

IN THE NAME OF ALLAH, THE COMPASSIONATE  
THE MERCIFUL

**Considering the fact that Imams knew how and when they will be martyred then why did they go to their martyrdom places?**

THE BOARD OF SHIITE FAITHS  
A QUESTION BY; YASIN SHOUSHARI  
THE ELABORATION OF THE QUESTIONS

Given the fact the Imams knew how and when they will be martyred then why did they go to their martyrdom place?

Why has Allah the Almighty created the man?

Why do we hear the name of Allah and Aemah (peace be upon him) sometimes we feel that we do not believe in them or they have never existed? What can we do to prevent such a thought?

RESPONSE

The first question;

With respect to the fact the Imams knew how and when they will be martyred then why did they go to their martyrdom place?

RESPONSE

This fact that the holy prophets of GOD and Aemah (Imams) (peace be upon them) have informed of the unseen is one of the key necessities of the truthful religion of Shiites and it can be proved via certain reasons of the holy book of GOD, the tradition and logic for instance they knew that when they will be martyred and who will cause them to be martyred and...

In response to this question you have to pay attention to this crucial point that the holy prophets of GOD and Aemah (peace be upon them) have had some responsibilities in their own social lives to treat just like the common

men and they had no duties to act according their own inward science which has been granted to them by Allah the Almighty. For instance while the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has informed of the unseen but His Holiness did not act according to this knowledge foe make judgment among the people rather than His Holiness asked the people to call witness and present reasons according to the religious laws and His Holiness made judgment according the reasons and witnesses which have been presented as the late Kolaini (may GOD be pleased with him) has quoted this authentic narration in the blessing book Kafi that

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً  
 عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ وَ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام)  
 قَالَ قَالَ رَسُولُ اللَّهِ (صلي الله عليه وآله وسلم) إِنَّمَا أَفْضِي بَيْنَكُمْ بِالْبَيِّنَاتِ وَ الْإِيمَانِ  
 وَ بَعْضُكُمْ أَلْحَنُ يُحْجَّتْهُ مِنْ بَعْضٍ فَأَيُّمَا رَجُلٍ قَطَعْتُ لَهُ مِنْ مَالِ أَخِيهِ شَيْئاً فَإِنَّمَا  
 قَطَعْتُ لَهُ يَهٍ قِطْعَةً مِنَ النَّارِ .

-Al-Kafin, Al-Sheikh Koleini, v 7 p 414, Tahzib Al-Ahkam, Al-Sheikh Al-Tusi, v 6 p 229, ...

I make judgment based upon reasons and witnesses among you and some of you are more intelligent than the others to prove his claim so if someone takes the property of his own brother while he really knows that property belongs to his brother and not himself then that property is just like fire

It means that this is not my responsibility to make judgment among you according to the inward knowledge which has been granted to me by Allah the Almighty and I make judgment among you based upon reasons, witnesses and proofs and whoever presents the right proof and reasons then I will consider him rightful whether he tells the truth or he tells lie and if someone was more intelligent and was able to provide some reasons and proofs for his own claim and takes the property of his brother in an unjust manner then that piece of property will be a piece of fire for him

As a result Aemah (peace be upon him) are responsible to live and behave just like the common people then if Imam (peace be upon him) implements

the religious laws, punishment and the others according to his own divine knowledge then the social order will undergoes riot

Additionally, Ahl Al-Bayt (peace be upon them) are symbol and excellent exemplar for the whole people in all of the life affairs and the people also are responsible to act according to their guidance and live a life based upon their recommendation and if they have an extraordinary life and they act according to the knowledge of the unseen then they will not be adequate symbols and excellent exemplars for the people who intent to follow their style

Now it is apparent that this question raises that with respect to the knowledge of Ahl Al-Bayt (peace be upon them) pertaining to their martyrdoms, thus if they go to the place of their martyr will not be a suicide act

We have responded to this religious doubt before thus we refer you our dear friend to this link

<http://valiasr-aj.com/persion/showrec.php?bank=question&id=721>

## THE SECOND QUESTION

Why did Allah the Almighty create the mankind?

### RESPONSE

Allah the Almighty has responded to this crucial and prime question of the man in various cases in the holy Qur'an for instance He states that

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ . الذاريات / 56 .

