

2. Political Topics

موضوعات السياسية 2.

[The Nearest Evil to Good](#)

God knows that “Yazid” does not have the goodness that he claims he has

Even with all his efforts and enthusiasm Yazid has not acquired any goodness and grace

If he had justice and if he would have judged himself; he would have taken distance from his bad conduct and deeds

If he would have done so, he would have had at least one good quality among all these evils he has! [1](#)

اقرب الشر الي الخير

اللَّهُ يَعْلَمُ أَنَّ مَا

يَبْدِي يَزِيدُ لِعَیْرِهِ

وَ بِأَنَّهُ لَمْ يَكْتُبْ

عُ بِخَيْرِهِ وَ بِمِیْرِهِ

لَوْ أَنْصَفَ النَّفْسَ الْخَوُّو

نَ لَقَصَّرَتْ مِنْ سَيْرِهِ

وَ لَكَانَ ذَلِكَ مِنْهُ أَد

نَي شَرِّهِ مِنْ خَيْرِهِ

Time of Wrongs

Our times are the times of constraint and mistakes and treason

Goodness has become extinct and good people have been abjected and the ignorant and unwise have reached to power

Nobody invites people towards goodness and nobody stops them from vice

Freemen are of no value and have become slaves of their own slaves

Someone whose pastime is amassing wealth, is ignorant, capricious and uninformed.[2](#)

عصر الخطايا

وَقَعْنَا فِي الْخَطَا يَا وَالْبَلَايَا

وَفِي زَمَنِ انْتِقَاصٍ وَ اشْتِبَاهِ

تَفَانِي الْخَيْرِ، وَالصُّلْحَاءِ ذُلُّوا

وَعَزَّ بِذُلِّهِمْ أَهْلُ السَّفَاهِ

وَ بَاءَ الْأُمُورِ بِكُلِّ عُرْفٍ

فَمَا عَنِ مُنْكَرٍ فِي النَّاسِ نَاهٍ

فَصَارَ الْحُرُّ لِلْمَمْلُوكِ عَبْدًا

فَمَا لِلْحُرِّ مِنْ قَدَرٍ وَجَاهٍ

فَهَذَا شُغْلُهُ طَمَعٌ وَجَمْعٌ

وَ هَذَا غَافِلٌ سَكْرَانٌ لَاهٍ

Honorable Death

To live in abjectness and to die in degradation is something I don't like

If I would be given a choice between life and death; I will consider it better to move beautifully towards death.³

الموت بالعزة

!أَذُلُّ الْحَيَاةِ وَ ذُلُّ الْمَمَاتِ؟

وَ كَلَّا أَرَاهُ طَعَامًا وَ بَيْلًا

فَإِنْ كَانَ لِأَبَدٍ مِنْ إِحْدَاهُمَا

فَسَيَّرِي إِلَيَّ الْمَوْتَ سَيْرًا جَمِيلًا

The Fallen in front of Me

My father was Ali (as) and my grandfather was Prophet of Islam (swaws) and all the prophets were my forefathers

Allah is my witness and Qur'an testifies that I will not accept the unlawful regime of the caliph

They cannot force me to obey them because the speeches and actions of others will never be able to astray me from the right path

I will never be fooled or misled into committing mistakes and nor will I be afraid of warning of others

Alas! If someone doesn't show compassion to my life

Are the stories of Qur'an not a lesson for them? Don't they learn from the sayings of people about the destiny of previous despots?

O my enemy! You will be at loss, while I will be the heir of Prophet of Islam (swaws)

How is it possible for you to be more competent than the grandson of Prophet of Islam (swaws)? While your faith and deeds are imperfect.

