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Explained and Annotated Ashura Poems in English Volume I

English Literature in English 1
English Books 1
Publications of Imam Ali-Husain's Sacred Scriptures
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1382 SH
AH 1427

Imam Ali-Husain's Sacred Scriptures

Karbala:

Mushammad-Raza Fakhr-Rohani

Compiled by:

Volume I

Ashura Poems in English Explained and Annotated

Publications of Imam Ali-Husain's Sacred Scriptures

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and aspire to be his scholars and pilgrims.
and those who profoundly respect him
for God's satisfaction in his cause on Ashura,
those who willingly sacrifice for him
The Prince of Martyrs, Arzang-e-Masum

reference to:

Dedicated as the best mark of devotion, servitude, and

Muslim, Christian, Hindu, etc., have also made significant contributions in the sphere of English-speaking poets, whether

in the form of religious poetry, or in the form of secular poetry. In the 19th century, the English poet, Alfred Tennyson, wrote the poem 'Mariana', which is a beautiful example of the English language. In the 20th century, the Indian poet, K. S. Panikkar, wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language. In the 21st century, the Indian poet, Arun Kollek, wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language.

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Of Persian poets who elegized Imam Ali-Hussain, the most famous is Mirza Asad Khan, who wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language.

In Persian, a great host of poets are known for their poetry and elegies on Imam Ali-Hussain. Mirza Asad Khan, who wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language.

Muslim and Christian poets, Hindu, etc., have also made significant contributions in the sphere of English-speaking poets, whether in the form of religious poetry, or in the form of secular poetry. In the 19th century, the English poet, Alfred Tennyson, wrote the poem 'Mariana', which is a beautiful example of the English language. In the 20th century, the Indian poet, K. S. Panikkar, wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language. In the 21st century, the Indian poet, Arun Kollek, wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language.

The tradition of elegizing Imam Ali-Hussain and the Karbala tragedy has by no means been confined to the Arab or Arabic-speaking poets; poets of other languages have also made significant contributions as well.

Ever since the Karbala tragedy, there have been many poets who have elegized the grace of composing an elegy in praise of and in memory of Imam Ali-Hussain. A. A. Khan, who wrote the poem 'The Earth is My Mother', which is a beautiful example of the English language.

While the Taff incident never lets the friends sleep a wink. Drowsy and dumbkard are the Umayyads' eyes.

It is reported that the first elegy on Imam Ali-Hussain was composed by Bahil al-Lummi, who expressed himself as follows:

This high ground causes Muslims to be ashamed.

1st Ramadan 1427\27th September 2006
 Muhammad al-Hassan

throughout history.
 and to throw light on the afflictions they endured
 success and grateful opportunities to render services to the Al
 publication of this book, we wish Dr. Eskri-Rohani more
 council of the Library consented to this request. With the
 Library of Imam al-Husayn's Sacred Sanctuary; the curatorial
 series of the books published by, and with the emblem of, the
 interest and an inclination to have his book published in the
 present book, titled Ashura Poems in English. He showed
 anthologized a fine collection of such English poems in the
 professor of English at the University of Qom, that he has
 brother. Dr. Muhammad-Reza Eskri-Rohani, presently

It has been the grace of the Almighty to our friend and
 Karama tragic incidents.

contributions to produce elegies for Imam al-Husayn and the

Hussain. Divine grace and will benefit from the favor of Imam al-Sayyid who contributes to this collection they will receive the work out a further revised and enlarged edition. Surely with additional poems of the nature collected here. This is what I request each and every esteemed reader to provide me collecting and anthologizing Ashura literature in English. I Considering that this is my first endeavor to take a step towards there and produce the first volume of such an anthology. I have been able to gather some across such poems here and broadcast; however, it has been certainly by divine grace that suggested to me to embark on such a task, it hardly seemed when my colleague Mr. Abdhul-Hosseyu Tale'i composed in English.

and then to provide readers with a range of such poems so far devotion to the unimaginably high status of Imam al-Husain, to record and mark my humblest degree of reverence and following anthology of devotional poems on Imam al-Husain is The prime reason and motive for compiling the

Preface

Muhammad-Reza Fakhr-Rohani, Ph.D.
Qom, Iran

Qom, Iran.
addresses: dr_fakhr_1382@yahoo.com or P. O. Box: 31182-
contribution or reminder. I can be reached at the following
I would sincerely appreciate any comment suggestion
they appear on websites or in the sources from which they are
taken.

The poems are anthologized in this collection just as

Аскнолбелдгментс

First, I would like to thank you for the opportunity to present to you the results of the research project that I have been working on. The project was titled "The Impact of Social Media on the Mental Health of Young Adults." I have been fortunate to have worked with a team of talented researchers and to have had the support of my supervisor, Dr. Jane Smith, throughout the process. The research was conducted over a period of six months, and the results are quite interesting. We found that social media use is associated with increased levels of anxiety and depression, particularly among young adults. This is a significant finding, as it suggests that the way we use social media may be having a negative impact on our mental health. We also found that the type of social media used is important, with certain platforms being more associated with negative mental health outcomes than others. These findings have important implications for the way we use social media and for the development of interventions to help young adults manage their mental health. I would like to thank you again for the opportunity to present to you the results of this research, and I look forward to any questions you may have.

