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مجلس العراق الشيعي

جمهورية العراق ديوان الوقف الشيعي

# تراث كربلاء

مجلة فصلية محكمة

تعنى بالتراث الكربلائي

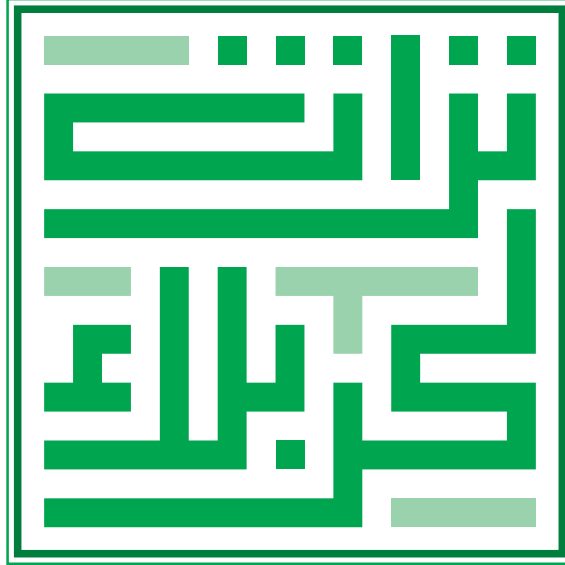
تصدر عن:

العقيدة العجمية  
فنون وعلوم العجمية  
مركز تراث كربلاء

السنة الثانية/ المجلد الثاني/ العدد الثالث

١٤٣٧-١٤٣٦هـ/ ٢٠١٥م

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قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الثانية / المجلد الثاني / العدد الثالث

١٤٣٦-١٤٣٧هـ / ٢٠١٥م

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﴿وَرِيدٌ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾

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## قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة وفق القواعد الآتية:

١- يشترط في البحوث أو الدراسات أن تكون وفق منهجية البحث العلمي وخطواته المتعارف عليها عالمياً.

٢- يقدم البحث مطبوعاً على ورق A4، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (٥٠٠٠-١٠٠٠٠) كلمة وبخط simplified Arabic على أن ترقم الصفحات ترقيماً متسلسلاً.

٣- تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كل في حدود صفحة مستقلة على أن يحتوي الثاني عنوان البحث، ويكون الملخص بحدود (٣٥٠) كلمة.

٤- أن تحتوي الصفحة الأولى من البحث على عنوان واسم الباحث/ أو من شارك معه في البحث إن وجد، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف، والبريد الإلكتروني لكل منهم مع مراعاة عدم ذكر اسم الباحث أو الباحثين في صلب البحث أو أي إشارة إلى ذلك.

٥- يشار إلى المراجع والمصادر جميعها بأرقام الهوامش التي تنشر في أواخر البحث، وتراعى الأصول العلمية المتعارفة في التوثيق والإشارة بأن تتضمن: اسم الكتاب، اسم المؤلف، اسم الناشر، مكان النشر، رقم الطبعة، سنة النشر، رقم الصفحة، هذا عند ذكر المرجع أو المصدر أول مرة، ويذكر اسم الكتاب، ورقم الصفحة عند تكرّر استعماله.

٦- يزود البحث بقائمة المصادر والمراجع منفصلة عن الهوامش، وفي حالة وجود مصادر ومراجع أجنبية تُضاف قائمة المصادر والمراجع بها منفصلة عن قائمة المراجع والمصادر العربية، ويراعي في إعدادهما الترتيب الأبجائي لأسماء الكتب أو البحوث في المجلات.



٧- تطبع الجداول والصور واللوحات على أوراق مستقلة، ويشار في أسفل الشكل إلى مصدرها، أو مصادرها، مع تحديد أماكن ظهورها في المتن .  
٨- إرفاق نسخة من السيرة العلمية إذا كان الباحث ينشر في المجلة للمرة الأولى، وأن يشير فيما إذا كان البحث قد قُدم إلى مؤتمر أو ندوة، وأنه لم ينشر ضمن أعمالها، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.

٩- أن لا يكون البحث منشورًا وليس مقدمًا إلى أية وسيلة نشر أخرى.

١٠- تعبر جميع الأفكار المنشورة في المجلة عن آراء كاتبها، ولا تعبر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.

١١- تخضع البحوث لتقويم سري لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء قبلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية :-

أ- يبلغ الباحث بتسليم المادة المرسلة للنشر خلال مدة أقصاها أسبوعان من تاريخ التسلم .

ب- يبلغ أصحاب البحوث المقبولة للنشر بموافقة هيئة التحرير على نشرها وموعد نشرها المتوقع .

ج- البحوث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تعاد إلى أصحابها، مع الملاحظات المحددة، كي يعملوا على إعدادها نهائياً للنشر .

د- البحوث المرفوضة يبلغ أصحابها من دون ضرورة إبداء أسباب الرفض .

هـ- يشترط في قبول النشر موافقة خبراء الفحص .

و- يمنح كل باحث نسخة واحدة من العدد الذي نشر فيه بحثه، ومكافأة مالية قدرها (١٥٠) ألف دينار عراقي .

١٢- يراعى في أسبقية النشر :-

أ. البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار .

ب. تاريخ تسليم رئيس التحرير للبحث .

ج. تاريخ تقديم البحوث كلما يتم تعديلها.

د. تنوع مجالات البحوث كلما أمكن ذلك .

