

Eclipse and Wind Phenomenon in The Perspective of Hadith Aqidah

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Abstract

This paper examines how Hadiths about natural phenomena, especially eclipses and wind, can strengthen the aqidah of Muslims. The study of hadiths about eclipses and wind is reinforced by the interpretation of the Qur'an, the opinions of scholars, and some scientific opinions to prove its truth. This paper uses a qualitative method with the type of library research and data analysis techniques in the form of descriptive analytical. Thus, this paper concludes that the eclipse phenomenon in the hadith perspective is a sign of God's power that is not a myth and is not caused by someone's death. Meanwhile, the wind phenomenon contained in the hadith shows the power of God sent to His servants, regardless of whether the wind sent by God is a mercy or not. In this case, the appropriate attitude taught by the Prophet is to trust and pray for what Allah has determined. This conclusion indicates the existence of creedal values contained in the Hadith, namely the value of faith in the Last Day, the importance of prayer and supplication, the value of tawakal, and the value of ethics in speaking.

Kata Kunci:

Fenomena
gerhana,
angin, hadis
aqidah

Abstrak

Tulisan ini mengkaji bagaimana Hadis tentang fenomena alam khususnya gerhana dan angin dapat menguatkan aqidah umat Islam. Kajian hadis tentang gerhana dan angin ini diperkuat dengan penafsiran al-Qur'an, pendapat ulama, serta beberapa pendapat sains untuk membuktikan kebenarannya. Tulisan ini menggunakan metode kualitatif dengan jenis penelitian *library research* dan teknik analisis data berupa deskriptif-analitis. Dengan demikian, tulisan ini menyimpulkan bahwa fenomena gerhana dalam perspektif hadis adalah suatu tanda kekuasaan Allah yang bukan mitos dan tidak disebabkan karena kematian seseorang. Sementara fenomena angin yang tertuang dalam hadis menunjukkan kekuasaan Allah yang dikirimkan kepada hamba-Nya, terlepas dari apakah angin yang dikirimkan Allah itu sebagai rahmat atau bukan. Dalam hal ini, sikap sesuai yang diajarkan Rasulullah adalah tawakal dan berdoa atas apa yang sudah Allah tetapkan. Kesimpulan ini mengindikasikan adanya nilai-nilai akidah yang terkandung di dalam hadis, yaitu nilai keimanan kepada hari Kiamat, nilai kepentingan shalat dan doa, nilai tawakal, dan nilai etika dalam berbicara.

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INTRODUCTION

Throughout Islamic history, natural phenomena have always been an object of reflection and study for Muslims. The unique and complex nature of the universe has prompted scholars to interpret the deep meanings of natural events such as eclipses and winds. The phenomenon of eclipses, whether solar or lunar, is a natural event that occurs periodically and has left people in awe and wonder among the public. Eclipse, which in English is referred to as "*eclipse*" and in Arabic as "*kusuf*" or "*khusuf*", can

basically be used to refer to eclipses of both the sun and the moon. However, the term "*kusuf*" is more commonly used to refer to solar eclipses and "*khusuf*" to refer to lunar eclipses.¹ On the other hand, myths related to eclipses also enveloped the pre-Islamic Arabs (jahiliyah).

In the Prophetic traditions, for example, it is mentioned that Ibrahim, the Prophet's son, died in the year 8 A.H. The people of Medina at that time associated this death with the solar eclipse that occurred on the same day as Ibrahim's death.² The Prophet who heard this news then showed his dislike, which prompted him to correct the prejudices of some of his companions. In a hadith the Prophet said: "*Verily, there is no eclipse of the sun or moon due to the death or birth of one of you, but both are signs of the greatness of Allah, so whoever sees them should pray*".³

Then in other phenomena such as wind, it is essential for all life on Earth, including humans, animals and plants. Wind is the air that humans use to breathe. If there was no air, humans and people would die. The planets cannot move if the wind does not move. rotate. Individuals are not able to accomplish this. It is only Allah SWT. If everyone in this world wanted to change the wind from South to North, or to change the wind. Believe me, they really would not be able to do so.⁴ It is natural phenomena like this that sometimes have a great impact on Muslims' faith, belief and spirituality in the power of Allah. Based on this, the author will try to explain how traditions about natural phenomena, especially eclipses and winds, can strengthen the aqidah of Muslims, based on the interpretation of the Qur'an, Hadith, and *Aqwalus Shahabat* and *Aqwal Ulama*.

This paper is not the only research that discusses and analyzes natural phenomena. Previously, there have been various works and studies that discuss this theme. Ahmad Ainul Yaqin and Fahmi Fatwa Rosyadi Satria Hamdani, for example, wrote an article entitled "*Hadith of Eclipse and the Death of Ibrahim Ibn Muhammad*". Ahmad wrote to reveal the beginning of the eclipse prayer and to know in detail when the solar eclipse occurred at the time of the Prophet SAW, which coincided with the death of the Prophet's son, Ibrahim Ibn Muhammad. However, this article has not explained how the hadith response about this phenomenon to faith.⁵ Then the article written by Muhammad Irwansyah Nur Alim on "*Islamic Views on Solar and Lunar Eclipse Phenomena*". This article focuses its research on the Islamic view of the

¹ Hamdani Fahmi Fatwa Rosyadi Satria, "Penerapan Model Contextual Teaching and Learning (CTL) Dalam Pembelajaran Ilmu Falak," *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 3 (2016): 55–69.

