On the Mistake of Change in the Knowledge of God

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ABSTRACT
Based on his infinite divine knowledge, that is not subject to any limitation at all, the God erases and confirms whatever he pleases and whenever he pleases, which act of the God is called “bada”. Belief in bada’ and its concept are rooted in the Quran and hadith. It should be noted that the concept of bada’ was first introduced by the Quran. There are also many hadiths from Ahl Al-Bayt (PBUT) on bada’ and its relation with divine knowledge. Since bada’ is among the concepts that are specific to Shiism, it seems necessary to explain it and remove all doubts and questions about it based on the Quran and hadith, and to prove it on the grounds of rational and scriptural evidence. The present paper tries to fulfill the above said important tasks.

INTRODUCTION

One of the profoundest pieces of divine knowledge, on which the Quranic verses and hadith emphasize, concerns the issue of the change of destiny, and the fact that man has the power to change his destiny at his option through doing certain deeds. This issue, which is one of the distinguishing features and advantages of Shiism, is called bada’.

Of Islamic branches, the Shiites are the only branch that believe in bada’ and prove it on the grounds of firm evidence. In addition to Shiite scholars who see bada’ as the distinct advantage of Shiite faith, Sunni scholars also somehow admit bada’.

Bada’ is one of those things which are specific to twelvers, and in fact, only twelve scholars have succeeded and are honored to find this truth through using the guidance from and adapting the words of Ahl Al-Bayt (PBUT) (Motahari, Man and Destiny, p. 50).

Bada’ is a change that occurs in the act of God, in the sense that before occurrence of an act of God, such changes as those resulting from the iradah (divine will), al-qadar (divine will and decree) and mashiyat (divine volition) are made to it by the God, in a way that human deeds affect his fate.

Good deeds can change bad fate; similarly, evil deeds can change good fates. Bada’ can be proved based on both the scriptural evidence from the Qur’an and Sunnah, and the rational proof. However, some questions have been raised about bada’, a number of which are addressed and responded to in this paper.

Literal and Technical Meanings of Bada’:
- "Bada’" in Arabic, is the technical term used in the Qur’an and hadith. It can be translated as "it was revealed" (Lisan Al-Arab, vol. 14, p. 65).
- "Bada’": It was fully “revealed”. “Intense revelation” (Al-Murfadat fi Qarib Al-Quran, p. 113).
- "Bada’": It was revealed (Al-Ayn, vol. 8, p. 84).
- "Bada’": the form of the verb "mahw" which means "erasure" or "concealment".
- "Bada’": the form of the verb "ithbat" which means "confirmation".

Bada’ means “revealing after concealing” and “emergence of new opinion”, but latter meaning is not applicable to the almighty God, and the former is not applicable to the God unless it is taken as the God’s revealing what had been concealed to people.

Because the literal meaning of bada’ requires change in the God’s will and volition, and essence of the one God cannot be subject to any type and form of change, belief in bada’ is considered as disbelief according to the Shiite kalam as far as it is taken in its literal sense (Kashf Al-Asrar, p. 106; Hur Maqsurat: 29).

Shaykh Saduq believed that literal meaning of bada’ is not applicable to the God, saying, “However, since the change in the course of events occurs in lawhu ‘l-mahw wa ‘l-ithbat (the tablet which can be erased and re-
written), such change is called bada’, and it is acceptable to attribute it to the God because it is not real bada’ but apparent bada’” (Asrar Al-Tawhid, p. 376).

Shaykh Mufid: He believed that the main meaning of bada’ is revealing. The explicit meaning of bada is revealing, in the sense that the God reveals something indiscernible by human mind, and such revealing by the God in meant to serve a purpose, for example, the test of his servants; however, it is us to who the revealed thing had been hidden and not to the God: because he is the knower of the unseen and the witnessed, and nothing is hidden to him (Tashih Al-I’tiqad, p. 50).

Ayatollah Khoei said, “Bada’ in the sense in which Shiites employ it means revealing, in the sense that God reveals and expresses to man what had once been unknown and unclear to him” (Bayan, vol. 2, p. 180).