١٣- ترسل البحوث على البريد الإلكتروني للمجلة

(turath@alkafeel.net)، أو على موقع المجلة

/http: //karbalaheritage.alkafeel.net

او موقع رئيس التحرير

drehsanalguraifi@gmail.com

أو تُسَلَّم مباشرةً إلى مقر المجلة على العنوان التالي:

(العراق/ كربلاء المقدسة / حي الإصلاح/ خلف منتزه الحسين الكبير/ مجمع

الكفيل الثقافي/ مركز تراث كربلاء).

بسم الله الرحمن الرحيم

Republic of Iraq  
Ministry of Higher Education &  
Scientific Research  
Research & Development



جمهورية العراق  
وزارة التعليم العالي والبحث العلمي  
دائرة البحث والتطوير

No: الرقم: ب ت ٤ / ٩٨١٤  
Date: "معا لمساندة فرقنا المسلحة اليانعة لفتح الارهاب" التاريخ: ٢٠١٤/١٠/٢٧

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

استنادا الى الية اعتماد المجلات العلمية الصادرة عن مؤسسات الدولة ، وبناءً على توافر شروط اعتماد المجلات العلمية لأغراض الترقية العلمية في "مجلة تراث كربلاء" المختصة بالدراسات والأبحاث الخاصة بمدينة كربلاء الصادرة عن عتبتكم المقدسة تقرر اعتمادها كمجلة علمية محكمة ومعتمدة للنشر العلمي والترقية العلمية .

...مع التقدير

أ.د. عسنان حميد عبد المجيد  
المدير العام لدائرة البحث والتطوير وكالة

٢٠١٤/١٠/٢٧

نسخة منه الى

- قسم الشؤون العلمية، شعبة التأليف والنشر والترجمة
- المصادرة

## كلمة العدد الثالث

### تراث كربلاء ... مسؤولية البحث العلمي

كثيرة هي المدن، وكثيرة هي الأماكن التي يبحث أبنائها عن صياغة هويتها وترميم لذاكرتها، غير أننا مع كربلاء وشرائحها نضرب صفحاً عن ذلك، ونتجاوزه لمهمة أكبر، وأعظم تلك هي مهمة إعادة إنتاج التراث وتثويره على نحو يتساقق ومبادئ البحث العلمي ليلامس حاجة الأمة في هذه المرحلة التي تشهد مخاضاً عسيراً ينبغي أن لا يشهد ولادات مشوهة لا تمت لتراثها بصلة من قريب أو من بعيد .

لأجل ذلك يعول القائمون على مجلة تراث كربلاء رئيساً واستشاريين ومحريين على أن ينظر الأكاديميون والمهتمون بالتراث الكربلائي نظرة علمية في كل ما ورثته هذه المدينة من ثقل تراثي وحضاري ليعيدوا صياغته ويرمموا فجواته على وفق المعادلات العلمية التي تحفظ للتراث هيبته وللمعاصرة مقولاتها المنسجمة وروح العصر .

وبهذه المناسبة فإننا نتطلع إلى قراءات تعي ما يعنيه التراث الكربلائي الذي ارتبط بالحسين (عليه السلام) سيرة وشهادة وبقاء لا تنفد موارده الفكرية والثقافية العقديّة إلى ما شاء الله لهذه المدينة من بقاء . ونتوسم في الباحثين الكرام العمل معاً على تحقيق تراث كربلاء على وفق أسس علمية ليتسنى قراءته قراءة علمية تهدف إلى إعادة إنتاجه

بما ينسجم وطبيعة المدينة وعنوانها المتمثل بالإمام الحسين (عليه السلام).  
واليوم نضع بين يدي قراء (تراث كربلاء) ومتابعيها من الباحثين  
والفضلاء والمهتمين عدداً جديداً يتضمن مجموعة قراءات لمجموعة  
مقولات في أبواب التراث التاريخي والتراث المجتمعي والتراث  
الأدبي على أمل تنال القبول والرضا وتنجح في استنهاض الباحثين  
وحثهم على اختيار مقولات أُخر لها صلة بتراث كربلاء وعلينا  
جميعاً تقع مسؤولية البحث في تراث كربلاء.

## كلمة الهياتين الاستشارية والتحريرية لماذا التراث؟ لماذا كربلاء؟

١ - تكتنز السلالات البشرية جملةً من التراكمات المادية والمعنوية التي تشخص في سلوكياتها؛ بوصفها ثقافةً جمعيةً، يخضع لها حراك الفرد: قولاً، وفعلاً، وتفكيراً. تشكّل بمجموعها النظام الذي يقود حياتها، وعلى قدر فاعلية تلك التراكمات، وإمكاناتها التأثيرية؛ تتحدّد رفعتها المكانية، وامتداداتها الزمانية، ومن ذلك تأتي ثنائية: السعة والضيق، والطول والقصر، في دورة حياتها.

لذا يمكننا توصيف التراث، بحسب ما مر ذكره: بأنه التركة المادية والمعنوية لسلالة بشرية معينة، في زمان معين، في مكان معين. وبهذا الوصف يكون تراث أي سلالة:

- المنفذ الأهم لتعرف ثقافتها.
- المادة الأدق لتبيين تاريخها.
- الحفزية المثلى لكشف حضارتها.

وكلما كان المتبع لتراث (سلالة بشرية مستهدفة) عارفاً بتفاصيل حولتها؛ كان وعيه بمعطياتها، بمعنى: أنّ التعالق بين المعرفة بالتراث والوعي به تعالق طردى، يقوى الثاني بقوة الأول، ويضعف بضعفه، ومن هنا يمكننا تعرّف الانحرافات التي تولدت في كتابات بعض المستشرقين وسواهم ممن تقصّد دراسة تراث الشرق ولا سيما المسلمين منهم، فمرة تولّد الانحراف لضعف المعرفة بتفاصيل

كنوز لسلالة الشرقيين، ومرة تولد بإضعاف المعرفة ؛ بإخفاء دليل،  
أو تحريف قراءته، أو تأويله .

