



Imam Hussain and Human Right Establishment

First Edition

2016 – 1437

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﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴾ ﴿٧٠﴾

[سورة الإسراء، الآية: ٧٠]

﴿ We have honored the children of adam and
carried them on both land and sea ,we have provided
them with good thing and greatly preferred them
above much of our creation ﴾ ﴿٧٠﴾

Isra, verse: 70

Introduction



Allah – may be praised – has honored man regarding him as superior to other creatures in the verse : {We have honored the children of adam and carried them on both land and sea , we have provided them with good thing and greatly preferred them above much of our creation}.

By granting him reason , provision and ability to move on land and sea so that he exists dignified. One of the highest manifestations of such honor of man is maintaining his human dignity and preserving his materialistic and moral right in addition to forbidding transgressing any of his legitimate rights by anyone.

Islam has not confined its care to religious teachings and testaments encouraging its followers to respect man and preserving his rights. Moreover it legislated a large package



of rules to maintain his rights and necessity of granting him these rights while forbidding any transgression any of these rights.

Quran has pointed out these rights in about 200 verses stating more than 100 rights where the Universal Declaration of Human Rights Legislated by the United Nations in 10/12/1948 states 29 articles pointing the basic human rights only.

We find a lot of concerning human rights in the prophetic traditions and quotes of the Imams of AhlulBayt. In a quote of Prophet Mohammed (pbuh): “Muslim’s properties, life, and honor are inviolable by a Muslim”. This quote points out that man’s materialistics of man like body and properties and moral ones such as dignity, thoughts and freedom are respected.

In order for man to enjoy such rights, a system based on social justice must exist. Allah has commanded us to be just in ruling and forbidden oppression. Quran pointed out justice, equality and scales of righteousness in fifty five places. Allah forbid oppression and threatened oppressors of torture in 320 verses pointing out dislikeness of oppression which leads to bad outcomes in life and afterlife.

This book discusses briefly the consolidation of human



rights through quotes, speeches and slogans of Imam Hussain in Karbala, focusing on the basic human rights as a core of man's dignity and insurance of his major rights and freedom.

Finally, I pray to allah that this book might be added to my efforts for Judgment Day, “ The Day whereon neither wealth nor sons will avail, except for him who comes to Allah with a pure heart.» He may be praised and blessed. He is the one to pray to, the highest desire, spring of mercy and grants.

Imam Hussain and Human Right



Studying speeches, quotes and slogans of Imam Hussain in the day of Karbala, we find them focusing on basic human rights as the core of man's dignity and insurance of his rights and freedom. Some of these rights pointed out by Imam Hussain in his speeches and quotes are as follows:

1. Maintaining Man's Dignity:

One of the basic rights of man is maintaining his dignity and forbidding transgressing or degrading neither practically nor verbally. If we refer to the universal declaration of Human Rights, we find the recognitions of human beings' dignity in its introduction and their equal right as a base of peace, justice and freedom, and that humanity seeks a world in which individuals enjoy freedom of speech, belief



and actions. It is essential that law protects human rights so that it will not lead man to rebellion against tyranny and oppression.

The introduction of the Universal declaration of Human Rights adds that people of the United Nations stressed in the charter of the United Nations, issued on 26/6/1945, its belief in basic human rights, individual's dignity and value having equal rights and having the determination to push social status higher and forward. It also decides to bring livelihood higher in the shade of full freedom. Country members have promised in cooperation with the UN to ensure the respect of human rights and freedom.

In article (1) of the declaration, it states that people are born with equal rights and dignity. They are granted reason and conscience and have to deal brotherly with each other. Article (2) states that every individual man enjoys the right and freedom mentioned in the declaration with no discrimination based on sex, color, language, religion, political opinion, different views, national origin, social status, wealth, nor any other factors.

Imam Hussain focused on maintaining human dignity in his reformational uprising refusing slavery and preferring



death with dignity to life in humiliation. He said: “ Verily, the pretender and son of pretender has made us choose between humiliation and swords. Humiliation is far away from us. Allah, his prophet, believers, intalliable laps, honored spirit, and dignified souls reject humiliation to us and never prefer submitting to evil people to honored death”.

Imam Hussain rejects submitting to tyranny and and enjoys no dignity granted by Allah to mankind. He chose the path of martyrdom in order to defend such dignity and reforming nation’s state. He said: “ I have not rebelled in the sake of evil, fun corruption, nor oppression. I have rebelled for the reformation of my grandfather’s nation. I seek enjoying good and forbidding evil”.

In another place, Imam Hussain said: “Nay... I swear by Allah, I do not submit to you meekly and never escape like slaves”. Imam Hussain preferred death of honor to living in humiliation and disrespectfulness because man loses his value when there is not dignity.

