

Zainabia in Cairo

"Zainab-bint-Ali (S.A) weathered the storms of atrocities to promote the cause of her grand father Muhammad's (Peace Be Upon Him) faith and to save Hussain's (A.S.) mission till Eternity. She according to some of the authorities, is buried in Cairo.

ديرا المجالة



Zainab the Invicible.

Translation by S.M. Ayub Bukhari of

os ''بانوی قهر مان کربلا''

by Habeeb Chachian and Mehdi Ayat Ullah Zadeh The Persian version of

"بطلهٔ کربلا"

by

Dr. Aaisha Abdel Rehman Bint El Shatei (Daughter of the River Bank)

DEDICATION

I dedicate this English Translation of Batlah-e-Kerbela to:

- 1. My Grand mother Syeda Amir Begum,
- 2. Attia Sultan, Begum Colonel ® Mumtaz Ali Khan, she is sisterly to me,
- 3. Begum Nasim Ayub Bukhari, my own and my parents' happy choice.

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DR. AAISHA ABDEL REHMAN

Bint El Shatei (Daughter of the Riverbank) (1913 – 1998)

Aaisha Dr. Abdel Rehman is prominent landmark in the history of Egyptian and Arab Culture. In a mainly male dominated (harem-epoch) society from she rose common ranks to the university campus and later to the wider vistas of cultural of leaving



DR. AAISHA ABDEL REHMAN
Bint El Shatei (Daughter of the Riverbank)

behind a wide spectrum of students and scholars spread all over the Arab world.

Her Career

Dr. Aaisha was born on Nov. 6, 1913 in the northern town of Damietta to a father who graduated from Al Azhar; and later a teacher at a religious institute in the same town. He used to accompany his small child Aaisha to religious sessions where she received the basics of reading and writing at the age of five. She started her regular education in 1918 at the pre-school "Kuttab" of the village. Both her grandfather – an Azharite scholar- and her mother exercised heavy pressure on her father who was reluctant to let Aaisha join school.

She was the top among her comrades when she obtained her pedagogical certificate; she assumed the functions of a clerk at the girl's college of Quija where she could promote for command of English and French languages.

Aaisha used to publish a series of poems and articles in the "Feminine Revival" magazine when she was living in the town of Mansoura. When she finally settled in Cairo, she was invited by the owner of the magazine to undertake the linguistic revision and later she wrote the editorial. She also published some of her stories in the daily newspapers, besides Al Helal, Al Balagh and Kawkeb El-Sharq magazine.

She wrote under the pseudonym Bint El Shatei (The Daughter of the Riverbank) so that her father, the Sheik, would not know that she was writing in the press- for traditions at that time rejected the act of the Sheik's daughter writing in the press. She was known by this pen name since 1933; she opted for it because the riverbank appealed to her childhood memories. This pen name has been always object of duly respect of readers and world universities.

Aaisha, then, obtained the Baccalaureate and has promoted to a higher job as Secretary of the Girls' College then the top Governmental Institute for the High Class Girls. The limelight approached Aaisha. Al-Ahram Daily published her articles on the Egyptian countryside and the peasants' issues on its front pages paving way for her to join it's editing staff.

She obtained her BA in 1939 to be nominated assistant in the Faculty of Arts. Then, she obtained the Master Degree in

1941. Her thesis was "The human life of Abul-Alaa Al-Maarry" later the Doctoral Degree in 1944 for her thesis "Critical Research on Resalat Al-Ghofran (a treatise on Forgiveness).

In 1944 she got married to her professor Amin El-Kholy who used to accompany her to Europe for two months annually for leisure and visiting museums, universities and libraries; her husband died in 1969.

Dr. Aaisha's Academic Positions

- Professional Chair of Arab Language and Literature-Ain Shams University.
- Member of the Arab Language permanent Committee of the Supreme Council of Universities.
- Member of the Supreme Council for Arts and Literature, Cairo.
- Delegated Professor to the Institute of Arab Researches and Studies affiliated to the Arab League.
- Delegated Professor to the center of the patrimony scrutinzation National Library, Cairo.
- Visiting Professor to the Islamic Umm-Durman University, University of Khartoum, Cairo University (Khartoum Branch), the Qarawyeen in Fez Morocco and the University of Algiers.

- Conferences attended by Dr. Aaisha (representing Egypt or the University).
- * Conference of Orientalists- successively in Munich 1957 and New Delhi, 1964.
- The African Conference in Tashqand, 1957.
- The Cultural Arab Conference in Baghdad, 1957.
- Conference of Arab Writers in Cairo, Kuwait and Baghdad.
- Conference of African Women in Acca, 1960.
- Symposium on Arab Grammar, 1960.
- Symposium on the reforms of the family and emigration, 1962.
- International Symposium on Contemporary Arab Literature Rome, 1961.
- Conference of Arab teachers, Algiers, 1963.
- Symposium of Islamic Ulamas, Morocco, 1968.
- Symposium of the Quran week, Um Durman, Sudan, 1968.
- Symposium of the festival of the poet-Iqbal, Pakistan, 1969.

- Institutional Center of Islamic Universities, Fez, 1969.
- The Cultural Seasons that took place in Syria, Irak, Kuwait, Palestine, Algeria, Sudan, Abu Dhabi and Pakistan.

Her Publications:

Dr. Aaisha provided the Arab Library with multitude of her publications and researches, the best of which were for masterworks in Koranic and Islamic Studies; The Prophet's Mother- The Prophet's Wives- The Prophet's Daughters- al-Sayeda Zeinab- Sukaina Bint Al-Hussein- all these works were translated to the Persian, Urdu and Indonesian languages.

She also published Alkhansaa- Raba'a Al-Adaweya- an Essay on the Human being, Koranic Study- the rhetorical Tafsir (interpretation) in exegesis of the Holy Koran (2 volumes)-the rhetorical Miracle of the glorious Qur'an – in company of the Prophet on the epoch of the Message-Prophet's Teachings with the explanation of Al-Balqainy of Arab Language on the Koranic Rhetoric.

Dr. Aaisha likewise published numerous researches such as The Islamic Concept for the liberation of Women –the glorious Qur'an and Human Rights-the Qur'an and Geography –the Woman in Islam-the Qur'an and the problem of synonymity – divorce and its impact on the Arab Society in the field of literary and linguistic studies. She published, among others, Al-Mokham Dictionary of Ibn Sida-Resalat Alghofran or treatise on Forgiveness – The values of our old and contemporary literature.

Our legacy between the past and the present-Out language and life- the contemporary Arab Poetess – Abu Alla Al Maari – the peaceful city on the life of Abu Al-Alaa Al-Maari – The enemies of humanity.

The Zionists, the enemies of humanity (issued an year after the defeat of June 5, 1967).

As Downloaded from: http:/www.sis.gov.eg/ This world for Adam (to opt),
Was not a pleasure resort,
Who but for tearful bleeding eyes,
Brought with him nothing from paradise.
(Hassaan)

DEDICATION

To my father, the great intellectual, Sheikh Ali Abd-ur-Rehman.

O my father! While attempting each and every passage, herein, I remained reminiscing you and when ever it was complete, I found, as if you were sitting next to me with the write-up, wherefrom at your dictation, I would put it down.

Here! While presenting this book, I express my compliments and pay my homage to my past, the days when I was no more than a small child and deemed you to be the source of my and my playmates' pride. In those days each time when, on our way to school, we walked pass the University of 'Miaat' and glanced through the windows we would see a group of students, around you, listening to your discourse with ears, body and soul, all attentive.

On our way back home from school, we would find you in another group of your fans and friends, who would be learning their lessons from you. I too would find room alongwith them and listen to your lectures: "Towards

understanding God." Irrespective of my tender years, I would feel that with zeal and full devotion, I would soon be climbing the heights you had achieved.

O, my father! Inspite of passage of years and afflux of time, I will never forget the way you described, in our family sessions, the noble House of our holy Prophet (Peace be upon him). Isn't it that you made us taste the sweet waters of their bounty and taught us to feel pride in our dedication to the noble House.

O, my father! I do remember it was a night among the nights of month of Rajab (7th month of Moslem's Lunar Calendar) when you were consulting your travel schedule, as you were to leave for Cairo next morning. During that night, our dear mother (May God bless her soul with celestial light) was on family way and in labour. My sister Fatimah, and I fervently requested you, "Either not to go on that errand, or put it off to another suitable time" as we were apprehensive about our mother. But you absorbed in your prayers in solitude in your room replied, "Don't worry, have no fears, God is with her."

At that time you made us sit beside you and started saying, "I cannot put this journey off. Rather my going is obligatory and imperative" as (you said) it was for participating in a seminar being held in the memory of Lady Zainab i(S.A.).

The night had passed and we, in your company, were listening to the life-long painful tale of Zainab (S.A.). The day broke and you while saying Allah Hafiz to us, addressed our

mother, "If you are blessed with a daughter name her Zainab." Giving us unto protection of God, you left the house.

O my father! The name of Lady Zainab (S.A.) alongwith many implications and inferences of her tragedy attracts me and I have never forgotten her name, since that night.

It is because of the same passion that I, today, venture to write this book. When I made up my mind to compile it, I found all the bygone ages vividly before me and got myself familiar with all that had happened, so much so all the people animated, personified, casting their shadows on this earth, live and manifest until I finished my survey. When I put my pen aside, the devotional efforts that I had made to probe into history, made me fall in a trance sans senses. I lost myself.

Till this time, my limbs retained the painful taste of all those tragic events and I was deaf even to my baby's cries. I was about to give up my life to its Grantor! When I regained my consciousness, these were the words on my lips:-

O, my father!
May you live long.

O, my mother!

May God bless you.

AAISHA

PREFACE

This book is not history alone, however, the data herein have been derived from original authentic chronicles. For the tone and style, it may look like a novel, yet it is not a fiction.

It is the biography of a lady, with a short span of life, who by providence had to face terrible odds and horrible tragedies and trained to play her epoch making role in Islamic history. The minimum to say in her praise is, "She won the status par Excellence."

The very name of Zainab is suggestive of an awful tragedy in history of Islam and also of mankind viz massacre of Kerbela. All the historians believe that it, always, remains one of the gravest genocides in our history of Islam, in general, and of Shiite in particular. Some of them have gone so far as to call it the most horrid and most terrible of all the massacres, they also count it as one of the causes of emergence and initiation of Shiite school. Of course, it is the ignominious and painful catastrophe, which has soaked our religious and political annals in blood. We may better verify the facts from Shiite sources i.e. the Massacres Literature, like "Maquatal-e-Taliban" and "Nazaal-e-Shia."

No one from amongst chroniclers, has denied the sublime stature and position the magnanimous lady holds in this tragedy! So much so that some of them have called her "The Lady, Invincible of Kerbela", because she is the ever

Lady Prime, who, in very gruesome circumstances, rose to the occasion and showed her determination to attend the sick, and exhibited her commitment with those whose bodies cut and scattered into pieces in the desert, were left at mercy of vultures and wild beasts. But in my view the real mission of Zainab (S.A.) starts after the tragedy of Kerbela, and it was the time when she took upon herself the duty of acting as guardian and protector of daughters of Bani-Hashim, who were bereft of their men. And with utmost of her efforts, she defended the bed-ridden, Zain-ul-Aabidin ii(A.S.), the only surviving son of Hussain (A.S.). Had there not been Zainab (S.A.) to defend, he would have also been butchered and in that event Hussain (A.S.) would have gone sans posterity. Her second mission was not to let the blood of martyrs go waste in history. Don't take it as a jargon! When I say that the mission of Zainab (S.A.) started after the massacre of Kerbela, and it was her determination alone which immortalised this tragedy, it is not an exaggeration.

Zainab (S.A.) did not live long after this tragedy because the shackles of torture she had to bear were of such a degree as is always beyond forbearance, moreover, she could not muster enough (material force) for the combat, yet in her short span of life she managed to kindle relentless fire of pain and anguish in hearts and souls of the Shiites which remains ablaze even to this day.

It was her determination, which made their privies and the perpetrators of the mal-adventure of (unsuccessfully) forcing the House of Prophet (Peace be upon him) to the ignominy of fealty, to face an everlasting disgrace and infamy. I revert to the initial issue to state that this book may not be counted among the books of history which embrace the biography of our Lady compiled by those who were authorities as historians and later on research scholars have added marginal romantic illustrations thereto, based on her captivating eloquence, depth of her intuition and forceful logic.

In fact, I have made all possible efforts to make a happy texture of the genuine colours of history and the marginal illustrations without reducing the impact of the latter or authenticity of the former, so that it may be possible to highlight the personality of the great lady, in juxtaposition with history and its science, and to portray her in real perspective as depicted by the historians. However I have not taken the liberty to ridicule any of the romantic illustrations, except where a writer has a right to underrate fantasies.

All my efforts have been aimed at portraying the great Lady, who played a marvelous role in our history of Islam, in a happy combination of data collected by the historians and the colors added by the commentators. She is the same Lady, whose tale, in history of mankind, is a source of inspiration and the voice of every human soul.

PREFACE TO THE FIRST EDITION

Bano-e-Quahr-mani-Kerbela, the (Persian) translation of Batlah-e-Kerbela by an Egyptian biographer, Bint-e-Shaati, is presented to the esteemed readers who speak Persian.

Although while translating this book maximum care has been taken to avoid deviation from the original, yet to save the worthy readers the rigor of literal translation and its fatiguing phrases, such translation, at a few places, has been departed from, of course, preserving the impact and charm of the original.

May be the worthy readers who have gone through the Arabic text find such phrases not having been blindly translated, are expected to excuse (the translators) as due regard has been given to the significance of the text.

Inspite of the fact that the book has been written by an intellectual who is a non-Shiite lady, it bears an authentic testimony to the veracity of Shiite views and refutes the contrary version. May be some lines and data in the book are inconsistent with the Shiite data and traditions, yet regardless of such differences no effort has been made to change the complex of the original or to add clarifications via foot notes or explanations, saving a few occasions. (The English translation does not cater for such "a few occasions"). In the end, the learned readers are requested to ignore faults, if any,

in this presentation. Every presentation is reflective of the presenter and this translation is no exception.

Habeeb Chachian

Shariwar 1332

Hassan Mehdi S.M. Ayub Bukhari

Ayat Ullah Zadeh Attock

Naeeni 7-7-2003

6:40 pm

In the name of Allah, the Beneficent, the Merciful.

WHAT I HAVE TO SAY

Dr. Aaisha-Bint-Shaati is, undoubtedly, a stalwart among the Egyptian scholars and biographers like Imam Mohammed Abu Zohra, Dr. Taha Hussain, Dr. Mohammed Hussain Haikal and many others, whom I may not have had opportunity to benefit from. For her stature, no one overshadows her in her line.

The peculiarity of her diction lies in fearless blending with reality its cause, which may be traceable in various prejudices, sentiments and emotions.

Definitely writing about Zainab (S.A.), without any fear of harm from the officious defenders of authors of atrocities, she and her kith and kin had to face and without any favour to those who believe in mythicizing the tragedy, was task which Dr. Aaisha alone could accomplish.

The course Dr. Aaisha chose and the objective she achieved were, respectively, dreadful and pious. She covered her journey and achieved glory of success, which will remain only hers for a long time to come. Her fame is to endure as long as the Arabic language will do i.e. till Dooms day.

Egypt is the cradle of one of the oldest civilizations. Its mention is frequently found even in the Scriptures. If on one side it has Pharaohs, on the other it has Moses (A.S.), both perfect representatives of mutually opposite creeds. Moses (A.S.) was the most dauntless monotheist in a depraved pagan society. It is, probably, for this reason that in the Moslem world, Egypt alone is the country, wherefrom, we hear voices of unbiased criticism by historians and biographers exposing the tyrants of early period of Islamic history. While elsewhere the defenders of such ruthless butchers, either because of their own cerebral sterility and ignorance or for their inherited pagan hostility against the holy Prophet (Peace be upon him) and his pious family or may be at the instigation of vested interest, do not hesitate to silence such voices with bullets and bombs, pursuing the sword and poison modus-oprendi of their mentors. Pakistan is a living example of such gory scenes, along-with mass graves and theaters of horror in Irak of Baath Party and Afghanistan, particularly Bamian, of Taliban days. These maladies appear to perpetuate; why? Is it the requirement of the designers of the New World Order! Or paganism has become strong enough to take revenge from the posterity of the iconoclast of the year 9 of Hijra Calendar, who demolished hundreds of idols for good at the time of conquest of Mecca: may be for both of these reasons and for many others. Thank God that in this jungle of terrorism, writers like Dr. Aaisha emerged to expose: Who is Who? and Who is

In the year 1984, I had the opportunity to read Persian version of Bint-e-Shaati's Batlah-e-Kerbela (Bano-e-Quahr-mani-Kerbela) i.e. "The Lady, Invincible of Kerbela." The fidelity and dexterity of the translators is self-evident. Habeeb Chachian and Mehdi Ayat Ullah Zadeh have also immortalised themselves by this marvelous achievement.

What?

I was deeply inspired by this work of excellence and became cognizant of many startling facts, which, heretofore, were not in my knowledge. I decided to translate this book into English. The delay in doing so was for two reasons:

- i. Paucity of time and never of resources.
- ii. A friend of mine, who borrowed in 1985 from me the only copy of the book which I had, showing his keen interest in such biographies, never returned it to me despite repeated promises. I am sure after reading "Dedication" by Dr. Aaisha he might have closed it. May be he is retaining it in a bid to block the circulation of its theme.

Courtesy Dr. Mohammed Hussain Tasbeehi, a renowned research scholar of Islamic literature and literary history, presently Director Pak-Iran Research Center Islamabad, I got a copy of the book today 7-7-2003.

After having, once again, gone through the Introduction by the translators and Dedication and Preface by the author, which were as fresh and inspiring as on day one, I venture to proceed with the onerous task chosen by myself with the only object of winning the favour of the Five Pious on the Day when none-else would come to my salvation.

The Persian verses serving as prologue of each chapter are by Hassaan, one of the translators.

This writeup was finally completed and checked on 13th of Ramazan, 1424 A.H. i.e. 9th November, 2003 A.D.

My ultimate impression about this marvelous work is that it is an irrefutable account of events of history of post Apostolic period.

The author has neither tilted nor she has been swayed by oppression or fallacies created against and about the tragedy of Kerbela.

With all love and compassion, I express my gratitude due to Mr. M. Waqar Arif, the iron man of my office (Computer Operator) and my associate Mr. Munir Iqbal, Advocate along-with Mr. Fazal-e-Qadir but for whose sincere efforts, I would have never been blessed with completing this presentation. My son, Saleh Asghar Bukhari, also remained associated with me during the execution of this project.

Last but not the least, I owe a lot to Sardar Sajjad Haider Khan, scion of the house of Chief of Makhad. He put in commendable efforts to make the text as errorless as humanly possible.

S. M. Ayub Bukhari Attock (Pakistan) 11 – 03 – 2004 A.D. 21 – 01 – 1425 A.H. (®)(33:33) ".....and Allah only wishes to remove all abomination from you ye Members of the Family and to make you pure and spotless." (Al-Quran)

FATHERS AND ANCESTORS

Her Grand father was Mohammed (Peace be upon him) and her father Ali (A.S.), Her Mother Fatima (S.A.) enlightened eternally.

The House of Prophet (Peace be upon him), with utmost anxiety, were expecting the new baby to land in this world, and in the background tens of thousands of Moslems were, restively, awaiting the news of the blissful birth of the new arrival, with their hearts full of love and devotion circumambulating around the gracious mother, and their lips showering prayers for her safety.

That gracious mother, the daughter whose two sons viz Hassan (A.S.) and Hussain (A.S.) had been the apples of the Prophet's (Peace be upon him) eyes-----and her third baby Mohsin son of Ali (A.S.) was not destined to survive, was about to present to the House of Prophet (Peace be upon him) a new baby. Finally the awaited moment arrived.

This blissful news, of Zohra's (S.A.) giving birth to a daughter and of Prophet (Peace be upon him), who received

felicitations and congratulations having named the baby as Zainab (S.A.) after his late daughter, got swift and vast circulation. Her demise was quite recent. She was very dear to the Prophet (Peace be upon him). He probably to find solace for the bereavement in the new arrival and for keeping his memory alive for the departed soul named her Zainab (S.A.): may be she wins his heart in her stead. Zainab (S.A.) was the eldest of the Prophet's (Peace be upon him) daughters. Earlier to Declaration of his apostolic mission, she was given in marriage to her maternal cousin Ab-ul-Aas son of Ar-Rabi son of Abdul-Uza son of Abdul Shams. Zainab (S.A.) adopted Islam after the Declaration, but her spouse did not. He had great love for his wife. He declined to divorce her inspite of pressure from Quresh whereas the sons of Abu Lahb, Atba and Otaiba who were husbands of Ruquayya (S.A.) and Omm-e-Kalsoom (S.A.), sisters of Zainab (S.A.), submitted to identical pressure and divorced their wives.

Ultimately, battle of Badr took place. Ab-ul-Aas fell as one of prisoners of war from the camp of Quresh.

Zainab (S.A.) who had stayed in Mecca to seek release of her husband sent to the Prophet (Peace be upon him), as ransom, a neck-lace given to her, in dowry at the time of her marriage with Ab-ul-Aas, by her mother Khadija (S.A.). On seeing the necklace, the Prophet (Peace be upon him) felt pity for her, reverting to his companions, he said, "If you deem it proper, release her prisoner and restitute the neck-lace to her."

They replied, "We do Obey!"

The Prophet (Peace be upon him) set him at liberty on the condition: As soon as he reaches Mecca, Zainab (S.A.) was to be sent to Medina, as there was no more justification for her to stay in the house of Ab-ul-Aas. Hence adoption of Islam by Zainab (S.A.), the cause of separation from her husband.

Zainab (S.A.) in pensive mood and over-powered by pangs of separation left for Medina. Ab-ul-Aas, with all his love and fondness for his separated wife, stayed in Mecca.

Next, on a business errand to Syria, on their way back to Mecca, a caravan, with all men, camels, and merchandise, became captives at the hands of a group of Moslem warriors. Ab-ul-Aas too was one of the captives. However, he managed to escape and somehow entered Medina in a bid to locate the residence of his ex-wife. He reached her house and sought refuge for his safety.

Zainab (S.A.) too felt happy and acceded, but exercised restraint. When the Prophet (Peace be upon him) was returning home from mosque, after morning prayers, she proclaimed at the top of her voice, "O the believers, I have given refuge to Ab-ul-Aas."

Zainab (S.A.) made her voice heard by her father. He addressed his companions with the question, "Have you also heard what I have heard?" They replied, 'Yes! O! Prophet (Peace be upon him) of Allah.' He said, "By Him in Whose hand is my soul! I was not aware of this all. This news has now come to my ears, contemporaneously, with you."