٢- كربلاء : لا تمثل رقعة جغرافية تحيِّز بحدود مكانية مادية  
فحسب، بل هي كنوز مادية ومعنوية تشكّل بذاتها تراثاً لسلالة  
بعينها، وتشكّل مع مجاوراتها التراث الأكبر لسلالة أوسع تنتمي  
إليها ؛ أي : العراق، والشرق، وبهذا الترتيب تتضاعف مستويات  
الحيث التي وقعت عليها : فمرة ؛ لأنها كربلاء بما تحويه من مكتنزات  
متناسلة على مدى التاريخ، ومرة ؛ لأنها كربلاء الجزء الذي ينتمي  
إلى العراق بما يعتره من صراعات ، ومرة ؛ لأنها الجزء الذي ينتمي  
إلى الشرق بما ينطوي عليه من استهدافات، فكل مستوى من هذه  
المستويات أضفى طبقة من الحيف على تراثها، حتى غُيِّبَ وغُيِّبَ  
تراثها، وأُخزلت بتوصيفات لا تمثل من واقعها إلا المقتطع أو  
المنحرف أو المنزوع عن سياقه .

٣- وبناءً على ما سبق بيانه، تصدى مركز تراث كربلاء التابع  
للعتبة العباسية المقدسة إلى تأسيس مجلة علمية متخصصة بتراث  
كربلاء ؛ لتحمل هموماً متنوعة، تسعى إلى :

- تخصيص منظار الباحثين بكنوز التراث الراكز في كربلاء  
بأبعادها الثلاثة : المدنية، والجزء من العراق، والجزء من الشرق .
- مراقبة التحولات والتبدلات والإضافات التي رشحت  
عن ثنائية الضيق والسعة في حيزها الجغرافي على مدى التاريخ،

ومديات تعالقتها مع مجاوراتها، وانعكاس ذلك التعالق سلباً أو إيجاباً على حركيتها؛ ثقافياً ومعرفياً.

- اجراء النظر إلى مكتنزاتها : المادية والمعنوية، وسلكتها في مواقعها التي تستحقها؛ بالدليل .

- تعريف المجتمع الثقافي : المحلي، والإقليمي، والعالمي : بمدخرات تراث كربلاء، وتقديمه بالهياة التي هو عليها واقعاً .

- تعزيز ثقة المتتمين إلى سلالة ذلك التراث بأنفسهم؛ في ظل افتقادهم إلى الوازع المعنوي، واعتقادهم بالمركية الغربية؛ بما يسجل هذا السعي مسؤولية شرعية وقانونية .

- التوعية التراثية وتعميق الالتحام بتركة السابقين؛ مما يؤشر ديمومة النماء في مسيرة الخلف؛ بالوعي بما مضى لاستشراف ما يأتي.

- التنمية بأبعادها المتنوعة : الفكرية، والاقتصادية، وما إلى ذلك، فالكشف عن التراث يعزز السياحة، ويقوي العائدات الخضراء .

فكانت من ذلك كله مجلة "تراث كربلاء" التي تدعو الباحثين المختصين إلى رفدها بكتاباتهم التي بها ستكون .



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قسم التاريخ

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١٨٣١-١٩١٤

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### 3- Respecting Human Rights

Sometimes, human rights are violated by the ruling authorities and sometimes by the society members whose mentality is controlled by backward customs, therefore, there must be a widespread of human rights culture so that neither government nor persons can exceed the limits of the human legitimacy as in dispossession, trespass, humiliation or disparagement of national and religious identity.

It is worthy to say that Qur'an prompted people in general to show respect one another and to show cooperation in piety and loyalty " when it said 'Help you one another in Al-Bir and Al-Taqwa (Virtue, righteousness and piety) but do not help one another in sin and transgression. And fear Allah. Verily Allah is the severest punishment' "(19), and it plainly clarified that the purpose behind the human diversity and plurality is to create international human multi-cultures " when it mentioned that clearly 'Mankind! We have created you from a male and a female and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah that believer who has At-Taqwa. Verily, Allah is all-knowing with all things' "(20). This demonstrates that difference in faith, race and tribe do not justify any infraction in the public or private rights, and that social variety should be used as an invitation to put all races on an equal footing before the national law.

### Conclusion

Imam Hussein's revolution contained high principles of human values and of tyranny rejection, it became a school for teaching jural culture and human values that derived from Islamic codes and human heritage. This revolution also aimed to create an epistolary human who should be committed in the moral and the doctrinal principles, and it wanted to resist injustice and to defy oppressors who repeatedly make infringements in the enacted rights.

Reformation was a basic demand in Imam Hussein's rising. Moreover, he had determination to revive the real laws that the illegal governance refrained from applying them, and he wanted to recover the public liberties, establish justice, enhance human dignity and to consolidate ethics in the Muslim society and other non-Muslim societies as well.





the local charters and the announcements that connected to the human rights, and make similarity between the various perspectives of these contemporarily enacted rights and the rights which Imam Hussein called for. This could be attributed to the fact that Islam improved the human rights so much that they got applicable at all times and even at the times of war and conflicts, and this was obviously embodied in the battle of Karbala. In that battle, Hussein's enemies denied these rights whereas he exercised and carried out the most moral and spiritual values before the most wicked foes.

