

Syedah Zainab, Protector of the Renaissance of Karbala

By: Qazi Dr. Shaikh Abbas Borhany

PhD (USA), NDI, Shahadat al Aalamiyah (Najaf, Iraq), M.A, LLM (Shariah)

Mushir: Fed. Shariat Court of Pakistan

Member, Ulama Council of Pakistan

The Writer is Attorney at Law & Religious Scholar

Email: qazishkborhany@hotmail.com

Website: www.durrenajaf.com

Follow us on Facebook: <http://www.facebook.com/fatemistudies>

Subscription for Updates: <http://groups.yahoo.com/group/durrenajaf/>

Published: The Weekly Mag, June 30 - July 6, 1994, Pakistan

This Article is dedicated to my mother Zarina Borhany, who taught me lesson of Walayat. May Allah grant all devotees, including my mother, a healthy life and Sharaf of Ziyarat of Syedah Zainab soon, 'ilahee Aameen.

Revised Edited Version: 26-04-2013

1. Opening Message:

Lifelong Learning Articles are attaining and updating comprehensive Knowledge and skill from the pre-school years to post-retirement. It promotes the development of Knowledge and competences that will enable each person-interested to adapt to the Knowledge-based Society and actively participate in all spheres of Socio-Religious Economic Life, taking more control of his or her future.

We say that we are devotees of Ahl al Bait. Therefore it is necessary for us to know the meaning of Devotee [Fan]. A fan cannot be counted a true fan unless he/she has enough knowledge about his/her ideal person. **We claim to sacrifice our valuables, even lives on Ahl al Bait, but isn't it shocking that we don't have even time to read and listen about them.** How can we understand what they taught, how should we improve our character without knowing fully our ideal personalities? Qur'an stresses on character building, without it Ibadat and Taat is ineffective. If we cannot follow Ahl al Bait in our practical life, our claim to be their devotees is fraud.

Today our young generation requires practical example for guidance. It is pity that hardly anyone can draw their attention towards character building. Our society is facing great danger due to the shortage of moral values. While parents are unaware with etiquettes and manners, how and why they teach it to their children? It is high time for U turn and improves our character. Among the children of Rasulullah(S), Zainab bint Ali is a perfect example to follow. She guides not only women but men also, as to how to raise Kalimah Haq before a Zalim, whosoever he may be. She is the grandchild of Rasulullah(S), the echo of whose thundering voice of her sermons shall remain alive to help those who wish to crush evil powers. Her name gives a boost of energy in the bodies of the oppressed, to encounter injustice.

The women who weep on the name of Zainab, but don't dress modestly are not true devotees. My Sisters! If you love Syedah Zainab truly, should follow instructions of the Shariah. May Allah bless our ladies, to acquire the best weapon against Shait'an, a modest-dress and Reservation from non-Mehram. Dear Sisters! Guide your children, especially your daughters as per the Talim of Syedah Zainab to play a correct role of a teacher of the next-generation. Marefat of the Maqam of Syedah Zainab is beyond human imagination. To understand Syedah Zainab it is enough to know that at the final meeting, Moula Husain requested her: [1]

Ya Ukhtah! La Tansiyini Fee Nafilatil Laile

(O Sister! Don't forget me in your [Nafil] night Salaat).

Imam Sajjad described her Shaan of Ibadah: [2]

My Aunt Zainab never ignored [Nafil] Salaat at night during our journey of trials and tribulations, from Karbala to Syria. At one stopover, I saw her offering Fard Salaat in a sitting position. The reason was due to weakness because she had presented her part of food to the children for three days continuously.

Shedding tears on Husain ibn Ali and Zainab is a positive response of the command of Ayah al Qurba. These Tears are a Naimat, which is granted to you. These tears are very powerful; it infuses Quwat Ruhaniyah in the body and with its help you can remove an oppressor, even an empire. Listen carefully to the voice and the echo of which we have heard from the plains of Karbala 1400 year ago. Tears on Zikril Husain are a response of the Husain's call, which he raised on the day of Aashurah:[3]

Hal Min Nasirin Yansaruna? Hal Min Mughisin Yughesoona?

Is there someone who can help us? Is there anyone who can come for us [will arrive for our aid?]

Till the day of Qayamat Mumineen shall reply:

***Labbayka Ya Husain** (O Husain here I am)*

[See for further study: The Meaning of Labbayka Ya Husain: www.durrenajaf.com]

Mumineen! Your Tears on the Musibat of Husain ibn Ali are a reply to the question of Syedah Zahra, which she asked her father, Rasulullah(S): [4]

O Father! Who will weep on my Husain?

It is a divine promise that the devotees shall shed their tears upon Husain not only in Duniya, but in Akhirah also, to multiply the eternal reward. Respect these tears, which are a means of changing your life, towards Siraat al Mustaqeem. It means we are not only shedding tears upon Husain but also improving our characters by the Talim which Husain and Zainab have extended to us. Develop courage and do Ibadat with Riyazat, so as to become eligible for Shafaat. With courage always raise Kalimat ul Haq against Zulm at each place, against every Zalim, whosoever he may be. It is the Wasiyat of Zainab. If you will not raise your voice against wrong, it means you are doing Zulm, like Yazid. This is the lesson of Husain at Karbala. This is the interpretation of the philosophy of Shahadat by Zainab at the Court of ibn Ziyad in Kufa and finally at the Court of Yazid in Syria. Those who are interested in changing their society through Revolution should study Zainab carefully. Only an intellectual personality like Zainab

can move the human direction. Qazi Shaikh Noorullah Shustari has mentioned in one of his Majalis: [5]

Before Husain was the battlefield of Karbala, while Zainab fought on two fronts and conquered both of them:

i). Court of Ibn Ziyad at Kufa

ii). Court of Yazid at Damascus.

2. Upbringing & Early Period:

Nabavi Sirah and Sunnah is not confined to men alone; its umbrella covers the women as well. It was one of the reasons that Rasulallah (S) declared Syedah Fatimah a part of his divine body. It means He considered her as a part of his Noorani Haykal[structure] with all merits. This Hadith is very famous:[6]

Fatimatu Bazatun Minni, Faman Aghzabuha Aghzabni..... (Fatimah is a part of my body, the one who makes her unhappy makes Me unhappy). Rasulallah(S) believed her daughter [Syedah Fatimah] personified the perfection of His [Nabavi] personification. Similarly, Syedah Fatimah declared her personification in the personality of her daughter, Syedah Zainab. Rasulallah (S) loved her grand-daughter very much. Zainab is not a Nabi and Imam but she is a Vali.

It was 1st Shaban, 6 (AH) /627 A.D [some other sources say 5th Jamadil Awwal 5 (AH)], when Amir al Mumineen saw her daughter for the first time, 3 years old Husain who had accompanied him, said in delight: [7]

O Father! Allah has given me a sister

On hearing those words Ali's eyes were filled with tears. Rasulallah(S) was not present in Madinah at that time, so the naming ceremony was delayed. When Rasulallah(S) took the infant in his lap and kissed her, Jibrael came and conveyed the name Zainab, in a mournful manner. In Hebrew, the meaning of Zainab is the one who weeps most. In Arabi the meaning of Zainab is: the Zinat[dignity] of father. Both meanings were appropriate for her. The Arabi name might also possibly be a compound of the two Arabic words, Zain (beauty) and Ab (father). Rasulallah(S) asked Jibrael regarding Zainab. Jibrael informed: [8]

O Rasulallah(S)! From the early phase of her life, this infant girl will remain involved in tribulations and trials in this world.

Obviously the scene of Karbala and the chain of trials were visualized by Rasulallah(S) and his eyes became wet. He knew well that this daughter of Fatimah will fight alone with Taghuti power. He then chewed a date and along with his saliva put it in the mouth of the baby, for Barakah. He then directed: [9]

Her name would be Zainab, do Respect her, she is similar to Khudaijah[in merits]

According to the author of 'Batalatu Karbala', Syedna Salman al Farsi was the first who extended greetings on the birth of the newborn in the presence of Amir al Mumineen Ali. He saw tears in the eyes of Ali, who informed him of the forthcoming tragic episodes from Karbala to Kufa to Damascus to Madinah. Syedna Salman also was the foremost, other than the Ahl al Bait who shed tears on the birth of Zainab. He got this honour due to his lofty status.

Syedah Zainab is one of the noblest personalities of Islam. Her erudition; boldness, demonstration of the truth before the tyrant; and piety and patience are an eternal shimmering chapter, with especial reference on the role of woman. She was born and brought up in the most ideal family on the earth. Her grandfather was the one for whom the entire Universe was created as per Hadith Qudsi: [10]

***Lavlaak Lama Khalaqtul Aflaak** (I would not have created Aflaak , if it hadn't been you [Mohammad]).*

Her grandmother was the first lady of Islam, Umm ul Mumineen, Syedah Khudaijah. Her father was Amir al Mumineen, Ali, while her mother Syedah Fatimah was leader of the women of Jannah. Her brothers, Imam Hasan and Imam Husain were the leaders of the youths of Jannah. Hamzah was her uncle and Jafar was her father in Law; both of them were dearest to Rasulullah (S).

3. Talim & Tarbiyyat:

Syedah Zainab was brilliant in learning from her infancy. Once sitting in the lap of her father, Ali started to kiss his little daughter. Perhaps he was visualizing the forthcoming trials, which her beloved daughter would face, for Islam alone. Suddenly the daughter asked her father: [11]

Do you love me?

Ali replied:

Of course! My daughter, I love you because you are the fruit of my heart.

Then Syedah replied politely:

Father! Love is exclusively for Allah, while it is kindness which is for us

Hearing this beautiful literary and philosophical reply from his infant daughter, Ali embraced her with his chest, which was the fount of ilm al Ladunni. How fortunate was the daughter whose tutor was the 'Gateway of the City of Knowledge'? Not surprisingly in a short span of time, Zainab was filled with the Divine Knowledge. Words are short to describe her merits. It is enough to say that if Hasan and Husain rode on the shoulders of the Nubuwwah then among the granddaughters, it was Syedah Zainab, who achieved the same honor. If you wish to know about Zainab, Fatimah and Khudijah, one should study Qur'an. The description Qur'an has presented for an ideal lady was perfectly found in their characters. She learnt Qur'an by heart at the age of five with its Tafseer. At the age of six/seven years she remembered the sermon of Fadak[12], delivered by Fatimah Zahra. In the history of Women Rights, it was the first ever sermon which established Women Rights in Islam. If Fadak had been returned to Syedah Fatimah, Women Rights would not have been violated. Fatimah established that demand of Huquq[Rights] is Wajib[necessary], even if it is achieved or not. She delivered clear message that those who are firm on Haq should never think themselves to be weak.