² M. Iskandar, "Sarf al-Zakat fi al-Masalih al-Amat (*Iadat al-Fikr 'an Sarf Zakat bi Siyaqi al-Ma'ashirat*)," *Ar-Raniry: Media Syari'ah*, 16, no. 1 (2014): 25–48.

³ Mizaj Iskandar, "*Shalat Gerhana: Upaya Islam Melawan Mitologi*", Skripsi, UIN Ar-Raniry Banda Aceh, 2018, h. 3.

⁴ Muhammad Fakhruddin ar-Razi, *Tafsir al Kabir Wa Mafatih al Ghaib*, (Beirut: Dar al-Fikr, 1981), Vol. 9, h. 222.

⁵ Ahmad Ainul Yaqin and Fahmi Fatwa Rosyadi Satria Hamdani, "Hadis Gerhana Dan Wafatnya Ibrahim Ibn Muhammad," *Tahkim: Jurnal Peradaban dan Hukum Islam* 1, no. 1 (2018), h. 54–67.

phenomenon of solar and lunar eclipses. There are 3 things that become implications of the presence of eclipse events on this earth, namely legal worship, science, and myth.⁶ There are many more themes about solar eclipses written by experts, such as R.K. Choudhary, et al.,⁷ N.V.P. KiranKumar et al.,⁸ G. Manju, et. al.,⁹ and B.S. Murthy, et. al.¹⁰ Thus, this article intends to complement previous studies on natural phenomena, especially eclipses and winds that depart from the issue of faith in responding to these phenomena, by presenting the basis of arguments from the Qur'an and hadith comprehensively and holistically.

RESEARCH METHODS

This article uses a type of *library research* with qualitative methods. Library research is a type of research that collects data, reads, and records using library sources.¹¹ The data sources used are primary and secondary. This data is obtained from hadith books that talk about eclipses and winds and the opinions of scholars in understanding the hadith. Secondary data is supporting data derived from books, articles, and other relevant references. The data analysis technique used by the author is descriptive analytical, descriptive analysis is a type of research that describes, describes, and reports a situation without assessing the validity of an idea or doctrine.¹² This means that the author will present all data to be critically analyzed by looking for an understanding of creed around the understanding of the hadith about eclipses and wind.

RESULTS AND DISCUSSION

Hadith on the Occurrence of the Eclipse Phenomenon

In Arabic, eclipses are called "*kusuf*" and "*khusuf*," referring to solar and lunar eclipses, respectively. However, the word "*kusuf*" is more commonly used to refer to a

⁶ Muhammad Irwansyah, et. al., "Pandangan Islam Terhadap Fenomena Gerhana Matahari Dan Bulan", *Maryam Sejahtera: Jurnal Islamic Education* (2023), h. 385–393.

⁷ R.K. Choudhary, et. al., "Examining The Effects of A Pre-Noon Annular Solar Eclipse On Equatorial Electrodynamics: Evidence For A Subsequent Post-Noon Enhancement In Plasma Density", *Advances in Space Research* 73, no. 6 (2024), h. 3069–3086.

⁸ V.P. KiranKumar, et. al., "Response Of Spectral Characteristics Of Wind And Temperature Of Atmospheric Surface Layer To The Noontime Annular Solar Eclipse", *Journal of Atmospheric and Solar-Terrestrial Physics* 97 (2013), h. 91–98.

⁹ G. Manju, et. al., "Rocket Borne In-Situ Electron Density And Neutral Wind Measurements In The Equatorial Ionosphere—Results From The January 2010 Annular Solar Eclipse Campaign From India", *Journal of Atmospheric and Solar-Terrestrial Physics* 86 (2012), h. 56–64.

¹⁰ B.S. Murthy, et. al., "Transient Land Breeze: Eclipse Induced Wind Flow Modifications—Observations Over Plant Canopy", *Journal of Atmospheric and Solar-Terrestrial Physics* 89 (2012), h. 33–39.

¹¹ Dewi Syafitri Oktaviani, et al., "Pemanfaatan Ekosistem Dalam al-Qur'an: Upaya Menuju Pelestarian Lingkungan", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023), h. 122.

¹² Aprilina, et al., "Sistem Kredit Dalam Shopee Paylater Perspektif Hadis", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 2 (2023), h. 165.

solar eclipse, "*kusuf al-shamsy*," and "*khusuf al-qamar*," for a lunar eclipse.¹³ Kusuf means to cover and describes the natural phenomenon that the moon covers the sun when viewed from the earth, resulting in an eclipse of the Sun. In Arabic, "*khusuf*" means "to enter," and it refers to a lunar eclipse, when the moon enters the earth's shadow, resulting in a lunar eclipse.¹⁴

This phenomenon has many mythologies that have developed in the community that can cause shaking of the faith of the people. So that polemics arise in the community whether this is the power of Allah or there is something else that causes the eclipse. In Indonesia, especially on the island of Java, there are some communities who believe that the eclipse occurs due to the presence of a very large giant creature (*Butho*) who tries to eat the sun's rays. In order for the giant to regurgitate the sun he swallowed, after that they are asked to beat various instruments such as drums, bells, or additional sounds.¹⁵

In addition, the Javanese believe that dragons eat the moon to cause lunar eclipses, just as the Chinese believe that angry dragons eat the moon to cause total lunar eclipses.¹⁶ People's belief in eclipse mythology has existed since ancient times and continues to grow because people's beliefs in things that are considered taboo and supernatural have been passed down from generation to generation. As a result, how does the Hadith respond? Hadiths that talk about eclipses include the following narrated by al-Bukhari;

عَنْ أَبِي بَكْرَةَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجُزُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ فَدَخَلْنَا فَصَلَّى بِنَا رَكَعَتَيْنِ حَتَّى انْجَلَتِ الشَّمْسُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بَيْنَكُمْ.¹⁷

"It was narrated that Abu Bakrah said: "We were with the Messenger of Allah (PBUH) when suddenly there was an eclipse of the sun, so the Prophet (PBUH) pulled his turban until he entered the mosque, we entered, then he led us in two rak'ahs of prayer, until the eclipse was over, and the sun returned to shine brightly. He said: "Verily, the sun and moon will not be eclipsed because of the death of someone (but as a sign of Allah's greatness), if you see it, then pray, and pray, so that it will be revealed to you again."

