

Editorial

Janabe Zainab (s.a.) On The Day Of Aashuraa

Allah's Will

Allah the Almighty says: Call upon Me and I shall answer you. Prophets, Messengers and their deputies (peace be on them all) kept appearing one after the other to remove the grievances of the distressed ones. This practice continues till date and will continue till the Day of Judgment, in some way or the other. The pivotal or central point of this protracted era was the day of Aashuraa. It is an institution which has established itself as a guiding force and is responsible for the existence and safety of the Divine system. On the other hand, it functions as a lighthouse which will unvaryingly help humanity at every step, acting as a saviour so that on the day when deeds will be accounted for, in words of the renowned poet Allamah Iqbal:

“May I bite the dust if I have a complaint against Allah, there is nothing left to be justified.”

Political Vendetta for acquiring Power

“What! Will You appoint a Caliph on the earth, who will cause bloodshed in it?” This was the voice that stood out from the gathering of the angels when Allah had announced the appointment of Hazrat Adam (a.s.). The Satan, while opposing the move said, “I am better than him.” This came from the one who had superseded other celestial beings in the worship of his Lord. Any knowledgeable or thoughtful person cannot controvert the audacity of the Satan, who stood up to Allah, the Creator of the worlds. Allah, Just that He is, decided to give the Satan respite till an appointed time in which he would misguide and instigate the creation. As a consequence of Allah's unbounded mercy, the Satan was dismissed from the Divine Presence.

Since Qaabeel, who along with the Satan played with Haabeel's dead body for hundred years, the rights of the innocent ones have been exploited through political machinations. It wasn't just in the dark ages when horses would trod in rivers of blood, now it is bombs and poisonous gasses which are pulling down or setting alight houses of the defenseless ones. Innocent children, if they are still alive, are clinging on to the chest of their mothers.

In the pre and post Karbala era (by which I mean the day of Aashuraa), it is the Prophets, Imams and their followers, who have faced oppression and have always unflinchingly countered the evil forces and will continue to do so.

The day of Aashuraa is a manifestation of Allah's Glory, which was the soul of the messages delivered by the truthful guides and for centuries gone by till the reappearance of Imam Mahdi (a.t.f.s.), it will shine brightly like the sun due to the prayers of Prophet Muhammad (s.a.w.a.). Let's look at it briefly. Briefly because Karbala was declared as a place of submission and satisfaction due to two personalities - Imam Husain (a.s.) the grandson of the Last Prophet (s.a.w.a.) and Janabe Zainab (s.a.) -- who was the inheritor of Janabe Fatima Zahra (s.a.), Janabe Aasiyah, Janabe Maryam and Janabe Hawwa (peace be upon them all).

The character displayed by Janabe Zainab (s.a.) on the day of Aashuraa is a paradigm set for all the women of Islam, a standard which is simply incomparable. Not exaggerating but every moment of her life on that particular day — her resolve, bravery, patience, guardianship,

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staying within Islamic boundaries, preaching religious responsibilities, immaculateness, infallibility, respectability, dignity and every praiseworthy quality present in a divinely appointed guide, was demonstrated by her in the face of absolute disheartening adversity. It is a divine benchmark for all the women of the world, which has been written with light from the blood of Allah (Imam Husain (a.s.)), on the pages of fatal thirst.

Unfortunately, people with good articulation, intellect, insight and strong memory though dwelling within the boundaries of Islam feign ignorance about Karbala, even though the truth is as clear as the daylight. Thick veils of fanaticism have obscured rationality and common sense, and for that the resolve and roles played by women in nationwide struggle has not been well documented. An Aligarh University writer has written extensively on the brave ladies in Islam. In religions other than Islam, one can find thousand examples. One of the biggest tragedies of Islam is that the justice friendly activists of Bani Hashim - the paragons of bravery, epitome of patience and independence, gloriously generous, self-sacrificing — have been victims of bigotry by the orators.

Thus replying to this, the late Parwana Rudaulvi has given a befitting retort by writing the book *Karbala ki bahadur khawateen* (The Brave Ladies of Karbala).

Saani-e-Zahra, Janabe Zainab (s.a.) was the leader of such ladies who actively and wholly assisted and helped her brother in his mission in the afternoon of Aashuraa and post it, till the night of Aashuraa, shielded and protected the Imam of the time, Imam Zainul Aabedeen (a.s.) all by herself. On one hand was her outspoken purity and chastity and on the other saving 38 orphans of martyrs. A poet has summed it up beautifully in these words, “Zainab (s.a.) was at times Abbas (a.s.) and at times Lion of Allah, Ali (a.s.)”

Dear readers, the trying circumstances faced by the progeny of Holy Prophet (s.a.w.a.) on the day of Aashuraa are gut-wrenching as to how Janabe Zainab (s.a.) fortified the forlorn.

Poet Josh Maleehabadi has given a glimpse of this heartrending view in a poem.

"There was a heat wave, the sun was beating down

A sea of red and yellow was twisting and turning restlessly

Thirst, heat, turmoil, a fearful anxiety

This state of Muslims and the family of Abu Turab

For what crime did you mete out the punishment to them?

Did Fatima (s.a.) raise them for this day?

This was the moment of examination which had arrived for Imam Husain (a.s.) when the divine voice would say “**return**” and at this point of time the persona of Janabe Zainab (s.a.) was scripting history every moment, which has been described by Josh Maleehabadi:

“When the sun was descending post noon

The joy of worship was thriving in the Master's heart restlessly

Someone came running from the tents and caught hold of the rein Imamate succeeded in the assembly of Prophets

The musk blood was spilled on the thirsty sands

The blood from Islam's heart started to flow on earth."

In the above stanza, the God-given bravery and courage of Janabe Zainab (s.a.) emerges in entirety. It was Janabe Zainab (s.a.) who had helped her brother mount his horse at the time of farewell. The battle took place, Imam Husain (a.s.) fought and Janabe Zainab (s.a.) witnessed the battle. And when Imam Husain (a.s.) was tested in the battlefield, strikes and blows from his sword had forced the Kufans and Syrians to retreat. Had Janabe Zainab (s.a.) not been a witness to this fight, then in a packed courtroom of Syria she wouldn't have given Shimr (may Allah's infinite curse be on him) a Shoes befitting and crushing riposte. *"What are you saying O accursed one! When my brother Husain (a.s.) had attacked, you and your entire army crashed into the walls of Kufa?"* This too is a discussion about the war which qualifies as a one-sided battle. Has it ever happened that Imam Husain (a.s.), who was thirsty for three days, attacked a traitorous army said to be a minimum 30,000 to a maximum 120,000 in number, with a sword and there was no one in the tents barring one sister who was the leader and refuge of the group. Let us glance upon on how the dawn of Aashuraa broke and how its evening unfolded.

The Day of Aashuraa

Let us see what role Janabe Zainab (s.a.) played from the dawn of Aashuraa till dusk. The kind of trials and tribulations she patiently withstood, no human can even imagine, let alone endure it.

Dawn had set in and the sun was spreading its rays on earth. The prayer call given by Janabe Ali Akbar (a.s.) had already graced the atmosphere. The loyal companions had finished offering their morning prayers behind their Imam. Janabe Saeed (a.s.) had ensured that the worshippers had completed their prayers by taking countless arrows on his chest after which, he breathed his last due to the wounds he suffered.

It came to a point when Imam (a.s.) had started to get busy. In words of a poet:

At times he lifted the dead bodies, at times he wept

Husain was busy doing this all day

On this day the special elements of Islamic culture upheld their values and the entire culture manifested itself. Here, the character of Janabe Zainab (s.a.) shines brightly which we present in a nutshell.

Janabe Zainab (s.a.) and Islamic culture.

There are two areas on which the fundamentals of Islamic culture stands. One part is concerning hijab, and other about the behavior of men outside their homes which has various facets. For example, Islam has laid down the culture and tradition of marriage, business, borrowing and lending, agriculture and other economic and social functionalities of men separate from that of women. Both genders carry out their duties in their own respective fields based on the guidelines drawn by Shariah (religious codes).

It is an extensive topic which has been well-documented and manifested but its summary is that the entire Islamic way of life, individually and collectively, has been constitutionalized,

based on the pure life and traditions of the Seal of Prophets, Holy Prophet (s.a.w.a.) and the Holy Quran. Moreover, under its aegis is the area of women's actions, home making, upbringing of children, staying socially connected with other women, promoting religious knowledge within them, etc.

Then, responsibilities of men outside the confines of homes have many activities regarding society, economics and different fields. One categorical difference between Islam and other religions is that Islamic laws and government laws are cut from the same cloth. In other faiths, religion has been separated from governance. For further details one can refer to the works of scholars who specialize in the field of research and analysis. For the followers of Shia faith, Tauzeeh alMasaael is a comprehensive code of conduct.

The Day of Aashuraa

In the light of these thoughts there are certain questions that spring to mind and when answers to it are provided, it provides solace to the heart.

1. Does the battle of Karbala come across as a perennial battle?
2. Was it a one-sided battle?
3. Did the fleet of lancers, archers, infantry, cavalry or the leaders of Yazeed's (l.a.) army draw the battle lines?
4. What was the plot behind deploying guards at the river first?
5. There were only soldiers in Yazeed's

(l.a.) army, it was organized, arms were procured, one platoon backing the other. There were no women, children nor youngsters of bright upbringing found in Yazeed's (l.a.) army.

Answers:

1. The battle of Karbala: Imam Husain (a.s.) entered Karbala with a caravan. There is no historical evidence present that Imam Husain (a.s.) had come with a premediated intentions to wage a war.

2. Day of Aashuraa: This affable group of Bani Hashim was projected as warriors who had no intention to fight i.e. in this ploy of one-sided battle the entire Islamic way of life was pitted against the marauders of Islam whose aim was that if Imam Husain (a.s.) was defeated, Islam would become a victim of dirty politics, a feeling which was testified by a dying Amr ibn Aas in form of his poem titled Qasidah alJululiyah (refer al-Ghadeer by Allamah Amini r.a.).