Both the brothers of Zainab loved her very much. As soon as Hasan and Husain use to return from the Masjid, Zainab would perform Tawaf around them. When Fatimah

observed such an intensity of love of Zainab for her brothers, tears used to appear in her eyes.

4. **Chain of Masaib in the Life of Syedah:**

From the early age, Zainab observed the hypocrisy of the Muslims. One day, Syedah Zainab saw a nightmare; which she narrated to her grandfather, Rasulullah(S): [13]

A violent windstorm arose in the city and darkened the earth and the sky. I was thrown hither and suddenly I found myself trapped in the branches of a huge tree. But the wind was so strong that it uprooted the tree. I caught hold of a branch but that broke. In a panic I grabbed two twigs but these too gave way and I was left falling with no support. Then I woke up.

When she informed her grandfather, Rasulullah(S) of this nightmare he wept and told her the meaning:

O my daughter! That tree is me who will shortly be leaving this world. The branches are your father Ali and your mother Fatimah Zahra, and the twigs are your brothers Hasan and Husain. They will all depart from this world before you do, and you will suffer their separation and loss.

In 11(A.H.), when the time of his departure approached, Rasulullah(S) called Syedah Fatimah and asked her to bring her children. In compliance, Fatimah presented her children in the Nabavi presence. When the children met their grandfather in this farewell meeting, their eyes filled with tears. Zainab who was six/seven years of age was shocked to observe the condition of Rasulullah (S). She placed her head on the chest of her beloved grandfather, Rasulullah (S) and began to weep. Rasulullah (S) kissed her forehead and caressed her head with his hand and pacified her.

Syedah Zainab experienced tragic events, one after another. Her grandfather, Rasulullah (S) passed away, when she was around five years old. She found it strange to see her father Ali, busy in funeral arrangements of Rasulullah(S), with the help of a few of his chosen associates. Ah! She did not see her mother's smile after the demise of her beloved grandfather. The custom of Taziyat was prevalent in Arabia, but except for a few devotees of Ali, no one visited the house of Fatimah for Taziyat and Tasalliyat. Following one verse of the Marsiyah of Rasulullah(S) recited by Syedah Fatimah is enough evidence of the trials and tortures, which was faced by her and Ahl al Bait after the demise of Rasulullah(S): [14]

After the demise of my father my sufferings were so great that if such hardships fell upon days, the days would turn into nights

Each word of the above Marsiyah represented the Masaib, Fatimah faced. At this tender age Zainab saw very unpleasant events occur at the door of her house. These Zulm were alarming for Zainab, but she observed the Sabr of her parents for the Baqa[survival] of Islam. Fatimah delivered her historical Fadak Sermon in the Court and argued and established the Right of woman in inheritance from the Qur'an. Her

sermon melted the hearts of many Ashaab, who wept bitterly. Zainab was one of the transmitters of the Sermon of Fatimah. Besides her father, Zainab also learnt the art of oratory from her mother, and how to fight for Haq[Right]. These trials groomed Zainab for Karbala and Syria.

Seventy days after the demise of Rasulallah(S), in a dark night, when entire Madinah was sleeping, alas! Fatimah departed due to the miscarriage of Muhsin, which occurred in result of an unpleasant Hadisah. Amir al Mumineen Ali narrated: [15]

Prior to closing the knot on the coffin of Fatimah, I called the children to have their last Deedar of their mother's Noorani face. The children embraced their mother and wept bitterly. Hasan and Husain cried: O Mother! Convey our Salaam to our beloved grandfather. Wallah! I saw Fatimah had embraced her sons. A voice said: Abul Hasan! Separate both of them. Wallah! Due to their weeping Malaek are crying

In the darkness of the night, a few people were walking towards Jannat ul Baqee, with a Janazah, covered with a black mantle. Hasan, Husain and Zainab were also with them. They were weeping. Zainab, who had never left her mother for a while, cried very much, so Ali took her with him. Another daughter was Umme Kulsum, who was infant and at that time at home under the care of Asma bint Umais. After only seventy days of the demise of her grandfather, Rasulallah(S) Zainab faced another non-healable wound, her mother had also departed.

After the demise of Fatimah, Ali took over the responsibility for the well being of Ahl al Bait. Syedah Zainab always observed her obligatory duty. Her sagacity, chastity and simplicity were an example for women, to follow. Historians unanimously agree that her face bore Nabavi resemblance and dignity, while she was the true picture of Amir al Mumineen, Ali. In wisdom nobody reached her. The Arabian Peninsula never produced the like of Zainab, after her.

5. A Few Details of Her Family Life:

Under the guidance of Umm ul Mumineen Umme Salama, Umm ul Baneen and Fizzah, Syedah Zainab took over the household responsibilities. Amir al Mumineen Ali married Umamah bint Zainab, step-daughter of Rasulallah(S), implementing the will of Fatimah. She took care of the children of Fatimah perfectly and was friendly with Zainab. After the Shahadat of Fatimah, Zainab cared for the comforts and ease of her brothers and sisters. In her own needs she cared less and was generous to the poor, homeless, widows and orphans. Zainab grew and matured into a beautiful young lady.

It was the will of Rasulallah(S) to Jafar, Aqil and Ali that they should arrange their children's marriage, with their cousins. In the year 17 (A.H), Zainab was married to Abdullah bin Jafar at Tayyar, and her sister Umme Kulsum's with Aun bin Jafar, the nephews of Rasulallah (S) and Ali. By nature Abdullah was generous and brave. He had displayed his courage in the battle of Siffeen and achieved a heroic position. He

was known as *Bahr al Jaud was-Sakha* [ocean of generosity], poets composed Qasaid in praise of him. At the time of Nikah, Zainab gave her consent of Nikah to her father Ali with condition to remain always with her brother Husain, as per Fiqah. After the Shahadat of his father Jafar, upbringing of Abdullah was undertaken by Rasulullah (S). Ali was appointed his guardian after the demise of Rasulullah (S). Observing her dedication and perfection in household matters, Abdullah bin Jafar al Tayyar used to praised her: [16]

Zainab is an ideal wife

6. Sessions of Asbaaq:

In Madinah it was Syedah Zainab's schedule to hold regular Asbaaq[Series of Lectures] for women in which she shared her ilm and taught them the precepts of the Religion of Islam as laid out in the Qur'an. Her name as an inspiring teacher among the women had preceded her. Women benefited through her daily Asbaaq where they learnt Uloom al Qur'an. In 36 (A.H.) Ali had transferred his seat to Kufa, Syedah Zainab also migrated from Madinah. She continued her series of Asbaaq for women of Kufa, who appreciated her and regularly attended it. In the history of Islam, it was Syedah Zainab who got the honour to establish first Women University, where she discussed different Sciences of Islam. Her competency to impart the Uloom[Sciences]with clarity and eloquence earned her the titles: 'Fasihah'(skillfully fluent) and 'Balighah' (intensely eloquent). Once Syedah Zainab was interpreting the first word of Surah Mariyam-19, when Ali passing by heard the Tafsir of the Qur'an and when it was completed, Ali appraised Zainab: [17]

I have heard and am glad to say that you interpret the meaning of the Qur'an perfectly

The depth and certainty of the ilm(Knowledge) of Syedah, made her famous by the title, given by her nephew, Imam Ali Zain ul Abideen; '*Alimah Ghair Mu'allamah*'[18] (She who attains Knowledge without learning). Zainab is an ideal role model for us. To study her shimmering role a sentence from her Ziyarah appears in my mind: [19]

Salaam upon you who showed her love for al Husain; the victimized, in many a critical situations and had to suffer horrible and painful hardships.

Let us start from our home by upbringing our children under the umbrella of the correct Knowledge of Religion.

Ulama used to quote Hadith from her by saying: Father of Zainab reported.....as during the dark time of the Umayyads, even mentioning the name of Ali was a compound crime. Abdullah ibn Abbas frequently asked from her various Masail [difficult questions] and proudly transmitted its answers through her authority. He used to quote her: [20]

Our Aqilah[the honourable lady] Zainab narrated us.....

7. Shahadat of beloved father & loved brother :

Ah! The auspicious phase in the life of Zainab ended, when she was 35 years old. On 19th Ramazan, 40 (A.H.), Abdur Rahman ibn Muljim struck a poisoned sword on the

head of Ali, while he was busy in Sajdah, in the Masjid al Kufa al Muazzam. Maloon Ibn Muljim had created a vacuum until Qayamah[See for further study: Final Journey of Ali: www.durrenajaf.com]. Syedah Zainab saw blood gushing out from the head of her father Ali, who breathed his last on 21st of Ramazan. After the assassination of Amir al Mumineen, Ali, Ahl al Bait had to face a lot of trials and tribulations. Zainab now understood well the pain of her mother Fatimah, which she felt after the departure of her father Rasulallah(S). Ahl ul Bait had to face a lot of tribulations. Syedah Zainab now migrated from Kufa to Madinah, with Ahl al Bait.