However, the most important act of the United Nation was its declaration of human rights issued on 10 December 1948. Really, this declaration was derived from previous announcements go back to the French Revolution in 1789 which had already published a charter indicates a confession in the natural personal rights. That recognition was followed by similar constitutions used by big number of states which currently have membership in the United Nations. And these countries' statutes include the human rights as fundamental part, even though these nations do not bind her selves to the human rights laws. Anyway, the human rights contained in the declaration are divided into three parts:

**First: the rights of the civil freedom.**

**Second: the rights of the political freedom.**

**Third: the social cultural and economic freedom.**

Person who requires to improve his lawful culture needs to know and read different charters and declarations that include the human rights . Furthermore, he should study the books authorized by the law experts, as these specialists in law have devoted hard efforts to identify the human rights and the duties and responsibilities within the human rights, and in this work they depended on the proof taken from the scriptures, traditions and the intellectual reasoning.

## **2- Developing Human Rights**

Islam counted human rights as a human top necessity which no one can live without it, no one can confiscate it and no one can give it up. Accordingly, the responsibility of the individuals and communities is not to keep silent in case their rights be breached.



in other phrase admissibility is the comprehensive origin in Islam, and Haraam forms minority or exceptionality of the life things. Moreover this exceptionality must be proven by the scientific lawful evidence as illegal depending upon the logic interpretation. Hence, there should be a confession that there is a difference between the Western and Islamic sense of the freedom, but this distinction is restricted in small space of issues which have more social customary contrast than intellectual or religious one. Furthermore, there must be recognition with the urgent need to make full use of the western experiences of the human rights, the applications of the public liberties applications, the law supremacy, the equivalence and making separation in the three powers, (the legislative, judicial and executive).

Consequently, it could be said that even though there is some dissimilarity in the western and oriental concepts of freedom, but Hussein's gist of liberty matches the contemporary ideals of the free civilization. He called for respecting the public liberties of all the peoples in time when no one could dare to just speak about such intentions of freedom and, for this, he paid an expensive price and lost his life. But today, it is possible to talk and claim for freedom throughout media; and the easy access of information could be considered as a great achievement to the Muslim communities which so need it to consolidate liberty, human rights and justice. This, indeed, due to the fact that these societies are dominated by oppressive regimes whether these regimes are republican or monarchic. And, therefore, it must be known to the all that if there is no international response to help these societies gain their demands for freedom, then there is no pathway other than following the example of Imam Hussein in revolt and sacrifice.

## Dealing with the Question of Human Right

Cognizance of information in the principles of Hussein in revolt and reformation provides the individuals and the communities with good lessons in human rights which could be summarized in the points below:

### 1- Developing the jural culture

It is so important to acquaint the people with the international and





by saying ‘ God has willed to see me killed’ ”<sup>(18)</sup>. There is no doubt that there are other ways to make these ends of freedom and honour, and Hussein’s will in martyrdom was to reveal the ruler’s true intention in oppression, especially the latter disguised as a real Muslim caliph.

## The Question of Liberty in Imam Hussein’s Words

The despotism, dictatorship and the absence of the public liberties are the dominant reasons behind the Muslims’ actual retrogradation, so, any other nation cannot progress under such injustice, subdual and restrainability. Therefore, Imam Hussein, in his speeches, clarified that, such a life has no value, and death is better than living under the domination of ignorant oppressors.

Actually, although these speeches and mottoes that Hussein carried come from medieval religious mind, but, they correspond with the contemporary freedom which every human society needs it and claims for it. The modern civilization, as it could be seen, uses liberal principles similar to these Islamic ones that Imam Hussein adopted in his struggle with the illegitimate caliphate.

On contrary to the present global propaganda that is directed by great political powers to show Islam as parallel to the terror, the real Islam, in past and present, hallows freedom and counted it as the highest human value, since it means that man must live in dignity and that without dignity he would miss the humanity.

However, defending liberty as a civil and human value is one of the most important factors for any nation seeking for civil progress and development; as under freedom, inventions, discoveries and creation could grow and competition would be opened to make national progress and flourishing. Therefore, liberty is one of the themes that filled out the human thought history, and it subjected to many views and interpretations.

Islamic thought, of course, had its own explanations that based on Islamic doctrinal background, as freedom in Islam leis within wide circle of Halaal **legal things** and Haraam **Illegal things**. Theoretically, that means there is no freedom in the Haraam things. But actually, there is something is so significant should be mentioned, that is Halaal or



## The Slogans of Imam Hussein and the Freedom Values

The honour, dignity, freedom, refusing bondage and tyranny and all that in contrast with the basic human rights were incarnated in Hussein's way of fight on Ashura. On that bloody day Hussein carried a group of slogans that stated his ideology, manner and bravery. He, as historical accounts tell, was frequently reciting this verse:

Oh! Death is better than shame.

Oh! Shame is the way to the hell<sup>(15)</sup>.

This zeal exposes his hard will in preferring death rather than in living under injustice and tyranny, and his call to the men all over the world to be in constant readiness to front the power usurpers.

The mottoes of Imam Hussein have, however, identified the basics of how to make creative opposition, and have crystalized an ideal for the future generations' revolt. Thus made clear to all the peoples in every time and everywhere, the importance of victimization for the responsible freedom and for rejecting dictatorship.

