

**Poetic Reflections of Jesus Christ and Imam  
Hussein: Resilience, Devotion, and Sacrifice, in  
Selected Poems of George Herbert and Abdulrazak  
Abdulwahid**

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**Abstract**

This study compares the intellectual and spiritual aspects of faith, commitment, and sacrifice in selected poems of George Herbert and Abdulrazak Abdulwahid regarding the enduring influence of Imam Hussein's valiant stance at the Battle of Karbala and the sacrifice of Jesus Christ. These poems are motivating, effective, and thought provoking. They serve as a potent reminder of the persistent principles of justice, altruism, and unwavering commitment. The current study demonstrates the timeless concept of surviving against catastrophic event. It follows that both Jesus Christ and Imam Hussein were steadfastly devoted to their faiths. This study is of great importance to scholars of English literature, literary critics, and students of English literature because it is the first investigation of themes such as martyrdom and its impact on believers and followers of these two religious figures in particular. Furthermore, it provides a fertile background to help readers interpret, relate, and contemplate these themes in the light of religious beliefs.

**Key words:** Abdulrazak Abdulwahid, George Herbert, sacrifice, devotion, martyrdom.

**الملخص**

تقارن هذه الدراسة الجوانب الفكرية والروحية للإيمان والالتزام والتضحية في قصائد مختارة لجورج هيربرت وعبد الرزاق عبد الواحد، فيما يتعلق بالتأثير الدائم لموقف الإمام الحسين الباسل في معركة كربلاء وتضحية السيد المسيح. هذه القصائد محفزة، مؤثرة، ومثيرة للتفكير. إنها بمثابة تذكير قوي بمبادئ العدالة والإيثار والالتزام الراسخ. تُبرهن هذه الدراسة على المفهوم الخالد للنجاة من الكوارث. ويترتب على ذلك أن كلاً من السيد المسيح والإمام الحسين كانا مُخلصين لدينهما. تكتسب هذه الدراسة أهمية بالغة لدى باحثي الأدب الإنجليزي، ونقاد الأدب، وطلابه، لأنها أول دراسة تتناول موضوعات مثل الاستشهاد وأثره على المؤمنين وأتباع هاتين الشخصيتين الديينيتين تحديداً. علاوة على ذلك، تُوفر الدراسة خلفية خصبة لمساعدة القراء على تفسير هذه المواضيع، وربطها، والتأمل فيها في ضوء المعتقدات الدينية.

**الكلمات المفتاحية:** عبد الرزاق عبد الواحد، جورج هيربرت، التضحية، التفاني، الاستشهاد.

## Introduction

The purpose of this study is to connect the lives and legacies of Imam Hussein and Jesus Christ in an interfaith discourse in relation to poetic works. Through the lens of poetry, it sheds light on the enduring qualities of bravery, commitment, and selflessness that have served as a source of motivation for individuals who adhere to a variety of religious faiths. Moreover, this research highlights the bravery of Christ and Imam Hussein in the face of adversity. The study shows how they face important tasks and convey righteousness, consideration, and sacrifice.

## Key Parallels and Interpretations of Themes

### Revolution and Sacrifice

Revolution and sacrifice are the first themes the study examines in depth to show how Jesus Christ and Imam Hussein sacrificed their lives for the sake of all people. (The Grand Sayyid, 2017). They both confronted death to release their people from the tyranny and gave them freedom and dignity.

In contrast, Jesus and the martyrs in early Christianity, such as Saint Stephen, exemplify Christ's characteristics, especially in their readiness to forgive and suffer for their beliefs. Their sacrifices emphasize that companion of a prophet. The poems selected in the current study investigate the linguistic trigger of the poets in shedding light on the virtues of Imam Hussein and Christ as shown in the following sections.

### Abdulrazzaq Abdulwahid: A Poet for All Seasons

Abdulrazzaq Abdulwahid was an Iraqi poet who received numerous awards and achieved global recognition. His works were translated into several languages. Abdulwahid *Lu'Lu'A* has compiled Modern Iraqi Poetry because it gave him the title "A Poet for All Seasons". In *Lu'Lu'A*, he expresses his affection for his homeland. He weaves vivid imagery of the history of Iraq with a keen focus on political themes. Then he shifts his focus to love, with a touch of sensitivity. Because of the strong poetic style and imagery of Abdulwahid, I chose *Master of Martyrs* to be the core of the discussion of the effect of Karbala on stirring the feelings of the reader and interpreting the themes of this historical event.

