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3. Faith and Ideology

3. مواضيع اعتقادية

The Gracious Owner

Our God is someone, apart from whom no one else is worthy of being divine

He is merciful and the one who showers his blessings upon us

I thank him from the bottom of my heart and testify for his oneness

I could not protect my life from sins and spent it in idleness and non-attention

Now I am requesting Allah to forgive me because I have been cruel to myself, by being after the worldly desires

Now I am returning back to Allah from my sins of overdoing and ignorance and ask for his forgiveness.[1]

المنان

إلهٌ لاَ إلَهَ لَنَا سِوَاهُ

رَؤُوفٌ بِالبَرِيةِ ذو امتِنَانِ

أُوَحِّدُهُ بِاخلاَصٍ وَ حَمدٍ

وَ شُكرٍ بالضَّمِيرِ وَ بِاللِّسَانِ

وَ أَفنَيتُ الحَياةَ وَ لَم أَصُنهَا

وَ زُغتُ إلي البَطَالَةِ وَ التَّوانِي

وَ أَسأَلُهُ الرِّضَاعَنِّي فَإِنِّي

ظَلَمتُ النَّفسَ فِي طَلَبِ الأَمَانِي

إلَيهِ أَتُوبُ مِن ذَنبِي وَ جَهلِي

وَ إسرافي وَ خَلعِي لِلعَنَانِ

Passing through Mortal World

Auspicious is the God, who is supreme in greatness and immortality. Who equally divided death among all his creations and all of them are in the pawns of doom and death

And our world – even if we like it and take long –lasting pleasures in it– is moving towards doom

Beware! That showing interests in this world out of its charm will end up in doom

And the ones living in it will have to migrate from here in haste, even if they wanted to stay here.2

مرور من عالم الفاني

تَبارَک ذُو العُلَا وَ الكِبرياءِ

تَفَرَّدَ بالجَلَالِ وَ بِالبَقَاءِ

وَ سَوَّي المَوتُ بَينَ الخَلقِ طُرّاً

وَ كُلُّهُم رَهَائِنُ لِلفَنَاءِ

وَ دُنيانَا ـ وَإن مِلنَا إلَيهَا

وَ طَالَ بِهَا المَتَاع ـ إلي انقِضَاءِ

ألاَ إنَّ الرُّكُونَ عَلي غُرُورٍ

إلي دَارَ الفَنَاءِ مِنَ الفَنَاءِ

وَ قَاطِنُهَا سَرِيعُ الظَّعنِ عَنهَا

وَ إن كَانَ الحَرِيصُ عَلَي الثَّوَاءِ

Sparse Butterflies

The resurrection day is extremely fearsome. People will be vagrant and sporadic like moths

With the fear of judgment day, the faces of people will become pale and their body parts will start shaking

Hence, while you have the time, resolve your flaws and shortcomings. The thought of income and wealth has corrupted and ruined your soul

Behold! Why are you oblivious to yourself? And why are you in pursuit of desires and are in pursuit of your body’s welfare and comfort?3

فراشات متناثرة

عَظيمٌ هَولُهُ وَ النَّاسُ فِيهِ

حَيارَي مِثلَ مَبثُوثِ الفَرَاشِ

بِهِ تَتَغَيرُ الألوَانُ خَوفاً

وَ تَصطَكُّ الفَرائِصُ بِار تِعَاشِ

هُنَا لِكَ كُلُّ مَا قَدَّمتَ يبدُو

فَعَيبُكَ ظَاهِرُ والسِّرُّ فَاشِ

تَفَقَّد نَقصَ نَفسِكَ كَلَّ يوم

فَقَد أَودي بِهَا طَلَبُ المَعَاشِ

أَلا لِمَ تَبتَغِي الشَّهَوَاتِ طَوراً

وَ طَوراً تَكتَسي لِينَ الرِّياشِ؟

Frightful Day

Have you ever heard of a day more difficult than the day of death?

The judgment day is much more difficult and frightful and defamatory than the day you die

Everyone will be judged on that day. The despots will be abjected and the aggrieved will get ready for protest and revenge

Lot of people who were poor in this world will take a place among the noble and honourable people

But of course, Allah will be much more merciful than ever on that day; great is Allah who is the Creator of every human being.[4]

يوم المهيب

وَ لَم يمرُر بِهِ يومٌ فَظِيعٌ

أَشَدُّ عَلَيهِ مَن يومِ الحِمَامِ

وَ يومُ الحَشرِ أَفظَعُ مِنهُ هَولاً

إِذَا وَقَفَ الخَلاَئِقُ بَالمَقَامِ

فَكَم مِن ظَالِمٍ يبقَي ذَلِيلاً

وَ مَظلُومٍ تَشَمَّرَ لِلخِصَامِ

وَ شَخصٍ كَانَ فِي الدُّنيا فَقيراً

تَبَوَّأَ مَنزِلَ النُّجبِ الكِرامِ

وَ عَفوُ اللهِ أَوسَعُ كُلّ شَيءٍ

تَعَالَي اللهُ خَلاَّقُ الأَنَامِ

Separation due to Death

In every separation there is a hope of re-union, except death; as after that there is no hope of meeting again

