

75. Abbas came, his hands together (in humility), into the presence of the King. 'Go to your sister', said Husain, the refuge of the faith. Zainab, taking the standard, came there with honour and glory. The King of the court of the empyrean, taking the flag, spoke: 'Her wish is the pleasure of the five holy ones. Here, brother, take the standard, this is the kind gift of our sister.'
76. Putting his hand on the standard, the celestial lord (Abbas) bowed. He rubbed his face with glory on the feet of his sister. Zainab blessing him said: 'I am sacrificed. Abbas, take care of the offspring (lit. 'earnings') of Fatima. If there is any means of concluding peace today, then depart tomorrow. Go with your brother (Husain) and escape from these troubles.'
77. Abbas spoke, 'As long as there is a head on my body, it is impossible for the army of wickedness to advance. Even though they draw a hundred-thousand swords, I shall make a shield of my breast. Would they have the courage and spirit even to raise their eyes towards you? The sons of the Lion of God (Ali) are great warriors. Even if (they come face to face with) a lion, they will pluck out its eyes.'
78. Turning his face towards the tomb of Ali, he addressed them: 'Today the Lord has made every atom into a sun. Oh Dusty One,¹⁰⁴ this is my humble submission. Before our leader (Husain), may my martyrdom be complete (lit. 'may I be effective in martyrdom'). May my head fall from my body in front of the son of Fatima (Husain). May my blood be shed on the sweat of Shabbir (Husain).'
79. Hearing this, the wife of the renowned Abbas came. At first she looked shyly in the direction of her husband. With tearful eyes she blessed the grandson of the Prophet, Mustafa, and walking around Zainab, this grief stricken woman said: 'This is your grace, the

104. Ali - see note on verse 9.

sacrifice is the Imam's. The honour of his hand-maiden and the station of his servant is increased.'

80. Putting her head on her (i.e. Abbas' wife's) breast, Zainab said: 'May you ever be blessed with children'.¹⁰⁵ She replied: 'May a hundred thousand hand-maidens be as devoted as I. May God also bless my renowned lady with a fruitful marriage. May the children live; let prosperity and honour increase. With your blessing (lit. 'under your shadow') may the marriage of Ali Akbar take place.
81. 'May destiny take them all back to the home-land in safety. May the cry go up in Yathrib¹⁰⁶ that Husain has returned from his journey. May Umm al Banīn¹⁰⁷ find her son with honour and glory. May God quickly show the wedding night of Ali Akbar.¹⁰⁸ May your darling rub henna¹⁰⁹ on his hands and feet. Bring the bride under the shadow of the stars of the wedding.¹¹⁰

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105. kokh se jhēndi rehna 'to be fertile'. Infertility is often ascribed to an overheating of the womb (kokh jāli). Thus it is desirable for the womb to remain cold. Cf. verse 43.
106. The former name of the city of Madina.
107. The mother of Abbas.
108. There is a tradition (only in India) that Ali Akbar was married at Karbala. This has given rise to the famous 'mehndi' celebrations which take place during the first part of Muharram in Lucknow, in which a boy, dressed as a bridegroom, is paraded in state on the back of an elephant.
109. menhdi 'henna' is applied to the hands and feet of the bride and bridegroom.
110. I.e. in the early morning, just before dawn, when the bride is usually brought to her susrā.

82. Suddenly the little girl Sakina came and said: 'What is the meaning of this throng? Where is my uncle? Now that he has been entrusted with the standard, may God prosper him. Oh people, let me at least bless him. May God increase the dignity of my dear uncle. Let me also see the glory of the sign of Ali'.¹¹¹
83. Smiling Abbas called out 'Come, come, my darling (lit. 'your uncle is sacrificed'). Tell me, are you suffering much from thirst?' She answered, embracing him, 'Here, take my water-skin with you. Now that you have the standard, get me some water to drink. Do not give me any other gift or present. I would give my life for you if you gave me a cup of water.'
84. When they heard her words, all the Sayyid women wept. The son of Hasan (Qasim) came and said: 'Oh Imam, the Syrian army is massing and coming nearer'. Husain replied 'There is no cause for anxiety. Now Abbas is going out with the standard. Wait. I shall embrace my sister and come.'
85. Straightaway, the faithful Abbas, taking the standard, advanced. All the women and children ran barefoot with their hair dishevelled. Lifting up his hand the Lord said to each one, 'Now farewell, oh pure women and children of Mustafa; it is the morning of the night of separation. Look at your darlings. See these fading stars all together.
86. Zainab, weeping and grief-stricken, fell at the feet of the King. Bāno¹¹² stumbled and fell down in front of her son. Trembling, Kulsūm¹¹³ fell down onto the ground. Baqir fell here, Sakina fell there. The garden was uprooted. Each fresh flower went out. Was it the standard being taken out or a funeral bier from the house?

111. Either the standard of Ali or Abbas himself, the son of Ali. Note the play on fan and nyfan.

112. The wife of Husain and the mother of Ali Akbar (according to marsiya writers, but historically the mother of Zain ul Abidin).