### Master of Martyrs

The poems of Abdulrazak Abdulwahid shed light on the sustainable impact of Karbala on the feelings of the reader. Abdulwahid said in *Master of Martyrs*:

*I Have Come, Seeking Your Pardon  
I have arrived, seeking pardon for my steps,  
Weary, captive, broken, and parched.  
I have come to find sanctity in your embrace,  
Peace upon your sacred abode, oh sanctuary.(1-5)*

The poem portrays the opposition of Imam Hussein to injustice and his willingness to sacrifice himself, his family, and his companions rather than betray his principles. The poet focused on Hussein's martyrdom on the 10th day of the month of Muharram (the first month of the lunar calendar when Karbalaa's battle took place), known as Ashura. Mourning on this day breaks the cycle of reverence and commitment. The narrator is a lost speaker seeks atonement and peace in the martyr's holy presence. The contradiction of martyrdom is highlighted by the peace in the face of violence. Hussein is a peaceful emblem and a warrior who fights for justice. The juxtaposition of being "covered in blood" and wearing a sign of peace shows the eternity of martyrs.

On the other hand, illustration of the martyr as a vessel of divine love and salvation draws insight into human suffering. The poem advocates getting purity and freedom through worldly limitations, and spiritual serenity by remembering or connecting with the martyr.

Furthermore, this stanza illustrates the paradox of a peaceful person being a victim of violence. Blood symbolizes sacrifice and martyrdom; nonetheless, it accentuates his innocence and dedication. When the poet said "Drenched in blood...manual to pride," he described Imam Hussein as a path to dignity. He is the hero who rescues others.

### **Purity, Resilience, and Unwavering Tranquillity**

Themes of purity, resilience, and tranquillity in this poem express the spiritual and emotional importance of Imam Hussein's martyrdom for many. The dedication of Imam Hussein exemplifies the respect for his legacy, his perseverance, his inner tranquillity, dignity, and fortitude. Thirsty is represented not only physically but also spiritually. His thirst appears as his soul wished to gain martyrdom to save his people and waved their right way for God.

### **Martyrdom as a Figure of Forgiveness and Mercy**

Martyrdom of Imam Hussein and Jesus Christ represented mercy, which reflected their divine values. They seek the martyr's presence to fulfil the manifestation of God's kindness.

“you are peace, even if you are covered in blood.” The image of blood here shows the physical suffering and signifies righteousness and veracity.

*You said to yourself, “This is your way.”  
Meet death so that you may be safe  
And you waded while death was braided in braids  
There is no opening for the soul in it  
And he did not turn around, but you turned around  
To die in a tight cage (18-23)*

He decides to confront death voluntarily, believing it to be the only way to liberty. "This is your way" signifies an internal appreciation of one's purpose. Thus, "meeting death" ceases to be a conclusion and instead becomes a conduit for attaining a superior.

This image of death “braided in braids” portrays the intertwining of death and destiny for the martyr; as if death is deeply integrated into the fabric of their journey. Abdulwahid said "He did not turn around, but you turned around" explaining pursuing the same path, with no hesitation, to confront death. Whereas the "tight cage" symbolizes the physically limiting life of the martyr, a life bounded by oppression, pain, and death. This jail has both real and symbolic meanings, and they are all interrelated. Achieving spiritual liberty is possible even with the repressive forces encircling him.

*Of rejection and great pride  
Until I regained my sight, and until my blindness  
He touched him unintentionally and died  
And keep you as a star among the stars!  
For the Day of Resurrection, the question remains  
Is death in its vague form? (24-29)*

Saying "Until I regained my sight, and until my blindness," the poet alludes to an inner change, a coming-of-age from darkness to light, from ignorance to certainty. As a spiritual awakening, the difference between "sight" and "blindness" can be seen. There may have been a time of uncertainty or disorientation, but the figure "regains sight"—sees truth and purpose with fresh clarity—as he confronts the martyr's example. By shedding light on the way, the martyr's deeds remove the darkness of uncertainty and terror for those who follow.

It is suggested by the "unintentional touch" that results in death that the sheer proximity to such tremendous commitment and sacrifice has the capacity to change one's perspective. One interpretation of this sentence is the profoundness of experiencing the martyr's death "kills" one's former self. In other words, one's misunderstandings,

phobias, or shortcomings of the past are eradicated. One possible spiritual meaning of "dieing" in front of a renowned figure is rebirth into a more spiritually attuned self after releasing ego and earthly ties.

The poet compares the martyr to a star: "Maintain your status as a star among the stars!". Both served as a light that guides people to see the truth and find justice.

