



صورة الإمام الحسين عليه السلام الخالدة في شعر الرثاء المعاصر

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دكتوراه في اللغة الإنجليزية / مدرس

ملخص البحث:

تهدف هذه الورقة البحثية إلى تقصي تجليات شخصية الإمام الحسين عليه السلام في نماذج مختارة من الشعر المعاصر، بوصفه تجسيدا للتضحية التاريخية الخالدة، وذلك من خلال الذاكرة الأدبية التعبدية لدم الإمام الحسين: الذاكرة الرمزية، والمقاومة الأخلاقية، والكرامة الإنسانية. فبدلاً من أن تكون الصور الشعرية مجرد أفكار تحاكي الحزن التاريخي، تتحول إلى مصدر ملهم للشجاعة الأخلاقية. وتعتمد المقاربة البحثية على فحص الدلالات الجوهرية للحقائق الأخلاقية الراسخة المتعلقة بالعدالة، والكرامة، والتضحية عبر اللغة الشعرية. تحوّل الرثاء الحسيني المعاصر الحزن إلى خطاب أخلاقي عبر تنظيم صورته البلاغية حول مجموعة ثابتة من الرموز: الدم، والرمال، والعطش، والنور؛ حيث يصبح الدم شهادة أخلاقية، وتغدو الرمال أداة لحفظ ذكرى كربلاء ضد الظلم، بينما يكشف العطش قسوة الطغيان، ويبرز النور لتجلية صورة روحية للهداية، والبقاء، والمقاومة. ومن الناحية المنهجية، توظف الورقة التحليل الموضوعاتي والرمزي، مختارة قصائد لا تُقرأ بوصفها مجرد مراثٍ، بل كأدوات لتحويل الحزن إلى وعي أخلاقي. ويصور التمايز الأخلاقي في القصائد ذات الدلالة "المقاومة الأخلاقية" كحالة مقدسة، تترفع عن المبالغات التعبدية، من خلال الربط بين النص ودلالته القطعية. "... تذكريّ بتلك البقعة الملطخة بالدماء في كربلاء، حيث سقط سبط رسول الله".
يُعد الإمام الحسين عليه السلام مثلاً خالداً للأخلاق العظيمة والقيم الإنسانية؛ إذ جمع بين العلم، والتواضع، واللطف، والكرامة. ولا تزال حياته مصدراً للإلهام لكل من ينشد بناء مجتمع قائم على العدالة، والأخلاق، والإنسانية. كما تستكشف الورقة كيفية إعادة بناء المأساة من خلال الشعر، مما يعيد تأكيد أبعادها الأخلاقية.

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Ineradicable Portrayal of Imam Hussein in Contemporary Elegiac Poetry

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Abstract:

This paper aims to investigate the portrayal of Imam Hussein as delineated in selected contemporary poems, in perpetual historical sacrifice, through devotional literary memory of Imam Hussein's blood: Symbolic Memory, Moral Resistance, and Human Dignity. Rather than poetic images serving as ideas of mournful historical grief, they become an inspirational source of moral courage. The approach is to examine the essential meanings of ineradicable moral truths about justice, dignity, and sacrifice through poetic language. The Contemporary Husseinist elegy transforms mourning into an ethical discourse by organizing its imagery around a stable set of symbols: blood, sand, thirst, and light. Blood becomes an ethical testimony, a sand to preserve the memory of Karbala against injustice. Thirst exposes the cruelty of tyranny while the flame to enlighten a spiritual image of guidance, survival and resistance. Methodologically, the article employs a thematic and symbolic analysis, selecting poems that are read not merely as laments but as vehicles for converting grief into ethical consciousness. The ethical distinction of meaningful poems depicts moral resistance as a sacred status, free of devotional exaggeration, through the connection between textual and definitive meaning. "... a reminder of that blood-stained field of Karbala, where the grandson of the Apostle of God fell. ¹"

Imam Hussein (peace be upon him) is a lasting example of great morals and human values. He combined knowledge, humility, kindness, and dignity. His life remains an inspiration for anyone who wants to build a society based on justice, morals and humanity. The paper also explores how the tragedy is reconstructed through poetry, thereby reiterating its ethical meaning.