A caravan led by Imam Husain (a.s.) was stopped, and on the day of Aashuraa, Imam Husain (a.s.) left a universal imprint of the Islamic way of life to the world and the light of Islam started to spread.

Janabe Zainab (s.a.)

There has been no such instance in history and there will never be. A powerful army was left so frightened by a small group of warriors that after plundering Madinah (the incident of Hurrah), the forces of Yazeed (1.a.) did not dare to even look towards the locality of Bani Hashim. Imam Husain (a.s.) through his Islamic culture, which he had inherited from the Prophets (a.s.), fought so valiantly with this huge army that expert scholars were left dumbfounded when it came to understanding Imam Husain's (a.s.) determination. Karbala is the manifestation of the manner in which his grandfather (s.a.w.a.) had established the Islamic way of life. Let us examine a couple of factors. Outside the tents, in the battleground Hazrat Abbas (a.s.) was following closely, waiting for Imam's orders. On the other hand, the pure and chaste women and approximately 38 innocent children were dying of thirst. Their lips had turned purple, their faces were swollen but every one of them awaited Janabe Zainab's (s.a.) orders. Just like Hazrat Abbas (a.s.), Janabe Umme Kulsoom (s.a.), too, was obeying Janabe Zainab's (s.a.) commands.

From dawn till noon, the faithful companions had embraced martyrdom for their master. Their mortal remains were arranged in an orderly manner. No history book or report says that any of the ladies stepped out of the tents in bewilderment complaining about the dreadful circumstances. This organization, this system, this spirit of self-sacrifice was due to the character, truthfulness, teachings and affability of Janabe Zainab (s.a.).

As the sun journeyed from dawn to noon, the young men from Bani Hashim, about whom Mir Anees says:

The light of all their faces were in the highest celestial sphere

A bouquet of 18 suns was lying on the ground

One after the other they were martyred and not even Ali Asghar (a.s.) was spared.

He dug up a small grave, buried Asghar in it,

Shabbir stood up, dusting the edges of his cloak.

It came to a point that the afternoon sun started to spit fire. Imam Husain (a.s.) was left alone. The unwell Imam Sajjad (a.s.) was in a state of prostration. At times he would get into a state of unconsciousness. Children, who were estimated to be 38 in number, had empty water-skins in their hands. They would at times shut their eyes due to weakness and at times ask for water in their frail voices. It is not possible to describe the condition of those pious and chaste ladies when the animals, too, were left half-dead. In these circumstances, to take stock of every tent, take care of children, to advise patience, Janabe Zainab (s.a.) was the in charge of the tents.

For instance, when the trampled remains of Janabe Qasim (a.s.) came into the tent, she grabbed hold of his mother, Umme Farwah's arms in support. When Ali Akbar's (a.s.) dead body arrived, she diverted Imam Husain's (a.s.) attention by sharing the unbearable grief. She took care of Janabe Sakina (s.a.) when the severed arms of flagbearer Hazrat Abbas (a.s.) were brought in the tents. If looked at closely, Janabe Zainab (s.a.) was a manifestation of Allah's Divine Power. There's not a single sign which suggests that Janabe Zainab (s.a.) and Janabe Umme Kulsoom (a.s.) violated the Shariat while displaying their resilience.

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One can gauge Janabe Zainab's (s.a.) courage, resilience, and the support she provided Imam Husain (a.s.) through this couplet articulated by Mirza Dabeer.

When Husain (a.s.) left for the battle at noon

There was none who could hold still the rein of the horse

Sakina was dusting off the ends of the cloak

Husain (a.s.) stood quietly with his head bowed down

There was no support for the King of Karbala

It was only his sister who helped her brother mount the horse

One cannot imagine the growing responsibilities Janabe Zainab (s.a.) had to deal with following the martyrdom of Imam Husain (a.s.). Provisions were looted, tents were burnt down. The guardian of shariat, Janabe Zainab (s.a.) was heard asking the Imam of her time: "O the Imam of the time, should we die in the (burning) tents or come out?" Imam (a.s.) gave orders to exit the tents. All the womenfolk, led by Janabe Zainab (s.a.) came out of the tents. The sun had set and the evening of loneliness took over. The daughter of Ali (a.s.), along with Janabe Umme Kulsoom (s.a.) guarded the noble ladies and children.

That evening of Aashuar, the speaking battleground

The universe veiled with that sorrow

The tyrants had arranged for lights in their own tents

In the battleground, the light of grandson of Prophet lay extinguished.

This is Janabe Zainab (s.a.). This is her amazing character. For the everlasting system of shariat, a prostration in thanksgiving at every moment of grief, this is her personality.

Finally, there is a message. Today, if the character of Janabe Zainab (s.a.) can be adopted as a guiding light for our great and dignified ladies in matters of shariat, then our society will be successful in front of Imam (a.s.). O Allah! Hasten the reappearance of the one who will avenge the blood of Imam Husain (a.s.).

Janabe Zainab (s.a.) Prior To Karbala

Janabe Zainab (s.a.), an esteemed lady who granted eternity to the religion of Muhammad (s.a.w.a.) from Karbala to Madinah, was a replica of the creator of Eloquence Hazrat Ali (a.s.) from the aspect of speech whereas a reflection of Janabe Fatima Zahra (s.a.) in her character.

The Lord of the universe had blessed Janabe Fatima (s.a.) on 1st of Shabaan, 6 A.H. with a precious gift. At that moment it felt as if a galaxy had descended upon the family of Light. Janabe Zainab (s.a.) opened her eyes in this world in the presence of personalities like Muhammed (s.a.w.a.), Ali (a.s.), Fatima (s.a.), Hasan (a.s.) and Husain (a.s.).

This date of birth is established as per the Shia historians, although historians have recorded other dates as well as different aspects about her birth.

For example a renowned Egyptian author famous as Ayesha Bint al-Shaati, in her book "Zainab Batalat al-Karbala (Zainab, the Conqueror of Karbala)" records at a place that "One child of Janabe Fatima (s.a.) got miscarried in the holy house of Prophet (s.a.w.a.), who was their third child after Hasan (a.s.) and Husain (a.s)." As if Janabe Zainab (s.a.) came to this mortal world after Janabe Mohsin (a.s.), whereas the established fact is that Janabe Mohsin (a.s.) was the fifth child of Hazrat Ali (a.s.) and not third and also that he was unjustly killed in his mother's womb. This was carried out as part of the severe attack on Janabe Fatima (s.a.), in which she was crushed between the door and the wall of her house, which resulted in this miscarriage, while she had stepped ahead in the protection of the Imam of her time and her Husband Hazrat Ali (a.s.).

The author of the book "Batalat alKarbala" has tried to cover up this evident fact, so that the reality of the executors and plotters of this heinous crime is also veiled and their bloody hands get cleansed off this gruesome murder.

It is recorded in history that the AllPowerful Lord filled the household of Fatima (s.a.) with His bounties She was the first grand-daughter of Prophet Muhammad (s.a.w.a.), the first honorable daughter of Hazrat Ali (a.s.) and Hazrat Fatima (s.a.) and the first sister of Imam Hasan (a.s.) and Imam Husain (a.s.).

After the birth of Janabe Zainab (s.a.), the master of this universe Hazrat Ali (a.s.) came for her first visitation along with Imam Husain (a.s.), when the eyes of Imam Husain (a.s.) fell on her face he (a.s.) became extremely happy and said: "Dear Father! Allah has blessed me with a sister..."

After hearing this Imam Ali (a.s.) started crying profusely, which upset Imam Husain (a.s.). He (a.s.) enquired about it. Imam Ali (a.s.) replied thus: "Dear Son, soon you shall come to know the reason".

The Holy Prophet (s.a.w.a.) was traveling during that time. As soon as he (s.a.w.a.) returned to Madinah as per his routine, he (s.a.w.a.) first visited his daughter's house. Entering the house, he (s.a.w.a.) congratulated her for the new member of the house. Hazrat Ali (a.s.) stood up in his respect, took his daughter from the hands of Janabe Fatima (s.a.) and placed her in the hands of Holy Prophet (s.a.w.a.). The Prophet (s.a.w.a.) kissed his grand-daughter and placed

his tongue in her mouth. At that very moment Jibraeel (a.s.) descended and informed "O Messenger of Allah!

Allah has named this child Zainab." After informing this he started weeping. When the Messenger of Allah (s.a.w.a.) enquired about the reason, Jibraeel (a.s.) replied:

"O Prophet of Allah, this child will have to face trials and tribulations right from her childhood. The very first calamity will be that she will have to grieve over your separation, after which she will weep on the loss of her mother and then she will cry for her father Ali (a.s.) and brother Hasan (a.s.). After this she will lose her brother in the wilderness of Karbala. Thereafter, from Karbala to Kufa and from the markets of Kufa till the bazaars of Syria, such calamities and afflictions shall befall her that will bend her back and grey her hair."

Holy Prophet (s.a.w.a.) became restless upon hearing this and he cried copiously. That is when Imam Husain (a.s.) realized the reason of weeping of his father Imam Ali (a.s.). When Salman al-Muhammadi (a.r.) heard of the news of the newly born, he rushed to congratulate Imam Ali (a.s.), but when he sensed the emotion, he enquired for the reason, upon which the master of the universe explained the details, listening to which even Salman became among the mourners.

The Prophet (s.a.w.a.) named her Zainab which has two meanings. As per Lisan al-Arab, Zainab is a name of a beautiful plant which provides pleasing fragrance, while Firozabadi in his Qamoos al-Muheet captures the meaning of the word as a compound of Zain' and 'Ab' which is more reliable near the Shias i.e. she was an adornment for her father Ali (a.s.). Besides being his daughter and a part of his light, right since childhood she had adorned herself with noble and lofty traits and characters and had attained such peaks of reality due to worship and obedience, that she deserved to become the source of ornament for the successor of the Allah has named this child Zainab." After informing this he started weeping. When the Messenger of Allah (s.a.w.a.) enquired about the reason, Jibraeel (a.s.) replied:

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daughter and a part of his light, right since childhood she had adorned herself with noble and lofty traits and characters and had attained such peaks of reality due to worship and obedience, that she deserved to become the source of ornament for the successor of the Prophet (s.a.w.a.) i.e. Imam Ali (a.s.). Thus, she became a reflection of that great personality whose light was illuminating great expanses of universe.