In 50 (AH), she saw the death of her beloved brother, Al Imam al Hasan, through poison administered by Jaddah Maloonah, under instruction of the ruler of Syria. When the Janazah of al Imam al Hasan proceeded towards Ruzat un Nabi to be buried as per his last will, adjacent to the grave of Rasulallah(S), arrows were shot on the coffin of the Imam to stop it; from being buried there. The Imam was then buried in Jannat ul Baqi, adjacent to the grave of his mother, Fatimah bint Rasulallah(S). This hurting event broke her heart. Later on she suffered a chain of trials, the discussion of which is not possible in a few pages. [21]

8. Husain, Patron of Zainab:

From the beginning, Zainab had a bond of attachment with her brother Abi Abdillah al Husain. During infancy, when she cried in the arms of her mother Syedah Fatimah, she used to calm down when taken by her beloved brother Husain. She would sit gently gazing at his face. Before starting Ibadh, she used to first cast a glance at the face of her beloved brother. One day, Syedah Fatimah discussed the intensity of her daughter's love for Husain to Rasulallah(S). He took a deep breath and said with wet eyes: [22]

My dear child! This child of mine, Zainab, would face a thousand and one calamities and hardships in Karbala

Now Zainab's patron was Al Imam al Husain, who was the center of her love and the asset of her life. The world had not seen such love between a brother and a sister, as recorded in history. This love of the brother and sister was due to the greatness of their characters. One human being loves another on account of his qualities. It is possible that we may not have seen an accomplished person, but still we love him for the sake of his action and contribution. If that accomplished person also becomes a man of high character, then that love turns in to inspiration. If that person is a near and dear relative, than the relation of love becomes stronger and affection turns into motivation. If that person is an Imam of the time, these feelings turn into devotion. And Walayat is the station of this submission. This relationship found between Al Imam al Husain and Syedah Zainab, provides us to learn the lesson of submission, leading towards eternal salvation. The greatness of Syedah Zainab was such that whenever she visited Al Imam al Husain, he stood from his seat in her honour and always offered her a seat next to him.

9. **Appointed Destiny:**

When Zainab learnt about the preparation of the journey of Husain, she appealed to her husband to give her permission to accompany her brother, as per the condition on Nikah. Syedna Abdullah Ibn Jafar was also well aware of what was going to happen and what the future held for Ahl al Bait. Zainab requested him:[23]

My brother is alone and surrounded by enemies. You are aware of our fifty-five years long union. Now at this ripe age, separation with my beloved brother is indispensable. If I leave him now, how shall I be able to face my mother? She at the time of her demise instructed me: Zainab! After me you are both, mother and sister of Husain It is obligatory for me to stay with you, but if I do not go with Husain at this time, I shall not be able to bear the shock of separation.

Abdullah Ibn Jafar at that time was seriously sick. Hearing these words he raised himself from his bed, to show through his action not to worry about his health. He granted immediate permission with these words:

You are leaving for a divine designed journey. Sometimes travelers face trials abroad and then Sadaqah is the best cure. Carry with you Aun and Muhammad, when you see Husain in difficulty then sacrifice one son on my behalf and another on your behalf

On 28th Rajab, before the start of the journey, Zainab wore the mantel of Kisa, in which Ayah Tatheer was revealed. Husain was the Head of the Caravan and Zainab was the Administrator. During the Haj season, Husain was in Makkah to perform Haj. There he was informed of Yazid's plan to kill Husain. Husain turned his Haj Ehraam into Umrah. Before departure he delivered a historical sermon at Mina. [See for further study: Political & Moral study of the sermon of Imam Husain at Mina: www.durrenajaf.com]

After the first day of their journey, the Husaini caravan camped at Khuzaymiyyah for the night. While Zainab was seeing to her brother's comfort, he said to her: [24]

What will come to pass has long since been decreed

After days of travel they reached Ruhayma, where they found their way blocked by Hur ibn Yazid Ar Riyahi. Sukainah saw what had happened and when she told Zainab, she cried and said to her:

Would that the enemy killed all of us rather than slay my brother

When Imam Husain heard the distress of his sister, he visited her tent, where she said:
O my brother! Inform them about your nearness to Rasulallah(S) and of your kinship with him.

Imam Husain replied:

O Sister! I spoke to them at length. I tried to convince them but they are so gripped in misguidance and keen with greed that they cannot set aside their evil intentions. They will not rest till they have slaughtered me and seen me rolling in my blood. O sister! I advise you to patiently tolerate the forthcoming troubles. My grandfather Rasulallah(S) had told me of my Shahadat, and his foretelling cannot be untrue.

Husaini Caravan reached Karbala on the 2nd Muharram. The Munafiqeen who had invited Husain left Husain due to the fear of the Umayyad swords and the lust of gold gifted to them. Yazid appointed Ibn Ziyad, as governor of Kufa, to carry out the execution of Husain ibn Ali. Umayyad forces were sent to meet Husain ibn Ali near Karbala.

10. **The Night & the Day of Aashurah:**

On the night of Aashurah, Husain sat sharpening his sword and reciting couplets forecasting his destiny. His son Ali Ibn al Husain listened quietly but in distress. When Zainab heard Husain's Rijz, she could not restrain her tears. She went to her brother. Abi Abdillah al Husain urged her: [25]

Keep Sabar and not lose your power of courage.

In short, the Imam mentioned in discussion:

Everything is mortal. The final word lies with Allah and to Him is the return. My father and grandfather were better persons than me but where are they now? Their example is the standard for me and for all Muslims.

Zainab was not to be relieved, and from this time came to be known as Baakiyah (one who weeps).

On the day of Aashurah, Husain informed his sister that he saw a dream. He saw his grandfather, Rasulallah(S), his father Ali, his mother Fatimah, and his brother Hasan telling him that he would soon join them. Observing the pain of Zainab, the Imam said to her: [26]

Salaam of Allah upon you. Do not worry about the troubles, these wretched people will cause.

When all the Ashaab embraced Shahadat, Ahl al Bait started to present their lives for the cause of Husain which was only to save Islam. At that time, Zainab brought her two sons Aun and Mohammed in the presence of Husain and said:

O my brother! If women were permitted to fight, I would have invited death to save you, but it is not allowed. Accept therefore the Fidiyah[sacrifice] of my two sons.

I have read a sentence of the Ziyarat of the sons of Zainab, transmitted by Syed Murtaza ilm al Huda, which confirmed that at the time of Shahadat they were small. Maqtaal writer provided details of their Shahadat, but I have restrained my pen on the action of Zainab which she did when Husain informed her, sister! Your sons have embraced Shahadat. Zainab said:

Al Hamdulillah! It was a pleasure for me. As water is not available; let me perform Tayamum for two Rakaat Salaat Al Shukar.

Such a courageous woman Zainab was. She did not come out of her tent, nor did she loudly lament, as she did not wish to cause grief or shame to her brother. However when the slain body of Ali Akbar was brought by Husain, Zainab could not control her tears. Unaware of her head covering, she came out of her tent and became unconscious on the body of Ali Akbar saying:

O my son! Perhaps I would be blind or had been buried under the ground so as not to have seen this day.

Afterwards, when the Imam came for the last meeting with the Syedaat, Zainab requested that he should try to get a little water for his thirsty infant son Ali Asghar. The skies had never seen such a scene. In the hands of Imamat, 'Zibhil Azeem' proceeded towards the Qatalgah. The Imam took him in his arms and went to beseech Umar ibn Saad for water, for the innocent child. Umar bin Saad had learnt Qur'an by heart. He was Mufassir of Qur'an, narrator of Hadith and punctual of Salaat. The request of Husain fell on deaf ears. Instead, a three headed arrow of Hurmalah Maloon pierced the child's neck and entered in to the body of the Imam. Abi Abdillah al Imam al Husain returned with the blood stained body of Ali Asghar and buried the infant in a grave. Abi Jafar Imam Muohammad al Baqir said: [27]

Not a single drop of the blood of Ali Asghar fell on the ground.

Behind each action of the Imam was Asrar ilahiyyah. Likewise each event carries its Asrar, which Ashab al Haqaiq knows. Before going into the Qatalgah, Al Imam al Husain visited his ailing son Al Imam Ali Zain ul Abideen who was lying on a sheep's skin in his tent, medically not fit to join his father in Jihad. Husain bade him farewell: [28]

My son! You are the best and purest of my children. After me you will be my successor. Take care of these women and children during captivity and the harshness of the travel. Console them. My son! Convey to my friends my Salam and tell them that their Imam has been killed away from his home and that they should mourn for me.

With tears, he turned to Zainab and other Syedaat and said:

Take heed and remember that my son is my successor and Imam and everyone should obey him.

Husain said to Zainab: [29]

After killing me, the enemies will snatch the clothes from my body. Therefore please bring me some old and torn dress to wear so that they might not remove it from my body. Zainab obeyed the Imami instruction. Ah! When Husain left, Zainab requested him:

Wait and let me fulfill the Wasiyat of Fatimah.

Imam stayed, Zainab kissed on the back of the neck of Husain. She said:

Mother instructed me to kiss you on the back of your neck on her behalf when you leave for Shahadat.

In response Husain kissed on the shoulders of Zainab and told her:

It was also Wasiyat of my mother Fatimah.

At the time of departure towards the battlefield, none was available to hold the reins of the Zuljinah. Syedah Zainab saw the need to hold the horse. She rushed from the Khaimah. She took permission of the imam for the last Khidmat. Zainab helped her brother to mount Zuljinah. During the battle Husain was wounded so many times that he eventually fell off his horse. Ah! Not a single inch of his body remained safe from wounds. His enemies surrounded him and attacked him with swords, spears, arrows, and stones. Zainab standing on the ledge near the Khaimah Ghah which overlooked the battlefield saw Shimar sitting down on the chest of Husain and cut the Imam's throat from the backside with an unsharpened dagger. Ah! Can any person imagine

the intensity of the pain of Syedah Zainab? She was constantly watching her brother Husain, before the head was served, Zainab addressed Umar ibn Saad b. Abi Waqas and said: [30]

O Umar! Husain is being slaughtered and you are only watching."

Then Zainab addressed the Umayyad army:

Is there no Muslim amongst you who will help the grandson of Rasulallah(S)?

Ah! In the peak of grief, surrounded in the flood of torture, Syedah Zainab remembered her Lord and submitted: [31]

Elahee! Taqabbal Minna Hazal Qurban! O Allah! Accept our Sacrifices

11. Confirmation of the Nass & Taat of the Imam in Musibat:

At the moment of the Imam's Shahadat, Jibrael proclaimed: [32]

Beware; Husain has been slaughtered in Karbala.

Malaek in a state of shock questioned to the Rabb:

Husain is your Selected Chosen One, Son of the 'Cause of the Universe'?

Rabb showed the picture of Qaim and said:

Qisas of Husain shall be taken by this Qaim

Hearing the words of Jibrael, Zainab rushed to Imam Ali Zain ul Abideen. She recited Salaam in a manner which is exclusive for the Imam of the time:[33]

Assalaamu Alayka Yabna Rasulallah! O Son of Rasulallah! Upon you Salaam

It was the first confirmation of the Nass of Husain on Imam Sajjad. The Imam exclaimed: [34]

My Aunt, my father has been slaughtered, and with him the spring of generosity and honour too has come to an end. Inform the women and ask them to conduct themselves with patience and forbearance. Let them be prepared to be plundered and become captives.