Imam Khomeini said, “It has been stressed in the books of twelve scholars and Shiite elites from the time of imams to date that it would be unacceptable and impossible if bada’ was believed to mean that the God would make a decision to do something, and then, would reverse his decision, as our scholars have always said that anybody who have such belief is a disbeliever, and there is no Shiite who have such belief about the God. And we would say with utmost pride and confidence that of all Islamic nations and all human communities, no one has ever endeavored to purify the God from trumped-up attributes as much as Shiite faith has done. Anybody who denies my claims is referred to the books written by our great scholars from the time of occultation of Imam to date, including those written by scholars from earlier periods such as Sayyid Murtaza, Shaykh Mufid, Shaykh Tusi, Khwaja Nasir Al-Din Tusi, and Saduq, and those written by scholars from later periods, including Muhaqqiq Damad, Mulla Sadra, Fayz Kashani, and Majlisi the first and the second, as well as other scholars from these periods. All of these Shiite researchers and scholars certainly believe that it is not possible that the God would first make a decision, and then reverse it” (Kashf Al-Asrar, p. 106).

Shahrestani, a Sunni Kalam Scholar, considers those who believe in bada’ as being among Ghulat (extremists), saying, ‘And there are four groups of Shiite Ghulat: advocates of Tashbih (likening the God to creation), advocates of Bada’, advocates of Raj’at (the Return before the Day of Resurrection), and advocates of Tanasukh (transmigration of the soul from one generation to another) (Shahrestani, Milal wa Nihal, p. 231).

He also introduced Mukhtar as one of the founders of this sect, saying, “When his army protested him after they were defeated in the battle with Mus’ab Bin Zubair, he replied to them, “The God had promised me victory, but bada’ occurred” (Bada’ in Islamic Kalam, p. 50).

Imam Fakhr Al-Din Al-Razi strongly condemned and reproached Shiites for their belief in bada’ and taqiyya (religious dissimulation).

Shaykh Tusi: In his book “Naqd Al-Muhassil”, he quoted from Fakhr Al-Razi as follows: “Shiites can deny or reverse their opinion or judgment made at any earlier time and at any place, arguing that their opinion or judgment either had been made out of taqiyya, or has changed due to bada’” (Shaykh Tusi, Naqd Al-Muhassil, p. 421).

**Bada according to the Quran and Sunnah:**

Bada is a term that is referred to in the Quran and hadith. It appears in the Quran on six occasions:

1. Surah Al-Zumar, ayah 48: And there will be revealed to them the evils they had earned, and they will be enveloped by what they used to ridicule.
2. Ibidi, ayah 47: And there will be revealed to them from The God that which they had not taken into account.
3. Surah Al-An’am, ayah 28: But what they concealed before has [now] been revealed to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

The term al-mahw wa al-ithbat (erasing and confirming) which is synonymous with bada’ also appears in the Quran, and sometimes it is used as part of the expression alam al-mahw wa al-ithbat. Ayahs 38 and 39 of surah Al-Ra’d reads, “For every term is a decree (13: 38); The God erases and confirms what He pleases, and He also introduced Mukhtar as one of the founders of this sect, saying, “When his army protested him after they were defeated in the battle with Mus’ab Bin Zubair, he replied to them, “The God had promised me victory, but bada’ occurred” (Bada’ in Islamic Kalam, p. 50).

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What is subject to bada’ is the book that can be erased and confirmed. Shiite scholars believe that this ayah is among the ayahs supporting the concept of bada’. The following ayahs also are related to bada’, and confirm it to be a certain and self-evident truth: ayah 2 of surah Al-An’am, ayah 64 of surah Al-Ma’idah, ayah 98 of surah Yunus, ayah 11 of surah Al-Ra’d, and ayah 142 of surah Al-A’raf. In addition to ayahs supporting the truth of bada’, there are many hadiths in hadith books, that provide additional scriptural proof of bada’. In Usul Kafi, there are 16 hadiths about bada’. Allamah Majlisi included 70 bada’-related hadiths in Bihal Al-Anwar. Here, a number of most important ones of them are presented.