113. The younger sister of Husain.

87. When they saw the glory of the celestial Lord Abbas, the soldiers of the army, after wishing each other well, came before the standard. The King of the two worlds (Husain) came out from the womens' tent. The weeping and lamentation of the daughter of Ali (Zainab) was like a knife in his heart. Tears streamed down the face of the Lord (Husain); dew was dripping from the sun-flower.¹¹⁴
88. The Master (Husain) mounted his horse with the glory of Muhammad. How magnificently he fixed his quiver to the pommel. From the tongues of the Jinn and the men and the angels came the cry 'Burraq¹¹⁵ has come down from the heavens again to the earth. In the stately walk (of the horse) is all the (grace of the) movement of the mountain quail. The veil is like that of a new bride, his face is like that of a fairy.
89. 'See the way his (i.e. the horse's) eyes flash (lit. 'boil') in rage. See the proud way in which he sways as he walks. See how his limbs have been perfectly moulded. See how he stops and pricks up his ears. The fairies love to put their hands on his neck. In his swiftness he outstrips even Huma.¹¹⁶
90. The wind began to blow, the swift-footed horse advanced joyfully; the more he advanced towards the desert, the more his strength increased. The cavalry-men seized the reins of their horses; the standard advanced. Was it the flag-pole advancing or a cypress of the garden of Iram?¹¹⁷ Taking the flowers, the spring-breeze arrived. The cavalry arrived in the garden of Karbala.

114. See note verse 21.

115. The mule on which Muhammad travelled from Jerusalem to Heaven at the time of the mi'raj. See note verse 47.

116. See note verse 42.

117. A fabulous garden in Arabia.

91. Here (i.e. on the earth) the panja¹¹⁸ shone and there (i.e. in the sky) the sun. The radiance of one (the sun) was (reflected) on the dust; the brightness of the other (the panja) on the empyrean. The eyes could not rest upon the golden shower (coming from) the standard. A bridegroom's face was radiant in a veil of gold.¹¹⁹ As there were on both sides two standards of such brilliance, the wires of the lines of the rays (of both the sun and the panja) were entangled.¹²⁰
92. Ah God! The splendour and magnificence of the army of God. Even the flags of the soldiers of infamy¹²¹ began to droop. With their loins girt under the standard were the brave Hashimite soldiers.¹²² The adornment of the earth; the honour of the faith; the life of the world! Each one of them was a lamp of the illustrious family¹²³ of Ali. This was the garden which was superior to Paradise.
93. Those seven or eight boys, upright in stature, with faces like lilies. Some with two locks of hair on their face, and some with four.¹²⁴ The awesome strength of Haidar revealed from narcissus-like eyes; they would hunt lions with little daggers. Their moon-like breasts were stretched out in the direction of the arrows. They came to the Idgah like bridegrooms.¹²⁵

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118. panja 'an aggregate of five', sometimes used in the sense of an outstretched hand. Here it refers to a five pronged emblem (sometimes made in the shape of the hand) on top of the standard representing the panjtan (Muhammad, Ali, Fatima, Hasan and Husain).
119. The sahra consists of strings of flowers. The golden rays, casting a pattern of lines on the face, reminds one of the sahra.
120. The rays of the sun, coming down, and the rays of the panja, going up, meet each other half way, appearing to mingle.
121. I.e. the army of Yazid.
122. Hashim was an ancestor of Muhammad.
123. dudman 'illustrious family', dud also means 'smoke', and there is an obvious association with cyray. Cf. Ghalib bu-e gwl, nala-e dyl, dud-e cyray-e mehfyi.
124. Cf. verse 48: gesu pape heyi car.
125. Cf. verse 33: marne ki id thi.

94. Looking out from their windows, the Houris declared: 'The garden of the world is indeed a wondrous and magical place. Make a benediction and look towards the camp of the Imam. He resembles Mustafa (the Prophet). He is a real empyrean of magnificence. The darling of the saint of God (Abbas) has taken the standard. The company of the Prophet and Ali is still in the world.¹²⁶
95. When the Prophet of the time was taken from the world, we thought that the world was empty of beauty. But why should not the old man of the sky¹²⁷ bow down (in respect)? God has created a young man of rare beauty.¹²⁸ This beautiful one is the repository of all good qualities. The beloved of God (Muhammad) is on the empyrean; his shadow is on the earth.
96. Suddenly arrows came from the other side in the direction of the Imam. Advancing his horse, he (Husain) pleaded (i.e. with Yazid) in every way possible.¹²⁹ The thirsty companions of the King came out from their side. The leaders of the Syrian army lost their heads in the flanks. Now the sword was high; now it was under the horse's girth.¹³⁰ Each one of them displayed the battle of Mālik-i Ushtar.¹³¹
97. The relatives of the King of the Faith (Husain) came out for holy battle. They made such cries that the earth began to shake with fear. Angry lions advanced against the ranks of foxes. As the swords were drawn, the cursed ones forgot the formation of their ranks.¹³² Lightning fell on the north and south flanks. How they fought, immersed in the clouds of Syria.¹³³

126. The verse refers to Ali Akbar, who is said to have resembled the Prophet, and to Abbas - the darling of Ali, the 'saint of God' - who is said to have resembled Ali. It therefore seems as if Muhammad and Ali have been reborn.

127. I.e. the sky itself.

128. Referring to 'Ali Akbar - the 'shadow of Muhammad'.

129. hwijet tamam kerna - 'to make every possible effort (for peace).

130. I.e. The sword cut the rider and his horse right through.

131. Mālik-i Ushtar - (lit. 'Master of the Camel') a renowned companion of the Prophet.

132. I.e. they fled in all directions.

133. Yazid's black-hearted army resemble black storm clouds.