He hesitated a bit and thereafter, repeated the rule he had earlier prescribed, (1)"Even the humblest of Moslems has a right to give refuge to anyone on behalf of the whole community."

He got up, calm and quiet, and gracefully walked to Zainab's (S.A.) house. Zainab (S.A.) was expecting her father whose pleadings, in clarion voice, were still ringing in her ears.

Her father said, "Respect him, but do not have intimacy as you are not lawful to him."

Trembling in ecstasy she replied, "By God! I will obey, however, I may like to be told if they have returned him his possessions?" Silently the father left and returned to his companions and sent for the warriors, who had captured the Meccans in the skirmish.

"As you know this man is from us. His possessions have fallen to you as spoils of war by Divine bounty. But I like you to do me favour and restore him his belongings. Even if you do not do so, you'll be on the right."

They submitted, "We will return his belongings."

Ab-ul-Aas while saying Allah Hafiz to his ex-wife and expressing his gratitude to his old friend and husband of his maternal aunt (late), left for Mecca with a firm determination to do what he had decided to. There he returned to all the owners what he had in trust from them. After that he said, "Is there any one else with a claim against me?"

They replied, "None!"

He said, "Be it known to you, I have embraced Islam." He, instantly, returned to Medina via the same route he had come, so as to express his fealty to his friend and reunite with his ex-wife.

But it was not too long thereafter that Zainab (S.A.), as a result of the occurrence in which she had suffered injuries on her abdomen during her exile from Mecca to Medina, after battle of Badr, as she was pregnant, suffered miscarriage sequel to these injuries.

Zainab (S.A.) had gone from this world and for a long time her father had been undergoing deep agony in his heart, till for the first time thereafter, a daughter was born to his daughter Fatima (S.A.), the sister of his late daughter, whom he named Zainab (S.A.).

The announcers of the town proclaimed the happy tidings of the new birth. Medina was the same town whereto, after suffering his ordeals for thirteen years in Mecca, the Prophet (Peace be upon him) had migrated. At that time the inhabitants of Medina had given unprecedented warm and grateful welcome with tremendous ovation to the Prophet (Peace be upon him) and his migrating compatriots. And the holy Prophet (Peace be upon him) whole life through remembered the support and shelter extended to him by the Ansar and the companions, and for the opportunity they offered to him for preaching his Divine message.

At last in the sixth year of Hijra the announcers proclaimed, in the Medina happy tidings of new arrival, Zainab (S.A.), daughter of Ali (A.S.). The baby for the magnanimity of her tribe and purity of race had no parallel in Koraish and in the whole of Arabia.

Zainab's (S.A.) mother is Zohra (S.A.), dearest to her father of his daughters. For her manners and morals among her sisters, she bore perfect resemblance to the Prophet (Peace be upon him). The excellent distinction, with which she was graced, was not the lot of her three sisters viz Zainab, Ruquayya and Omm-e-Kalsoom (S.A.). It was Divine scheme for her sanctimonious womb to be the source of the lineal descent of the Pious and the root of the genealogical ramification of the stalwarts of Prophet's (Peace be upon him) House.

Her father was Ali (A.S.), the first cousin and vicegerent of the holy Prophet (Peace be upon him) and the first ever to embrace Islam and that also in his childhood. For his valour, sagacity and piety, he was the peerless intrepid of Koraish.

Her maternal grand parents were Mohammed (Peace be upon him), the Prophet (Peace be upon him) of God and Khadija (S.A.) daughter of Khawailad, the Lady-Prime of all the wives of the Prophet (Peace be upon him), who are designated as Mothers of the faithful, and she was the closest to the Prophet (Peace be upon him) in her life, and even after her demise, she was the dearest to him of all.

Khadija (S.A.), in the initial years of apostolic mission and in its execution standing shoulder to shoulder with him, supported and encouraged the Prophet (Peace be upon him) and whatever ordeals he was to confront were reduced to insignificance by her encouragement. And when the Trustee of Revelation and Emissary of Allah (A.S.) brought the following message to the orphan sans-letters:

(2)THE CLOT (ALAQ)

In the name of Allah, the Beneficent, the Merciful.

- 1. Read in the name of your Lord Who created.
- 2. He created man from a clot.
- 3. Read and your Lord is Most Honourable,
- 4. Who taught (to write) with the pen,
- 5. Taught man what he knew not.

Khadija (S.A.), with full faith, sincerity, devotion and dedication with heart fully satisfied and optimistic, stood by the holy Prophet (Peace be upon him), although Koraish refuted his veracity qua 'Revelation', yet their affront could not shatter her faith and determination. Amidst attributions of malafides to the Prophet (Peace be upon him) and branding him as lunatic and magician (by Quresh), Khadija (S.A.) remained faithful to her beloved husband, and always gave him full consolation. Till her last she remained stead fast, in her faith in the Prophet (Peace be upon him).

As reported by Bodley in, "Ar-Rasul":

"The environment of confidence evolved, with her conviction and fidelity, by Khadija (S.A.), in the very initial stages, was so dynamic as to accommodate, today, the one sixth of the entire population of the globe (equal to the total Moslem population on the Globe).

For her years although, Khadija (S.A.) was too old to forbear tension and strains, nor she was from such a class as to have been accustomed to financial problems and hardships of life, yet inspite of her advanced age she willingly, voluntarily and heroically opted a life of privation and sufferings, instead of living in opulence, comforts, peace and tranquillity. It came to detention of Bani Hashim by Koraish coupled with their social boycott to ensure their death by starvation, but she patiently braved this all.

Khadija (S.A.) passed away, yet so fresh was the memory of strenuously hard time, when she withstood all the ordeals confronted by her in the cause of execution of her husband's mission: and by the time she left him, there was a sufficient number of companions, dedicated enough to prefer sacrificing their lives instead of leaving him alone, had mustered around him.

Khadija's (S.A.) demise in those days, was an irreparable loss. It gave rise to the beginning of the first stage of Jihad that is to say, the holy Prophet (Peace be upon him) could no longer stay in Mecca and had to take Exile to Medina. It is the same moment of Exile which till today forms the D-Day of Moslem history and will remain so till eternity.

The holy Prophet (Peace be upon him) with all passionate sentiments he had for his ever-first friend took to Exile. All those wives who succeeded Khadija (S.A.), including even Ayesha (S.A.), could not erase from Mohammed's (Peace be upon him) heart, the live and ever lasting passion for Khadija (S.A.) or to reduce her importance. One day Hala, sister of Khadija (S.A.), came to Medina to pay a visit to the holy Prophet (Peace be upon him). As soon as he heard her voice around the house, which was consonant with the voice of his departed benevolent wife, he was deeply obsessed with emotions and started trembling. When Hala had gone, Ayesha (S.A.) said to the Prophet (Peace be upon him):

"How often you are repetitive of the memory of that woman of ripe old age among the elderly women of Quresh. Had long years made her cheeks rosy? While time has annihilated her. God has blessed you with a wife better than she was?"

These remarks of Ayesha (S.A.) infuriated him and with indignation he replied, "By God, He has not gifted me with a substitute better than her, because she believed in me, when others condemned me; and when others discarded me, it was she alone, who, with her wealth, gave me full support and stood by me."

The paternal grandfather of Zainab (S.A.), Abu Talib bin Abdul Muttalib (A.S.) was the Prophet's (Peace be upon him) uncle, rather fatherly to him, because when Abdullah (A.S.) died, Mohammed (Peace be upon him) was yet in the

womb of his mother, and Abdul Muttalib (A.S.) passed away when his grandson was only a child of about seven years.

Abu Talib (A.S.) took upon himself the responsibility of the infant's custody. He like a father reared him and remained always his lover and supporter. Even during the years of hardship, he did not, even for a moment, neglect him.

One day he listened to Mohammed (Peace be upon him) saying, ⁽³⁾ My dear uncle, if they give me the sun in my right hand and the moon in my left hand, so that I may compromise on my mission, I will never submit to it, may be I perish in my pursuit'.

At this the old patriarch enthusiastically and passionately held his scion's hand and said, "Go and do what you like! I will, at no cost, hand you over to them" and kept his words. Abu Talib (A.S.), regardless of threats from Quresh and during difficult times, did not forsake him nor withdrew his support from him. Quresh warned, "If they don't surrender their scion to us, all the Hashimites shall be banished."

When Quresh besieged Banu Hashim with a design to starve them to death, Abu Talib (A.S.) in his own quarter of the hollow gave shelter to Mohammed (Peace be upon him), his wife, his family, his clan and companions."

It was not long after Khadija's (S.A.) demise that Abu Talib (A.S.) also passed away. Mohammed (Peace be upon him) lost two of his best lovers and the strongest of his supporters. Thus prelude to exile.

Fatimah (R.A), daughter of Asad son of Hashim son of Abd-Munaf, was mother of Zainab's (S.A.) father and wife of Abu Talib (A.S.), the uncle of the Prophet (Peace be upon him). She was the ever first bride of Hashim's descent to have come to an Hashimite groom and marriage yielded issues to him. She found Prophet's (Peace be upon him) times. She embraced Islam, what a sublime Islam!

At her death, she had appointed the Prophet (Peace be upon him) as executor of her bequest and he accepted the appointment. He led her funeral prayers and landed into her grave, lay beside her, and always cherished her sweet memory.

Ibn-e-Saad in his treatise "Tabquat", Ibn-e-Hashim in "As Siyyar" reports on the authority of Ibn-e-Abbas ⁱⁱⁱ(R.A.), "When Fatimah (R.A), the wife of Abu-Talib (A.S.) passed away, the Prophet (Peace be upon him) of Allah dressed her body in his own garments, landed in her grave and lay beside her. His companions solicited from him, 'the treatment you have given to this lady, has never been seen by us to be the lot of any one else'."

The Prophet (Peace be upon him) replied, "After Abu-Talib (A.S.) none else was my well-wisher greater than she. I dressed her in my own garments so that she may be clad in the best of heavenly apparel. I lay beside her in grave so that the ordeal of grave is made easier for her."

Fatima (S.A.) was, hundred eighty degrees, opposed to other Arab women in her attitude towards the holy Prophet (Peace be upon him). One of such Arab women finds an eternal mention in the Koran but with what condemnation. She is Omm-e-Jameel wife of Abu-Lahab daughter of "Harb", whose name may not have reached many ears. However for those who are familiar with history and study the Koran her name may not remain unfamiliar any longer, instantly they come to know "she is the same fuel-bearer", the wife of Abu-Lahab, an uncle of Prophet (Peace be upon him), about whom Allah Almighty in His Book revealed to Mohammed (Peace be upon him) says,

(4)THE FLAME (LAHAB)

In the name of Allah, the Beneficent, the Merciful.

- 1. Perdition overtake both hands of the Abu Lahab, and he will perish.
- 2. His wealth and what he earns will not avail him.
- 3. He shall soon burn in fire that flames,
- 4. And his wife, the bearer of fuel,
- 5. Upon her neck a halter of strongly entwined rope.

The grandfather of Zainab (S.A.) is grandfather of both Ali (A.S.) and Fatima (S.A.). He is Abdul Muttalib (A.S.), the steward (key-holder) of Kaaba who played host to pilgrims and held the office of water-provider to them. These graceful distinctions were ancestral and hereditary to him from generation to generation. Centuries had passed during which none else but his ancestors had been holding the offices of stewardship of Kaaba and water-provider to the pilgrims.

THE SHADOWS OF SORROW

"In my heart lay foundation of sorrow, Every where shadow of grief, me, did follow."