*It is a final destiny that cannot be returned  
Or the servant of final destiny?!  
Peace be upon you, beloved of the Prophet  
And his bud...you were blessed with a bud  
You bore the most precious qualities of the Prophet  
And you won by his highest standard (30-35)*

The poet asks if death is considered the final fate of people or it is the path to other life. The martyr gives his life to pave the way to a virtuous life for people. The martyr Imam Hussein is a symbol of sacrifice, which will be immortal in history and in the heart of humanity. Relating Imam Hussein to his grandfather, the great Prophet Mohamed is to remind people of the continuous lesson of ethics and compassion. He challenged all the difficult circumstances to extend the prophet's message to people, teaching them how important to keep their principles and morals to keep their dignity and live bravely. This sacrifice leads to spiritual victory.

Jesus in the Gospel, speaks about the concept of "losing one's life to find it," emphasizing real victory and immortal life are gained by sacrifice. He gives examples of martyrs like Saint Paul who endured pain to gain spiritual victory which served his people.

*So I realized the voice...the voice of prophecy (83)  
O legislator who has never been anagrammatic  
And the son whose sword is still there  
If it is said, O Dhul-Faqar, decide  
You feel the chivalry of a million swords  
It walked between your palm and the belt (90-94)*

"The son whose sword is still there": This line evokes the enduring presence of Ali's symbolic weapon, *Dhu al-Faqar*, the renowned blade he wielded in battles to uphold justice and shield the oppressed. The bravery, strength, and unwavering commitment implied in this line. This sword is an icon of Imam Ali's spirit that continues to stimulate the hearts and minds of all generations. It also symbolizes the dual role of Imam Ali as a

judge and a warrior to keep the rights of people and to protect them. "Ali is the guidance and jihad" (99)

Saying "It overlooked a thousand generations to come / And it sank to the oldest" the poet captures the extensive influence of this consciousness, one while spans the future, it is delving deeply into the wisdom of the past, suggesting a timeless perspective that "overlooks" countless generations, signifying a prophetic vision that sees beyond the immediate present. Ali is seen as the bridge that connects between the Prophet's teaching and the coming believers. Through Ali, "voice of prophecy" encounter the heavenly fact and awareness.

A "richest destitute person" (102) is one who is materially poor yet has riches in character, virtue, and perseverance. Many people think of Imam Hussein when they hear these words because even though he was physically poor, besieged, and starving, he was rich spiritually in faith, honor, and bravery. For believers, "the two lives owned one world and the next" describes their experience of both this life and the next. True salvation comes from being humble, giving one's all, and being patient when oppressed. The "hunger from being mute" could represent a variety of emotions, including a desire for justice, truth, and righteousness, as well as a desire to speak up against wrongdoing, which could be a reference to the period when Hussein's followers were compelled to remain silent. As a metaphor for the physical sacrifice Hussein and his followers made and the humiliation they faced, "a mixture of blood and sputum" emphasizes their pain and martyrdom. Nevertheless, the combination of blood and sputum also symbolizes perseverance: hardship becomes evidence of a cause that goes beyond mere bodily anguish, a cause that remains even beyond death.

*"He walked around with his children and swords  
They have a bracelet on their wrist  
His ribs burst with pride  
He shouted at his death: Come forward!  
This is what we are, sir, Hussein (115-119)"*

The stanza above depicts the courage and will of a hero, most likely making another reference to Imam Hussein. Despite knowing that he would die, his pride and determination have not wavered. The "children and swords" represent his loved ones, who were also fighting with him and giving their lives for the cause. Even though Hussein was in excruciating pain, his pride in his cause triumphed over it, as the expression "his ribs burst with pride" attests. In this context, pride is not haughtiness but rather a profound sense of dignity and unwavering commitment to one's values. Bravery in the face of death, as exemplified by "He shouted at his death: Come forward!", is a

quality shared by Imam Hussein, who did not cower in the face of death but instead confronted it head-on, knowing that his death would motivate future generations.

*“Strong against oppression, we did not complain  
This is how we are, O Sign of the Two Rivers  
Our barriers have never been demolished  
If the wrongdoers rage around you  
We have been entrusted with the darkest (120-124)”*

The poem paints a bright image of resilience, reflecting not just physical strength but a moral situation that becomes a symbol of everlasting justice. Imam Hussein faced the tyranny and cherished justice by giving his life bravely in the face of a large army against him. Then the poet mentions the two rivers, which refer to the great rivers in Mesopotamian culture, the Tigris and Euphrates. These two rivers have historical and geographical importance for people.

