Bright Moon: A Collection of Poems of Imam Husayn (as)

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Most of people know Imam Husayn (as) as the Imam who lived 57 years, 10 years of which were of his leadership and Imamate or think to know only the last 10 days of his life. Yes, perhaps, he is the most unknown Imam among people, even Shi'ites. This book is a compilation of some of the poetry of Imam Husayn (as) from authentic historic texts in order show his(as) intimate soul, another artful gentle emotional aspect of his great personality.

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Introducing the Ahlul Bayt [8]

A countryside Arab came to Medina and saw a gathering around a person in the mosque. He asked of him and was told that the person was Hasan bin Ali (as), the grandson of the Prophet (swaws). They are said to be righteous and eloquent in their speech. He said. I have travelled long way travelling across deserts and mountains to be able to have dialogue with such a family regarding complicated words Arabs use, he added. A follower of Imam Hasan (as) referred him to his brother. The Arab fellow came to Imam Husayn (as) and greeted him. Imam (as) replied and wanted him to ask his questions.

The Arab: I have come from Hercules, Ju'lul and Ainam.

Imam Husayn (as): You said something that no one, except the known, do not understand.

The Arab: I live in desert and my words are mostly from the Arab book of poem. Can you reply me at the same level?

Imam Husayn (as): Ask of what you want, and then I would reply you.

The Arab recited some pretty poems regarding the situation human reach age passing through the youth time.

On answer Imam Husayn (as) extemporarily composed couplets of wisdom and art.

The Arab wondered and said that he never heard such a beautiful poem with so beautiful accent.

This is yet another aspect of Imam Husayn's (as) personality which shows his beautiful, tender, pious and gentle soul. This aspect was shadowed by the glory and legend of A'shura.

Among the historical texts, there is a collection of Imam Husayn's (as) beautiful and novel poems that, regardless of being eloquent, have their own excellent account of divine wisdom and guidance.

It is because his Great Sacrifice on the day of A'shura that manifested the most sublime aspect of his devotion for sake of God with his perfect faith and his martyrdom with his loyal friends, that the other features of such a perfect man were not recognized well. Most of people know him as the Imam who lived 57 years, 10 years of which were of his leadership and Imamate or think to know only the last 10 days of his life. Yes, perhaps, he is the most unknown Imam among people, even Shiites.

This book is a compilation of some of the poetry of Imam Husayn (as) from authentic historic texts in order show the intimate soul of Imam Husayn (as), other artful gentle emotional aspect of his great soul. It is to thank God.

The last 10 years of his life (life as Imam, about 50 – 61 A.D.) coincided with the end of Mu'awiyah's rule and continued with the most critical political turmoil in the history of Islam when the most hypocritical, corrupt and deviant individuals ruled over the territory of Islam.

Immediately after the great Prophet of God (swaws) died, the people were deviated from the truth. Imam Ali (as) says:

When Allah took the Prophet (*to himself*) *a group of men went back on their tracks. The ways* (*of misguidance*) *ruined them and they placed trust in deceitful intriguers, showed consideration to other than kinsmen, abandoned the kin whom they had been ordered to love, and shifted the building from its strong foundation and built it in other than its* (*proper*) *place. They are the source of every shortcoming and the door of gropers in the dark. They were moving to and fro in amazement and lay intoxicated in the manner of the people of the Pharaohs. They were either bent on this world and taking support on it, or away from the faith and removed from it.* (*Sermon 150, Nahj al-Balagha*)

Soon, the materialism, self-worship, self-assumption and different deviated practices that neglected roots of Islam prevailed over faith and morality. Even the rulers of Islamic countries deceived people bringing them false reasons and explanations to prove their illegal and immoral actions for establishing kingdom and building palaces. Imam Ali (as) pointed this historic fact saying: The cloth of Islam was put on unlikely.

Imam Husayn (as) during his 10 years of divine leadership (Imamate) led people to the righteous deeds and introduced them the truth of doctrine of beliefs. Some introduction happened to be initiated through his speeches and poems he reminded consciences of his addressee by, in different appropriate occasions. Although his poems seem to be much more than what we have collected, however, the number we have in hand is of great value and of preciously influential.

The Shiite Imams (as) composed poems according to circumstances of their times and sometimes referred to famous poet that came before their times. From Imam Husayn bin Ali (as) many poems were narrated. Some of them were recited by him in the battlefield of Karbala during the events that happened to his followers and their martyrdom in the forms of epics, guiding sermons and to awaken the enemy soldiers; While some are those said by him in during his life before that. In this book more than fifty poems are collected that according to their subjects are divided in five categories:

1. Ethics and Morality

2. Politics

3. Faith and Ideology

4. Social Affairs

5. Special position of Imam Husayn (as) and His Family

Most of these poems address topics such as worthlessness of this transient world and values associated with it and direct attention of reader totopics related to ethics, morality and hereafter. It is obvious that these poems must be recognized and understood according to the specific time and location in which they were composed and referred to. This is important in order to comprehend what Imam (as) actually meant.

Dawood Komeijani
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المقدمة

دخل رجل اعرابي من البادِية مسجد النبي في المدينة و رأي الناس مجتمعين حول احد. فسئل عنه؛ قيل هو حسين ابن علي(ع) فقال قالوا لي فيه و فيهم من اهل بيت النبي انهم فصحاء بلغاء. انني قد اتيت من البادية و من صحاري و اراضي الجافة و عبرت جبال و اودية لكي اوصل هنا و اكلمهم و اسئلهم حول كلمات العرب المعقدة. فاشار احد اصحاب الامام(ع) الي ابي عبدالله(ع) و قال اسرع اليه ان شئت ذالک.

فسلّم الاعرابي علي الحسين ابن علي(ع) فاجابه قائلاً ماذا تريد؟ قال اني قد اتيت اليكم من «هرقل» و «جعلل» و «اينم» و «همهم».

فتبسّم الحسين(ع) قائلاً: قلت كلام لا يفهمه الا العلماء. قال الاعرابي: انني اسكن البادية و جلة كلامي هي اشعار من ديوان العرب فهل لک ان تاتيني بمثل ما اوتيک من كلام؟! فقال(ع) قل ما شئت فاجيبک

فانشد الاعرابي شعراً جميلاً يصف فيه الصبا الذي قد مرت عليه سنين فاوشک الشيب.

فتبسم الامام الحسين(ع) و اقرأه لتوّه اشعاراً بالغة الفصاحة انشدها في كمال البلاغة كان في كل بيت منها وصف غنيء من الحكمة و الفن. فلما سمعه الاعرابي قال مبتهجاً: لم اسمع افصح من الشاب هذا كلمة و ابلغه معنا و الطفه بيانا.

نعم، هذه حكاية تشرح جانبا آخر من شخصية الامام الحسين(ع) و هو لطافته في الشعر قد استتر بما وقع في عاشوراء من حماسة و عظمة التضحية قام بها

حسين ابن علي(ع).

اذا تتابعنا متون التاريخية فنجد للحسين ابن علي(ع) اشعار جميلة و البديعة قد انشدت في منتهي الروعة فيها حكم الالهية و مواعظ المتعالية.

ما حصل من حماسة الحسينية البارزة و رشادتها و ايمان قد تجلي منه و من اصحابه يوم عاشوراء اخفي في الواقع جوانب اخري من حياة الامام و شخصيته التي لم تكد تتمايز حق الميزة كما نشاهد الناس لم يعرفوه حق معرفته خلال 57 سنة من العمر كانت 10 سنين الاخيرة قضيت في امامة الناس و لم يميزوا شخصيته البارزة الا خلال 10 ايام الخيرة من حياته الشريفة التي اودي الي عاشوراء التضحية و الحماسة. فان اردتم ان تشيروا الي احد الائمة اقل معرفة عند الناس و اكثر مظلوما بعدم معرفته حتي فيما بين شيعته فهو امام الحسين(ع).

نعم قد حاولنا في المجموعة الاشعار هذه ان نجمع الاشعار التي اوردتها كتب التاريخ من الامام الحسين(ع) حتي يسع المجال لمعرفة جانب آخر من جوانب خصيته العملاقه(ع). ما هذه السعة و المجال الا و ان تبيّن احاسيسه اللطيفة تتجلي فيها روحه المتعالي و الجميلة. الهم تقبّل المحاولة هذه بكرم من عندک.

ولكن يجب ان نشير بان امام الحسين(ع) قد عاش عشرة سنين الاخيرة من حياته و هي تقارن عشرة سنين الاخيرة لحكم المعاوية في عهد برزت فيه الازمة السياسة بالعالم الاسلامي كما سيطر النفاق بجميع اشكاله و الوانه علي المجتمع بكامله.

