

IN THE NAME OF ALLAH, THE COMPASSIONATE  
THE MERCIFUL

**What is the meaning of the word Bada in the  
Shiite view? And is there any reason to prove  
this faith in the Sunnite books?**

THE BOARD OF SHIITE FAITH  
A QUESTION BY; Ms. AI-MAHDI

The truth of Bada in the Shiite faiths

Some have thought that the real purpose of Bada is that something was hidden and concealed from Allah the Almighty and then it became obvious and GOD is the creator of all of them as it has been mentioned in the below verse to the same point by Allah and He Stated as well

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ . الرعد / 39

The meaning of this point is that sometimes Allah the Almighty cause the holy prophet to say something which was hidden from the whole people in that time

Bada in the narration of Ahl Al-Bayt (peace be upon them)

What have been mentioned for the word Bada in the narrations of Ahl Al-Bayt (peace be upon them) are these which we refer to some of its instances

Imam Sadeq (peace be upon him) states that

« ما بدا لله في شيء إلا كان في علمه قبل أن يبدو له » .

-Al-Kafi, Sheikh Kolini, v 1, p 148, Chapter Al-Beda

Allah the Almighty has never done Bada pertaining to anything unless this point was evident in the knowledge of GOD prior to that Bada and its manifestation

And also His Holiness stated that;

إن الله لم يبد له من جهل .

-Ibib

The same source

Nothing will become evident for Allah the Almighty from the ignorance

And also he stated that

من زعم أن الله يبدو له في شيء اليوم لم يعلمه أمس فابروا منه .

-Sheikh Sadugh, Kamal Al-Din Al-Nemat, p 7, published by:Al-Eslami Institute, Qom

If someone thinks that something became evident and obvious for Allah the Almighty this day which was hidden from Him the day before then express your disgust against him

Shakh Saduq says pertaining to the description of this narration that

وإنما البداء الذي ينسب إلى الإمامية القول به هو ظهور أمره .

-Sadugh Kamal Al-Din Al-Nemat, p 70

Bada which has been attributed to the Imamate Shiites is the belief in the appearance of something from Allah the Almighty

## Bada in the comments of the Shiite scholars

The Shiite scholars have interpreted the word Bada according to what has been mentioned as well and none of them interpreted Bada in contrast to what has been mentioned (namely, the word Bada in its false and rongful meaning that Shiites have been accused of)

Shakh Tusi says pertaining to this case that

والوجه في هذه الأخبار [أي أخبار البداء] ما قدمنا ذكره من تغيير المصلحة فيه واقتضاؤها تأخير الأمر إلى وقت آخر على ما بيناه ، دون ظهور الأمر له تعالى ، فإننا لا نقول به ولا نجوزه ، تعالى الله عن ذلك علواً كبيراً .

-Al-Gheybat, Al-Sheikh Al-Tusi, p 431

According to this narration the meaning is the same as we have said which the interest of something will be altered but its manifestation has been delayed as a result of some interests without any manifestation of something to Allah the Almighty since neither we do not believe in such an issue nor we consider that possible at all and Allah the Almighty is the greatest one from everything else

Shakh Saduq says as well that

وعندنا من زعم أن الله عز وجل يبدو له اليوم في شئ لم يعلمه أمس فهو كافر والبراءة منه واجبة .

-Kamal Al-Din Tamam Al-Nemat, Sheikh Saduq, p 69, Edited by: Ali Akbar Ghafari, published by: Al-Eslami Institute

As Shiites believe if someone says that this day something has become evident to Allah the Almighty that He has not known that before and such a man is the unbelievers and it is necessary to express hatred toward him

And he has also said that

ليس البداء كما يظنه جهال الناس بأنه بداء ندامة تعالى الله ع ن ذلك ... والبداء هو رد على اليهود لأنهم قالوا : إن الله قد فرغ من الأمر فقلنا : إن الله كل يوم في شأن ، يحيى ويميت ويرزق ويفعل ما يشاء .