Whatever, in this sense, Imam Hussein seldom repeated " his father Imam Ali's proverb' Oh! People, Adam did not bear a slave or a bondwoman, so, all peoples are free' "<sup>(16)</sup>, as well as " another saying of his ' do not be a slave of someone else, as God has created you a free human' "<sup>(17)</sup>. Consequently, it is worthily to notice that Hussein did not aim to provoke ardency for revolution or conflict, but to revive the awakening spirit inside the nation and to return the independent opinion the nation had already enjoyed.

The core of these slogans, indeed, is applicable today in the widespread oppression among the peoples in so many parts of the world. Accordingly, it is within our responsibility and within our duty to hold the same mottoes to defend liberty, human rights and the rights of the vanquished. But in fact, the manner of practising these high moral values must be achieved through legal and convenient means and in the possible time, as it is not requisite to make these goals through fight and sacrifice only, as Hussein did when he insisted to face the fatal death "





anyone else according to his call for the nation's right in voting for the just ruler and for deposing the unjust one. Furthermore, it must be noticed that the elected governor in Hussein's concept, has to be committed in the heavenly codes and in preventing injustice from happening. Therefore he pointed out that the dictator who violates human rights should not be paid a homage, in that he did not pay it to Yazeed.

## Second: Liberty in Imam Hussein's words

Each revolution or awakening has definite and specific mottoes which usually reflect the political, social and intellectual background and the approaches of its characters. Thus, viewing the slogans of Imam Hussein and his companions on Ashura, the fatal day of the battle, disclose high values of freedom and reformation that could face and stop tyranny and corruption. In his blessed revolt, Hussein did not aim to hold the power, but he wanted to break off the distortion and the fabrication which both brought great danger to Islam by what so called in the contemporary term *Wi'aadh Al-Salateen* **Sultan's Propagators**. Those propagators could change and modify the central teachings, perspectives and regulations of Islam.

That faking movement, actually coincided with a new phase of dictatorial Umayyad rule which entailed such modifications in the basic Islamic rules and statutes, and that movement, as seems, determined to justify the intentions of the new aristocratic governing class which aimed to prepare the people to accept the next stage of absolute monarchic rule. In response, Imam Hussein in his revolt, strongly resisted the multi-faces of that invalid movement and gave real answers to the interpolated trends which appeared in thinking, legal, economic and social cultures. In addition, he insisted to recover the correct and tolerant procedures of the pure Muhammadan religion.

Should it be need to give a name to the mottoes and the principles of Imam Hussein, it should be said that Imam Hussein's name is equivalent to the liberty itself in view of the sacrifice that he, his family members and his companions gave in the battlefield. All these victims aspired to raise the banner of the liberty and to support the human values.



these morals through his education and culture at the prophetic house where he had been listening to the teachings of Muhammad and the “ the Qur’an revelation that mentioned ‘ Mankind! We have created you from a male and a female and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah that believer who has At-Taqwa. Verily, Allah is all-knowing with all things ’ <sup>(12)</sup>. This text denotes that pride or preference, if be, should back on piety, not on race, tribe, blood or any other natural or human differences. As a result, equality is reckoned as the social foundation of the legal justice, and it must contain the main sides of the life as earnings, privileges, rights duties and equivalence in the opportunities, equivalence in the official posts. Therefore, it could be said that the disproportion, the discrimination and the nepotism are the key reasons behind so many deep problems of our today society, and they all result in the backwardness and the absence of the social equity.

#### **4- The Right of Selecting the Ruler**

The political freedom could be considered as part of the human liberty. The former includes many rights, but the main ones are selecting the just ruler and refusing the unjust one. Here, Islam was not and is not aggressive to all the liberal rights as “it carried its slogan ‘ equality should be in the rights, duties, equivalence and in making social justice’ ”. Imam Hussein, in this sense, exercised his right in not paying homage to the tyrant ruler “ as he said‘ we are, the prophetic household, the essence of the divine message, the meeting place of the angels, and it is by us, God has begun and by us God has ended. While, Yazeed is a corrupted man, drunken and an honourable personality killer; for this reason, one like me cannot pay homage to one like him. Now we do wait and you do wait, we are to come in the morning and you are to come in the morning, then you will realize the one who more deserves the homage and the caliphate’ ”<sup>(13)</sup>. And in other position “ he added‘ do not you see that the righteousness is not practised and the fallaciousness is not rejected?, then let a faithful be wishing to confidently meet the Lord’ ”<sup>(14)</sup>.

This means that Imam Hussein had right in the caliphate more than



freedom is the basic ground for applying any creed.

Anyway, whatever pressures, risks and pains increased, Imam Hussein's resolution to oppose bondage raised. This scene was well represented in his attitude to give priority to fighting dictatorship, submission, compulsion instead of living under tyrant ruler " as in his speech ' should there be life with despotism then death is but happiness' »<sup>(8)</sup>.

### 3- Equality Among People

God, from Islamic point of view, has not put limits or distinction among the peoples, for, as in the genesis, men all are equal since they are all the children of Adam as " Qur'an referred to this status 'and among his signs is that he create you Adam from dust and Eve from Adam's rib and his offspring from the semen and behold you are human beings scattered ' <sup>(9)</sup>. Thereupon, Arabs or any other race should not be given preference; and the human value must be judged according to the piety and the good deed. This view is enhanced in another position of the "Qur'an 'O Mankind! Be dutiful to your Lord who created you from a single person and from him he created his wife and from them both he created many men and women"<sup>(10)</sup>.

In addition, prophet Muhammad also urged for the common equality by birth" when he said 'people are all equal like the comb serrate' »<sup>(11)</sup>. Thus , Islam rejected any form of discrimination on the ground of colour, race, gender, affiliation or sectarian belongingness basing on its call for the sole ancestry of the mankind.