بعد وفاة النبي(ص) بفترة وجيزة، قد اخذ الاسلام يتلاقي التحديات بالنسبة لما يجب ان يتجلي فيه من التقدم و المعنويات. يقول امام العلي(ع):

حتّى اِذا قَبَضَ اللّهُ رَسُولَهُ صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ رَجَعَ

قَوْمٌ عَلَى الأَعْقابِ. وَ غالَتْهُمُ السُّبُلُ، وَاتَّكَلُوا عَلَى الْوَلائِجِ،

وَ وَصَلُوا غَيْرَ الرَّحِمِ، وَ هَجَرُوا السَّبَبَ الَّذى اُمِرُوا بِمَوَدَّتِهِ،

وَ نَقَلُوا الْبِناءَ عَنْ رَصِّ اَساسِهِ، فَبَنَوْهُ فى غَيْرِ مَوْضِعِهِ. مَعادِنُ

كُلِّ خَطيئَة، وَ اَبْوابُ كُلِّ ضارِب فى غَمْرَة. قَدْ مارُوا فِى الْحَيْرَةِ،

وَ ذَهَلُوا فِى السَّكْرَةِ، عَلى سُنَّة مِنْ آلِ فِرْعَوْنَ: مِنْ مُنْقَطِع اِلَى الدُّنْيا

راكِن، اَوْ مُفارِق لِلدّينِ مُباين. (نهج البلاغة، خطبة 150)

فرويدا رويدا اخذ حب الدنيا و النفس و الغرور و جميع انحرافات العقدية و الاخلاقية تشق الطريق في صميم مجتمع الاسلامي و بطنه حتي قام كبار القوم و زعماء الحكومات بتشييد ابنية الاشرافية و القصور الملكية و اكثر من ذالک قاموا بانحرافات في اركان العقيدة الاسلام السماوية و ذالک تمّ بانواع الحيل و

التصنيع كما ورد في كلام امام العلي(ع) بان «و لبس الاسلام لبس الفرو مقلوبا»

قام الامام الحسين(ع) بهداية المسلمين و اصلاح المجتمع بالبلاغ المبين و البليغ. كان بعض محاولة الامام عن طريق انشاء اشعار طبقاً لحالة المجتمع حينئذ انشدها و اوردها و هو في مجالس الوعظ او المباحثة. نحن في اعتقاد بان الاشعار الامام كانت اكثر مما حصلتها ايدينا و لكن ها هي كبيرة و مؤثرة جداً في نفس الوقت.

كان ائمة الشيعة يقوم بانشاد الاشعار حسب الزمان و المكان المقتضي فيهما حيناً و حيناً آخر يستشهدوا و يستندوا باشعار الآخرين. من الامام الحسين قد وردت اشعار كثيرة بعضها انشدت طوال الحماسة الكربلاء من الوعظ و الرجز البطولي و بعضها الاخري قدمت في مناسبات ماضية. اما هذا الكتاب المقدم بين يدي القاريء فيتكون من جمسين قصيدة صنفت في خمسة فصول حسب الموضوع:

الف ـ مباحث الاخلاقية

ب ـ موضوعات السياسية

ج ـ مواضيع اعتقادية

د ـ موضوعات اجتماعية

ه ـ موارد الشخصية و العائلية

اما الموضوعات لهذه الاشعار تميل كل الميل الي زهد من الدنيا الفانية و عدم الاعتناء بها و في المقابل اقبال علي الآخرة و المعاد و مباحث الاخلاقية. و من الضروري ان نعتني الاشعار في ظرف زمانها و شأن موقفها حتي ندرک ما قال عليه السلام حقيقتاً و واقعية.

داود الكميجاني

ربيع 1390 هـ ش

1. مباحث الاخلاقية

The Special Book of God

A worldly person will very soon be placed in a house of grave, taken away from the castle he lives in

He will be left there alone, secluded and separated from everyone; while paleness, loneliness and exile will surround him from every side

The fright of judgement day is the hardest among all the fears where a person’s offspring will be summoned for judgement

Every good deed he has done and each bad deed he was ditched into will be found in that special book of God

If we are intelligent enough, we would know that the time for provision and making use of the rest of our lives has come near.1

كتاب الله الخاص

يحَوَّلُ عَن قَرِيبٍ من قُصُورٍ

مُزَخرَفة إلي بَيتِ التُّرابِ

فَيسلَمَ فيه مَهجُوراً فَرِيداً

أَحَاطَ بِهِ شُحُوبُ الإغتِرَابِ

وَ هَولُ الحَشرِ أَفظَعُ كُلِّ أَمرٍ

إذَا دُعِي ابنُ آدَمَ لِلحِسَابِ

وَ أَلفَي كُلَّ صَالِحَةٍ أَتَاهاً

وَ سَيئَهٍ جَنَاهَا في الكِتَابِ

لَقَد آنَ التَّزَوُّدُ إن عَقِلنَا

وَ أخذُ الحَظِّ مِن بَاقي الشَّبَابِ

Piety as Immunity

O you! Who is deceived by this world; whom are you collecting these belongings and household goods for?

Soon you will pass from this world in an unpleasant way and alone (it will be)

While after you, your widow will be left alone with all your belongings

While your successors will abandon you without even being loyal to your advice; without even arranging the works which were left by you in disarray

You collected so many sins that in the long run it closed all the doors of awakening and deliverance upon you

And now, apart from Allah's fear, you have no shelter and support. And you have no one who can listen to your cries![2]

ملجأ التقوي

لِمَن يا أَيهَا المَغرُورُ تَحوِي

مِنَ المَالِ المُوَفَّرِ وَالأَثَاثِ

سَتَمضِي غَيرَ مَحمُودٍ فَرِيداً

وَ يخلُو بَعلُ عِرسِکَ بِالتُّرَاثِ

و يخذُلُکَ الوَصِي بِلاَ وَفَاءٍ

وَ لاَ إصلاَحِ أَمرٍ ذِي التِياثِ

لَقَد وَ فَّرتَ وِزراً مَرَّ حِينَاً

يسُدُّ عَلَيکَ سُبُلَ الاِنبعاثِ

فَمَا لَکَ غَيرَ تَقوَي الله حِرزٌ

وَ لاَ وِرزُ وَ مَا لَکَ مِن غِياثِ

Cure of Sins

You can heal every pain with tolerance, while there is no cure for the sickness of your sins

Except for crying in Merciful God’s presence; accompanied by the fear (of God) and hope

And also nothing other than long dark nights with pitch black curtains; spent wide awake (while praying) in the hope of forgiveness

And also nothing other than showing remorse and regret, from the sins and the deviated path that you were in all the time

If you be like this, maybe tomorrow you will reach a position where you will be happy and free from the chains of worldly and polluted attachments

O you! Who is deceived by this world; whom are you collecting these belongings and household goods for?

Soon you will pass from this world in an unpleasant way and alone (it will be)

While after you, your widow will be left alone with all your belongings,

While your successors will abandon you without even being loyal to your advice; without even arranging the works which were left by you in disarray

You collected so many sins that in the long run it closed all the doors of awakening and deliverance upon you

And now, apart from Allah's fear, you have no shelter and support. And you have no one who can listen to your cries![3]

معالجة الذنوب

تُعَالِجُ بِالتَّطَبُّبِ كُلَّ دَاءٍ

وَلَيسَ لِدَاءِ ذَنبِکَ مِن عِلاَجِ

سِوَي ضَرَعٍ إِلَي الرَّحمَنِ مَحضٍ

بِنِيةِ خَائِفٍ وَ يقِينِ رَاجِ

وَ طُولِ تَهَجُّدٍ بِطِلاَبِ عَفوٍ

بِلَيلٍ مُدلَهِّمِ السِّترِ دَاجِ

وَ إظهَارِ النَّدَامَةِ كُلَّ وَقتٍ

عَلَي مَا كُنتَ فِيهِ مِنِ اعوِجَاجِ

لَعَلَّکَ أن تَکُونَ غَداً عَظيماً

بِبُلغَةِ فائِز مَسرُورٍ ناجِ

Safe Path

Perform only those tasks which will take you towards freedom and salvation

Those tasks that you anticipate will help you achieve salvation with great pace and that will help you and rescue you from the austerities of the Day of Judgment

Purifying your soul of sins; doing good deeds to believers and having good intentions for relatives and those around you

Only these things can help you receive God’s mercy

If you think of doing good deeds all the time, salvation is yours. Otherwise you will have no sanctuary.4

مسلک السلامة

عَلَيکَ مِنَ الأُمُورِ بِمَا يؤَدّي

إلي سُنَنِ السَّلاَمِة وَ الخَلاَصِ

وَ مَا تَرجُوا النَّجَاةَ بِهة وَشِيكاً

وَ فَوزاً يومَ يؤُخَذُ بالنَّواصِي

فَلَيسَ تَنَالُ عَفوَ الله إلاّ

بِتَطهِيرِ النُّفُوسِ مِنَ المَعَاصِي

وَ بِرَّ المُؤمِنِينَ بِكُلِّ رِفقٍ

وَ نُصحٍ لِلأَداني وَالأَقَاصِي

وَ إن تَشدُد يداً بِالخَيرِ تُفلِح

وَ إن تَعدِل فَمَا لَکَ مِن مَنَاصِ

Readiness for Salvation

Control your urges, because there is nothing more pleasurable than repenting (for your sins)