1 Browne, E. G. The History of the Decline and Fall of the Roman Empire, 5th ed. (Penguin Classics, 2001).

Research Overview

The major purposes of the research study focus on contemporary elegiac poetry of Imam Hussein in poems) *You Cannot Die ,The Lesson of Karbala ,O Son of the Prophet* and *A Tear for Hussein*) both morally and ethically, in resistance to human dignity. The research method is qualitative, using symbolic (**Blood, Thirst, Sand and Light**) and thematic (**Moral and Ethical Resistance**) analysis. These topics emerged from the question of how the elegiac poems transformed the Blood of Imam Hussein into a universal phenomenon of human dignity or resistance. The main contribution is a structural norm of literary language that needs to be widely addressed. This paper proposes a new approach that transfigures sacred historical phenomena into universal literary phenomena, using symbols of dignity, sand, and blood as a motivational core for resistance poetry against tyranny.

Elegiac Poetry remains the philosophical vehicle to reinterpret historical blood and central values into indelible testimony. The reverent expressions move the study beyond the sympathetic literary analysts of its dominant images. In effect, poetry also encouraged people to rethink about moral awareness and standing against injustice and emotional connecting in a wise way He also showed sacrifice for principles and sincerity in all actions. These values remain as a literary inspiration for people today. In conclusion, Imam Hussein (peace be upon him) is a lasting example of great morals and human values. He combined knowledge, humility, kindness, and dignity. His life remains an inspiration for anyone who wants to build a society based on justice, morals, and humanity.

Introduction

**"Time may pass and centuries may fly,
Empires fall and oceans may run dry.
But every year the world begins to cry:
O Hussein! You were born to never die¹.**

You Cannot Die reveals many values that appear clearly in his daily life and actions .He was a real example of the values he taught. He also showed loyalty and stayed firm in his principles even in the hardest times, without giving up or making compromises. He believed in personal responsibility and that every person should work to improve themselves and their society. "It is not only historical events but a continuing moral and literary paradigm²." His morals were not only personal traits, but a complete system of human and Islamic values. He believed in justice, supporting the oppressed, and rejecting all kinds of injustice. He also showed the true meaning of freedom and believed that human dignity is very important. Imam Hussein(peace be upon him) knows his moral and ethical manner, trusted in words without hurting other, his values refused injustice in calmness manner to show how literature conveyed historical events into meaningful lessons.

**"The best lesson which we get from the tragedy of Karbala
is that Hussain and his companions were rigid believers in God,
They illustrated that numerical superiority does not count,
when it comes to the truth and the falsehood.
The victory of Hussain, despite his minority, marvels me!
It is a proof of his steadfastness,
His courage, and his faith³."**

It is critical to imagine none of these poems may transpire literary awareness only through its external correlation as is symbolic in any of the thematic meaning of the familiarizing text to us. The study of this paper will argue that symbolism as a relative rare in humanity. "Has proved one of the most resilient

1 Sardar, N. *You Cannot Die* (USA: University of Michigan, 2009).

2 Madelung, W. "Hosayn b. Ali," *Encyclopaedia Iranica*, 2004.

3 Carlyle, T. *The Lesson of Karbala* (USA: C. Scribner"s sons, 2008).

forms⁴." to focus on the inherent processes of existence, and, no less crucially, on the processes of existence. The concept of reality in its entirety awareness is an existential work without the intervention of conscious intention within a consciousness seeking to discover something, or someone is always there in the conscious of the readers to be prevailed into the mind. Oddly, toward constructing receptivity of what already exists in the sensitive a mind that strives to bring a new literary breath:

**"You live within the tear of every eye,
You live within the orphan's lonely cry.
They tried to silence you with spear and blade,
But look at how the world is in your shade⁵."**