Now the enemy came to the women's tents. Maloon Umar ibn Saad instructed his soldiers to loot and plunders the tents of the Ahl al Bait and Ashab. Those who were unable to burn the House of Fatimah in Madinah, their children now fulfilled their inner wish to burn the tents of Ahl al Bait. Syedah Zainab set a precedent at this time for the coming generations of Muslims to follow. She through her action taught the importance of Fiqh and Taat of the Hadi at this critical time. Zainab asked permission of the Imam of the Era, Ali Zain ul Abideen whether to come out of the burning tents without Hijab or to die in their burning tents? Imam granted her Izn to leave the tent immediately. She clearly gives us Sabaq of complete Taat to the Imam (and his Naib). Those who cover the episode of fire at the house of Fatimah, have no words to cover the fire in the tents of Ahl al Bait at Karbala.

The Yazidian forces beat the women mercilessly with their weapons and snatched away their veils. Imam Ali Zain ul Abideen's bedding was ripped from beneath him. The earrings of Sukainah and Fatimah were snatched forcefully from their ears. While the tents were burning, Zainab gathered the women and children out side, quickly rushed from one tent to other in search of Imam Ali Zain ul Abideen. The enemies were

brutal. She saw Maloon Shimar come to behead Imam Ali Zain ul Abideen, who was unable to move, due to his serious illness. Shimar Maloon snatched the sheet on which Imam Sajjad was resting. Due to the intensity of the pain, the Imam cried out opened his eyes. Shimar barked to his solders to serve the head of the Imam. Zainab threw herself on her sick nephew to protect him. She cried:

O you shameless! Now you are trying to kill a sick person who is not able to defend himself. Come and kill me first. I will not allow you to kill him while I am alive.

Shimar stopped from carrying out his evil intention. The brutal enemies attempted to burn the tent of the Imam, but Syedah Zainab quickly picked her nephew and took him out from the burning tent. It was the Azim Khidmat of Syedah Zainab for the protection of the Imam.

In fear, most of the women and the children had come out into the open ground. As night fell, Zainab collected them all together, but could not find Sukainah, the beloved daughter of Husain. She was very worried and in great tension. She proceeded towards the Qatalgah, crying out for Sukainah. A voice came from the headless body of Husain Ibn Ali: [35]

O My sister! Sukainah is with me.

Sukainah had slipped away to where the body of her slain father laid. Zainab found her there clasping her father's body. She brought the orphaned child back. Sukainah informed later that she had heard a voice from the sacred body of her father:

**O my Shias! Whenever you drink water; never forget to remember me
As a stranger whenever you travel; or see a martyr, remember me**

12. Ziyarat, Miracle of Husain & Ajr of the Risalat:

Seeing this scene of carnage, Imam Ali Zain ul Abideen was so heartbroken that he appeared to be on the verge of collapse himself. Who knows better than Zainab regarding the status of the Imam? But noticing the condition of the Imam, Zainab submitted: [36]

O you who are a reminder of my grandfather and father! What has happened to you? I see that you have lost your will to live.

The Imam replied:

Dear Aunt! What can I do when I see the bodies of my father, uncle, brothers and cousins lying on the ground? Ah! Their clothes have been snatched. What can I do? There is no arrangement for their coffin and burial? Then Zainab also explicitly lamented the murder of her beloved brother and their imprisonment.

In such a difficult time of the human history, it was only Zainab who gave Taziyat and Tasalliyat to the Imam in a manner that made the Sabar of the Imam stronger. Zainab said:

Umme Ayman[Transmitter of Hadith],the freed slave-girl of Syedah Khudaijah had narrated a Hadith in my presence, which was linked with the future of Nabavi family. For my own satisfaction, one day I re-confirmed this Hadith with my father [Ali Ibn Abi Talib]. Zainab repeated this Hadith in the presence of Imam Sajjad, while he was crying in between the slain bodies of the Ahl al Bait, at Karbala. She said: [37]

Nephew! Behind this tragedy is a philosophy. Our grandfather had said that at the place where the body of Husain lies, devotees of Husain will perform Tawaf around his grave. In the near future, this place will turn in to Kabah of Mukhliseen.

Divine Nabavi prophecy was completed very quickly.

This year [2013] 20 million pilgrims visited Karbala on 20th Safar, on the day of Arbeyeen, while the number of Haj pilgrims was not more than 3.5 million. Isn't it a Miracle of Moula Husain Ibn Ali? The efforts of tyrants to prevent these commemorations only added the devotees resolve to continue and evolve – such that we see great increases in the number of Zaireen every year. After Allah removed the nightmare of oppression and the enemies of moral values in Iraq, the world witnessed the first historic occasion of the Arbeyeen. Millions of devout people in Iraq and the world at large headed for the holy city of Karbala. They were expressing their allegiance to Abi Abdillah al Imam al Husain and the Islamic and human values which he embodied and shed his blood for. This event was covered by world media channels and left nations astonished, surprised and confused.

13. Karbala to Kufa, Zainab's Demonstration of Hashimi Boldness:

The next day, members of the Nabavi Family were forced to leave for Kufa to be presented to Ibn Ziyad. Among the prisoners were Zainab, her sister Umme Kulsoom, other Syedaat of the Bani Hashim, Imam Zain ul Abideen and children. Ahl al Bait requested the tyrants to pass through the Qatalgah, so they could see the Shuhada before departure. When they reached the Qatalgah, a painful scene met their eyes. The bodies of the Shuhada lay uncovered on the burning sand, covered with dust and blood. The air of Karbala was filled with Nuha and Buka. It was the first Majlis al Aza. The Buka of Ahl al Bait broke the hearts of the people who had gathered there, but not the Yazidian.

Umar ibn Saad had entrusted the heads of Husain, his Ahl al Bait and other Shuhada raised on spears to different tribal chiefs of his army, so that on the way people could see that various tribes had taken part in this operation and none would dare to interrupt their convoy. The captives were forced to ride on camels without saddles. The ladies faces were unveiled for the entire world to see. When the caravan of Ahl al Bait moved from Karbala to Kufa, Syedah Zainab saw the slain bodies; she could not control her emotion, being human. She called her grandfather, Rasulallah (S), through the following verses: [38]

***O grandfather! O Rasulallah! Come and see this tyranny and torture
Body of your Husain is smeared in blood; and lies on the barren field
His body has been torn into pieces***

Your daughters have been fastened with ropes

Your prestige has been assassinated and thrown on sand

O grandfather! These are your descendants, who are being paraded

See Husain! His head has been cut off. His turban and mantle has been snatched

14. Zainab, Arch Guardian of The Renaissance of Karbala:

With the Shahadat of Al Imam al Husain at Karbala; the real test of the character of Syedah Zainab began from that very moment. Now Zainab was alone but the Noor of Shahadat was shimmering on her face. If, on the one hand, she was the guardian of the Caravan, then on the other hand she also handled the responsibility as the interpreter of the philosophy of Shahadat, at Karbala.

The matchless contributions of Syedah Zainab bint Ali cannot be ignored for the Renaissance of Islam. She loudly and boldly interpreted the Event of Karbala in such a manner that the foundation of the Umayyad Empire started shaking. This peerless personality had raised the prestige of women in the history of Jihad. Words cannot describe the deplorable condition of this plundered caravan, led by Zainab, it was torture at its peak. Imam Ali Zain ul Abideen was forced to walk barefooted, in chains on the burning sand of the Arabian Desert, and sometimes through the prickly and stony jungle, in a seriously sick condition. Daughters of Nabi were forced to ride on the bare-backs of camels, while their hands and feet had been fixed with chains. Their head covering and Hijab were snatched, so they covered their faces with their hairs. The slaughtered head of Husain ibn Ali was raised on a lance. Even the enemies admitted that they heard the sound of Qur'an being recited from the head of Husain, during the journey. How can the Muslims ignore the generosity of Ahl al Bait to become captives; but they saved Islam from captivity which was in the clutches of Shait'an?

15. Arrival of Zainab in the Bazaar of Kufa:

When the caravan of the Ahl al Bait reached Kufa, Muslim narrates: [39]

Suddenly noise of crying were raised, I saw that the heads of the Shuhada were being brought. Husain's head was amongst them; it was bright like a moon. I saw the resemblance of Rasulullah (S) in Husain.

When Syedah Zainab looked at the head of Husain ibn Ali, she raised her hands and recited this Marsiyah mournfully: [40]

O Moon of the 14th night! You had achieved perfection in your creation;

But you had faced eclipse and you set like the moon

O part of my heart! I did not even imagine; that I would see a day like this

O brother! Do talk with your youngest daughter; whose heart is burning and breaking upon this tragedy

O brother! You were kind hearted and always showered upon us your love and affection; now where should I find that love and care?

O brother! If you would see your son Ali as a prisoner; you would find your orphan in a condition that he is unable to talk

The city of Kufa was then known as a hub of Muslim civilization. Ali had made it his capital during his Zahiri Khilafat and here Zainab and Umme Kulsoom had lived with respect and reverence. Now they had come to this city of their memories as captives. It was night when they arrived at Kufa. The palace of Ibn Ziyad was closed. They were

ordered to stay outside in the open. When Ubaidullah ibn Ziyad was informed of their arrival the next day he ordered that a great function should take place in which all people should be invited without distinction. The head of Imam Husain was to be placed on a gold tray near the court chair, and the heads of the other Shuhada were also to be displayed. The natives of Kufa were informed that a leader of Bani Hashim has committed mutiny against the Muslim State of Syria, but the Umayyad forces had secured victory and because of this there was to be a celebration. Festively dressed and in expectation of joyful celebrations the people gathered into the streets and market place and the victory band was heard as the prisoners of war arrived. But there were a few who knew the truth, and they looked on with downcast eyes. One woman, on recognizing Syedah Zainab and her retinue of unveiled women, ran into her house and brought for them head covers and sheets and distributed it among them. The Umayyads did not allow them to preserve their modesty and the soldiers snatched the coverings from them.