### **George Herbert**

Born in Wales in the year 1593, George Herbert was a religious poet and an influential contributor to the development of metaphysical poetry; a genre which utilized vivid imagery, paradox, and highly intellectual prose to express complex expressions about love, religion, and divinity (Smith, 1934). A talented orator and renowned Anglican priest, Herbert sprung from an affluent family heavily engaged in the arts. Despite his father's death at the age of three, his mother was resolute in ensuring her children had a quality education and pursued an improved life.

At the age of twelve, he enrolled in Westminster School and subsequently received a scholarship at Cambridge, where he obtained a master's degree by the age of 23. Initially appointed as a reader in rhetoric, and subsequently promoted to a position in oratory, his abilities as a speaker and intellectual were clear. From an early age, he suffered from consumption, which led to a decline in his health in subsequent years and may have contributed to his decision not to pursue a career that could have resulted in a financially stable royal position.

### **The Sacrifice: A Study of George Herbert**

In this study, I have selected George Herbert's *The Sacrifice* from his collection *The Temple*, first published in 1633. It is a religious poem that highlights the role of Jesus Christ as the supreme sacrifice for the sins of humanity. The poem is written from Christ's own perspective as a meditation on the Passion of Christ; it mirrors his suffering, humiliation, and ultimate sacrifice, and it offers a deeply personal and theological exploration of the events leading to his crucifixion. Christ's suffering and

agony contrast with his divine nature and his devotion to humanity. The poem starts with lamentation : *OH all ye, who passe by, whose eyes and mind/ To worldly things are sharp, but to me blinde; /To me, who took eyes that I might you finde: /Was ever grief like mine?*

The narrator in the poem is Christ, directing his speech to people who are engaged in their “worldly things”. He enlightens their mind to recognize the importance of heavenly world that purified their soul to be ready to meet their God after life. He offers himself as a sacrifice for humankind. The repetition of the line "Was ever grief like mine?" asserts the suffering of Christ encompassing not just the corporeal pain of his death, but deep emotional and spiritual torture

Christ's resilience is highlighted in “ Ah! how they scourge me! yet my tenderness.” Christ faced the rejection and humiliation with his devotion. He never changed with their blindness toward him. “Doubles each lash: and yet their bitterness”/ Windes up my grief to a mysteriousnesse” He tolerates their ignorance and brutal tormenting, and then still ready to Sacrifice. To look at these two words “tenderness” which refers to Christ's compassionate and merciful nature, unlike the word “mysteriousnesse” which presents the enigmatic nature of his grief. His grief is not for what happens to him from his people but for them, pitting their situation and their bad deeds. Instead of blaming or hating them, Christ chooses to bear the weight of their sins, sacrificing himself for them.

The line “Who by my spittle gave the blinde man eies, Leaving his blindness to my enemies” recalls Christ's healing of the blind man as one of his miracles (John 9:6-7). What he faces from people contrasts his giving power and devotion toward them. Herbert's poem is meant to evoke the deep sadness of Christ through emphasizing both the agony of crucifixion and the spiritual anguish arising from humanity's ingratitude and oblivion. The poem functions as a contemplation of the covalency of human ignorance and divine altruism and encourages readers to confront their own relationship with Christ through recognition of and appreciation for divine love and sacrifice. The carefully constructed stanzas and the powerful imagery they provoke highlight the themes of humility, salvation, and the agony of forsaking love; Herbert levels a challenge to the reader to contemplate Christ's Passion. The following stanzas reference the betrayal of Christ by his disciple, Judas Iscariot.

*For thirtie pence he did my death devise,  
Who at three hundred did the ointment prize,  
Not half so sweet as my sweet sacrifice:*

*Was ever grief like mine?*

The poem's use of the phrase: "*Therefore my soul melts, and my hearts deare treasure,*" references the role Judas had as the treasurer in charge of the group of apostles' finances and his eventual betrayal for monetary gain. Despite being entrusted with wealth and obtaining all that Christ possessed, Judas betrayed him: "*For thirtie pence he did my death devise.*"

The poet explains that the price of the betrayal was unworthy. Judas gained thirty pieces of silver with the three hundred pieces allocated for the ointment used to anoint Christ as a sign of reverence. This treachery is a fraction of its significance. Herbert uses this discrepancy to highlight the irony and injustice of Judas's behavior in contrast to the beauty of Christ's "sacrifice" .

### **The Strength of Acceptance**

Despite the deep sadness evoked throughout the poem, the poet displays resignation to God and resilience against the experience of suffering.