“and I have not created the jinn and the men except that they should serve Me”

And through their creations they reach to their own perfection and proximity unto my path

The letter “L” in the word “ for worship” implies in the main purpose. It means that the only philosophy of the creation of mankind and jinn and it

also means that the real intent of their creation is to worship Allah the Almighty willingly and not forcefully in order to obtain the perfection and everlasting happiness

As a result, obedience and submission toward the divine commands and consequently obtaining the topmost extent of perfection is the prime aim of the creation of mankind and jinn and Allah the Almighty has thoroughly equipped the mankind with all of necessary tools and capacities

Form one side, He has bestowed logic which is the same as the inward prophet in their essences which is available and in his control in every moment of life which aids him to be survives from difficult situations as well as to assist him to gain his holy aim and from the other side, throughout history He has sent more than 100,000 apostles with holy books to aid mankind to reach to this aim and they have done their duties in the best possible way as well, now in spite of all of these equipments, tools and guidance and ... if man is not able to reach to its goal and he steps in a way

way with no clear destination instead of stepping in a certain road, then all faults is up to him and no one is guilty for his misled except himself

the late Shakh Saduq (may GOD be pleased with him) writes in the blessing book Elal Al-Sharayeh , v 1 p 13 , 14 that

عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا خَلَقْتُ  
الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ قَالَ خَلَقَهُمْ لِيَأْمُرَهُمْ بِالْعِبَادَةِ .

**It has** been quoted from Abi Basir that he said; I asked Imam Sadeq (peace be upon him) pertaining to the statement of Allah the Almighty that”

“and I have not created the jinn and the men except that they should serve Me”

Then His Holiness stated that; the real intent of this verse is that; Allah the Almighty has created the jinn and the men to order them to worship Him

And in another narration he quotes that

عن جميل بن دراج، قال : قلت لأبي عبد الله (عليه السلام): جعلت فداك، ما معنى قول الله عز وجل : «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ؟» فقال : «خلقهم للعبادة».

It has been quoted from Jamil Ibn Dorraj that he said; I said to Imam Sadeq (peace be upon him)

My life be sacrificed for you, what is the meaning of the verse “and I have not created the jinn and the men except that they should serve Me”

His Holiness stated that; Allah the Almighty has created the jinn and the men only to serve and worship Him

And he writes as well

عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ» قَالَ خَلَقَهُمْ لِلْعِبَادَةِ قُلْتُ خَاصَّةً أَمْ عَامَّةً قَالَ لَا بَلْ عَامَّةٌ .

It has been quoted from Jamil Ibn Dorraj that he said; said; I said to Imam Sadeq (peace be upon him) what is the meaning of the verse “and I have not created the jinn and the men except that they should serve Me”

His Holiness stated that; Allah the Almighty has created the jinn and the men only to serve and worship Him

Then I said the whole people or a specific group of the people? His Holiness stated that; No, rather than He has created the whole people for His own servitude and worship

For further research pertaining to this case, see the interpretation Al-Mizan written by Allamh Tabatabaei (may GOD be pleased with him) under the same verse

### THE THIRD QUESTION

Why do we hear the name of Allah and Aemah (peace be upon him) sometimes we feel that we do not believe in them or they have never existed? What can we do to prevent such a thought?

## RESPONSE

Undoubtedly, one of the main reasons pertaining to the lack of faith in Ahl Al-Albayt (peace be upon them) and the entire verses of the holy Qur'an, is the numerous sins which have been committed by man, and disobedience and disobey of the divine laws as well as to commit the evil deeds are just like cancer which affected the man and step by step cause to vanish the faith of the man since when Satan intends to mislead the man from the main road and the right path he does this in a gradual process and not in a quick move rather than he gradually demonstrate the sins as small and simple as he can and he mislead the people from the venial sins to the mortal sins and he goes as far as to reject any truth due to affected heart filled with sins and in this moment he loses his faith in the holy verses of the holy book of GOD and if he continue this way and does not give up the sins then he will be the real loser in the hereafter and will be punished by the divine chastisement

Allah the Almighty states pertaining to this case that

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّؤَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ .

الرّوم / 10 .

“Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them” the chapter Rum (The Romans) verse 10

One of the other causes of disbelief in Ahl Al-Bayt (peace be upon them) is the lack of knowledge to their eminent standing and position as well. With no doubt that if someone does not know the other as well as he does not make efforts to know him then he will not be able to gain faith in him. And in order to overcome this great difficulty I am going to suggest you to study only one page of the Shiite narrative books and specifically the blessing book of Kafi which is the Shiite most outstanding and authentic books

pertaining to this case for each day and this aids you to increase your knowledge and awareness pertaining to Ahl Al-Bayt (peace be upon him)

Imam Reza (peace be upon him) states that

فَإِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا .

-Oyun Akhbar Al-Reza, Al-Sheikh Al-Sadugh, v 2 p 275, Maani Al-Akhbar, Al-Sheikh Al-Sadugh, p 180, ....

If people really know about our sound and adequate statements and comments ( with no omission or additional parts) then in fact, they will obey us (act according to them)

And the translation of the blessing book Kafi is available in libraries and bookstores and you easily can find it

GOOD LUCK

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THE RESEARCH INSTITUTE OF HIS HOLINESS VALIASR (IMAM OF THE AGE) MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE