

## Refuting Ibn Taymiyyah on the hadith of "Returning of the Sun for Sayyidna Ali (RA)"

As Salamu 'alaykum to all Muslims and Greetings to respected readers.

It has been experienced that some people have serious problems with the qualities of Ahlul Bayt (Family of Prophet – Peace be upon him). Starting from Ibn Taymiyah till neo-Salafis of today, they have been finding faults in Ahlul Bayt, especially in Sayyidna Ali (alayhum salam). They show their hatred in different ways such as

**a)** Rejecting the Sahih/Hasan hadiths with vigor just because they mention superior qualities of Prophetic family.

**b)** Showing fanatical support for enemies of Ahlul Bayt like Yazid (LA), Marwan (LA) etc...

**c)** Accepting same qualities for other Sahaba but illogically considering them "Ghuluw (excess) for Ahlul Bayt" like on the issue of Sayyidna Ali (ra) being born inside Ka'ba or first to accept Islam, etc... [Note: Amongst women Sayyidah Khadija (RA) was the first to accept Islam and she accepted prior to all, amongst youngsters Sayyidna Ali (RA) was the first to accept Islam and amongst Rijaal i.e. elderly men Sayyidna Abu Bakr (RA) was the first to accept Islam]

I will concentrate on "Point # (a) this time and touch the Sahih/Hasan hadiths of Sun being returned when Prophet Muhammad (Peace be upon him) was resting his head on the lap of Mawla Ali (RA). Let us first of all read the complete hadith along with the chain.

حَدَّثَنَا أَبُو أُمَيَّةَ تَنَا عُبَيْدُ اللَّهِ بْنِ مُوسَى الْعَبْسِيُّ تَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ عَنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ عَنِ : فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنِ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوْجِبَ إِلَيْهِ وَرَأْسُهُ فِي حِجْرِ عَلِيٍّ فَلَمْ يُصَلِّ الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلِّتِ يَا عَلِيُّ قَالَ : لَا فَقَالَ



Now here are the highest ranking Muhadihteen who authenticated this hadith and in front of these legendary Muhaditheen combined together not even Ibn Jawzi (rah) stands a chance let alone Ibn Taymiyyah.

Imam Nur ud-din al-Haythami (rah) said:

رواه كله الطبراني بأسانيد ورجال أحدها رجال الصحيح عن إبراهيم بن حسن وهو ثقة وثقه ابن حبان، وفاطمة بنت علي بن أبي طالب: لم أعرفها.

**Translation:** Imam at-Tabarani (rah) has narrated this hadith with different chains **and the Rijaal of one of them are Rijaal of "SAHIH" except Ibrahim bin Hasan who is "THIQA" and Ibn Hibban called him "THIQA" too.** As for Fatima bint Ali bin Abi Talib, I do not know her [Majma uz Zawaid (8/525)]

As for Fatima bint Ali bin Talib then she was one of the daughters of Sayyidna Ali but not from Sayyidah Fatima. She was sister of Muhammad Ibn al-Hanafiyyah [Tahdhib ul Kamaal (22/396, Narrator # 11550)]

Plus Imam Ibn Hajr al-Asqalani (rah) said of her in at-Taqrīb:

فاطمة بنت علي بن أبي طالب ، ثقة

Translation: Fatima bint Ali bin Abi Talib is **"THIQA"** [Taqrib ut Tahdhib (2/654), Narrator # 11786]

Hence this report is absolutely Sahih with all Rijaal being Thiqaat.

Imam Jalal ud-din Suyuti (rah) said of these hadiths:

اخرج ابن مندة وابن شاهين والطبراني بأسانيد بعضها شرط الصحيح

Translation: They are narrated by Ibn Mandah, Ibn Shaheen and at-Tabrani (Rahimuhullah Ajmain) and **"SOME OF THESE ARE ON THE CRITERIA OF SAHIH"** [al-Khasais ul Kubra (2/137)]

**Imam al-Mughlatai (rah) said:**

The Rijaal of this hadith are **"THIQA"** [al-Isharata ila Sirat al Mustafa # 140]

Imam al-Qadhi Iyadh (rah) states after narrating one of these hadiths:

قال وهذان الحديثان ثابتان ورواهما ثقات

و حكى الطحاوي أن أحمد بن صالح كان يقول: لا ينبغي لمن يكون سبيله العلم المتخلف عن حفظ حديث أسماء، لأنه من علامات النبوة.