16. Sermon in the Bazaar:

The caravan was forced to pass the decorated Bazaar, surrounded by jubilant people but tears rolled down from the eyes of a few. Seeing the Misaq-Breakers and Munafiqeen, the daughter of Ali could not restrain herself, she signaled to them to calm down and delivered a sermon instinctively. She addressed the inhabitants of Kufah. It seems as if Ali himself was delivering the sermon. This sermon was the beginning of Husain's Renaissance. It was more successful than the current Media attack that costs millions of Dollars to its users. Zainab recognized herself and her family-tree and exposed the 'Irtidaad Anil Islam' of Maloon Yazid and his monstrous couriers against Ahl al Bait. After recitation of Hamd and praising Rasulullah (S) and his descendants Syedah addressed: [41]

O people of Kufah! O Munafiqeen! O the breakers of Ahd! O you deceivers! You traitors! You sinners! Now you weep? You are like women who spin thread and then break it into pieces; you people had bound yourself in Misaq with my brother and then reneged on it. You have malice in your hearts. May Allah never diminish the flow of tears and may your hearts forever burn with grief and sorrow! Your Ahd contains no element of truth and sincerity. Know that you are as disgraceful and devoid of good moral character as the low slave girls. Now you weep for my brother and wail for him? Yes, Wallah you weep because you deserve it. Yes, weep more and laugh less because you have contaminated yourself in the ignominy of slaying the Imam of the time. The stain of the unjustly shed blood of my brother is on your forehead and you can never wipe it off. O Kufians! Woe upon you! Do you know that you had cut a part of the body of Muhammad? The vow that you have broken and whose blood you have shed and whose sanctity you have violated? By killing your Imam you have assumed responsibility for such a disgraceful, grievous and gruesome deed. You have still doubt after this bloodshed whether you have committed a sin or not? Remember! A more dreadful punishment is waiting for you!

Her speech was so powerful that natives of Kufa cried and begged Zainab to stop because they could not bear to with stand her arguments. They could not stop crying. Imam Ali ibn al Husain had to intervene and requested her to stop. The world has neither seen an orator like Ali, nor would it ever be able to do so. Her sermons were full of eloquence. Syedah Zainab inherited all the merits of oratory from her father. Therefore, history has preserved her sermons. If consulting it minutely, every heart is bound to melt and every eye is bound to shed tears.

17. Ahl al Bait In The Court of ibn Marjanah, Ubaidullah b. Ziyad [Kufa]:

The Caravan of Ahl al Bait arrived at the Governor's House of Ubaidullah bin Ziyad bin Abihey. They were welcomed with stones and abuses. Zainab entered in to the Governor House. She recalled the days when her father conducted the court and delivered Justice, during his Zahiri Khilafat in Kufa. Her children had played there and her brothers had been accorded great respect by the Kufians. Although she was poorly dressed, and her head was uncovered, she entered with awe-inspiring dignity. It was the wish of Maloon that Syedah greet him as per the protocol of the Court, but the daughter of Ali never paid him Salaam. Zainab confirmed through her first action that heads can be severed, bodies can be arrested with chains, but souls cannot be captured. Ibn Ziyad was annoyed at her ignorance of protocol. He uttered: [42]

Who is this proud lady?

He repeated thrice, finally his servant said:

Zainab, daughter of Ali

Ibn Ziyad ordered to remove the head of Zainab. Ibn Tawoos recorded: when Ibn Ziyad adopted the approach of humiliation and teasing, Zainab delivered a sermon right before the tyrant. She then demonstrated the skill she had inherited from her ancestors. The second stage of the mission of Zainab was executed in the court of Ibn Ziyad. Her words were directed at the accursed Ibn Ziyad after he addressed her: [43]

Thanks to Allah that he has killed and unveiled your wrong and false claim....

18. Sermon, Which Echo Is Still Sounding:

Syedah Zainab stood up and firmly rejected his words: [44]

Thanks to Allah, for He has honored us and elevated our position through His Rasul (S) and has purified us from all kinds of non pious. Verily the wrong doer will shortly be dishonored and disgraced; the adulterer is a liar... I have only known benevolence and goodness emanating from Allah! As for my people, Allah has ordained upon them the blessings of Shahadat. They therefore came out and performed Jihad and got Shahadat. O Ibn Ziyad! Allah will gather you all and all our Shuhada in one place, where you will offer excuses and surely you will be disappointed. O Ibn Ziyad! May your mother weep over you.

During her sermon, the soft hearted began to weep. Kufa was shocked with fear. Each sentence of the daughter of the conqueror of the fort of Khaibar, opened a new vista of learning with an abundance of meanings in her short sermon. The length of this paper does not allow me to discuss the sermon in length. Blood of Husain echoed in the form of Zainab's voice.

Syed Ibn Tawus had narrated that Ibn Ziad abused Syedah Zainab: [45]

Did you not see what fate befell your family?

Syedah Zainab replied forcefully: [46]

Shahadat was their destiny. So they have entered into the Jannat. Allah has bestowed the rank of Shahadat to them. Shortly on the day of Qiyamat you and they would be brought together. Then you would know what fate would await whom.

Ibn Ziyad uttered:

I am satisfied on the murder of the most militant and rebellious chief among the Bani Hashim, (His indication was towards Imam Husain).

The horrifying episode of Karbala had already broken the heart of Zainab and the tyrants were now openly showing joy and pleasure. Tears appeared in her eyes and the following words came to her lips: [47]

O people of Kufah! What reply would you give when Rasulullah (S) would ask you as to what did you do with my descendants? Was this the Ajar [reward] of my Hidayat?

She then delivers a broad scope sermon.

Meanwhile, Ibn Ziyad glanced at Imam Ali Zain ul Abideen. Although the Imam was a known personality but just to show his false ignorance he inquired: [48]

Who are you?

The Imam replied:

I am Ali son of Husain.

Ibn Ziyad inquired from Umar bin Saad as to why he had not killed him? Umar bin Saad replied that he was sick. Ibn Ziyad ordered:

Kill him right before me.

Hearing this cruel order, Syedah Zainab was shocked. She cried: [49]

Has our blood not quenched your thirst yet? If you wish to kill him, kill me first.

After completing her sentence, Syedah Zainab took her nephew under her protection.

Imam Sajjad requested Syedah Zainab: [50]

Be patient! O Aunt! I shall give him a reply myself

The Imam addressed the tyrant: [51]

Do you want to kill me? Don't you know that Qatal is our Adat[tradition] and Shahadat is our destination [of Karamat]?

Is there any woman in human history whose family was slaughtered, women and children arrested, yet deliver a sermon full of oratory before a tyrant. Zainab said loudly: [52]

If our men were slaughtered, they had come for it? If they were not killed in the way of Allah, it would have been a cause for worry and sorrow. Now they have completed their assigned duty, we thank Allah for it.

This is the destination of 'Amar Bil Maroof'. This message altered the obvious victory of Firoon of the time and the Taghut of Syria, Yazid ibn Muaviyyah into permanent defeat.

Seeing the loftiness of Syedah Zainab through her action and sermon, Ibn Ziyad failed in his plan to kill the young Imam. Under instruction of the tyrant Ibn Ziyad, chains were fixed around his hands and legs and a collar-ring around his neck. In such ruthless condition the imam spent days and night with Ahl al Bait in the Jail. The Umayyads kept Ahl al Bait in a place that had walls but no roof, under strict vigilance. No visitor was allowed to meet them. The day after their arrival Kufa Maloon Ibn Ziyad sent greetings to Yazid on the assassination of Husain Ibn Ali. He paid tributes to Yazid on capturing the women of Bani Hashim by the Umayyad forces. Maloon Yazid appreciated him and ordered to send the prisoners of war to Damascus along with the heads of the Shuhada.

19. Journey towards Syria:

After about a month and seven days in Kufa, on 18th Safar, the family of Rasulallah(S) was sent as captives in strict security towards Damascus, Syria. The women suffered untold hardships on their journey to Damascus, which was no less than 600 miles away. Their journey took them through thirty-six(36) villages and towns, seventy-two(72) Bazaar and one hundred forty four(144) roads/Lanes, 21 amongst them were Tikreet, Mashhad un Nuqtah, Vadi un Nakhlah, Juhena, Musil, Nasebayn, Ayn ul Vard, Hiran, Riqqah, Jausaq, Dawaat, Halb, Qansareen, Marrat un Nauman, Shezar, Kafr Taab, Seebur/Senur, Humat, Humus, Baalbak, Deer ar Rahib. They were forced to travel unveiled, on unsaddled camels like slaves, and the heads of the Shuhada were carried on spears before them. In more than 40 stopovers, the Husaini Caravan was welcomed in many towns with taunts and teases. At only a few places the people showed sympathy with the family of Rasulallah(S). To remain secure from the supporters of Ahl al Bait, the Umayyad forces selected long routes for two reasons. The first reason was to demonstrate the victory of Umayyads over the Bani Hashim, second was protection from attacks by the devotees. At some places the Umayyad forces tried to pass quickly to remain safe, in this course, they ran their camels very fast, as a result many children of the Husaini Caravan perished during the rigours of the journey.

The citizens of Damascus, Syria knew only that Rasulallah(S) did not leave any child and if anyone had the Right to be called his descendent then it was only Yazid. Such was the result of Brain-Washing by the Syrian Monarchy. Still today supporters of Yazid, are continuing their mission to defend their beloved. [See for further study: Fatwa from Zakir-e-Husain: www.durrenajaf.com].

They knowingly claim that they do not know anything about Ahl al Qurba, Ashaab At-Tatheer, for whom supreme introduction Ayah Mubahilah came. They pretend to be unaware about who Ali, Fatimah, Hasan and Husain are? They still cling to these nations, When the caravan reached at the outskirts of Damascus, after twenty-eight [28] days and one thousand [1000] miles long torturous journey, they were ordered to stay outside the city. Yazid was informed of their arrival and he fixed a date for their entry into the city. Sahl ibn Saad was present near the daughter of Husain, Sukainah. He asked:

Can I do anything for you?

Ah! Sukainah requested:

Pay some money to the person who is carrying the Head of Husain and in return ask him to stay away from us (Syedaat) so people would be distracted by looking at the Head instead of looking at the women.