Effortlessly attentive, as such, he forces them to pay attention to his generous impulses. "If Hussein had fought to quench his worldly desire...then I do not understand why his, life, and children accompanied him. It stands to reason, therefore, that he sacrificed purely for Islam⁶. Imam Hussein uses the term in a way that conveys insightful attention to allow mind to focus or refocus. He is inattentive to his life and may be jeopardizing it with all his family, only for one reason: to protect the fundamental role of Islam. However, even verses such as this one mostly bear witness to the abiding, intimate quality of the speaker. "The symbols of Karbala have been continually reinterpreted in modern contexts of social change and political meaning⁷. In this way, Imam is conveyed by an unconditioned, spontaneous language. Imam language can speak and manifest the Truth. In particular, the reality of objects: It is possible to divide the meanings into four main fields: literary elements such as tones and inflections of spoken language. Visual patterns differences and particularities of visual objects. More generally phenomena (contemporary terms) such ideographs are the most common meanings today: is mostly peculiar to Imam philosophical texts, and was developed primarily as a way to clarify the nature of the preaching as its stated Blood on the Sand.

4 CLARKE, L. Eegey (Marthiya) on Husayn: Arabic and Persian (UK: Muhammadi Trust of Great Britain and Northern Ireland, 1986).

5 Sardar, You Cannot Die.

6 Dickens, C. Miscellanies, American Notes (USA: Dana Estes, 1899).

7 Algar, H. Religious and State (Los Angeles: Berkeley, 1997).

**"They say the desert does not remember,
That the wind sweeps the tracks of the fallen away.
But the sand of Karbala is different-
It is stained with a light that will never fade,
Each grain is a witness to the thirst of a child,
To the strength of a man who stood alone when the world turned wild."**

(Masterton, 2009)

Section One

Symbolic Memory

One of the natural elegiac poems considers differences to be dealt with other senses have a secondary role "and elegiac poetry persuades the speech and thought to establish the mood or atmosphere of the narrative⁸." In addition to his theory on linguistic signs. It examines more general phenomena (contemporary terms such as ideographs are comprehensible today), which are rearticulating to Imam"s devotional and emotional expressions:

**"How can the Earth hold such a weight?
The weight of a grandson of the Prophet (s),
Whose blood was spilled not for power,
But so that the truth would never be devoured by the dark.
In every drop that fell upon that burning ground,
A revolution of the soul was found⁹."**

Another aspect of signs is their connection with the mind as the source of meaning. For instance, all signs come from the senses. Reason is the root; the signs are the associates of the meaning. In other words, signs are not just representations of the external truth (something). Symbols are also externalized images of the mind, which is their inner source of connecting truth. This is not at all surprising, given that the dominant form of Imam is a product of the mind. And yet, conceptual elements are not merely in a semiotic process that yields fallacious models. The human mind is a condensation of the coextensive body that is reality.

8 Leech, Geoffrey N and Short, Mick. Style in Fiction: A Linguistic Introduction to English Fictional Prose (Pearson Education, 2007).

9 R. Masterton, Blood on the Sand (UK: Gale Research Company, 2009).

It is to describe how such ideas are connected cultural and ideology that seek to endow reality with power. Language determines (powerful sense) the cultural identity of its speakers. "The connections between language and the subjectification of the moral principles to employ the absolute language." (Scot, 2004) His poetic language cannot be used to lie, and free interpretation of its meaning is not allowed. Language must confirm the human subject in the universe, as articulations of reality consider the words uttered as means. ***You Cannot Die***" by Nouri Sardar and gave them instead an absolute value, thus opening up the way for the transformation of the universe in a hierarchy of structured salvific messages was interrelated with everything else:

**"They thought that on the plains of Karbala,
They could bury you beneath the burning sand.
They thought that by the sword and by the scar.
They'd erase your name from every single land.
But how can they kill a man who is the soul?
How can they trap the light within a hole?
They did not know that when your blood was shed,
It was the start of life, and not the dead¹⁰."**

In the Imam's presence ,they are analyzed according to their multiple meanings .In other matters ,an Imam can be used as a support speech for meditation and other purposes to free people from subjugation and suppression .For all these reasons ,Imam"s speeches are components of the language and ,more precisely ,played on the level of his cosmic preaching .Coherent with received images of language ,which transmit the spoken sense of words ,Imam Hussein"s words require a higher level of phonetic accuracy ,which can only be ensured by the study of original texts ;therefore ,a limited impact has always been the most widespread and is still used today .Knowledge and practices concerning Shiites also spread beyond religious influence into the philosophical and cultural world of the pre-modern world .For example ,studies were also closely connected with philological and intellectual circles.