Her awareness, knowledge and intelligence were extraordinary and evident right from her childhood. Due to this the family members would call her The Wisest Lady (Aqeelah) of Bani Hashim'. The daughter of Ameerul Momineen Ali (a.s.) was overflowing with mercy and generosity and was always found empathizing and caring for others. Once, Hazrat Ali (a.s.) brought home a needy person along and enquired from the Princess of the Universe (s.a.) "Is there any provision to satiate the needy?" She replied "O Ali! At this moment there is nothing in the house except for little food that I have kept for Zainab." Upon hearing this Zainab (s.a.) rushed towards her mother and suggested "O beloved mother! Please offer the food to my father's guest, I will eat later." Upon hearing this, the mother lovingly embraced her daughter, while the eyes of Hazrat Ali (a.s.) were filled with tears. He (a.s.) remarked: "You are truly an adornment for a father."

Five infallibles trained Janabe Zainab (s.a.) and her learning took place through those personalities for whom the Verse of Purification (Ayat-e-Tatheer) was revealed. It is impossible to encompass her knowledge in words. Words cannot express it because her knowledge and training is such a secret which no one can comprehend what was the depth of her knowledge or the method of its acquisition. But it is a proven fact that there is no match to the kind of training she received. In other words, the one who has been trained by the master of Nahj al-Balaagha and Janabe Siddiqa (s.a.), no author or writer has the audacity to comment on the knowledge that is residing in the treasure chest of Zainabiyah.

When Janabe Zainab (s.a.) was just five years old she saw a strange dream... "The city was engulfed by a massive storm and severe winds. The sky and the earth were entrenched in absolute darkness. She herself was a victim to the thunderous storm and was running helter-skelter. Suddenly she finds herself clinging to a strong tree but the winds were so strong that they uprooted the tree and then she caught hold of a branch which too gave way. After which she caught hold of another branch but to no avail and then she caught hold of two branches both of which broke off. Finally Janabe Zainab (s.a.) was left without any support."

This dream frightened her. She woke up and went to her grandfather, the Messenger of Allah (s.a.w.a.), and narrated the entire dream to him. He (s.a.w.a.) wept excessively and said, "O Zainab! I am that strong tree, the two branches are your Father Ali (a.s.) and your respected mother (s.a.) and the next two branches are your brother Hasan (a.s.) and Husain (a.s.). All of these will depart from this world before you and you shall face severe hardships." This is exactly what happened where Janabe Zainab (s.a.) had to face such difficulties all alone that would weaken the strongest of mountains.

It was still her childhood that her grandfather, Holy Prophet (s.a.w.a.) passed away and within a few days she was distanced from maternal love. The afflictions had started befalling and they continued till her last breath.

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The vicissitudes of life had strengthened a young Zainab (s.a.) and made her brave enough to fulfil the greatest of duties in the future. After the loss of her mother, Janabe Zainab (s.a.) took charge of the household chores and fulfilled them in the best possible manner. She never stepped back from her responsibilities and took care of each member with utmost sincerity and love. She had great love and compassion towards her brothers and sister, especially towards Imam Husain (a.s.). Confirming this, once Janabe Fatima Zahra (s.a.) told the Holy Prophet (s.a.w.a.), "O father! I am surprised at the love of Zainab and Husain. When Zainab does not see Husain even for a moment she becomes restless." The Prophet (s.a.w.a.) replied, "O daughter! In future she will be a partner in the hardships of her brother Husain" and indeed the compassionate Zainab (s.a.) made every prophecy of her grandfather materialize.

Janabe Zainab (s.a.) along with her other siblings acquired knowledge directly from her father. What would the state of joy of the students be when the door of the city of knowledge himself would impart knowledge? As a result, all the children of Ali (a.s.) were intellectually brimming with knowledge and wisdom. Janabe Zainab (s.a.) was extremely intelligent. She had completely absorbed the knowledge and characteristics of her father Ali (a.s.). Ameerul Momineen Ali (a.s.) was the greatest orator of his time and as a result Janabe Zainab (s.a.) transformed herself into an exemplar of eloquence and oration. Her invaluable sermons have been recorded in history as priceless and incomparable.

Janabe Zainab (s.a.) And Her Journey From Karbala To Syria

If we look at Islamic history minutely, we observe that the period prior to the event of Karbala was the beginning of Islam and its propagation whereas post Karbala is the period of Islam's survival. Islam had surely arrived but its enemies always tried to eradicate it since its advent. It is only the event of Karbala that exposed the enemies of Islam and till the end of this world it clearly demarcated the friends from the foes. The aim of this article is not to mention the details of enemies and foes. However, we shall briefly discuss a few incidents of atrocities upon the captives of Karbala especially Janabe Zainab Bint Ameeril Momineen (s.a.) and how she - in order to defend the religion of her grandfather Muhammad Mustafa (s.a.w.a.) and the martyrdom of her brother Imam Husain (a.s.) – propagated the message of truth to the enemies.

Before we arrive at the topic it is important to know the routes through which the caravan of hostages passed through, on their way from Karbala to Syria.

There are three routes to Kufa and Syria and certainly the caravan must have been taken from any of the three routes. The shortest route is that of 'Baadiyah al-Shaam' which is approximately 800 kilometers. The second route from the shore of river Euphrates, and sometimes one has to pass through the river, is 1200 kilometers. The third route which is the longest is 1600 kilometers and passes through various cities like Tikrit, Mosul, Nasibiyen, Aleppo, etc. If we look at this route today, it passes through a few countries. There is another route Sultani which is 1545 kilometers. There is no reliable history nor direct traditions of Ahle Bait (a.s.) about captives been taken from a particular route. However, whatever is available in a few books is from inadequate evidences and scattered sources. Apart from this, few incidents and unreliable events have been mentioned in unverified books and thereafter have been quoted in other books.

Nevertheless, what is worth noting is that in few incidents the captives of Karbala meeting different people in various cities have been mentioned in reliable books. Therefore based on this, the route of 'Baadiyah al-Shaam' can be given preference over other routes. Another reason for the same is that the Umayyad government had predicted that through the bold and brave sermons of Imam Sajjad (a.s.) and Janabe Zainab (s.a.) immediately after Aashuraa their oppression and tyranny will be exposed, hence the government decided that the captives meet minimum people and the route of 'Baadiyah al-Shaam' is less populous with no major cities on its way.

Now to the main topic of discussion after this brief introduction. Kufa is an important city in the route from Karbala to Syria.

Towards Kufa

In the afternoon of 11th Muharram 61 A.H, the caravan of Ahle Bait (a.s.) left for Kufa from Karbala. Imam Zain alAbideen (a.s.) was the Imam of the time. He was responsible for all the affairs of the caravan and it was obligatory on everyone to follow him. The eldest amongst the Ahle Bait (a.s.) in this caravan was Janabe Zainab (s.a.) who was responsible for not just the protection of Imam since he was ill but also the entire caravan and thus she was the leader of the caravan. We cannot imagine the emotional condition of the women and children who had

borne the difficulties and sorrow of the day of Aashuraa and witnessed heart rendering events such as seeing the trampled bodies of their loved ones. It was not easy to handle them in this condition but history is a witness that Janabe Zainab (s.a.) handled them with amazing dignity.

The corpses of Imam Husain (a.s.) and his companions were left unshrouded. Umar ibn Saad (1.a.) sent Ahle Bait (a.s.) to Kufa. The womenfolk, children, slave girls and Imam Sajjad (a.s.) were mounted on the barebacked camels. Kamil Bahai has written that there were twenty women and Imam Baqir (a.s.) who was four years old was with Imam Sajjad (a.s.). Allah protected both of them.

[Nafas al-Mahmoom, chapter 5, p. 209]

The Adversities of Imam Sajjad (a.s.)

Heads of the martyrs were raised on the spears. Imam Sajjad (a.s.) says that when the ladies of Ahle Bait (a.s.) and other women were mounted on camels and sent to Kufa, I saw the corpses of martyrs on the ground smeared in blood. It was very difficult for me. I was extremely disturbed and distressed by what I was seeing and I was about to die when my aunt Janabe Zainab (s.a.), seeing my condition of grief and sorrow, consoled me: *"O the remnant of my grandfather, my father and my brother! You are in such a critical condition; will you give away your life?"* I said: *"O Aunt) why do I not be distressed? How can I be patient? I am seeing my chief and my master, my brothers, my uncles and my relatives smeared in blood. Their clothes have been looted and there is no one to shroud them and bury them. No one is near them and no one is with them. It seems people do not consider us Muslims."*

The narrator of good tidings: Janabe Zainab (s.a.)

Looking at this pain of Imam Sajjad (a.s.), Janabe Zainab (s.a.) said:

"These things should not trouble you. It is a promise of Holy Prophet (s.a.w.s.) to your grandfather Imam Ali (a.s.), your father Imam Husain (a.s.) and your uncle Imam Hasan (a.s.), and Allah has taken covenant from a group in this nation that the Pharaohs of the world would not recognize them but the angels of the heavens surely will. They will gather their scattered bones and bury their blood-soaked bodies and will establish a sign of your father's grave, the Chief of Martyrs, in this land (Karbala) whose effect will never fade away and will not perish with the passage of days and nights. The proponents of disbelief and the avatars of deviation will be inclined to destroy it. Yet it will emerge stronger and this mission will progress i.e. its altitude and prominence will keep increasing."

[Nafas al-Mahmoom, chapter 5, p. 210]

Note: This tradition is from the rare narrations and miracles of the infallible Imams (a.s.). It is recorded in books. Over 1350 years have passed but the prophecy of Janabe Zainab (s.a.) has come true and accurate.