The problem lies in you and not in the religion of Allah.[4](#)

الصريح امامي

أبي عليٍّ وجدي خاتم الرُّسلِ

و المرّ تَضُونِ لدينِ اللهِ مِن قبلي

و الله يعلمُ و القرآنُ ينطقُهُ

إنَّ الَّذي بيدي مَنْ لَيْسَ يملكُ لي

ما يرتجى بِامرئٍ لا قائلَ عدلاً

و لا يزيغُ إلي قولٍ و لا عملٍ

و لا يري خائفاً في سرِّه و جلاً

وَلَا يَحَازِرُ مِنْ هَفْوٍ وَلَا زَلَلٍ

يَا وَيْحَ نَفْسِي مِمَّنْ لَيْسَ يَرْحَمُهَا

أَمَا لَهُ فِي كِتَابِ اللَّهِ مِنْ مَثَلٍ

أَمَالُهُ فِي حَدِيثِ النَّاسِ مَعْتَبِرٌ

مِنَ الْعَمَالِقَةِ الْعَادِيَةِ الْأُولِ

يَا أَيُّهَا الرَّجُلُ الْمَغْبُونُ شِيمَتُهُ

إِنِّي وَرِثْتُ رَسُولَ اللَّهِ عَنِ رَسُولٍ

أَأَنْتَ أَوْلِي بِهِ مِنْ آلِهِ فَبِمَا

تَرَى إِعْتَلَّتْ وَ مَا فِي الدِّينِ مِنْ عِلَلٍ

Vicious Flies

The ones I loved have gone and I am here alone and friendless amongst the ones I don't love

Amongst the ones who curse me behind my back while I never say any vice regarding them

They are after destroying me until they can, while it is in their best interest that I be their leader

It is out of grudge and anger that they move towards adversity and detriment while it is a method I have never learned

You see these flies are buzzing over my head and no one is here to whisk them away

And every time the fire of grudge subsides and becomes silent in their hearts, they light up their flame

Why don't they heed to the comprehension of their minds? Why don't they return to the clarity of their own thoughts?

Don't you see that an uncomplimentary result is moving towards them with a great pace?

My Allah is enough for me until I care for him. He is sufficient for me and turbulence and disobedience is sufficient for them

Less is the number of people who are disobedient to God and God is not enough for them and God leaves them to their own fate.[5](#)

حشرات الشريرة

زَهَبَ الَّذِينَ أَحْبَبُهُمْ

وَبَقِيَتْ فِيمَنْ لَا أَحِبُّهُ

فِيمَنْ أَرَاهُ يَسُبُّنِي

ظَهَرَ الْمَغِيبُ وَلَا أَسْبُهُ

يَبْغِي فَسَادِي مَا اسْتَطَاعَ

وَأَمْرُهُ مِمَّا أَرِيهِ

حَنَقًا يَدْبُ إِلَيَّ الضَّرًّا

وَوَذَاكَ مِمَّا لَا أَدْبُهُ

وَيَرِي ذُبَابَ الشَّرِّ مِنْ

حَوْلِي يَطِنُّ وَلَا يَذُبُّهُ

وَإِذَا خَبَا وَغَرَ الصَّدُوءُ

رِفْلًا يَزَالُ بِهِ يَشِبُّهُ

أَفْلًا يَعِيجُ بِعَقْلِهِ

أَفْلًا يَتُوبُ إِلَيْهِ لُبُّهُ

أَفْلًا يَرِي أَنَّ فِعْلَهُ

مِمَّا يَسُورُ إِلَيْهِ غَيْبُهُ

حَسْبِي بِرَبِّي كَافِيًا

مَا أَخْتَشِي وَالبَغْيِ حَسْبُهُ

وَلَقَلَّ مَنْ يَبْغِي عَلَيَّ

بِهِ فَمَا كَفَاهُ اللَّهُ رَبُّهُ

O Soul! Be Patient

O Soul! Be patient. You will reach your desires after you have been thirsty

How anxiously is my soul moving towards Jihad?

I am not afraid of death, because martyrdom in the path of God is the desire I wish for most

I am the grandson of Prophet of Allah (swaws), whose existence was clean of any kind of vice, impurity and obscenity.[6](#)

يا نفس كوني هونا

يا نفس صبراً فالمني بعد العطش

وأن رُوحِي فِي الجِهَادِ مُنْكَمَش

لا أرهبُ الموتَ إِذِ الموتُ وَحَش

جَدِّي رَسُولُ اللَّهِ ما فِيهِ فَحَش

Forgetting Oneself and ...

