



Badā' – Moving Forward or delaying

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

Badā' – Moving Forward or delaying

Allah^{azwj} is Wise and Does whatever He^{azwj} Likes - without being unjust. Here, we review the concept of 'Badā'' in the light of Holy Verses of Quran and Ahadith of Masomeen^{asws}.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ {39}

Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْقُضَلِيِّ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْعِلْمُ عِلْمَانِ فَعَلِمْتُ عِنْدَ اللَّهِ مَخْزُونٌ لَمْ يُطْلَعْ عَلَيْهِ أَحَدًا مِنْ خَلْفِهِ وَ عَلِمْتُ عِلْمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ

Mohammed Bin Ismail, from Al Fazl Bin Shazaqn, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

'I heard Abu Ja'far^{asws} saying: 'The Knowledge is of (two types of) knowledge – A Knowledge Treasured with Allah^{azwj}, not having Notified to anyone from His^{azwj} creatures, and a Knowledge He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}.

فَمَا عِلْمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَإِنَّهُ سَيَكُونُ لَا يُكَدِّبُ نَفْسَهُ وَ لَا مَلَائِكَتَهُ وَ لَا رُسُلَهُ وَ عَلِمْتُ عِنْدَهُ مَخْزُونٌ يُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يُنْبِتُ مَا يَشَاءُ .

So, as for what He^{azwj} Taught His^{azwj} Angels and His^{azwj} Rasools^{as}, so it is going to happen. Neither did He^{azwj} Lie Himself^{azwj}, nor did His^{azwj} Angels, nor did His^{azwj} Rasools^{as}.

And the Knowledge which is Treasured with Him^{azwj}, He^{azwj} Brings forwards from it whatever He^{azwj} so Desires to, and Delays from it whatever He^{azwj} so Desires to, and He^{azwj} Affirms whatever He^{azwj} so Desires to'.¹

عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا حَتَّى يَأْخُذَ عَلَيْهِ ثَلَاثَ خِصَالٍ الْإِفْرَارَ لَهُ بِالْعُبُودِيَّةِ وَ خَلْعَ الْأَنْدَادِ وَ أَنَّ اللَّهَ يُقَدِّمُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ .

¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 6

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Mohammed Bin Muslim,

Abu Abdullah^{asws} has said: 'Allah^{azwj} did not Send a Prophet^{as} until He^{azwj} Took three characteristics to be upon him^{as} – The acknowledgement to Him^{azwj} of His^{azwj} Lordship, and Keeping away from the idols, and that Allah^{azwj} Brings forwards whatever He^{azwj} so Desires to, and Delays whatever He^{azwj} so Desires to'.²

The Concept of Badā'

Hence the concept of *Badā'*, which is moving forward or delaying matters as per change of decision (*Badā'*) by Allah^{azwj}. It is important to understand that Allah^{azwj} never breaks promises (see Appendix I) but applies *Badā'* but why Allah^{azwj} would Apply *Badā'*? It's, basic purpose is to test the state of the hearts of people – so that believers are separated from non-believers.

When 10 Days were added during the Time of Prophet Musa^{as}

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۗ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {142}

And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. And Musa said to his brother Haroun: 'Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers' [7:142]

There was a trial for the followers of Prophet Musa^{as}, whether they will remain patient or disbelieve! So most of them disbelieved, see for example, the following Hadith:

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما خرج وافدا إلى ربه واعدتهم ثلاثين يوما، فلما زاد الله على الثلاثين عشرا قال قومه: أخلفنا موسى. فصنعوا ما صنعوا».

From Al Fazeyl Bin Yasaar, from,

Abu Ja'far^{asws} having said: 'Musa^{as}, when he^{as} went out to his^{as} Lord^{azwj}, promised them (his people) thirty days. So when Allah^{azwj} Increased thirty by ten, his^{as} people said, 'Musa^{as} has left us behind (abandoned us)!'.³

² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 3

³ تفسير العياشي 2: 71 / 26.

Allah^{azwj}'s Wisdom behind the change in the length of appointment was only known afterwards, wherein the people took to disbelief:

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {51}

And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51]

The change from thirty nights to forty nights do not reflect a change in Allah^{azwj}'s Knowledge, but only a change in the knowledge that Moses possessed. See, for example a Hadith:

قَالَ الْإِمَامُ ع: كَانَ مُوسَىٰ بْنُ عِمْرَانَ ع يَقُولُ لِيَنِي إِسْرَائِيلَ: إِذَا فَرَّجَ اللَّهُ عَنْكُمْ وَ أَهْلَكَ أَعْدَاءَكُمْ - آتِيَكُمْ بِكِتَابٍ مِنْ رَبِّكُمْ، يَشْتَمِلُ عَلَىٰ أَوْامِرِهِ وَ نَوَاهِيهِ وَ مَوَاعِظِهِ وَ عِبَرِهِ وَ أَمْثَالِهِ.