Every time you spend your nights and reach the morning, be prepared for death

As if you will not be alive by the end of the day (live everyday as if it is your last day in this world)

There are many healthy people in this world who would receive the message of death before morning

Hurry up! Repent for your sins before you die

Respectable is not the one who keeps away from good deeds but the one who endeavours for salvation (day of judgement).5

اعداد لاجل الفلاح

عَلَيکَ بِظِلفِ نَفسِکَ عَن هَواهَا

فَمَا شَيءٌ أَلَذَّ مِنَ الصَّلاحِ

تَأَهَّب لِلمَنِيةِ حِينَ تَغدُو

كَأَنَّکَ لاتَعِيشُ إلي الرَّوَاحِ

فَكَم مِن رَائِحٍ فِينَا صَحِيحٍ

نَعَتهُ نُعَاتُهُ قَبلَ الصَّبَاحِ

وَ بَادِر بِالإنَابَةِ قَبلَ مَوتٍ

عَلَي مَا فِيکَ مِن عِظَمِ الجُنَاحِ

وَ لَيسَ أَخُو الرَّزَانَةِ مَن تَجَافَي

وَ لَكِن مَن تَشَمَّمَر لِلفَلاحِ

Departure Alarm

My brother! You have stayed for long in this corrupted land. The luggage you have prepared for the journey towards judgment day is not at all good

Your heart caved in to your desires and you did not stop yourself and hence moved towards those desires.

Those sins took you wherever they wanted you to; as the sins found that you surrendered to them very easily

Truly, the final call before the caravan leaves has come. Don’t turn a deaf ear

With these white hairs, you have no need for any other warning.6

صريخ الرحيل

أخِي قَد طَالَ لَبثُکَ في الفَسَادِ

وَ بِئسَ الزَّادُ زَادُکَ لِلمَعَادِ

صَبَا فيکَ الفؤَادُ فَلَم تَزَعهُ

وَحِدتَ إلي مُتَابَعَةِ الفُؤَادِ

وَقَادَتکَ المَعَاصِي حَيثُ شَاءَت

وَألفَتکَ امرَءاً سَلِسَ القِيادِ

لَقَد نُودِيتَ لِلتَّر حَالِ فَاسمَع

وَلاَ تَتَصَامَمَنَّ عَنِ المُنَادِي

كَفَاکَ مَشِيبُ رَأسِکَ مِن نَذِيرٍ

وَ غَالَبَ لَونُهُ لَونَ السَّوَادِ

World’s Deadly Trap

The world that has seduced you with its beauty is moving towards doom

Try to avoid and restrain yourself from the dangers of this world! For the ones who know that this world is just a journey, never listen to its call

Indeed the sweetness of this world is mixed with sourness and poison

And no other castle can protect the man from the harms of this world, other than abstinence from it

I am wondering about the ones who get deceived by the luxuries of this world and how they cheer up with these few days of happiness in it

I wonder how they prefer to stay in a desert, upon being in a green and rainy place!?7

مهلكة الدنيا

وَ دُنياكَ الَّتي غَرَّتكَ مِنهَا

زَخَارِفُهُا تَصِيرُ إلي انجِذاذِ

تَزَحزَح عَن مَهالِكِهَا بِجُهدٍ

فَمَا أَصغَي إلَيهَا ذُو نَفَاذِ

لَقَد مُزِجَت حَلاَوَتُهَا بِسَمَّ

فَمَا كَالحَذرِ مِنهَا مِن مَلاَذِ

عَجِبتُ لِمُعجِبٍ بِنَعيمِ دُنيا

وَ مَغبُونٍ بِأيامٍ لِذاذِ

وَ مُؤثِرِ المَقَامِ بأرضِ قَفرٍ

عَلَي بَلَدٍ خَصِيبٍ ذي رَذَاذِ

Passing Shadow

What is this world? Other than a moving shadow of the day that never stays at one place

Think about it; the ones who had large armies, military horses and camel loads of luggage; where are they now?

Those who were the bravest and used to boast and brag in front of others, where are they now?

Caliphs, kings and high ranking nobles who came and left centuries before; where are they now?

They have been forgotten in such a way as if they never existed! Is there someone who can claim to be immortal?8

فيء العابر

هَلِ الدُّنيا وَ مَا فِيها جَميعاً

سِوَي ظِلٍّ يزُولُ مَعَ النَّهَارِ

تَفَكَّر أَينَ أَصحَابُ السَّرايا

وَ أَربَابُ الصَّوَافِن و العِشَارِ

وَ أَينَ الأعظَمُونَ يداً وَيَأسَاً

وَ أَينَ السَّابِقُونَ لِذِي الفَخَارِ

وَ أَينَ القَرنُ بَعدَ القَرنِ مِنهُم

مِنَ الخُلَفَاءِ والشُّمِّ الكِبَارِ

كَأَن لَم يخلَقُوا أَولَم يكُونُوا

وَ هَل أَحَدُ يصَانُ مِنَ البَوارِ

Hasty Passengers for Departure

How can a courageous man reach a position of honour just with the help of wealth? Whereas, it is this wealth only (that he has) which is the reason for his misfortune and inconvenience

How can a wealthy person be madly in love with this world? Whereas the real wealth is in being defiant to the self-desires and this world

We, the inhabitants of this world are like travellers (in this world) whose time to migrate is near

We are so much unaware of the ultimate fate of this world, as if we have never experienced the condolences that came after the congratulations!

We have still not become aware of the fact that this world is not a place to stay and settle and there is no other way but to migrate from here.9

اهل الرحيل المستجلعين

أَيعتَزُّ الفَتَي بِالمَال زَهواً

وَمَا فِيهَا يفُوتُ عَنِ اعتِزَازِ

وَ يطلُبُ دَولَةَ الدُّنيا جُنُوناً

وَ دَولَتُهَا مُخَالَفَةُ المَخَازِي

وَ نَحنُ وَ كُلُّ مَن فِيهَا كَسَفرٍ

دَنَا مِنَّا الرَّحِيلُ عَلَي الوَفَازِ

جَهِلنَاهَا كَأَن لَم نَختَبِرهَا

عَلَي طُولِ التَّهَاني و التَّعَازِي

وَ لَم نَعلَم بِأَن لاَ لَبثَ فِيهَا

وَ لاَ تَعريجَ غَيرَ الاجتِيازِ

Do Not Make Your Home on Soft Land

Behold! You, who are beguiled, how are you building homes in sand? While the sand is not kind to the foundations of that building

Your sins are enormous and numerous and continuous, but the fountain of your tears has dried and you have become stone hearted

Remember the days when you disobeyed Allah's commandments. You may have forgotten them but they have been registered against you

How do you plan to carry the weight of your sins that are like a mountain on your shoulders –on the resurrection day?

Your friends and relatives will be of no use to you on that day and no one will be there to help you.10

لا تركن بيتک فوق الارض الناعمة

أَفي السَّبِخَاتِ يا مَغبُونُ تَبني

وَ مَا أَبقَي السَّبَاخُ عَلَي الأسَاسِ

ذُنُوبُکَ جَمَّةٌ تَتري عِظاماً

وَدَمعُکَ جَامِدٌ وَ القَلبُ قَاسِي

وَ أَياماً عَصَيتَ اللهَ فِيهَا

وَ قَد حُفِظَت عَلَيکَ وَ أَنتَ نَاسِي

فَكَيفَ تُطِيقُ يومَ الدِّينِ حَملاً

لِأوزَارِ الكَبَائِرِ كَالرَّواسي

هُوَ اليومُ الَّذِي لاَ وُدَّ فِيهِ

وَ لاَ نَسَبٌ وَ لاَ أَحَدٌ مُوَاسِي

Roots of Foresight

Foresight is when you finish your day and reach nightfall only when your God is satisfied from you

And at the place of chaos and distress, you choose the right path because the right path is the best choice

Keep yourself away from those words and deeds that may mislead and destroy you and prolong your sorrows and take you closer to the burning heat of hell

Put the sleep away from your eyes in the dark nights and take the spiritual fruit of your prayers from Allah. Oblivious (unmindful of hereafter) people are just like the animals of pasturage.11

جذور البصيرة

وَأَصلُ الحَزمِ أَن تُضحِي

وَ رَبُّکَ عَنکَ فِي الحَالاَتِ راضِ

وَ أَن تَعتاضَ بِالتَّخلِيطِ رُشداً

فَإنَّ الرُّشدَ مِن خَيرِ اعتِياضِ

وَ دَع عَنكَ الَّذي يغوي وَ يردِي

وَ يورِثُ طُولَ حُزنٍ وَ ارتِمَاضِ

وَ خُذ بِاللَّيلِ حَظَّ النَّفسِ وَاطرُد

عَنِ العَينَينِ مَحبُوبَ الغماضِ

فَإنَّ الغَافِلِينَ ذَوِي التَّوَاني

نَظَائِرُ لِلبَهَائِمِ في الغِياضِ

Disappointed

The most shameful thing for human being is when he leaves the heights of humanity and falls into the ditch of corruption and shows eagerness towards bad deeds and abstains from goodness