On the 16th day of Rabi ul Awwal, Ahl al Bait entered Damascus. The celebration of victory was at its peak. The Husaini Caravan was in the Bazaar. Large looking mirrors were fixed on both the sides of the streets, so everyone could easily observe the pitiable condition of the Syedaat. Zainab noted that the atmosphere was similar to that of a festival of joy. People were jumping in the street and showing enjoyment.

The family of Rasulallah(S) was led into the court of Damascus. They were tied with ropes and herded together like animals. Ah! The rope was first tied around the neck of Ali Zain ul Abideen[Ali ibn al Husain] also called as Sajjad, then around the neck of Zainab, Umm e Kulsum, up to all the daughters of Rasulallah(S). If any women or child slipped he/she was stricken by a hunter. The Umayyad military-band played the victory music; prostitutes danced and sang filthy songs. In this festival of joy, the Syrians flocked to observe the prisoners in festive clothes. When the caravan appeared, the people clapped and danced, made hue and cry with joy. Syedah Zainab looked at these people with disgust. Khalid, son of Yazid welcomed the caravan in an insulting manner. When he saw Imam Zain ul Abideen, he asked:

Have you seen your father killed, this flute is playing in joy on the victory of my father? We are monarchs.

Ali Zain ul Abideen remained silent for a while and then a Muazzin recited the Azaan, the Imam replied:

Your father's flute has stopped and this is the sound of my father's victory

From Baab us Saat to the court of Yazid the caravan of Husain was paraded in the Bazaar [53], on which Syedah Zainab sent Lanat explicitly. In this Bazaar women of Ahl al Bait and innocent children were beaten with hunters and lashes, from morning which continued till afternoon. It was the wish of Yazid Maloon that the cries of the Ahl al Bait should be heard by everyone in the court. This caravan reached at the door step of the Yazidian court in the evening. They spent the whole night under the open sky, in the courtyard outside of the court. Next day they were presented in a very pitiable condition in the presence of the Syrian Monarch, who was busy in playing Chess. For hours he kept them waiting and would not even glance at the prisoners purposely. Imam Ali Zain ul Abideen sent Lanat upon Chess and its players thrice precisely. The Ambassador of the Roman Empire asked Yazid as to who they were waiting for, as for hours he has not even cast a glance on them? The question of the foreign diplomat annoyed the Syrian Monarch who then paid attention towards the captives. Yazid saw the forty-four bound captives. The head of Husain was then brought to him on a golden tray. He struck the Imam's teeth with his stick and said: [54]

O Husain! You have paid the price of your revolt.

Ali Ibn al Husain asked Yazid:

What do you think the reaction of Rasulallah(S) might have been had he seen us looking like this?

Everyone wept. When Zainab and her companions saw this show of arrogance they burst into tears and many present in the Umayyad Court were ashamed. Yazid was a literate person and had studied poetic literature well. He replied through the heretic verses of Ibn Zabari. By reciting such verses he himself admitted that he had no concern with Islam and confirmed his departure from Islam. [See for further study: Merits of Husain discussed by the Spiritual Heads of Jews & Christians in the Syrian Court in 60 (A.H), www.durrenajaf.com]. Wasiyat of Fatimah was in the mind of Zainab. She did not forget the Nashiyat of her father Ali. Syedah Zainab recited a sermon, and destroyed the victory of Shaitan, Yazid. [For study: Revolutionary Sermon of Syedah Zainab(S): www.durrenajaf.com]. It is my Tasawwur that Amir al Mumineen definitely kissed on the forehead of Zainab, to listen to her thundering sermon and observe her sparkling Shujaat.

The Sermon of Syedah contained the best of oratory, expression, convincing arguments, and the defense of belief. Her words were 'Sharper than a Sword', which hit Yazid like spears in his own court and in front of his own people. Syedah Zainab snatched the false veil of Islam from Bani Umayyah. The bold and fearless sermons of Syedah Zainab shook the foundation of the Umayyad Empire. Her sermons spread in the nook and corner of the Umayyad Empire like a fire in the jungle. People were forced to realize what had happened in Karbala. A movement began against Yazid. Yazid secured his skin and issued instructions to present Ali Ibn al Husain in his court. For eighteen (18) long months, Ahl al Bait remained arrested as prisoners of war in the Damascus Jail. Soldiers arrived and informed Imam Ali Zain ul Abideen that the Khalifah[Yazid] has summoned him. Syedah Zainab had never left Imam Sajjad alone. For the sake of Imam's safety she said: [55]

I will also come with you.

Imam Sajjad replied:

Aunt! Don't worry; I am leaving alone for the meeting.

Imam Zain ul Abideen entered into the Court, his Imami vision calculated the changed situation. Yazid called the iron smith and ordered him to cut the handcuff and chains. Just realize how much pain Moula bore when the iron smith hit the hammer on the Handcuff? Afterwards Yazid instructed for the removal of the iron collar around the neck of the Imam. During cutting the neck collar, Iron smith cried and wept. Ah! The cutting of the collar caused bleeding from both the sides of the Imam's neck. After a few days, Maloon Yazid allowed Ahl al Bait to move to where ever they wished. Syedah Zainab left Damascus for Madinah. [See for further study: Journey of Ahl al Bait from Syria to Madinah: www.durrenajaf.com]

As an orator, Syedah Zainab has a unique and individualistic status. Bani Umayyah unsuccessfully attempted to eliminate the children of Rasulallah (S), to change the Shariah according to their needs. It was Syedah Zainab who destroyed their evil

intentions through her heart-touching and fiery speeches. Listening to her sermon, one of the blinds questioned his daughter:

“Is Ali speaking?”

The daughter replied: Father! It is not the voice of Ali, his daughter Zainab is speaking.

20. Zainab Returned to Madinah:

After her release from the Jail of Yazid, Syedah Zainab reached Madinah. Zainab entered in to Masjid an Nabi, took both the handles of the Masjid’s door and cried out: [56]

O our dear grandfather! I have brought the news of the Shahadat of your beloved grandson and of my brother, Husain.

Your descendants were fastened with ropes and paraded through the streets of Kufa and Syria.

The people assembled at the Rauzah Nabavi could not control their emotions and wept bitterly. Ah! The grave of Rasulullah(S) was shaken also. Imagine the intensity of the Buka of Zainab! After this Syedah Zainab in every meeting with the people discussed the atrocities committed by Bani Umayyah on the Ahl ul Bait at Karbala and aftermath. She delivered her sermons in such a forceful and effective manner that the fire in the hearts of the Muslims began to burn. Hatred against Yazid and Umayyads increased day by day. Due to these Masaib, the hairs of Zainab had turned white, and her back bent. Although upon her return she had lived with her husband, Syedna Abdullah bin Jafar, but her days and nights were spent in public, where she delivered sermons and narrated the torturous experiences she had to bear. Umar bin Saeed Ashduq, the Governor of Madinah, sent an official report to Yazid. He explained that Zainab had become a great danger for the survival of his empire. Yazid issued explicit order to exile Syedah Zainab with immediate effect. He also declared to Ban her entrance in to Makkah and Madinah.

21. Al Qahera al Muizziyyah: Mashhad of Syedah Zainab:

Available references regarding the grave of Syedah Zainab bint Ali in Damascus are scientifically weak. Prominent Scholars have not mentioned much regarding the grave of Syedah Zainab in Damascus, Syria. It is amazing that they have discussed every minute events of the life of Syedah zainab but are silent on the place of demise. Isn’t it amazing? Leading Shia Ithna Ashari Scholars of high repute, like Al Kulyni[57], Shaikh al Mufid[58], Syed Murtaza ilm al Huda[59], Shaikh At-Tusi[60], Ibn Shehr Aashoob[61], Ibn Tawoos[62], Al Hilli[63], Muqaddas Ardebeli[64] and Al Majlisi[65] have never confirmed in their respective works that Zainab was buried in Damascus. Ibn Talha Shafae [66], Hafiz Ganji[67] and Muhib Tabari[68] were the famous Sunni Scholars of high repute, who have written in detail on the family of Rasulullah(S),but have never mentioned that Zainab was buried in Damascus. Beside this, Ahl al Bait had faced unbearable torture in Damascus; therefore migration of Syedah Zainab from Madinah to Damascus is a question of doubt as per human psychology. No one likes to go to a place where he/she has undergone massive tortures, so why should Syedah Zainab?

During the renovation of the Shrine Zainabiyah[69], at Damascus a plate was discovered which confirmed that it is the burial place of Syedah Umme Kulsum, the younger daughter of Amir al Mumineen, Ali. An eminent scholar of Misar has mentioned: [70]

After Madinah, Syedah Zainab traveled with her small retinue to Qahera. From their homeland to an unknown place of Egypt, this migration was much difficult for the members of the caravan of Zainab. When the caravan reached the outskirts of Bilbees(Qahera), the ruler of Misar, along with dignitaries and prominent citizens welcomed Zainab and requested her to stay.

Another prominent personality, Ruqayyah bint Uqba said: [71]

I was one of those who welcomed Syedah Zainab, when she came to Egypt after Karbala. Muslima bin Makhled, Abdullah bin El Hareth and Abu Amira Al Mazini welcomed her. Muslima presented his condolences to her.

One of the leading scholars of Egypt has mentioned the arrival of Syedah Zainab in Egypt in his Tarikh:[72]

During her stay in Qahera the Egyptians treated her with due respect. After her arrival in Egypt, Syedah Zainab faced severe health disorders. The Amir of Egypt offered to send his physician, but Syedah Zainab refused and said: [73]

We are not among those who hope for this world or for perpetuation in it. We are the Ahl al Bait al Wahi and the most desirable meeting for us is the meeting of our Lord.

After staying for only a year, Syedah Zainab breathed her last. The exact date of her demise is not clear but it is probably 14th Rajab, 62 (A.H). A Shrine was constructed on her grave during the glorious era of the Fatemi Imams. The founder of Al Azher and Al Qahera al Muizziyah, Al Imam al Muiz al Fatemi instructed a Shrine to be built on her grave. Sunni and Shia Scholars have confirmed unanimously on the historical fact that Syedah Zainab is buried in Qahera. Devotion of Syedah Zainab for her brother, Al Imam al Husain is no secret. It was also one of the reasons that finally the sacred Head of al Imam al Husain came to be buried near the Mashad of his sister, Syedah Zainab.[See for further study: Brief History of Transfer of the Sacred Head of Husain: www.durrenajaf.com]

Many prominent Scholars have testified and recorded the burial of Syedah Zainab in Qahera [74].