Here is the child, who had been warmly received, in its bosom, by Medina in the 6th year of Hijra. It was the same year wherein Prophet's (Peace be upon him) mission had begun to favourably triumph; The Prophet (Peace be upon him) riding "Quasva", the she-camel he used during his exile accompanied by his steadfast elderly friend (Abu Bakr) in hard times-in company of one thousand and five hundred companions, from immigrants and Ansars, clad in white ritual seamless cloths issued from Medina for Mecca, the strong hold of enemies of Mohammed (Peace be upon him) and Islam, and victoriously returned to Medina after a pact of cease-fire at Hudabiya with Abu-Sufyan and his co-pagans.

In her early days, the newborn received all the blessings of life. The companions and people of Bani Hashim would visit Prophet's (Peace be upon him) house to felicitate the blossoming of the new flower there. The sweet smell of musk and ambergris would flow from the cradle of the chasteheart baby. On her brilliant cheeks and fairy face were reflections of the features of her great ancestors and parents. If correctly reported; it is said that the bystanders all of a sudden saw that an areola of grief and sorrow had gripped the beautiful cradle.

These shadows, for their impact, are impossible to be assimilated in the chronicles, however, their right perception may be experienced only by human heart and soul. It is stated that at the time of Zainab's (S.A.) birth report full of those griefs and ordeals, which lay-waiting shrouded in mystery to confront her in future during heartrending tragedy of Kerbela, got currency (in Medina). As narrated after the tragedy of Kerbela, it had had publicity half a century prior to its occurrence. Sunnan Ibn-e-Hamble records, "Jibrael had made Mohammed (Peace be upon him) aware of assassination of Hussain (A.S.) in Kerbela." (Report No. 85). Ibn-e-Athir reported in his 'Kamil', "One day the holy Prophet (Peace be upon him) entrusted a handful of dust to Omm-e-Salma (S.A.), saying it was given to me by the Trustee of Divine Revelations, which he had brought from the dusts, which in near future will be soaked in 'Hussain's (A.S.) blood' and the Prophet (Peace be upon him) told her 'As soon as this dust is transformed into blood, beware Hussain (A.S.) is martyred."

At that time Omm-e-Salma (S.A.) put the dust in a bottle and kept it in her own supervision; with Hussain's (A.S.) assassination the dust transformed into blood, making Omm-e-Salma (S.A.) aware of Hussain's (A.S.) martyrdom. She broke the tragic news to people. Soon, thereafter we see historians writing about the tragedies of 60 Hijra.

Zohair Ibn-e-Qain Albjli (R.A.) who was a partisan of Osman (R.A.) came across caravan of Hussain (A.S.), while leaving Mecca. Hussain's (A.S.) caravan was proceeding towards Irak. Zohair (R.A.) was a co-traveler with Hussain (A.S.) on way back, he did not like to en-camp together with Hussain (A.S.) on a midway halt, till one day Hussain (A.S.)

sent for him, but in spite of his repulsion towards Hussain (A.S.), he unwillingly accepted the invitation. When he left Hussain (A.S.), he addressed his companions saying, "Whosoever from among you likes to accompany me is welcome otherwise this is our last get-together."

Zohair (R.A.) started narrating an old story from the times of the holy Prophet (Peace be upon him), for their information, and said, "Once I joined a number of other Moslems in a skirmish, so much so we were victorious and lot of booty came to our hands and it was of great joy and pleasure to us. Salman Farsi (R.A.) who was also there, said, "In the near future Hussain (A.S.) will fight and will be assassinated." He went on saying to his colleagues, "If on that day you find the Leader of the valiants of the House of Mohammed (Peace be upon him) and joined him, it will be a pleasure much greater than you had today for getting these booties." Ibn-e-Athir reports that after communicating this Hadith from Salman Farsi (R.A.), Zohair (R.A.) went to his family and bid them good-bye. Fearing that his wife may not face hardships and ordeals, he divorced her and joined Hussain (A.S.) to be slain in the battle.

As reported by historians "Hussain (A.S.) from his childhood was aware of his destiny, in the same manner as the future of Zainab (S.A.) at the time of her birth was talk of the town. They say Salman Farsi (R.A.) went to Ali-bin Abi Talib (A.S.) to express felicitations and to congratulate him on the birth of Zainab (S.A.). But he found Ali (A.S.) tense and in deep romorse. On that occasion Ali (A.S.) made him aware of the tragedies his daughter would face in Kerbela. Thereafter tears welled up in the eyes of Ali (A.S.), the intrepid warrior,

the invincible standard bearer and the heralding cavalier titled as the Lion of Islam."

Is it possible to categorize all these reports as forged by reporters or fabricated by the storytellers?

Whether these are the reports invented by the research scholars of history? Or are they the brain-child of the mythmongers? Or are they the lines contributed by the sycophants obsessed with inhibitions? Or are they the fascinations of the divers of ocean of fancy? No these are the reports which have stood the test of orientalists like Rondinson and Lammens as contained in "Shiite Faith" and "Fatima and daughters of Mohammed (Peace be upon him)", respectively.

However, over-whelming majority of Moslem historians have no hesitation to admit the correctness of all these narratives; only a few of them are skeptical to their veracity. Not only the earlier writers had no cavil to these testimonies, but also among the contemporary writers there are lot many, who have a faith of no less degree than their predecessors, in the validity of the reports about the Shadows which had covered the premises of nativity of Zainab (S.A.). Inter-alia Mohammed Al-Haj Salmeen, an Indian Moslem writer in the first chapter of his book titled as "Syedah Zainab (S.A.)", writes as to how the new born baby was attracted to the tears and sighs of the visitors. Thereafter he, at another juncture, where he mentions the prophecies about the abominable and heart-rending tragedy, cites witness to the saying, "The benevolent Prophet (Peace be upon him) bent to

kiss his grand-daughter with heavy heart and tearful eyes, while he was fully cognizant of the bleak days of Zainab (S.A.), which were hidden in mysteries of fate."

After that Salmeen asks, 'Imagine, when the holy Prophet (Peace be upon him) was visualizing the gory genocide, behind the curtain, waiting for his noble grand-daughter, what would have been the extent of his sorrow: And when he was witnessing, on the cheeks of the graceful baby, the imprints of horrible tragedies waiting for her, how his tender and merciful heart would have trembled and how he would have been restless'.

Although we take, these authentic and confirmed reports, for granted, yet to day, in the light of the past events, the areola of grace, which casts its shadows on the face of Zainab (S.A.), is, unmistakably, felt by us, the same areola similar to which was witnessed, around her cradle at the time of her birth. These are the areolas which shake the deepest sense of human sympathy and remorse.

It may be added that Zohra (S.A.) during her pregnancy was neither calm nor happy. Because it was for considerable time that she occasionally felt restive, pensive and tense. This condition was not peculiar to the period of pregnancy she would rather feel sick earlier as well. May be it had been so with her since the demise of Khadija (S.A.) and was aggravated when Ayesha (S.A.) joined the house of the Prophet (Peace be upon him) and occupied the position which belonged to Fatima's (S.A.) late mother. It was for quite a few years that Khadija's (S.A.) status in precedence was occupied by her bereft noble daughter Fatima (S.A.).

Later on as well the relations between the daughter and the spouse of the Prophet (Peace be upon him) were similar to those as are commonly found in such situations. This fact has been admitted by Ayesha (S.A.) herself after many years. Some of Westerners have also alluded to this situation, one of them is Bodley, who in his book "The Prophet (Peace be upon him)" and the other is Lammens who in his book, "Fatima and the daughters of Mohammed (Peace be upon him)" state as under:-

"In the house of the Prophet (Peace be upon him), dichotomy had emerged. On the one side were the lobbyists of his beloved wife, Ayesha (S.A.), and on the other were well-wishers of his sagacious daughter Fatima (S.A.)." It is not improbable that the painful feeling of being sans mother had further aggravated the problems attached with maternity."

Zainab (S.A.) started progressing, receiving special attention of her gracious grandfather, and monopolised unshared love of her noble family. In the beginning, she was a sweet child who learned preliminary lessons of life in the bosom of Zohra (S.A.). And when she had crossed her suckling period, she got familiar to the greatest of the teachers and the chosen of times, in Arabian Peninsula viz her grandfather the Prophet (Peace be upon him) and her father the stalwart and prince of eloquence and oratory and the rest of the sagacious scholars of Faith from among the noble companions of the holy Prophet (Peace be upon him).

I do not think that any other child of her age would have been blessed with the rearing, which was the fortune of

Zainab (S.A.) in that Great House. Prima-facie it appears that Zainab (S.A.) enjoyed happy childhood and we may find her jubilant and rejoicing during this while: but it was not so, even in those days she was captive of dolour and agony so much so they say she was aware of her future tragedies.

It is reported that once Zainab (S.A.) was reciting a couple of verses from the holy Koran and solicited their interpretation from her father Ali (A.S.), who rendered his views. All of a sudden with her wisdom and bright insight she found him as if alluding to the onerous responsibility which was awaiting her.

When Ali's (A.S.) dread and horror started aggravating Zainab (S.A.), reading her father's face, said, "O my father! I know that all. My mother had made me aware of it so that I may brave the Tomorrow."

This is the narrative of Zainab's (S.A.) childhood. I have explained it so that I may give description of the perpetual looming of that dark areola which had engulfed her cradle. I close this chapter and address to the period of her youth, so as to see how the actual grievous tragedies receive her while she is a child of not more than five years.

THE AFFLICTED CHILD

"Youth; broken heart and Pangs of Separation. My Soul burns, come where are you, senility." Hassaan

Zainab (S.A.) had not crossed fifth year of her age, when Mohammed (Peace be upon him) accepted the call of his Sustainer (and flew to the next world).

His pious body soon after his witnessing the conquest of Mecca and cleansing Kaaba of idols and receiving fealty of his people, who came host after host to embrace Divine faith, was laid to rest in Ayesha's (S.A.) apartment.

May be the child (of that age) had not fully visualised, what was happening behind that terrible scene: where his gracious grandfather, who lay in coffin, disappeared, for ever, in dust. We do not entertain the version of historians, who believe in miracles to say that she, in those tender years, could foresee the implications of this painful death or to have captured the significance of the controversy, which ensued, between two friends and cronies viz Umar (R.A.) and Abu Bakr (R.A.). The former said, "Mohammed (Peace be upon him) has not died, the way Moses came back to his people, he shall return." His friend to rebut him, recited the verse of the Koran which means:

(6)"Mohammed (Peace be upon him) is but only a messenger of God, whom other messengers have preceded and left this world. If he died or is martyred would you revert

to ignorance. If any one becomes apostate, it shall be of no harm to God, rather it will be to his own harm whosoever remains thankful and stead-fast in Islam, albeit God will recompense the thankful for their virtuous deeds."

Seeing his friend persistent (in his views), Abu Bakr (R.A.) raised his voice amidst the crowd, "Whosoever worshipped Mohammed (Peace be upon him), he should know that Mohammed (Peace be upon him) has, definitely, left this world. But God is eternal and infinite."

Yes, we don't say that a daughter of 5 years could follow the implications of these issues, however, without fear of contradiction, she did witness those scenes of confusion, sorrow and grief; and the wails and cries of the bereft she did hear.

Who knows what had been the feelings of this precocious child who saw his gracious grandfather lying in peace, calm and still amidst heart moving cries of lamentations and mourning of the agitated and aggrieved mourners, which may have replayed all the scenes of his times and ages.

Who knows that at that time what imperceptible fears had befallen her pure heart and would have disturbed her peaceful and innocent soul.