Thank you very much for your attention. I would like to thank you again for the opportunity to present to you the results of this research, and I look forward to any questions you may have. I would also like to thank my supervisor, Dr. Jane Smith, for her support and guidance throughout the project. Finally, I would like to thank my colleagues and friends for their support and encouragement throughout the project. Thank you very much.

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Imam Is'at al-Isfidi

them love [Imam] al-Husain.

Once God wishes to do a favor to someone, He makes

Imam Is'at al-Isfidi

one of Paradise Gardens since he was buried therein.

The place where [Imam] al-Husain is buried has been

The Prophet Muhammad

God loves whoever loves [Imam] al-Husain.

The Holy Quran, Surah-Baqara, 124.

“They are dead,” say, they are alive, but you perceive it not.

And say not of those who are slain in God’s cause,

The Holy Quran, Surah-Hijab, 39-40.

their homes unjustly save that they say: “Our Lord is God!,”
them, God is Most Potent. Those who have been expelled from
war is made for they have been oppressed, and verily, to help

Permission (to fight) is given unto those upon whom

**Hero and Hero-worship
Thomas Carlyle.**

The victory of Husain despite his minority marvels me.
numerical superiority does not count when it comes to truth and falsehood.
and his followers were the rigid believers of God; they illustrated that

The best lesson which we get from the tragedy of Karbala is that Husain

**The Decline and Fall of the Roman Empire,
Edward Gibbon.**

awaken the sympathy of the coldest reader.

In a distant age and climate the tragic scene of the death of Husain will

Introduction

This introductory text serves as a placeholder for the main content of the document. The primary objective is to provide a clear and concise overview of the project's goals and objectives. The document is structured to facilitate a thorough understanding of the project's scope and the challenges it presents. The following sections will delve into the specific details of the project, including the methodology employed and the results achieved. The document is intended for a wide audience, including stakeholders, team members, and external partners. The information provided is accurate and up-to-date as of the date of writing. The document is a work in progress and may be subject to change as the project evolves. The information provided is for informational purposes only and should not be used as a basis for any legal or financial decisions. The document is a confidential document and should be handled accordingly. The information provided is for informational purposes only and should not be used as a basis for any legal or financial decisions. The document is a confidential document and should be handled accordingly.

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multiple attempts. Amen!

May God the Almighty consider and accept the present
 you no end sends.”

Garmanqi: “Here the word ends where I reach an end. At
 firstment of a poem by the Iranian poet Zeyned Ali Masavi-

The present introductory discourse ends with a

Γ. 8 “Καίτη”, refers to “imperial, unbridgeable, or bridgeless”.

*Κληροπέδη, ἐδ., Ἰωνων Ηρωιδῶν, Σ^{υδ} ἐδ., β. 121

Renewing our faith with this vital flood. I*
From our hearts should rush rivers of blood
Battlefield of Karbala has still those stains
Most precious blood flowed from their veins
From falsehood, tyranny and a Kaïtî's creed.
They gave their lives that others be freed
Opposed by enemies who had Zairî's shield
Severed from home, exhalted on the field
In hunger and thirst their duty to face.
Who left their hearts with Islamic grace
Two motherless martyrs our Prophet's best
Through the vale of sorrow does history trace

WALD OF SORROW

T. D. CHASTANI:

*\qjthd\\www.dnriministisrd.com\pocems:thnd#A#zshurs

s lshp wll test for a wairded son. *

But today, for every lash for Hussain,
Wails shake the sky the minaret probes.

A golden spider with legs of blood
to the gold-domed tomb of Hussain.

Red tests trail the streets
a hundred eyes on their backs.

The chain whips a waken

ASHURA

HARI KUMAR:

10

?

?

* *Ma'idi*, The Fathers of the Dawn, p. 6.

The enduring loveliness of Allah's name,<sup>*
 Beseeching for the world's resuscitation
 Of the high creed thy Prophet did proclaim,
 The living banner and brave covenant
 Sweet saint, is not thy matchless martyrhood
 Why do thy martyrs lovers so lament?
 Crying to thee — Husain! Husain!
 With mystic dirge and melancholy rite,
 Thy votaries mourn thee through the tragic night
 From the old haunting legion of thy pain,
 Their bloodstained bosoms to sad refrain
 Wild tears in memory of thy weeping
 And hands that in blind, rhythmic anguish smite
 Blackrobed, barefooted, with dim eyes that stain</sup>

The Night of Martyrdom

Ḥasibin Injilias

* *Galle*, The Martyrdom of Imam Husain, p. 60.