As in the biography of Imam Hussein in general, and as in his conduct in the battlefield of Karbala in particular, this Imam focused on the nobility of the human equality. This was practically uncovered when he consoled two of his fellow fighters, one, his elder son, Ali Al- Akbar who fell in the duel and died before his time, second, his companion John, who had been Cristian and converted into Islam just in the last hours of Hussein's war at Karbala. However, Hussein, like he did with his son, came to John while he was dyeing and in a compassionate way held him closely and shed tears putting his cheek on John's. The Imam, indeed, acquired



and values identical to those in the United Nation's announcement of the human rights, despite the fact that there is a big gap between the two sides. Additionally, he confirmed human honour and refused slavery preferring death to live in humiliation " when he said 'that illegitimate ruler gave us two choices, unsheathing swords or living in subservience. Never, we shall not accept subservience, as living in subservience is rejected by God, by the messenger, by the faithful and by our virtuous nurture; the enthusiast and lofty men preferred to die in honour than to obey the viler' "(3). Thus, Imam Hussein did not subject to the tyrant who stopped exercising liberty that God has granted it to the humanity, and therefore, he decide to select the way of reformation which would end in the martyrdom, when "he said' I did not marsh out as a felonious, a wanton, a corrupter, or un unjust, but I did as a claimant for reformation in my grandfather's nation, I want to do good things and prevent bad things' "(4). And in other time " he said addressing his enemies ' No, I swear by God, I shall not, delver myself to you like a submissive, nor do I flee away like a slave' ". This reveals that he introduced a high example for firmness in the way of the human values, respect, honour, dignity and equality(5).

## 2- Liberty.

Liberty is a distinct right of the human's and it includes both of the public and the private freedom. So, the liberty contains the freedom of faith, the freedom of thought and the right of the manner of expression.

Islam, whatever, has sanctified freedom and ranked it at the top of the human values. The acts of this religion clarified that man should perfectly enjoy freedom as " Qur'an reported 'he release them from their heavy burdens and from the fetters that were upon them " (6). Hence, as a Muslim cleric and as a Qur'anic interpreter, Imam Hussein evidently stated the necessity of the full freedom regarding it as a counterpart to the private belief when he apparently expressed this before the military gatherings that came to put an end to his revolt, " he told them these words in full carriage ' if you do not have faith and if you are not afraid of the last life, then be liberals in this first life' (7). This undoubtedly discloses the possibility of the peaceful coexistence with and without faith, as



## First: Imam Hussein and the principles of the Human Rights

Reading the speeches and the words of Imam Hussein in deep can figure out a concentration on a thought similar to the present sense of the basic human rights, as they pour in the dignity and the liberty as in the following points:

### **1- maintaining human dignity.**

The core of Imam Hussein's words uncovers ideology of human rights identical to that adopted by the world organizations of the human rights in this time, because his speeches included a pure call for keeping on human rights and preventing any trespass in the human dignity. In similar way, should we look at the charter of the worldwide declaration of the human rights we would find out that it refers, in its preamble, to the dignity as an inherent nature in the mankind. This document also recognized that equity, peace and equality rights are ground to the freedom and it aimed to make a world in which the individuals can enjoy the freedom of speech and can get rid of the fears of destitution. This global covenant realized the necessity of revolt against injustice and the responsibility of the international law in guarding the human rights, so that there could not be a tyranny or a need to rebellion.

On 26 June 1948. The preface of the United Nation Charter added the nations' belief in the essential human rights in the man's values and in his rights of equality, and it also resolved to go forwards to make social promotion. In addition, the member states in the United Nations pledged to respect human's basic rights and freedom in cooperation with the foundation of the United Nations.

Article one of the declaration provided that as all peoples are equally born, they should be equal in rights and dignity, and as they have been gifted mind and conscience, they must deal one another fraternally. Second article also mentioned that each human should enjoy the rights and liberties without discrimination in race, faith, political opinion or any opinion else, in social or national origin, in wealth, birth and in any other status.

However, Imam Hussein in his awakening, carried human principles



## Introduction

Human rights is not a new or a strange term to the contemporary cultures, as this idiom practically existed in the ancient Greek and Mesopotamian civilizations, although it was not nominally mentioned. Therefore it is possible to shed light on one of the most prominent characters who claimed for such a human call, Imam Hussein.

Raised and educated in a house of a figure famous with tolerance, his grandfather prophet Muhammad on one hand, and a contemporary to many savage actions of the Arabs in the pre-Islamic days of ignorance on the other hand, Imam Hussein became well qualified to be the righteous defender for the poor and the vanquished at his time. His vigour, zeal, concepts and doctrines reached at zenith in his intellectual and military conflict with the caliphate usurper, Yazeed.

This subject is divided into four topics and a conclusion

. The first one included Imam Hussein's perspectives in maintaining and magnifying human dignity as well as protecting moral and immaterial rights from any kind of illegal dispossession or aggression whatever it should be.

Second topic treated the principles of equity and humanity in the biography of Imam Hussein in general and in his direct collision with the authority in particular. It also dealt with his reassemble treatments with two of his fellow fighters while they were in the last breaths.

Third topic handled the right of the nation to select the just ruler in accordance with God's edicts which provided that there must not be paying homage and fealty to a despotic like Yazeed.

Fourth theme tackled the liberty in the words of Imam Hussein when he focused on the private freedom especially the freedom of faith and the right of expression.





