

A study on miracle by Rado-shamsh

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Abstract

The Rado-shamsh tradition is a so-called one among the Shiites and to the extent the Shia has accepted it, the Sunnis rejected the fact and have made use of which as a tool in order to show that the Shiites believes are superstition. The Rado-Shams hadiths by its denying and rejecting parties such as Ibn Timiyeh and Ibn Kasireh and Ibn Hajar and Ibn Juzi in their books quoted is the enemies' quotation and a decisive reason for the occurrence of the tradition. Some consider the Rado-shams as a prophet's miracle in compensation for the Ali's delinquency in saying prayer and some consider the event a Ali's Munificence but, this event not only is not reasonably possible, but also it couldn't has occurred. Since, this tradition in addition to its content and documentation weakness is in contrast to the Quran and human achievements and is not consistent with the position of Imam Ali (PBUH). So, such fictitious stories in Shia sources caused the attacks from opponents of the prophets inmates (PBUH) to the Shiites sources, particularly to the Imam Ali-related Hadiths and other Imams which is an additional oppression on them.

Keywords: miracle, Islam, Prophet, Imam Ali, Rado-shams

Introduction

The prophets performed extraordinary actions by the permission of God to do which no one was able in order to make human understood their relationShiap with God and indicate that they are assigned the prophet mission by God. The holy Quran calls these extraordinary works "Ayat", meaning the sign or signal of the prophecy and Islamic scientists called it "miracle"; because revealed the inability and incapability of other people to perform it. The miracle in term is from "Ajz" meaning end and base of everything (Raqeb Isfahani, 1412, 334). Isfarayeni in his definition, in addition to the miracles' being extraordinary and consistent with the prophet's invitation, considered the necessity of challenging others by miracle and believes that certainly people has to be invited to the prophets challenging and miracle action, but unable to perform similar action (Isfarayeni, 1403: 152). A group of Islamic theologians also accepted the system the God built in the universe and it is necessary and unchanging, but human is not aware of all aspects of this system. However, there are many ways for a phenomenon to occur or generally we are not aware of that or only know one of them. When the God decides to show the people a reason for his prophet's truth, teaches him one of the unknown ways and as such, the miracle is acted by the prophet.

Alameh Tabatabaie, one of the interpreters and Islamic theologians, considers the miracle occurrence the stability of the natural system. He states: the cause and effect rule and the necessity of the cause's inviolability from the effect and vice versa, is confirmed by the wisdom and religion. On this basis, whenever there is no cause, the effect would exist. The Quran, however, accepts the cause and effect system, informed some events inconsistent with this system and called this event "prophets' miracle". The Quran states: these phenomena; however, are extraordinary, but themselves are not actions deniable by the wisdom as the contrary societies explain. In this regard in the present research, the Rado-Shams phenomenon as one of the Islam prophet's miracles is introduced and investigated. The Rado-shamsh tradition is a so-called one among the Shiites and to the extent the Shia has accepted it, the Sunnis rejected the fact and have made use of which as a tool in order to show that the Shiites believes are superstition. Some consider the Rado-shams as a prophet's miracle in compensation for the Ali's delinquency in saying prayer. The Rado-Shams hadiths by its denying and rejecting parties such as Ibn Timiyeh and Ibn Kasireh and Ibn Hajar and Ibn Juzi in their books quoted is the enemies' quotation and a decisive reason for the occurrence of the tradition. The Shia scholars' consensus on the Rado-Shams and non-Shia scholars' consensus on this issue, except some opponents, is a reason for its documentation certainty and the confidence of the experts on this issue; as a result, one can state that the majority of interpreters and Shiites' historians and Sunnis confirmed both events.

The summary of the Rado-Sham stories content

Once, the prophet (PBUH), after saying his noon and evening prayer, invited Imam Ali and then while putting his head on the Imam Ali's leg, the revelation was sent to him and at that time slept. It was while Imam Ali didn't say his evening prayer. The situation last to the extent the sun set occurred and Imam Ali's prayer become expired. When the prophet wakes up and understood the expiry of Imam Ali's prayer, he prayed for the fact that the sun returns so that Imam Ali could say his praying on time determined. The other quotation of the Rado-Shams event is that Imam Ali, when was returning home from the war against Khavarej, neglected his pray due to speaking with an old skull or due to presence in particular land and his prayer became expired. So, he was forced to manipulate the universe system and make the sun returned so that he could say his prayer.