What a confusing areola of sorrow got revolving around her at the age of 5, which put to her vision caravan of death and made her ears familiar with the wailings of the bereaved.

As we feel, as if, before our own eyes, Zainab (S.A.) stands there to see her grandfather lie on death bed with his head in the lap of Ayesha (S.A.).

At that time Ayesha (S.A.), passionately placed his head on the pillow and drew a veil on his face, closed his eyes and, thereafter, kissed his graceful forehead.

His body was given a pre-burial wash: It was perfumed with musk and was dressed in three-piece-shroud. Now they allowed the mourners a glance at the Greatest of the departed souls and to say a farewell to him. She went around the house, Abruptly cries of wailing rose to travel beyond her apartment to reach the rest of Prophet's (Peace be upon him) houses and then every nook and corner of the town from Ohod to Quaba.

We find Zainab (S.A.) standing aghast amidst chisels and spades digging deep, in the apartment of the bereaved and grieved spouse of the Prophet (Peace be upon him). Then, there appear three of the Prophet's (Peace be upon him) companions, one of whom she very well knows is her father Ali (A.S.). With each other's help, they rest the pious body of the Prophet (Peace be upon him) in grave and raising a tombstone they fill it with sand and dust.

Yes! It becomes manifest and obvious that Zainab (S.A.) runs for a refuge against fear and terror. Hence her shelter in her mother's lap. But the mother too is pensive and tense, restless and in the deepest of sorrow. Then the child reverts to her father. But he too is sunk deep in an ocean of

sadness and grief and finds himself with a multitude of complaints against those who have usurped the rights of the bereft of the Prophet (Peace be upon him), and have shown their neglect to his (Ali's) person and status.

He makes her see how his spouse is possessed and disheartened with the departure of her father. Yes! As the people had usurped her rights, she was both grieved and aggrieved.

Fatima (S.A.) in earlier hours of night would mount a beast, with Ali (A.S.) holding its string, for an errand, from one assembly to another of Ansar, so as to seek their help for her husband's support in his cause.

But reply from all of them would be, "O! Prophet's (Peace be upon him) daughter, the opportune moment has been missed. Now it is an event past, we have expressed our allegiance with this man (Abu Bakr). If Ali (A.S.) would have stepped forward we would not have withheld our fealty from him."

To them, Prophet's (Peace be upon him) cousin would reply, "How could I rush leaving the body of the Prophet (Peace be upon him) alone-which was yet to be interned, to join those, engaged in quarrel for seeking power to rule the people."

Zohra (S.A.) would add:

"Abul-Hassan (A.S.) did nothing which did not behove of him. They, too, have dared, for which God is to put them to answerability and to take them to account."

This was all that the child of tender years would hearken and see. I cannot imagine that Zainab (S.A.) would have ever been oblivious of what she was confronted with in her childhood. One day Umar-b-Khitab (R.A.) aggressively appeared in the house of Zohra (S.A.), so as, to take Ali (A.S.) with him for tendering allegiance to Abu Bakr (R.A.): as he apprehended that opposition from Ali (A.S.) would set in a controversy about unity of "Kalma" (logo of Faith) leading to anarchy. When Fatima (S.A.) heard people's commotion getting close, she raised a loud protest:

"O my father! O the Prophet (Peace be upon him) of God, after all, what for we see this all from the son of Khitab and the son of Abu-Quahafa." At this time people with tears flooding from their eyes, retreated and Umar (R.A.) in an emotional fit reverted to Abu Bakr (R.A.) with a request for accompanying him to Fatima (S.A.) so as to win her appeasement. Forthwith they proceeded to seek an interview with Fatima (S.A.), but she did not grant permission for the same. Therefore, they went to Ali (A.S.) and told him all that had happened. Ali (A.S.) brought them to Fatima (S.A.). When they resumed their seats, Fatima (S.A.) without returning their greetings faced the wall and turned her back on them.

Abu Bakr (R.A.) took the lead saying, "O! The beloved of the holy Prophet (Peace be upon him) of God, by Him! The kith and kin of the Apostle of God are dearer to me than my own. And you! You are dearer to me than my own daughter Ayesha (S.A.). I wish I would have given up my ghost the day your father departed and should not have survived him. If

you look into the issue: that how could I, inspite of knowing you fully well and being aware of your dignity and nobility, refuse to give you what was your due from the legacy of the Prophet (Peace be upon him) of God? The reason is that I've myself heard the holy Prophet (Peace be upon him) observing:

(7)'We the community of Prophets are not inherited in our legacy which rather goes in alms'.

Fatima (S.A.) with countenance full of grief addressed them, face to face, interrogatively, "If I quote an hadith from the Prophet (Peace be upon him), would you be in a position to place it? And act upon it?"

With one voice both of them said, "Yes", thereafter she said, "You are under oath! Have you not heard the Prophet (Peace be upon him) saying:

(8)"Fatima's (S.A.) pleasure is my pleasure! And Fatima's (S.A.) anger is my anger! Whosoever loves my daughter he loves me. Whosoever wins her pleasure wins my pleasure. Fatima's (S.A.) getting annoyance is like myself getting annoyance. Whosoever provokes her, in fact, he provokes me."

They said, "Surely we have heard the Prophet (Peace be upon him) saying so!"

Now Fatima (S.A.) said, "Let God and angels be my witness that you have annoyed me and did not seek my pleasure. If I meet the Prophet (Peace be upon him), I'll lodge my complaint against you, before him."

Both of them, shedding tears, left the house of Fatima (S.A.), so as to reach the crowd. Abu Bakr (R.A.) asked them to excuse him for their fealty, but people did not accede to it.

The Prophet's (Peace be upon him) times gone! Now Zainab (S.A.) had to live, with a heart heavy and possessed.

Even while, with love and compassion, attending her ailing mother, Zainab's (S.A.) fears and sorrows were inseparable.

Dark clouds of grief and afflictions full of sorrow had shrouded the house.

History does not record a single instance, when since the demise of the Prophet (Peace be upon him), Fatima (S.A.) would have given a laugh, or in day time, her stepping out of her house except for a visit to her father's grave for mourning and lamentations. She would pick up handful of dust from her father's grave, adore her face and eyes with it and would wail:

(9)"What is it? One who once smells fragrance of Ahmad's grave?

Whole life need not smell even musk.

Such miseries have visited me, had the same ordeals befallen the day; it would have been rendered into Night."

Her wailings would make people shed tears.

Once Ans-b-Malik (R.A.) took courage and sought permission to go to Fatima (S.A.). During the meeting, he besought of her to be sympathetic to herself and to exercise patience and endurance against this great tragedy.

She put him a cross-question, "How dare you compromise with your feelings to intern the body of the Prophet (Peace be upon him) in grave"? Hearing this, and weeping with intensity, Ans (R.A.) left Fatima's (S.A.) presence.

Fatima (S.A.) became a proverb for her ache and pain and they had to include her among five or six mourners viz Adam (A.S.) when he lamented his fault, Noah (A.S.) when he lamented on his people, Yaaqub (A.S.) for his son Yusuf (A.S.), Yahya (A.S.) for fear of fire of hell and Fatima (S.A.) for her loss of father. Short while, thereafter, comes her grandson, who assumes the foremost position amongst the broken hearts and mourners adding his name to the aforesaid list and his are called "Lamentations of Zain-ul-Aabidin (A.S.) for his father, Hussain (A.S.)."

Fatima (S.A.) short while, thereafter, joined Divine beneficence and got together with her father.

It is stated that she lived, only for six or three months or may be for less, after her father.

The oppression, thereafter, once again unfolded, started confronting Zainab (S.A.).

But this time Zainab (S.A.) could feel loss of her mother with greater severity and also have a fuller appreciation of it. It was the most grievous of injuries, which invoked her spirits and made her taste bitterness of the cup of grief. Now fear and horrors were undisclosed and there was no confusion or doubt about the impending risks and threats because she very well knew that her mother had embarked on a journey, from which no one has ever returned. And she was the same daughter, who with tear-pouring eyes was witnessing, with mournful looks, the internment of her mother's body in grave, in the precincts of Baquee by those who had earlier done that with her grandfather's body dressing the same with sand and dust.

On that day too, Zainab (S.A.) was attentive to her father's wailing who standing by Zohra's (S.A.) grave was bidding FARE WELL to her. She heard his moaning whispers saying:

(10)"As-Salamo-Alaik-a Ya! Rasool-Ullah, homage from your daughter who has just disembarked beside you and has swiftly joined you. In separation from your daughter, I have lost all patience and endurance. However, lamenting I revert to the greater loss which we suffer in your departure.

(11)We are from God, and to God we are to return. O Prophet (Peace be upon you) of God this is the trust, which reverts to you. And the reward, I receive for it, is perpetual grief and sorrow; and I to have sleepless nights as my companion, till, may God! I join you in your vicinity.

Salutation to both of you!

Bidding you fare well by him who while in your company has neither any worry nor any tension: if I leave this place it is not that I feel any burden being here. If I stay back it should not be deemed that I have any doubt about Divine Promise to the forbearing and the enduring.

Zainab (S.A.) returned home to find her mother's place vacant there. Let the night become darker or the day get brighter, she did not find her mother; and there loomed only fears and horrors. Her heart would throb to say, "The dearest and the loveliest one you had in your life, you have lost." Hence her pathos became more worrying and her father thought, with greater care and love, he might reduce a bit of her tension.

After demise of Fatima (S.A.), the following ladies came to Ali's (A.S.) home:

- 1. Omm-ul-Baneen (R.A.) daughter of Khazam begot four sons to Ali viz Abbas, Jaafar, Abdullah and Osman.
- 2. Laila (R.A.) daughter of Masood-b-Khalid Al Nahashali-al-Tamimi whose sons from Ali were Abdullah and Abu-Bakr.
- 3. Asma (R.A.) daughter of Omais from whom were born Mohammed-al-Asghar and Yahya.
- 4. Sehba (R.A.) daughter of Rabi-ut-Taghlabiah whose children were Umar and Ruqaya.
- 5. Amama (R.A.) daughter of Abul-Aas-b-Rabi whose mother was Zainab daughter of the holy Prophet (Peace be upon him). Mohammed Aust was born to her.

- 6. Khaula (R.A.) daughter of Jaafar Hanfia whose son is Mohammed-ul-Akbar alias Mohammed-e-Hanfia.
- 7. Omm-e-Saeed (R.A.) daughter of Arwah of Masood-us-Saqfia, two daughters Omm-ul-Hassan and Ramlah-Tal-Kobra were born to her.
- 8. Makhbaa (R.A.) daughter of Omm-ul-Qais son of Adi-ul-Kalbia whose two daughters died in infancy.

Besides them, other slave-girls too stepped into Ali's (A.S.) home. But Fatima's (S.A.) place remained vacant, forever, in Ali's (A.S.) house and in the hearts of her children viz Hassan (A.S.), Hussain (A.S.), Zainab (S.A.) and Omm-e-Kalsoom (S.A.).

Reports lead us to benefit from Fatima's (S.A.) behest, at her death bed, to Zainab (S.A.), "Never leave your brothers alone, take care of them. After me you are in their mother's stead."

This makes her distinction amongst her siblings.

For a while, if we can, let us leave aside the life threatening grief and sorrow, which Zainab (S.A.) had to face sequel to the deaths of the two most important and dearest personalities. If we can, let us for a while abstain from reference to the shadows which gripped her cradle and sorrows that afflicted her during her infancy.