Egyptian writers have been quoted that women in other places take their sick kids to doctors, but in Qahera they take their sick kids to the Haram of Syedah Zainab and they get cured!

The honour of installation of Maqsurah(Zareeh) on the grave of Syedah Zainab was conferred by Allah to the 52nd Al Dai al Fatemi, Dr. Syedna Mohammad Burhanuddin. It is his affection that he very generously allowed the people of Pakistan to participate in the construction of the Maqsurah for blessings. Later Syedna Burhanuddin installed the Maqsurah over the grave, in a special ceremony, arranged by the President of Egypt.

22. Zainab Established the Maruf & Countered the Munkar:

All the Anbiya, Awsiya, Aimmah and Duaat struggled very much to perform Amre Maruf and Nahye Munkar. They suffered much torment and torture for this cause. If it were good in our religion not to interfere with anybody, it would not have been said that it was a symptom of Iman for the heart to refuse a sin. Indeed, it is declared in the Hadith: [75]

If any of you see an injustice being done, it is incumbent upon you to use your hands to stop it. And if you are unable to do that, use your tongue to protest it. And if you cannot do that, in your heart recognize that it is wrong. And this is the lowest grade of Iman

A Hadith says: [76]

Allah commanded Jibrael to sink a city into the earth.

Jibrail said:

O Allah! A born slave of Yours in that city has not disobeyed You even for a moment. He has always obeyed and worshipped You.

[ilahi instruction issued] Submerge him too for his face never changed when he saw sinners

It means silence on a crime or overlooking a criminal is itself participation in sin and crime. Amre Maruf can be carried out in two ways. One is through speaking, writing and every means of communication. However, with this method, Fitnah may occur if one has an insufficient amount of Knowledge, or if disrespect is shown to the people being addressed, or to their traditions or laws. The other approach is to be an exemplary person in your behavior by adopting the superior morals of Islam. Presently a smiling face, a friendly manner, obeying the laws, paying your taxes and debts, and not despising anyone or violating anyone's property rights or chastity is the most efficient and beneficial method of teaching Islam to others. For this reason, it is said:

Lisan ul Hal Antaqu Min Lisanil Aqal (the language of the body and behavior, without making use of words, is superior to language itself).

Therefore, living in accordance with the superior morals of Islam is the best way to perform Amre Maruf and Nahy Munkar. It is to carry out an important Fard; it is to perform an ibadat . This Tarbiyyah enables a person to develop the Ikhlās needed in Ibadah to his Creator, and in enhancing the good morals necessary in his dealings with human beings.

According to Dr. Anita Rai[77], if, in the history of Islam, Fatimah and Zainab were not to be presented, then the strategy of Saqifah would have not been won, and the Arab world would have returned to its originality. Zainab is a name of a Mansab. She is a guardian of Tauheed. The poet of East, Dr. Muhammed Iqbal said: [78]

Hadeese Eshq Du Baab Ast Karbala O Damishq

Yakay Husain Raqam Karda, O Deegaray Zainab

There are two chapters in the book of Esqh-love, Karbala and Damascus;

One was written by Husain and the other was completed by Zainab

Husain completed this Hadith e Eshq in a short span on Aashurah but it took sixteen long months for Zainab to accomplish this mission. Each minute was full of torture. Karbala is incomplete without Zainab. My broken words cannot deliver the painful experience of Syedah. Ah! She received stones on her face many times. Ah! Those who remember Qur'an by heart have forgotten Ayah Qurba[79] and Ayah Tatheer[80]?

Finally reminder of the message of Syedah Zainab in the name of each devotee is very necessary. Through her radical action and revolutionary sermons Zainab bint Ali instructed three points to coming generations:

i). Attend Majalis of Zikr il Husain ibn Ali with sincerity of heart and purity of action. Audience of the Majalis and Speaker should refrain from worldly desires and discussion in these Majalis. Speaker should communicate authentic Tafseer of the Qur'an and the Hadith with best-examples from the biographies of Ahl al Bait, which may increase the faith of Muslims. Otherwise superfluous and mythological tales promote Shirk and sentimental sentences waste time. Thirteen (13) Sermons of Zainab from Kufa to Damascus are best guidance for the speakers of Majalis.

ii). Crying and weeping without Marefat is like a beautiful bird without life, which cannot fly. Do Buka and Aza with full Marefat, to know as why Husain sacrificed and why Zainab bore trials. Don't make Majalis a place of social gathering; in fact, Zainab used Majalis for the Renaissance, Beginning of Revolution. The role of speaker in this regard is very important; he must be qualified and not a Munafiq[what he says can't practice]. Only an honest and Muttaqi person can change Society.

iii). Zainab established the importance of Accountability, in all circumstances, against criminals, whosoever he/she may be. The daughter of Ali, Zainab never protected any notable criminal in the name of so-called Hikmat or Maslehat. She taught that silence on Zulm or mercy for culprit is a participation in Zulm, as per the Talim of the Qur'an and Ahl al Bait. Do Fight for Haq, through all means.

It is a tradition of the world that if anyone deals with you generously at least pay thanks. Ah! What return Muslim Ummah had given to Muhammad Rasulullah(S) and his Ahl al Bait as a reward? I am concluding this Zikr on Dua by Wasilah of Zainab that May Allah soon grant us an opportunity of Ziyarah of Syedah Zainab, Aameen.

*Salawaat & Salaam upon you! O Protector of the Renaissance of Karbala
Salawaat & Salaam upon you! O Messenger of the Shahadat of Husain
Salawaat & Salaam upon you! O Defender of the Imam [Ali Zain ul Abideen]
Salawaat & Salaam upon you! O Zainab! You had exposed Shayateen
Salawaat & Salaam upon you! O Zainab! You had arrested but released Islam forever
Be Abi Wa Ummi Man Nafsi Lahal Fida, My father and mother be Sacrificed for the one upon whom [Zainab] I sacrifice my soul*

23. Select Bibliography & Short Notes:

[1] Riyaheen ush Shariyah, Al Mahalati Zabeehullah, vol. 3, p. 62, vol. 3, p. 62

[2] Khasais al Zaynabiyah, Nooruddin Al Jazairi

- [3] Balaqhat al Husain, Mustafa Muhsin al Musavi, Jame Tablighate Islami, Pakistan
- [4] Bihaar al Anwaar, Mulla Mohammed Baqir al Majlisi, vol. 44, p.292, Beirut, Lebanon
- [5] Qazi Noorullah Shustari: He was an important and prominent Shia Scholar at the court of Mughal Emperor, Akbar. He was seventy years old, when he was executed in 1610 AD by the order of Mughal Emperor Jahangir, son of Akbar, due to his writings. He had written more than 100 books. His Shrine is in Agra, India.
- [6] 1- Saheeh Bukhari, vol.5, Hadith 209, Qahera, Egypt; 2- Zindagani Fatimah Zahra, p.244, Iran, Jafar Shaheedi, Persian, Tehran : Daftare Nashre Farhange Islami, 1984.
- [7] Zainabiyat
- [8] Namune Sabr, Zainab, Akbar Asadi, p.22, Qum, Iran
- [9] Riyaheen ush Shariyah, vol.3, p.38
- [10] Laulaak Lama Khalaqtul Aflaak [Almighty said to Adam: Were if not Muhammad I would not have created Aflaak-heavens]. Ibn Rajab's two teachers, Ibn Taymiyya and Ibn al Qayyim agreed. Ibn Taymiyya mentioned it in his Fatawa al Kubra (11:95-97) Hadith Qudsi are the divine words, communicated by Jibrael, other than text of the Qur'an, but it cannot be recited in Salaat.
- [11] Zainab al Kubra, Jafar Nuqdi, p.53; 2- Majmua ar-Rasail, Shaheed al Awwal; 3- Mustadrak ul Wasail, Husayn al Noori al Tabarasi, 14th c ; 4- Masabeeh ul Qulub, Shaikh Abu Saeed Hasan Sabzwari
- [12] 1- Khutbah Fatimah Zahra, commentary by Ayatullah Al Muntazari, Iran; 2- www.maaref-foundation.com; 3- In Maqatilat Taleybeen, Shaikh Ali bin Husain Abul Farj Isfahani Umawwi [356 AH] mentioned that Abdullah Ibn Abbas transmitted sermon of Fadak by Fatimah through the authority of Zainab bint Ali. Fadak was a large property in Khaybar, a tract of land in northern Arabia; it is now part of Saudi Arabia. Situated approximately thirty miles from Madinah. Fadak was known for its water-wells, dates, and handicrafts. When the Muslims defeated the people of Khaybar at the Battle of Khaybar; the oasis of Fadak was part of the booty given to Rasulallah(S). Valley of Fadak was agricultural land, famous for cultivation, which income was exorbitant. Its included the Valley of Qari and 2 castles of Khaybar. Rasulallah(S) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept for his emergent needs, Fadak for travelers, and Khaybar was divided by Rasulallah(S) into three sections: two for Muslims, and one as a contribution for his Ahl al Bait. If anything remained after making the contribution of his Ahl al Bait, he divided it among the poor Emigrants. Much before his demise, he bequeathed it to his daughter, Fatimah. It was confiscated by the Ruler, after Rasulallah(S). See for further study: Fadak in History, By: Shaheed Syed Muhammad Baqir as Sadr, Translated By: Abdullah al Shahin, Revised by: Dr. Abdul-Jabbar Sharara, published by Ansariyan Publications, Qum, Iran
- [13] Riyaheen ush Shariyah, vol. 3, p.50; 2- Nafasal Mahmoom, Shaikh Abbas Qummi, p.335, Qum, Iran
- [14] Noor ul Absaar, p. 46 2- Madarij, vol. 2, p. 524 3- Muhaddis Dehlvi also quoted
- [15] Maqatal Abi Mikhnaf [d.157]
- [16] Syedatuna Zainab, Agha Wasif Husain Naqavi, p.22, Rawalpindi
- [17] Zainabiyat