*Therefore my soul melts, and my hearts deare treasure  
Drops bloud (the onely beads) my words to measure:  
O let this cup passe, if it be thy pleasure:  
Was ever grief like mine?*

The scream of "*O let this cup passe, if it be thy pleasure:*" represents the desire to escape misery, but the response of "*if it be thy pleasure*" shows faith and resilience in the face of adversity. This line can be thought of with respect to Christ's submission to God's plan at Gethsemane. Strength in the Face of Adversity: This story's depiction of blood and suffering is a strong metaphor for the resilience that comes from self-sacrifice. Although it paralyzes them, the speaker's anguish becomes their power. Whatever the case may be, this is consistent with the Christian belief that one undergoes a metamorphosis as a result of experiencing pain. A person grows closer to their higher purpose as they endure and transform their suffering into a precious contribution.

### **Vulnerability as a Source of Strength**

Strength in weakness is the paradox of resilience. Christ, as the speaker, displays a profound vulnerability through his acknowledgement of grief and anguish. However, because this suffering comes through his submission to God, it also shows tremendous spiritual strength. Aligning with the Christian concept of "strength in

weakness" – that is, the paradoxical possibility of finding divine grace and redemption by recognizing human limitations and suffering – the poem engages in a reflection on Christ's pain from a spiritual perspective. In many ways, the lines reflect the physical and mental anguish that Christ endured in His dying hours. Death on the cross for the sins of the world is a central theme in the Passion of Christ, which is symbolized by the elements of blood, cup, and sadness.

More so than his own suffering, Christ laments the state of humanity: "*Curing all wounds, but mine; all, but my fears.*" Even though redemption for humanity comes from Christ's suffering, his own "wounds" and "fears" remain unhealed. This line points to the idea that while Christ's sacrifice provides redemption for others, it does not lessen his own suffering. At a personal level, Christ experiences anxiety and pain that he shares with no one – this shows that the nature of his sacrifice is not comparable to any other.

Christ is asking Judas if he can discern any malevolence in Christ, juxtaposing Christ's purity with Judas's culpability. Judas is "*just at the gates of life and blisse,*" yet forfeits redemption by opting for treason; highlighting the sad irony of being near redemption yet rejecting it due to avarice or ignorance. Another juxtaposition is found in the next stanza:

*See, they lay hold on me, not with the hands  
Of faith, but furie: yet at their commands  
I suffer binding, who have loos'd their bands  
Was ever grief like mine?*

Herbert juxtaposes "*the hands of faith*" with those of "*furie,*" which is meant to draw a comparison between what they could be – the spiritually enlightened, versus what they are – the spiritually blind. Rather than submitting to God and coming to their faith, they respond with rage, guided by ignorance and blinded by hatred. This stanza also shows the contrast of the treatment Christ is experiencing in the physical world and the weight of what his sacrifice means for humanity's spiritual lives. He permits himself to be bound, despite being the one who "*loosed their bands*" – liberating humanity from spiritual enslavement. The poet summarizes the heart of Christ's mission: voluntarily suffering limitations to liberate others, highlighting the unselfish and sacrificial quality of his devotion to humanity.

Herbert's use of irony and contrast – lanterns pursuing the sun, restraining the liberator, and kissing as treachery – emphasize the sorrow of humanity's oblivion to divine truth. Herbert contemplates the themes of sacrificial love, misconstrued truth, and the profound anguish of a saviour spurned by those he sought to redeem. This use of contrast in depicting Christ's sacrifice references John 2:19 in which Christ foretells His resurrection. His devotion to humanity and God's redemptive plan is unwavering, as He

speaks of His power to rebuild (symbolically, His body as the true temple) despite suffering and death:

*Some said, that I the Temple to the floore  
In three dayes raz'd, and raised as before.  
Why, he that built the world can do much more:  
Was ever grief like mine?*

The third line in this stanza: "*Why, he that built the world can do much more.*" highlights Christ's omnipotence and Hebert intends the imagery here to be intensely sacrificial. As the divine Logos, it was Christ who gave life to humanity ("my first breathing"), and He now receives condemnation from His creation. He endures the pain of betrayal, remains committed to His divine mission, and offers Himself fully for humanity's redemption.

The poem also recounts Christ's submission to Herod following his capture; this shows yet another contrast between submission to a worldly ruler by one with the ultimate authority, the King of Kings.

*Herod in judgement sits, while I do stand;  
Examines me with a censorious hand:  
I him obey, who all things else command:  
Was ever grief like mine?*

Here, Herbert emphasizes Christ's resilience before Herod – the physical manifestation of human arrogance. By stating, "*I him obey, who all things else command,*" Herbert emphasizes Christ's humility despite His divine power. His willingness to endure indignity for the sake of humanity is a continual theme throughout the poem – in this stanza it is shown by contrasting the vengeful Jewish leaders with Christ's gentleness. Despite their accusations "*with dispitfulness,*" and "*vying malice with my gentleness,*" He remains, "*their onely happinesse,*" signifying Christ's commitment to love and his endeavour to redeem even those who persecute Him.