We now revert to the brilliant face, who in her father's home, occupies the status and responsibility, far greater to her age; and the mystery reveals that tragedies of time had trained her to occupy her mother's position and prove equal to a maternal role for Hassan (A.S.), Hussain (A.S.) and Omm-e-Kalsoom (S.A.).

It is not, at all, strange if we find Zainab (S.A.) at the age of ten shouldering the responsibilities of the office of a mother. It will really look strange if we assume her times to be similar to ours and presume her potential to be like ours; vis a vis her environ and status, and presume as if her age of ten years was age of a playful child like ours. Because the family life-style in those times was such that growth of a day then was equal to growth of a month of our times and of a month was equal to that of a year of our days.

The life of desert with shining sun, and its scorching heat and warmth generating rays had brought her up.

Sharp vision, far sight, quick wit and abundant sensitivity were her fortune, which is never the fate of today's youth.

We do not go very far, our own mothers and grandmas had undergone the labours of maternity when only a decade old or less, while daughters of today who are born to the same mothers can hardly bear the burden of maternity at the age of twenty or twenty-five.

Yes, ordinarily it is too remote to think how Zainab (S.A.) assumed the maternal role for her siblings in her youth. Omm-e-Kalsoom (S.A.), the younger sister of Zainab (S.A.), came to the wedlock of aged caliph Umar-b-Khitab (R.A.) and Ayesha (S.A.) daughter of Abu Bakr (R.A.) was given into marriage (to the holy Prophet) prior to crossing the tenth year of her age. The people then were neither afraid of nor they were wonder-struck at such marriages, as is the reaction of modern Europeans who take it to be one of the wonders of the world.

I may say that the cavil of the Europeans is that there can be few among them, who may have experienced that climate and forborne the hazards of that time and space, to find that such marriages are simply normal.

THE LADY PRIME OF BANI HASHIM

"Zainab (S.A.) was the Lady Prime among Hashimite women,

Who was the wisest of the wise of Hashimite women."
(Hassaan)

Ali (A.S.) was to select a match for Zainab (S.A.), when she reached the age of puberty, who may be equal to her in root and ancestry. Of course there were a number of youth of nobility and opulence, from Bani Hashim and Quresh, fervently desirous for her hand. But of them all, only Abdullah-b-Jaafar (R.A.) was the most suitable for the flower of the house of the holy Prophet (Peace be upon him), the Lady Prime of Bani Hashim.

Abdullah's father was Jaafar (R.A.) alias "Possessor of two wings", and "Abul Masakeen i.e. the patron of the needy." He was likewise full brother of Ali (A.S.) and a fast friend of the holy Prophet (Peace be upon him). The same person about whom Abu Horairah (R.A.) says, "No one else has adopted the course of Truth as firmly as Jaafar-b-Abu Talib (A.S.) nor marched the arena of struggle as brilliantly as he." In the difficult days during initial period of Islam, he for propagation of Islam migrated to Ethiopia and after a while with a number of believers returned (from Ethiopia) to Medina, and when he arrived at Medina, it was contemporaneous with the fall of Khyber. The holy Prophet (Peace be upon him) went to receive him. He printed a kiss, between the eyes of Jaafar (R.A.), on his forehead saying, "I do

not know which of the two tidings makes me happier? The arrival of Jaafar (R.A.) or fall of Khyber."

Prophet (Peace be upon him) was heard saying, "People have varying pedigrees, while I and Jaafar (R.A.) are from one and the same ancestry."

In the 8th year A.H., Jaafar-b-Abu Talib (A.S.) with a formation of warriors advanced towards Rome. The holy Prophet (Peace be upon him) had given his standard for the contingent to Zaid son of Haritha (R.A.) saying, "If Zaid (R.A.) is slain then Jaafar (R.A.) shall assume the command." The warriors of Islam issued forth to reach frontiers of Balqua. There they confronted the army of Hercules.

The Moslems proceeded towards the town of Maota, where ensued a bloody battle. Zaid (R.A.) while upholding the standard of Prophet (Peace be upon him) assaulted the enemy force till enemy's darts rendered his body to a sieve. Jaafar (R.A.) took the standard in his own hands and fought to the extent which cost him his right hand and he gripped it in his left till it was chopped off too. Jaafar (R.A.) grasped it between his thighs till he was assassinated. He was the foremost of Bani Talib to be slain for cause of Islam.

Mother of Abdullah (R.A.) was Asma-b-Omais (R.A.), she and Maimoona (R.A.) wife of Amir-ul-Momineen (A.S.), Salma (R.A.) wife of Hamza-b-Abdul Muttalib (A.S.) and Lababa (R.A.) wife of Abbas-b-Abdul Muttalib (A.S.), were sisters.

Jaafar (R.A.) married Asma (R.A.) and she was the mother of all his children. After martyrdom of Jaafar (R.A.), she was taken as wife by Abu Bakr (R.A.), to them was born Mohammed (R.A.). After Abu Bakr (R.A.) flew from this world, she came in Ali's (A.S.) wedlock and Yahya and Mohammed Asghar, (and according to another tradition), Oan and Yahya were born to her.

Abdullah-b-Jaafar (R.A.), the spouse of Zainab (S.A.) was born in Ethiopia while his parents were in exile, and thus he became the first baby of Moslems ever born in that land.

Ibn Hujr in his book Al-Asaaba (3-49) writes the Prophet (Peace be upon him) had stated:

(12)"Abdullah for his nature and morals, resembles me." He took him in his right hand and said:

(13)"O God! Bless Jaafar (R.A.) with pious progeny and make his business and deeds full of bounty" (repeating it thrice) he said, "I am, in this world and hereafter, among their friends."

Abdullah son of Jaafar (R.A.) was an aristocratic, dignified, generous and merciful person. People called him "The fountain of generosity."

At no cost, he would lose a deed of virtue or would disappoint one seeking his favour.

From Mohammed-b-Seereen, it is reported that a trader in sugar arrived in Medina where he found the market of sugar bearish. This news reached Abdullah-bin-Jaafar (R.A.) who directed his manager to purchase all the quantity of the trader's sugar and distribute it all gratis among people.

Once Yezid-b-Muawiyah sent a huge quantity of gifts to him. But as soon as these gifts reached him, he distributed them all among people of Medina and took nothing home. To quote a verse from Abdullah-b-Qais-Ar-Raquiat.

"Never any one can ameliorate the nobility and greatness of Abdullah-b-Jaafar (R.A.).

Because he looked down upon mundane wealth as perishable. Hence he, for ever survives by his fame, in (people's) memory."

A verse from Ashammakh, Maaqual-b-Zarar reads: "O son of Jaafar (R.A.), you are virtuous when you are a guest, when a guest comes to you, you are a good host.

How fortunate are the guests, Who visit you secretly, They listen the sweet words They crave for, and get all They want."

Ibn-e-Qutaiba in Ayun-ul-Akhbar writes:

When Muawiyah arrived in Medina from Mecca, he sent huge amounts of gifts and presents to Hassan (A.S.),

Hussain (A.S.) and Abdullah-b-Jaafar (R.A.) and others of the nobility of Quresh, and directed his emissaries, "To wait and see how everyone of them deals with the presents." When they had left Muawiyah, he asked those present there, 'I just fore-tell you what will be treatment of every one of them with these gifts. Hassan (A.S.) may give some quantity of scents to his wives and shall distribute the rest among those in his presence without waiting for those who are absent. But Hussain (A.S.), he will first attend to the needs of orphans of battle of Siffin and if any of the camels are left, he will sacrifice them and distribute them in the name of Allah.

And Abdullah (R.A.), he will command his slave, "O, Badeeh first pay off my debts and if something remains give it to my enemies namely so.... So...."

People say, "When the emissaries returned and gave account of what they had seen, it was all the same as Muawiyah had foretold."

Abdullah-b-Jaafar (R.A.) would go so far in generosity as to end up in loss to himself. He never hesitated to give away all that he had or to gift it to his enemies. It is said:

(14)"If he had nothing in his hand but his life.

The wedlock fructified. Two daughter and four sons viz Ali, Mohammed, Aon-ul-Akbar and Abbas were born to Zainab (S.A.) daughter of Zohra (S.A.) from Abdullah (R.A.).

One of the daughters was Omm-e-Kalsoom (S.A.), whom Muawiyah, a crafty diplomat as he was, solicited for his son Yezid so as to forge a soft corner for himself in the Hashimite lobby. But Abdullah (R.A.) had given her in guardian ship of his cousin, Hussain (A.S.) who betrothed her with a son of his cousin, Qasim-b-Jaafar (R.A.).

The marriage of Zainab (S.A.) caused no distance between herself, her father and her brothers. Rather Ali's (A.S.) attachment with his daughter became the reason for him to keep her and his nephew close to himself. So much so when Amir-ul-Momineen (A.S.), for administration of Moslems' affairs, shifted to Kufa both of them lived under the care and affection of Amir-ul-Momineen (A.S.).

Abdullah (R.A.) headed for self-sacrifice in battles, along-with his uncle and led one of his contingents in battle of Siffin.

As people knew of his position in the family of Prophet (Peace be upon him), so whenever they had to seek favour of Amir-ul-Momineen (A.S.), Hassan (A.S.) or Hussain (A.S.), they would avail themselves of Abdullah's (R.A.) medium and he would never reject a request or disappoint a seeker.

In Alasaaba (40 – 48), it is quoted from Mohammed-b-Seereen, "One of opulent feudals approached Abdullah-b-Jaafar (R.A.) with a request to get him an interview with Ali (A.S.). Abdullah (R.A.) obliged him and he got his problem solved. In reciprocity, the feudal sent him forty thousand Dinars; but Abdullah (R.A.) returned the same to him saying, "I am never a vendor of my virtuous deeds."

It was not after long past that her contemporaries would come across her discourses in Kerbela, in the court of the governor of Kufa and that of Yezid-b-Muawiyah. Her eloquence as it inspires us today, also put them to astonishment; to her captivating articulations, the following bear a testimony:

Aljahiz in "Albyan-u-Tabyeen" reports on the authority of Khozaima Asadi, "I happened to be in Kufa after the massacre of Kerbela. I did not find even a privileged lady to be more outspoken than her. Believe me it were Ali-b-Abu Talib's (A.S.) tongue delivering her message."

Yes! Zainab (S.A.), she was the very same, as we see her years after Kerbela. About earlier, too, a few peculiarities of her days of youth have come to my knowledge. It is reported, "Zainab (S.A.) for her inclinations and tenderness of heart bore similarity to her mother and for knowledge and abstinence, she was like her father. From some of traditions, it is derived: She held academic sessions, which were attended by ladies seeking instructions in religious knowledge. Like wise whatever was mastered by single Zainab (S.A.) was not available to any other lady of her age-group; as she is called (15)"The wisest lady of Bani-Hashim" "The Lady Prime of Bani-Hashim" which were her titles. Whenever Ibn-Abbas (R.A.) reports from her, he would say, "Our wisest lady, Zainab Bint-Ali (A.S.) says."

This title became so famous as to be a substitute for her real name, and whenever it was mentioned "Aqueelah-e-Bani Hashim", people would forth-with know it were Zainab

(S.A.). Her sons too were not deprived of her distinction as they were also called "Bani Aqueelah."

TUMULTUOUS PRELUDE TO STORM

"The rock of sorrow wrecked my ship on voyage to (my) beloved:

O storm! For Heaven's sake, don't push me off the shores."