¹³ Ahmad Izzuddin, *Ilmu Falak Praktis*, (Semarang: Pustaka Rizki Putra, 2017) h. 105.

¹⁴ Muhyidin Khazin, *Ilmu Falak dalam Teori dan Praktik*, (Yogyakarta: Buana Pustaka, 2008) h. 187.

¹⁵ Sayful Mujab, "Gerhana; Antara Mitos, Sains dan Islam", *Yudisia: Jurnal Pemikiran Hukum dan Hukum Islam* 5, no. 1 (2014), h. 84.

¹⁶ Yunina Surtiana, "Dibalik Fakta dan Mitos Fenomena Super Blue "Blood" Moon", *Jurnal Filsafat Indonesia* 1, no. 1 (2018), h. 33.

¹⁷ Muhammad bin Ismail bin Ibrahim al-Bukhari, *Shahih al-Bukhari*, (Kairo: Dar al-Sya'b, t.th), Juz II, hadis no. 1040, h. 42. Lihat juga, Ahmad bin Hanbal Abu Abdullah al-Syaibani, *Musnad Ahmad bin Hanbal*, (Kairo: Muassasah Qurthubah, t.th), Juz V, hadis no. 20406, h. 37.

This hadith is *takhrij* by al-Bukhari and Muslim in *their* Sahih books that this hadith tells when there was a solar eclipse when the Prophet was with *his* companions. He led them in praying two rak'ahs as a sign of Allah's greatness in this natural phenomenon. The Prophet also suggested praying and supplicating when we witnessed the eclipse, and stopped praying and supplicating when the eclipse ended and the sun returned to shine and he said "Verily the sun and moon are not caused by death".¹⁸

Based on the hadith above, the author concludes that the hadith refutes various myths spread in the community. Humanly speaking, the Prophet wept over the death of his son, but he did not immediately associate it with the solar or lunar eclipse with mythology. Instead, he pointed out to mankind that such phenomena are signs of Allah's oneness and majesty, which must be lived by faith. This is a belief that every Muslim should hold so that they do not fall into false beliefs. This is reinforced by Allah's words in QS. al-Furqan [25]: 45-46;

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ۖ ثُمَّ قَبَّضْنَاهُ إِلَيْنَا قَبْضًا
يَسِيرًا

"Have you not considered your Lord, how He lengthens (and shortens) the shadows? If He had willed, He would have made them fixed. Then, We made the sun to guide it (the shadows). Then, We drew it (the shadow) in (the direction) We (willed) little by little."

From the hadith and the emphasis of the verse above, it is clear that an eclipse is not a sign of someone's birth or death,¹⁹ but an event to reflect on the greatness of Allah. Muslims interpret the presence of eclipses through worship in the form of eclipse prayers performed alone or in congregation in mosques or prayer rooms and multiply saying takbir and giving alms.

Science's View of the Eclipse Phenomenon

In line with the delivery of the Prophet Muhammad SAW, that the eclipse phenomenon is not caused by someone's death.²⁰ In this discussion, researchers will see how the view of science sees this eclipse phenomenon whether it is relevant to the understanding of the hadith or not, in order to strengthen faith. Science and Islam are not a strange match. Although science is based on studies while Islam is based on faith, the Qur'an's stance regarding studies is very clear.²¹ In this modern and sophisticated era, science in astrology, for example, can be used as a reference in researching the

¹⁸ Imam An-Nawawi, *Al-Manhaj Syarah Shahih Muslim Ibn Hajjah*, (Beirut: Darul Ma'rifah, 2020), h. 339.

¹⁹ Sayful Mujab, "Gerhana Antara Mitos, Sains...", h. 83–101.

²⁰ Ahmad Ainul Yaqin and Fahmi Fatwa Rosyadi Satria Hamdani, "Hadis Gerhana Dan Wafatnya Ibrahim Ibn Muhammad," *Tahkim: Jurnal Peradaban Dan Hukum Islam* 1, no. 1 (2018), h. 54–67.

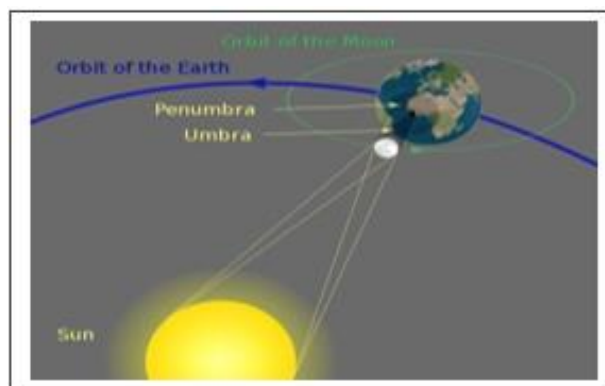
²¹ Ahmad Syukran Baharuddin Muhammad Hazim Ahmad, et. al., "Al-Qur'an Dan Penerimaan Kaidah Saintifik Dalam Pembuktian Kesehetan", *Darul Quran* (2019), h. 1–23.