The most important stories in this line quoted in different books are:

1. Qatta, Abdo Rahman Ibn Mohammad Hasani, Forat Ibn Ibrahim, Farazi. Mohammad Ibn Hossein, Mohammad Ibn Ismael, Ahmad Ibn Nuh, Ahmad Ibn Hilal, Ibn Abi Amir quoted from Hanan that:

"I told Imam Sadeq: what was the reason for Imam Ali's not saying prayer while he loved to say the noon and evening prayers both, but he delayed to do so? When Imam Ali said his non prayer he saw a skull and spoke with it and said: the skull, where are from? The skull said: I am that man, the king of that group. Then Imam Al said: I am familiar with your tradition while your weren't and your group was not existing. Then the skull told his tradition which at his time there were no good and bad he had not taken (the situation continued), then the sun

sat and Imam Ali spoke to him with 3 languages of the Bible and Arabs didn't understand the words. Then the skull said: I would not return while I am in bad position. Imam Ali requested the God And 70000 angels descended on the skull with 70000 iron chains. Then they put the chains on his neck and on his face so that his face whitened and became luminous and Imam Ali said his prayer. Then the Imam became luminous like stars. This was the reason for Imam's delay in saying prayer (Majlelsi, volume 41,p. 166).

Qattan, Mohammad Ibn Saleh, Omar Ibn Khaled Makhzumi, Ibn Nabate, Mohammad Ibn Musa, Amare Ibn Mohajer, Om Jafar (or Ome Mohammad daughter of Mohammad Ibn Jafar) quoted from Asma Bent Amis and she Qouted from his grandfather that:

"I left the home with my grandmother Asma Bent Amis and my uncle, Abdollah Ibn Jafar so that we arrived at Zahya, Asma Bent Amis told me: my granddaughter, we were here with prophet (PBUH). Then he said his noon prayed and prayed for Imam Ali and requested God to meet his request. Then it was at the evening the prophet said his evening prayer, then Imam Ali arrived and sat near the prophet. The God sent the prophet a revelation. Imam Ali put the prophet's head on his leg, but the sun sat and there were no light on the lands or mountains. Then the prophet sat and said Imam Ali: did you say your evening prayer? He said: No prophet. I understood that I didn't say my evening prayer, but because you were slept on my leg I didn't move it. Then the prophet stated: The God, this is Imam Ali, your creature, who devoted himself to your prophet, so return the sun. Then the sun rose and all lands and mountains were lightened. Then Imam Ali ablated and said his evening prayer and the the sun sat (Sheykh Saduq, 2006, v.2:352).

2. Sad Ibn Isa, Hossein Ibn Saied, Ahmad Ibn Abdollah Qazvini, Hossein Ibn Mokhtar Qalansi, Abi Basir, Abdolvahed Ibn Mokhtar Ansari quoted from Om Meqdam Saqafiyah: she told me: once Javiriyeh Ibn Mashar were passing the Serat bridge at the evening. Then Imam said: indeed, this land is cussed and it is not true for the prophet and his friends to say their prayers in this land. Then each of you decided to say his prayer in it, disperse the people in right and left. I said: I follow this people in my prayer so that they say their prayers. But the sun sat and I was in an important job when it happened and we passed the way. Then he said: Jovayrah! Say Athan, I said you told me to say Athan when the sun is sat? He said: say athan and I did. Then he told me: say Iqama and I did so that I said "stand for prayer". I saw the imam's lips are moving and heard something he said in Hebrew. Then the sun rose as evening, then he said his prayers and after that again the sun sat and the stars were seen. I said: I will testify that you are the prophet's executor. Imam told me: have not you ever heard that the God says: the Great God praises your name". I said: yes. Then he said: in fact I requested the God to return the sun. Then God returned it. (Sheykh Saduq, 2006, v.2:352. Chapter 21, hadith4. Sheykh Saduq, 1413, v.1, p 130, hadith 611).

The Rado-shams advocates' reasons

The quotation of this hadith by some of the Imams, the high amount of Rado-shams hadith stators, 2 mosques were build entitled Rado-Shams in 2 locations near the place the miracle

occurred in as its live witnesses, one in Medina called Fazikh and the other in Hele city in Iraq which is placed in the miracle's location. The opponents mostly denied the event by questioning the Imam Ali's delay in saying prayer in respect for prophet and lack of conformity of the event with contemporary sciences and some verses, and by their particular interpretation of the verse: "The Hour has drawn nigh: the moon is split" he deny the Shaqol Qamar (moon split). Among the reasons they bring, there are:

A. The phrase "The Hour has drawn nigh" informs the closeness of the resurrection day. Therefore, the cross-section of the moon is split and Hour has drawn nigh indicates the Shaqol Qamar in future not by the prophet (PBUH). Moreover, the pre and post style refers to the resurrection day (Bahrami, 2014: 35).