The Imam (Hassan Al-Askari^{asws}) said: 'It was so that Musa^{as} Bin Imran^{as} was saying to the Children of Israel: 'When Allah^{azwj} has Relieved from you and Destroyed your enemies, I^{as} shall come to you with a Book from your Lord^{azwj} including His^{azwj} Commands and His^{azwj} Prohibition, and His^{azwj} Exhortations, and His^{azwj} Lessons, and His^{azwj} Examples'.

فَلَمَّا فَرَّجَ اللَّهُ تَعَالَىٰ عَنْهُمْ، أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَأْتِيَ لِلْمِيعَادِ، وَ يَصُومَ ثَلَاثِينَ يَوْمًا عِنْدَ أَصْلِ الْجَبَلِ، وَ ظَنَّ مُوسَىٰ أَنَّهُ بَعْدَ ذَلِكَ يُعْطِيهِ الْكِتَابَ.

So when Allah^{azwj} had relieved from them, Allah^{azwj} Mighty and Majestic Commanded him^{as} that he^{as} should come to the appointed (time and place), and he^{as} should Fast for thirty days at the base of the mountain, and Musa^{as} thought that after that, He^{azwj} would Give him^{as} the Book.

فَصَامَ مُوسَىٰ ثَلَاثِينَ يَوْمًا [عِنْدَ أَصْلِ الْجَبَلِ] فَلَمَّا كَانَ فِي آخِرِ الْأَيَّامِ اسْتَاكَ قَبْلَ الْفِطْرِ فَأَوْحَىٰ اللَّهُ عَزَّ وَ جَلَّ [لِيَه] يَا مُوسَىٰ أ مَا عَلِمْتَ أَنَّ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمِسْكِ صُمْ عَشْرًا أُخَرَ وَ لَا تَسْتَكْ عِنْدَ الْإِطْفَارِ. فَفَعَلَ ذَلِكَ مُوسَىٰ ع.

So Musa^{as} Fasted for thirty days, at the base of the mountain. So when it was during the last of the days, he^{as} brushed his^{as} teeth before the breaking of the Fast. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa^{as}! But, do you^{as} not know that the breath of the mouth of a fasting one is more aromatic in My^{azwj} Presence than the smell of musk? Fast for another ten days, and do not brush your^{as} teeth during the breaking of the Fast". So, Musa^{as} did that.

وَ كَانَ وَعَدَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْطِيَهُ الْكِتَابَ بَعْدَ أَرْبَعِينَ لَيْلَةً، فَأَعْطَاهُ إِيَّاهُ. فَجَاءَ السَّامِرِيُّ فَشَبَّهَ عَلَىٰ مُسْتَضْعَفِي بَنِي إِسْرَائِيلَ.

And Allah^{azwj} Mighty and Majestic has Promised that He^{azwj} would Give him^{as} the Book after forty nights, so He^{azwj} Gave it to him^{as}.

So Al-Samiri came and caused doubts upon the weak ones of the Children of Israel" (an extract).⁴

During the life of Rasool Allah^{saww}

The Muslim's initially faced Jerusalem during their prayers, up until 17 months after the Hijra. Thereafter, Rasool Allah^{saww} was commanded to change the direction of prayers (Qiblah) towards the Ka'bah (in Makka). The wisdom behind the change was also mentioned in the Quran:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {142}

The fools among the people will be saying: 'What has turned them away from their Qiblah which they were upon?' Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path' [2:142]

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ
{143}...

And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels (from Eman) [2:143]

The change once again reflects only a difference in the knowledge of Human beings.

Badā' with respect to Imāmate

Here the Eman of the followers of Ahl Al-Bayt^{asws} was tested by the death of Ismail Ibn Jafar^{asws} (the elder son of 6th Imam).

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ (عليه السلام) بَعْدَ مَا مَضَى ابْنُهُ أَبُو
جَعْفَرٍ وَإِنِّي لَأَفَكِّرُ فِي نَفْسِي أُرِيدُ أَنْ أَقُولَ كَأَنَّهُمَا أَغْنِي أَبَا جَعْفَرٍ وَ أَبَا مُحَمَّدٍ فِي هَذَا الْوَقْتِ كَأَبِي الْحَسَنِ مُوسَى وَ إِسْمَاعِيلَ ابْنَيْ
جَعْفَرٍ بْنِ مُحَمَّدٍ (عليه السلام) وَ إِنَّ قِصَّتَهُمَا كَقِصَّتِهِمَا إِذْ كَانَ أَبُو مُحَمَّدٍ الْمُرْجَى بَعْدَ أَبِي جَعْفَرٍ (عليه السلام)