## الملخص

ان الله جل ذكره قد كرم الانسان وعده ذلك الكائن الذي له الافضلية على سائر المخلوقات ووهبه العقل والرزق والقدرة على التحرك لكي يتمكن من العيش بحرية (( اذ قال جل اسمه في محكم كتابه ' ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلاً' )) (الاسراء: آية ٧٠). فالاسلام حث على احترام حقوق الانسان وانه لم يات بتعاليم روحية فقط بل شرع قوانين تهدف الى حماية هذه الحقوق والى منع حصول اية نوع من التعدي عليها، اذ وردت اشارات من هذا القبيل في مئتي آية كريمة من آيات القرآن الكريم تدعو الى الحفاظ على حقوق الانسان التي بلغت مائة حق. وفضلا عن ذلك، فان السنة النبوية السمحاء منعت حصول اي نوع من الخرق الجسدي والمعنوي على الانسان بل وحتى على اسلوب تفكيره. فمما لاشك فيه، ان ((النبى محمد عليه الصلاة وآله قال ' كل المسلم على المسلم حرام ماله ودمه وعرضه' )) .

واذا ما قارنا هذا العدد من الحقوق مع الاعلان العالمي لحقوق الانسان الذي اصدرته الامم المتحدة في ١٠-كانون الاول عام ١٩٤٨ فاننا نجد ان الحقوق التي دعت اليها هذه المنظمة العالمية لم تتجاوز العشرين حقا. ان هذه الدراسة تعني بتاصيل حقوق الانسان من خلال اقوال وخطب وشعارات الامام الحسين عليه الاسلام وهو في الساعات الاخيرة في ميدان القتال في ارض كربلاء، اذ يمكن ان تعد تلك المواقف اسس وضمانات للانسانية جمعاء.



## Abstract

### Imam Hussein and originating the Human Rights principles.

God the gracious has dignified the human when he regarded him as the being that has preference over all other creatures, and has gifted him reason, livelihood and ability to move, so that human can live in free as “ the Lord said in the Qur’an ‘and, indeed, have honoured the children of Adam and we have carried them on land and sea and we have provided them with Al- Taybaat (Lawful food things) and we have preferred them on many of those whom we have created with a marked preferment’”<sup>(1)</sup>.

Islam did not just stimulate respecting human rights and did not introduce spiritual teachings only, but it enacted set of codes that aim to protect these rights and to prohibit any kind of trespass on them. Hence, there are indications in two hundred Aias **verse** of the Qur’an, and these *Aias* which all prompt to keep on the human rights mounted a hundred right in number. In addition, the Muhammadan Prophetic tradition forbade any sort of breach in the bodily and moral rights of man and even in his ways of thinking. This was certainly reported in the Prophetic *Hadeeth speech* of “Muhammad ‘puh’ when he said ‘ Every Muslim’s honour, blood, and money is banned to be violated by every other Muslim’ ”<sup>(2)</sup>. While the United Nations, in its worldwide Human Rights Declaration on 10 December 1948, did not issue more than twenty one lawful articles on the human rights.

This study discusses the reinforcement of the human rights throughout the sayings, the addresses and the slogans of Imam Hussein when he was in the last hours of the battlefield in Karbala, as these attitudes could be considered as essentials and guarantees for all the humanity.



## Imam Hussein and Originating the Human Rights Principles.

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area against which aggression is always directed. Each level has its degree of injustice against its heritage, leading to its being removed and its heritage being concealed; it is then written in shorthand and described in a way which does not actually constitute but ellipsis or a deviation or something out of context.

3-According to what has just been said, Karbala' Heritage Centre belonging to Al-Abbas Holy Shrine set out to establish a scientific journal specialized in Karbala' heritage dealing with different matters and aiming to:

- the researchers viewpoints are directed to studying the heritage found in Karbala' with its three dimensions: civil, as part of Iraq and as part of the east.

- Watching the changes, the alternations and additions which show duality of the guest and luxury in Karbala' geographic area all through history and the extent of the relation with its neighbours and then the effect that such a relation has, whether negatively or positively on its movement culturally or cognitively .

- having a look at its treasures: materialistic and moral and then putting them in their right way and positions which it deserves through evidence.

- the cultural society: local, national and international should be acquainted with the treasures of Karbala' heritage and then introducing it as it is.

- to help those belonging to that heritage race consolidate their trust by themselves as they lack any moral sanction and also their belief in western centralization. This records a religious and legal responsibility .

- acquaint people with their heritage and consolidating the relation with the decent ants heritage, which signals the continuity of the growth in the decedents mode of life so that they will be acquainted with the past to help them know the future .

- the development with all its dimensions: intellectual, economic, etc. Knowing the heritage enhances tourism and strengthens the green revenues.

And due to all the above, Karbala' Heritage journal emerged which calls upon all specialist researchers to provide it with their writings and contributions without which it can never proceed further.

Editorial & Advisory Boards

## Issue Prelude

### Why Heritage ? Why Karbala' ?


1- Human race is enriched with an accumulation both materialistic and moral, which diagnoses, in its behaviour, as associative culture and by which an individual's activity is motivated by word and deed and also thinking, it comprises, as a whole, the discipline that leads its life. And as greater as the activity of such weights and as greater their effect be as unified their location be and as extensive their time strings extend; as a consequence, they come binary: affluence and poverty, length and shortness, when coming to a climax.

According to what has been just said, heritage may be looked at as a materialistic and moral inheritance of a particular human race, at a certain time, at a particular place. By the following description, the heritage of any race is described:

- the most important way to know its culture.
- the most precise material to explain its history.
- the ideal excavation to show its civilization.