Janabe Zainab (s.a.) in Kufa

Shaikh Mufeed (a.r.) and Shaikh Tusi (a.r.) have narrated from Khuzlam bin Sateer who reported, "I reached Kufa in Muharram 61 A.H. and at the same time Ali Ibn Husain (a.s.) along with the ladies and children of Ahle Bait (a.s.) were brought to Kufa. The army of Ibn Ziyad (l.a.) had surrounded them. People of Kufa had come out of their houses to witness the scene. When Ahle Bait (a.s.) were brought into Kufa on saddleless camels, the ladies of Kufa became emotional and cried. I saw Ali ibn Husain (a.s.), who looked severely ill and weak, shackled. His hands were tied to his neck. He (a.s.) whispered slowly '*Are these women crying for us? Then who killed us?*'

Janabe Zainab (s.a.) commenced her sermon. By Allah! I have never seen a woman chaster, purer, more eloquent and articulate than Janabe Zainab Bint Ali (s.a.) who spoke in her father Ameerul Momineen's (a.s.) tone and tenor. In that chaotic atmosphere, where clamors were erupting from all around, she indicated to the people to remain quiet. Silence gripped everyone. The sound of the camel bells stopped and people just stood where they were. She praised Allah and sent salutations on Holy Prophet (s.a.w.a.). She continued:

"O Kufans! O men of vaunt! O treacherous men! O retreaters! Do you weep for us and is this wailing and weeping of yours for us? May Allah never cease your lamentation! May your wailing never end! Verily, your similitude is that of a woman who unwinds the threads spun strongly by herself. You spun the rope of faith then untied it with your own hands and turned to disbelief. You do not have any good habits or characteristics. You are pretentious, self-conceited and are camouflaging your customs. Your similitude is of that of the vegetation which is grown on dirt or the whiteness in the graveyard. You have sent a grievous provision for your hereafter and have bought for yourselves hell forever. Are you crying for us while it is you who have killed us? By Allah you should cry a lot and smile a little because you have earned eternal disgrace, humiliation, fault and dishonor. This stain of disgrace and humiliation cannot be cleansed with any water. The murder of the beloved of the last Prophet and leader of the youths of Paradise (a.s.) cannot be recompensed. You have killed the one who was a shelter for the virtuous amongst you. They sought refuge in him in times of difficulty and problems and learnt religion and its laws from him. Curse be upon you for you have committed a grave sin and have become hopeless of the Mercy of Allah. You have transacted loss in this world and the hereafter and have become deserving for the punishment of Allah. You have bought degradation and dishonor for yourselves and your hands will be severed. Woe be unto you O people of Kufa! How you have cut into pieces the beloved of Holy Prophet (s.a.w.a.), uncovered the veiled house, shed blood of their chosen progeny and violated their honor? Your utmost disgraceful act has made the earth shrink and the sky distant. The sky has wept blood because of your actions. Beware! Whatever consequences you face in the hereafter will be much greater than its effect in this world. Do not be proud on the respite that you have been given because Allah does not haste in taking revenge and He does not fear that the time to take revenge shall pass away. Certainly Allah is observing the sinners."

The narrator says that the daughter of Fatima Zahra (s.a.) became silent and I saw that the people were stunned, weeping and biting their fingers. I saw an old man, whose tears had made his face and beard wet, saying:

“Their aged ones were the best aged ones and when their progeny is enumerated, they will not be hopeless and dishonored.”

[Muntaha al-Aamaal, vol. 1, p. 410; Al Ehtejaaj, vol. 2, p. 110; Jilaa al-Uyoon, *chapter 5, p. 410*]

As per the tradition mentioned in AlEhtejaaj, it is mentioned that Imam Ali ibn Husain (a.s.) said: *“O Aunt! Please be silent. The people remaining should derive lessons from the ones gone by and by the grace of Allah you are learned without a teacher and wise without a preacher. Crying and wailing will not be able to stop the proceedings.”* Janabe Zainab (s.a.) kept quiet.

The translation of this eloquent and well-articulated sermon is a difficult task for litterateurs because this sermon has been delivered by the daughter of Ameerul Momineen Imam Ali (a.s.) i.e. Janabe Zainab (s.a.) and those who listened to this sermon thought as if Ali (a.s.) himself is delivering the sermon. We have referred the following books for its translation:

1. Al-Luhoof by Syed ibn Tawoos (a.r.)
2. Al-Ehtejaaj by Shaikh Jaleel Abu Mansoor Ahmed bin Ali bin Abi Talib Tabrisi (r.a.) – Persian
3. Jilaa al-Uyoon by Allamah Majlisi (r.a.) – Persian
4. Muntaha al-Aamaal by Marhoom Shaikh Abbas Qummi (r.a.)
5. Dam' al-Sujoom translation of Nafas al-Mahmoom by Shaikh Abbas Qummi (may Allah sanctify his grave). Persian translation by Aga Haaj Mirza Abul Hasan Sha'raani

Since the translation was difficult it is important to note that while translating the context we have translated a few sentences verbatim. In the terminological translation, we have changed the words but kept the meaning intact.

Note: The titles that Imam Zain alAbideen (a.s.) has used for Janabe Zainab (s.a.) shows her greatness and splendor and proves that she has been satiated with the spring of divine revelations. Her knowledge was superior to human knowledge. She was raised in the school of Wilayat. Her heart was illuminating with the light of knowledge and recognition.

Another thing worth noting is that Janabe Zainab (s.a.) was cognizant of that society. She showed the mirror to the people of Kufa. She learnt this skill too from her father. One of the famous Arabic anthropologists says: Ameerul Momineen (a.s.) spoke as per the types and habits of the people and the eloquent sermon of Janabe Zainab (s.a.) was similar to her father.

[Nafas al-Mahmoom, p. 215]

The sermon of Janabe Zainab (s.a.) brought a revolution in the hearts of the Kufans and they were ashamed of their deeds. She mentioned about those atrocities which the enemies inflicted upon the Ahle Bait (a.s.) in Karbala. She made people aware of the oppressions. The revolution was a result of this sermon which avenged the blood of martyrs of Karbala and ended the rule of Bani Umayyah.

Janabe Zainab in the Royal Palace (Qasr al-Imarah)

Qasr al-Imarah is also known as Daar al-Imarah. It was a building situated behind the mosque of Kufa. Presently, only a few foundation walls remain. This building was constructed by Saad bin Abi Waqqas in 17 A.H. after the construction of Masjid al-Kufa. Those who perform Ziyarat in Iraq and visit the house of Ameerul Momineen (a.s.) in Kufa, when they stand facing the door of the house they can see the remains of this palace on the left hand side. In short, this building was like a royal palace. Janabe Muslim bin Aqeel (a.s.) was martyred in this palace in the year 60 A.H. and the head of Imam Husain (a.s.) along with the captives of Karbala were brought here in 61 A.H. Ubaidullah ibn Ziyad (1.a.) was killed in the same palace in 66 A.H. Mokhtar Ibn Abu Ubaidah al-Saqafi was killed here in 67 A.H. and so was Mus'ab Ibn Zubair (l.a.) in 71 A.H.

It is said that when Mus'ab killed Mokhtar, Abdul Malik ibn Marwan (l.a.) came to Iraq, defeated him, took over the palace and the head of Mus'ab was placed in front of him. An Arab whose name was 'Abu Muslim An-Nakhai' stood up and said to Abdul Malik:

"I saw that the severed head of Imam Husain (a.s.) was kept in front of Ibn Ziyad (1.a.) here, then after a few days the head of Ibn Ziyad (1.a.) was kept in front of Mokhtar at the same place. Later the head of Mokhtar was kept in the front of Mus'ab at the same place and now I see the head of Mus'ab in front of you". It is said that Abdul Malik was terrified and ordered to vacate and destroy the palace. Thus, it was demolished and the filth of entire Kufa was dumped here.

"Seek lessons from it O people of intellect."

This was same Daar al-Imarah which we refer to as the palace of Ibn Ziyad (l.a.).

When Ubaidullah Ibn Ziyad (1.a.) got the news of arrival of Ahle Bait (a.s.) in Kufa, he ordered everyone to be present in the palace. Hence his palace was filled with the civilians and villagers. Since, in this article we are discussing only about Janabe Zainab (s.a.), we are not covering other incidents that occurred in the palace like Ibn Ziyad (l.a.) offending the head of Imam Husain (a.s.) and threatening to kill the companion of Holy Prophet (s.a.w.a.) Zaid Ibn Arqam, etc. and shall only discuss Janabe Zainab (s.a.).

Debate with Ibn Ziyad (1.a.)

The narrator says that when the family of Imam Husain (a.s.) was brought like prisoners of Rome in the accursed and damned gathering, Janabe Zainab (s.a.) entered like a stranger and sat in a corner while the other ladies sat surrounding her. Ibn Ziyad (l.a.) asked that about the lady who was sitting with her maids in the corner. No one answered so he asked again. None replied. When he asked for the third time, someone said that she is Janabe Zainab Bint Fatima (s.a.), the granddaughter of the Holy Prophet (s.a.w.a.). Ibn Ziyad (may Allah confine him to the lowest levels of Hell) addressed Janabe Zainab (s.a.) and said "All thanks to Allah who dishonored you and revealed your truth". Janab Zainab (s.a.) responded:

"Praise be to Allah who honored us by means of the Prophet (s.a.w.a.) and purified us from all sorts of impurities and dirt. Humiliation is for a transgressor and a corrupt person resorts to lies. By the Grace of Allah, we are not among those but they are some other people."

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Ibn Ziyad (1.a.) said: Did you not see what Allah has done with you Ahle Bait (a.s.)?

Janabe Zainab (s.a.) retorted: "These are ones for whom Allah had chosen martyrdom and hence they went towards their resting places readily. I have not seen anything but goodness. Allah will gather them and you will argue with them. Then you see that who is honored and successful, o Son of Marjanah! May your mother weep over you!"