Qur'ān in order to make a new source of knowledge that the Qur'ān is *shalih likulli zaman wa makan*.²² In QS. Yasin [36]: 39-40, Allah says;

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ. لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

"(Likewise) the moon, We appointed for it places of circulation so that (when it reaches the last place of circulation,) it returns to the shape of an old bunch; it is not possible for the sun to catch up with the moon, nor can the night precede the day. Each circulates in its own circle."

Jalalain's interpretation of this verse explains that in the lafaz لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ (It is impossible for the sun to get the moon), the meaning is that the sun and the moon are united in one line of rotation,²³ Based on this, the sun and the moon are impossible to unite because each has its own orbit, so the sun cannot enter the moon's orbit and the moon cannot enter the sun's orbit. According to eclipse theory because the moon blocks the sun and forms a cone shaped shadow, a solar eclipse occurs. This main shadow is called the umbra. There is an additional shadow called the penumbra behind the umbra. A solar eclipse occurs when the umbra or penumbra of the sun reaches the earth.²⁴



Geometry of the Solar Eclipse

Figure 1 shows that the moon blocks the sun's light to the earth, so the light does not reach the earth completely and the intensity of light on earth is reduced. Taking eight minutes to reach the earth, the light from the sun can cause anyone looking directly at the sun to go blind. This is because the moon is between the earth and the sun, blocking some or all of the sun's light. The eclipse can only be seen from certain

²² M Amin, "Hakikat Dan Model Integrasi Sains Dan Islam Serta Relevansinya Pada Rekonstruksi Pendidikan Islam," *Jurnal IndraTech* 1, no. 2 (2020), h. 47–56.

²³ Ahmad Al-Shawi, *Hasyiyah Al-Shawi 'ala Tafsir Al-Jalalain*, (Beirut: Dar al-Kutub al-Ilmiyah, 1995), h. 130.

²⁴ Muhammad Jayusman, "Fenomena Gerhana Dalam Wacana Hukum Islam Dan Astronomi," *Al-Adalah* 10, no. 2 (2011), h. 248.

places on the earth's surface; only people who are under the shadow of the moon can see it.²⁵

This confirms that the occurrence of solar eclipses based on the process of occurrence can be predicted when and where the eclipse can be seen if we assume the rotation of the earth is always constant. But in reality this is not the case. The moon experiences an angular orbital deceleration caused by the sun's gravity and the earth experiences a rotational deceleration under tidal interaction.²⁶ This is a sign that the heavenly bodies have a mind as expressed in surah Yasin verse 40 above.²⁷ So the earth, sun and moon are not rigid bodies. As clear evidence is the speed of rotation of the earth that is not constant. Sometimes the earth's rotation can be fast, sometimes it can be slow.²⁸

Based on the data above, an eclipse is not a phenomenon that Allah SWT created to give a sign about someone's death, but it is a sign to humans that only Allah is eternal so it is obligatory to worship. Even eclipses only occur in a few minutes or even seconds as a sign of weakness in the sun and moon. This Science Research, according to the researcher, can refute the myth among the people that eclipses occur not because the dragon eats the sun but it is relevant to the Prophet's hadith that eclipses occur by the power of Allah.²⁹

Islam's View on Community Traditions

The position of Islamic studies can now be understood not only in a historical and doctrinal context. Instead, Islamic studies has been seen as part of a complex phenomenon. Islam not only provides a number of official instructions on how humans understand and make meaning of their lives. As part of the global circulation of development, Islam has evolved into a civilization, a cultural system, and a political and economic community. In the study of Islam, a one-sided approach to the study of Islam will definitely not be enough.

Because religious expressions, adherents are radically played, various problems related to religion often arise, both from when people in viewing a phenomenon often associate it with something and make new traditions in addition to the teachings themselves. In the case of eclipse and wind phenomena, for example, people consider and associate an eclipse or a typhoon phenomenon and others with things and myths that are believed to cause something to happen if they do not carry out the traditions that have been made before. This happens because religion is only understood as literal

²⁵ Ailsa Y Zada, et. al., "Fenomena Gerhana Matahari Dalam Perspektif Islam Dan Sains," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 4* (2022), h. 6–10.

²⁶ S. S. Said and F. R. Stephenson, "Solar and Lunar Eclipse Measurements by Medieval Muslim Astronomers, I: Background", *Journal for the History of Astronomy*, 27, no. 3 (1996), 259-273.

²⁷ Al-Shawi, *Hasyiyah Al-Shawi 'ala Tafsir Al-Jalalain...*, h. 130.

²⁸ N. S. Sidorenkov, "Physics of the Earth's Rotation Instabilities", *Astronomical & Astrophysical Transactions* 24, no. 5 (2005), h. 425–39.

