



The Investigation of “Ghaza and Ghadar” (fortuity) in the view of Quran and Hadith

¹Gasem Zarei Markid, ²Fakhraddin Murtazavi far, ³Roghayyeh Ebrahimi Zad Juveimi, ⁴Mohammad Baghir Abu TorabiZarchi

1. Department of Quran & Hadith, Islamic Azad University, Tehran Branch, Tehran, Iran
2. Department of Quran & Hadith, Islamic Azad University, Tehran Branch, Tehran, Iran
3. Department of Theology, Islamic Azad University, Gachsaran branch, Gachsaran, Iran
4. Department of Quran & Hadith, Islamic Azad University, Tehran Branch, Tehran, Iran
Email: Dabir_46@yahoo.com

ABSTRACT

Words, terms and phrases used in the Holy Quran, have long been debated among experts in the field of religious issues such as “Ghaza” and “Ghadar” which have been used in many verses of the Quran. They have special meaning in terms of their position in Quran verses and it can be said that the meaning of “to end” lies in them. Using the Holy Quran verses, the words of Islamic prophet's family and Islamic scholars, it has been tried to investigate the term “Ghaza and Ghadar” (fortuity) in the current scientific research to recognize its status near God and its impact on the universe and human beings. On the other side, its nature and impact on the life and spirit of the humans has been carefully explored.

Keywords: Ghaza (fate), Ghadar (predestination), The relationship between Ghaza and Ghadar, The position of Ghaza and Ghadar, Believing in Ghaza and Ghadar

INTRODUCTION

Many religious issues referring to the verses of the Holy Quran have been investigated throughout Islamic history. Numerous books and papers have been written so that Islamic nation would use treasures of higher education in the form of the Holy Quran verses and Hadith in order to take steps along the life rout with enough knowledge. Among these affairs we can refer to the issue of “Ghaza and Ghadar” that Islamic scholars have discussed a lot in this field. In this paper, we try to be very careful about “Ghaza and Ghadar” and investigate it, exhaustively to provide clear answers to the existing questions in this field.

“Ghaza”

The word “Ghaza” is a word which has a lot of different meanings. We investigate its different aspects of meaning regarding Quran and dictionaries. The meaning “to end” is the meaning that can be found in all of them.

- Will: “Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is” (Sorah Al-Baqarah, verse 117).
- Order and necessity: “And your Lord has decreed that you not worship except Him, and to parents, good treatment ... (Sorah Al-Isra, verse 23).
- To inform: “And We decreed for the Children of Israel in the Scripture that, “You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness” (Sorah Al-Isra, verse 4).
- To finish: “And when Moses had completed the term and was traveling with his family...” (Sorah Al-Qasas, verse 29) or “And when you have completed your rites, remember Allah...” (Sorah Al-Baqarah, verse 200).
- To do: “They said, “Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life” (SorahTaha, verse 72).
- To discharge and perform: “...So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite” (SorahYunus, verse 71). It is said that the word “Ghaza” means to discharge and perform. It means that you decide about what you are going to do and then perform it, i.e. to kill me (Gamus Quran, volume 6, p 18).

- Creation: (Taj Al-Arus men javaheri Al-Gamus, volum 20, p 84) and (Al-Nahayat fi qarib Al-Hadith and Al-Asar, volume 4, p 78)
- To express and to utter: "
- Area and direction: (Moajammuqayes Al-Lugat, volum 5, p 12)

"Ghadar"(predestination):

This word also includes different meanings in the verses of the Holy Quran as follow ;

- Ability: "...a slave [who is] owned and unable to do a thing..." (Sorah An-Nahl, verse 75)
- "Ghadar" sometimes means "determined place and time". "For a known extent". (Sorah Al-Mursalat, verse 22). "He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries rising foam..." (SorahAr-Rad, verse 17), it denotes to a place (MufradatAlfaz of Holy Quran, p 437).
- Anything that agrees with another one (Al-Ein, volum 5, p 113).
- It becomes nearer to (Taj Al-Arous men javaheri Al-Gamous, volum 7, p 375).
- Solemnity and respect: (Al-Mesbahal-Monir fi qarib Al-sarhval-Kabir. Volum2, p492)
- Tauten (Al-Mesbahal-Monir fi qarib Al-sarhval-Kabir. Volum2, p492)
- To decree and to give a judgment

Definition of "Ghaza and Ghadar":

First, we quote Imam's statement to clarify the issue and then refer to the views of Islamic scholars in this case. Ali ibn Ibrahim narrates of Musa ibn Ja'far (peace be upon him) that he said; "there is nothing except what God wants, wills, measures and gives a sentence. He asked Imam what does "want" mean? He answered; "it is the beginning of any work". He asked what is the meaning of "Ghadar"? He answered; "it is to measure the length and width of anything. Then he asked what about "Ghaza"? He answered; "when God decrees anything, he does it and certainly it isn't revocable (EsouleKafi , translation of Mostafavi , volume 1 , p 207).

