

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.

98. Ah God! The exploits of the grandsons of Ali (Aun and Muhammad). Both wielded daggers - or was it Zulfiqar (the sword of Ali) that was striking? Whoever took the blow on his shield had his shoulder cut off. There was no telling how many were wounded; no accounting of the dead. They killed so many cavalrymen in such a short time. The horses of both of them were hidden in the piles of corpses.
99. Those tiny little hands; those white wrists. Their speed created havoc; the destruction they dealt was terrible. The bowmen, in panic, deserted their ranks. In the armies were appeals for safety to the Prophet and Ali. Their glory resembled exactly that of the Lord (Muhammad). Those lions (Aun and Muhammad) displayed the strength of the milk of Zainab.¹³⁴
100. With what beauty did the handsome young son of Hasan fight!¹³⁵ Completely surrounded, he fought like an angry lion. After two days of hunger and thirst that boy, whose forehead was like the moon,¹³⁶ fought. No bridegroom, lifting up his wedding veil, has ever fought so hard.¹³⁷ He displayed attacks (worthy) of the Lion of God (Ali), on the field of slaughter, fighting against Arzaq the Syrian.¹³⁸
101. When the sword of Lord Abbas, the glory of the empyrean, flashed, Gabriel called out for the protection of Allah. Among the shields was hidden the son of the black-hearted Sa'd.¹³⁹ The path of peace was blocked by the corpses. As the lion sprang eagerly to walk through the river, he gained the banks swimming through the waves of the swords.

134. Cf. verse 70.

135. There is an obvious play on the Arabic root hesene 'to be beautiful'. husn - abstract noun; hesen - adjective; hesin - adjective. The verse refers to Qasim, the young son of Hasan.

136. Ideally the forehead should be shaped like a half moon.

137. A reference to the legend that Qasim was married at Karbala.

138. A renowned warrior of Yazid's army, killed by Qasim.

139. 'Umr ibn Sa'd - the general of Yazid's army.

102. The guardians of the main source of the Euphrates were beheaded.¹⁴⁰
In the confusion, like a wave, the ranks had no stability. How many bad characters perished as they fell into the river. Their life-breath (lit. 'the points of their life') burst like a bubble. Abbas filled the water skins and fought on with dry lips, just as the Lord of the Arabs fought at Nahr^{vān}.¹⁴¹
103. The battle and the striking of the courageous 'Alī Akbar created havoc; (he fought) like a hungry lion pouncing in anger on his prey. The proud were all laid low; the mighty were all put down. In the desert, in every direction, were piles of wounded men. The heads of those who were well tried in battle were lifted from their bodies, (even though) in the fight there were some of them who were more experienced than Abbas.
104. The swords rained down from morning till midday. The earth shook, the skies continued to tremble. The angels shuddered as they folded up their wings. No more were those shouts; no more was the flashing of those swords. The shields had their day; now it was the turn (lit. ascendancy) of the spears. At the time of early afternoon, the end of the army came about.
105. The grandson of the Prophet (Husain) himself gathered up the corpses and brought them back. The murderers (i.e. Yazid's soldiers) did not manage to cut off the head of any martyr. May God not so much as show separation of a friend to an enemy.¹⁴² He cried: 'Alas! Alas! All have been parted from us. How could a man not bend under the weight of so many mountains? If I live for a hundred years, such a collection of men will not be assembled again.'¹⁴³

140. Note the play on beser and sercešna.

141. emir-e ərəb i.e. Ali, who fought against Khavārij at the city of Nahr^{vān} in Iraq. The name 'Nahr^{vān}' suggests the word nehr 'river'.

142. I.e. may no-one's enemy suffer as Husain did.

143. I.e. the strain was quite unbearable.

106. The corpses of all of them were (lying) around, and in the midst of them was the Imam. The cloak of the Prophet was entirely soaked in blood. (Husain) was dejected, grief-stricken, anxious and thirsty. The beating of the drums of victory were (like) a spear in his heart. Whenever the enemies mentioned the name of any martyr, trembling he clasped his heart with both his hands.
107. Ask him whose heart has sustained so many wounds! It was a whole life's toil on which that garden was squandered.¹⁴⁴ Now there was no freedom from lamentation, no respite from mourning. The lamps which lit the house were extinguished.¹⁴⁵ The sunlight beat down on the scattered limbs of all their bodies. There was not even a sheet over the corpse of Ali Akbar.
108. The King of the age (Husain) came from the place of slaughter to the doorway of the tent. But because of the severity of his thirst he had not the strength to speak. Placing his hand on the curtain, he called out in great anguish: 'Sister, bring Asghar from his cradle. Let me see one more time that resplendent moon. Let me see the baby brother of Akbar¹⁴⁶ once more.'
109. The family¹⁴⁷ of Muhammad ran from the tent bare-headed. The grief-stricken lady (Zainab) brought Asghar in her arms. Taking the child he (Husain) sat upon the sand. As he kissed his face with his lips, the with a body like silver started. The knife of grief pierced his (Husain's) heart and tore it to shreds. Husain sat¹⁴⁸ (the child) on his holy knees.