Ali Bin Mohammed, from Is'haq Bin Mohammed, from Abu Hashim Al Ja'fary who said,

⁴ Tafseer Imam Hassan Al Askari^{asws} – S 122

'I was in the presence of Abu Al-Hassan^{asws} (10th Imam) after the passing away of his^{asws} son Abu Ja'far (Al-Syed Mohammed)⁵, and I was thinking within myself intending that I should be saying, 'It is as if these two, meaning Abu Ja'far and Abu Muhammad^{asws} (11th Imam), at this time, are like Abu Al-Hassan Musa^{asws} (7th Imam) and Ismail, the two sons of Ja'far^{asws} Bin Muhammad^{asws} and that both their stories are like both their stories, whether it would be Abu Muhammad^{asws} as the appointee after Abu Ja'far^{asws}.

فَأَقْبَلَ عَلَيَّ أَبُو الْحَسَنِ قَبْلَ أَنْ أَنْطِقَ فَقَالَ نَعَمْ يَا أَبَا هَاشِمٍ بَدَا لِلَّهِ فِي أَبِي مُحَمَّدٍ بَعْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا لَمْ يَكُنْ يُعْرَفُ لَهُ كَمَا بَدَا لَهُ فِي مُوسَى بَعْدَ مُضِيِّ إِسْمَاعِيلَ مَا كَشَفَ بِهِ عَنْ حَالِهِ وَهُوَ كَمَا حَدَّثْتَنِيكَ نَفْسُكَ وَإِنْ كَرِهَ الْمُبْطِلُونَ وَ أَبُو مُحَمَّدٍ ابْنِي الْحَلْفُ مِنْ بَعْدِي عِنْدَهُ عِلْمٌ مَا يُجْتَنَبُ إِلَيْهِ وَمَعَهُ آلَةُ الْإِمَامَةِ .

So Abu Al-Hassan^{asws} turned towards me before I could speak, and he^{asws} said: 'Yes, O Abu Hashim! There is a Change in Allah^{azwj}'s Decision regarding Abu Mohammed being after Abu Ja'far^{asws} what did not happen to be a recognition for him, just as there was a Change in Allah^{azwj}'s Decision for Him^{azwj} regarding Musa^{as} after the passing away of Ismail, what was uncovered with it from his state, and it is just as you narrated to yourself, and even though the falsifiers may dislike it. And it would be Abu Muhammad^{asws}, my^{asws} son^{asws}, as the Caliph after me^{asws}. With him^{asws} is the knowledge of whatever is needed to, and with him^{asws} are the Signs of the Imamate'.⁶

Here, in the above Hadith, the Badā' seems to be in earlier recall of the elders sons of the 6th and 10th Imam^{asws}, however, the Ismailis⁷ did not agree with it and insisted that Ismail-as was their 6th Imam (as they don't count Imam Hassan^{asws} as permanent Imam). We have compiled separate replies on their beliefs, see

[https://hubeali.com/articles/Ismailis Allegations against 12ImamiShias OurReply.pdf](https://hubeali.com/articles/Ismailis_Allegations_against_12ImamiShias_OurReply.pdf)

[https://hubeali.com/articles/Ismailis Allegations against 12ImamiShias OurReply-II.pdf](https://hubeali.com/articles/Ismailis_Allegations_against_12ImamiShias_OurReply-II.pdf)

Further Ahadith on Badā' from Al-Kafi, are presented in Appendix II.

⁵ Abu Ja'far Muhammad^{asws} ibn Abu Al-Hassan^{asws} (10th Imam), is the eldest son of the Abu Al-Hassan^{asws} (10th Imam). He died before his father (230/845 - 252/866). His shrine is near Balad (near Baghdad) and the place is now known as Al-Syed Muhammad^{as}.

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 75 H 10

⁷ A Muslim sect which believe in Imam Jafar Sadiq^{asws} and then his son Ismail^{as} as the next imam.

Appendix I: Keeping the promises

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {111}

Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111]

خَالِدِينَ فِيهَا ۖ وَعَدَّ اللَّهُ حَقًّا ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {9}

Abiding eternally therein, being a True Promise of Allah, and He is the Mighty, the Wise [31:9]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عَدَةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَّارَةَ لَهُ فَمَنْ أَحْلَفَ فَيُخْلِفِ اللَّهَ بَدَأَ وَ لِمَقْتَبِهِ تَعَرَّضَ وَ ذَلِكَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبِيرٌ مَقْتَباً عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{asws} saying: 'A promise of the *Momin* to his brother is a vow with no expiation for it. So the one who breaks, so he has opposed Allah^{azwj} Initiating to His^{azwj} Detestation he has been exposed, and these are His^{azwj} Words [61:2] ***O you who believe! Why do you say that which you do not do? [61:3] It is most Hateful to Allah that you should say that which you do not do'***.⁸

عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبِ الْعَقْرَقُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيَفِ إِذَا وَعَدَ .