(1) Either Imam Baqir or Imam Sadiq (PBUT) said, “The God has been praised for nothing like he has been praised for bada’.
(2) Imam Sadiq (PBUH) said, “The God has been admired for nothing like he has been praised for bada’.

Amir Al-Mu’minin said, ‘If it had not been for a verse in the Book of God, I would have informed you of what has happened (in the past), what will happen, and what shall happen until the Day of Resurrection. And
that is the verse: “The God erases and confirms what He pleases, and with Him is the Mother of the Book (Surah Al-Ra'd: 39)”.

(3) It has been related to Muhammad bin Yahya Attar on the authority of Ahmad bin Muhammad bin Isra on the authority of Hijjaj on the authority of Abu Ishaq Thalabah on the authority of Zarareh that either of them, that is, Imam Muhammad Baqir or Imam Ja'far Sadiq (PBUT) said, “The God has been praised for nothing like he has been praised for bada’ and for his permission for occurrence of bada’”.

(4) It has been related to Muhammad bin Hassan bin Ahmad bin Walid (GBH) on the authority of Muhammad bin Hassan Saffar on the authority of Ayyub bin Nuh on the authority of Ibn abi Umair on the authority of Husham bin Salim that Imam Sadiq (PBUH) said, “The exalted God was admired for nothing like was worshiped for bada’”.

(5) It has been related to Muhammad bin Ali Majiluyeh on the authority of Razi on the authority of Ali bin Ibrahim bin Hashim on the authority of Muhammad bin Muslim that Imam Sadiq (PBUH) said, “The exalted God did not assign any prophet unless he acknowledge before Him that there is only one God, acknowledge that the God has no partner; and (3) acknowledge that the God advances whatever he pleases and delays whatever he pleases.

(6) And through the same isnad (chain of transmission) as above, from Ibn Husham, and from Hafaz bin Bakhtari and from others, it was narrated that Imam Sadiq was asked about the ayah, “The God erases and confirms what He pleases, and with Him is the Mother of the Book”, to which he replied, “Has the God ever blotted out what had not already been in place? Has the God ever made something happen in a different way while it has already occurred?”

(7) It has related to Hamzah bin Muhammad Alawi (GBH) on the authority of Ali bin Ibrahim bin Hashim on the authority of his father, Ibn abi Umair on the authority of Marazim bin Hakim that Imam Sadiq (PBUH) said, “No person is assigned as a prophet by the God unless he acknowledge before the God that he believes in the truth of five things, which include bada’, mashiyat, sujud (prostration to the God), servitude, and obedience.

(8) It has been related to Hamzah bin Muhammad Alawi (GBH) on the authority of Ali bin Ibrahim bin Hashim on the authority of Ryan bin Salat that Imam Reza (PBUH) said, “The God never send a prophet but to declare ban on drinking wine, and to acknowledge bada’”.

(9) It has been related to Ali bin Ahmad bin Muhammad bin Imran Daqaq (GBH) on the authority of Muhammad bin Ya’qub on the authority of Ali bin Ibrahim on the authority of Muhammad bin Isra on the authority of Yunus bin Abd Al-Rahman on the authority of Malik Jahni that Imam Sadiq (PBUH) said, “If people know how much reward they may take from believing in bada’ and holding it as acceptable, they will never hesitate to propagate the belief in bada’”. Through the same isnad, it has been related to Yunus on the authority of Mansur bin Hazim that Imam Sadiq (PBUH) was asked the question, “Is it possible for something to come into existence today while the God didn’t know about it yesterday?” to which he replied, “No, Anybody who believes in possibility of such a thing will be made to taste disgrace and dishonor by the God.” Imam was further asked, “Isn’t it the case that everything that has existed and everything that will come into existence, and everything that shall have come into existence until the day of resurrection all are known by the God?”, to which he replied, “Of course, it is, and it was even before the God created the world”.

(10) In his book, Al-Sahih, Bukhari quoted from Abu Hurairah, who quoted from Prophet Muhammad (PBUH) as saying, “From among Bani Israel Tribe, three persons were persons were affected with three particular diseases, that is, vitiligo, deafness and blindness. Based on bada’, the God sent an angel to them. The person with vitiligo was asked what he wished to have the most, to which he replied with fine skin color [...]”.