144. riyāz has two meanings: (1) 'gardens' - plural of rawza but often taken as masculine singular in Urdu, and used as a synonym of bay; (2) toil, exertion (= riyazat). In the second sense it may be masc. or fem. Here there is a subtle play on the word.

145. The word order is: cyray jo gher ki rofni the gwl ho gaye.

146. sirxwar 'drinking the same milk' a brother born from the same mother. Ali Asghar was a small baby at the time of Karbala.

147. al here refers to the women and children.

148. bythlana an old form of bythana 'to seat'.

110. The King of the throne of heaven (Husain) was attentive to the child. On the other side, the wicked son of Kāhil¹⁴⁹ was lying in ambush. As that shameless one shot a three-headed arrow,¹⁵⁰ all at once the little neck (of Asghar) became its target.¹⁵¹ As the baby writhed, Lord (Husain) sighed. The innocent child was slaughtered in the lap of the King.
111. As soon as that baby boy died in agony, a little grave was dug for him sadly with a sword. After burying the child, that glorious one (Husain) cried out:¹⁵² 'Oh holy ground, be attentive to the honour of your guest.'¹⁵³ Keep him in your embrace - who is the love of Ali. He is the treasure of Fatima, the pledge of Ali.
112. Saying this, (Husain) came upon the army brandishing his sharp sword. His eyes were bloodshot from weeping, his face was red.¹⁵⁴ He clothed his body with great pomp and ceremony in the holy cloak of the Prophet of the age. (He took) the shield of Hamza,¹⁵⁵ and the sword of the king whose passion was boundless.¹⁵⁶ On his body was the armour of the exalted Prophet of God.
113. Was it Rustam clothed in armour, or the steed in its armour? (The horse was) impetuous, forebearing, fleet-footed and faithful. How beautiful was the bridle fashioned in gold and silver. If anyone obtained the dust of (the horse's) feet it was elixir (that he obtained). He was well-behaved, submissive, of the line of Duldul.¹⁵⁷ Shabbir (Husain) was bountiful; the horse was also generous (in its speed).¹⁵⁸

149. Ibn Kāhil or Bin Kāhil - 'the son of Kāhil', i.e. Hurmila, an expert bowman in Yazid's army.

150. bhal: the head of an arrow.

151. seyir 'little' both in age and size. Note that esyer is the Arabic superlative of the adjective seyir.

152. Note that Anīs uses pwkarna intransitively without ne.

153. The misra is Persian. dar = rakkho.

154. Red with crying, the heat etc. swrx also implies honour (cf. verse 2).

155. The paternal uncle of the Prophet.

156. ḡeh-e laqana - Ali. The sword is Zulfiqar.

157. The mule of Muhammad, which he gave to Ali.

158. sexi and javad are near synonymous.

114. The days of the summer heat - how may I describe them? I fear that my tongue may burn like a candle.¹⁵⁹ Heaven protect us from the hot wind;¹⁶⁰ God save us from the heat. The battle ground was red and the sky was yellow. The people ached for cold water upon the sand? It was as if fire rained down from the wind upon the sand.
115. That hot wind, the vehemence of the sun, that glaring heat. The complexion of the day, because of the sunshine, was as black as night. The lips (i.e. banks) of the river 'Alqama'¹⁶¹ itself were dried up. The pavillions of the bubbles were all heated.¹⁶² The dust flew; the fountain of life was dry. The water of the Euphrates was boiling in the sun.
116. The four-footed creatures would not come out from the lakes till evening. The salamandar's¹⁶³ resting place was in the abode of the fishes. The deers were languid; the cheetas were black. Rocks melted and became like soft, unmoulded, wax. The redness flew away from the flowers; the greenness from the grass. Water in the wells dropped down in the desire for shade.¹⁶⁴
117. For miles there was not a tree that had flowers or leaves or fruit on it. Every date palm was on fire like the chenar tree.¹⁶⁵ No rose was laughing; no pasture was verdant. Every fruit-laden branch dried up and turned into a thorn. It was so hot that the hearts of everyone were tired (lit. 'cold') of life. The leaves were yellow like a consumptive face.¹⁶⁶

-
159. The tongue is often compared to (the wick of) a candle.
160. luḡ or lu - a hot wind that blows before the rainy season.
161. The name of a tributary of the Euphrates.
162. Bubbles on the surface of the water are thought to resemble tents pitched on the desert.
163. ṣamandar - (1) salamandar (a desert lizard); (2) sea. The idea is that it is so hot that even the lizard which is used to a hot dry climate is forced to seek refuge in the water with the fishes.
164. There is an obvious play on the word cah - (1) well; (2) desire.
165. The leaves of the chenar tree turn bright red in autumn. It is often compared to fire.
166. zard also means 'pale of complexion'.
məḡḡuq - 'suffering from dyuq (consumption)'.