Ali, from his father, from Ibn Abu Umeyr, from Shuayb Al Aqarquy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who was a believer in Allah^{azwj} and the Last Day, so let him fulfil when he promises'.⁹

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 1

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُهُ يَقُولُ وَ نَاسٌ يَسْأَلُونَهُ يَقُولُونَ الْأَزْرَاقُ تُقَسَّمُ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ قَالَ فَقَالَ لَا وَاللَّهِ مَا ذَاكَ إِلَّا فِي لَيْلَةِ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ فَإِنَّ فِي لَيْلَةِ تِسْعَ عَشْرَةَ يَلْتَقِي الْجُمُعَانِ وَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ يُضَى مَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ وَ هِيَ لَيْلَةُ الْقَدْرِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Mohammed Bin Yahya, from Mohammed Bin Ahmad, from Mohammed Bin Isa, from Abu Abdullah Al Momin, from Is'haq Bin Ammar who said,

'I heard him^{asws} saying, and the people were saying that the livelihoods are distributed during the night of the middle of Shaban, so he^{asws} said: 'No, by Allah^{azwj}! That is not except during the night of the 19th of a Month of Ramazan, and 21st, and 23rd. So, during the night of the 19th the two parties meet; and during the night of the 21st, every wise affair is Made to be distinct; and during the night of the 23rd whatever Allah^{azwj} has Intended, gets accomplished, and it is the Night of Pre-destination of which Allah^{azwj} Mighty and Majestic has Said it is better than a thousand months'.

قَالَ قُلْتُ مَا مَعْنَى قَوْلِهِ يَلْتَقِي الْجُمُعَانِ قَالَ يَجْمَعُ اللَّهُ فِيهَا مَا أَرَادَ مِنْ تَقْدِيمِهِ وَ تَأْخِيرِهِ وَ إِزَادَتِهِ وَ قَضَائِهِ

He (the narrator) said, 'I said, 'What is the Meaning of His^{azwj} Worlds [8:41] *the day on which the two parties meet?*' He^{asws} said: 'Allah^{azwj} Gathers therein whatever He^{azwj} so Intends from its Bringing forward, and its Delaying, and His^{azwj} intention, and His^{azwj} Judgement'.

قَالَ قُلْتُ فَمَا مَعْنَى بِمُضِيِّهِ فِي ثَلَاثٍ وَ عِشْرِينَ قَالَ إِنَّهُ يُفْرَقُهُ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ يَكُونُ لَهُ فِيهِ الْبَدَاءُ فَإِذَا كَانَتْ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ أَمْضَاهُ فَيَكُونُ مِنَ الْمَحْتُمِ الَّذِي لَا يَبْدُو لَهُ فِيهِ تَبَارَكَ وَ تَعَالَى .

He (the narrator) said, 'I said, 'So what is the meaning of 'It gets accomplished during the 23rd?' He^{asws} said: 'It is Made to be distinct during the night of the 21st, and there happens to be the Change with regards to it. So when it is the night of the 23rd, it gets accomplished, so it happens to be from the inevitable, there be no change for it from the Blessed and High'.¹⁰

وَ هَذَا الْإِسْنَادِ عَنْ أَبِي بَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ بِقَوْلِهِ فَتَوَلَّى عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ثُمَّ بَدَأَ لَهُ فَرَجَمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِتَبِيِّهِ (صلى الله عليه وآله) وَ ذَكَرَ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ.

And by this chain, from Abaan, from Abu Baseer, who has said:

Abu Ja'far^{asws} and Abu Abdullah^{asws}, that the two of them^{asws} said: 'When the people belied the Rasool^{saww} Allah^{azwj}, Allah^{azwj} Blessed and High Decided to Destroy the people of the earth except for Ali^{asws} and no one else by His^{azwj} Statement: "[51:54] *Then turn your back upon them for you are not to blame*". Then Changed it for them so He^{azwj} was Merciful to

¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 69 H 8

the Believers. Then He^{azwj} Said to His^{azwj} Prophet^{saww}: ***“[51:55] And continue to remind, for surely the reminder profits the believers”***.¹¹

¹¹ Al Kafi V 8, H. 14526

Appendix II: Additional Ahadith on Badā' (الْبَدَاءِ)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام)
قَالَ مَا عُبدَ اللَّهُ بِشَيْءٍ مِثْلَ الْبَدَاءِ

Mohammed Bin Yahya, from Ahmad Bin Ahmad Mohammed Bin Isa, from Al Hajjal, from Abu Is'haq Sa'alba, from Zurara Bin Ayn,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} has not been worshipped by anything like The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ)'.