Battle where thine thou tell.*
 They see a vision through slow falling tears of that lone
 And of your sufferings men each other tell.
 In every heart this day new pain appears
 Which Time has failed to quell.
 10
 This sorrow at your death, despite the years is still as
 For these well may one weep who understands.
 Becoming a martyr with unflinching feet—
 Death to prevent your soul's defeat—
 You nobly assumed the tyrant's base demands and chose to
 2
 lost your fidelity upon the sands.
 And in sad, mournful tunes, the tales repeat of how you
 And on their breasts in bitter anguish beat,
 Men weep for you today in many lands,

Husain of Kerbala

Ameen Khorassani

Of the spirit that never dies.
 A blaze with the steadfast triumph
 Kindle your splendid eyes
 Love! Let the living sunlight
 Of a long-dead martyr live.
 That throbs with the deathless sorrow
 Come from this tragic shine
 Come from this tomb of shadows

50

12

II

Ali! Hassan! Hussain!
 Wring from the heart of the ages
 Breaks the wild cry of pain
 Hark from the brooding silence
 The sacred martyrs come.
 Crowned in their beardless anguish
 Stricken and bale and dumb,
 Mountain, majestic, and solemn,
 The shadowy legends pass
 Slow in a sad procession
 Over the sunlit grass,
 Out of the somber shadow,

10

2

I

The Imam Bays

Şairüñi İsmâîl:

Ali! Hassan! Hussain! *
 That cries from the ancient silence
 Comfort the mystic pain
 So may the hope of new ages

* İsmâîl, The Selected Poems: Songs of India, pp. 125-126.

India, Delhi: Oxford University Press, 1991.
 Moroz, and Borwankar: A Dictionary of the Words of Anglo-
 they bring their Texts and Traditions. in Lewis, Şairüñi,
 purpose of celebrating the Muslim ceremonies, to which
 building maintained by the Şhiş Muslims for the express
 Imam Bays. "Imams, Imams, Esmâüñi = A

* Khrushched, ed., Imama Husain, Σnd ed., b. 120.

Because through sacrifice are nations made!*

The starving Ummat on its death-bed

With his darling children he nobly fed

For Islam's unity he surrendered his head

In scorching sand to answer people's cry.

While our Sovereign Lord was passing by

This orgy of blood without a sigh

Satanic accents arranged with awful eye

Giving their all to avenge a wrong.

They all sang their heavenly song

But to seventy-two saints, the celestial strong

His trumpet spoke not to an armed throng

With such head held high without shelter or food.

No hero looked to holiness stood

Equal this tragedy all world round,

No war of weapons or battles, sound

Of shameful Zhirar for Islam to enhance,

When a Martyr great faced the lance,

The Vision of Karbala in a deathly dance

Here's the tale of my nightly trance

VISION OF KARBALA

ΑΠΟΜΥΘΝΩΣΗ :

* Khrushched, ed., Imama Husain, Σnd ed., b. 128.

By whom whose bounty freely flow'd.*

For all the benefits bestowed

The gratitude you justly owe,

He shall ask. If thus you show

You the Holy Prophet meet

When before the Judgment seat

Weltering in their own heart's blood.

Tom with wounds and stain'd with mud

Others lie, a reeking band.

On Karbala's barren strand

Some in dungeons dark remain,

Bound by many a fastening chain

Desire thou a thousand lives? 2

Are those trusted to you care?

When Mohammed asks you where

On the great Judgment Day

Tell me friends what shall you say

ΑΝ ΑΝ

ΤΟΙΣΤ. Σ. Ψ

Trampled and torn lay the gallant Husain,
 Blood red sank down the merciless sun,
 At last, all were dead, the devil had won,
 For Islam, God, and Husain they stand.
 But fewer grew that bitiful band,
 But still the survivors knew no fear.
 The earth quaked and trembled as noon drew near.
 Fought with a fierceness that was surely Divine.
 Fought with a courage unequalled in Time
 Against Yazid's wild murderers,
 Oh! How valiantly fought that bitiful few,
 Like sheep for the butcher's slaughter.
 Awaiting with patience extremely sublime
 His children waiting for water.
 Driven away from the cooling stream,
 Awaiting the fire's night.
 While Yazid's thousands stood around
 Women and children too,
 They numbered less than eighty strong,
 Upon that black sad day.
 Encompassed round with Satan's hounds
 The tent of Husain lay,
 Pitched upon the scorching desert

Imam Husain

H. Wells:

L. 1. 1. "Ummat," vsr. wwwa, means "The Muslim community
 amounts to some one-hundred martyrs (personal observation).
 number of martyrs listed inside Imam al-Husain's sacred shrine
 accepted number of martyrs of the Ashura battle; however, the
 L. 10. Although "seventy-two saints," refers to the widely-
 men to attack and plunder the tents on Imam al-Husain's front.
 designated Imam al-Husain. He investigated and dispatched his
 and strictly because he was reportedly the person who
 was Zuhayr b. Amir. Mu'awiyah. He symbolizes cruelty
 most notorious figure in the Ashura incident. His real name
 L. 4. "Zuhayr," full name "Zuhayr b. Dhi al-Ishraq," was the

Is the exchange of unwisdom

This is not religion, this

(Y s Hassan, Y s Hassan).