B. In the verse : and when the sky is cloven"

The sky masses cleavage in an indication of the resurrection day. The split of moon also as it is one of the sky bodies is an indication of the resurrection day (Bahrami, 2014: 35).

C. Some considered the it splits as it will split and since the issue is the signs of the resurrection day, the past tense is considered a near future which would occur (Zamkhshari, 1407, v.4: 413).

D. Lack of consistency of Shaqol Qamar with contemporary sciences

Rado-shams verses evaluation and criticism

Alameh Majlesi and others cited the documentation of such stories and consider it true. In Imam Ali's encyclopedia, when the stories are investigated, first by stating the fact that the tradition is told by many such as Imam Ali, Imam Hossein, Asma Bent Amis and etc. confirmed the tradition's truth and confirmed in quotation of the previous scholars. Finally, in response to the issue stated about this event such as documentation weakness stated that: assuming we accepted the weakness of the documentation, but its quotations are sufficient (Mamaqani, 1411: v.1. 129). What is needed to be reliable it the fact that the event occurred and this is sufficient to prove the event (Mohammad Rey Shahri et al. 1412, v.11, summary of pp. 93-100) and in some quotes it is stated that this tradition is disturbed and incredible (Sayouti, Bitā, v1. :336). By the scholarism resulted in Shia stories, the hadith telling people considered the event occurrence at the time of prophet are: Asma Bent Amis, Om Salameh, Abu Harireh, Abu Saied Khedri and Jaber Ibn Abdollah. In a tradition quoted by Abu Saied Khedri, the important point is the Imam Hossein's point to Abu Saied Khedri. Also, Imam Hossein is the pnly tradition and saying teller. So, considering this document it is understood that this tradition is not confidential, because the Imam never quotes the non-Imam's tradition or saying; particularly, in the fact that the hadith is about the immaculate family. Since, it was better that Imam Hossein quoted the Hadith from his father of the Prophet. What is the reason for Imam Hossein whose words are the absolute fact to quote such an important event from a friend? Why didn't Imam Hossein quote the hadith from other followers or even his respectful father, Imam Ali (PBUH)? But in Abu Harireh's saying, it doesn't need to be evaluated because his liar or truth is clear. This person forges the hadith based on his situation and it is not necessary to evaluate his hadith about the Imams and consider the

document's hierarchy and evaluate it, but by the way, the way the Sunnis quoted the tradition weakened by its branches. But, as stated earlier, the quotes in the Shia books are important and it is important to see how the position of the Rado-Shams hadith, which in Shia's important books as the reference and document of public and scholars, is stated? Since, this hadith in reliable Sunnis' books is not quoted or if quoted, it is weakened or is considered as a prophet's miracle for compensating the Imam Ali's delinquency in saying prayer.

The criticism of the Rado-Shams hadith using Quran

The Rado-shams hadiths, in addition to the fact that are weak and ambiguous from documentation perspective, sometimes are inconsistent with Quran or the scientific and intellectual accepted issues which are outlined in the following:

- A. In a quotation from Beharol Anvar it is stated: when the prophet (PBUH) rose his head from Imam Ali's leg and asked him if he said his prayer, Imam Ali replied: no! I didn't want to take your head off my leg; I considered your head on my leg better than saying prayer.

Moreover the reasons mentioned about this hadith which invalidated the hadith, this question raise if the head of prophet on Imam Ali's leg is better than the prayer? Which verse of the Quran considers the prophet's companionship better than prayer? Which hadith quoted from the prophet confirms this issue? The statement presented in this hadith causes that people think that the prophet is from the God and each has a separate system from each other.