²⁹ Imam Nawawi, *Al-Manhaj Syarah Shahih Muslim Ibn Hajjah*, (Beirut: Darul Ma'rifah, 2020), h. 350.

and textual, this results in how adherents can only articulate what they understand using text alone, without doing in-depth interpretation or analysis.³⁰

So in this issue, the researcher looks a little to see how Islam views the traditions associated with this phenomenon in order to become an understanding to strengthen the faith? In fact, in this case religious moderation is the right thing to answer this problem, because in the basic principles of religious moderation contained in the Ministry of Religious Affairs, namely how religious views, attitudes, and practices in common life, by embodying the essence of religious teachings that protect human dignity and build public benefits, based on fair, balanced principles, and obeying the constitution as a national agreement. Thus, we know that religious moderation is intended to bring peace among nations.³¹

In line with the knowledge that the Unitary State of the Republic of Indonesia is a pluralistic country with two main modalities in shaping its multicultural character: democracy and local wisdom, or local wisdom, which is considered a value that can maintain religious harmony.³² Then in giving space to tradition, the concept of religious moderation is a concept initiated by the Indonesian Ministry of Religious Affairs which is expected that all aspects can apply it in the life of the nation and state. The Ministry of Religious Affairs of the Republic of Indonesia states that religious moderation can be defined as a perspective, attitude, and behavior that always takes a leading position between extreme options. Conversely, religious extremism can be defined as a perspective, attitude and behavior that exceeds the limits of moderation in religious understanding and practice.³³

Therefore, moderate people always consider others as brothers, whether they are religious brothers, national brothers, or human brothers. The Ministry of Religious Affairs provides four indicators of religious moderation: national commitment, tolerance, non violence, and accommodation to local culture.³⁴ When viewed from some of these indicators, one of them, namely the guidance of religious attitudes and behaviors that are accommodating to local culture, wants to see the extent to which a religious person is willing to accept religious practices that accommodate local culture and traditions.³⁵

In this case, as an example of an eclipse tradition that occurs, for example, a solar eclipse bath or a bathing ceremony on a mortar. Which is carried out by the inhabitants

³⁰ Dedi Wahyudi, "Studi Islam Interdisipliner Dalam Pendidikan Islam Berbasis Moderasi Beragama," *Moderatio* 2, no. 1 (2022), h. 41.

³¹ M Munif, et. al., "Kebijakan Moderasi Beragama Di Indonesia," *Dirasah: Jurnal Studi Ilmu Dan* 6, no. 2 (2023), h. 417-430.

³² ST. Marhamah Sabry, "Moderasi Beragama Melalui Pendekatan Multikulturalisme Di Indonesia," *Honai* 04, no. 2 (2022), h. 159-169.

³³ Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021), h. 59.

³⁴ Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019), h. 182-186.

³⁵ Eko Zulfikar, et al., "Gagasan Instagram Mubadalah.id dalam Mewujudkan Islam Moderat di Indonesia," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 9, no. 1 (2023), h. 15-31.

of the Malay ethnic group in the West Kalimantan area. This ceremony is referred to as "solar eclipse bathing" or "bathing on a mortar" because it is done only when a solar eclipse occurs. It is called "bathing on lesung" because lesung is used as a special tool. Those who are bathed are pregnant women for multiple pregnancies only. The purpose of this bathing ceremony is to ask God Almighty for the safety of the pregnant mother and the child she is carrying.³⁶ A pregnant person can experience significant effects on the baby she is carrying. This can lead to idap, disability, or death. on a solar eclipse. The only way for humans to avoid such things is to pray and ask God Almighty to keep the pregnant mother and child healthy.

Based on the examples presented above, if viewed in terms of meaning and purpose, it does not conflict with the main teachings of Islam and in terms of these things and traditions can add insight from the aqidah side. So moderate people are able to reflect a friendly attitude in accepting local traditions and culture in their religion. This attitude must be prioritized in religious moderation in order to create peace in society. From these indicators, it is clear that a tradition can be accommodated according to its meaning and purpose as long as it does not conflict with Islamic law.

Hadith on the Prohibition of Reviling the Wind

Among the traditions that speak about the prohibition of vaping are the following;

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ وَسَلَمَةُ يَعْنِي ابْنَ شَيْبٍ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي ثَابِتُ بْنُ قَيْسٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرِّيحُ مِنْ رَوْحِ اللَّهِ قَالَ سَلَمَةُ فَرَوْحُ اللَّهِ تَأْتِي بِالرَّحْمَةِ وَتَأْتِي بِالْعَذَابِ فَإِذَا رَأَيْتُمُوهَا فَلَا تَسُبُّوهَا وَسَلُّوا اللَّهَ حَيْرَهَا وَاسْتَعِيدُوا بِاللَّهِ مِنْ شَرِّهَا.³⁷

"Narrated to us Ahmad bin Muhammad al-Marwazi and Salamah (meaning Salamah bin Shabib) both said, narrated to us Abdurrazaq said, narrated to us Ma'mar from az Zuhri he said, narrated to Tsabit bin Qais that Abu Hurairah said, "I heard the Messenger of Allah (SAW) say: "The wind is the mercy of Allah." Salamah said, "Sometimes the wind comes with the mercy of Allah and sometimes it comes with punishment. So if you see it do not censure it, ask Allah for its good, and seek refuge with Him and its evil." (H.R. Abu Daud)

This Hadith explains that it is often found that people like to criticize the wind. They see that the wind only causes damage, destroying buildings and trees. The Rasulullah SAW forbade his people to revile the wind, but ordered them to pray to get

³⁶ Munawar, *Islam Dan Budaya Lokal Pernak Pernik Tradisi Islam Borneo*, ed. Satriya Sutrisno, (Pontianak: IAIN Pontianak PRESS, 2020), h. 11.

³⁷ Abu Dawud Sulaiman al-Sijistani, *Sunan Abu Dawud*, (Beirut: Dar al-Kutub al-'Arabi, t.th), Juz IV, hadis no. 5099, h. 486.

good from it.³⁸ Wind in Arabic is *ar-Rih*, while its plural is *ar-Riyah*.³⁹ The temperature in every place on earth is different, and there are some places where there is a significant temperature difference between the poles and the equator. The earth is not always faced with strong winds and pressure because it is regulated by Allah SWT. Our earth will definitely become a dead planet if strong air currents continue to occur on earth, which should form between the equator and the poles.⁴⁰ This is one form of Allah's power by creating differences in altitude on the surface of the earth, so as to break the power of the wind.