(Hassaan)

Had Zainab (S.A.) sought distance from the catastrophes of time, and had she stayed in Hijaz to pass away her life in personal pursuits, in discharging matrimonial responsibilities, and maternal obligations, we would have never allowed ourselves to get knowledge of those political happenings, which the family of the Prophet (Peace be upon him) had to forbear.

But the divine hand inducted her towards the fire, which per fate had formidably gripped the Moslem world. Hence we, too, are inevitably forced to accompany her to see, from a hideout, the threatening tumults, which would forewarn of a ruthless and formidable storm.

For long, Zainab (S.A.) did not present herself in the critical developments. It appears as if during these thundering roars which deafened the ears and whirled the heads, she was nowhere visible. But later on, after the horrible tragedies, we realize that all those (tumults) were prelude for preparing the ground for emergence of "The Lady, Invincible of Kerbela."

Therefore, though, our narrations of these tragedies get longer, yet our justification is apparent.

Some one may think that these tragedies had no relevance to Zainab (S.A.). But in view of the kinship and the relations she had with some of the peers and leaders of, or her influential position in Bani Hashim, these foreboding preludes threatened the life of Zainab (S.A.) and their influence we can see in the terrible theaters she had to pass through.

It was so destined that Zainab (S.A.) may see the tragedies from a distance. She was witness to caliphate devolving on Omar (R.A.) after Abu Bakr (R.A.) and, thereafter, on Osman (R.A.) in 35 A.H. Her days were the witness to the terrible struggles and seditious chaos.

Zainab (S.A.) did hear the resonant calls of Omm-ul-Momineen Ayesha (S.A.), who would move people to anarchy and rebellion pleading retaliation for murder of the martyr saying: "All this clamoring was from people of the cities other than Medina and bondsmen of Medina who shed the blood, shedding whereof was "haram" in a month, which prohibits blood shedding. They have molested the sanctity of a city, which is a sanctuary and robbed the possessions, which were protected and took the same as spoils of war. By God! One finger of Osman (R.A.) was better than a number of them for filling all the storeys of the earth. Your salvation lies in rallying together and rising against them so that it may serve as a lesson for others, so that they remain away from such crimes."

Thereafter Ayesha (S.A.) mounted that well known she-camel and led the group which revolted against Amir-ul-Momineen (A.S.).

Definitely Ali (A.S.) had neither killed Osman (R.A.) nor he was a motivator for this killing and he was also never pleased with his murder; and to the contrary Ayesha (S.A.) was neither pleased with Osman (R.A.), nor she had any right to demand for his murder, a retribution. This is for the fact that she herself, repeatedly, instigated people against him and made him subject of her criticism in all her utterances. The historians will never forget: So much so that one day Ayesha (S.A.) became wrathful to Osman (R.A.), that being the day when Osman (R.A.) had reduced her stipend and she continued to scold him. Till a day came, when she saw him talking to people, she brought out a raiment of the Prophet (Peace be upon him) and hoisted it in the air crying, "O the community of believers, this is the raiment of the Prophet (Peace be upon him) which has not yet worn out, whereas Osman (R.A.) has revoked his sunnah." It was not un-often that she invited people saying, "Kill Naasal i.e. Osman (R.A.). He has become an apostate."

No historian has ever doubted the fact: Had caliphate not reached Ali (A.S.), Ayesha (S.A.) would have never launched sedition.

Madaini so quotes, "At the time of Osman's (R.A.) assassination, Ayesha (S.A.) was in Mecca. When the news of Osman's (R.A.) murder reached her, she had no doubt that Talha (R.A.) was to hold the reins of Caliphate."

She said, "Off be Naasal. O, You master of the finger (this was title of Talha ever-since his finger was chopped off in battle of Ohod while defending the holy Prophet) O, Ba Shibal, O! my cousin as if I am seeing his finger beckoning richly loaded camels towards himself.

It may be known "Talha (R.A.) after Osman's (R.A.) murder has taken hold of keys of "Bait-ul-Mal" and has been transferring the valuables, which were hitherto in the home of the deceased caliph, to his own home."

But, as soon as, she became aware of Moslems having offered fealty to Ali (A.S.), she commanded her caravan to return saying, "Affan's son has been unlawfully murdered."

One from those who had heard her utterances, said, "Were it not you who had said 'off be! Naasal'. We believe you to be the bitterest of his enemies."

Tabari so writes in his History, "When Osman (R.A.) was murdered, a number of people flew to Mecca and at that time Ayesha (S.A.) wanted to perform Umrah (a smaller pilgrimage), and when she was conveyed the news of Osman's (R.A.) murder, she said what meant, "This was the result of your earlier complaints for peace and reconciliation."

Ayesha (S.A.) after performing Umra left Mecca. On her way, she came across one of her maternal uncles, Obaid-b-Salma alias Ibn Omm-e-Kallab.

Ayesha (S.A.) enquired from him as to who he was. But he, amazingly, pretended to be deaf.

Ayesha (S.A.): Tell me now, whether it is to our benefit or to our harm.

Obaid: Osman (R.A.) has been murdered. (Then he was mum)

Ayesha (S.A.): What did they do thereafter.

Obaid: The administration has gone to the best of legitimate channels and people of Medina have unanimously voted Ali (A.S.) to Caliphate.

Ayesha (S.A.): If, in reality, caliphate has gone to Ali (A.S.), by God, I wish heavens fall on earth. Reverse my route!

Thereafter, she took her course back to Mecca when she uttered her well-known slogan, "By God! Osman (R.A.) has been murdered mercilessly. I pledge to God, 'I shall rise to avenge his murder.'"

Ibn-e-Omm-e-Kallab, "Why? By God! The ever first person who takes a somersault is you. Were it not you who said "Kill Naasal, Osman (R.A.), as he has become apostate."

Ayesha (S.A.): People of Medina had pardoned him and, thereafter, they killed him. I had earlier stated so as all others did. However my later statement is better than my earlier utterance.

Ibn-e-Omm-e-Kallab (as per Tabari) recited a few verses meaning, "You were to initiate and you were to vacillate."

"Wind is from you and shower too from you. You had commanded his murder declaring him to have become an apostate."

Suppose we had obeyed your command "to kill him", then according to our faith, his murderer would have been one who had given such command.

No roof has fallen for his murder, nor sun and moon have afflicted us."

At that time, Ayesha (S.A.) reversed her camel and without looking to any other thing retraced toward Mecca. A mischief had risen in her heart, which had blinded her eyes and deafened her ears and prompted her to wreak vengeance on Ali (A.S.), the very same person, who from day one of her entry into Prophet's (Peace be upon him) home had an everlasting animosity against her since she was a girl of ten years. She never forgot, "Ali (A.S.) is husband of Fatima (S.A.) and Fatima (S.A.) is the daughter of Khadija (S.A.), the same kind and productive lady who had captivated her husband's soul so firmly and for always both in her life and after her death; and Ayesha (S.A.) with all her youth, charm, glamour, humour, wit and wisdom could never shatter Khadija's (S.A.) status, which was in Prophet's (Peace be upon him) heart."

Like wise Ayesha (S.A.) considered Ali's (A.S.) attitude, and reaction on day of "Ifk" when a blame was cast

on Ayesha (S.A.)—to be unforgivable: Because Ali (A.S.) was one of those who persuaded the Prophet (Peace be upon him) to divorce her as there were girls in abundance besides her.

It is reported that Ali (A.S.) pleaded to the Prophet (Peace be upon him): "Interrogate Ayesha's (S.A.) servant and warn him. If he denies give him a thrashing." Many of such views of Ali (A.S.) were reported to Ayesha (S.A.), and she had taken them to her heart and could never forget them.

At the time of this tumult and chaos, Zainab (S.A.) had crossed thirty years of her age and was living with her children and husband in the capital. She from a distance was witnessing, Ayesha (S.A.) triggering and ever aggravating the mischief. On the other side, she would see her own father Amir-ul-Momineen (A.S.) preoccupied with relentless struggles and wars. He had hardly got rid of "Battle of the camel", when he had to proceed to meet Muawiyah in battlefield of Siffin and confront the Syrian army. After relief from there, he had to rush against Kharijis insurgency at Nahrwan. This was the course through which they passed over a period of five years.

History does not mention physical participation of Zainab (S.A.) in battles, rather it was only Ayesha (S.A.) who played the role of commanding a fighting force, in well-known battle of the Camel. In that battle, Omm-ul-Momineen (S.A.) mounting a camel led a host of rebels and issued commands and appointed formation commanders. Her messengers issued messages from left to right with the following contents:-

From Ayesha (S.A.), daughter of Abu Bakr (R.A.), mother of faithful, and beloved of the Prophet (Peace be upon him) of God, to her faithful son, so-and-so.

"Thereafter; soon after receipt of this letter quick march un-to me and if you fail to do so, at least, scare away people who have mustered around Ali (A.S.)."

Some of them gave positive response and those who rejected her invitation wrote back:

I am your faithful son provided you step-aside and revert to your home: otherwise, I will be your foremost adversary.

Or, they wrote back: God be merciful to the mother of the faithful, you are commanded to remain within your home. We have been commanded to fight. But you violated your obligations and to add to it, you ask us to perform our duty. Since you have assumed to your-self what was our role, hence you have prohibited us from ours."

The Ommeyades generously showered their resources for her support and financed this rebellion and from all sides rallied around Ayesha (S.A.), who was staying in Mecca calling people to rebellion.

When Ayesha's (S.A.) army left Mecca, it had strength of more than three thousand men. These soldiers issued from Mecca and reached Basrah. At Basrah, she stood among a host of people and addressed them:

"People themselves were guilty and permitted excesses against Osman (R.A.) and simultaneously they criticised and objected to his functionaries, thereafter, they came to Medina to have exchange of views with me....... when we, now, made a deeper probe into their allegation, we found Osman (R.A.), the faithful was not to blame, and he was innocent. Rather those people themselves were liars and sinful who contrary to their assertions played deceit and treachery, and, as soon as, they increased their numbers, they mercilessly tress-passed into his house and molested the city which enjoyed the status of a sanctuary, and shed the blood whose shedding was prohibited, and possessions, which were inviolable, were without any excuse, robbed," at this people shouted and there was pandemonium.

Ayesha (S.A.) wailed, "People be calm."

The silence prevailed as desired by her. She said: "Although Osman (R.A.) had vacillated in his command and changed his orders, but prior to implementation of the later directions, he had repented and absolved himself of his (sin); untill when he, the penitent, was mercilessly killed. O! He has been butchered like a camel while his killing was Haram.

Beware Koraish have targeted themselves with their own darts and have broken their own limbs to bleeding with their own fists. It was all without any definite purpose and in vain. But By God, they shall see that this malady is endless; and the drowsy are awake and the sluggish are alert. Soon some people would emerge to subjugate them mercilessly and put them into the worst of shackles."

"O, men! Osman (R.A.) had committed nothing to justify his assassination, thereafter, they squeezed his blood as they do while washing the clothes with the pieces washed. You at that juncture, initiated enmity with him and after his repentence when he had been cleansed of his sin, you killed; and pledged your allegiance to son of Abu Talib (A.S.), without taking the majority into confidence.

When I had stood with you against the lashes of Osman (R.A.), should I not defend when he has been killed with your swords."

"Beware Osman (R.A.) has been murdered without any fault. It is time to trace out his assassins.

If you become victorious over them kill them all, thereafter, with the consultation of those who selected Umar (R.A.), execute your affairs; and never permit those who had hand in Osman's (R.A.) murder to interfere in these affairs."