- B. In some stories it is stated that the prophet, after understood that Imam Ali's prayer was expired, stated that: the God, Imam Ali was in line with obeying you and meeting your prophet's needs, return the sun for him so that he say his prayer. What is clear it that assuming the validity of this hadith, Imam Ali certainly was not obeying the God since based on the Quran, God order to say prayer.
- C. One of the reasons for acceptance of this tradition by Shiites is that they consider this tradition virtue for Imam Ali, whereas it should be considered the prophet's superiority more than the Imam Ali's virtue. Because, the Rado-Shams was the response to the prophet's request about Imam Ali (Mohammad Rey Shahri et al. 1421, v.11: 95). On the other hand, the prophets praying for someone cannot be considered virtue.
- D. Some like Abu Jafar Ahmad Ibn Saleh Al-Tabari Al-Mesri and Abu Jafar Ahmad Ibn Mohammad Al-Tahavi, consider the Rado-Shams a prophecy sign and stated "all these hadiths are the sign of prophecy" (Mohammad Rey Shahri et al. 1421, v.11: 100)

Now this question is addressed that for whom the prophet brings his signs of prophecy and miracles?

It is obvious that these signs are for the prophecy deniers or for who decided to accept their invitation, like the Shaqol Qamar that prophet performed in request of pagans. But, based on this tradition, the Rado-Shams miracle was for Imam Ali who believed in the Mohammad's

prophecy. So, it is clear that Imam Ali at that time was not denying the prophecy nor doubted about these issue that needed any miracle. The Rado-Shams hadith is inconsistent with some Quran verses. Some of them are as follow: And the sun - it runs to a fixed resting-place; that is the ordaining of the All-mighty, the All-knowing.

There are different comments on the interpretation of this verse as follow:

In Al-Mizan and Tenyan and Majma'a it is stated that by this verse it means that: the sun is moving to the predetermined end for this, i.e. the end of universe life (Tabatabaie, 1417, v.17:89; Sheykh Tusi, 1409, v.8:459; Tabarsi, 1415, v.8: 664). But Qetade believes that the meaning of this verse is that the sun's life is predetermined and there is no way to violate it (Sheykh Tusi, 1409, v.8: 459).

The verse: This is a Book We have sent down, blessed and confirming that which was before it, and for thee to warn the Mother of Cities and those about her; and those who believe in the world to come believe in it, and watch over their prayers (A-An'am, 92).

The phrase "and watch over their prayers" is as the elevation for the descriptions the God considered for Quran. It seems that God decided to say: after it was proved that the holy and true book we created and descended is a validated one for universe warning, then people who believe in the other world would believe this book too, since this book provides them with the intention and the other world's ideality which is permanent security and scares them from the torment and suffrage. Then, the compassionate God mentioned the most specified characteristics of these faithful people as: in saying prayer and the worships in which they remember God, they watch over (Musavi Hamedani, 1995, v.7:389). And this characteristic is what was mentioned in Moemenun Sura in Quran at the end of the faithful people' features: "and they watch over their prayers" (Moemenun, 9).

And, in that Sura the first characteristics of faithful people is humility and states: who in their prayers are humble (ibid, 2).

In this verse, the meaning by watching over is the humility in both verse and Sura in prayer and the inner humbleness and impression in front of the God in position of creature. But, interpreters defined and interpreted the watching over as protection at the time of prayer (Musavi Hamedani, 2005, v.7: 389). As a consequence, how it is possible that Imam Ali who is in the highest level of faith and is drowned in his prayer that the doctor takes the firing out of his foot without he considers, leave his prayers easily so that it is expired? Imam Ali who becomes happy at the middle of war of the time of prayer and in response to some objections about the time of prayer, states: we are fighting for this prayer; how is it possible for his prayer to be expired due to the fact he is in a particular land? Or due to the fact that prophet's head is on his knee and doesn't want to make him awake, so leaves his prayer and says that not to say prayer is better than saying it at that time.