While the phenomena of tornadoes, hurricanes and tornadoes are often encountered in various incidents, the wind that we breathe due to the regulation of wind by Allah is a great blessing for humans. We should feel this blessing and its value and realize the benefits we derive from it. There would be no life for humans if the wind was not regulated by Allah. The world of flora and fauna would also be changed and chaotic, food would be spoiled and rotten all over the earth. That is why Allah sometimes sends tornadoes, hurricanes, and others. What should Muslims do in response to this issue to strengthen and increase their faith or belief in the power of Allah SWT.

In the Qur'an can also be found discussions about wind, among others: in QS. al-A'raf [7]: 57, QS. an-Nahl [16]: 65, QS. al-Mu'minun [23]: 18, QS. an-Nur [24]: 43, QS. al-Furqan [25]: 48-50, QS. ar-Rum [30]: 48, QS. as-Sajdah [32]: 27, QS. Fussilat [41]: 39 and QS. al Mulk [67]: 30. For example, in QS. ar-Rum [30]: 48 Allah says;

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلَلِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

"It is Allah who sends the winds, and they move the clouds, and He spreads them out in the sky as He pleases, and He makes them clump together, and you see the rain coming out of the cracks. So, when He sends it down upon His servants whom He wills, immediately they rejoice."

In the verse, the Qur'an describes the process that occurs in the atmosphere before rain. It starts with the clouds moving (with the help of the wind), the clouds stretching, the clouds clumping, and finally the rain falling.⁴¹ If we pay close attention, the above verse indicates that the wind brings rain, which is good news. Most people believe that rain falls from the sky, but no one thinks that the wind affects the clouds

³⁸ Muslim, "Perspektif Al-Qur'an Tentang Angin," *Al-Misykah : Jurnal Kajian Al-Qur'an Dan Tafsir* 1, no. 1 (2020), h. 69.

³⁹ Mahmud Yunus, *Kamus Arab Indonesia*, (Jakarta: PT. Mahmud Yunus wa Dzurriyyah, 2010), h. 149.

⁴⁰ Ahmad Yazid Ali Sati dan Hasiah, "Penafsiran Ayat-Ayat Tentang Angin Menurut Ahmad Musthafa Al-Maraghi," *Jurnal el-Thawalib* 1, no. 1 (2020), h. 13.

⁴¹ Lajnah Pentashih Mushaf Al-Qur'an, *Tafsir Tematik Pelestarian Lingkungan Hidup*, (Jakarta: LPMQ, 2009), h. 155.

and brings about rain. However, recently meteorological scientists have discovered that the movement of wind that gathers in a place affects clouds and rain.⁴²

On the other hand, to be more comprehensive in adding to our faith, here the author will explain several types of wind. *First*, the *Sakinah* wind, as Allah says in QS. Ash-Shura [42]: 33;

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

"If He wills, He will stop the wind, so that it (the ships) may rest on its (the sea's) surface. Surely in such are signs (of Allah's greatness) for those who are patient and thankful."

In *Tafsir al-Maraghi* what is meant by *يُسْكِنِ الرِّيحَ* is that Allah SWT makes a calm wind that is not bumpy. The running of ships in the ocean, whether sailing ships, steam ships, nuclear ships, or electric ships, is one proof of the power of Allah SWT. If Allah SWT wants to stop the sailing ship, then he makes the wind calm and the energy does not work, so the ship remains on the surface of the sea. For people who are patient and grateful, the ship sailing on the high waves is proof of Allah's guidance and power.⁴³

Second, the wind of *Sharshar*, as stated in QS. al-Haqqah [69]: 6;

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَحَرْتَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازُ نَخْلٍ خَاوِيَةٍ

"And the people of 'Ad were destroyed by a very cold hurricane. He afflicted them with it for seven nights and eight days continuously. So, you saw the people of ('Ad) at that time dying like the trunks of date palms that have (rotted) inside."

In *Tafsir Jalalain* what is meant by the wind of *Sharshar* is a very loud wind, but without rain.⁴⁴ As described in this verse, the people of 'Ad were expelled from their places by the wind, so that they became like date stalks that fell and were uncovered with their roots. This wind of *Sharshar* destroyed them and killed them with the stones it brought, according to *Tafsir al-Wasith*, this wind caused their corpses to roll on the ground, similar to date palms that had fallen or were brittle. They had no descendants, Allah SWT did not spare any of them. And Allah SWT continues to send this wind without stopping because they neglect the prohibitions that Allah has ordered to be kept away.⁴⁵

The above explanation shows that the wind of *Sharshar* is very strong and very cold. Anyone who passes by this wind will be crushed, swallowed and pulverized. In

⁴² Muhammad kamil Abdushshamad, *Mukjizat ilmiah dalam Al-Qur'an*, terj. Alimin, dkk, (Jakarta: Akbar Medika Saran, 2003), h. 108.

⁴³ Ahmad Musthafa Al-Maraghi, *Tafsir al-Maraghi*, terj. K. Anshori Umar Situnggal, (Semarang: Toha Putra, 1989), h. 7. Lihat juga, Wahbah Az-Zuhaili, *Tafsir al-Wasith*, (Jakarta: Gema Insani, 2013), Jilid III, h. 368.

⁴⁴ Jalaluddin Al-Mahalli dan Jalaluddin As-Suyuti, *Tafsir Jalalain*, Terj. Bahrun Abu Bakar, (Bandung: Sinar Baru Algensido, 2006), h. 740.