"Ghaza": it means to end something (Al-tahqiq Fi kalamat of Holy Quran Volume 13, P 140). Scientists said that the purpose of 'ghaza" is God's knowledge that covers everything in its own position in the world and the purpose of "Ghadar" is the realization of whatever exists by related reasons in the logical order determined in "Ghaza and Ghadar"(the explanation of Jamal Khansari on ghurrarolhekam and DurrolKalam, volume 4, p 264). According to Sadouq, "Ghaza and Ghadar" means divine knowledge , and knowledge of God isn't a reason of an action as astronomer 's knowledge doesn't lead to eclipse of the sun, rather eclipse happens because it is supposed to be occurred (LavamehSahbqrani well known as explanation of Faqih,volum 1, p157). "Ghaza and Ghadar is divine knowledge that belongs to what people do and they don't have any role on it, like health and disease (the same reference, volume 4, p 156)

The position of "Ghadar" is based on the fate in the universe and it is narrated as "everything is predestined even disability and keenness" (Alnahayat fi Gharib al-Hadith va Al-asar, vol 3, p 186). This issue is so predominant that is said humans are driven by destiny (Almuhyt Fi lughatvolum 5 , p 473). To clarify the position, Imam Sadiq(pbuh) said : "It is to set limits, survival and destruction" (DerakhshanPartuvihcEsoolKafi). Any extreme about "Ghadar" should be avoided because it will result in loss of faith. Imam Ali (PBUH) says; "Nobody does extreme unless he loses the faith". (References of Feghe Shiite, translation of Jame Al-ahadys Volume 30 , p 1061). He also says; "there is a magus for every nation, and those who don't believe in "Ghadar", they are magus (the same reference,Volume 30 , p 1117). So it is obligatory for every Muslim to have full knowledge about "Ghadar" in order to be safe of any detour and confusion.

What are "Ghaza" and "Ghadar"?

One of the most basic questions regarding "Ghaza" and "Ghadar" is to know what the nature of these issues is; whether these are involved in the attributes of God or they are created by God. Bonding to Muhammad's Family(peace be upon them), it is tried to achieve knowledge in this regard. "Ghaza" and "Ghadar" are the creatures of God and He adds in the creation whatever he wants (Al-mahasen , volume 1 , p 245.). God says: I am Allah and there is no deity other than Me, I am the creator of good and evil and both of them are the creatures of Mine. Blessed is he whom I slated good, woe betide anyone whom I slated an evil and woe betide anyone who says how is it (Al-mahasen , volume 1 , p 283). It is impossible to understand the nature of these words, since it relates to invisible world and it is far beyond of humane science and his ability. It will agitate man's mind and therefore it will mislead him.

The place of "Ghaza" and "Ghadar" near God

Abu Zeid Ansari says; "I heard from an Arabian person while doing pilgrimage in Mecca said that God 's ordinance in creation of everything has been recorded and the pen's substance for writing anything in the divine fortuity has been dried"(Qamous Quran, volume 5 , p 274). Tarihi writes; the purpose of using the expression "the pen's substance has been dried" is that the writers make their pens dry after writing something (Majma Al-Bahrain, volume 5 , p 33).The Prophet of Allah (PBUH) said: Allah's knowledge has

been recorded and fate has been issued and the divine decree has been completed(Kanz Al-daqa'eq and Bahr Al-gharayeb volume 10 , p 320). Invariable fate and divine decree is clarified with these holy remarks.

The relationship between "Ghaza" and "Ghadar"

It is said in a Tradition that "Ghaza" and "Ghadar" are correlative and these aren't separable from each other, because "Ghadar" is like a foundation of a building and the other one is like the building. So anyone who wants to separate them, he will in fact want the building to be destroyed(Al-nahayah fi qarib Al-hadys Al-Asar, volum 4, page 78) and the Islamic Prophet also said : "Ghaza" means making something firm and whenever "Ghaza" was implemented, it means that it isn't revocable (Research of MofradatAlfaz, volume 4, page 215) and he also said: "Whenever God wills a thing to be, he slates it and when He slates it, it will surely to be happened then He executes it, After that is executed, it won't be revocable" (IsoulsettaAshara, DaraAl-hadys , p 289)

All of the affaires are followed by "Ghaza" and "Ghadar".

The great system of the universe that the Lord has created and manages its affaires, all of them are obedient to "Ghaza and Ghadar" of God. Imam Ali (pbuh) in this regard says: all of the affaires are obedient to "Ghaza and Ghadar" of God (translation and commentary of Nahj al- BalaghaFaiz al Islam,volume 6, p 1096) and in another narration he says: " "Ghadar" overcomes anyone who wares it " (The description of Mr. Jamal Khansary on Ghurar Al Hekam and Durar Al-kalam, volume 1 , p 242). The destiny which God has decreed is so predominant in the universe that there is no change in its path. There is a tradition here that is stated no change in the fate of the creatures determined by Allah (life of fourteen innocent Mohammad's family (peace be upon them) translation of Elam Al-vary, p. 342). Imam Ali (pbuh) said : the revelation of "Ghadar" makes the eye blind (Ghurur Al-Hekam and DurrarAlkalam p. 720). Humans are so obedient that his policy causes him to death.