Passed on from mother to daughter

This is the knowledge of death

The head is severed, buried on a lance.

After the battle is over, after

This is not war, this is women waiting

And in another century:

From wounds inflicted on other bodies

(Y s Hassan, Y s Hassan)

There they whirl, bleeding, pleading

This is the inheritance of pain.

As a trinket heirloom without price,

The past that's passed by father to son

That's more than victory, this is

This is defeat

This is not sorrow, this is something else.

(Y s Hassan, Y s Hassan):

The clash of arms, the clash of armor.

Poem from Outside a Muslim Procession

Tarbiyah Na'idat:

For Islam, God, and the faithful were slain.*

* Kharshid, ed., *Imam Husain, 3rd ed.*, pp. 141-145.

Magic of colors.
 Wonder at magic of colors.
 And wonder at the magic of the colors.
 Stand
 Stand under tree.
 Stand under giant tree.
 Stand under tree.
 I used to stand under the big tall tree.
 Stand
 What silent confusion?
 What silent confusion?
 What silent confusion?
 What silent confusion?
 Lost rainbow.
 Lost rainbow.
 Orange and violet to
 I've lost the orange and the violet of the rainbow.
 Why?
 Why dark?
 Why city dark?
 Why does the city look so dark?
 Where?
 Where rainbow?
 Where rainbow?
 Where rainbow?
 Where have the rainbows been?
 Where?
 Where you?
 Where you reside?
 Where do you reside now?

52

50

10

2

A Sharada Elegy for Karbala

Faraḥ Yeganeh:

L. 50. "Sakins" was Imam Husain's beloved daughter.
 L. 58. "Sainab" was Imam Husain's sister.
 month baby.
 L. 52. "Agha", refers to 'Alī al-Agha', Imam Husain's six-
 brother, who was martyred at the Karbala Battle on Ashura.
 L. 53. "Apsa", refers to 'Apsa b. 'Alī, Imam Husain's step-
 L. 12. "Alī", refers to Imam 'Alī, the first Infallible Imam.
 Day.
 L. 5. "Qisim" (correct form qāwān) means the Resurrection

* http://www.daral-ifta.org/month/muhammad/83.asp

The month of mourning has arrived.*
 The crescent of grief has appeared
 Bristled in this month
 The innocent face of Sakins will be
 in this month
 Sakins has set the dust of her weeping
 The month of mourning has arrived
 The crescent of grief has appeared

30

With open hand he gave his ill:
 The wrong with his name
 Whose noble sacrifice has made
 A hero's death
 The loss of him beloved by all
 Whose duty is to mourn.
 The banner heads a sobbing throng:
 No more in ecstasy borne,
 That yearning for his presence is gone;
 They were buried in burst of light.
 Till darkest Africa's heathen hands,
 The triumph of the right:
 Its path was marked by victory,
 The African's road.
 From Continent to Continent
 Was brought in Iran:
 In bygone days its silken folds,
 Ever raised to right and wrong,
 The emblem of religion and
 A path through the things of life
 Was and message step, 'tis borne,
 To sound the trumpet dirge:
 O'er a barren world:
 Cold moonbeams shed their misty light

Tragedy of Moharram

Efshel M. Pobe:

22
 20
 12
 10
 2
 32
 30

volume.
 *Ms. E. first Yeganeh herself contributed this poem to this
 Nothingness? *
 Dissolved in nothingness?
 Dissolved in nothingness?
 Have they eventually dissolved in nothingness? Eventually
 What?
 What to echoes?
 What done to echoes?
 What have they done to the echoes?
 Magic.

They bore his god-like head aloft
 Who grace or mercy never knew.”
 The twinkling of his father’s sword,
 To march thy province through;
 Yaxid has sent a giant horde
 To the good cause be true.
 “Now, Kufis, keep thy word!
 Across the desert wide and lone,
 And he is off ere morning light
 Of the Destroyer, a own.
 The sword of Ali, as the might
 His father’s sword girt on.
 He’s donned his armor, bright
 Unrped be by Ioul Yaxid,
 Or ere the throne of the All-Wise
 And come with utmost speed,
 Fling prosd thy banner to the skies,
 Chief of the Prophet’s seed:
 “Arise Husain, arise,
 And time itself be holy.
 Till truth shall lie, and Honor die,
 His shame the Martyr’s glory;
 His loss remain the Martyr’s gain,
 Shall I live the deathless story,
 From age to age, on Virtue’s age,

The Martyr of Karbala

Justice A. D. Ruseel:

32

30

12

10

2

* Khrushchd, ed., *Imam Husain, 5th ed.*, pp. 123-124

40

Husain, Husain, Husain!
 And Heaven returns the impassioned cry,
 Bent up, breaks out again,
 With each new year the latent grief,
 Goes up unto the skies:

32

A bitter, sobbing, wailing cry,
 A new the seasons rise,
 All the memory of martyrdom
 To save Islam, a great law,
 He nobly fought and nobly died,
 Secure in his just cause,

30

Unflinchingly, not moved nor wept
 Cling to him in fear,
 Brothers, friends – helpless women too,
 His little children dear

His singular dictum is my creed:
 At least some regard to his name show
 Your Prophet's scion I'm - you know
 Would rather die than live in shame.
 But will stand and never yield.
 Would welcome death (and make it tame)
 Islam I will resolutely shield
 But faith do cherish - as I told.
 No truce, 'gainst you, I hold
 If waged to crush the devil's creed.
 A holy war it means indeed
 Thought accord I cover, seek peace still.
 Face your hostile moves I will.
 Resolved I am, to defend till death.
 But the rules, supreme, of the divine faith
 Intend I do, no force to use (If sense in you I can mine) 2
 To spill blood, s'prior I will.
 To mend I crave (rather than kill)
 (congruity's scope I know is bleak)
 Peace, with ception and hope, I seek,

Untitled Poem

Mariam Rizvi:

participated in the undisturbed war against him in Karbala.
 Imam al-Husain; however, most of them betrayed him and
 incident, several of its participants wrote letters of invitation to
 refuge and center for the Shiites. Just prior to the Karbala
 Kufa served as a seat of Imam 'Ali's government, hence a
 bank of the Euphrates. It is now quite close to al-Najaf. Al-
 I. 10. Kufa, or al-Kufa (Arabic al-Kūfa), is a town on western

* Kharshad, ed., *Imam Husain, 3rd ed.*, pp. 130-140.

Gave up his soul to God!.*
 The holy son of Fatima
 There, overwhelmed, down-trod,
 Be clad eternally, for ah!
 With her, not yet with God
 O barren plain of Karbala,
 In so divine a dye.
 No horses hooves were ever stinned
 Was heaven's celestial;
 The blood from out thy veins that drained
 Which charmed the gazel's eye,
 O body, trampled, fouled, disdained,
 Pressed to the Prophet's lips!
 In body-kisses, warm and soft,
 A-teen with angel lips,
 "O mouth, that I have seen so oft,
 His mouth struck with their whips.

In the way of God, he sacrificed his clan.
Islam's prosperity is the gift of Hussain.

40

and all his believers are one righteous sword.
He's the lion of God, he's the sword of God.

because in his presence the evil decays.

Call Ali in the trouble, Almighty says,

Hussain, the martyr, the heaven's door.

32

Hussain, the heir of eternal lore,

Ali the warrior, the leader, the wise.

Estimate the lady of God's paradise,

and all the sons from his daughter's breed.

30

He influenced the world with Ali's help,

as a messenger of peace as the master of creed.

Muhammad came in the kingdom of God,

Blessedness harbours in my breast.

My heart is virtues, spode and nest

22

His peerless attitudes I have won.

Inimitable, impeccable, I am his son

Champion of the shield of Islam

Ali, the paragon, the seraphic Imam

"Universe's good," I adore, indeed.

inimitable Imam. He was the elder brother of Imam Ali-Hussain.
Hussain was the elder son of Imam Ali and the second

qhpq.L\000000\misl\elcivis\id\m.co\wensis\:\:qtdh

***P9dbhdh13 I1)A4I M9srlM e ,y8drruT on: T9srlM**
(303)

But the righteous fought, and he died on the field,
and the right won, against the evil warrior. *

22

an example for all the mankind was set.

The first messenger, the messenger, whose

Whose hand on the emblem is the victory's tag.

Her surety was Abbas, the holder of the flag,

20

and participated as much to demolish the crime.

Σ and during the time, when the brother

but on his mind that triumph had topped.

and stopped, the banner was too

He gave his head but not his grace,

and he lives on the face of the

His grandson of progeny, the

right in mind and the

24

Orphans and widows they captives made,
No bounds knew their ire.

22

Victory, though mean, they gained, but still
Was trampled under horses' hoofs!

His sacred body, after death,

Cruelty needs no greater proofs,

20

Wickedness can no further go,

To do his sacred

And his sacred never failed,

The City of Zion's

He humbly prayed and praised the Lord,

19

And could not see even foes distressed.

Relief he gave them then and there,

For water sorely quashed

A little before his enemies were,

17

Ev'n life of body at the price!

And in their fury spared not

Obedient to a king's behest

Stones they threw and arrows shot,

To die of thirst or slaugher.