10 Sardar, You Cannot Die.

Section Two

Moral Resistance

In this section ,the organizing principles of the moral approach and its interpretive methods are summarized ,pursued by the ritual processes of pre-modern exegetes .In particular ,I focus on the general interpretation of the deep meaning of each expression" ,the nature of structure ,and the interpretive strategies of this theoretical background lie at the basis of poetical language ,some artists to a reinterpretation and a reassessment of traditional values¹¹." The endless significance of interpretation is only conceivable because, in actual interpretive practice, the interpreter brings individual principles to comprehend reality. Culturally thought to enable the provoked to literally transform the world, in which everything is in the process of manifesting itself, be used to lie in the inner functioning of this respect, we can see important lines of continuity linking this vision with later idealistic appearances. The language is directly in touch with the spirit of reality. ***You Cannot Die*** utterances are indeed the noblest actions with sense.

"You cannot die, for you are in the heartbeat,

Of every man who stands against the wrong,

You cannot die, for you are in the retreat,

Of every tyrant when the truth is strong,

"The Lesson of Karbala "by Thomas Carlyle¹².

However, such a representation of continuities and similarities downplays essential and significant differences. The Imam"s discourse on language was linked to doctrines on the sacredness of people. It was used to confer legitimacy, symbolic capital, and ideological stability on religious institutions during a period of significant social change. The transnational framework in which it developed did not stress cultural supremacy.

This is undoubtedly the least-studied aspect of Imam Hussein. As a reproduction of reality and an epitome of a particular kind of knowledge, it presupposes and represents multilevel political conceptions and structures of power. "IN Imam Hussein"s standing for the rights of humanity, his journey was not to free

11 Pinault, D. Horse of Karbala (New York: Palgrave, 2001).

12 Sardar, You Cannot Die.

the society from oppression, rid it from complacency, and restore it the principles of freedom, and justice for everyone, irrespective of their faith, ethnicity and race¹³." It would appear that the Imam appropriated speech as a secular model of a polity and transformed it into the Imam's vision of the entire universe in premodern times as in the poem *The Lesson of Karbala*:

**"The best lesson which we get from the tragedy of Karbala"
is that Hussain and his companions were rigid believers in God.
They illustrated that numerical superiority does not count,
when it comes to the truth and the falsehood¹⁴,"**

While modern literature's concern with despair and anxiety is generally understood, a significant part of the frustration the period's protagonists feel corresponds directly to the amount of freedom and escape they achieve. Generally, a character free to exercise some amount of escape is fulfilled; however, too much freedom to escape also presents obstacles to fulfillment, identity and happiness. "At the turn of the century, other problems arise when social and political, economic, and religious issues lose their significance and no longer help define a good life¹⁵." Literary characters attempted to verify the uniqueness of their lives based on conventional values as they once lived. Writers rely on escape to define and motivate characters and to advance plots. Literature teaching up to and during the modernist generation shows free physical and psychological expression to distinguish their presence and give purpose to their lives:

**"The victory of Hussain, despite his minority, marvels me!
It is a proof of his steadfastness,
His courage, and his faith¹⁶."**

The unconditioned regarding an expressive form that The unconditioned, regarding an expressive form that is not immediately translatable in the forms of components, serves to model the contents of essential ideological matter, which

13 Turfe, T. A. *The American Dream: Reflections on Liberty, Opportunity, and Serving Others* (USA: iUniverse, 2024).

14 Carlyle, *The Lesson of Karbala*.

15 Ayoub, M. M. *Redemptive Suffering in Islam: A Study of the Devotional Aspects of Ashura in Twelver Shi'ism* (Walter de Gruyter, 2011).

16 Carlyle, *The Lesson of Karbala*.

one has to know about the world. As a virtual modeling technique, it recreates descriptive and prescriptive functions. It visually describes the structure and functioning reality, while simultaneously offering an ideal concept of ways to attain and preserve it.