Translation: (Imam at-Tahawi –Rahimuhullah) said: Both these hadiths are "PROVEN AND THEY ARE NARRATED BY RELIED UPON (THIQAAT)" narrators

Imam at-Tahawi narrates the words of wisdom from Ahmed bin Salih (rah) who said: It is not worthy for a person who wants to reach knowledge and should **miss the hadith of Asma (RA) because this hadith is amongst the signs of Prophethood.** [Ash-Shifa by Qadhi Iyaadh (1/176)]

After such beautiful explanations by legendary Muhaditheen there remains no room for the haters of Mawla Ali (ra) to doubt this hadith.

Imam Badr ud-din Ayni (rah) the great Sharih of Bukhari said:

وهو حديث متصل ورواه ثقات وإعلال ابن الجوزي هذا الحديث لا يلتفت إليه

Translation: This hadith has a **"CONTINUOUS CHAIN AND THE NARRATORS ARE THIQAAT"** and no attention should be given towards Ibn Jawzi who found fault in this hadith [Umdat ul Qari, Sharh Sahih ul Bukhari (15/43)]

Sheikh ul Islam Ibn Hajr al-Asqalani (rah) said:

وهذا أبلغ في المعجزة وقد أخطأ ابن الجوزي بإيراده له في «الموضوعات» وكذا ابن تيمية في كتاب الرد على الروافض في زعم وضعه والله أعلم

Translation: This hadith is Baleegh in category of Prophetic Miracles and ["IBN JAWZI MADE MISTAKE"](#) to mention it in "Fabricated hadiths (book of Ibn Jawzi)", similarly Ibn Taymiyyah also made a mistake (blunder rather) to call it fabricated in his book [Radd ala Rawafidh](#) [Fath ul Bari, Sharh Sahih ul Bukhari (6/347)]

The great Hanafi Imam who declared Wahabis as Khawarij i.e. Allama Ibn Abideen ash-Shami (rah) said:

والحديث صححه الطحاوي وعياض، وأخرجه جماعة منهم الطبراني بسند حسن، وأخطأ من جعله موضوعاً كابن الجوزي، وقواعدنا لا تأباه

**Translation:** This hadith has been authenticated by Imam at-Tahawi (rah), Qadhi Iyaadh (rah) and group of other Muhaditheen have narrated it including at-Tabrani who narrated it with ["HASAN CHAIN". Those who considered it Mawdho "HAVE MADE A MISTAKE" like Ibn Jawzi](#) [Hashiya Radd ul Muhtar (1/389)]

Sheikh ul Islam Ibn Hajr al-Makki (rah) said in his outstanding and world renowned book written against Rafidhi Shi'ites called "As-Sawaiq ul Muhriqa":

وحدیث ردها صححه الطحاوي والقاضي في ( الشفاء ) وحسنه شيخ الإسلام ابو زرعة وتبعه غيره ، وردوا على جمع قالوا : أنه موضوع

Translation: This hadith has been declared "Sahih" by Imam at-Tahawi, Qadhi Iyadh in his ash-Shifa ,Sheikh ul Islam Abu Zura' declared it "HASAN" and other Muhaditheen have followed them by refuting those who called this hadith as Mawdho [as-Sawaiq ul Muhriqa, Page #161, Dar ul Fikr edition]

There are many more Muhaditheen who declared this hadith as "SAHIH OR HASAN" such as

Imam al-Qastallani (rah) called 2 different hadiths narrated by at-Tabrani as "HASAN" [al-Muwahib al Laduniya (2/529)]

Shah Abdul Aziz Muhadith dhelvi said in his legendary book written on refutation of Shi'ites:

As for the hadith in regards to returning of sun then many Muhaditheen of Ahlus Sunnah have called it Sahih, such as at-Tahawi and others. It is amongst the miracles of Prophet [Tuhfa Athna Ashriyah, Page # 463]

Two fine Muhaditheen i.e. Jalal ud din Suyuti (rah) and Ibn Yusuf al Salihi (rah) wrote "COMPLETE BOOKS ON THIS TOPIC" and proved returning of Sun for Sayyidna Ali. Please refer to their respectiove books called:

كشف اللبس فى حديث رد الشمس

&

مزيل اللبس من حديث رد الشمس

Refutation of Ibn Taymiyya al-Mujasmi wal-Mubtadi who said:

قد ذكره طائفة كالتحاوي والقاضي عياض وغيرهما وعدوا ذلك من معجزات النبي صلى الله عليه وسلم لكن المحققون من أهل العلم والمعرفة بالحديث يعلمون أن هذا الحديث كذب موضوع

**Translation:** This hadith has been mentioned by at-Tahawi and Qadhi Iyaadh and they “CONSIDERED IT AMONGST THE MIRACLES OF PROPHET” however the researchers in people of knowledge who have Ma’rifah in hadith knowledge know that it is “A LIE AND FABRICATION” (Naudhobillah) [Manhaj as-Sunnah (8/165)]

Ibn Taymiyyah quotes Ibn Jawzi in calling this hadith as Mawdho and I have already proven above that mighty Muhaditheen even refuted Ibn Jawzi in this regard and considered his viewpoint as mistaken.