Said he, "The psalm had done,

16

Asked them to give him water,

He thought in arms his body won,

To do what foes in beseech'd ways

To do his aim he tried,

Lying in sun's scorching rays,

His friends and loving he eyed,

From front and foe a word of praise

And for their loyalty have won,

Firm in their righteous ways,

And set their tents on fire.

00

Uplifted on spears!*

The tragic sight of Martyr's heads,

And eyes dimmed with tears,

The captives saw with choking grief,

And set their tents on fire.

Persian equivalent as *ʔiv-ʔ Kavā*.

signifying his prayer. Its Arabic origin is *ʔalāh* with a
L. 11. "The Lion of God" is an honorary title for Imam Ali

grandfather of the Prophet Muhammad.

L. 9. *Ḥaḥīm* or *Ḥāḥīm* was the great-

"Karbala".

correct Arabic pronunciation "Karbala", English spelling

L. 5. "Karbala" is a variant spelling of "Karbala" or "Karbala",

* *Laḥe*; The Martyrdom of Imam Ḥaḥīm, pp. 93-94.

ἁποστολή

ἁποστολή Α

It was said to the messengers in chains:

:they were asked what message
you brought from the king,
and they answered that the king
said that the king was coming.

2 .they said to the king, saying that the king
was coming.

:they said to the king, saying that the king
was coming.

01 .they said to the king, saying that the king
was coming.

:they said to the king, saying that the king
was coming.

21 .they said to the king, saying that the king
was coming.

:they said to the king, saying that the king
was coming.

as the king said to the messengers, saying that the king
was coming.

02 .they said to the king, saying that the king
was coming.

messengers said to the king, saying that the king
was coming.

:they said to the king, saying that the king
was coming.

22 .they said to the king, saying that the king
was coming.

:they said to the king, saying that the king
was coming.

to the king, saying that the king was coming.

03 .they said to the king, saying that the king
was coming.

:they said to the king, saying that the king
was coming.

messengers said to the king, saying that the king
was coming.

messengers said to the king, saying that the king
was coming.

21st 7 of her in the sadness of that
in

22
:bebeben she gled tof eleman eth tof beiro bns
23
:pruises on her face and her thirt so severe:
24
The ran tof tof her ishter who bid pehedebed

25
:bleeding ears
26
:Earth in grie, for torseved bears to lufi blidc a bnd
27
2 and saw (.2.A) nissuH-ls nerw bet bernut bns?

28
:il
29
as a knife tore the neck, where the Trophet (P) but his

30
who looked grie ot ydyl eth tof bekolod
31
and the mother's empty hand, with the tear dried eyes,
32
with the candle on the fire, and their head on spear:
33
:sagser.wsent sid thiw, geale ot tent waslhdA il
34
:kcear sid etot bns revo nini bernut tsh

35
:blef
36
:bleqgs bns qil beiro 2 ydsd ment beworls
37
:kchit so wots ns tog blo zhtns xis eth tut
38
:blef

39
:blow the Lesder was stone as he called for the help,
40
:maml for son a saw tnsni, enu, ytyrith sidT
41
:scknohwlewisid his bns rehtsh sid begbeled

the
for some water in the

42
:yevls eth from tof beved tof saw mslal
43
:yevl
44
:Brawer:
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:the debt of the justice and bns esce of savages:
46
:the messages:
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:the messages:
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:B but, the

49
:begnellshc (.2.A) ilA tof
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:wound of Imam:
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J. Q. 2.A. is the abbreviated form of an originally Arabic honorific and prayer-like sentence. “Alayhi al-Salam” for men, “or” “al-Salam” for women are used for the dignitaries mentioned in Islamic, Arabic, and other texts produced in English, the abbreviation has not been recorded in English dictionaries.

For Hun, see note 13.1.1. In 181, the word “Mushu” was used in Kashmir.

“Hidat” is a title of Imam Ali. In 15.1.1, the word “Hidat” is used in the sense of his name.

The word “Hidat” refers to the present situation of Kashmir, the word “Hidat” is used in the sense of his name.

“Hidat” is used in the sense of his name, the word “Hidat” is used in the sense of his name.

J. Q. 33. “Alayhi al-Salam” is a title of the Prophet of Islam, used here for the Prophet of Islam. The word “Alayhi al-Salam” is used for the Prophet of Islam, the word “Alayhi al-Salam” is used for the Prophet of Islam.

J. Q. 24. “Alayhi al-Salam” is a title of the Prophet of Islam, used here for the Prophet of Islam. The word “Alayhi al-Salam” is used for the Prophet of Islam, the word “Alayhi al-Salam” is used for the Prophet of Islam.

J. Q. 25. “Alayhi al-Salam” is a title of the Prophet of Islam, used here for the Prophet of Islam. The word “Alayhi al-Salam” is used for the Prophet of Islam, the word “Alayhi al-Salam” is used for the Prophet of Islam.