- [18] Al Ehtijaj, Abu Mansur Ahmad Tibrisi[d. 620 AH], p.166
- [19] These wordings are available in the Ziyarah of Syedah Zainab
- [20] The Life of Lady Zainab, Badr Shahin, p.63, Qum, Iran
- [21] Ad Damat us Sakibah, p. 151, vol. 2,
- [22] Tiraz al Mazhab Dar Ehwale Zainab, Muzaffari, p.38
- [23] Al Majalis al Aashuriyyah, Around 500 years old Yemeni manuscript, in which events of Karbala had discussed with an allegorical point of view also.
- Maqatil ut Taleybean, Abul Farj Isfahani[356 AH] p.91, Beirut, Lebanon
- [24] Maqatal Abi Mikhnaf,
1-Kitab ul Irshad, Sheikh al Mufeed, vol.2, p.107; 2-Saheefah Karbala, Ali Nazari Munfarid, p.302
- [25] Maqatal Abi Mikhnaf,
- [26] Ibid
- [27] Each event of Kabala consists of Asrar ilahiyyah, from the beginning of the world till the Qayamah, Karbala is the focal point. Fatemi Ismaili Duat of Yemen have discussed the Asrar in their Books of Haqaiq.
- [28] Asrar ul Shahadat, Mulla Darbandi, p.201, published Iran, ed.1294
- [29] Al Luhuf Ala Qutilat Tafuf, Raziuddin Abul Qasim Ali bin Musa bin Jafar, As Sayyed bin Tawoos [1193-1266 A.D./589-664 A.D], p.51, Chaap Amir, Qum
- [30] 1-Lamaat al Husain, p.75; 2-Al Luhuf Ala Qutilat Tafuf, Raziuddin Abul Qasim Ali bin Musa bin Jafar, As Sayyed bin Tawoos [1193-1266 A.D./589-664 A.D], p.51, Chaap Amir, Qum; 3-Tarikh Kamil, Ali ibn Abil Karam-ibn Aseer Jazari[630 AH], vol.4, p.78-81; 4- Riyaz ul Ehzaan, p.24; 5-Al Irshad, Shaikh al Mufeed, vol. 2, p.112
- [31] 1- Al Luhuf Ala Qutilat Tafuf, Raziuddin Abul Qasim Ali bin Musa bin Jafar, As Sayyed bin Tawoos [1193-1266 A.D./589-664 A.D], p.142; 2-Bihaar ul Anwaar, Majlisi, vol. 45, p. 55
- [32] Al Irshad, Shaikh al Mufeed, vol.2, p.112; 2-Al Kafj, Al Kulayni, vol. 1, p.465
- [33] Maqatal Khawarzami,
- [34] Kamil uz Ziyaraat, Muhammad b. Quluya al Qummi
- [35] Al Luhuf Ala Qutilat Tafuf, Raziuddin Abul Qasim Ali bin Musa bin Jafar, As Sayyed bin Tawoos [1193-1266 A.D./589-664 A.D], ; 2- Al Misbah Li al Kafami, Al Kafami, 10th c, p.376, India ed.
- [36] Ibid
- [37] 1-Tarikh al Rusul wal Mulook, Muhammad ibn Jarir al Tabari (d. 310/923); 2-Bihaar ul Anwaar, Majlisi, p.179, vol. 45, Iran; 3-Hamasa Husaini, p. 334, vol. 1, Iran
- [38] Al Irshaad, Shaikh al Mufeed, vol.2, p. 116
- [39] Aghar ul Majalis, Syedna Taher Saifuddin, published by Al Jameatus Saifya, Mumbai
- [40] Saheefa e Karbala, Ali Nazri Munfarid, p. 383, Iran
- [41] Zainabiyaat
- [42] Ubaidullah's paternal grandmother, Marjanah was a notorious prostitute. Due to her illegitimate relations with several men, simultaneously, bastard Ziyad was born.
- [43] Tarikh al Umam wal Muluk, Ibn Jarir al Tabari, vol. 6, p.263
- [44] Ibid

[45] Maatal Abi Mikhnaf,

[46] Ibid

[47] Ibid

[48] *In arrogance, tyrant rulers forget completely that every dog has its day, whosoever he may be. See the history of civilizations, many empires ruled for centuries but today they are a sign of Lesson.*

[49] Nafasul Mahmoom, Shaikh Abbas al Qummi, p. 347, Qum, Iran

[50] Al Luhuf Ala Qutilat Tafuf, Raziuddin Abul Qasim Ali bin Musa bin Jafar, As Sayyed bin Tawoos [1193-1266 A.D./589-664 A.D], Chaap Amir, Qum

[51] *Successors of Umayyads and Abbasids continued the tradition of their ancestors, and assassination of the devotees of Ahl al Bait is still continuing in Muslim countries.*

[52] Kerbala and Beyond, Yasin T. Al Jibouri, p. 87, Qum, Iran

[53] Souq al Hamidiyah: *The Souq[Bazaar] starts at Al Thawra Street and ends at the Umayyad Masjid plaza. Damascus' rich history is alive in this historic Bazaar, adjacent to Umayyad Masjid, where in narrow lanes different kinds of shops are located. It contains unique items, which attract the eyes of travelers. The devotees of Ahl al Bait never shop here as Syedah Zainab sent explicit Lanat upon the Bazaar people and their goods: La Barakallah Fee Maleka [May Allah not grant Barakah in your goods]. Ahl al Bait faced torture and trials in this Bazaar, 15-20 minutes time was completed by the Husaini Caravan in 10 hours, due to unbearable harassment.*

[54] *Isn't it shocking that today Schools are running in Muslim countries on the name of Yazid, as Madrasah Yazid ibn Muawiyah. In fact, hero of these so-called Muslims is not Rasulallah(S), but father of Yazid.*

[55] Maatal Abi Mikhnaf

[56] Damey as Sujum, p.275, Kitab Farushi ilm, 1374, Qum,Iran;2-Bihaar ul Anwaar, Muhammad Baqir Majlisi.198, vol.45, Mussasat al Wafa, Beirut

[57] Abu Jafar Muhammad ibn Yaqub al Kulayni [d.329 A.H]

[58] Al Shaikh al Mufeed,Abu Abdullah Muhammad [d.413 A.H]

[59] Syed Murtaza ilm al Huda [d.1045 AD/436 A.H]

[60] Shaikh Tusi, Abu Jafar Muhammad [460 A.H]

[61] Ibn Shehr Aashoob Sarwi Mazandarani [d. 588 A.H]

[62] Raziuddin Abul Qasim Ali bin Musa bin Jafar,As Sayyed bin Tawoos [1193-1266 A.D./589-664 A.D]

[63] Jamaluddin Hasan ibn Yusuf al Hilli [d. 1325 A.D]

[64] Muqaddas Ardebeli, Ahmad b. Muhammad [d.993 A.H]

[65] Mulla Muhammad Baqir al Majlisi[d. 1698]

[66] Matalibus Sool Fee Manaqibe Aale Rasool, Mohammad Ibn Talha al Shafae

[67] Al Bayan Feei Akhbare Saheb ez Zamaan,Hafiz Ganji Shafae,

[68] Riyaz un Nuzrat, Abu Jafar Ahmad ibn Abdullah Muhib Tabari,

[69] Rehanat ul Adab

[70] 1-Zainab Batalat Karbala, Dr. Ayisha bint ash Shati, Qahera, Egypt

[71] Ruqayyah bint Uqba bin Nafi Al Fihri,

[72] Tarikh Ibn Asakir, Hafiz bin Asakir Dimashqi, Qahera, Egypt

[73] *I have read this sentence in an authentic manuscript, in Karbala, written around 1000 years ago.*

[74] *A few Prominent Scholars who testified burial of Syedah Zainab bint Ali in Qahera Muizziyah, Egypt:*

[i] *As Syedah Zainab: Tarikh Hayatuha, Ali Ahmad Shibli, Head of the Masjid al Zainab, Qahera,*

[ii] *Lawaqih ul Anwar, Shalani, Vol.1, p.23,*

[iii] *Noor ul Absaar, Shablanji, p.266,*

[iv] *As'aaf ur Raqhibeen(Ibn Subbaan) Dar Hashiyah Noor al Absaar, Shk. Mohammad Hayan, p.196,Qahera*

[v] *Al Athaaf be Hubbal Ashraf, Shabravi, p.93, Qahera*

[vi] *Mashariq ul Anwaar Min Anwar al Qudsiyah, Shaikh Hasan Adavi, p.100, Qahera*

[vii] *Tabaqat, Manavi,*

[viii] *Zindagani e Fatimah Zahra, Syed Mohammad Hashim Mahallati, Iran*

[ix] *Akhbar uz Zainabiyat, Syed Nasaba Yahya b. Hasan,*

[x] *Zainab ul Kubra, Shaikh Jafar Naqdi,*

[xi] *Tabaqat, Ash Shaarani,*

[xii] *Tarikh Ibn Asakir, Hafiz bin Asakir Dimashqi, he was a Sunni Muslim scholar, a historian and a student of the Sunni mystic Abu al Najib Suhrawardi.*

[xiii] *Dr. Ahmed Asharbassi mentioned her arrival in his work*

[xiv] *Akhbaar Az Zainabiyat, Abdali Al Hasan bin Yahya[born in 194 AH in Hijaz]*

[75] *Hadith Maroof*

[76] *Hadith Maroof*

[77] *Dr. Anita Rai, a UK based well-known scholar, who had written a few books on the Ahl al Bait.*

[78] *Dr. Muhammad Iqbal[d.1938]. He was a philosopher, poet and politician in British India, who is widely regarded as having inspired the Pakistan Movement.*

Rahbar e Iran, Ayatullah Syed Ali Khamnai said:

The Irani nation was inspired by Iqbal who led them towards the Revolution of Iran.

[79] *Ayah 42: Surah Ash- Shura-23, Ayat al Qurba*

[80] *Ayah 33: Surah Al Ahzaab-33, Ayah Tatheer*

This document may be used, only with this copyright notice included. Permission is granted to circulate among private individuals and groups, to post on internet forums, and include in not-for-profit publications subject to the following conditions: (1) Material used must be produced faithfully in full, without alteration or omission; (2) The author's subject title must remain unchanged, in whole or in part; (3) Material must be attributed to the author. Contact the author for all other rights, which are reserved. Copyright © 2013 Qazi Dr. Shaikh Abbas Borhany