2. Enjoying the Freedom:

General and individual freedom is one of the most distinguished right of human beings. It includes the right of belief and opinion. Islam respects freedom considering it as one of the most important human value. It is a right



of man and he is supposed to enjoy it fully as Allah wishes: “He will relieve them of their burdens and of the shackles that weigh upon them”

Imam Ali said: “ Never be a slave of others when Allah created you free”. In general Principal, nobody has authority upon others. However, this can only be exceptionally with religious referance.

Imam Hussain pointed out the necessity of enjoying freedom. Moreover, he demanded his enemies to be free in their worldly life. He said: “ If you adhere to no religion and feared no hereafter, then be free your worldly life” This quote points out that his focus on the value of freedom because man must be free in life even if he is not religious because freedom is required in itself, with which man feels his value. Imam Hussain said: “ I find happiness in death and misfortune in living with oppressors”. Death in honor and freedom is better than living in humiliation and oppression because man can never find happiness and dignity while being under oppression, tyranny and dictatorship. That was why Imam chose death to life.

3. Equality Among People:

Allah has created all people from soil: “ And of his signs that he created you from soil and became humans scattered



throughout the earth”. This is why the white has no privilege upon black nor has an Arab upon non-Arab except in piety and good acts.

Quran repeats that in other places stating that people were created from soil and they came from one soul. Allah Says: “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women”.

People are equal in their origin as our respectful prophet said: “ People are equal like comb teeth”. Islam rejects discrimination according to sex, color, origin, sectarian belonging and any kind of discrimination between people created by Allah-May be Praised- from one soul and soil. Equality among people, as one of the most important elements of social justice, means being the same against religion, law, equal opportunities, equal in public positions, equal in privileges and benefits and equal in rights and tasks.

The suffering of problems of societies in the world today refers in part of it to bias in daily life, the lack of opportunities and different ways of discrimination leading to social backwardness and lack of social justice. Equality means rejection of discrimination on the base of sex, language, national and regional are all included within the oneness of human origin stated in the Quran: “ People, we



have created from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you, Allah is the Knower, the Aware”. Lordliness and superiority are only in piety, not in tribe, sex, origin nor any other diversity of mankind.

Imam Hussain in the day of Karbala focused on such value by placing his holy check on John's, the black slave who had been of Abu Thar AlGhufari and on the Turkish young man Wadhih Bin Aslam. It is the same mere act he did with his son Ali AlAkbar, who was a sign of perfection and beauty in order to stress on equality between people concerning the humane side. This manifests the essence of human value in the revolution of Imam Hussain.

4. The Right To Elect the Ruler

Political freedom is an important side of human freedom. In other words, political freedom is a part of the main original right of human freedom. Political freedom has many aspects of which the right to elect the just ruler and reject the oppressor one because Islam has commanded us to apply justice and forbid oppression.

Islam's name is equality in rights and tasks, equality in opportunity and application of social justice. Imam Hussain



practiced his legitimate right to reject the pledge of loyalty to an oppressive ruler saying: “ We are the members of the prophet’s house, the essence of the message and whom are often visited by angels. With us, Allah begins and ends. Yazeed is a wicked man, alcoholic, a killer of respected souls, and showing up debauchery. One like never grants pledge of loyalty to one like him. We shall wait and see while you do who is more eligible for such a pledge in ruling”. Imam was eligible for ruling than any others were and could never give pledge to a ruler transgressing right, treaties, keeping no promises and oppressing people on the other hand.

Imam Hussain paid his life as a price for applying righteousness and invalidating falsehood. He says”Don’t you witness that righteousness is not followed and falsehood is not rejected. Shall a believe seek meeting Allah righteously.” For this reason, in addition to other ones, Imam Hussain revolted and rejected Yazeed’s oppression and rule when he said: “ One like me never grants pledge of loyalty to one like him”.

Imam Hussain pointed out people’s right to elect the fair ruler adhering to what Allah commands of applying justice and preventing oppression. An oppressor ruler oppressing people, transgressing people’s rights and committing injustice and tyranny has no right to take the pledge of



loyalty. Imam Hussain demonstrated this practically when rejected Yazeed's pledge of loyalty. Therefore, giving pledge to Loyalty to ones like him is forbidden.

Dealing with Issue of Human Rights



Having known the contribution of Imam Hussain's revolution concerning values and aspects of human rights, we have to learn from the Imam's acts during and before the day of Karbala our tasks and responsibilities. As societies and individuals in regard to the issue of human rights. We summarize them as follows:

1. Developing Awareness of Rights:

It is very important that we get aware of treaties, local and international declarations dealing with human rights which widen awareness of right socially and individually. One of the most important documents related to human rights is the Universal Declaration of Human Rights issued by the General Assembly of the United Nations on 10/12/1948. This declaration was based on previous declarations starting from the French Revolution in 1789



issuing the Declaration of Human Rights, recognizing man's natural rights of individuals. It was then followed by many constitutions of countries up to the time when these countries became members of the UN starting the human rights in their constitutions although were not adhering to them practically.