The woman that sat before the great message spread.
 Hussain raised his hand to bid his gainers hear
 His bid and said his bid was gainers' bid
 The Prophet said, "O Hussain, and his co-brother
 The Faithful Few
 O Hussain and his co-brother
 Shall shine the immortal deeds
 To the last day—yours and mine
 Lo, there were we when the blossom fell
 Blossomed forth and
 And Hussain's martyr blood
 At Karbala the first was red
 Was there to answer the call
 Muhammad's own blood
 It was not so decreed
 That was to be
 Desert from desert contained.
 For a while it seemed
 For a while it was touch and go
 And there for a while it stopped
 On its victorious onward march
 The tremendous surge from mid-desert
 Had just reached the brink

The Conqueror of Karbala

A. K. Esma'il:

25 The woman that sat before the great message spread.
 Hussain raised his hand to bid his gainers hear
 His bid and said his bid was gainers' bid
 The Prophet said, "O Hussain, and his co-brother
 The Faithful Few
 O Hussain and his co-brother
 Shall shine the immortal deeds
 To the last day—yours and mine
 Lo, there were we when the blossom fell
 Blossomed forth and
 And Hussain's martyr blood
 At Karbala the first was red
 Was there to answer the call
 Muhammad's own blood
 It was not so decreed
 That was to be
 Desert from desert contained.
 For a while it seemed
 For a while it was touch and go
 And there for a while it stopped
 On its victorious onward march
 The tremendous surge from mid-desert
 Had just reached the brink

A. K. Esma'il:

In sin, in sin bid bizs Y
 gainishb rmmoms
 For the end they emerge
 vally of shdes
 They who go through fiery furnaces and walk in the
 The heroes of Ketrals
 They don't die
 So that Trrth for ever be.
 To die and cease to be
 To suffer to strive and to die
 A heritage to stand like rock
 That went back of Christ
 That was Husain's heritage
 That says rests on the brows of a rare pearl
 But not the thorny Crown
 Thrones are usurped, gold stolen
 Those that do not put
 Who from ages keep the faith alive
 Spirititors of the like
 Seventy and two of the grand host
 Led on the last seventy-on
 The Courageous led on
 First of Ilu fjucl
 But Ilu of Muhammads' blood
 Bereft of food, bereft of home
 Bereft of gold, bereft of
 That a Prophet's reward.
 The ingrateful serpent's bite
 Bit the hands that held

20

24

40

32

30

For again bids Y
 gainishb rmmoms
 For the end they emerge
 vally of shdes
 They who go through fiery furnaces and walk in the
 The heroes of Ketrals
 They don't die
 So that Trrth for ever be.
 To die and cease to be
 To suffer to strive and to die
 A heritage to stand like rock
 That went back of Christ
 That was Husain's heritage
 That says rests on the brows of a rare pearl
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 Bereft of food, bereft of home
 Bereft of gold, bereft of
 That a Prophet's reward.
 The ingrateful serpent's bite
 Bit the hands that held

08

27

07

02

00

22

You to be found in crevices,
In a demand,
In a stand,

In the smile of dusk which is ruddy.

Into the horizon which is bloody,

Or the lion when its roar the winds blow,

Into a sword when it cuts into two

The stone as challenges a throw,

The water in a drink when it's to flow,

And the grass when it is to grow,

Peep into truth if to see you

Truth in canopy of your name rides the world.

Although false espouses the world

Revealed the world into its guarantee.

Determination stood a security,

One it is but a fare.

and stood the Truth in its care:

Your blood stood there

That to the death desired life to page.

Laughed at life and vitified its stage

Your death, lo, what a gagge!

Else, not Hussaini nor does concu.

In a dazzling garish circumstance.

Resided in every particle

Even the color.

Everything under the sky into two divided -

Blood your neck irrigated

Else, they are Hussainis.

Some are Yazidis

Hills, canals, meadows, trees-

Waters and we!

Now rocks and wd

While Yazidi the other side.

Turned Hussaini whatsoever at your side

Cut every thing into two under the sky.

A sword brot which at your throat did bid

Better from the vase itself hear!

It is you, only you, in a downward bear.

No, indeed not a vase so high I saw never.

The soil of which sucked your blood.

In my mind thoughts about that valley flood

In the moon by martyrdom you did pray.

The dusk is that niche,

It's you nobility the horizon does mirror.

It's your blood brightened the honor,

It's the dowry of your mother.

Likewise the water,

In your reverence they stand firm:

Trees I like them -

The Truck of Blood

بەبەردە ئاڤ مەسەوێ گەرمەوێ:

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The Truck of Blood

بەبەردە ئاڤ مەسەوێ گەرمەوێ:

20 To be or not to be

That is the question

Whether 'tis nobler in the mind

To suffer the slings and arrows

Unprovoked, than to take arms

22 Against them; or to tread upon

the proud's fallen cheeks, and bleed.

To 'tis nobler in the mind

To suffer the slings and arrows

unprovoked, than to take arms

24 Against them; or to tread upon

the proud's fallen cheeks, and bleed.