Amr bin Hurais says that says that Ibn Ziyad (l.a.) became so annoyed and angry after this discussion that he would have actually killed Janabe Zainab (s.a.). One of his courtiers said: O Ameerul Momineen, she is a lady and it is not necessary to reply to women. When Ibn Ziyad (l.a.) could not reply, he said "the murder of your rebellious brother and his defiant household has cured my heart". Janabe Zainab (s.a.) became so emotional that she wept and cried out "You have killed our chief, cut off our roots and branches and uprooted our foundation. If your cure was in it then indeed you have been cured."

Ibn Ziyad (1.a.) exclaimed, "This lady is a rhymester and I swear upon myself that her father was also the same and a poet" Janabe Zainab (s.a.) said: *"I am not in a condition and I don't have time for rhyme."*

According to the narration of Ibn Numa, Janabe Zainab (s.a.) said: *"I am surprised at the one who gets cured by killing his leaders while he knows that they will avenge it in the hereafter."*

After this the accursed turned to Imam Sajjad (a.s.)

[Nafas al-Mahmoom, pp. 226 to 323; Jilaa al-Uyoon, p. 718]

This is how the daughter of Imam Ali (a.s.) humiliated Ibn Ziyad (1.a.) with her courage and bravery in front of his courtiers and exposed the oppression committed against the family of the Prophet (s.a.w.a.). Ibn Ziyad (l.a.) had gathered crowds to display his strength but he failed.

The incidents about the blessed head of Imam Husain (a.s.) and the detainees of Karbala are recorded in books. Wherever the head of Imam Husain (a.s.) reached people would cry and wail. The situation would turn radical. Since the accursed ones who carried the head of Imam Husain (a.s.) out of Kufa were afraid that Arab tribes may create a chaos and snatch away the head from them, they passed it from desolate areas and yet if they met any tribe on the way, they would say that these are heads of Kharijites (outcasts)

[Kaamil Bahai, vol. 2, p. 291]

Few incidents which occurred on route to Syria from Kufa are as follows:

Miscarriage: One of the wives of Imam Husain (a.s.) was pregnant and but she miscarried on a mountain near Aleppo. The name of the child was Mohsin and is buried on that same mountain which is famous even today as 'Mashhad al-Saqat' and 'Mashhad alRaktah'

At one of the places one of the daughters of Imam Husain (a.s.) fell from a camel and cried out 'O Aunt Zainab!' When Janabe Zainab (s.a.) heard her cry, she looked around for her and saw that she was trampled under the feet of the camel and left for the eternal abode. Janabe Zainab (s.a.) expressed her grief "WA DHAY'ATAAH! WA GHURBATAAH! WA MUKHTARAAH"

Incident of the Monk

The manifestation of a miracle from the head of Imam Husain (a.s.) and the monk realizing it is a famous incident. This took place at a location near Aleppo called Qinnisireen.

[Muntaha al-Amaal, vol. 1, p. 419]

Apart from these there are many other places where some incidents took place viz. Mosul, Nasibatain, Baalbek, Miyafariqain and Shayz, etc.

To conclude we shall mention the sorrow and grief of Imam Zamana (a.t.f.s.) through his holy grandmother, a scholar without being taught, Janabe Zainab (s.a.).

Marhoom Haaj Shaikh Akbar Ali Nihaavandi has mentioned in his invaluable book that the revered Shaikh Haaj Mulla Sultan Ali Rozakhwan Tabrizi (who was among the worshipers and penitents) narrates his dream that he was in the presence of Hazrat Baqiyatullah (a.t.f.s.) and said "O my chief and master, you have recited in Ziyarat-e-Naahiyah - *I cry for you day and night and weep blood instead of tears; is it right?*"

Imam (a.t.f.s.) said: *Yes, it is correct.* I inquired "*Which is that calamity for which you weep blood instead of tears? Is it for Ali Akbar (a.s.)?*" He (a.t.f.s.) replied: "*If Ali Akbar (a.s.) was alive even he would cry blood over this calamity*". I asked 'Is it for Abbas (a.s.)?' He (a.t.f.s.) answered: "*Had Abbas (a.s.) been there even he would weep blood over this calamity*". I said 'certainly it would be the calamity of the Chief of Martyrs (a.s.)'

He (a.t.f.s.) reacted "Had the Chief of Martyrs (a.s.) been alive even he would cry blood over this calamity". I probed "Then which is that calamity?" He (a.t.f.s.) responded "It is the calamity of Janabe Zainab (s.a.) being enslaved upon which tears of blood will always be shed."

[Abqari al-Hesaan, vol. 1, p. 98]

O Allah we ask you by the right of Janabe Zainab (s.a.) and the captives of Karbala, hasten the reappearance of Imam-e-Zamana (a.t.f.s.) to avenge the oppression upon them and disgrace and humiliate all the enemies of Ahle Bait (a.s.).

The Sermon Of Janabe Zainab (s.a.) In The Court Of Yazeed (l.a.)

The great scholar Shaikh al-Tabrisi writes in his book, Al-Ehtejaaj, vol. 2, p. 307:

When Imam Ali bin Husain (a.s.) entered the court of Yazid along with the members of his family they were brought near the blessed head of Imam Husain (a.s.) which was placed in a tray and Yazid (l.a.) was striking it with a stick and was saying,

Bani Hashim played a game to acquire rulership.

There was neither any message which descended nor any revelation.

How I wish my elders who were killed in Badr would be able to see this

and the injury stricken people of Khazraj who were severely wounded in the Battle of Ohud would see

then they would be pleased with me and would praise me and say, O Yazid, may your hands never be paralysed!

We have taken a heinous revenge from their family

and through this revenge of mine - I have avenged my ancestors of Badr.

Had I not done this then I did not belong to the progeny Khandaf,

and I not taken revenge from the family of Ahmed (Holy Prophet (s.a.w.a.)) for what they did.

When Janabe Zainab (s.a.) witnessed this she cried out in such a sad and aggrieved voice that caused hearts to tremble:

"O Husain! O beloved of the Messenger of Allah! O successor of Makkah and Mina! O son of Fatima al-Zahra the Chief of all women! O son of Mohammad (s.a.w.a.) alMustafa!"

On hearing these heart-rending words everyone started weeping. Yazid (l.a.) fell silent. Janabe Zainab (s.a.) stood up and addressed the people in a sermon in which she mentioned the excellences of her noble grandfather Holy Prophet (s.a.w.a.) and announced that they have borne these difficulties patiently for the sake of Allah's pleasure and not out of any fear or threat. The daughter of Ameerul Momineen (a.s.) and Janabe Fatima Zahra (s.a.) announced in a loud voice:

"All Praise is for Allah the Lord of the Worlds and blessings be upon my grandfather, the Chief of all the Prophets (s.a.w.a.). Surely Allah Glorified be He has said the truth as He says,

"Then how bad was the end result of those who committed sins as they denied the signs of Allah and mocked at them."

[Surah Room (30): Verse 10]

O Yazid! Do you think that by committing atrocities against us and by displaying the progeny of Holy Prophet (s.a.w.a.) as imprisoned slaves - you shall somehow manage to reduce our exalted position before Allah the High and you shall attain some position of honor and respect? On the contrary, you are under this false impression that the tragedy which we have faced has caused you to gain honor and it is probably due to this wrong impression that you are displaying such arrogance and have started to broaden your shoulders out of misplaced pride. Yes! You are overflowing with joy just because your tyrant government has expanded across various boundaries and your kingdom has become stable? Do you think that in our mastership you shall

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get the opportunity to do whatsoever you wish without any fear? Wait O Yazid! Be patient! Breathe a little! Have you forgotten these words of Allah the Almighty?

'And beware the disbelievers should not think that Our giving respite to them is beneficial to them. We only wish to give them respite that they should increase their evil deeds and there is a degrading chastisement prepared for them.'

(Surah Aale Imran (3): Verse 178)

O son of slaves who were freed by us! Is this Justice? That you have covered your women and maids in veils and curtains and have snatched away the veils of the grand-daughters of Holy Prophet (s.a.w.a.)? You have torn apart their dignity? Their enemies drag them from one city to another while their heads are uncovered and unveiled to the extent that people of cities and villages look upon them and they have become a spectacle for those who live near and far. Both the noble and the abased raise their eyes towards them. Their condition has become such that their menfolk are no longer alive to defend them and nor do they have any supporters. This is clear rebellion against Allah, a declaration of war against the Holy Prophet (s.a.w.a.) and an evident opposition to everything that he (s.a.w.a.) has brought from the side of Allah!

This is not surprising and there is no expectation of mercy or compassion from the children of those who have loved to chew the liver of the noble martyrs of Islam. The one whose flesh has been developed by drinking the blood of good and noble people, who bears enmity with the Chief of the Prophets (s.a.w.a.), gathers and increases the hatred of people against him (s.a.w.a.), raised a sword against the radiant face of Holy Prophet (s.a.w.a.), one who is the severest opponent of Allah among all the Arabs and the biggest denier of His Prophet (s.a.w.a.), who has openly declared his enmity against them and is the biggest disbeliever and rebel in the sight of Allah the Most High.

(O Yazid) Know that! This is the result of disbelief. This is that lizard of defeat which your ancestors suffered in the Battle of Badr that is still wriggling in your heart. Then how can that person who has always looked upon us Ahle Bait (a.s.) with hatred, enmity and jealousy show any leniency towards us? The one who denies the Prophet of Allah (s.a.w.a.) and shamelessly narrates it and after killing his children and their family, he expresses happiness and addresses his ancestors thus, Had they been here, they would have praised me,

And would say, O Yazid may your hands never be paralyzed.

And now you have raised your hands towards the blessed lips of Aba Abdillah (Husain) (a.s.). Those lips which Holy Prophet (s.a.w.a.) used to kiss, you are striking them with a stick! Undoubtedly these lips were the cause of the happiness of Holy Prophet (s.a.w.a.)!

I swear that you have shed the blood of the leader of the youths of Paradise, son of the Chief of all Arabs and the luminous sun of the progeny of Abu Talib (a.s.). You have demolished his house and have taken revenge for your ancestors. By shedding his blood you have acquired proximity to the polytheists among your ancestors and have raised your voice.