And as much as the observer of the heritage of a particular culture is aware of the details of its burden as much as he is aware of its facts i.e. the relation between knowing heritage and awareness of it is a direct one; the stronger the first be, the stronger the second would be and vice versa. As a consequence, we can notice the deviation in the writings of some orientalists and others who intentionally studied the heritage of the east especially that of the Muslims. Sometimes, the deviation resulted from lack of knowledge of the details of the treasures of a particular eastern race, and some other times resulted from weakening the knowledge: by concealing an evidence or by distorting its reading or its interpretation.

2- Karbala': it is not just a geographical area with spatial and materialistic borders, but rather it is materialistic and moral treasures constituting, by itself, a heritage of a particular race, and together with its neighbours, it forms the greatest heritage of a wider race to which it belongs i.e. Iraq and the east. And in this sequence, the levels of injustice against Karbala' increase: once, because it is Karbala' with all that it has of the treasures generating all through history and once more because it is Karbala', that part of Iraq full of struggle and still once more because it is that part that belongs to the east , the



At This time , we introduce , for readers and those honourable researchers concerned with ( Karbala Heritage ) , a new issue containing a number of readings of some articles and essays under history heritage section , society heritage section and literature heritage section hoping that they will contribute to obtaining satisfaction and will help stimulating and urging researchers to choose and write new articles related to Karbala heritage , we all have the responsibility of writing researches on Karbala heritage .



## Third Issue Word

### Karbala Heritage... Scientific Research Responsibility

A great many are the cities and a great many are the areas whose people look for originating its identity and for making whole its memory , but we , in Karbala with its variations , look at things differently and we ignore it for the sake of a more honourable mission and greater is the responsibility of reoriginating the heritage and stimulating it into revolution so as to go hand in hand with the fundamentals of the Scientific research in order to fulfil the need of Ummah at this stage which witness severe travail , which is supposed to give birth to no deformed newborns which have no relation with its heritage neither close nor far .

Accordingly , all those in charge of Karbala heritage journal , editor -in-chief , consultants and editors wish that all academics and those concerned with the Karbala heritage would scientifically consider all that this city . has inherited both heritage and cultural so as to reframe and refill the gaps in accordance with the scientific equations which give heritage its prestige and solemnity and which give modernism its essays and articles which are in harmony with the spirit of the modern age .

On this occasion , we look for readings and productions which comprehensively consider what karbalai heritage means , which is absolutely related to Imam Husain ( p,b,u,h ) , both his biography and martyrdom and perpetuity .

The intellectual , cultural and doctrinal resource of which have no end as Allah, the most High gives existence to this city . We wish that all specialist researchers work together to verify Karbala heritage on scientific bases so as to be read scientifically aiming to reproduce it in order to be in agreement with the nature of the city and its typical example represented by Imam Husain ( p,b,u,h).

10. In the journal do all the published ideas manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the issuing vicinity, in time, the research stratification is subject to technical priorities.

11. All researches are exposed to confidential revision to state their reliability for publication. No research retrieved to researchers, whether they are approved or not; it takes the procedures below:

a: A researcher should be notified to deliver the meant research for publication in a two-week period maximally from the time of submission.

b: A researcher whose paper approved is to be apprised of the edition chief approval and the eminent date of publication.

c: With the rectifiers reconnoiters some renovations or depth, before publishing, the researches are to be retrieved to the researchers to accomplish them for publication.

d: Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.

e: Researchers to be published are only those given consent by experts to in the field.

f. A researcher destowed a version in which the meant research published, and a financial reward of (150,000) ID.

12. Taking into consideration some points for the publication priorities, as follows:

a: Research participated in conferences and adjudicated by the issuing vicinity.

b: The date of research delivery to the edition chief.

c: The date of the research that has been renovated.

d: Ramifying the scope of the research when possible.

13- Receiving research be by correspondence on the E-mail of the Journal: (turath@alkafeel.net), Web: <http://karbalaheritage.alkafeel.net/> , or Delivered directly to the Journal's headquarters at the following address: Karbala heritage center, Al-Kafeel cultural complex, Hay Al-Eslah, behind Hussein park the large, Karbala, Iraq.

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Karbala Heritage Quarterly Journal receives all the original scientific researches under the provisos below :

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.

2. Being printed on A4 , delivering three copies and CD Having , approximately, 5,000-10,000 words under simplified Arabic or times new Roman font and being in pagination.

3. Delivering the abstracts, Arabic or English, not exceeding a page,350 words, with the research title.

4. The front page should have the title, the name of the researcher/ researchers, occupation, address, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.

5. Making an allusion to all sources in the endnotes, and taking cognizance of the common scientific procedures in documentation; the title of the book, editor, publisher, publication place, version number, publication year and page number. Such is for the first mention to the meant source, but if being iterated once more, the documentation should be only as; the title of the book and the page number.

6. Submitting all the attached sources for the marginal notes, in the case of having foreign sources, there should be a bibliography apart from the Arabic one, and such books and researches should be alphabetically ordered .

7. Printing all tables, pictures and portraits on attached papers, and making an allusion to their sources at the bottom of the caption, in time there should be a reference to them in the context.

8. Attaching the curriculum vitae, if the researcher cooperates with the journal for the first time, so it is to manifest whether the actual research submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

9. For the research should never have been published before, or submitted to any means of publication.

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**In the Name of Allah**

**The Most Gracious The Most Merciful**

But We wanted to be gracious to those abased in the land  
And to make them leaders and inheritors

(Al-Qasas-5)





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