وَ فِي رِوَايَةِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا عَظَّمَ اللَّهُ بِمِثْلِ الْبَدَاءِ .

And in another report of Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} (having said): 'Allah^{azwj} has not been revered with the likes of The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ)'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام)
قَالَ فِي هَذِهِ الْآيَةِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ قَالَ فَقَالَ وَ هَلْ يُمْحَى إِلَّا مَا كَانَ ثَابِتًا وَ هَلْ يُثَبِّتُ إِلَّا مَا لَمْ يَكُنْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al Bakhtary and someone else,

Abu Abdullah^{asws} has said regarding this Verse [13:39] **Allah Obliterates whatever He so Desires to and Establishes**: 'And does He^{azwj} Obliterate except what was (previously) Established, and does He^{azwj} Establish except what had not occurred?'¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ
قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَضَى أَجَلًا وَ أَجَلٌ مُسَمًّى عِنْدَهُ قَالَ هُمَا أَجَلَانِ أَجَلٌ مَحْتَمٌ وَ أَجَلٌ مَوْقُوفٌ .

Mohammed Bin Yahya, from Ahmad Bin Mohammed, from Ibn Fazzal, from Ibn Bukeyr, from Zurara, from Humran,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [6:2] **then He Decreed a term; and there is a term Named with Him**. He^{asws} said: 'These are two terms – A Determined term and a suspended term'.¹⁴

¹² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 1

¹³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 2

¹⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 4

وَ بَهَذَا الْإِسْنَادِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفُضَيْلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ مِنَ الْأُمُورِ أُمُورٌ مَوْفُوفَةٌ عِنْدَ اللَّهِ يُعَدَّمُ مِنْهَا مَا يَشَاءُ وَ يُؤَخَّرُ مِنْهَا مَا يَشَاءُ .

And, by this chain, from Hammad, from Rabie, from Al Fuzayl who said,

'I heard Abu Ja'far^{asws} saying: 'From the matters is a matter suspended in the Presence of Allah^{azwj}. He^{azwj} Brings forward from these whatever He^{azwj} so Desires to, and Delays from these whatever He^{azwj} so Desires to'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مَكْنُونٌ مَخْزُونٌ لَا يَعْلَمُهُ إِلَّا هُوَ مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ وَ عِلْمٌ عَلَّمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ فَتَحْنُ نَعْلَمُهُ .

A number of our companions, from Ahmad Bin Mohammed Bin Isa, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Sama'at, from Abu Baseer, and Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} there are two (types of) Knowledge – a Knowledge Concealed, Treasured, none know it except for Him^{azwj}. From that is the occurrence of the Changing of Allah^{azwj}'s Decision; and a Knowledge Taught to His^{azwj} Angels and His^{azwj} Rasools^{as}, and His^{azwj} Prophets. So we^{asws} know it'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا بَدَأَ لِلَّهِ فِي شَيْءٍ إِلَّا كَانَ فِي عِلْمِهِ قَبْلَ أَنْ يَبْدُو لَهُ .

Mohammed Bin Yahya, from Ahmad Bin Mohammed, from Al Husayn Bin Saeed, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Change (His^{azwj} Decision) regarding anything except that it was always in His^{azwj} Knowledge before that He^{azwj} would be Changing it'.¹⁷

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ الْجُهَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ لَمْ يَبْدَأْ لَهُ مِنْ جَهْلٍ .

From him, from Ahmad, from Al Hassan Bin Ali Bin Fazzal, from Dawood Bin Farqad, from Amro Bin Usman Al Juhny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj}, (His^{azwj} Decision) does not change for Him^{azwj} due to ignorance'.¹⁸

¹⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 7

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 8

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 9

¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 10

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ يَكُونُ الْيَوْمَ شَيْءٌ لَمْ يَكُنْ فِي عِلْمِ اللَّهِ بِالْأَمْسِ قَالَ لَا مَنْ قَالَ هَذَا فَأَخْرَاهُ اللَّهُ قُلْتُ أَرَأَيْتَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَلَيْسَ فِي عِلْمِ اللَّهِ قَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ .

Ali Bin Ibrahim, from Mohammed Bin Isa, from Yunus, from Mansour Bin Hazim who said,

'I asked Abu Abdullah^{asws}, 'Would something happen today which did not happen to be in the Knowledge of Allah^{azwj} yesterday?' He^{asws} said: 'No. The one who says this, so Allah^{azwj} would Disgrace him'. I said, 'What is your^{asws} view of what has happened, and what is going to happen up to the Day of Judgment. Isn't it in the Knowledge of Allah^{azwj}?' He^{asws} said: 'But, (even) before He^{azwj} Created the creatures'.¹⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ يُونُسَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَوْ عَلِمَ النَّاسُ مَا فِي الْقَوْلِ بِالْبَدَاءِ مِنَ الْأَجْرِ مَا فَتَرُوا عَنِ الْكَلَامِ فِيهِ .