These and tens of other hadiths suggest that bada’ is one of the integral principles of Shiite thought. Besides, there are other hadiths found in Sunnis’ books, which in effect support bada’. For example, there is a chapter in “Sahih Al-Muslim” titled “Encouragement of saying prayers at the end of the night, and granting thereof”, and there is a chapter in “Musnad Al-Ahmad” (selected pieces of Kanz Al-A’mal) titled “Granting of the prayers of Prophet Muhammad and his Ahl Al-Bayt. These examples and other similar ones shows that although Sunni scholars are apparently opposed to bada’, they recognize its concept, as the granting of prayer will only makes sense if human destiny is not unalterable, confirmed and firmly fixed, because if it was fixed, it would not be changed by such deeds as prayer, charity, observation of relationship, and beneficence.

Comparison of Bada with Naskh and Nas’y:

Like bada’, that has two meaning, one of which is not applicable to the God, naskh (abrogation) also has two meaning, one of which is not applicable to the God. This is because naskh of a rule made by the God implies that it must have been defective, and/or that a new opinion with respect to that rule has appeared, both of which require ignorance of the Go, while the God is not ignorant, and he has full knowledge of rules when making them. However, the other meaning of naskh is merely apparent naskh, which meaning is applicable to the God. In this case, the God makes a provisional hukm (Islamic rule), and for certain good reasons, he hides its date of expiration until he declares it as expired on due time. Hakim Mirdamad and Ayatollah Khoei believed
that bada’ was the very naskh, except that naskh occurred in the area of legislation of ahkam, and bada’ occurred in the area of creation. That is, the naskh that occurs in the creation is called bada’, and when it occurs in the area of ahkam prescribed by the Quran, it is called naskh (Nibras Al-Ziya’, p. 55; Bayan, vol. 2, p. 167).

The most important proof of naskh is ayah 106 of surah Al-Baqarah, and ashab al-nuzul (the conditions of revelation) that best fits this ayah is the change in the location of qiblah (direction that should be faced when saying prayers), and subsequent objection by the Jews thereto.

The word naskh literally means transformation, removal, removal with substitution, and removal with substitution, conveyance, conversion, and abrogation of a rule. However, some of the commentators have taken naskh in one of its literal meanings, some other commentators have considered it to mean abrogation of a rule, a group take it to mean writing, and the rest use it in its broad sense. The word “ayah” literally means sign. It has been used in the Quran to refer to miracle, sign of God, high castle, hukm of God, and a part of the Quran. Commentators have partly interpreted it as having one of the above said meanings, and partly as meaning messenger, shariah, hukm available from Sunnah, rules of the previous religions, and miracle.

The verb “نِسِيْ” may be derived either from “نَسَى” or “نَسِ” as its root. If derived from the former, it means “we make you forget it” or “we erase it”, and when derived from the latter, it means “we delay it”. The pronoun “هَا” in “نَسِىَ هَا”， which refers to “هَا”， has been considered by some interpreters to have the expression “naskh”, or “line” as its ellipted genitive. Some interpreters have interpreted “نِسَ” as having one of the above said meanings, and some as forgetting and not changing, and erasing from the Quran and the mind. The word “نَرِي” in “نَرَى” is comparative noun, and the compared quality is said to be convenience, goodness, expedience or benefit, or all of them. The pronoun “هَا” in “نَسِى هَا” refers to the abrogated ayah.