Doomed are the rulers who order their slaves with their fingers to carry out and stop deeds (according to their own wish) while sitting on the throne of power

Doomed are the men who think that these objects of enjoyment will help them pass from the bridge of

siraat (on the judgment day)

These miserable human beings are lost and incapable and their hearts have got separated from the jugular vein of immortality.12

مخيب الآمال

كَفَي بِالمَرءِ عَاراً أَن تَرَاهُ

مِنَ الشَّأنِ الرَّفيعِ إلَي انحِطَاطِ

عَلَي المَذمُومِ مِن فِعلٍ حَريصاً

عَلَي الخَيرَاتِ مُنقَطِعَ النَّشَّاطِ

يشُيرُ بِكَفِّهِ أَمراً وَ نَهياً

إلَي الخُدَّامِ مِن صَدرِ البِسَاطِ

يرَي أَنَّ المَعَازِفَ وَالمَلاَهي

مُسَبِّبَةُ الجَوَازِ عَلَي الصِّرَاطِ

لَقَد خَابِ الشَّقِي وَ ضَلَّ عَجزَاً

وَ زَالَ القَلبُ مِنهَ عَنِ النِّياطِ

Piety of Youth

Those who betray themselves will have no respect for human values

Such person does not have abstinence nor loyalty and nor the capability of taking advice

The meaning of piousness and chivalry is not just in shaving your head and wearing coarse clothes

But is in having a good character and good manner of speaking and having a heart that is not greedy for this world

It is a must, to be after deliverance and development with all the energy one has and in doing so escape from the fire of Allah's wrath.13

زهد الفَتَي

إذا الإنسَانُ خَانَ النَّفسَ مِنهُ

فَمَا يرجُوهُ رَاجٍ لِلحِفَاظِ

وَ لاَ وَرَعُ لَدَيهِ وَ لاً وَفَاءُ

وَ لاَ الإِصغَاءُ نَحوَ الإِتِّعاظِ

وَ مَا زُهدُ الفَتَي بِحَلقِ رَأسٍ

وَ لاَ بِلِبَاسِ أَثوَابٍ غِلاَظِ

وَ لَكِن بِالهُدَي قَولاً وَ فِعلاً

وَ إدمَانِ التَّجَشُّعِ فِي اللّحَاظِ

وَ إِعمَالِ الَّذِي ينجِي وَ ينمِي

بِوُسعٍ وَ الفِرَارِ مِنَ الشُّوَاظِ

Rebel

Only the disobedient human beings are the ones who are after high ranks and positions, in this low-lying world; while these worldly high-ranks do not have a happy ending

The tradition of this world is like this only, that whenever someone is after the high-ranks and positions, this world shows its back to him and the high ranks tend to run away from him

These worldly high-ranks are impermanent and transient; just like the building that disintegrates and gets ruined after being constructed

I have seen the emperors of my times, hence listen to what I am saying and don't be after ruling this world.14

الطاغي

وَ لَم يطلُب عُلُوَّ القَدرِ فِيهَا

وَ عِزَّ النَّفسِ إلاَّ كُلُّ طَاغٍ

وإن إنَالَ النُّفُوسُ مِنَ المَعَالي

فَلَيسَ لِنَيلِهَا طِيبُ المَسَاغٍ

إذَا بَلَغَ المُرَادَ عُلاً وَ عِزّاً

تَوَلَّي وَ اضمَحَلَّ مَعَ البَلاغِ

كَقَصرٍ قَد تَهَدَّمَ حَافَتَاهُ

إذَا صَارَ البِنَاءُ إلَي الفَراغِ

أقُولُ وَ قَد رَأَيتُ مُلُوكَ عَصرِي

ألاَ لاَ يبغِينَّ المُلكَ بَاغٍ

Enthusiasm for Virtue

Know this! The only good competition is a competition to escape from the miseries of this world

The world that has surrounded the lives of every human being, is moving towards doom, with every passing moment and the only thing that will survive is the good deeds

Very soon you will be remorseful and at the time of separation from this world (at the time of death), alas! All you could do is Yearn!

Do you know at all, how hard it is? Think for a while and be sure that the day of separation will soon reach

Death is an irreplaceable separation, because there is not even a single ray of hope of meeting again in it.15

سباق التقوي

أَلاَ إنَّ السِّبَاقَ سِبَاقُ زُهدٍ

وَ مَا فِي غَيرِ ذَلِکَ مِن سِبَاقِ

وَ يفنَي مَا حَوَاهُ المُلکُ أَصلاً

وَ فِعلُ الخَيرِ عِندَ الله بَاقِ

سَتَأْلَفُکَ النَّدامَةس عَن قَرِيبٍ

وَ تَشهَقُ حَسرَةً يومَ المَسَاقِ

أَتَدرِي أَي ذَاکَ اليومِ فَکِّر

وَ أَيقِن أَنَّهُ يومَ الفِرَاقِ

فِرَاقُ لَيسَ يشبِهُهُ فِرَاقُ

قَدِ انقَطَعَ الرِّجَاءُ عَنِ التَّلاَقي

Well known! You, the world

Troubles and sorrows will also increase as much as the wealth increases

O world! We know you very well and we know that your love is the reason for the bitterness and the destruction of life

No pious and devout human being will be unadulterated and pure until he is constantly occupied with the worldly thoughts and the thoughts of his family.16

ما ادرانا بک دنيا

كُلَّمَا زِيدَ صَاحِبُ المَالِ مالاً زِيدَ فِي هَمِّهِ وَ فِي الِاشتِغالِ

قَد عَرَفنَاکِ يا مَنغَصَةَ العيشِ وَ يا دَارَ كُلِّ فانٍ وَبَالي

لَيسَ يصفُو لِزَاهِدٍ طَلَبَ الزُّهدِ إذَا كَانَ مُثقَلاً بِالعِيالِ

Intention to Return

God is merciful and he accepts the repentance, even from the ones who have lost their way and got strayed and have been capricious

I wish that God delivers me to resurrection day and by doing so blinds the enemy, the stubborn devil

I hope God bestows benefit upon me for these poems of mine. Benefit to the one who gave the advice and also upon the one who listens to these advices

My sins have branded my sides. Sins are like the iron bars used for branding. For someone who gets branded through sins, there is no cure and remedy except Allah's forgiveness and mercy.17

عزيمة العودة

فَإِنَّ الله تَوَّابٌ رَحِيمٌ

وَلِيُّ قَبُولِ تَوبَةِ كُلِّ غَاوِي

أُؤمِّلُ أَن يعَافِيني بِعَفوٍ

وَ يسخِنَ عَينَ إبلِيسَ المُنَاوِي

وَ ينفَعُنِي بِمَوعِظَتِي وَ قَولِي

وَ ينفَعُ كُلَّ مُستَمِعٍ وَرَاوِي

ذُنُوبِي قَد كَوَت جَنبي كَياً

أَلاَ إنَّ الذُّنُوبَ هِي المَكَاوِي

فَلَيسَ لِمَن كَوَاهُ الذَّنبُ عَمداً

سِوَي عَفوِ المُهَيمِنِ مِن مُدَاوِي

Oh You! The Experienced

I am surprised to see the experienced people as to how can they be after their diligence indulge in negligence?

I wonder how some people can be so attached to misdeeds and vice

How can they not be after their salvation?