In fact, it also includes, in particular, education on how to live imaginatively in reality. In this sense, we can understand messages of the essential value of life, on which we can understand statements such as the one by Imam previously discussed. By looking at an embodiment of the essential value of life, we can understand the nature of our real existence and encounter our actual being in more or less explicit terms: space and time movements. "Everyday practices, artistic and intellectual production, birth, death and symbolic function of Karbala in Shiite collective memory¹⁷." ***You Cannot Die***; physiological activities, such as breathing, can be considered particular examples of broader processes. It is not surprising that those attempts to strengthen authority over individuals living there:

**"He showed the world that truth is not measured by numbers,
But by the strength of the soul and sincerity of the hearts¹⁸."**

Section Three

Human Dignity

Historically, thinkers have recognized the significance of society's records, demanding greater freedom, even if that freedom is born of anxiety. "Freedom and the knowledge to avoid things that present possibilities and responsibilities¹⁹." We value these as much as we fear them. At the same time, the physical and psychological sacrifices have led to the Reformation. Imam Hussein examined people's beliefs and encouraged them to take ownership of their religious identities and exercise spiritual control. This event calls existential emancipation. ***A Tear for Hussein*** by Abbas Jaffar

17 Ayoub, Redemptive Suffering in Islam: A Study of the Devotional Aspects of Ashura in Twelver Shi'ism.

18 Sardar, *You Cannot Die*.

19 Brun V. and Clarke, V. "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006).

**"O Master of Martyrs ,the heavens they weep,
While the world in its darkness is fallen asleep.
But your name is a lantern that shines through the night,
Guiding the stranger toward what is right²⁰."**

Philosophically ,the desire to escape continued .Method frees individuals minds from the confines of the material world in the evolution of modern thought .What we know and how challenging conventional beliefs are demand that individuals free what they think and know about the world .Jacques Rousseau"s philosophy is grounded in the longstanding passion for emotional liberation .He expresses this in his statement" .Man is born free and is everywhere in chains²¹." Western literary culture persisted in this commentary as a desire for freedom spread throughout Western life. At the same time, defining escape became a complex challenge. Once, what one desired to escape suppression has been evidently discernible:

**So let the eye overflows, and let the heart break,
For the sake of the one who died for our sake.
For a tear for Hussein is a spark in the dark,
On the ship of salvation, it is our only ark²².**

The Philosophy is introduced moral ideas of individual freedom. Imam contends that the spirit"s consciousness of its own freedom and of the Reformation may have been required for people to realize freedoms. He believes that such liberties are necessary to understand and make informed decisions about one"s destiny. Understanding history can lead to self-awareness and a sense of position—first through, the heavens they weep as in the poem ***A Tear for Hussein***;

**"While the world in its darkness is fallen asleep.
But your name is a lantern that shines through the night,²³"**

20 Jaffar, A. *A Tear for Hussein* (UK: Edinburgh Press, 2011).

21 Rousseau, J.J. The Opening Sentence of Jean-Jacques Rousseau"s "The Social Contract (UK: Guardian, 2012).

22 Jaffar, *A Tear for Hussein*.

23 Jaffar.

In the philosophy of poetry, a lack of freedom is considered detrimental, whereas having much freedom to create possibilities is considered beneficial. The expression of his moral and Ethical roles has brought him independence and rationality. Thereby, separateness is unbearable and powerless. "Ultimately, the exploration of alienation serves as a powerful lens through which writers examine the intricate dynamics of identity, belonging, and the human experience²⁴." Conceptualizing their place in the world is complicated by their inability to define exactly what they wish to flee, or how self-actualization moves them, physically or psychologically from one condition in life to another. Its power over another, she relied on the theme of personal agency to juxtapose her individuality against a multitude of external and personal forces, with no hard evidence whatsoever of patriarchal selfless sacrifice.

These ideas about poetical language force readers as" concerned with understanding everything casting in language²⁵" to investigate the level of the words that Imam Hussein spoke. Suppose language is enriched with ethical expressions that contribute to human beings" merits by creating special words. Evidently, ***Son of The Prophet*** the Imam"s expression shall convey its wisdom and values to the readers. Thus, poetry makes a clear distinction between the absolute and unconditioned wisdom. Poetical tools used to transmit the historical and that:

tear is a witness on the Day of the Reckoning,

When the light of the Ahlul Bayt is silently beckoning.