This paper tries to match these meanings and interpretations against this verse to find out which of these opinion fit the ayah as an eloquent Arabic phrase, which employs the most sophisticated figures of speech, and follows its specific style and rules, to choose it the most appropriate one. For this purpose, the opinions were studied one by one, and were matched against the ayah to provide a critical study of the opinions. Finally, it was concluded that most of the interpretations provided for this ayah were not compatible with the elements of the ayah, and they cannot be accepted as valid interpretations of the ayah, especially considering that it is a type of ayah whose elements and ahkam are by no means inconsistent: “Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein much discrepancy” (Al-Nisa: 82). The chances that the above said be accurate are different, but no absolutely accurate interpretation of this ayah has been provided yet. The strongest probability perhaps is that naskh means abrogation, and “ayah” means the hukm of God, and “نِسَى” means erasure from the Quran and the minds, and the pronoun “هَا” refers to the other meaning of ayah, that is, “the part of the Quran that is marked by number”. Further, speech figure of “istikhdam” has been used, and “نَرِي” and “نَسِى” are expressed in terms of the interest and expedience of people and community. Therefore the whole ayah may be translated as: “Any one of Our revelations which We erase from the minds and the Quran, will be replaced by better or similar ones as we deem expedient”.

As seen, all elements of this interpretation are in line with the elements of the ayah. Now, it can be said based on this interpretation that there are abrogated ayahs in the Quran, which fact has been recognized by most interpreters in the course of history, and hadiths suggesting that some ayahs of the Quran have been erased are correct and valid. However, the examples they provide can be disputed, because if the God removes and erases some ayahs of the Quran, they will not leave any trace of them in the universe or in the mind of Prophet Muhammad (PBUH) and the reciters; in other worlds, forgetting will occur in absolute sense of the word. Therefore, hadiths, related from some of the companions, stating, for example, that surah Al-Ahzab was once as large as surah Al-Baqarah (Suyuti, vol. 2, p. 332) may not be acceptable, because first such hadiths are khabar al-wahid, and the claim of naskh may not be proved based on khabar al-wahid (Khoei, vol. 2, p. 8), and second such hadiths speak about partial forgetting, and about their memory of the erasure of certain ayahs of the Quran, while, as said earlier, if “nas’y” occurs, it will occur in an absolute manner, and no trace of the subject of nas’y would remain in anybody’s mind.

What things may be subject to Bada’?:

Proof of bada’ is dependant on knowledge of two things:
1- The protected tablet and lawhu ‘l-maw wa ‘l-ithbat and the differences between them

Based on ayah “The God erases and confirms what He pleases, and with Him is the Mother of the Book” (13: 39), there are two types of tablet: one is the protected tablet or “the Mother of the Book”, which is not subject to change, and its content may not be subject to bada’; the other is lawhu ‘l-maw wa ‘l-ithbat, the contents of which have an open-ended, or conditional nature, and may be subject to change and bada’.

Imam Sadiq (PBUH) was asked about ayah “The God erases and confirms what He pleases, and with Him is the Mother of the Book (13: 39), to which he replied, “the book whose content may be changed, erased, and
confirmed. The God may erase from it whatever he pleases, and rewrites instead whatever he pleases. Prevention of qada or fate is possible when qaza or fate is among the contents of lawhu ‘l-mahw wa ‘l-ithbat, otherwise, and if they are recorded in the protected tablet, they may not be changed (Bayan, vol. 2, p. 176).

Certain and Uncertain Al-Qada:

Certain or confirmed al-qada is among the things that are exclusive to the God, of which only the God has knowledge. The occurrence of confirmed al-qada is certain, and may never be subject to bada’. On the other hand, uncertain al-qada is a type of al-qada in which the God has predetermined occurrence or nonoccurrence of something, and has informed the angels and the prophets of how it will happen, but he has made its realization on his volition and will. It is this type of al-qada that may be subject to bada’. What is contained in the protect tablet is certain al-qada, and what is contained in lawhu ‘l-mahw wa ‘l-ithbat is uncertain al-qada. It is necessary for us to believe that the writings of the God on lawhu ‘l-mahw wa ‘l-ithbat are not fixed, so he may erase whatever he pleases, and confirm whatever he pleases, and he may make happy any servant he pleases, and make unhappy any servant he pleases, depending on what moral virtues and good deeds or evil deeds has acquired and done (Al-Bada’ fi Zaw’ al-Kitab wa al-Sunnah, p. 46). Only temporal things which are subject to repetition, renewal, change, precedence and sequence and relativity, and therefore, have a temporal and chaotic nature may be subject to bada’ (Bayan, vol. 2, p. 170). Therefore, it can be said that only the things that are aimed at testing of the servants, the things that are dependant on the deeds of the servant, and apparent and voluntary things are subject to bada’; and confirmed and certain thins may not be subject to bada’. According to Asfar, written by Mulla Sadra, lawhu ‘l-mahw wa ‘l-ithbat is the very hearts of the heavenly angels, the contents of which may be erased and rewritten. When the soul of the prophet is connected to these angels, he is informed of both the prior writings inscribed in their soul, and of the subsequent writings which has been inscribed due to change. Thus, bada’ is possible based on rational proof, and it is not subject to any prohibition.