*My silence rather doth augment their crie;  
My dove doth back into my bosome flie,  
Because the raging waters still are high:  
Was ever grief like mine?*

By facing his accusers in silence, Christ's show of patience aims to soften the hearts of those who accuse him; however, it ultimately has the effect and enrages his enemies. The line, "*But who does hawk at eagles with a dove?*" evokes the futility and

injustice of attacking the innocent – symbolized by the dove – with the ferocity meant for greater threats – the eagles. He endures violence He does not deserve, and in light of this, the following line: "*My dove doth back into my bosome flie,*" symbolizes His divine love retreating inward. Further, the third line, "*Because the raging waters still are high,*" invokes Psalm 69:2, where the psalmist cries out from the depths of suffering. These stanzas enshrine Christ's resilience throughout his ordeal – despite enduring unjust accusations and facing the rejection of humanity, He remains devoted to them and their redemption.

The Christ has a good relationship full of respect and devotion to all people. The poem seeks to acknowledge this relationship by the readers. Christ treats the people, his betrayer, accusers, jailers, and eventual murderers, kindly.

The poet highlights Christ's resilience to face denial. Nothing stands between his love to people despite their rejection and betrayal. His sacrifice for a world that rejects him continues. He endures the brutal torment:

*Ah! how they scourge me! yet my tendernesse  
Doubles each lash: and yet their bitternesse  
Winds up my grief to a mysteriousnesse:  
Was ever grief like mine?*

The poet emphasizes the compassionate feeling of Christ and forgiving nature, as "*tendernesse*" thus intensifies His suffering as His empathy expands the pain. " His grief suggests the thoughtful, inscrutable nature of not merely physical, but bound up in His mission of redemption. In spite of all his devotion and care to people, the Christ received the bad deeds from the people. His divine omnipotence contrasts with what he gained." *who grasps the earth and heaven with his fist*" – and the degradation He willingly endures emphasizes the depth of His humility and self-sacrifice. Although he can defeat them, he chooses to bear their sins.

*Behold, they spit on me in scornfull wise,  
Who by my spittle gave the blinde man eies,  
Leaving his blindnesse to my enemies:  
Was ever grief like mine?*

### Poetic and Theological Reflection

*The Sacrifice* highlights the contradiction of the suffering of Christ. The lines of the poem draw a meditation on biblical stories, weaving together a tapestry of Christ's devotion. They emphasize His love and modesty in the face of his torture by the hands

of people whom he loves and protects. The paradox of Herbert's presents a bright imagery. He mirrors the progression of Christ's suffering, drawing the reader into a meditative reflection on the cost of divine love. "*My face they cover, though it be divine.*"

A powerful parallel between Christ's veiling and the veiling of Moses' face after encountering God's glory is illustrated. (Exodus 34:29-35). Unlike Moses whose face was veiled because it exceeded too brightly for the Israelites to bear; Christ's face is veiled because of the blindness of His oppressors with their "double-dark souls." The spiritual blindness of people prevents them from identifying the Christ's divine nature. His face is covered with a literal and metaphorical rejection of His light. In these stanzas, Herbert weaves biblical allusion and poetic imagery to underscore the injustice faced by Christ—the light of the world, veiled and mocked by those trapped in spiritual darkness. People mocked His divine awareness and authority. Herbert then proceeds to a stanza referencing the events in Gethsemane:

*Weep not, deare friends, since I for both have wept  
When all my tears were bloud, the while you slept:  
Your tears for your own fortunes should be kept:  
Was ever grief like mine?*

In Gethsemane, Jesus weeps and sweats drops of blood in anticipation of his suffering (Luke 22:44) while his disciples sleep, despite His plea for them to stay awake and pray (Matthew 26:40). Christ's admonition, the weeping of Christ is not for himself but for his people; he also asking them not to fear or weep for anything since He offers himself to protect them. However, the line: "Yet for twelve heav'nly legions I could call" reflects the contrast between Christ's divine power and His restraint. His restraint. As he stated during his arrest (Matthew 26:53), he could summon legions of angels to deliver him, yet he chooses to endure the mockery and suffering out of obedience to the Father and His love for humanity.

