidden times for praying, because there’s the same *illah* and it’s qualifying all the requirements of *qiyās*.

1. **Conclusion**

The difference between Imām Shāfi`i'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 Hadiths 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 istimbāṭ used by Imām Shāfi`i in his view on eclipse prayer at times prohibited for prayer (taḥrim time) here is based on qiyās.

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52. Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik (Perhitungan Arah Kiblat, Waktu Shalat, Awal Bulan dan Gerhana*, (Yogjakarta: Buana Pustaka, Cet. Ke 3, 2008), 190-192. [↑](#footnote-ref-52)
53. 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 *maqis 'alaih*, or *musyabbah bih*, or what is likened to it. [↑](#footnote-ref-53)
54. Regarding this first element, some scholars stipulate the following requirements: *Al asl* 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 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*. See Abd. Rahman Dahlan, *Uṣul Fiqih*, (Jakarta: Amzah, 2016), 162-163. [↑](#footnote-ref-54)
55. *Ṣaḥīḥ Bukhari* 835a, [https://sunnah.com/muslim:835a](https://sunnah.com/muslim%3A835a) accessed on 25 March 2022. [↑](#footnote-ref-55)
56. 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*. [↑](#footnote-ref-56)
57. 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. *Asl* law remains valid after the death of the Prophet and is not a law that has been canceled. See Abd. Rahman Dahlan, *Uṣul Fiqih*, (Jakarta: Amzah, 2016), 164. [↑](#footnote-ref-57)
58. That is a real nature and applies every time an event occurs and is in line to establish the law of a legal event.

*Zhāhir*: Illah is clear and real, and can be witnessed and distinguished from other characteristics of other circumstances. *Illah* must contain wisdom by the legal 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. *Mundhābithah*, i.e. Illah must be something that can be measured and has clear boundaries. *Mula'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. See Abd. Rahman Dahlan, *Uṣul Fiqih*, (Jakarta: Amzah, 2016), 164-165. [↑](#footnote-ref-58)
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