118. The animals did not lift their faces from the running water. Birds went here and there, hiding themselves in the forest. The pupils of the eyes in the seven veils were dripping with sweat.¹⁶⁷ The eye did not emerge from the fragrant screened pavillion of the eyelashes.¹⁶⁸ If the glance should come out of the eye and stand in the road, a hundred thousand blisters would form on its feet.¹⁶⁹
119. Lions, because of the sunshine, would not get up from their dens. Deers would not put their heads out of the pastures. The mirror of the sun was hazy with dust.¹⁷⁰ The firmament's temperature rose because of the fever of the earth.¹⁷¹ On the earth the age was writhing with the heat. Any seed which fell on the ground was roasted.
120. On the whirlpool a whirling flame appeared. The bubbles were live coals; the water was scattering sparks. The tongue of every wave hung out of its mouth. The crocodiles were lying on the bottom, but they were near to giving up the ghost.¹⁷² The water was (on) fire; the heat was that of the Day of Reckoning. Any fish which came on the skewer of the wave was a kabab.¹⁷³
121. The mirror of the sky could not bear the blazing heat. Lighting wished to hide itself in the lap of the rain-cloud. More than anyone, hot-tempered ones were afflicted. The sun went round in search of the camphor of the morning. Fire flared up in the dome of the region of elemental fire. The clouds all hid themselves in the globe of the region of coldness.

167. merdwm lit. 'man' (cf. the Hindi word pwtli - (1) puppet, (2) pupil of the eye). A literal translation would be 'The men in the seven veils/heavens were...' sat perde is the equivalent of the Persian heft perda 'seven heavens'. It might be noted that many things are grouped in seven in Persian. There are for instance seven planets (heft gyryh), seven climates (heft yqlim), seven parts of the body (heft endam), seven heavens, seven seas, seven colours, etc.

168. The eyelashes are compared to the strands of the fragrant grass screens.

169. An example of extreme (almost absurd) exaggeration, which is considered to be elegant and clever.

170. Mirrors made of metal were scoured and polished with sand.

171. tap cephna 'of one's temperature to rise' in fever etc., i.e. 'the heavens caught the fever of the earth'.

172. Lit. 'but life was on their lips', i.e. nearly dying. There is an obvious play on nyheng and meger.

173. The waves (resembling skewers) were so hot that if a fish should be pierced by one of them it would be roasted like a kabab on a skewer. The verse is an extreme example of exaggeration, known as ywlu (lit. excess).

122. In that sunshine, the King of the nations stood alone. There was no longer the lap (refuge) of the Prophet, nor the shade of the standard. Flames of sighs welled up from his heart at every moment. His lips were gray; there were thorns in his tongue; his back was bent. This was the third day that the guest (Husain) had spent without water. His tongue tripped over every word he uttered.
123. The (enemy) cavalry leaders let their horses drink to the full. Camels came to the watering places in droves. Birds in countless numbers drank water from the river. Water carriers sprinkled water on the ground over and over again. It was regarded as a pious action to give water to wild and tame animals. Only the son of Fatima (Husain) was deprived of water.
124. The son of Sa'd¹⁷⁴ put a golden parasol over his head. Here and there were a number of fan-swingers. The water sprinklers repeatedly made the ground wet. The son of Fatima did not have the shade of a tree over him. That sunshine of the desert; that blazing of the sun. The blessed complexion of the Lord became black.
125. Ibn Sa'd spoke: 'Oh Lord of the heaven! If you will give me your allegiance, there is a cup of water here waiting for you now'. Husain replied: 'Oh cursed one! The son of the dusty one ('Ali) regards the river as if it were dust (i.e. of no account). Oh impious one! Do you have no respect for Islam? Even if you give me the water of eternal life now, it is no use to me.
126. If I ask, Abraham will come himself now bringing his tray.¹⁷⁵ If I wish, in a moment, I can arrange for the fountain of Salsabil.¹⁷⁶ What cup of water will you give, oh vile one? Dishonourable, mean, tyrant, miserly one, avaricious one! May the flower on which your shadow falls give no perfume. If you have yourself bled, your vein will never give blood.¹⁷⁷

174. 'Umar ibn Sa'd, a general of Yazid's army.

175. xalil (wllah) - 'the friend of God' ; Abraham was noted for his generosity. xwan-e xalil is proverbial for a liberal feast.

176. A fountain of Paradise. The primary meaning of sabil is 'a road'. sabil kerna 'to make a way', 'to prepare, arrange'. During the month of Muharram water or sherbet is set out at places along the road for thirsty travellers in memory of Husain's suffering. The stalls set up are known as sabil. Thus the verse may be interpreted as 'I could make a sherbet stall of Salsabil'.

177. fesd khwlvana 'to have a phlebotomy', 'to have one's veins opened to let out bad blood. Ibn Sa'd is so heartless that he does not even have blood in his veins!