It says: "I was there when the story was told"²⁶.

Of a man who gave all, more precious than gold specially the subsequent aspects of religion. It shows belief in the existence of an absolute language as the privileged means of Truth. Language conveys his experience in non-linguistic ways, because his wisdom cannot be communicated through language and is widely explained differently according to circumstances, contexts, and competence, opening the way to two different interpretations. The language is not merely an absolute value. However, it is necessary to help humans attain a truth

24 Wang, Q. Alienation as a Literary Theme (USA: EBSCO, 2023).

25 Schleiermacher, A. The Art of Understanding Another Person"s Utterance Correctly, ed. ed. and Trans., 1998.

26 Al-Hakeem, S. A. Imam Hussain: Life and Legacy (UK: Mainstay Foundation, 2019).

transcending every language, teaching aimed at attaining the Emptiness through the deconstruction of assumptions, concepts, and meaningful practice. Absolute Truth can be communicated. Often, these words were believed to have power beyond their meanings, already emphasizing the beneficial effect of the Imam's words. These words bestow material happiness upon all sentient beings and open their minds, steering them towards enlightenment.

**O Master of Martyrs, the heavens they weep,
While the world in its darkness is fallen asleep..
But your name is a lantern that shines through the night,
Guiding the stranger toward what is right²⁷.**

Between language and reality is always something that distinguishes the levels of articulation. Even when it refers to verbal language, "articulating dominated standpoints in ways that should have been of significant interest to manifestation through the uttering of the letters of expressions as abstract types," (McCarthy, 2004) The substance of expressions or words may be believed to embody the ultimate essence of the symbolic image of Sacrifice and a sacred image of Imam Hussein's Blood being.

In this sense ,they function as ritual objects ,perhaps interpretable as a cultural unit ,encompassing many expressions that may necessarily be understood from his and the audience's points of view ,given his secrecy and his capacity to influence people through his actions .However ,the requirements of poetry as a system of communication and intelligibility to humans are as in the poem .**O Son of The Prophet** understanding their logic.

**They denied you the water that flows in the stream,
While you were the fountain of every soul's dream.
With your children around you, all thirsty and weak,
It was only the pleasure of Allah you'd seek²⁸.**

Symbolically ,they resist social limits in order to satisfy their own ideas of life" .In a broader sense ,there are many different strands of critical theory that have emerged as forms of reflective engagement with the emancipatory goals of

27 Al-Hakeem.

28 Al-Hakeem.

various social and political movements²⁹." Uncritical acceptance achieves unity with her idealized version of life through the confines of social roles, and how individuals attempt to escape and find legitimate knowledge to examine themselves and their lives. Accurately, they cannot understand their essential nature, relate their concerns to others, or establish authentic lives. Specific ritual uses and meanings whose understanding requires specialized knowledge. Instead of arguing whether they conform to modern conceptions, it is more interesting to focus on the positions of actual users and indigenous theorists; the identification presupposes a complex intellectual elaboration.

Thirst is one fact of the symbolic image of death, depriving progeny of water and moral extinction. True, the enemy of Karbala could kill the body by force, but it is not possible to obliterate from the moral imagery of sacrifice and ethical resistance. Imam illuminates the darkness into light from conscious living of fullness. Quench, not merely deprived of water, but a fountain of meaning and an indefensible battle against the tyrannical system. The poetic effect associated with the poem's central function, *Thirst*, reveals its intrinsic theme: the physical condition as a denial of the victim's access to the only source of life, yet the poem does not end in spiritual emptiness. Hopelessness of the image of the child as a symbol of innocence and ethical truth to exceed the body. The central role is envisioned as a literary tool for attaining wisdom and purifying the mind as in *O Son of the Prophet*,

"O light of the eye,

Beneath the hot sun of a merciless sky.

You stood where the mountains would crumble and fall,

Answering the heavens, answering the call effits and states of consciousness³⁰."

