

Why did Imam Hussein (peace be upon him) revolt although he knew he would be martyred?

The group of beliefs of Shias

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The explanation of the question:

Why did Imam Hussein (peace be upon him) revolt although he knew he would be martyred?

In the name of Allah, Most Gracious, Most Merciful

Hi and good job. Some of people that were trying to find faults in the actions of their Imams express " if Imam Hussein (peace be upon him) had been aware of his martyrdom, why would he have gone toward Kerbela?

This is thought that people that are illiterate and make excuses have.

Is this remark valid? Why?

Answer:

One of doubts that there is for reader or listener of the mourning of Imam Hussein is that Imam Hussein (peace be upon him) provided background for his death which the Quran has prevented it with the verse and doing it is a kind of suicide.

وَلَا تُنْفِقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

Make not your own hands contribute to (your) destruction

How is it possible that Imam Hussein (peace be upon him) that was the child of the honorable messenger of the Islam and Amir Al-Momenin and had complete familiarity with the religion of the Islam did such action?

To achieve to this answer from this doubt, we refer to the introduction about the verse " death" so that the meaning of the illegal death can be specified. Then we

will recognize whether there is this title about the great revolt of Imam Hussein (peace be upon him) or not.

God has bade in the Quran

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good. Baghare Surah/ verse 195

The word " Tahlake" means death in this verse and its purpose is doing an action that results in severe harm to human and it is impossible to tolerate it in a normal situation such as poverty, disease or death.

At first, this sacred verse invites to charitable donation in the path of God. In other words, it is selflessness in his way and forgiveness in the way that he likes and after that, he prevents us from falling into death. Therefore, the purpose of the death in this verse is death that is made from giving up selflessness in the path of God.

Then he bade " help others". In other words, doing selfless actions in the path of God be as benefactors. It is clear that any kind selflessness is not good and any kinds of forgiveness are the satisfaction of God. If so, the selfless actions of mad people and idiots should be the satisfaction of God.

Selflessness that is the satisfaction of God has some conditions; two conditions are the most important ones:

1. Selflessness should be considered in a way and purpose that is admirable by knowledgeable intellectuals and if it be beyond the limitation of the mind or in line with the unconscious actions will not be liked by God;
2. Whatever is donated in the path of God should have superiority and virtuosity from the aspect of value such as giving up wealth for the sake of science and health or sacrificing an animal for food need of human. In a word, the better a purpose is; more superior and complete selflessness will be in its path.

These two points are two important conditions from conditions that should be taken into consideration in each forgiveness, almsgiving and selflessness so that the forgiveness should be considered a good action and in the path of God.

Such introduction turns out that the revolt of Imam Hussein (peace be upon him) was in the path of God completely because it has subsumed these two conditions completely. Hence, all of selfless actions that Imam Hussein did in the day Ashura are in the path of God and the satisfaction of God.

In conclusion, the verse of death (or any reasons that consider suicide prohibited) does not include any kinds of endangering the life of human. Moreover, if sacrificing soul and wealth be for a great and right purpose, for example, the permanent revolt of Imam Hussein (peace be upon him), it will be haram because there are the conditions of right selfless actions and holy selflessness in the selfless actions of Imam Hussein well.

If there had not been the selflessness of Imam Hussein (peace be upon him) in the day of Ashura, Islam, Quran and whatever the prophets had brought during the history would have been buried under the debris of the innovators and deviations that the last caliphs had made and nothing remained from it as the last religions buried under these sediments and nothing remained from them. Hence, the revolt of Imam Hussein (peacebe upon him) was an intellectual action and the purpose that Imam followed was more valuable than life, property and child and in a word the entire world.

Good luck

The group in charge of answering doubts

Research Centre of Valiasr