Herbert uses physical items to symbolize Christ's suffering, for instance, the scarlet robe placed on Christ by the soldiers (Matthew 27:28) is a mockery of his kingship, yet it also serves as a potent symbol. In Herbert's interpretation, the robe signifies his blood, which becomes the "*onely way*" for humanity's redemption:

*Then with a scarlet robe they me aray;  
Which shews my bloud to be the onely way  
And cordiall left to repair mans decay:  
Was ever grief like mine?*

The use of the word "*cordial*" can refer to one of two meanings: it is both a sweet, syrupy fruit juice as well as indicating heartfulness or courteousness. Herbert's use here likely underscores the redemptive power of Christ's sacrifice. The same is true of the crown of thorns, which is placed on Christ's head to mock his claim to kingship (Matthew 27:29) and ultimately becomes a symbol of both suffering and judgment. Herbert connects this image to the metaphor of the vine, a recurring biblical symbol for Israel and Christ (John 15:1-5). Christ, who planted and nurtured his "vine" – Israel – receives instead the "grapes" of mockery and cruelty. The thorns, a result of humanity's sin (Genesis 3:18), signify the rejection of Christ's divine love and care.

Additionally, this stanza ties the crown of thorns to the curse of sin introduced through The Fall (Genesis 3:17-19). The thorns are emblematic of humanity's broken relationship with God and creation. By wearing the crown, Christ symbolically takes upon Himself the consequences of sin:

*So sits the earths great curse in Adams fall  
Upon my head: so I remove it all  
From th' earth unto my brows, and bear the thrall:  
Was ever grief like mine?*

In carrying the weight of The Fall upon his head, Christ bears the burden of humanity's guilt and shame, taking the "*thrall*" (slavery) of sin upon Himself to liberate humanity.

The mention of the reed, is another tool to mock Christ as a sceptre (Matthew 27:29-30), which correspondingly becomes a device of violence as he is struck upon the head. Herbert uses a similarity between Christ and the rock in the wilderness (Exodus 17:6, 1 Corinthians 10:4), the suffering of Christ becomes the source of "*heav'nly blessings*."

The human sin and cruelty are represented by the crown of thorns, the reed, and the striking of Christ all carry . They represent the transformative power of Christ's love and sacrifice. The soldiers mock him, kneeling in jest. The line "*I am the floore, the sink, where they it fling*." captures his humility, positioning himself as the receptacle of all human disdain and sin. It expresses the depth of His voluntary mortification. He bears the mockery from the ones hwo has ocme to save. He adds:

*They leade me in once more, and putting then  
Mine own clothes on, they leade me out agen.  
Whom devils flie, thus is he toss'd of men:  
Was ever grief like mine?*

The soldiers compel Christ to don his own garments again, they display him through the streets, severely humiliating him as a full rejection of his dignity. The spiritual devastation of Christ is symbolized by the phrase "*Whom devils flie, thus is he toss'd of men,*" which defines how even the powers of evil, signified by demons, fled from him. The act of humankind tossing Christ around symbolizes their total rejection of Him, highlighting his loneliness and anguish.

*And now wearie of sport, glad to ingrosse  
All spite in one, counting my life their losse,  
They carrie me to my most bitter crosse:  
Was ever grief like mine?*

"*And now wearie of sport, glad to ingrosse*" implies that the taunting has grown tiresome for the crowd, yet they continue to harbour animosity and resentment; further, the call to "*sport*" suggests that the spectators view Christ's suffering as amusement. This line flows into the following: "*Glad to ingrosse all spite in one,*" emphasizing Christ becoming the object of all condemnation as he comes to bear the sins of all humankind. A continuous theme throughout the poem – as well as the story of Christ's sacrifice – is that He is the "scapegoat" for all the evil in the world. "*Counting my life their losse,*" captures the irony of the situation – the people have not yet realized that His sacrifice will bring about salvation and restoration, they mistakenly believe it to be a final triumph over Him, when instead, His sacrifice is the true triumph.

*Betwixt two theeves I spend my utmost breath,  
As he that for some robberie suffereth.  
Alas! what have I stollen from you? Death.  
Was ever grief like mine?*

The crucifixion of Jesus Christ is explicitly mentioned in "*Betwixt two thieves*" (Luke 23:33; Mark 15:27). The act of crucifying Christ between two criminals represents not only his physical agony but also his spiritual crucifixion. He is innocent, yet He is enshrined among sinners; this shows that He is ready to take on the world's sins. In keeping with Christian teachings, Christ bore the sins of the world and was rendered guilty despite His innocence. Another possible interpretation is that it alludes to the Christian idea that the death of Christ represents the greatest theft, not of material value but of human life itself. Through his resurrection, he offers those who believe eternal life by removing the power of death. When Christ asks, "*What have I stollen from you?*" the response is "*death.*" Here the irony becomes even more pronounced: Christ, who is holy and blameless, takes on death – not to atone for his transgressions but to save sinners. His resurrection renders his death a "robbery." Another point made by the line is that

Christ's death is substitutionary; that is, he dies for the sins of the world and offers salvation as a result.