I am surprised that people take themselves closer to death out of ignorance and put themselves in danger by their misdeeds and vice

His death will approach him very soon and he will be made aware of the unseen; but by then it will be too late and mourning people will surround him.[18]

يا مالک الخبرات

عَجِبتُ لِذِي التَّجَارُبِ كَيفَ يسهُو

وَ يتلُو اللَّهوَ بَعدَ الإِحتِبَاكِ

وَ مُر تَهَنِ الفَضَائِحِ وَ الخَطَايا

يقَصّرُ بِاجتِهَادٍ لِلفِكَاكِ

وَ مُوبِقِ نَفسِهِ كَسَلاً وَ جَهلاً

وَ مُورِدِهَا مَخُوفاتِ الهَلاكِ

بِتَجدِيدِ المَآثِمِ كُلِ يومٍ

وَ قَصدٍ لَلمُحَرَّمِ بِانتِهاكِ

سَيعلَمُ حِينَ تَفجَؤُهُ المَنَا ياً

وَ يكتُفُ حَولهُ جَمعُ البَوَاكِي

Towards Dispersal

Everything that we are living in and which is connected closely to each other is eventually going to disperse

And everything –whether *halaal* or *haraam*– that we care about so much, is going to be distributed amongst our sons and daughters

And also amongst the ones whom we considered are of no use before we died and those who had no value for us

And all our friends and relatives will forget us completely after a decade while we have become just a bunch of decayed bones

As if we didn't live in friendship and care with each other and they didn't have the pact of friendship after death.19

رحيل الي التمزق

فَعُقبَي كُلّ شَيءٍ نَحنُ فِيهِ

مِنَ الجَمعِ الكَثيفِ إلي شَتَاتِ

وَ مَا حُزنَاهُ مِن حِلٍّ وَ حُرمٍ

يوَزَّعُ في البَنينِ وَ في البَنَاتِ

وَ فيمَن لَم نُؤَهِّلهُم بِفَلسٍ

وَ قيمةُ حَبَّةٍ قَبلَ المَمَاتِ

وَ تَنسَانَا الأَحِبَّةُ بَعدَ عَشرٍ

وَ قَد صِرنَا عِظَاماً بَالِياتِ

كأَنَّا لَم نُعَاشِر هُم بِوُدٍّ

وَ لَم يكُ فِيهِم خِلٌّ مُواتِ

House of Performance

The outward appearances of these graves are decorated but the inside it is filled with hardships and difficulties

You! The worshippers of Allah; beware and do not be deceived by this world

You will be asked of your actions in the graves, hence always think of doing good deeds and don’t loose focus

O you! Who are entering in this world and are deceived by your desires; death approaches suddenly and grave is the chest for the examination of your deeds.20

بيت العمل

ما اَحسَنَ ظواهِرَها، وَ انَّمَا الدَوّاهي في بُطُونِها، فَاللهَ اَللهَ عِبادَ اللهِ لاتَشتَغِلُو بالدُّنيا فَإنَّ القَبرَ بَيتُ العَمَلِ، فَاعمَلُوا وَ لا تَغفُلُوا

يا مَن بّدُنياهُ اشتَغَل

وَ غَرَّهُ طُولُ الأمَلِ

اَلمَوتُ يأتي بَغتَةً

وَ القَبرُ صُندُقُ العَمَلِ

World Tempted

Someone who is deceived by this world does not know the difference of lawful and unlawful and grabs on to everything he can put his hands on

Don’t be deceived by this world and loose it free; because its friendship with you is not at all enduring

How can you not give a little amount from your wealth to the poor which will be the reason for your sufferings on the judgment day

I have always hurried towards every good deed and have the adopted the perfect characteristics and the noblest virtues.21

مغار الدنيا

يبَدّرُ مَا أَصَابَ وَ لاَ يبَالِي

أَسُحتاً كَانَ ذَلِکَ إَم حَلاَلاَ

فَلاَ تَغتَرَّ بِالدُّنيا وَ ذَرهَا

فَمَا تُسوي لَکَ الدُّنيا خِلاَلاَ

أَتَبخَلُ تَائِهاً شَرِهاً بِمَالٍ

يکُونُ عَلَيکَ بَعدَ غَدٍ وَ بَالاَ

فَمَا کَانَ الَّذِي عُقبَاهُ شَرٌّ

وَ مَا کَانَ الخَسِيسُ لَدَيکَ مَلاً

فَبِتُّ مِنَ الإُمُورِ بِکُلّ خَيرِ

وَ أَشرَفِهَا وَ أَکمَلِها خِصَالاَ

The Uncovered Beautiful

O you who is yearning for the pleasures of youth in his old age! And someone who is unaware of the jewel of his soul

Know this! I am not unhappy with your lost youth–that has gone by–and your lost pleasures; but I see the pearl of your soul that has changed its clothes just like a handsome person (sometimes wearing the cloth of youth and sometimes the cloth of old age) and has gathered his clothing away from dust and haze in the open fields of life

He (the pearl of your soul) is extremely melodious and the cold heavenly winds are blowing on the patches of his clothes

Your body and soul are like a rainy cloud and the time has come near for that cloud to pour down

You are thirsty of reaching the maturity and the lightning that you feel inside yourself is a sign that the time of rainfall has come near

The time will approach when the flood of Allah's mercy will descend upon the cottage of your body and will destroy it, eventually it will free the bird of your soul from the cage of your body.22

ظاهر الجميل المتعري

فَمَا رَسمٌ شَجَاني قَد

مَحَت آياتُ رَسمَيهِ

سَفُورٌ دَرَّجَت ذَيلَينِ

في بَوغَاءَ قَاعَيهِ

هَتُوفٌ حَرجَفٌ تَترِّي

عَلَي تَلبِيدِ ثَوبَيهِ

وَ وَلّاَجٌ مِنَ المُزنِ

دَنَا نَوءُ سِمَاكَيهِ

أُتَي مُثعَنجِرَ الوَدقِ

بِجُودٍ في خَلاَليهِ

وَ قَد أَحمَدَ بَرقاهُ

فَلاَ ذَمَّ لِبَرقَيهِ

وَ قَد جَلَّلَ رَعدَاهُ

فَلاَ ذَمَّ لِرَعدَيهِ

ثَجيجُ الرَّعدِ ثَجَّاجُ

إِذَا أَرخَي نِطَاقَيهِ

فَأَضحَي دَارِساً قَفراً

لِبَينُونَةِ أَهلَيهِ

Wise Choice

The people who attempt to acquire the worldly properties that seem to them precious must realize what will be presented in heaven by God shall be the more (even the most) noble and valuable

If the bodies are to be under sovereignty of death, then to be killed by sword for the sake of God is preferred

If livelihood is to be fixed by God, then little effort in seeking it, not in greed, is more beautiful

If belongings are to be left behind, then what would be the reason for man, not to be generous?23

الحكمة في الاختيار

نَفيسةً

فَدارُ ثَوابِ اللهِ اَعلي وَ اَنبَلُ

وَ اِن تَكن الاَبدانَ لِلموتِ اُنشاَتُ

فَقَتلُ اِمرءٍ بالسّيفِ في اللهِ اَفضَلُ

وَ اِن تَكن الاَرزقُ قِسماً مُقَدراً

فَقِلَّةٌ حِرصُ المَرءً فيالسَعي اَجمَل

وَ اِن تَكن الاَموالُ لِلتَركِ جَمعُها

فَما بَالُ مَتروکٍ بِهِ المرءُ يبخَلُ

Be Magnanimous

Be magnanimous and have a good character and don’t be bad to someone who has his hopes on you.

Don’t be indifferent to ungraceful speeches and hideous actions and stay away from corruption

Help the widows and orphans and don’t be two faced among your relatives and outsiders

Try to have more relations with others, don’t get angry, don’t be proud and presumptuous, do good deeds and be loyal to the promises you make

Take my advice with the bottom of your heart; so that in hard times you may have serenity.24

كن كريماً

وَ كُن بَشّاً كَرِيماً ذَا انبِسَاطٍ

و فِيمَن ير تَجِيکَ جَميلَ رَأيٍ

بَعيداً عَن سَمَاعِ الشَّرِّ سَمحاً

نَقِي الكَفّ ِعَن عَيبٍ وَ ثأي

مُعيناً لِلأرَامِلِ وَ اليتَامَي

أَمِينَ الجَيبِ عَن قُربٍ وَ نَأيٍ

وَصُولاً غَيرَ مُحتَشِمٍ زَكِياً

حَمِيدَ السَّعيِ في إنجَازِ وَأيٍ

تَلَقَّ مَوَاعِظِي بِقَبُولِ صِدقٍ

تَفُز بِالأَمنِ عِندَ حُلُولِ لاَيٍ

The Friend Killing World

Shame to you! O mortal world – how many you kill of your companions from morning till sunset – and no ransom you accept

Every living would come across such a concluded destination – in such a fast moving time