I swear, that you have shouted out that, 'I wish they would be able to see me then know that, soon they shall see you and you shall wish that your hands would have been paralyzed and you will desire that your mother would have aborted you and that your father would not have been

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responsible for your conception. When you have taken your steps towards the wrath of Allah then in opposition to you and your father stands the Messenger of Allah (s.a.w.a.).

*O Allah! Avenge our right from these people. Take our revenge from these tyrants. Cause your anger and your wrath to descend upon him who has shed our blood, trampled our rights, killed our supporters and has snatched away our veils. You did what you did. (O Yazid! Through your grievous sin) you have ripped away your flesh yourself and cut yourself apart into pieces. Very soon, the day shall come when you shall have to face ultimate humiliation in front of the Prophet of Allah (s.a.w.a.), when you would be responsible for spilling the blood of his progeny (a.s.) and trampling upon the sanctity of his house, having shed the blood of his children and having cut his flesh apart. You shall bear the severest punishment of Allah for these actions. Then you will know how, how exactly Allah shall gather the scattered flowers of the garden of Paradise and reform their condition and how He shall get us our rights from those who have oppressed and rebelled against us, that Lord of all Creation says: **“And do not consider those who have been slain in the way of Allah as dead, Nay! Rather they are alive and receive sustenance from their Lord. Rejoicing in what Allah has granted to them from His Grace.”***

[Surah Aale Imran (3): Verses 169-170]

*Just knowing this is sufficient for you that Allah is Our Master and He alone shall decide while Muhammad (s.a.w.a.) will be the plaintiff and the Archangel Jibrael (a.s.) will be his aide. Soon even they shall reach their final destination who laid the grounds for you to attain your position and have appointed you over the Muslims because, **“evil is the recompense of the tyrants”***

[Surah Kahf (18): Verse 50]

“And at that time it shall be evident to you that your final abode is “the worst position and the most deviated path.”

[Surah Furqaan (25): Verse 34]

(O Yazid) Although the tribulations of this world have forced me to converse with you but in my view you are a low and degraded person. You have caused Muslims to weep and grieve (through the calamities which you have inflicted on my brother and my household). In this matter you found stonehearted companions. You took assistance from rebels deserving of Allah's anger and the Prophet's curse and have taken help from a group where Satan has made his abode and spread his web.

Strange! Very strange! Pious men and children of Prophet (a.s.) were slaughtered by children of freed slaves, illegitimate people and clear sinners. Our blood is dripping® from your claws and our flesh is dropping out of your mouths. Pure and noble bodies lying on the fields are being mutilated by wolves and jackals are rolling their bodies on the ground.

If you are under this impression that today you have acquired some good fortune or have benefited in some manner then you are in error and soon you shall bear a grievous loss. You shall reap only what you have sown and Allah is never unjust to His servants. We complain to Allah and have complete reliance upon Him alone. Do whatever you wish to do, strive for whatever you wish to achieve.

I swear by that Lord who has granted us revelation, the Holy Quran, Prophethood and the good fortune of being His sincere servants! You shall never be able to understand our lofty position nor can you fathom our position or erase our remembrance and you shall never be able to wash your hands off (the sin of snatching away our veils.

Yazid! Your thoughts are nothing except whims! There are only a few days left in your life. Your kingdom is about to overturn. The day is close when the caller shall call out, "May Allah curse the tyrants and rebels."

All Praise is for that Lord who is the Sustainer of the worlds. The One who has apportioned success for His saints and caused His representatives to reach their desires, turned them towards His Mercy, Majesty, Satisfaction and Forgiveness and through them none apart from you (O Yazid) is more deserving of Hell and punishment. We ask Allah to grant them (martyrs of Karbala) a due recompense, increase their rewards and grant their inheritors and close ones a noble return. Undoubtedly He alone is the one who has Mercy and Love for His servants.

Conclusion

Ahle Bait of the Holy Prophet (s.a.w.a.) are such personalities whose excellences cannot be understood by human intellect. When Islam was in need on the battlefield then it was only Ali (a.s.) and his children who supported it. But after the martyrdom of Holy Prophet (s.a.w.a.) it was this same Ali (a.s.) who exhibited supreme forbearance when he allowed his rights to be snatched away in observance of the last will of Holy Prophet (s.a.w.a.). Similarly, in Karbala when Allah the Almighty wished to establish an unparalleled example of patience for the world, in response Imam Husain (a.s.) sacrificed himself along with his companions to fulfil this pledge. But after the event of Karbala, when the sacrifice of the savior of Divine aim and Divine message was presented as a consequence of rebelling against the allegiance to Yazid (1.a.), at that time the dazzling eloquence of the daughter of Ameerul Momineen (a.s.), in a fiery tone established the fact that exposing the tyranny of tyrants is the tradition of this pure household.

O Allah! For the sake of the snatched veils of this pure household, hasten the reappearance of the avenger of the blood of Imam Husain (a.s.). Aameen!

Demise And Mousleum Of Janabe Zainab Al Kubra (s.a.)

Janabe Zainab al-Kubra (s.a.) was a reflection of Janabe Zahra (s.a.), associate of Imam Husain (a.s.) in his responsibilities of Imamat, supporter to Imam Zain al-Abideen (a.s.), the pioneer of Azadaari, the protector of the magnanimous Islamic Shariat, the inheritor of Haider and Ja'far, the ornament of Abbas and Aqeel, the aunt of Akbar and Asghar, mother of Aun and Muhammad and the mother of all sufferings! The time for her to depart had arrived after having endured all the calamities which neither the heavens could bear nor the earth, neither mountains had that capacity nor oceans had the depth to tolerate such tribulations but never did she bring utter a word of complain; rather, she was always thankful (to Allah). When the accursed Ibn Ziyad asked her about the events in Karbala, "What do you feel about whatever happened to your family?" She retorted:

"I have not seen anything but goodness. Allah ordained martyrdom for some people and they ascended towards their resting places willingly. Allah will gather them (on the Day of Judgement) and you will argue with them. The matter will be decided there. Then you will see who is honored and successful. O Son of Marjanah! May your mother weep over you!"

When all responsibilities were fulfilled, the news of martyrdom of Imam Husain (a.s.) and his faithful companions broke out among the masses, mournful gatherings were established in Kufa, Syria, Karbala and Madinah, the foundation of Azadari were strongly laid, the time to meet the Lord of the Kingdoms and Heavens had arrived. The appointed time of joining her forefathers and brothers beneath the Divine Empyrean was finally here. Crushed under calamities yet possessing unbending will of Mount Tur, the blessed soul of Janabe Zainab (s.a.) carried by the noblest divine angels reached the highest grades in heaven in the presence of the family of Prophethood and Messengership. When the pure soul of Janabe Zainab (s.a.) would have reached them and when her grandfather, parents and brothers would have inquired about her sufferings, upon hearing her response, the condition of the five infallibles (a.s.) would be unimaginable.

There are various records concerning the demise of Janabe Zainab (s.a.). A question often posed is – why is there a contradiction in the dates of births and martyrdom? The reply to this is

1. The way a birth date or the date of passing away is registered these days, there was no such system earlier. The date on which information about the birth or death was circulated was assumed to be actual date. It is quite possible that the definite date would be much prior to it.
2. Enemies of Ahle Bait (a.s.) were dominant in those days. There was a strict ban on narrating anything about Ahle Bait (a.s.); rather, punishments were imposed. Those who were harboured by the rulers would narrate these unwillingly and obviously they wouldn't report the correct dates.
3. More often than not, people from the Ahle Bait (a.s.) would be victims of oppression by the tyrant rulers. Since the news of death would be accompanied by revealing the injustice of the oppressors, such information was not commonly relayed.

4. Despite these difficulties and restrictions, virtues of Ahle Bait (a.s.) and more so the information about their sufferings and tribulations being so commonly known are not short of any miracle.

There are two records mentioned about the demise of Janabe Zainab (s.a.) in history. In Arabic books and as per the calendar published and circulated by the office of his eminence Grand Ayatullah Syed Ali Sistani (may Allah grant him long life) and the Islah Calendar, the date recorded is 15 Rajab, 63 or 65 A.H. Islah has one more date recorded as 6 Jamaadi al-Awwal, 65 A.H. However, the Khoja calendar mentions the date as 16 Zilhajj. Nevertheless, differences in the dates do not impact the actual death and its grief.

Mourning of Imam-e-Zamana (a.t.f.s.) on the Death Anniversary of Janabe Zainab (s.a.)

The author of the book 'Khasaais-eZainabiyah' Ayatullah Syed Noorullah Jazaari has narrated the following incident on the authority of Shaikh Muhammad Baqir Naaeni, the author of 'Al-Kibreet al-Ahmar':

“When I was studying in the Islamic Seminary of Najaf, I saw a very pious and devout Syed who didn't know to read and write. One day during his visit to the mausoleum of Ameerul Momineen (a.s.), he saw a Turkish pilgrim engrossed in recitation of the Holy Quran at every corner of the shrine. This left a deep impression on that Syed and he said to himself, “this Turk is reciting the Holy Quran in such a beautiful manner. This is the book of your ancestor Holy Prophet (s.a.w.a.) and you are deprived of it yourself. Post this the Syed utilized some of the remaining part of his day in offering water to the pilgrims of the holy shrine and some part in learning to read and write. After toiling hard, gradually he reached a stage where he was attending the final lessons (Dars-e-Khaarij) of Ayatullah al-Uzma Mirza Muhammad Hasan Shirazi (exp. 1313 A.H.) and himself attained the level of Ijtehaad.

That pious and devout Syed recounts: Once I saw Hazrat Vali-e-Asr Saheb al-Zaman (a.t.f.s.) in my dream; he was crying. I went into his holy presence, was privileged to offer salutations to him and inquire from him the reason for his grief and weeping. Hazrat (a.t.f.s.) replied: This day my aunt Zainab (s.a.) left the world. On this day, angels organize a mourning gathering for Janabe Zainab (s.a.) and they wail by recounting her sermons. They will continue to weep over her till I do not go and personally console them.”