Death is a merciless separator which does not even give us a chance to say goodbye

Every relation eventually leads to separation. It is true that the profit of this world is very less and such

less profit is of no use

Even such less profit is hard to get as if its hanging between the teeth's of wild beasts.[5]

افتراق بالموت

لِكُلِّ تَفَرُّقِ الدّنيا اجتِمَاعُ

فَمَا بَعدَ المَنُونِ مِن اجتِمَاعِ

فِرَاقٌ فَاصِلٌ وَ نَوَي شَطُونٌ

وَ شُغلٌ لاَ يلَبّثُ لِلوَدَاعِ

وكُلُّ أُخُوَّةٍ لاَ بُدَّ يوماً

وَ إن طَالَ الوِصَالُ إلَي انقِطَاعِ

وَ إنَّ مَتَاعَ ذي الدُّنيا قَليلُ

فَمَا يجدِي القَلِيلُ مِنَ المَتَاعِ

وَ صَارَ قَلِيلُهَا حَرِجاً عَسِيراً

تَشَبَّثَ بينَ أنيابِ السِّبَاعِ

Land and the Dead

Ishaq bin Ibrahim says: I was informed that Imam Husayn (as) *visited the graves of martyrs in Baqi'*

(*graveyard*) *and said:*

I called upon the inhabitants of the graves and they did not answer and stayed silent

The small particles of sand and gravels replied in their place

The soil said: Do you know what I did with my inhabitants? I tore their flesh and their clothes (*kafan*) into thousands of pieces

I filled their eyes with sand, while they used to get hurt by a small thorn in the living world

I even tore apart their bones until their hands and feet and heads were separated from each other

Hence, this is how I separated them from this world and left them crying in a ditch with their ancestors.[6]

الارض و الموتي

نَادَيتُ سُكَّانَ القُبُورِ فَأسكُتُوا

وَأَجَابَنِي عَن صَمتِهِم تُربُ الحَصَي

قَالَت: أَتَدرِي مَا فَعَلتُ بِسَاكِني

مَزَّقتُ لَحمَهُم وَ خَرَّ قتُ الكِسَا

وَ حَشَوتُ أَعينَهُم تُراباً بَعدَمَا

كَانَت تَأَذّي باليسِيرِ مِنَ القَذَا

أَمَّا العِظَامُ فَإِنَّني مَزَّقتُهَا

حَتَّي تَبَاينَتِ المَفَاصِلُ وَالشَّوَي

قَطَعتُ ذا زادٍ مِن هَذا كَذَا

فَتَرَكتُهَا ممّاً يطُوفُ بِهَا البَلاَ

Independent of Creatures

Have complete faith in Allah and be needless form his slaves

This way you will no longer be dependent on anybody; whether he be truthful or a liar

Ask Allah for your livelihood and daily bread, because it is only him who provides human beings with their livelihood and daily bread

Someone who assumes that people make him needless, does not believe in Allah

Somebody who thinks that he himself has been able to collect all his wealth (and not with the help of Allah) is exactly like someone who thinks that it is his shoes that are preventing him from slipping and falling down from a mountain.[7]

غنيء عن الخلائق

اَغنِ عَنِ المَخلُوقِ بِالخَالِقِ

تَسُدُّ عَلَي الكَاذِبِ و الصَّادّقِ

وَ استَرزِقِ الرَّحمَنَ مِن فَضلِهِ

فَلَيسَ غَيرَ الله مِن رَازِقِ

مَن ظَنَّ أَنَّ النَّاسَ يغنُونَهُ

فَلَيسَ بالرَّحمَنِ بِالواثِقِ

أَو ظَنَّ أَنَّ المَالَ مِن كَسبِهِ

زَلَّت بِهِ النَّعلاَنِ من حَالِقِ

What God Wishes

God protects whatever he wants to protect and destroys whatever he doesn't want

If God wants to make someone lucky, but the times are hard on him, those hard times will be made easy

Take the advice and don't get fooled by this world.

The good and the bad deeds will have rewards and penalties

The gods servant who puts away the curtain of negligence and ignorance from his eyes and gets aware of the unseen, will be delivered

Happy is the person who knows that every problem is the result of our tongue and keeps distance from speaking in vain

Whoever takes shelter in almighty Allah, will not see any harm

Whoever fears Allah will be safe from every atrocity. Fear of Allah is extremely valuable

O God! Who is aware of the unseen, to the same extent as the seen; send regards on my grandfather Abul Qasim Mohammad (swaws).

