



From the Editor's Desk

Bringing Hussein Ma'arif to the Global Academic Stage: The Universal Significance of Sayyid al-Shuhada's Legacy

Seyyed Mohammad Ali Razavi

Assistant Professor, University of Lucknow, India. mohdali_rizvi@yahoo.com.

1. The Modern Crisis of Values and the Call of *Ma'arif al-Husayni*

The world today experiences fast changes in politics and society. Many communities face deep confusion about what is right. There are deep problems with fairness and equality in our institutions. Modern society has made great progress in technology and ideas. Yet it often struggles to connect progress with human dignity. People find it hard to maintain a meaningful way of living. Therefore, global communities are looking for strong moral values.

The international journal Hussein Maarif addresses this urgent need. Its clear aim is to deeply study and organize Hussein teachings. The journal brings this knowledge into the wider academic community. This knowledge is known as Maarif al Husayni.

The message of Sayyid al Shuhada, Imam al-Husayn (peace be upon him) transcends any specific time or place. His teachings are not limited by any specific religion. The historical events of Karbala occurred in 61 AH (680 CE). These events are part of Islamic history. However, their deeper lessons apply to everyone globally. These lessons focus on philosophy, society, and morality. Limiting his legacy to history ignores a powerful ethical system. Promoting Hussein Maarif internationally is not just an academic effort. It is a necessary response to modern moral challenges.

2. Conceptual Pillars of Hussein Knowledge: Theology, Ethics, and Dignity

Understanding Maarif al Husayni means recognizing a complete way of seeing the world. It connects many essential concepts together. It connects the nature of God and human freedom. It also connects ethical politics and social justice.

At the heart of the movement is the idea of Islah. This movement is also called the Nahdah. Islah means reform aimed at restoring balance in morality. This reform actively protects human value. The Imam declared his stand was not about pride. His movement was not about power or corruption. Instead, he aimed at restoring his grandfather community. This declaration created a lasting vision of social responsibility. This responsibility must remain active and unwavering.

This profound intellectual tradition includes several main areas. The first area is theological understanding and spirituality. The powerful words of the Imam in Dua Arafah are essential. They show how spiritual purity leads to justice in action. His teachings help us understand the unity of God. This unity of God is called Tawhid. His work explains our total dependence on Him.

The second area is political ethics and resistance to tyranny. The events of Karbala set clear standards for political responsibility. The Imam refused to accept a corrupt system. This refusal shows that principles are more important than convenience. Moral integrity must always come before political advantage.

The third area is universal human dignity and rights. The Imam spoke to his enemies during his final speech. He encouraged people to follow their conscience. He told them to be free-thinking in their worldly matters. He said this even if they did not follow religion and even if they did not fear the Day of Judgment. This statement shows the idea of human freedom and is called Hurriyah. It existed long before modern human rights movements.

The final area is existential courage and sacrifice. Hussein thought changes our understanding of victory and defeat. True success is not measured by power. It is measured by standing for truth. This truth is called Haqq. We must stand for it even at great personal cost.

3. Hussein Thought in the Contemporary Intellectual Arena

Hussein Maarif offers a universal standard against oppression. Throughout history many different people have been inspired by him. Mahatma Gandhi was deeply inspired by his fearless stand. Charles Dickens also drew inspiration from the sacrifice of the Imam. Many human rights activists follow Hussein Maarif. Scholars can explore these principles to understand resistance. This resistance opposes inequality and social injustice. Hussein Maarif also addresses extreme ideologies and new colonialism.

We live in a difficult time today. Religious texts are often used to justify violence. Some people use these texts to promote cynicism. The strong and principled message of the Imam offers a counter. This counter is both powerful and necessary. Karbala stands as a model for ethical warfare. The model of Karbala also teaches self-defense, honor, and loyalty. It shows how to follow moral law in difficult times. These enduring principles serve as a continuing guide. They support human freedom and moral progress.

Exploring these principles helps scholars analyze modern challenges. It teaches people to refuse unjust authority. The message of the Imam inspires peaceful resistance. It shows that spiritual courage can defeat physical power. This perspective is highly relevant in modern international relations. The Imam's messages help us build a more peaceful world. The movement encourages individuals to take active

social action. His messages also teaches us to defend the rights of the weak. This ethical system is essential for global harmony.

4. Editorial Mission: Connecting Frontiers and Inviting Global Scholarship

The journal Hussein Maarif published from Islamic Republic of Iran. Iran is recognized as a center of Islamic scholarship. This journal serves as a vital intellectual bridge. The journal connects scholars, sociologists, and historians around the world. It also connects philosophers and theologians globally.

An Indian editor based in Lucknow (India) supports this platform. Lucknow is known for its deep tradition in Hussein literature. Lucknow is also famous for its deep devotion. This partnership represents a strong commitment to global collaboration. My association also promotes interdisciplinary research across nations.

Our academic platform follows very strict standards. First, we require rigorous methodology. We welcome submissions that use textual analysis. We also accept historical criticism and comparative philosophy. Submissions can use socio-political critique to study Hussein texts.

Second, we value cross-cultural dialogue and promote meaningful interfaith conversations. The fundamental values of the Imam serve as our basis. This basis connects diverse religious and secular backgrounds. We welcome scholars from all traditions to contribute their novel contributions.

Third, we emphasize global accessibility and translation. A central goal is to translate scholarly writings for the world access. This includes both classical and modern works. We translate these works into major international languages. This initiative makes works available to academic libraries worldwide. Research institutions and scholars can access these papers.

By doing serious research, we fulfill a shared duty. We protect truth, justice, and human dignity. This journal encourages critical thinking and moral awareness. It supports the enduring legacy of Sayyid al Shuhada.