Conversion of wisdom is an essential notion of truth and principles. Yet, as a consequence of the approach suggested by poetry, the function is to unify. However, it should be emphasized that this is only one of many aspects. In this case, each expression is clearly endowed with a definite form in which manifestation

29 Celikates, R. A. "Critical Theory (Frankfurt School)," Stanford Encyclopedia of Philosophy, 2023.

30 Al-Hakeem, Imam Hussain: Life and Legacy.

coincides with the state of the content. It is all self-sufficient and fully represents the presuppositions of a peculiar concept of poetical language through the literary structure.

**"They denied you the water that flows in the stream,
While you were the fountain of every soul's dream.
With your children around you, all thirsty and weak,
It was only the pleasure of Allah you'd seek."³¹**

Special operations were performed to reinvigorate the expression and meaning. Philosophy of language is identical through a relation of motivation that "secret of language and structure of signs can also alter the form of signs for illustrative purposes³²". Accordingly, we will discuss the nature and function of the Imam as a signifier, the visual signifier, as well as the universe of meaning with its multiple levels. I present an overview of the most important constitutive elements of reality and communication, employing the literary form of words, with reality articulated as a fundamental distinction between subject/object in representations of the "external" world. As we have already seen language creates the world of our ordinary experience through the basic elements of perception, language, cognition and self-identity.

However, not only do poetic descriptions of the world have no absolute truth-value, but language is, in itself, an instrument of knowledge through the categorization of perceptual reality that humans perceive in their state of knowledge. The interdependence of cognitive processes and external reality things are considered the proper objects of reality. "Yet not even to moderate expectation can promise to be made of any satisfactory theory after which a new world might be constructed wherein men could live³³." Words are themselves the product of ignorance, attachment, and suffering, which they contribute to perpetuating.

**"Your blood wrote a letter on Karbala's sand,
To every oppressed soul in every far land.
That life is a message, and honor is dear,**

³¹ Al-Hakeem.

³² Bauman, J nelson, Dirksen. *Signing the Body Poetic* (USA: University of California, 2006).

³³ A. Schade, *The Philosophy of History* (USA: Michigan University Press, n.d.).

**And a heart full of God has no room for a fear.
O Master of Martyrs, the heavens they weep,
While the world in its darkness is fallen asleep.
But your name is a lantern that shines through the night,
Guiding the stranger toward what is right³⁴."**

The external world is therefore a bridge between words and things that needs to be by the Imam if one is to endeavor to liberate oneself from suffering .In this mind ,at least ,a theme is appropriate as something to be constructed in meaning" .Thematic analysis is poorly demarcated ,rarely acknowledged ,yet widely used qualitative analytic method within psychology³⁵." Thus, physical actions, mental activities (thoughts, ideas, desires), and speech determine concrete spiritual capacities in one"s life. The importance of speech concerns language: ornate language, based on ritual manipulation. This practice is grounded in a theory of contemplation, both in literary texts and in reality. This aspect concerns the theory of expressions.

Conclusion

This paper has analyzed the Elegiac poems of Imam Hussein (peace be upon him) through a theoretical and critical framework of great morals and human values. He combined knowledge, humility, kindness, and dignity. His life remains an inspiration for anyone seeking human resistance and devotional expression. Blood testified against tyrannical and cruel systems. Elegy also testified to the symbolism of Imam Hussein"s martyrdom. The elegiac poetry may convey that it is grounded in conventional sign systems derived from blood into freedom. Throughout history, art and literature reflect individuals" concerns for the possibilities of existential values.

The voice of Imam Hussein (peace be upon him) preserves moral freedom, and Karbala will remind the oppressor that His Body never fades from the presence, as a historical figure crossed boundaries. The philosophical position of Karbala"s sand geographically converted into a memorial foundation of liberty, it also stands against the natural law of erasure and the devotional sacred land

34 Al-Hakeem, Imam Hussain: Life and Legacy.

35 Brun and Clarke, "Using Thematic Analysis in Psychology."

through its tragedy. The Imam's Language is related to superficial aspects, forever reproducing the seeds of suffering. The power of Imam Hussein's blood turned the historical individual who was sacrificed into universal moral resistance; Imam Hussein remains a source of devotion in literary texts and ethical responsibilities across different cultures and languages.

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