He is more dignified than every other living or dead person

Please send your approval upon us which is your most exclusive blessing. You are the master of most exclusive blessings

Save us from deviation and loss in the path of religion, the greatest loss is the loss when someone relies on this world even for one day

Happy is the person who has put away the curtains of ignorance from his eyes and heart

God is believer's heralder and whatever he orders will happen.[8]

ما اراد الله

مَا يحفَظَا اللهُ يصَن

مَا يضَعِ اللهُ يهَن

مَن يسعِدِ اللهُ يلَن

لَهُ الزَّمانُ إن خَشن

أخِي اعتَبِر لاَ تَغتَرِر

كَيفَ تَري صَرفَ الزَّمَن

يجزَي بِمَا أوتِي مِن

فِعلٍ قبيحٍ أو حَسَن

أَفلَحَ عَبدٌ كُشِفَ

الغِطاءُ عَنهُ فَفَطِن

وَ قَرَّ عَيناَ مَن رأي

أنَّ البَلاءَ فِي اللِسَن

فَمَازَ مِن أَلفَاظِهِ

فَي كُلِّ وَقتٍ وَ وَزَن

وَ خَافَ مِن لِسَانِهِ

عَزباً حَدِيداً فَخَزَن

وَ مَن يكُ مُعتَصِماً

بِاللهِ ذِي العَرشِ فَلَن

يضُرُّهُ شَيءٌ وَ مَن

يعدِي عَلَي اللهِ وَ مَن

مَن يأمَنِ اللهُ يخَف

وَ خَائِفُ اللهِ أَمَن

وَ مَا لِما يثمِرُهُ الـ

ـخَوفُ مَنَ الله ثَمَن

يا عَالِمَ السِّرِّ كَمَا

يعلَمُ حَقّاً مَا عَلَن

صَلِّ علي جَدِّي أَبي

القَاسِمِ ذِي النُّورِ المُبَن

أَكرَمُ مِن حَي وَ مَن

لُفّفَ مَيتاً فَي الكَفَن

وَ امنُن عَلَينَا بالرّضي

فَأَنتَ أَهلٌ لِلمِنَن

وَ اعفِنَا فِي دِينِنَا

مَن كُلّ خَسرٍ وَ غَبَن

مَا خَابَ مَن خَابَ كَمَن

يوماً إلَي الدُّنيا رَكَن

طُوبَي لِعَبدٍ كُشِفَت

عَنهُ غِيابَاتُ الوَسَن

وَالمَوعِدُ اللهِ وَ مَا

يقضي بِهِ اللهِ مَكَن

Lucky is the one whose Lord is You

Ibne Shahr Ashub says in his book ‘Uyunul Majalis: Imam Hossein (as) accompanied by Anas Ibn al-Malik went to the grave of Hazrat Khadijah (sa) and started crying and asked Anas to leave him alone.

Anas said: When his prayers got long, I heard him murmuring:

O Allah! You are the master of your slave; hence show your mercy upon everyone who does not have any shelter except you

O you the most prefect! You are my sole support. Fortunate is the person whose master is you

Blessed is the person who is afraid of God and prays at night and confides in God. And his pains and sorrows will be treated by Allah's love and affection

Every time he complains to Allah; Allah will fulfil his wish. Every time he loses the sight of his path and cries in Allah's court; Allah will bring him closer to himself

Thereafter Anas Ibn al-Malik says: Suddenly I heard that a voice came from the heavens: O Husayn!

I have fulfilled your wish and have become aware of your tongue's and heart's wish

My angels have become happy with the tune of your prayers and it's this voice of your prayers which is enough for me

Your prayers are all around me. I have removed the curtains of hidden realm (*ghayb*) *from your eyes and heart.* [*The light from the heaven has surrounded Husayn* (*as*)]

O Husayn! Don't be worried and make unlimited demands from me because I am Allah.[9]

نعم الرب انت

يا رَبِّ يا رَبِّ أنتَ مَولاهُ

فَارحَم عُبَيداً إلَيکَ مَلجاهُ

يا ذَالمَعالي عَلَيکَ مُعتَمَدي

طُوبي لِمَن كُنتَ أنتَ مَولاهُ

طُوبي لِمَن كانَ خائِفاً أرَقاً

يشكُو إلي ذِي الجَلالِ بَلواهُ

وَما بِهِ عِلَّةٌ وَ لا سَقَمٌ

أكثَرُ مِن حُبِّهِ لِمَولاهُ

إذاَ اشتَكي بَثَّهُ وَ غُصَّتَهُ

أَجابَهُ اللهُ ثُمَّ لَبّاهُ

1. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 925.
2. Adab al-Husayn wal Hamasah, p. 47.
3. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 911.
4. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 924; Adab al-Husayn wal Hamasah, p. 53.
5. Al-Bidayah wal Nihayah, vol. 8, p. 208; Al-Imam al-Husayn wal Maqtalahu (Translation), p. 233.
6. Al-Bidayah wal Nihayah, vol. 8, p. 228; Ahqaq al-Haqqq, vol. 11, p. 636; A'yaan al-Shia, vol. 1, p. 621.
7. Al-Bidayah wal Nihayah, vol. 8, p. 228; A'yaan al-Shia, vol. 1, p. 621; Maqtal al-Husayn (Khawarazmi), vol. 1, p. 147;Al-Imam al-Husayn wal Maqtalahu (Translation), p. 231.
8. Bihar Al-Anwar, vol. 44, p. 193; Manaqib Aal Abi Talib, vol. 4, p. 69.
9. Bihar Al-Anwar, vol. 44, p. 193; Manaqib Aal Abi Talib, vol. 4, p. 69; Ad-Dam'ah as-Sakibah, vol. 4, p. 63.

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