Thinking about "Ghaza" and "Ghadar"

One of the fundamental questions related to "Ghaza" and "Ghadar" is; whether it is permissible to think about "Ghaza" and "Ghadar" or not? And if so where are the limits? It is said in some traditions that if thinking about "Ghaza" and "Ghadar" don't lead to harm, it is permissible. If thinking about "Ghaza" and "Ghadar", People's actions, wisdom in the creation of some evils in the universe like Satan and snaky animals don't cause any doubt on the wisdom and justice of the creator, it is permissible (Kafi, translation of Mustafavi, volume 3, p 363). Imam Ali (pbuh) says; "the path is dark, it is deep like a sea, so I want you don't enter it and it is the mystery of God, therefore do not bother yourselves to understand it . (Nahj AL-BalagheLel-Sobhi Saleh, p. 526). Since the true nature of "Ghadar" is inaccessible to the knowledge and ability of the human and it is related to God, thinking about it to discover its wisdom will be useless. So, that is why the human was asked not to enter this region so that he will be able to keep safe himself of falling into the deep, dark and unknown sea.

The effects of believing to "Ghaza" and "Ghadar"

Merriness

One of the effects of believing to "Ghaza" and "Ghadar" is human's merriness. As he encounters a lot of pensiveness in the life, it makes him patient and it consoles him. When somebody asked Imam Baqir (pbuh); how it is possible to surrender to divine decree and how does a person feel merriness and certainty. He answered; "the most righteous people in terms of surrendering to divine decree, are those who know Almighty God". Whoever is satisfied with God's decree, God increases his reward and vice versa; anyone who isn't satisfied with God's decree, Almighty God spoils his reward (TakamulvaTaharateRuh , p 139) and Imam Ali (pbuh) said : The worst things is to have anger to destiny and God's decree, i.e. anyone who is not satisfied with God's decree. (The description of Jamal Khansari on the Ghurur Al Hekam and Durar Al-kalam , volume4,p75)

Having no feeling of loss in the life

Another effect of believing to "Ghaza" and "Ghadar" is that whoever believes so, he never feels loss, since he knows that whatever God destines for him, although he is unaware of divine expediencies, it is certainly expedient. Whatever happens in the universe, it is logical and no affaires of God are in vain and "Ghaza" and "Ghadar" are involved within divine wisdoms.Imam Hussein (Pbuh) said : If God's decree is favorable for us, we will praise for His blessings and we will thank Him. If it is against our desires, the pious people won't sustain a loss (the first documented report of Ashura Movement, translation of VaqaAltaf , p 96).

Achieving to truthful people's degree

The third effect of believing to "Ghaza" and "Ghadar" is to achieve to truthful people's degree as the Holy Quran says: "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" (Sorah an-Nisa, verse 69).A great position that is near to the position of the prophets , the witnesses and the righteous people. Therefore in order to encourage the human to

satisfy with the divine decree and in order to reach to the Holy promised place, it is said in a celestial Hadith: Only I know which thing is good for my slave, so if he waits for my disasters, if he is pleased to the destiny and thanks my blessings and obeys my commands, I will record (his name) on the list of truthful people (who is believer and what is his duty ? translation of al-Momen , p 25). Since this world is the place for the kinds of human's test by God, so he has to pay attention to Allah and he should show his satisfaction that he surrenders to Allah's decree in order to ascend to the holy high positions and feels hearty consent.

Feeling the sweetness of faith

The fourth effect of believing to "Ghaza" and "Ghadar" is to taste the joy of faith. Sweetness of faith is felt by an individual whose certainty is in the stage that he believes "Ghaza" and "Ghadar" is enforceable so that whatever he is supposed to be given, surely he will be profited and whatever is bad for him and he is assumed not to receive it, certainly he won't attain it. Believing to "Ghaza" and "Ghadar" is intensely recommended by Islam. The Islamic Prophet (PBUH) said: "Believe in Allah, His angels, the heavenly messages, His messengers, the other world life, "Ghaza" and "Ghadar" and bitterness and sweetness (political history of Islam, p 14). It is clear from this tradition that the position of "Ghaza" and "Ghadar" is so high that it is mentioned after believing in Allah, heavenly books, the prophets and the resurrection Day. Additionally believing to "Ghaza" and "Ghadar" removes the grief. The holy Prophet (pbuh) said : "believing to "Ghadar" removes the grief". (Nahj Al-fasaheh, Persian translation , page 389).

Conclusion

We conclude from the above discussions that "Ghaza" and "Ghadar" is something beyond our mind and our thinking. Trying to understand its true nature makes humans depressed and confused and it makes them protest to creator of the universe. So to keep away from such thinking damages in the life, Humans should surrender to whatever Almighty God has decreed in order to maintain their quiet and their faith when they are tested by Allah and they show their satisfaction to their lord. In addition they should know whatever happens to them is expedient, although they aren't aware of it.

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