Yes the return would be to our Lord, the Almighty.25

الدهر القتال اصحابه

يَا دَهرُ اُفٌ لَکَ مِن خَلیِل کَم لَکَ بِالاَشراقِ والاَصیلِ

مِن صَاحبٍ وَ طالبٍ قَتیِل وَالدَهرُ لایَقنَعُ بِالبَدیِل

وَ کُل حَی سَالکُ سبِیل مَا اَقربُ الوَعدَ مِن الرَحیِل

وَ انَّما الامرُ الیَ الجَلیِل

1. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 900-901; Adab al-Husayn wal Hamasah, p. 47.
2. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 905; Adab al-Husayn wal Hamasah, p. 48.
3. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 905-906; Adab al-Husayn wal Hamasah, p. 48.
4. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 906; Adab al-Husayn wal Hamasah, p. 48.
5. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 906; Adab al-Husayn wal Hamasah, p. 48.
6. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 907-908; Adab al-Husayn wal Hamasah, p. 49.
7. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 908; Adab al-Husayn wal Hamasah, p. 49.
8. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 909.
9. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 909-910; Adab al-Husayn wal Hamasah, p. 50.
10. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 910; Adab al-Husayn wal Hamasah, p. 50.
11. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 912-913; Adab al-Husayn wal Hamasah, p. 51.
12. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 913; Adab al-Husayn wal Hamasah, p. 51.
13. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 914; Adab al-Husayn wal Hamasah, p. 51.
14. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 915; Adab al-Husayn wal Hamasah, p. 52.
15. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 917; Adab al-Husayn wal Hamasah, p. 53.
16. A'yaan al-Shia, vol. 1, p. 621; Al-Bidayah wal Nihayah, vol. 8, p. 228; Al-Imam al-Hussein wal Maqtalahu (Translation), p. 232.
17. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 934; Adab al-Husayn wal Hamasah, p. 55.
18. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 918-919; Adab al-Husayn wal Hamasah, p. 53.
19. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 904; Adab al-Husayn wal Hamasah, p. 47.
20. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 922; Ahqaq al-Haqqq, vol. 11, p. 628.
21. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 923; Adab al-Husayn wal Hamasah, p. 55.
22. Hayat al-Imam Husayn, vol. 1, p. 184; Matalib al-Sa'ool fi Manaqib Aal ar Rasool, p. 28-29.
23. As cited by Seyyed Ibn Ta'oos from Zariyah al-Nijat, p. 124-125.
24. Adab al-Husayn wal Hamasah, p. 55.
25. A'yaan al-Shia, vol. 1, p. 601.

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

اللهُ يعلَم أَنَّ مَا

يبدِي يزيدُ لِغَيرِهِ

وَ بِأَنَّهُ لَم يكتُبـ

ـهُ بِخَيرِهِ وَ بِمِيرِهِ

لَو أَنصَفَ النَّفسَ الخَؤُو

نَ لَقَصَرَت مِن سَيرِهِ

وَ لَكَانَ ذَلِكَ مِنهُ أَد

نَي شَرّهِ مِن خَيرِهِ

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

وَقَعنَا فِي الخَطَا يا والَبلاَيا

وَفِي زَمَنِ انتِقَاضٍ وَ اشتِبَاهِ

تفَانَي الخَيرُ، وَالصِلَحاءُ ذَلُّوا

و عَزَّ بِذُلِّهِم أَهلُ السَّفَاهِ

وَ بَاءَ الآمِرُونَ بِكُلِّ عُرفٍ

فَمَا عَن مُنكَرٍ فَي النّاسِ نَاهِ

فَصارَ الحُرُّ لِلمَملُوكِ عَبداً

فَمَا لِلحُرِّ مِن قَدرٍ وَ جَاهِ

فَهَذَا شُغلُهُ طَمَعٌ وَ جَمعٌ

وَ هَذا غَافِلٌ سَكرَانُ لاَه

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 الحَياةِ وَ ذُلُّ المَماتِ؟!

وَ كُلاً اَراهُ طَعاماً وَ بيلاً

فَإن كانَ لابُدَّ مِن اِحداهُما

فَسَيري إلَي المَوتِ سَيراً جَميلاً

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 form the right path

I will never be fooled or mislead 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 then 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

الصريع امامي

اَبي عَليٌّ وَجَدّي خَاتُمُ الرُّسُلِ

وَ المُر تَضنُونَ لِدينِ اللهِ مِن قَبلي

وَ اللهُ يعلَمُ وَ القُرآنُ ينطِقُهُ

إنَّ الَّذي بِيدي مَن لَيسَ يملِكُ لي

ما يرتَجَي بِامرِءٍ لا قائِلَ عَذلاً

وَ لا يزيغُ اِلي قَولٍ وَ لا عَمَلٍ

وَ لايري خائِفاً في سِرَّهِ وَ جَلاً

وَ لا يحاذِرُ مِن هِفوٍ وَ لا زَلَلٍ

يا وَيحَ نَفسي مِمّن لَيسَ يرحَمُها

أَما لَهُ في كِتابِ اللهِ مِن مَثَلٍ

أَمالَهُ في حَديثِ النّاسِ مَعتَبِرٌ

مِنَ العَمالِقَةِ العادِيةِ الأُوَلِ

يا أيهَا الرَّجُلُ المَغبُونُ شِيمَتُهُ

اِنّي وَرِثتُ رَسُولَ اللهِ عَن رُسُلِ

أَأَنتَ أَولي بِهِ مِن آلِهِ فَبِما

تَري اِعتلَلتَ وَ ما فِي الدّينِ مِن 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

ذَهَب الَّذِينَ أُحِبُّهُم

وَ بَقيتُ فِيمَن لاَ أُحِبُّه

فِيمَن أَرَاهُ يسُبُّني

ظَهرَ المَغِيبِ وَ لاَ أَسُبُّه

يبغي فَسَادِي مَا استَطَاعَ

وَ اَمرُهُ مِمَّا أربُّه

حَنقاً يدُبُّ إلَي الضَّرّا

ءِوَذَاکَ مِمّاَ لاَ أَدُبُّه

وَ يري ذُبَابَ الشَّرَّ مِن

حَولي يطِنُّ وَ لاَ يذُبُّه

وَ إذَا خَبَا وَ غرَ الصُّدُو

رِفَلاَ يزَالُ بِهِ يشِبُّه

أَفَلاَ يعِيجُ بِعَقلِهِ

أَفَلاَ يثُوبُ إلَيهِ لُبُّه

أَفَلاَ يرَي اَنَّ فِعلَهُ

مِمَّا يسُورُ إلَيهِ غِبُّه

حَسبِي بِرَبِّي كَافِياً

مَا أَختَشِي وَ البَغي حَسبُه

وَ لَقَلَّ مَن يبغي عَلَيـ

ـهِ فَمَا كَفَاهُ اللهُ رَبُّه

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 نَفسُ صَبراً فَالمُني بَعدَ العَطَشِ

وَ أنَّ رُوحي فِي الجِهادِ مُنكَمَش

لا اَرهَبُ المَوتَ إذِ المَوتُ وَحَش

جَدّي رَسُولُ اللهِ ما فيهِ 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 ...

فَإنَّ سُدُورَهُ أَمسَي غُرُوراً

وَ حَلَّ بِهِ مُلِمَّاتُ الزَّوَالِ

وَ عُرِّي عَن ثِيابٍ كَانَ فيهَا

وَ أُلبِسَ بَعدُ أَثوَابَ انتِقَالِ

وَ بَعدَ رُكُوبِهِ الأَفرَاسَ تَيهاً

يهَادي بَينَ أعنَاقِ الرِّجالِ

إلي قَبرٍ يغَادِرُ فِيهِ فَرداً

نَأَي مِنهُ الأَقَارِبُ والمَوَالِي

تَخَلَّي عَن مُوَرِّثِهِ وَ وَلَّي

وَ لَم تُحجِبهُ مَأثَرَةُ المَعَالِي

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 نَكَبَاتِ الدَّهرِ دُولي دُولي

وَ أَقصِري اِن شِئتِ أَو أَطِيلي

رَمَيتَني رَميةً لاً مَقيلِ

بكُلِّ خَطبٍ فَادِحٍ جَليلِ

وَ كُلِّ غِبءٍ (عبء) أَيدٍ ثَقيلِ

أَوَّلَ مَا رُزِئتُ بِالرَّسُولِ

وَ بَعدُ بالطَّاهِرةِ البَتُولِ

وَ الوَالِدِ البَرِّ بِنَا الوَصُولِ

وَبالشَّقِيقِ الحَسَنِ الجَليلِ

وَ البَيتِ ذِي التَّأوِيلِ والتَّنزِيلِ

وَ زَورُنَا المَعرُوفُ مِن جِبريلَ

فَمالَهُ فِي الرَّزءِ مِن عَديلٍ

مالَکَ عَنّي اليومَ مِن عُدُولِ

وَ حَسبَي الرَّحمنُ مِن مَنيلِ

1. Kashf al Ghammah, vol. 2, p. 35; A'yaan al-Shia, vol. 1, p. 621.
2. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 928; Adab al-Husayn wal Hamasah, p. 54.
3. Mausu'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. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 903; Kashf al Ghammah, vol. 2, p. 34.
Mausu'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.

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 لاً 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 الأمَانِي

إلَيهِ أتُوبُ 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

أَلاَ 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

عَظيمُ 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 شَخصِ كَانَ فِي الدُّنيا فَقيراً

تَبَوَّأَ مَنزِلَ النُّجبِ الكِرامِ

وَ عَفوُ اللهِ أَوسَعُ كُلِّ شَيءٍ

تَعَالَي اللهُ خَلاَّقُ الأنَامِ

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 الدِّنيا اجتِمَاعُ

فَمَا بَعدَ المَنُونِ مِنِ اجتِمَاعِ

فِرَاقٌ فَاصِلٌ وَ نَوَي شَطُونٌ

وَ شُغلٌ لاَ يلَبّثُ لِلودَاعِ

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 بِسَاكِنِي

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

لُقِّفَ مَيتاً فَي الكَفَن

وَ امنُن عَلَينَا بالرِّضي

فَأَنتَ أَهلٌ لِلمِنَن

وَ اعفِنَا فِي دِينِنَا

مَن كُلِّ 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 سَقمٌ

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.