*They give me vinegar mingled with gall,  
But more with malice: yet, when they did call,  
With Manna, Angels food, I fed them all:  
Was ever grief like mine?*

This stanza references the sour wine (vinegar) mixed with gall that was offered to Jesus while he hung on the cross (Matthew 27:34). In contrast, Christ, in his earthly ministry, had fed the multitudes with manna – the heavenly food that symbolized divine sustenance (John 6:31-33). Where he once provided life-giving sustenance for the people, he is now mocked and given something that brings bitterness, symbolizing humanity's rejection of the very source of life.

The following lines indicate the Roman soldiers casting lots for Jesus' garments as defined in (John 19:23-24).

*They part my garments, and by lot dispose  
My coat, the type of love, which once cur'd those  
Who sought for help, never malicious foes:  
Was ever grief like mine?*

The division of his clothes was a further humiliation, but Herbert sees it as a symbol of something deeper: the coat represents His love, that which once healed and helped those who sought Him, not enemies, but the broken and the lost. The "type of love" refers to how Christ's ministry had been marked by compassion and healing, yet in this moment of his greatest suffering, his love is rejected, mocked, and disregarded by those who now seek to divide His earthly possessions.

The poet antedates the moment of Christ's death, when the Roman soldier stabs his side with a spear (John 19:34), he says:

*Nay, after death their spite shall further go;  
For they will pierce my side, I full well know;  
That as sinne came, so Sacraments might flow:  
Was ever grief like mine?*

The piercing of Christ's side has both physical and spiritual significance. Physically, it spots the final act in carrying His death, and spiritually, it is a symbol of the means to salvation. Herbert connects this act to the flow of the sacraments, particularly

the Eucharist, which Christians believe comes from the stabbed side of Christ (John 19:34). Just as sin entered the world through Adam's disobedience (Genesis 3), now, through Christ's suffering and death, the sacraments of salvation (grace, forgiveness, and eternal life) flow. On the other hand the side pierced by the soldier becomes the source from which the Church is sustained, further illustrating the redemptive contradiction: through violence and cruelty, God's mercy is made obvious.

George Herbert explores the depth of Christ's suffering in his last lines, narrating how Christ endures the brutality of people and faced them with altruistic love and redemptive purpose behind his sufferings.

*But now I die; now all is finished.  
My wo, mans weal: and now I bow my head.  
Onely let others say, when I am dead,  
Never was grief like mine*

The weight of humanity's sin and the rejection of God's are the two burdens that Christ bears. He suffers physically and spiritually. So far, through his suffering, He becomes the founder of salvation. His sacrifice offers grace and life to all believers. Herbert's catchphrase, "*Was ever grief like mine?*" seizes the unique nature of Christ's grief. He suffers not for Himself but for the all God's creatures. Herbert uses the rhetorical question which is well answered and emotionally states: "*Onely let others say, when I am dead/ Never was grief like mine.*" The full circle of the poem is brought by this cry, which invites the readers to contemplate the depth of Christ's sacrifice, which continues to resonate in the lives of believers today. Unlike any other grief, Christ's grief is not for himself but for the redemption of humanity.

### Conclusion

Supreme leadership has never changed over centuries; specifically, the religious ones. In fact, everything is connected, according to secular tendencies, to profits. So, here we can pinpoint the problem or the principal reason for "Supreme religious leadership's assassinations". Consequently, one might not ignore that this kind of outcome has led to a higher and spiritual target.

For instance, Jesus Christ was delivering a divine message calling for peace, justice and, in general, social reform. This resulted in a horrible outcome: the murder of Jesus Christ! Certainly, it can be easier to understand that Jesus Christ led himself to be murdered, but for what? Obviously, to fulfill his tasks for the divine mission he had already been sent for. Then, such duties need loyalty, dedication, and of course, sacrifice for those noble targets mentioned above.

On the other hand, another sparking example that can be on the same route is Imam Hussein; the third Imam out of other twelve for Shia Sect. Imam Hussein had also sacrificed his life to converse the God's message against the villains and their corruption, tyranny and injustice for society.

Last but not least, an altar has always been used for sacrifice .Each sacrifice needs blood, and blood must be shed for very high-level aims. Definitely, such a process cannot be carried out without the suitable tools (requirements); firstly the contents of the divine message mentioned previously, and secondly, the suitable candidates to play these crucial roles.

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