(Zainab al-Kubra by Syed Abul Qasim Deebaji, p. 220]

It is evident from this incident that mourning the death of Janabe Zainab (s.a.) is extremely dear to Imam-eZamana (a.t.f.s.) and the angels.

Scholars have recorded the demise of Janabe Zainab (a.s.) to be in 62 A.H. Some have also mentioned 65 A.H. which means she was alive for only one year or maximum 4 years after the event of Karbala. It is quite obvious that a lady who had witnessed the entire tragedy of Karbala with her own eyes, seen the mutilated bodies of her sons, brothers and nephews, observed the dismembered body of Imam Husain (a.s.) drenched in mud and blood, how could she have ever been at peace! When our hearts are restless just by listening to the tragedy after a thousand years and it becomes difficult for us to bear it patiently, give a thought to the condition of that loving sister. Perhaps the tragic scenes of Karbala would always hover around her eyes with an

ocean of tears ceaselessly welled up her eyes. One solitary distress is enough to break a person, what can one say about the grief of 18 members of the Bani Hashim.

The Holy Shrine of Janabe Zainab (s.a.)

There are three views concerning the shrine of Janabe Zainab (s.a.):

1. Buried in Baqi, Madinah
2. Buried in Cairo, Egypt
3. Buried 7 km from Damascus, Syria which is famously known 'Sayyedah Zainab' today

The proof to support the first view is that after returning from Karbala, when Janabe Zainab (s.a.) entered Madinah, the city of her grandfather Holy Prophet (s.a.w.a.), she remained there till her last breath and did not go anywhere.

Had her grave been in Madinah, the traditions of Ahle Bait (a.s.) would have alluded to this. Like other infallibles in Jannat al-Baqi, there would be some signs and mention of her grave as well.

Supporting the second view, it is said that after returning from Karbala, Janabe Zainab (s.a.) used to constantly narrate about the calamities befalling her brother Imam Husain (a.s.) and the atrocities of the accursed Yazid. This resulted in development of a sense of anger, anguish and revolt against Yazid among the common people. The governor of Madinah, Amr Ibn Saeed al Ashdaq, informed Yazid of this. Yazid wrote back to him and ordering her separation from the people and exile her into some other city away from Madinah. When political pressure mounted upon Janabe Zainab (s.a.) and it was difficult for her to remain in Madinah, she left for Egypt and stayed there until her demise. The people of Egypt respected her a lot and as per her will, they recited her funeral prayers in the grand mosque and buried her in her house itself.

All we can say in this regard is that there is no reliable historical evidence of her grave being in Egypt. The shrine in Cairo belongs to Zainab Bint Yahya al-Mutawwaj Ibn Hasan al-Anwar Ibn Zaid Ibn al-Hasan Ibn Ali Ibn Abi Talib (s.a.) and not Zainab al-Kubra (s.a.).

Moreover, the famous historian Ibn al-Ansaari has enlisted the renowned shrines in Egypt in his book "al-Kaukab al-Yasaarah" but has not included Janabe Zainab (s.a.) in that list while 11 other women by the name Zainab have been referenced in it. Therefore, had Janabe Zainab (s.a.) been buried in Cairo then it would have surely been mentioned.

The evidence of the third view being true is that firstly, the shrine in Damascus has an ancient history associated to it. Secondly, the granddaughter of Imam Hasan al-Mujtaba (a.s.) and the daughter-in-law of Imam Ja'far al-Sadiq (a.s.) Syeda Nafisa Bint Hasan Ibn Zaid Ibn Hasan Ibn Ali (s.a.) traveled for the pilgrimage of this shrine in Syria. Thirdly, numerous historians have reported that when the dome of this shrine was demolished in 1302 A.H. the governor of Damascus began developing this shrine with the help of a few Syrian businessmen. During the reconstruction, human sized slab of stone was discovered upon which was engraved:

"This is the grave of Zainab Bint Ali Ibn Abi Talib... this is the place of her demise and this is the same place where she was buried when she came to Syria for the second time."

[Zainab al-Kubra by Abul Qasim Deebaji, p. 230]

Fourthly, had the blessed grave and noble shrine of Janabe Zainab (s.a.) not been in Damascus, fanatics like the Wahhabis and ISIS (Daaesh) would not have bombarded it. These enemies of Ahle Bait (a.s.) troubled them not just during their lifetime but even after their demise, they have continuously attacked their shrines thereby proving their deep rooted hatred for them (a.s.).

Fifthly, Emphasis and Support by Imam-e-Zamana (a.t.f.s.)

Marhoom Janab Muhammad Reza Siqaazadeh in the preface of his book 'Al-Khasaais al-Zainabiyah' has narrated this incident on the authority of Marhoom Ayatullah Ziya Iraqi (whose students include prominent Maraaje') that a believer from Qateef (Saudi Arabia) traveled to Mashhad alMoqaddas to visit the shrine of Imam Reza (a.s.). All his provisions were stolen in the journey. He was roaming about lonely and upset in the wilderness. When he was surrounded by calamities, he raised a cry for help to the Master of the worlds Imam-e-Zamana (a.t.f.s.), pleaded and sought mediation from him. Suddenly, he was blessed with a visit by an illuminating personality. He handed over some money to him and said, "You will reach Saamarraa with the help of this. In Saamarraa, go to our representative Haaj Mirza Hasan Shirazi and tell him that he has some of our monetary rights. Tell him to grant you a sufficient amount with which you can visit my grandfather Imam Ali Reza (a.s.)."

That believer narrates: Since I was so distressed at that time, I just didn't pay any attention to who that Syed was and where did he come from. However, I did seek clarity from him that if Haaj Shirazi inquired from me about you, what should be my response?

He replied: You tell him that I am Syed Mahdi. You and Mulla Ali Kuli been in Damascus, fanatics like the Wahhabis and ISIS (Daaesh) would not have bombarded it. These enemies of Ahle Bait (a.s.) troubled them not just during their lifetime but even after their demise, they have continuously attacked their shrines thereby proving their deep rooted hatred for them (a.s.).

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That believer narrates: Since I was so distressed at that time, I just didn't pay any attention to who that Syed was and where did he come from. However, I did seek clarity from him that if Haaj Shirazi inquired from me about you, what should be my response?

He replied: You tell him that I am Syed Mahdi. You and Mulla Ali Kuli Tehrani were in Syria this summer and were blessed with the pilgrimage to the shrine of my aunt Janabe Zainab (s.a.).

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There was a sea of visitors who had strewn too much grain to the pigeons. At that time, both of you removed your respective cloaks and were sweeping the courtyard of the shrine and collecting all the scattered grains in one corner. Thereafter Mulla Ali Kuli Tehrani picked up the grains and was stepping out of the shrine. I stood there observing you both."

The believer from Qateef recounts that the moment I narrated this incident to Mirza Hasan Shirazi, his condition changed. He embraced me, kissed my forehead, honored me and gave me enough provisions to reach Khorasan.

After a few days, that believer went to Tehran and met Mulla Ali Kuli Tehrani. He narrated the incident to him too. He too confirmed it but expressed his grief over the fact that Imam-e-Zamana (a.t.f.s.) sent a message to Mirza Shirazi and did not consider him worthy of it.

[Zainab al-Kubra, pp. 231 - 233]

Apart from this, all those instances, blessings and miracles which are consistently manifested in the shrine of Janabe Zainab (s.a.) are proof in themselves that her mausoleum is in Syria.

O Allah! Grant us the opportunity of visiting the shrine of Janabe Zainab (s.a.) and other shrines of Ahle Bait (a.s.). Bless us with their intercession and their esteemed company on the Day of Qiyamat. Aameen!

Exegesis Of Ziyarat-e-Naahiya

(Continued from the previous AlMuntazar Muharram Issue)

“Peace be upon the one who remained patient in all calamities (for the satisfaction of Allah)”

The root word of ‘muhtasib’ is ‘h-s-b’ and it is the Nominal Subject of Baab ‘Iftaal whose infinitive is ‘Ihtesaab’. The word ‘Ihtesaab’ has various interpretations but here it refers to a person who performs an action for the sake of Allah, the Almighty. In the Arabic Lexicon, ‘Ihtesaab’ is defined thus:

‘Ihtesaaban’ means for the sake of Allah's satisfaction and to attain divine rewards.

[Lisaaan al-Arab by Ibn Manzoor, vol. 1, p.315]

In traditions, it is interpreted as follows: Jaabir al-Jo’fi narrates that Imam Muhammad Baqir (a.s.) clarified that the Messenger of Allah (s.a.w.a.) said: "The one who pronounces Azaan (call for prayer) for Allah's pleasure is like the one who has raised his sword in the way of Allah (for Jehaad)."

(Wasaael al-Shia by Shaikh Hurr al-Aameli (r.a.), vol. 5, p. 374, chapter 2, H. 6824]

The other word in this statement is ‘al-Saabir’ which refers to the one who is patient. It is a Nominal Subject. Undoubtedly, Imam Husain (a.s.) displayed such level of patience that can put any endurance to shame but there was never a speck of anxiety on his forehead. By Allah! Even if all the ink in the world dries up, it can never do justice to the tolerance levels of Imam Husain (a.s.).

“Peace be upon the oppressed one who was without an aide”

The root of ‘Mazloom’ is ‘z-l-m’ and it is a Nominal Predicate. It means the one who was oppressed. None in history have been troubled as much as Prophet Muhammad (s.a.w.a.) and his progeny (a.s.). The truth is that had these mountains of atrocities befallen someone else then he would have surely crumbled.

Without an aide’ indicates towards that time when none of friends and helpers of Imam Husain (a.s.) remained. When all the companions, near ones and children were martyred in the way of Allah, Imam Husain (a.s.) then raised a cry for help and Janabe Ali Asghar (a.s.) leaped out of the cradle on the floor. Imam Husain (a.s.) brought his 6 month old infant to the battlefield which later resulted in the martyrdom of the child. After this Imam Husain (a.s.) was left alone without any helper or aide.