4. موضوعات اجتماعية

Fifty Years

How should I reprimand others? When I know that my own actions are incorrect

For someone who has reached the age of fifty years and did not get guided to the right path, there is no hope for his salvation; because he himself has taken himself towards downfall by choosing to stay away from the right path

Why shouldn't I judge myself fairly, before judging others?

Doomed am I if my advices save others but for me they remain a bunch of rhyming words and tunes.1

ذو خمسين سنة

أَأَقصدُ بالمَلاَمَةِ قَصدَ غَيري

وَ أَمرِي كُلُّهُ بَادِي الخِلاَفِ

إذَا عَاشَ امرُوزٌ خَمسِينَ عَاماً

وَ لَم يرَفِيهِ آثارُ العَفَافِ

فَلاَ يرجَي لَهُ أَبداً رَشَادٌ

فَقَد أَردَي بِنِيتِه التَّجافِي

وَ لِمَ لاَ أَبذُلُ الإنصَافَ مِنّي

وَ أَبلُغُ طَاقَتِي فِي الإنتِصَافِ

لِي الوَيلاَتُ إن نَفَعَت عِظَاتي

سِوَاي وَ لَيسَ لي إلاَّ القَوَافِي

Friendship for the Sake of God

If you make a promise of brotherhood and friendship with someone; adjust your relation with him in accordance with God's orders. Don't give importance to anything other than piety. Keep yourself away from deviation and sins

I am wondering, how can you expect happiness from this world? When you know that your life is going to end

As far as I remember, worldly happiness is always mixed with cries and pains

Human being is really blind not to see the transient nature of this world and this blindness has also made his heart turn a deaf ear.2

ولاء في سبيل الله

وَ إن صَافَيتَ أو خَالَلتَ خلّلاً

فَفِي الرَّحمنِ فَاجعَل مَن تُؤاخِي

وَ لاَ تَعدِل بِتَقوَي اللهِ شَيئاً

وَ دَع عَنكَ الضَّلالَةً و التَّرَاخِي

فَكَيفَ تَنَالُ في الدُّنيا سُرُوراً

وَأيامُ الحَياةِ إلي انسِلاخِ

وَ إنَّ سُرُورَها فِيمَا عَهِدنَا

مَشُوبٌ بِالبُكاءِ وَ بِالصُّرَاخِ

فَقَد عَمِي ابنُ آدَمَ لا يرَاهَا

عَمَي أَفضَي إلَي صَمَمِ الصِّمَاخِ

Be Merciful to People

It is said that Abdul Rahman Salmi taught Surah al-Hamd to Imam Hossein's (*as*) *son and as he recited for his father; Imam Husayn* (*as*) *gifted a thousand dinars and a thousand robes and presented a large amount of jewels to him,*

When somebody asked him about the reason for showing so much gratitude, he (*as*) *said: How can my gratitude be equal to this kind of recitation of Surah al-Hamd? And recited these couplets*

When the world shows you a gratitude which is in favour of you; you should gift it to the people as soon as possible, before it slips away suddenly from your hands

Neither your gratitude will destroy the wealth, nor can your misery can keep.3

تسامح بالناس

إذَا جَادَتِ الدُّنيا عَلَيکَ فَجُدبِهَا

عَلَي النَّاسِ طُرّاً قَبلَ أَن تَتَفَلَّت

فَلاَ الجُودُ يفنِيهَا إذَا هِي أَقبَلَت

وَلاَ البُخلُ يبقِيهَا إذَا مَا تَولَّت

فَما لَکَ غَیر تَقوي اللهِ حِرزٌ

ولاوزرٌ وَ ما لَکَ مِن غِساثٌ

Seeking Sustenance only from God

Every time you face hard times in life, don't supplicate in front of others because it is Allah who provides your livelihood and daily bread (not them)

If you remain alive and travel to the far most places of the east and west of this world, you won't be able to find anybody who could make you fortunate or unfortunate except Allah.4

فقر الي الله

إذَا مَا عَضَّکَ الدَّهرُ

فَلاَ تَجنَح إلَي خَلقٍ

وَ لاَ تَسأَل سِوَي اللهِ

تَعَالَي قَاسِمِ الرِّزقِ

فَلَو عِشتَ وَ طَوَّفتَ

مِنَ الغَربِ إلَي الشَّرقِ

لَمَا صَادَفتَ مَن يقدِ

ر أن يسعَدَ أَو يشقِي

1. Mausu'ah Kalimat al-Imam al-Husayn (as), p. 916.
2. Adab al-Husayn wal Hamasah, p. 48.
3. Manaqib Aal Abi Talib, vol. 4, p. 66; A'yaan al-Shia, vol. 1, p. 579.
4. Kashf al Ghammah, vol. 2, p. 34-35; Al-Fusul al-Muhimmah fi Ma'rifatul Aimmah, p. 171; A'yaan al-Shia, vol. 1, p. 621.

5. في ما وصف نفسه و اهل بيته(ع)

Bright Moon

Every time someone asks for help from an incapable person; the helper and the abandoner will both be equivalent

I am the son of a courageous man whose stature near God and His Prophet you all know about and there are no dark clouds are upon the truth which is apparent

Is Prophet not my grandfather and my ancestor?

I am the same bright moon, who abandons the stars if he hides

Did Qur'an not used to be revealed upon our house, in the morning and in the afternoon and at night?

Even if Allah is the overseer between me and Yazid, he (Yazid) is doing struggle and tussle with me for guardianship and things are not how he wants them to be

So you! Guides towards Lord; it is you who are his rulers

According to which of the heavenly books and which one of their traditions, did they take it from its rightful owner?1

قمر المنير

إذااستَنصَرَ المَرءُ إمرَءاً لايدَي لَهُ

فَنَاصِرُهُ والخَاذِلُونَ سَواءُ

أَنَا ابنُ الَّذي قَد تَعلَمُونَ مَكَانَهُ

وَ لَيسَ عَاَي الحَقِّ المُبينِ طَخَاءُ

أَلَيسَ رَسُولُ الله جَدِّي وَ والِدِي

أَنا البَدرُ إن خَلَا النُّجُومَ خِفَاءُ

أَلَم ينزُلِ القُرآنُ خَلفَ بُيوتِنا

صَباحاً وَ مِن بَعدِ الصَّبَاحِ مَسَاءاً

ينَازِ عُنِي وَاللهُ بَيني وَ بَينَهُ

يزِيدُ وَلَيسَ الأَمرُ حَيثُ يشَآءُ فَيا

نُصَحَاءَ اللهِ أَنتُم وُلاَتُهُ

وَ أَنتُم عَلَي أديانِهِ أُمَناءُ

بِأَي كِتَابٍ أَم بِأَيةِ سُنَّهٍ

تَنَاوَلَهَا عَن أَهلِهَا البُعَدَاءُ

Is not Fatima my Mother?

You the worst of people! You have abused (my rights) and begun to resist the Mohammad's (swaws) religion

We, as the only offspring of the most excellent prophet of God, were not we recommended and approved by him?

What a disgrace you've done! Is not Fatima Zahra (sa) my mother, the only daughter of the best of humankind?

Damn to you and shame! You'll get soon punishment, fire of hell for what you've done.2

أ ليست فاطمة امي؟!

تَعَدّيتم يا شَرَّ قَومٍ بِبَغيكُم

وَ خالَفتُم دينَ النَبي مُحمَّد

أما كانَ خَير الرُّسل أوصاكُم بِنا؟

أما نَحُن مِن نَسل النَّبي المُسدَّد؟

أما كانَت الزَّهراءُ أُمي وَيلَكُم؟

أما كانَ مِن خَير البَريهِ أحمَد؟

لُعِنتُم و أُخزيتُم بِما قَد جَنَيتُم

فَسَوفَ تُلاقوا حَرَّ نارٍ تَوَقَّدُ

The Moon of Arab Land

I am Husayn, son of Ali Ibn Abi Talib. In honour and respect, I am the glowing moon of the Arab land

Didn't you see and know that my father was the one who killed Umar Ibn Abdud (the champion of the pagans) and he was the one who killed Marhab (the champion of Jews)?

And don't you know that he continuously used to remove enemies away from the Prophet of Islam, before the pains went away from the newly instated Islam?

Isn't it an extraordinary marvellous that the one who is farthest in faith from amongst all those with the prophet of Allah, – claims the heritage of prophet?