Ali Bin Mohammed, from Yunus, from Malik Al Juhny who said,

'I heard Abu Abdullah^{asws} saying: 'If the people knew what Recompense would be in the speech with The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ), they would not languish from the speaking with regards to it'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَمِّدِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَمْرِو الْكُوفِيِّ أَخِي بَجِيٍّ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا تَنَبَّأَ نَبِيٌّ قَطُّ حَتَّى يُتَوَّرَ لِلَّهِ بِخَمْسِ خِصَالٍ بِالْبَدَاءِ وَالْمَشِيئَةِ وَالسُّجُودِ وَالْعُبُودِيَّةِ وَالطَّاعَةِ .

A number of our companions, from Ahmad Bin Mohammed Bin Khalid, from one of our companions, from Mohammed Bin Amro Al Kufy, a brother of Yahya, from Murazim Bin Hakeym who said,

'I heard Abu Abdullah^{asws} saying: 'No Prophet^{sawww} was Granted Prophet-hood at all until he^{as} acknowledged to Allah^{azwj} with five characteristics – The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ), and the Desire, and the Prostrations, and the servitude, and the obedience'.²¹

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ جَهْمِ بْنِ أَبِي جَهْمَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخْبَرَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَا كَانَ مِنْذُ كَانَتْ الدُّنْيَا وَ بِمَا يَكُونُ إِلَى انْقِضَاءِ الدُّنْيَا وَ أَخْبَرَهُ بِالْمَحْتُومِ مِنْ ذَلِكَ وَ اسْتَشْنَى عَلَيْهِ فِيمَا سِوَاهُ .

And by this chain, from Ahmad Bin Mohammed, from Ja'far Bin Mohammed, from Yunus, from Jahm Bin Abu Jahma, from the one who narrated it,

¹⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 11

²⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 12

²¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 13

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Informed Muhammad^{saww} with whatever had happened since the coming into being of the world, and with whatever was going to happen up to the expiry of the world, and Informed him^{saww} with the Ordained (matters) from that, and Excluded upon him^{saww} with regards to what was besides it'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا بِتَحْرِيمِ الْخَمْرِ وَ أَنَّ يُقَرَّرَ لِلَّهِ بِالْبَدَاءِ .

Ali Bin Ibrahim, from his father, from al Rayyan Bin Al Salt who said,

'I heard Al-Reza^{asws} saying: 'Allah^{azwj} did not Send a Prophet^{as} at all except with the Prohibition of the wine and that he^{as} acknowledges to Allah^{azwj} with the Changing of Allah^{azwj}'s Decision (الْبَدَاءِ)'.²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ سُئِلَ الْعَالِمُ (عَلَيْهِ السَّلَام) كَيْفَ عَلِمَ اللَّهُ قَالَ عَلِيمٌ وَ شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى وَ أَمْضَى فَأَمْضَى مَا قَضَى وَ قَضَى مَا قَدَّرَ وَ قَدَّرَ مَا أَرَادَ فَعِلْمُهُ كَانَتْ الْمَشِيئَةُ وَ بِمَشِيئَتِهِ كَانَتْ الْإِرَادَةُ وَ بِإِرَادَتِهِ كَانَتْ التَّقْدِيرُ وَ بِتَقْدِيرِهِ كَانَتْ الْقَضَاءُ وَ بِقَضَائِهِ كَانَتْ الْإِمْضَاءُ

Al Husayn Bin Mohammed, from Moalla Bin Mohammed who said,

'The Knowledgeable one^{asws} was asked, 'How does Allah^{azwj} Know?' He^{asws} said: 'He^{azwj} Knows, and Desires, and Intends, and Determines, and Ordains, and Accomplishes. So He^{azwj} Accomplishes what He^{azwj} Ordains, and Ordains what He^{azwj} Determines, and Determines what He^{azwj} Intends. So, in His^{azwj} Knowledge was the Desire, and in His^{azwj} Desire was the Intention, and in His^{azwj} Intention was the Pre-Determination, and in His^{azwj} Pre-determination was the Ordainment, and in His^{azwj} Ordainment was the Accomplishment.