To 'tis nobler in the mind

To suffer the slings and arrows

unprovoked, than to take arms

26 Against them; or to tread upon

the proud's fallen cheeks, and bleed.

To 'tis nobler in the mind

To suffer the slings and arrows

unprovoked, than to take arms

28 Against them; or to tread upon

the proud's fallen cheeks, and bleed.

To 'tis nobler in the mind

To suffer the slings and arrows

unprovoked, than to take arms

30 Against them; or to tread upon

the proud's fallen cheeks, and bleed.

To 'tis nobler in the mind

To suffer the slings and arrows

unprovoked, than to take arms

80 You must not think

that I am any more

concerned in this matter

than you are; I have

nothing to do with it

and am as free as the

air. I am not bound

to any party, and I

will not be drawn

into any quarrel

between you and

them; I am not a

party to the matter

82 And I am not bound

to any party

and am as free

as the air

and am not bound

to any party

and am as free

as the air

and am not bound

to any party

and am as free

as the air

and am not bound

to any party

and am as free

as the air

and am not bound

to any party

and am as free

as the air

and am not bound

to any party

Foolhardily it is to fathom oceans by a finger.
 My astonishment ends not if I to ponder
 Wonder! Oh, wonder! you a wonder,
 Wherever you be in you reveals glimmer.
 Divine verses tip and your lips utter-
 And become a gravity for galaxies on our and grow
 And the psces to the earth dignity bestow.
 In your looks interpretation glow,
 You sense of the Book and you the Qur'an's essence.
 You an iron arm, you the scale of balance-
 Scales wide history its mouth for you to spit.
 O, sweet but staunch and staunch but sweet,
 No human a parallel to you ever has been
 Nobler than every pure and clean
 Oh, the red that fills the green
 Oh, the verdure, the ever green,
 Oneness: you; and the one you;
 Prayers: you; intention: you;
 Beyond the manliness you are far and further.
 You shed and it enthralls you for ever.
 Waiting and weeping is the honor:

No knot remained under your will's unopened.
 Secret of death you have opened.
 Else, a dry leaf wood it is to the trees cling.
 And a blossom of red at every branch to swing,
 Grass and trees in a pleasant ring

122

120

142

140

132

Autumn of your death delivered eternal spring.
 Weakened the tyrant's base in your blood's flood. 130
 And took the Knight a world good.
 As you fell the truth stood
 Religion found way the time you stood
 Letter commences from your blood
 From your death-to life a treaty.
 The red gains its entry,
 Begins the love's history,
 For the "BLYACK STONE," virtual the best compensation.
 Gained in your kiss at the dagger its perfection;
 The incomplete pilgrimage pursued in suspension, 130
 Ah, burns me the desire of comprehension:
 "And We have complete it in ten,"
 Carried forty days the pilgrim's season.
 And, lo, you are that sole person
 Whom the hour of love when the love loves. 112
 Karbala where your appointment wallows,
 "Ardashir's vision" from a dream reality flows,
 You the "Jamyel" of God, in you oneness glows.
 O, "Sardeshkhan"! Divinity in your blood flows:
 Royal

110

Out of the track of time proceeds as a procession
 Beyond the words is the flow for history's turmoil.
 Your blood overflows the expression's soil.
 Freed are the lions in your coil.
 Battle with you is foul and foul.
 Indeed, defeated is every human toil. 101

182 Towards you he is in a hook

Bridges to a man your word, your look:

He parted the caravan and its plenitude:

At that side of the river to contribute:

Not a person but an attribute.

181 And the palm trees of consummate red.

Only love's eyes see with looks in love fed.

And trees in a row forming a green shade.

Buds of bloom martyrdom's red

Rivers bloody from bed to bed

With fruits red.

You planted in the burning desert of Karbala.

The garden of Eden: lo, what a manna!

O, Thamar!

1071 Hence, red is the field and shall be for ever.

Uproot the tyranny in the noon of its summer.

Its every branch is a sword.

Blood is the crop, blood is the yield

Rich in red as shades as shades.

1021 Those sands turned into a field-

In the desert as far as the sands are

Yours of your private wrote the blood

Over in our Qura

Its sea of waters of martyrdom.

Our tears and bloods in tenderness

Cling your blood in our tears constantly

Weep we-

At you no end bends.*

End too to end tends,

Here the word ends,

202 The word moves round it, its solium draws.

Hands do not meet at Karbala's pause,

History gets brief in your class

To a victim no acquaintance nearer than you.

Tyranny has no enemy better than you,

Oh, the fertile -we-

To gush from stones in a fountain.

And we in you love me better

Than you bloods and stones

You are from the blood's strain

Terminates at the God's strain

The track of your blood is the

For not to poison the

psalms

Tears are for your kingdom. You rain is the

Good is red after your martyrdom:

Desire for envy and spite

Obtain from you light in a deluge.

The printing in search of refuge

As a food in a caravan for a cook.

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