والبداء ليس من ندامة ، و هو ظهور أمر ، يقول العرب : بدا لي شخص في طريقي أي ظهر ، قال الله عز وجل : ( وبدا لهم من الله ما لم يكونوا يحتسبون . الزمر / 47 ) أي ظهر لهم ، ومتى ظهر لله تعالى ذكره من عبد صلة لرحمه زاد في عمره ، ومتى ظهر له منه قطيعة لرحمه نقص من عمره ، ومتى ظهر له من عبد

إتيان الزنا نقص من رزقه وعمره ، ومتى ظهر له منه التعفف عن الزنا زاد في رزقه وعمره .»

-Al-Tohid, Sheikh Sadugh, p 335,336

Bada is not as the same as the misled people think namely that Allah the Almighty at first does something and then he became regretful and Bada is in contrary to the view of Jews who were saying that He has done the whole things (and no more change will be happened) but we say that Allah the Almighty set anything in each day and He give life as well as He causes to die and grants the daily bread and He will do whatever He likes

And Bada does not mean the concept regret rather than it means the manifestation of something and Arabs say that; in my way a man appeared and Allah the almighty has stated that and something (Bada) has been manifested to them from GOD while they have not thought of that and each time if a servant of GOD meets his relatives then his lifetime will be increase and any time if a servant of GOD terminate the relation with hiw own relatives then Allah will decrease his lifetime and any time a servant of GOD commits wicked acts then his life time as well as his daily bread will be decreased and any time if a servant prevent himself from unlawful relation and treat in a chastity manner then Allah the Almighty will increase his lifetime and daily bread as well

The late Mazandarani (the commentator of the book Kafi) says in the interpretation of the word Bada that

فهو سبحانه كان في الأزل عالماً بأنه يمحو ذلك الشيء في وقت معين لمصلحة معينة عند انقطاع ذلك الوقت وانقضاء تلك المصلحة ، ويثبت هذا الشيء في وقته عند تجدد مصالحه ، ومن زعم خلاف ذلك واعتقد بأنه بـ دا له في شيء اليوم مثلاً ، ولم يعلم به قبله ، فهو كافر بالله العظيم ونحن منه براء .

-Sharh Osul Kafi, Muhammad Saleh Mazandarani, v 4, p 250, 251, Dar Ehya Al-Torath Al-Arabi , Beirut

The knowledge of the Allah the Almighty is eternal and He knew that He will disappear something in a certain time as a result of the termination of its interest and once again when its interests came back then He will

appear that in its specific time and whoever believe in something in contrast to this fact that means he says that Allah the Almighty knows something this day that He did not know that the day before then he became unbeliever toward GOD and we express our disgust against him

With respect to the comments of the scholars and great figures of the Shiite religion which a handful instances have been described to you then is it worthwhile and merit to misinterpret one or some narrations from the Shiite narrative and interpretive books in a not trustworthy manner and not to refer to the views and perceptions of the commentators and interpret them whatever they like and to provide a false picture of the faiths of believers of that religion?

Thus it would be better to treat in a more fair way

### Bada in the Sunnite books

In the Sunnite books and narrations has been mentioned with the same concept and description which has been quoted from the Shiite sources and statements of its scholars

Bokhari ha quoted from Abu Horayrah and from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in his own book Sahih that His Holiness stated that

إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ أَبْرَصَ وَأَقْرَعَ وَأَعْمَى بَدَأَ لِلَّهِ أَنْ يَبْتَلِيَهُمْ ، فَبَعَثَ إِلَيْهِمْ مَلَكًا ، فَأَتَى الْأَبْرَصَ . فَقَالَ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قَالَ لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ ، قَدْ قَذَرَنِي النَّاسُ . قَالَ فَمَسَحَهُ ، فَذَهَبَ عَنْهُ ، فَأَعْطَى لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا ... إلى آخر الحديث» .