Discussion and results

Before the globe rotation was proved by Galileo, the Ptolemaic theory was governing. The summary of his theory is that: the earth is a stationary globe at the center of universe and $\frac{3}{4}$ of its surface is water and surrounded by the atmosphere. Then, the fire planet, next the moon planet surrounding the fire globe in which there is no star except the moon, surround it. Then the mercury globe, and vesper, sun, mars, Jupiter and Saturn surround it each of which surrounds its previous planet. Then, the 8th planet exists which is the fixed stars' position and then atlas exists which is empty of stars, surrounding the 8 planets and its diameter is infinite. The speed of atlas is to the extent which rotates once a day and night with all 8 planets (Sadeqi Tehrani, 2001: 160-161). On the basis of this theory, the earth is a stationary planet at the center of the universe and other stars and planets and sun rotate around it. Accepting this theory, we have to accept that the day and night phenomena are on this basis that the sun is moving and rises at a part of earth and illuminates that part and in its continuous motion moves constantly from a part to other. Therefore, in illuminated zone, the sun set occurs and the dark side of the earth faces the sun rise; whereas, the scientific facts rejected this theory and invalidated it (Narimani, Bit, p.10). The sun rise phenomenon really doesn't mean that the sun itself rises. This phenomenon is due to the earth planet's rotation and the rotation moves a side of the earth toward the sun ray. Hence, at the sun rise level, the sun is seen gradually above in the sky and then the earth's rotation moves away from the sun light and the night occurs. Finally, when the sun is seen in final levels, there is a horizon and finally after that, its rotation transfers us and the night occurs (Franklin, p. 52). By this introduction, if the mentioned tradition about the Rado-Shams is accepted, we conclude that the earth is stationary and sun and other stars and planets are rotating. This is the Ptolemaic theory which is rejected by astrology. Also, considering the stories related to the Rado-Shams we find out that: the mentioned tradition implies the stability and non-rotating situation of the earth and rotation of sun around it. Since, in the tradition it is stated that: God sent 70000 angels with 70000 iron chains to put on the sun's neck and return it. So as observed, the mentioned tradition defines the stationary earth and rotating sun; while, the issue is certainly rejected and the imam never speaks in contrast to the certain and determined science. Maybe, it is stated that occurrence of events as such is not wisely impossible and out of the God's power (Mohammadi Rey Shahri et al. 1421, v.11:101). But it must be known that, not only the performance of any action at no time is not out of the God's power, but also the God is powerful on everything. However, the God is powerful to directly manage all the universe and doesn't need mediator, but using the pronoun "we" it means the universe system and belongings while it can be unmediated, it can cover all human beings, but the divine tradition is governing on the fact that the universe is based on a cause and effect system. The God's grace is only governing cause and effect system. Imam Sadeq states: The God flows the issues in the universe based on the cause and effect system (Koleyni, 1987, v.1:183). If God was supposed to perform extraordinary actions based on his power without considering the cause and effect system; then every time one could expect a new extraordinary action. In other word; however, the Rado-Shams is not natural impossible, it is impossible to occur. As a result, based on what is stated in "The stars in Quran view" mentioned above, the sun's return causes interruption in the discipline governing on the solar system. Irrespective of this, if this is occurred, all people how were living at that zone has to see that. Particularly, if it

was at the time of the evening prayer which is about 3 hours before the sun set; then it was mentioned in history, while in none of valid historical books this phenomenon is not outlined. So, it is concluded that this event really doesn't exist and the stories told about this are invalidated (Sadeqi Tehrani, 2001:162).

Conclusion

About the tradition of Rado-Shams it can be stated that:

The Rado-shamsh tradition is a so-called one among the Shiites and to the extent the Shia has accepted it, the Sunnis rejected the fact and have made use of which as a tool in order to show that the Shiites believes are superstition. Therefore, none of the miracles attributed to the prophet Mohammad (PBUH) and sometimes to the imams (PBUH) are not superstitious like Rado-Shams. To some Sunnis' view: people who attribute such stories as riding on clouds, speaking to a bone and Rado-Shams to Imam Ali are worse than the unbelievers who were in war against Islam. And these issues are nothing but infidelity, since it is not necessary to make use of lie and fiction in order to make Imam Ali of more virtue which is nothing, but destroying his face and prestige in others' view. Because Rado-Shams is built based on the stars' rules that the sun is rotating around the earth planet. Therefore, as it was mentioned in this research, the Ptolemaic theory is completely rejected. On one hand, some consider the Rado-shams as a prophet's miracle in compensation for the Ali's delinquency in saying prayer and some consider the event as Ali's Munificence. It can be concluded about the Rado-Shams that: this event is not only impossible wisely, but also it is impossible to occur. Since, this tradition in addition to documentation and content weakness is inconsistent with Quran and human achievements and Imam Ali's dignity. Therefore, existence of such forged stories in Shia sources causes that the opponents of Imams attack the Shia's tradition sources, particularly to the hadiths related to the dignity imam Ali and other Imams which is an additional oppression on their dignity. In conclusion, the Rado-Shams has to be view as valuable as other prophet's miracles such as Shaqol Qamar; since the Shaqol Qamar is of high reputation contrary to the Rad-Shams which is not as famous.

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