Some of the Philosophical and Kalam Questions and Answers to them Bada’ is one of the controversial issues of Shiite faith, and only Sunni scholars have criticized Shiites on bada’, but also some scholars from Shiite faith have also raised questions and criticisms regarding bada’, to which Shiite scholars have provided answers. Many questions have been raised in this regard. Here, we only discuss and answer to a number of them.

Q: Sometimes, Prophet Muhammad or Imam (PBUH) foretells occurrence something, which will not occur due to bada’, what is the use of such foretelling then?
A: When Prophet Muhammad or Imam (PBUH) foretells occurrence of something, which will not occur due to bada’, they intend to draw attention of people to the issue that their deeds may change their future. For example, when Prophet Muhammad (PBUH) foretold the death of a thorn picker, but his foretelling didn’t realize, the thorn picker was asked what he had done that Prophet Muhammad’s foretelling didn’t realize, to which he replied he had given alms. By the foretelling, Prophet Muhammad intended to remind people that their deeds influence their destiny. The foretelling by prophet and imam is aimed at later declaration that non-realization of such foretelling has been due to doing such good deeds as charity, or demonstrating that good deeds of a person have saved him from suffering. This will result in the believers being hopeful that their deeds may lead to change in their destiny (Al-Bada’ fi Zaw’ al-Kitab wa Al-Sunnah, p. 99).

Q: If divine al-qada has predetermined the destiny of man, then, what is the use of prayer, while according to the knowledge of God, the prayer is not going to be granted?
A: One of the benefits of bada’ is the effect of prayer and request on the predetermined things. The God wills some things to realize if some conditions be met, one of which conditions is prayer. Mulla Sadra responded to the above questions as follows: “Prayer and request have also been predestined, in that these two are among causes and conditions for the realization of the destiny. When something is predetermined by the God, the causes and conditions of its realization are also predetermined by him, and vice versa. One of such means of grant of request is crying and expression of modesty (Asfar, Sefr III, vol. 1, p. 351).

Q: Bada’ requires ignorance of the God, but the God may not be ignorant.
A: As said earlier, literal meaning of bada’, which requires the ignorance of the God doesn’t apply to the God, and Shiite scholars have collectively rejected bada’ as long as long it is seen as the God’s regretting and reversing of his first decision. On the other hand, the God’s knowledge has different levels, of which the level of essential knowledge is free from change, in the sense that essence of everything is available to him. However, the actual knowledge of God may be subject to change, which knowledge is the very content of lawhu ‘l-mahw wa ‘l-ithbat and the hearts of angels and prophets, in which the things are gradually inscribed, and in which the things that once has been inscribed due to certain circumstances, may be erased, and changed to some other things, due to change of those conditions. Therefore, bada’ occurs in the actual knowledge of the God, rather than his essential knowledge. Thus, for the God, bada’ constitutes revelation of the things that had been concealed before, which doesn’t require change in the eternal and essential knowledge of the God.

Q: Some of the westernized intellectuals also raise this old question in a different manner, saying, “What’s the use of praying for rainfall or heal of patient, while the rain falls when the required conditions are in place,
irrespective of whether or not prayer is said, with praying having no effect if the required conditions are not in place. The same applied to heal of patient; if a disease is curable, it will be cured following use of medicine, irrespective of whether or not prayer is said, with impossible to cure disease being curable neither by medicine nor by prayer. Based on this false and baseless rationale, many of good deeds that can change destiny are futile, in that if the God’s predetermination is not changeable, and if what has been predetermined necessarily realizes, prayer, charity, and other good deeds will not change our destiny.