-Sahih Bokhari, v 2, p 384, Ketab Ahadith Al-Anbia

Among the people of Bani Israel (The Israelite) three men affected by three certain illness that means, spot, blindness and deafness and Bada has happened and Allah the Almighty decided to test them then He sent an angel to them and that angel asked the man who was affected with spot that; what thing do you like best? He said; skin and a nice color

With reference to the books which have been written in the interpretation of the book Sahih Bokhari we can observe that the Sunnite have interpreted the word Bada in this narration as the same concept which has been said and believed by Shiites

And pay attention to this sentence of Ibn Hojr that he says;

قوله : ( بدا لله ) بتخفيف الدال المهملة بغير همز ، أي سبق في علم الله فأراد إظهاره ، وليس المراد أنه ظهر له بعد أن كان خافياً ؛ لأن ذلك محال في حق الله تعالى .

-Fath Al-Bari, v 6, p 364

This sentence which has been narrated that Bada has happened for GOD means that Allah the Almighty knew from the beginning then He appeared that not in this respect that it was hidden from Allah then He manifested that since such a thing is impossible pertaining to the knowledge of GOD

Another commentator named as Ayni has mentioned the same phrase in the book Omda Al-Qari

Ibn Abi Hatam has quoted a narration from Ibn Abbass in the interpretation of this verse that

( اللَّهُ يُتَوَقَّى الْأَنْفُسَ ) قال : « فإن بدا لله أن يقبضه قبض الروح ، فمات ، أو أخر أجله رد النفس إلى مكانها من جوفه » .

-Tafsir Ibn Abi Hatam, v 10, p 3252, Al-Maktabat Al-Asrie

Allah the Almighty causes the people to die and when Bada happened for GOD to take the soul and then He will take that and the man will die or He delays that until a certain time thus He returns the soul to its status

Haythami in the book Majma Al-Zavaed has quoted from Abd Allah Ibn Omar pertaining to the sentence “ the sunrise from the west” that

أنها [الشمس] كلما غربت أتت تحت العرش فسجدت واستأذنت في الرجوع فأذن لها في الرجوع حتى إذا بدا لله أن تطلع من مغربها فعلت كما كانت تفعل أتت

تحت العرش فسجدت واستأذنت في الرجوع فلم يرد عليها شيء ، ثم تستأذن في الرجوع فلا يرد عليها شيء ... الحديث .

-Majma Al-Zavaed, Heithami, v 8 p 8

In every sunset the sun reaches under the Throne of Allah the Almighty and bows down and ask the permission of Allah to return then this permission will be granted to it until Bada happens for Allah that the sun rises from the west and in this time the sun goes up until it reaches to the throne of GOD and then it asks permission to return but the permission will not be granted to it

And then he says that

رواه أحمد والبزار والطبراني في الكبير ورجاله رجال الصحيح .

-Al-Masdar Nafsa, v 8, p 9

This narration has been quoted by Ahmad, Bazar and Tabarani in the book Mojam Al-Kabir and all of its narrators are authentic

The sttament which has been employed in this narration is according to the phrase which has been used in the Shiite books then the interpretation of Bada in the view of the Sunnite scholars is the same as the interpretation of the Shiite scholars that means Bada implies in the time of the announcement and alteration according to the interests of the servants of GOD and not it has been said that; the real intent of Bada is the awareness of Allah the Almighty of something which has been hidden from Him since such a description pertaining to the essence of Allah the Almighty in the eyes of Aemah (peace be upon them) and the Shiites scholars as well as the Sunnite scholars is an impossible issue

### The impacts of Bada in the beliefs

It is obvious that Bada with respect to its accurate interpretation which has been mentioned for it implies in the infinite and absolute power of Allah the pen of the creation is still new and it can be altered and this id=s against the view of Jews who were saying that the hands of Allah have been tied

after the creation and He is not able to alter that to the present form and its obvious style

As the holy Qur'an has quoted from the tongue of Jews that

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ  
يُنْفِقُ كَيْفَ يَشَاءُ

-Surah Maede, Verse 64

“ And the Jews say; the hand of Allah is tied up. Their hands shall be shackled and they shall be cursed for what they say, nay both His hands are spread out, He expends as He pleases ”

The chapter Maidah (The Food) verse 64

And for this reason that the sacred Aemah (peace be upon them) have had a great emphasis over the issue of Bada in order to reject the view of the Jews and stand against them and show the falsity of this belief that Allah the Almighty has limited His own power to a specific extent and proves that the power of Allah the Almighty is flowing in the world of creation and existence

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