Reviewing the Universal Declaration of Human Rights, we find these rights and freedom divided into:

- 1- Civil Freedom Rights
- 2- Political freedom rights
- 3- Social, cultural and economical rights

One needs to develop awareness of rights by reviewing treaties and declarations dealing with the issue of human rights. It is also important for him to read books written by scholars about this issue in order to be aware of religious view concerning it and check the references obligating us to respect such rights in Quran, Sunnah, Consensus and Reason.

The concept of human rights is made of five elements: Justice, morals, freedom, tasks and rights. It is essential that



we get aware, in the least, of our tasks and rights.

2. Demand for the Legitimate Rights:

It deals with human rights as a necessity without which man cannot live, so nobody has the right to confiscate them and nobody must abandon his legitimate rights because in such case man loses his humanity and dignity as a human being.

One must demand his legitimate rights in case of being transgressed. He must never be silent. A society also must demand its right and be aware of them and know how to regain them. If a society is not aware of such rights, it will not be able to demand them. So demand comes next after widening awareness of rights.

3. Respect of People's rights:

Transgressing legitimate right of man sometimes happens by the ruling authority in this or that country and sometimes comes from people towards people living in the same place. We would like to point this out here.

Respecting other people is required by religion and reason. Transgressing the legitimate rights of theirs is forbidden no matter who does it. Respecting these rights is a must and an obligation.



No authority has the right to transgress rights of people as well as people towards other one by confiscating their properties or degrading the status of their culture or religion. People must respect each other and cooperate for the good and righteousness as in the verse: “And help one another in righteousness and in piety; but help not one another in sin and transgression”

Quran states that the good of diversity of people and tribes is human inter-quaintance of one another: “O mankind, indeed we have created you from a male and a female, and made you into nations and tribes that you might know one another. The nobles of you before Allah is the most righteous of you. Allah is the Knower, the Aware.”

The existence of diversity of religions, doctrines, sexes and tribes is not a justification transgressing other people’s rights. All people must be equal against law. There is not a difference between black and white nor Arab and non-Arab. Superiority is in knowledge and piety.

Conclusion



Imam Hussain's revolution for applying justice and rejecting oppression has put the base of human rights, values, and principles. This revolution has formed an institution for teaching and developing the human right culture derived from the Islamic values and laws. Making man with high objective adhering to the religion values, human rights and Islamic morals is a goal of Imam Hussain's revolution.

Another goal is the necessity of applying justice, social equality, resisting oppression and revolting against oppressors who transgress human rights, people's rights and Allah's. Imam Hussain revolted for reformation, enjoying good and forbidding evil, reviving Sunnah, eliminating deviation, opposing oppression and working for the application of Allah's rule throughout aspects of life, enjoying freedom,



insuring values of justice, righteousness, freedom and peace, boosting man's dignity and implanting Islamic morals in the society.

References and Resources



- The Holy Quran
- Ibn Shuba Alherani «Tuhaf Alaqol an Alarusool»
- Ibn Shahr Ashoob «Manaqib Al-Abi Talib»
- Ibn Tawoos «Alluhof fi Qatla Altufoof»
- Alrai Shehri «Mezan Alhekma»
- AlQushairy Alnisaboory «Sahih Muslim»
- Alamili «Muniat Almureed fi Adab Almofeed wa Almustafeed»
- Al-Kūfi «Kitab Al-futuh»
- Almajlisi «Behar Alanwar»
- Almufeed «Alershad»

Curriculum Vitae **for Shaikh Dr. Abdullah Ahmad Alyousif**



- Shaikh Dr. Abdullah Ahmad Alyousif born in the village of Hillat Muhaish, Qatif City, Eastern Province of Saudi Arabia in 1383 A.H. (1964 A.D).
- Shekih Abdullah is an Islamic thinker, and a scholar in the field of contemporary Islamic thought.
- Sheikh Abdullah has the delegation and authorization of Islamic Historical narration from multiple Maraji .
- Sheikh Abullah has conducted advanced studies in Sharia Law in the Hawzah.
- Sheikh Abdullah has a PhD in Fiqh and Islamic studies from Al-Mustafa International University.
- Sheikh Abdullah is a teacher to many educated youths from different Islamic nations.



- Sheikh Abdullah participated in multiple local and international conferences about Quran, Fiqh, science, and culture.
- Sheikh Abdullah has been quoted in many books of great Islamic clerics, as well as in many credited internet websites.
- Sheikh Abdullah has organized and presented many Islamic and cultural lectures on multiple TV channel. He was also hosted and interviewed on numerous radio channels.
- Sheikh Abdullah has started and sponsored many religious and cultural events as well as volunteering social activities.
- Sheikh Abdullah has published more than fifty books about multiple topics including Fiqh, History, Islamic thought, youth, women studies, Islamic sociology, and many more.

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