"Peace be upon the one resting in the pure soil"

The root word of ‘Saakin’ is ‘s-k-n’ and Saakin is its Nominal Subject which means the one who resides or is settled. ‘Turbah’ means soil and ‘Zaakiyah’ means pure. ‘Zaakiyah’ is the feminine of ‘Zaaki’ which is also a Nominal Subject. According to Shia beliefs, there is no land superior to the land of Karbala. For instance, it is found in traditions that Imam Sadiq (a.s.) said:

"The land of Kaaba once said in pride is there anyone like me? The house of Allah is built on me. People from far-off places visit me. I have been referred to as the Sanctuary (Haram) of Allah and a place of amnesty." (The moment this thought occurred in its mind) Allah revealed upon it

'Keep quiet and calm down! Your honour as compared to the honour which I have granted the land of Karbala is like a drop of water on a needle dipped in the sea. If it was not for the dust of Karbala, I would not have honored you. If it was not for the one who will settle in the land of Karbala, I would have not created you nor would I have created the house about which you boasted. Therefore, settle down, calm down and be humble, lowly and submissive before the land of Karbala. Never be proud or arrogant before it or I will make you sink and throw you in Hellfire.'

[Kaamil al-Ziyaaraat by Ibn Qulawayh, p.267, chapter 87]

The above tradition clearly proves that no land can be compared to Karbala.

"Peace be upon the master of the lofty dome"

'Al-Saamiyah' is the Nominal Subject of the root 's-m-w' which means elevated and lofty. We have already mentioned earlier that in this Ziyaarat, Imam Husain (a.s.) has been addressed as 'Peace be upon the one beneath whose dome, prayers are answered.' In other words, the elevated status which has been spoken about in this sentence is not just from the aspect of height but more importantly it is the spiritual, transcendent and loftiness of its status. Seeking of desires beneath this dome is excessively emphasized because it is a place where prayers are accepted.

"Peace be upon the one who was purified by the Almighty (Allah)"

Tahhara' is the third person singular (masculine) of Baab Taf'eel. The pronoun hu' is its predicate and 'al-Jaleel' is the subject of the action. It is an attribute of Allah. This statement of Ziyaarat-eNaahiyah elucidates the purification of Imam Husain (a.s.) which Allah has revealed in the Holy Quran through the Verse of Purification (Aayat-e-Tat'heer). Imam Husain (a.s.) is among those people of the cloak whom impurity cannot reach. Allah the Almighty announces in Surah Ahzaab, verse 33:

"Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a thorough purification."

This verse is famous as Aayat-eTatheer. Allah the Almighty has assured the purification of these holy personalities in this verse. Undoubtedly, there cannot be any guarantee greater than the one by Allah Himself.

It is worth pondering that Imam-eZamana (a.t.f.s.) has recounted the purity of Imam Husain (a.s.) by relating it to the powerful attribute of Allah, 'alJaleel'. Although only Allah and His Proof (a.t.f.s.) are aware of the hidden reason behind this but apparently this could indicate that those who were involved in the martyrdom of Imam Husain (a.s.) will have to face Allah's wrath in this world, in Barzakh as well as in the hereafter. Allah knows best what is right.

"Peace be upon the one in whom (whose service) Jibraeel took pride"

The root of 'Iftakhara' is 'f-kh-r' and it is third person singular (masculine) of the past tense in Baab-e-Ifte'aal. Those who wish to know the manner in which Janabe Jibraeel (a.s.) has served Imam Husain (a.s.) which was indeed a cause of pride for Jibraeel (a.s.) can refer to 43rd and 44th volumes of Behaar alAnwaar.

"Peace be upon the one who was comforted in his cradle by Mikaaeel"

The root word of 'naaghaa' is 'n-gh-y' and this is the third person singular (masculine) of the past tense of Baab-eMufaa'alah. 'Naaghaa' means to hum lullabies. Ibn Manzoor writes:

"Lullaby (naghyah) is similar to vocal melodies (naghmah)"

[Lisaan al-Arab, vol. 15, p. 335]

'Mahd' means cradle.

As per some traditions it was Jibraeel (a.s.) who chanted these serenades.

Holy Prophet (s.a.w.a.) said: "Jibraeel (a.s.) used to recite lullabies to him in his cradle."

[Behaar al-Anwaar, vol. 44, p. 140, H. 7 narrating from Uyoon al-Mo'jizaat by Syed Murtaza (a.r.), Behaar al-Anwaar, vol. 99, p. 191, Ziyaarat-e-Jaame'ah]

Besides, what status would that infant hold, who was cheered in his cradle by proximate angels like Jibraeel and Mikaaeel (a.s.) and the fact that they took pride in this service! Glory be to Allah! But the very same individual viz. Imam Husain Ibn Ali (a.s.) is now on the land of Karbala, the accursed Shimr has mounted on him and is beheading him. Undoubtedly, the divine throne would have shuddered angels would be weeping over this.

"Peace be upon the one regarding whom and his family oaths were broken"

'Nakasa' means to default or break. 'Nukesat' is the passive voice in the third person singular (feminine). 'Zimmah' refers to oath and covenant. 'Haram' refers to people of the house.

This covenant was breached at the time of Ameerul Momineen (a.s.) itself. Hence, those who came to fight him in the battle of Jamal are known as 'Naakeseen'. It is mentioned in traditions that Ameerul Momineen Ali (a.s.) said:

"I have been ordered to fight the Naakeseen (Battle of Jamal), Qaaseteen (Battle of Siffin) and Maareqeen (Battle of Nahrwaan)."

[Behaar al-Anwaar, vol. 29, p. 432 narrating from al-Khesaal of Shaikh Saduq (a.r.)]

These were the same people, or their followers and those in agreement with their actions, who had gathered in Karbala to battle the Chief of Martyrs Imam Husain (a.s.). Not only did they violate their promise in Karbala but they

didn't care less even for his family. It should be noted that the family of Imam Husain (a.s.) is Allah's family. Hazrat Imam Ja'far al-Sadiq (a.s.) has informed:

"Abu Saeed al-Khudri narrates from the Messenger of Allah (s.a.w.a.) who warned, "Three things are extremely venerated near Allah. The one who has protected them, Allah shall secure his religious and worldly affairs and the one who violates them Allah shall not safeguard him. They are the sanctity of Islam, my sanctity and the sanctity of my progeny."

[Behaar al-Anwaar, vol. 24, p. 185, H. 2 narrating from al-Khesaal of Shaikh Saduq (a.r.), vol. 1, p. 146]

It is evident from the aforementioned tradition that the condition of Muslims in the world today i.e. humiliation, disgrace, ignorance, bloodshed, etc. is only due to they not protecting the honour of Allah. As a result, Allah did not care for their respect.

"Peace be upon the one due to the spilling of whose blood, the sanctity of Islam was violated"

The root word of 'Intahaka' is 'n-k-h' and it is the passive voice in the first person singular (feminine) of the past tense. The literal meaning of the word 'intehaak' is to get hold of those things whose use is forbidden. Here, it means to destroy. Those who spilt the pure blood of Imam Husain (a.s.) actually desecrated the honour of Islam, as is evident from the tradition mentioned previously.

The root word of 'Iraaqah' is 'r-y-q'. It is the infinitive of Baab-e-Ifaal and it means 'to spill. Whenever something spills out excessively then it is called freeqah'.

Let us look at two traditions in this regard:

Jabir Ibn Abdullah Ansari narrates that I heard the Messenger of Allah (s.a.w.a.) say: *Three things shall complain on the Day of Qiyamat - The Book (Holy Quran), the Mosque and the Family. The Book shall say, 'O my Lord! They distorted me (my meanings) and destroyed me.' The mosque shall wail, O my Lord! They abandoned me and squandered me.' The Family (my Ahle Bait (a.s.)) will complain, 'O our Lord! They killed us, rejected us and left us alone.' Then all of them will go down on their knees so that their plea is heard. Allah, Mighty be His Majesty, shall respond, 'Leave them to me. I am more deserving for this (punishing them).*

[Behaar al-Anwaar, vol. 24, p. 186, H. 3 narrating from al-Khesaal of Shaikh Saduq (a.r.), vol. 1, p. 146]

Imam Moosa Ibn Ja'far (a.s.) has narrated from his noble father (a.s.) concerning the exegesis of Surah Hajj (22): Verse 40 **"And whoever respects the sacred ordinances of Allah, it is better for him with his Lord"**: *these are three sacred ordinances and respecting them is obligatory. Then the one who has violated any one of His sanctities has indeed associated with Allah (Shirk). The first is dishonouring the sanctity of Allah concerning His Sacred House, second is distorting the Book and acting against it and third is cutting off from whatever has been made obligatory concerning our love and obedience.*

[Behaar al-Anwaar, vol. 24, p. 186, H. 5 narrating from al-Khesaal of Shaikh Saduq (a.r.), vol. 1, p. 146]

"Peace be upon the one who was bathed in the blood of his own wounds"

'Mughassal' is the one who has been given ghusl (bathed). It is the Nominal Predicate of Baab-e-Taf'eel. 'Damm' means blood and Jeraah' is the plural of 'Jarh' or 'Jurh'.

This statement of the ziaarat indicates that on the day of Aashuraa, Imam Husain (a.s.) was completely drenched from head to toe, in the blood emerging from his wounds. The accursed Shimr called out to his filthy soldiers, "May your mothers mourn over you! What are you waiting for? Attack Husain, because wounds and arrows have made him completely feeble and frail." They immediately pounced on Imam Husain (a.s.) from all sides. One wretched person Haseen Ibn Tameem (may Allah curse him) struck him on his lips. Abu Ayyub Ghanawi (may

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Allah curse him) shot an arrow on his neck. Zar'ah Ibn Shareek al-Tameemi (may Allah damn him) attacked his shoulder. Imam Husain (a.s.) fell from his horse.

(To be continued Insha Allah in the next issue)