The late Muhadith of Arab world i.e. Imam Muhammad Zahid al-Kawthari (Rahimuhullah) destroyed the knuckles of Ibn Taymiyyah by saying:

فتراه يحكم عليه هذا الحكم القاسي لأنه صحح حديث رد الشمس لعلي كرم الله وجهه. فيكون الاعتراف بصحة هذا الحديث ينافي انحرافه عن علي رضي الله عنه. وتبدو على كلامه آثار بغضه لعلي عليه السلام في كل خطوة من خطوات تحدته

Translation: Don’t you see him (i.e. Ibn Taymiyyah), how he passed a ruling on (Imam at-Tahawi) with his rigid judgment, he did this only because Imam Tahawi authenticated the hadith of Sun being returned for Sayyidna Ali – Karam Allahu Wajahu – the authentication of this hadith contradicted the deviation (hatred) for Ali which he had. The traits of Bughz (hatred) against Sayyidna Ali appear in words of Ibn Taymiyyah rather in every sentence of his. [Hawi fi Sirat at-Tahawi, Page # 27]

Ibn Taymiyyah al-Mubtadi did not just stop here, he said: It is “STRANGE” that Qadhi Iyaadh (rah) with his great and immense knowledge of Hadith considered this hadith to be proven and Rijaal to be Thiqa.

In reply to this Imam al-Zarqani (rah) beautifully said:

There is nothing to be amazed in this because the chain of hadith from Asma bint Umayy (RA) is **“HASAN (FAIR)” similarly the hadith from Abu Huraira (ra) also**

**has a "HASAN CHAIN". Imam Jalal ud-din Suyuti (rah) has explained this in detail** (After this al-Zarqani showed the analysis of Imam Suyuti and proven mistake of Ibn Jawzi). It is a principle in science of hadith that a Hasan hadith after meeting another Hasan hadith or having multiple chains "BECOMES SAHIH" so **"STRANGNESS UPON STRANGNESS IS ON THE KALAAM OF IBN TAYMIYYAH NOT QADHI IYAADH"** because Qadhi Iyaadh's (authentication) is according to the known principles as is mentioned in books of Hadith principles like "Alfiyat al Hadith li Iraqi" and even junior students of hadith know them (whereas Ibn Taymiyyah is ignorant) [Sharh az-Zarqani ala Mawahib al Laduniya (6/488)]

So It is clear like bright sun that Sun was returned for the sake of Sayyidna Ali. I would like to conclude this article with the saying of the great Sheikh ul Islam Ibn Hajr al-Asqalani (rah), how he analyzed the book Manhaj as Sunnah by Ibn Taymiyyah:

التي يوردها ابن المُطَهَّر، وإن كان معظم ذلك من الموضوعات والوَاهِيَاتِ، لكنه رد في رده كثيراً من الأحاديث الجياد التي لم يستحضر حالة التصنيف مظانها؛ لأنه كان لاتساعه في الحِفْظِ، يَتَّكِلُ على ما في صَدْرِهِ، والإنسان عامد للنسيان، وكم من مبالغة لتوهين كلام الرافضي ذاته أحياناً إلى تنقيص علي رضي الله عنه

Translation: The reports which Ibn Muthar al-Hilli (Rafidhi Shia) narrated then indeed most of them are fabrications and cooked up (lies) but **"IBN TAYMIYYAH EVEN REJECTED THE STRONG (AUTHENTIC) HADITHS"** which he did not remember properly while writing his book. Ibn Taymiyyah did such a thing because he used to rely on his chest due to his capacity of memorizing, and It is nature of mankind that he returns towards Nisyaan (forgetfulness). Ibn Taymiyyah went to the long extents in refuting the Ahanaat in sayings of Rafidhi to the extent that **"IBN TAYMIYYAH HIMSELF STARTED TO FIND FAULTS IN ALI (RADHI ALLAHO ANHO) AT CERTAIN PLACES"** [Lisaan ul Mizaan (6/390)]

This is indeed rightly said by Ibn Hajr al-Asqalani (rah) because Ibn Taymiyyah just in opposition of Shi'ites also rejected the "Mutawattir hadith" which states:

For Whosoever I am Mawla then Ali is his Mawla [Sunnan Tirmidhi, Hadith # 3713, where Imam Abu Isa Tirmidhi declared it "HASAN SAHIH"]



Rejecting Mutawatir hadith can become Kufr especially when you are doing it in vigor to oppose others.

Wassalam

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