Hesitation deceived him and took him towards the wrong path and his death forereached him

The expensive clothes were taken off his body and he was made naked and then his body was covered with the shroud (*kafan*)

Presently in the place of riding on a horse with pride, he is riding on the shoulders of people; riding towards the resting place of his solitude and there he will be separated from his family and friends

The positions he held in this world could not help him in retaining his land and his wealth and prevent others from taking them from him.[7](#)

... تناسي النفس و

فَإِنَّ سُدُورَهُ أَمْسَى غُرُوراً

وَ حَلَّ بِهِ مُلِمَّاتُ الزَّوَالِ

وَ عُرِّيَ عَنْ ثِيَابٍ كَانَ فِيهَا

وَ الْبِيسَ بَعْدَ أَنْوَابِ انْتِقَالِ

وَ بَعْدَ رُكُوبِهِ الْأَفْرَاسَ تَيْهًا

بِيَهَادِي بَيْنَ أَعْنَاقِ الرِّجَالِ

إِلَى قَبْرِ بَغَادِرٍ فِيهِ فَرْدًا

نَأْيٍ مِنْهُ الْأَقَارِبُ وَالْمَوَالِي

تَخَلَّى عَنْ مُورَثِهِ وَ وَلِيِّ

وَ لَمْ تُحْجِبْهُ مَأْتَرَةُ الْمَعَالِي

Shots on Target

O you the hardships of this world! Inflict harm upon us –the family of prophet– till you can; whether short term or prolonged

We have always been the aim for the arrows of difficulties and have become strong

Our first hardship was the separation from the Prophet of Allah (swaws)

After that, the calamity of separation from my mother Fatimah Zahra (sa) came upon us

And after that was the martyrdom of my noble father Ali (as) who was just like the connecting link of a chain for our relations with the prophet of Islam (swaws)

And finally was the martyrdom of my brother Hasan Al-Mujtaba (as), who knew the secrets of revelations and descent of Qur'an

But the greatest calamity and hardship for us was the time when the descendance of Jebra'eel stopped

O you the calamities of this world! Now we have been chosen for each other and the merciful and beneficent Allah is enough for me.8

مرامي المصيبة

يا نكباتِ الدهرِ دُولي دُولي

وَ أَقْصِرِي إِنْ شِئْتَ أَوْ أَطِيلِي

رَمَيْتَنِي رَمِيَةً لَأَمْقِيلِ

بِكُلِّ خَطْبٍ فَادِحٍ جَلِيلِ

وَ كُلِّ غِيبَةٍ (عَبء) أَيْدٍ تَقِيلِ

أَوَّلَ مَا رُزِئْتُ بِالرَّسُولِ

وَ بَعْدُ بِالطَّاهِرَةِ الْبُتُولِ

وَ الْوَالِدِ الْبَرِّ بِنَا الْوَصُولِ

وَ بِالشَّقِيقِ الْحَسَنِ الْجَلِيلِ

وَ الْبَيْتِ ذِي التَّأْوِيلِ وَ التَّنْزِيلِ

وَ زَوْرُنَا الْمَعْرُوفُ مِنْ جِبْرِيلَ

فَمَالُهُ فِي الرَّزَاءِ مِنْ عَدِيلٍ

مَالِكَ عَنِّي الْيَوْمَ مِنْ عُدُولٍ

وَ حَسْبِي الرَّحْمَنُ مِنْ مَنِيلٍ

- [1.](#) Kashf al Ghammah, vol. 2, p. 35; A'yaan al-Shia, vol. 1, p. 621.
- [2.](#) Mausū'ah Kalimat al-Imam al-Husayn (as), p. 928; Adab al-Husayn wal Hamasah, p. 54.
- [3.](#) Mausū'ah Kalimat al-Imam al-Husayn (as), p. 923.
- [4.](#) Bihar Al-Anwar, vol. 78, p. 125; Kashf al Ghammah, vol. 2, p. 37.
- [5.](#) Mausū'ah Kalimat al-Imam al-Husayn (as), p. 903; Kashf al Ghammah, vol. 2, p. 34.
Mausū'ah Kalimat al-Imam al-Hussein (as), p. 903; Kashf al Ghammah, vol. 2, p. 34.
- [6.](#) Adab al-Husayn wal Hamasah, p. 39 and 219.
- [7.](#) Adab al-Husayn wal Hamasah, p. 53.
- [8.](#) Bihar Al-Anwar, vol. 78, p. 125; Kashf al Ghammah, vol. 2, p. 38.

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