Swear on God that his prophet testified and recommended and prayed for the ones who were closest to him among others.3

القمر لارض العرب

أَنَا الحُسَينُ بنُ عَلِي بن أَبي

طالِبِ البَدرِ بِأَرضِ العَرَبِ

أَلَم تَرَوا وَ تَعلَمُوا أَنَّ أَبي

قاتِلُ عَمروٍ وَ مُبيرُ مَرحَبِ

وَ لَم يزَل قَبلَ كُشُوفِ الكَربِ

مُجَلِّياً ذلِکَ عَن وَجهِ النَّبِي

أَلَيسَ مِن أَعجَبِ عَجَبِ العَجَبِ

أَن يطلُبَ الأَبعَدُ ميراثَ النَّبِي

وَ اللهُ قَد أَوصي بِحِفظِ الأَقرَبِ

Silver out of Gold

On the afternoon of Ashura when all the companions of Imam Husayn (as) were martyred, Imam (as) said good bye to his family members and went towards the battlefield. During that time, he uttered the following couplets in loud voice and fought the enemies,

These people have converted to infidels who have refused established tradition and ignored reward of God, the creator of man and jinn

They killed Ali (as) and his son Hasan (as), man of generosity, the son of two nobles

Then excited by hatred and anger, they began to persuade others to fight Husayn (as)

Shame to those who gathered people for the killing of the descendants of two blessed shrines

Then they all came together to attack me for the sake of unbelievers

They ignored the anger of God, the almighty for my killing according to desire of caliph's representative, Ubeidellah, son of infidels

For the sake of Umar bin Sa'ad, the commander who by hatred shot toward me, the people numerously like drops of rain rushed against to me. I had no sin before except being pride in relation to the two noble parents

Relation to Ali (as) of virtue as my father, the first of goodness after my grandfather, the Prophet of God (swaws) who himself was the origin of two noble oriented parents of Qureish tribe

Yes my father was the best person of integrity amongst men of God after the noble prophet, and so was my mother

That's me the silver (jewel) originated from two roots of original gold

Who can be compared to me, grandson of prophet and son of Ali, the two nobles of dignity?!

My mother is Fatima Zahra (sa), no one but the beloved daughter of the Prophet of God and father Ali, the conqueror of Badr and Hunain battles against the atheists

My father worshiped God when he was a young boy while the Qureish tribe was in service of idols

They were worshipping the idols of Lat and U'zza (in Arabic, blossom of light) at the time my young father, Ali was praying to his God facing towards the two holy shrines (Quds and Mecca)

My father is Sun of universe; my mother Moon and I, as their offspring am the Moon of the two heavenly planets

In the Badr, the first battle against the infidels Ali, my father broke the two fortified lines of the army of infidels and did bring the hope into hearts of the men of God

And later in the battle of Ah'zab (or the army of groups of Arab tribes), he defeated the infidels and he eventually entered into Mecca in the battle of conquest of Mecca victoriously.4

فضة مستنتجة من الذهب

كَفَرَ الْقَوْمُ وَ قِدْماً رَغِبُوا

عَنْ ثَوَابِ اللَّهِ رَبِّ الثقلَينِ

قَتَلُوا الْقَوْمُ عَلِياً وَ ابْنَهُ

حَسَنَ الْخَيرِ كَرِيمَ الْأَبَوَينِ

حَنَقاً مِنْهُمْ وَ قَالُوا أَجْمِعُوا

احْشُرُوا النَّاسَ إِلَى حَرْبِ الْحُسَين

يا لَقَوْمٍ مِنْ أُنَاسٍ رُذَّلٍ

جَمَعَ الْجَمْعَ لِأَهْلِ الْحَرَمَينِ

ثُمَّ سَارُوا وَ تَوَاصَوْا كُلُّهُمْ

بِاجْتِياحِي لِرِضَاءِ الْمُلْحِدِينَ

لَمْ يخَافُوا اللَّهَ فِي سَفْكِ دَمِي

لِعُبَيدِ اللَّهِ نَسْلِ الْكَافِرِينَ

وَ ابْنِ سَعْدٍ قَدْ رَمَانِي عَنْوَةً

بِجُنُودٍ كَوُكُوفِ الْهَاطِلِينَ

لَا لِشَيءٍ كَانَ مِنِّي قَبْلَ ذَا

غَيرَ فَخْرِي بِضِياءِ النَّيرَينِ

بِعَلِي الْخَيرِ مِنْ بَعْدِ النَّبِي

وَ النَّبِي الْقُرَشِي الْوَالِدَينِ

خِيرَةِ اللَّهِ مِنَ الْخَلْقِ أَبِي

ثُمَّ أُمِّي فَأَنَا ابْنُ الْخَيرَينِ

فِضَّةٌ قَدْ خَلَصَتْ مِنْ ذَهَبٍ

فَأَنَا الْفِضَّةُ وَ ابْنُ الذَّهَبَينِ

مَنْ لَهُ جَدٌّ كَجَدِّي فِي الْوَرَى

أَوْ كَشَيخِي فَأَنَا ابْنُ الْعَلَمَينِ

فَاطِمُ الزَّهْرَاءُ أُمِّي وَ أَبِي

قَاصِمُ الْكُفْرِ بِبَدْرٍ وَ حُنَينٍ

عَبَدَ اللَّهَ غُلَاماً يافِعاً

وَ قُرَيشٌ يعْبُدُونَ الْوَثَنَينِ

يعْبُدُونَ اللَّاتَ وَ الْعُزَّى مَعاً

وَ عَلِي كَانَ صَلَّى الْقِبْلَتَينِ

فَأَبِي شَمْسٌ وَ أُمِّي قَمَرٌ

فَأَنَا الْكَوْكَبُ وَ ابْنُ الْقَمَرَينِ

وَ لَهُ فِي يوْمِ بَدْرٍ وَقْعَةٌ

شَفَتِ الْغِلَّ بِفَضِّ الْعَسْكَرَينِ

ثُمَّ فِي الْأَحْزَابِ وَ الْفَتْحِ مَعاً

كَانَ فِيهَا حَتْفُ أَهْلِ الْفَيلَقَينِ

فى سَبيل اللهِ ماذا صنَعَت أُمُه السَوء معاً بالعِترتَين

عِتره البرُ النبیُ المُصَطفی و علی الوَرَد یوم الحَجفلَین

We are the Bright Beacons of Guidance

The couplets that Imam Husayn (as) recited on the afternoon of Ashura while he was fighting the enemies.

This is me, son of Ali (as) of virtue from the Family of Hashim clan and such a pride of such a relationship is sufficient

And my grandfather was the noblest man walked on earth; yes we are lights of God to lead His people

And Fatima (sa) is my mother, the daughter and offspring of Ahmad, (in Arabic, the prophet's named heavenly, the most praised) and my uncle, Ja'far is called bearer of angel-like wings (*Tayyar*)

In our house the book of God came down with truth and heavenly guidance and in which the revelation are mentioned

The trusteeship of the blessed fountain in heaven is dedicated to us, the heaven water what we would give to our devotees to drink by cup of the Prophet. That's undeniable

Our devotees would be the most respectable among men while those who hate us would be the losers.5

نحن المشاعل المنيرة الهداية

أَنَا ابْنُ عَلِي الطُّهْرِ مِنْ آلِ هَاشِمٍ

كَفَانِي بِهَذَا مَفْخَراً حِينَ أَفْخَرُ

وَ جَدِّي رَسُولُ اللَّهِ أَكْرَمُ مَنْ مَضَى

وَ نَحْنُ سِرَاجُ اللَّهِ فِي الْخَلْقِ نَزْهَرُ

وَ فَاطِمُ أُمِّي مِنْ سُلَالَةِ أَحْمَدَ

وَ عَمِّي يدْعَى ذَا الْجَنَاحَينِ جَعْفَرُ

وَ فِينَا كِتَابُ [اللَّهِ أُنْزِلَ صَادِقاً ـ

وَ فِينَا الْهُدَى وَ الْوَحْي بِالْخَيرِ يذْكَرُ]

وَ نَحْنُ أَمَانُ اللَّهِ لِلنَّاسِ كُلِّهِمْ

نُسِرُّ بِهَذَا فِي الْأَنَامِ وَ نَجْهَرُ

وَ نَحْنُ وُلَاةُ الْحَوْضِ نَسْقِي وُلَاتَنَا

بِكَأْسِ رَسُولِ اللَّهِ مَا لَيسَ ينْكَرُ

وَ شِيعَتُنَا فِي النَّاسِ أَكْرَمُ شِيعَةٍ

وَ مُبْغِضُنَا يوْمَ الْقِيامَةِ يخْسَر

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2. Bihar Al-Anwar, vol. 45, p. 41-42, as cited from Zariyah al-Nijat, p. 260; Ramz al-Musibah: Fi Maqtal man Qaal ana Qatil al 'Abaraat, vol. 2, p. 229.
3. Bihar Al-Anwar, vol. 78, p. 124; Kashf al Ghammah, vol. 2, p. 36.
4. Bihar Al-Anwar, vol. 45, p. 47-48; Zariyah al-Nijat, p. 280.
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