⁴⁵ Az-Zuhaili, *Tafsir al-Wasith...*, Jilid III, h. 706.

the context used, the term “*ar-rih*” is used in the singular to describe a wind that brings disaster and has a negative meaning. In addition, there are many more types of wind mentioned in the Qur'an such as: *Aqim*, *Ashif*, *Qashif*, and *Thayyibah* winds. The two examples of wind types above show that the wind is a creature that is regulated and ordered by Allah, unlike humans who have their own desires. As humans, we sometimes think of criticizing and prejudice against Allah because when a strong typhoon brings dust and heat that causes pain to some people, they forget that it all happens by the will of Allah and in accordance with natural laws that cannot be changed.

For this reason, the Prophet forbade criticizing the wind. So the Prophet forbade his people to criticize the wind when there was a strong wind or a very cold wind, but he gave adab when there was a very strong wind, as quoted in the Hadith:

عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا
اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ
مَا فِيهَا وَشَرِّ مَا أَمَرَتْ بِهِ.⁴⁶

"It was narrated by Ubai bin Ka'ab (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Do not revile the wind, and if you see something that you dislike (due to the wind) then pray: "O Allah, we ask You for the good of this wind and the good that the wind commands, and we seek refuge with You from the evil of the wind and the evil that the wind commands."

This Hadith explains that the wind blows according to His command and after obtaining permission from Him. All winds blow at His command, and sometimes they bring glad tidings and Allah's mercy. At other times, it brings Allah's punishment. All affairs are entirely in the hands of Allah.⁴⁷ The prohibition of criticizing the wind is confirmed by Imam At-Tirmidhi that when the wind leads to a bad thing, the Prophet recommends praying "O Allah, we ask You for the good of this wind and the good that the wind commands for it, and we seek refuge with You from the evil of the wind, and the evil that the wind commands for it."⁴⁸

Sometimes, the blessing of air is a great blessing. So, people should utilize it in a way that is in keeping with the bounty given to them by Allah. The fresh air should be cared for and preserved rather than polluting it by burning forests etc., which will harm themselves as well as all other creatures of Allah. Therefore, the Prophet taught the manners that if there is a strong wind, we should ask for its good and seek refuge from

⁴⁶ Muhammad bin Isa Abu Isa al-Tirmidzi, *Sunan al-Tirmidzi*, (Beirut: Dar Ihya' Turats al-'Arabi, t.th), Juz IV, hadis no. 2252, h. 521. Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, Juz V, hadis no. 21176, h. 123.

⁴⁷ Achmad Fachrur Rozi, *Angin Dalam Al-Qur'an (Studi Atas Penafsiran Tanṭāwi Jauharī Dalam Kitab Al-Jawāhir Fī Tafṣīr Al-Qur'an Al-Karīm)*, Skripsi, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2016), h. 6

⁴⁸ Muhammad Nashiruddin al-Albani, *Syarh Sunan Tirmidzi*, (Jakarta: Pustaka Azzam, 2020), h. 340.

its bad. This shows that Allah sometimes sends the wind as good and sometimes as bad.⁴⁹

Based on the content of the hadith above, it can be understood as follows: The prohibition of abusing the wind, the Prophet's instruction to say a prayer when one sees something unpleasant when the wind blows strongly, and the warning that the wind is commanded by Allah. Therefore, abusing the wind means abusing Allah, the Lord who created and commanded the wind, which is sometimes commanded to blow. From what has been said above, this hadith related to the phenomenon of wind can help us strengthen our beliefs about everything being created by Allah and everything being done according to His will.

Belief Values from Hadiths on Natural Phenomena

This natural observation aims to show the signs of Allah's power and greatness through His kauniyah verses, and to increase one's faith and piety in Him by seeing these signs.⁵⁰ Therefore, based on the explanation related to the existing evidence related to the eclipse phenomenon and the prohibition of denouncing the wind, here the author analyzes some of the values of the hadith content in order to strengthen the faith of the people, including:

1. Eclipse Phenomenon

There are at least three values of faith that are needed from this eclipse phenomenon. *First*, the value of Belief in the Last Day, in the explanation of the hadith and the affirmation of Allah's word, it is clear that the Prophet firmly said that the eclipse is a sign of Allah's greatness and is not a result of someone's death but a warning of the Day of Judgment which is getting closer with one of its forms is the loss of moonlight and the merging of the sun and the moon. This is as Allah says in QS. al-Qiyamah [75]: 8-9;

وَحَسَفَ الْقَمَرُ. وَجُمِعَ الشَّمْسُ وَالْقَمَرُ.

"Even the moon has lost its light, and the sun and moon are gathered together."

Second, the importance of prayer and supplication. The Prophet not only taught the meaning of faith, but also demonstrated the practice of worship that is appropriate to the situation, as in the hadith:

عن عائشة رضي الله عنها قالت: أن نبي صلى الله عليه وسلم: لا يَنْحَسِفَانِ لموت أحد ولا لِحَيَاتِهِ فإِذَا رَأَيْتُمْ ذَلِكَ فادْعُوا اللهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا.⁵¹

⁴⁹ Eko Zulfikar, "Wawasan Al-Qur'an tentang Ekologi: Kajian Tematik Ayat-Ayat Konservasi Lingkungan", *QOF: Jurnal Studi Al-Qur'an dan Tafsir* 2, no. 2 (2018), h. 113-132.

⁵⁰ Mohammad Nor Ichwan, *Tafsir Ilmī: Memahami al-Qur'ān Melalui Pendekatan Sains Modern* (Yogyakarta: Menara Kudus, 2004), h. 188.