وَ الْعِلْمُ مُتَقَدِّمٌ عَلَى الْمَشِيئَةِ وَ الْمَشِيئَةُ ثَانِيَةٌ وَ الْإِرَادَةُ ثَالِثَةٌ وَ التَّقْدِيرُ وَاقِعٌ عَلَى الْقَضَاءِ بِالْإِمْضَاءِ

And the Knowledge was precedent upon the Desire, and the Desire is second, and the Intention is third, and the Pre-determination occurs upon the Ordainment by the Accomplishment.

فَلِلَّهِ تَبَارَكَ وَ تَعَالَى الْبَدَاءُ فِيمَا عَلِمَ مَتَى شَاءَ وَ فِيمَا أَرَادَ لِتَقْدِيرِ الْأَشْيَاءِ فَإِذَا وَقَعَ الْقَضَاءُ بِالْإِمْضَاءِ فَلَا بَدَاءَ فَالْعِلْمُ فِي الْمَعْلُومِ قَبْلَ كَوْنِهِ وَ الْمَشِيئَةُ فِي الْمُنْشَأِ قَبْلَ عَيْنِهِ وَ الْإِرَادَةُ فِي الْمُرَادِ قَبْلَ قِيَامِهِ وَ التَّقْدِيرُ لِهَذِهِ الْمَعْلُومَاتِ قَبْلَ تَفْصِيلِهَا وَ تَوْصِيلِهَا عَيْنًا وَ وَقْتًا

Thus, for Allah^{azwj} Blessed and High is the Change of Allah^{azwj}'s Decision (الْبَدَاءِ) with regards to what He^{azwj} Knows when He^{azwj} Desires. Regarding what He^{azwj} Intends for the Pre-

²² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 14

²³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 15

determination of the things, so there is no Change in the Decision. Thus the knowledge regarding the known is before its coming into being, and the Desire regarding the desired is before its reality, and the Intention regarding the intended is before its establishment, and the Determination of these information is before it detail and it's arriving into visibility and time.

وَ الْقَضَاءُ بِالْإِمْضَاءِ هُوَ الْمُبْرَمُ مِنَ الْمَفْعُولَاتِ ذَوَاتِ الْأَجْسَامِ الْمُدْرَكَاتِ بِالْحَوَاسِّ مِنْ ذَوِي لَوْنٍ وَ رِيحٍ وَ وَزْنٍ وَ كَيْلٍ وَ مَا دَبَّ وَ دَرَجَ مِنْ إِنْسٍ وَ حَيٍّ وَ طَيْرٍ وَ سَبَاعٍ وَ غَيْرِ ذَلِكَ مِمَّا يُدْرَكُ بِالْحَوَاسِّ

And the Ordainment is by the Accomplishment, the conclusion from the deeds with the embodiments which can be felt by the sensory perception from the ones with the colours, and smell, and weight, and measurement, and what creeps and crawls from the humans, and Jinn, and birds, and wild animals and other than that from what can be felt by the sensory perceptions.

فَلِلَّهِ تَبَارَكَ وَ تَعَالَى فِيهِ الْبَدَاءُ مِمَّا لَا عَيْنَ لَهُ فَيَاذَا وَقَعَ الْعَيْنُ الْمَقْهُومُ الْمُدْرَكُ فَلَا بَدَاءَ وَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

So, for the Blessed and High there is the Change of Decision (الْبَدَاءُ) in it from what there is no physical reality to it. So when the physical reality occurs, the concept of the sensed, so there is no Change of Decision (الْبَدَاءُ), and Allah^{azwj} Does whatever He^{azwj} so Desires to.

فَيَا لِعِلْمِ عِلْمِ الْأَشْيَاءِ قَبْلَ كَوْنِهَا وَ بِالْمَشِيئَةِ عَرَفَ صِفَاتِهَا وَ حُدُودَهَا وَ أَنْشَأَهَا قَبْلَ إِظْهَارِهَا وَ بِالْإِرَادَةِ مَيَّرَ أَنْفُسَهَا فِي أَلْوَانِهَا وَ صِفَاتِهَا وَ بِالْتَّقْدِيرِ قَدَّرَ أَقْوَانَهَا وَ عَرَفَ أَوْلَهَا وَ آخِرَهَا وَ بِالْقَضَاءِ أَبَانَ لِلنَّاسِ أَمَاكِنَهَا وَ ذَهَمَ عَلَيْهَا وَ بِالْإِمْضَاءِ شَرَحَ عِلَلَهَا وَ أَبَانَ أَمْرَهَا

So by the Knowledge, the things are known before their coming into being; and by the Desire are recognised their qualities, and their limits, and He^{azwj} Established these before their manifestations; and by the Intention He^{azwj} Distinguished their selves with regards to their colours and their qualities; and by the Determination Measured out their strengths, and Recognised their beginnings, and their endings; and by the Ordainment, He^{azwj} Clarified to the people of their places and Indicated upon these; and by the Accomplishment, Explained their reasons, and Clarified their matters.

وَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ .

And that is the Determination of the Mighty, the Wise.²⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ قَالَ حَدَّثَنِي مُنْذِرُ بْنُ مُحَمَّدٍ بْنِ قَابُوسَ عَنْ مَنْصُورِ بْنِ السَّنْدِيِّ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَالِكِ الْجُهَنِيِّ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَوَجَدْتُهُ مُتَفَكِّرًا يُنْكُتُ فِي الْأَرْضِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لِي أَرَاكَ مُتَفَكِّرًا تَنْكُتُ فِي الْأَرْضِ أَرْغَبَةٌ مِنْكَ فِيهَا

²⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 16

Ali Bin Mohammed, from Abdullah Bin Mohammed Bin Khalid who said, 'Munzir Bin Mohammed Bin Qabous narrated to me, from Mansour Bin Al Sindy, from Abu Dawood Al Mustariq, from Sa'alba Bin Maymoun, from Malik Al Juhny, from Al Haris Bin Al Mugheira, from Al Asbagh Bin Nubata who said,

'I went over to Amir Al-Momineen^{asws}, and I found him^{asws} pondering, making markings in the ground. So I said, 'O Amir Al-Momineen^{asws}! What is the matter I see you^{asws} pondering, making markings in the ground? Is there a desire from you^{asws} with regards to it?'

فَقَالَ لَا وَاللَّهِ مَا رَغِبْتُ فِيهَا وَلَا فِي الدُّنْيَا يَوْمًا قَطُّ وَ لَكِنِّي فَكَّرْتُ فِي مَوْلُودٍ يَكُونُ مِنْ ظَهْرِي الْحَادِي عَشَرَ مِنْ وُلْدِي هُوَ الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا تَكُونُ لَهُ غَيْبَةٌ وَ خَيْرَةٌ يَصِلُ فِيهَا أَقْوَامٌ وَ يَهْتَدِي فِيهَا آخَرُونَ

So he^{asws} said: 'No, by Allah^{azwj}! I^{asws} have not desired with regards to it nor regarding the world even for a day, at all! But, I^{asws} am thinking regarding the birth, which would occur from my^{asws} back, the eleventh from my^{asws} sons^{asws}. He^{asws} is the Mahdi who would fill the earth with justice and equity just as it was filled with tyranny and injustice. An absence (Occultation) would occur for him^{asws} and confusion wherein groups of people would stray, and others would be Guided during it'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَمْ تَكُونُ الْحَيْرَةُ وَ الْعَيْبَةُ قَالَ سِتَّةَ أَيَّامٍ أَوْ سِتَّةَ أَشْهُرٍ أَوْ سِتَّ سِنِينَ

So I said, 'O Amir Al-Momineen^{asws}! And how much would the confusion and the Occultation happen to be?' He^{asws} said: '(It could be) six days, or six months, or six years'.

فَقُلْتُ وَ إِنَّ هَذَا لَكَائِنٌ فَقَالَ نَعَمْ كَمَا أَنَّهُ مَخْلُوقٌ وَ أَنِّي لَكَ بِهَذَا الْأَمْرِ يَا أَصْبَغُ أَوْلَيْكَ خِيَارٌ هَذِهِ الْأُمَّةُ مَعَ خِيَارِ أَتْرَارِ هَذِهِ الْعِثْرَةِ

So I said, 'And this would be happening?' So he^{asws} said: 'Yes, just as he^{asws} would be Created, and in what way is for you with this matter? O Asbagh! They (The Momineen of that time) would be the best of this community along with the best of the righteous ones of this family^{asws}'.

فَقُلْتُ ثُمَّ مَا يَكُونُ بَعْدَ ذَلِكَ فَقَالَ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَإِنَّ لَهُ بَدَائِعَ وَ إِزَادَاتٍ وَ غَايَاتٍ وَ نَهَائَاتٍ .

So I said, 'Then what would happen after that?' So he^{asws} said: 'Then Allah^{azwj} would do whatever He^{azwj} so Desires, for there are Changes of Decisions for Him^{azwj}, and the Intentions, and purposes and end results'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُعَرَّرِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ عَبْدَ الْمُطَّلِبِ أَوَّلَ مَنْ قَالَ بِالْبَدَاءِ يُبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَحَدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ سِيَمَاءُ الْأَنْبِيَاءِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Abdul Rahman Al Asamma, from Al Haysam Bin Waqid, from Muqarran,

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{asws} was the first one who said (believed) in *Al-Bada'a* (Change of Allah^{azwj}'s Decision). He^{asws} would be Resurrected on the Day of Judgment as one community. Upon him^{saww} would be the majesty of the kings and a mark of the Prophets^{asr}.²⁶

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 23