A: There are two types of destiny, first, the certain and necessary destiny, which may not be changed at all, and second, those predeterminations that may be changed upon the order and permission from the God. However, both of these have the same origin, and are related to the God. The God who has determined the first destiny has also considered the second destiny. For instance, the God has predestined a servant to become ill and die; if it is assumed that such predestination is not one hundred percent certain and inevitable, but it realizes only if the servant fails to do a certain good deed, or if no righteous believer pray on behalf of him, then, his destiny will become certain only if either of these two conditions are not met. However, predestination may be changed, with him being conferred a longer and better life due to his good deeds or prayer said by a righteous person in favor of him. Thus, the God indeed eternally knows that which of these two destinies the servant will have.

Q: Among other such questions are “why Imam Kazim became imam instead of his brother Ismail?” and “why Imam Hassan Askari become imam instead of his brother Muhammad bin Ali?”

A: In the essential knowledge of God, both brothers have equal right to imamate, but in actual knowledge of God, and Imam Kazem and Imam Hassan Askari are predestined to become imam, as evidenced by the death Hazrat Ismail bin Jafar and Muhammad bin Ali (PBUH) during the life of their father, which is supposed to indicate their high rank, and which should not be considered to mean that they were predestined to become imam, but their predestination was changed because they died during the lifetime of their fathers, as this would be inconsistent with many hadiths stating that the name of imams have been noun since the time of Prophet Muhammad, and even since the time of previous prophets. There are also hadiths saying that certain prophet had foretold some minor event, but it did not realize; for this group of hadiths, it should said that no principal issue can be derived from such hadiths, because they are khabar al-wahid, their authenticity is questionable, and there is statement in them that those events had anything to do with bada’ (Usul Kafi, translated by Kamarei, vol. 1, p. 627).

Effects and Benefits of Bada’:

The most important effect and benefit of bada is acknowledgement of the omnipotence of the God. All things are fully controlled by him, and nothing comes into existence unless he will. If he wills, he may create everything he pleases, and he can destroy every creature he pleases.

Benefits of bada’ can be summarized as follows:

1. Bada’ acknowledges the self-evident truth that the advent and survival the universe is completely subject to omnipotence and omnicience of the God.
2. Bada’ presupposes the difference between the knowledge of the creator, and the knowledge of the creature, because bada’ presumes that the creature has not access to the knowledge of creator.
3. Bada’ encourages people to do such good deeds as observation of relationships, and charity.
4. Bada’ is a test of the obedience of the servants, which shows if the servants remain obedient, or they start disobeying and complaining when some change occurs, as they did when qiblah was changed.
5. If the servants believe that the people that are unhappy and miserable may become happy, and vice versa, they will never stop praying and supplicating to the God, and they will always maintain a combined sense of fear and hope.
6. When one Belief in bada’, he turns to the God so that he would ask him to provide his needs, therefore, it can be said that the most important effect and benefit of bada’ is that men believe and know that they can change their destiny. Sometimes, such important issues as test of men by the God, or effect of paying attention and turning back to the God, or effect of good deeds such as charity, observation of relationships can result in change of men’s destiny, so that people learn that their deeds could be effective in quality of their future.

Conclusion:

Bada’ has a literal and a technical meaning. Its literal meaning is not applicable to the almighty God at all, and its technical meaning is one of the unchallengeable beliefs of twelvers. Bada’ can be proved both by scriptural and rational evidence.

Although Sunni scholars have rejected bada’, they in effect recognize its concept, which can be clearly seen from the hadiths mentioned in their reliable hadith books. Besides, they believe in effect of prayer, alms, beneficence, etc. Yet, Sunni scholars and some of Shiite scholars have raised questions about bada’, all of which are well resolvable, and to which convincing and firm answer can be given. In the end, it can be said that bada’ is one of the God’s favors to humans, which allows man to change their future and determine their future by themselves by revising their deeds.
REFERENCES

The Holy Quran