⁵¹ Al-Bukhari, *Shahih al-Bukhari*, (Kairo: Dar al-Sya'b, t.th), Juz II, hadis no. 1043, h. 43. Malik bin Anas Abu Abdullah al-Ashbahi, *Muwaththa' al-Imam Malik*, (Mesir: Dar Ihya' al-Turats al-'Arabi, t.th), Juz I, hadis no. 444, h. 186.

"The sun and moon are not eclipsed because of the death of a person, nor because of his life. When you know this, then pray to Allah, the Exalted, make obeisance and give charity."

In this hadith, it is explained that the Prophet led two rak'ah prayers in the mosque,⁵² providing a concrete example of how Muslims should respond to extraordinary natural events. The message conveyed is the importance of prostrating, giving alms to pray to Allah in every condition, including when an eclipse occurs.

Third, it needs to be understood that lunar or solar eclipses are not caused by the death of someone, or mere myths, but this eclipse is explicitly that the phenomenon is based on the greatness of Allah who is the creator of the universe, and all what he wants is based on his power. As his servants, we must believe with all our faith in the greatness of Allah, as mentioned in the hadith;

عن عائشة رضي الله عنها قالت: أن نبي صلى الله عليه وسلم: إِنَّ الشَّمْسَ والقَمَرَ آيَاتَانِ مِنْ آيَاتِ
الله⁵³

"Indeed, the sun and the moon are signs of the signs of Allah's greatness".

2. Prohibition of Cursing the Wind

The prohibition of reviling the wind as emphasized in the above hadith has three important points that are worth noting. The first is that of reliance, as mentioned in the following hadith;

قَالَ سَلَمَةُ فَرُوْحُ اللهِ تَأْتِي بِالرَّحْمَةِ وَتَأْتِي بِالْعَذَابِ فَإِذَا رَأَيْتُمُوهَا فَلَا تَسُبُّوهَا وَسَلُّوا اللهُ خَيْرَهَا.⁵⁴

"Salamah said, "Sometimes the wind comes with Allah's mercy and sometimes it comes with punishment. So if you see it do not curse it, ask Allah for its favor."

The above Hadith encourages tawakal, which is the complete trust in Allah in dealing with all situations, including natural phenomena such as wind. By teaching us to pray to Allah when we see something we dislike in various wind conditions, the Prophet emphasizes the importance of relying on Allah in every aspect of life.

Second, wisdom in speech or words, as the Prophet said;

قَالَ رَسُولُ اللهِ -صلى الله عليه وسلم- لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرْتَ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتَ بِهِ.⁵⁵

"Do not revile the wind; if you see something that you do not like (due to the wind) then pray: "O Allah, we ask You for the good of this wind and the good that the

⁵² Imam An-Nawawi, *Syarah Shahih Muslim*, h. 780-781.

⁵³ Al-Bukhari, *Shahih al-Bukhari*, Juz II, hadis no. 1041, 1042, h. 42. Abu al-Husain Muslim bin al-Hajjaj, *Shahih Muslim*, (Beirut: Dar al-Afaq al-Jadidah, t.th), Juz III, hadis no. 2127, h. 27.

⁵⁴ Abu Dawud, *Sunan Abu Dawud*, Juz IV, hadis no. 5099, h. 486.

⁵⁵ Al-Tirmidzi, *Sunan al-Tirmidzi*, Juz IV, hadis no. 2252, h. 521. Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, Juz V, hadis no. 21176, h. 123.

wind commands, and we seek refuge with You from the evil of the wind and the evil that the wind commands."

Based on this hadith, we know that the wind has no life if it is not regulated by Allah. The world of flora and fauna will also change. Food would be spoiled and the whole Earth would be dirty. The prohibition of using harsh words against the wind demonstrates the Islamic teaching of speaking with wisdom. Even towards natural objects, Islam encourages its followers to use polite and kind words. This shows Islamic politeness and ethics in communication.

Third, the acknowledgment of God's dominion over the universe, in the prayer taught by the Prophet in the hadith above, the acknowledgment of God's dominion over the wind and everything in it is very clear. People are taught to ask Allah for good and seek His protection from any harm that may be caused by the wind. This reflects faith in Allah as the Creator and Ruler of the universe. Thus, the value of faith contained in this hadith can provide a foothold in contemplating the phenomena that exist in this universe, proof of the greatness of Allah, the Lord of the universe.⁵⁶

CONCLUSIONS

This study came to the conclusion that, the eclipse phenomenon is a sign of Allah's power not caused by someone's death and the phenomenon of wind sent by Allah through several ways, regardless of whether the wind sent by Allah is a blessing or not, our attitude according to what the Prophet taught is tawakal and praying for what Allah has determined. The above discussion shows that, in utilizing existing natural phenomena such as eclipse moments, wind, or other amazing natural phenomena in order to contain the challenge of human intellect in order to add new insights into existing phenomena on the basis of examining the verses of Allah, so it is recommended to mentadabburi all of Allah's creations through his words, and proven by modern science in order to make the quality of faith in Allah increase and science will be open due to studying all of Allah's creations on earth. And based on the eclipse phenomenon above, it can be concluded that there are aqidah values contained in the phenomenon and summarized in the hadith that there are; The value of faith in the Day of Judgment, the value of the importance of prayer and prayer, tawakal, and the value of ethics in speech.

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⁵⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir : Penafsiran Al-Qur'an Dengan Fokus Aqidah, Syari'ah Dan Manhaj*, ed. Arif Muhajir, (Jakarta: Gema Insani, 2018).

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