Ayesha (S.A.) heard one of audience in her rejoinder: O mother of faithfuls, by God the magnitude of Osman's (R.A.) murder is lesser in gravity than your quitting your home and mounting this cursed camel. Because from God hijab and reservations were ordained for you but now you have violated the same and have torn your hijab off. In between, a young man from Bani Saad rose to address Talha (R.A.) and Zubair (R.A.):

O, Zubair (R.A.) you were from the party of the Prophet (Peace be upon him) and Talha (R.A.) you had defended the holy Prophet (Peace be upon him) with your

hand. Now when we find Omm-ul-Momineen (S.A.) in your company, have you brought your own wives, too, with you."

They said, "No!"

The young man: I have nothing more to do with you and recited the verses meaning:

You have placed your own wives safe in your homes but dragged your mother Ayesha (S.A.) to the open. By your Lives! It is a naked injustice;

Whereas, she had been ordained to be covered even in her own house.

Lo! She is briskly covering the deserts so that she may get her own children targeted with darts, lances and swords to serve her own ends.

"Talha (R.A.) and Zubair (R.A.)" have torn her veil of privacy and that is enough for them.

Ahnaf-b-Qais objecting to Ayesha (S.A.) said: I ask from you and that too with all seriousness provided you do not get annoyed. Have you got a behest from the Prophet (Peace be upon him) for this rebellion?

Ayesha (S.A.): No.

Ahnaf: Have you got any assurance of infallibility from the Prophet (Peace be upon him).

Ayesha (S.A.): No.

Ahnaf: You are right. God has wished you to remain in Medina. But you have ignored it and have landed in Basrah, whereas you were ordained to remain stayed in Prophet's (Peace be upon him) home. To the contrary, you are staying in the house of one of the tribe of "Bani Zibah."

O, Mother of the faithful! I want to know from you "Whether you are here for reconciliation or for war."

Ayesha (S.A.) swallowing her anger. "Albeit for reconciliation."

Ahnaf: By God! If they had scuffle with fists and pelting of stones, you might well have arrived for striking peace among them. You can never deliver them peace, when they have been striking each others' necks with swords.

Ayesha (S.A.) was stunned and did not know what to say and felt content saying, "Temptation of malicious attributions to me has overpowered Ahnaf's endurance. I complain to God for recalcitrance of my son."

When two armies confronted each other face to face Ayesha (S.A.) with her provocative orations fanned the flames of war.

Reverting to her right, she said:

To whom do you belong!

The audience: Bakr-b-Vail.

Ayesha (S.A.): A poet praising you says:

(16)A number of them armed to teeth came to me

As if, from their breasts were oozing out honour and victory:

And they were from the tribe of Bakr-b-Vail.

Then she reverted to her left and enquired, "O, The group on my left, who are you?"

Answer: Your sons, of the tribe of Azd.

Ayesha (S.A.) in loud voice: O, Aal-e-Ghossan! Now you prove your bravery and chivalry, which I have often, heard about.

(17)Aal-e-Ghossan with hard heads proved their bravery.

Thereafter addressing those, immediately, in her front: What people are you?

Answer: Banu Najiah

Ayesha (S.A.): Good! Very good, fall on the swords of Koraish as is expected of you. Prove your bravery and chivalry.

Say! By these war-mongering utterances, she made their bosom obsessed with fire.

At that time, the standard bearers with enviable chivalry, holding string of Ayesha's (S.A.) camel marched on. One among them was reciting an epic, "O our mother, O, the spouse of the Prophet (Peace be upon him), O, the gracious wife of the leader of mankind, we the people of Bani Zibah never take to our heels, as long as, we don't see our heads fallen in the field'.

In response, one of Ali's (A.S.) soldiers retorted him with these verses:

O' our mother! What a despicable mother you are of all the mothers we have seen till date.

Mother will normally rear her son and is kind to him. Are you not seeing what a great host of the brave and intrepid sons are being cut into pieces and their hands and arms being amputated?"

Another advanced and caught the string of her camel and passing by the corpse of one of Ali's (A.S.) soldiers recited:

"Do you listen? Before tasting the cut of my sword you had violated the right of the Prophet's (Peace be upon him) wives, and have left them alone. Thereafter he expressed his fidelity with Ayesha (S.A.) and recited:

Ol Our mother O, Ayesha (S.A.) as "Azd" always have a beneficent temperament, you'll never be humiliated.

At that moment, one of Ali's (A.S.) soldiers recited:

I've drawn my sword on sons of "Azd". All their veterans and youth and all their men of long arms and wrestlers shall be visited by its blade. Confronted him and did him to death:

Ultimately the fore and hind legs of she camel, which Ayesha (S.A.) was riding, were cut. Had Ali (A.S.) not given her pardon, Ayesha's (S.A.) blood may have spilt. At that time, one of Ali's (A.S.) announcers proclaimed:

Beware! Do not kill the injured and do not pursue the fugitive nor any harm be done to them. Whosoever lays down his arms, he is in safety. Whosoever remains indoors shall enjoy peace.

After the victory, Amir-ul-Momineen (A.S.) stood up in the battlefield and had a woeful glance at the deceased who were ten thousand in number.

The dead were all Arabs and all Moslems, including the companions of the Prophet (Peace be upon him); and adherents to the Koran and regardful to the Sunnah of the Apostle, among them, were also seen. Thereafter Ali (A.S.) returned from the theater littered with corpses; raised his hands toward heaven and in lamentation mourned:

(18)I approach Thee for all my faults and against those who blurred my vision. I also did to death a group of "Bani Muzir", I consoled my heart by killing my own clan and tribe.

He led the funeral prayers for the deceased of Basrah and Kufah.

Finally Ayesha (S.A.) was returned to Medina whereas she remains the only woman who took over command of a battle; and after her, no other woman availed herself of such an opportunity, nor did she side with her; may be there has been a battle of words, but none translated into action.

Although Omm-e-Salma (S.A.) desired to come out for Ali's (A.S.) cause, yet as she was a Mother of the Faithful, she did not like to suffer Ayesha's (S.A.) model. Therefore she went with her son Omar (R.A.) to Ali (A.S.) and said, "O Amir-ul-Momineen, had I no fear from God and no apprehension of your disapproval, I would have issued out for a battle. This my son Omar (R.A.), who is dearer to me than my soul, has come to join you in all the battles."

Some time earlier, Omm-e-Salma (S.A.) had gone to Ayesha (S.A.), "What is this rebellion which you have launched? May God help this Ummah."

Had I followed the route, you pursue, I would not have entertained an invitation to enter paradise. I would have

been ashamed of it before Mohammed (Peace be upon him) for having torn off the hijab he had adorned us with." However Ayesha (S.A.) did not desist and followed the course she had chosen. Wives of the Prophet (Peace be upon him), who had accompanied Ayesha (S.A.) to Mecca declined her company and, sorrowfully, decided to go back to Medina;

Except for Hifsa (S.A.), daughter of Umar (R.A.), who said, "I believe to follow Ayesha's (S.A.) opinion and would like to join Ayesha (S.A.) to Basrah." But as Abdullah-b-Umar (R.A.) came her way, she expressing her regrets stayed back. This is the way whence Ayesha (S.A.) assumed the role of a battle-hero and commander-in-chief of an army, whereas Zainab (S.A.) lived away from public view. Nowhere her traces were noticed nor her voice was heard because it was providence which had grown her for a different arena and retained her behind the curtain so as to make her presence in the plains of Kerbela, after passage of quarter of a century.

Although inspite of the fact that capital was a center of catastrophes of varying magnitudes and a hot pot of vicissitudes, yet Zainab (S.A.) stayed with her eyes folded with love for and anxiety about her father while he was weathering storms of relentless struggles. He hardly got rid of battle of camel, when he had to proceed to fight with Muawiyah in Siffin and after the close of battle there, he had to rush to Nehrwan for confrontation with the Kharijis. Thus the period of five years passed away, wherein Ali (A.S.) did not have respite for a single day; till the ominous night of Friday the 19th of Ramzan 45 A.H. arrived; and when its dawn broke, the IMAM (A.S.), for leading the morning prayers in the Grand Mosque, issued from his house.

Zainab (S.A.) was sitting in her house unwary when all of a sudden wails and cries, from the side of the mosque, reaching her ears, rose to a pitch that would intermittently dominate the phrases of the Prayer call (19)"Rally to Prayer", Rally to salvation", "Allah is Great", "Allah is Great", proclaimed from the booster by the caller.

An uncertain horror had gripped Zainab's (S.A.) heart and she was attentive to the wails, which were gradually getting nearer to the capital and when the same reached near the vicinity of her house, amidst that noise, she discerned a voice which was pronouncing:

"The Amir-ul-Momineen (A.S.) has been assassinated."

During this time, as if, Zainab's (S.A.) soul had reached her throat, but she helped herself to receive with love and devotion her father, who had been lifted on shoulders of others, after receipt of a fatal and poisonous blow by Ibn Muljim with his sword.

Zainab (S.A.) fell on her father's face and kissing him, washed his injuries with her tears. Her sister Omm-e-Kalsoom (S.A.) who stood beside her shouted on the assassin of her father who had been brought in hand-cuffs, "O, enemy of God. May God nothing happens to my father. Definitely God will annihilate and humiliate you."

Soon thereafter, Zainab (S.A.) was made knowledgeable about the antecedents of Ibn-e-Muljim by the visitors:

He was one of the trio of Kharijis (their brothers were killed in the battle of Nehrwan and since the days of the murder of Osman (R.A.), they had been nourishing grudge), who had hatched a conspiracy to kill Ali (A.S.), Muawiyah and Amr (R.A.). Ibn-e-Muljim left Mecca and arrived at Kufa. He went to see one of his friends from "Taim-ur-Robab" and there came across Quattam, daughter of Akhzar. The father and brother of Quattam were slain in battle of Nehrwan. She was extremely charming, so much so that she was counted as one of the most attractive women of her time. Ibn-e-Muljim at the very first sight got captivated by her charm and resolved to marry her.

Quattam: How much dower you can afford for me.

Ibn-e-Muljim: Whatever you like, you may demand from me.

Quattam (with all seriousness and certainty): I want from you three thousand dirhams, a bondsman and a slave girl plus assassination of Ali (A.S.).

Ibn-e-Muljim (after a little bit of hesitation and with secrecy): Whatever you have demanded can be offered but assassination! How can I accomplish it?

Quattam (without any reservation):

Hit on his temple, if you kill him that will heal my heart and that is the only way for you to become my life partner. Ibn-e-Muljim (with a pensive glance) to her, "I had no mind to come to this city as I have no faith in its people; and I hated it and wanted to escape from here.

But as you have wished me to kill Ali (A.S.), I accede to your demand."

After some time, Quattam arranged for a number of men who were required to be abettors of Ibn-e-Muljim.

Ibn-e-Muljim left and waited for some time, till on the fixed night he came along-with others to Quattam. She collected a piece of "hareer" cloth and girdled their chests with it and tied their swords on their waists and commissioned them to do what was done.

An Arabic couplet:

Till this time, I have not seen any Arabic speaking person to pay a dower as huge as was paid to Quattam.

Three thousand dirhams, a bondsman, a slave girl and assassination of Ali (A.S.). No dower is more precious, let it be of any amount, than Ali (A.S.) and no thievish assault is meaner than the assault by Ibn-e-Muljim.

Those who assembled in the house of Amir-ul-Momineen (A.S.) to express their sorrow, were with utmost anxiety busy praying for his recovery, and their number was swiftly increasing. When it was realized that his condition was

rapidly worsening and the injury had aggravated, further visitors were stopped entry.

One of such visitors asked the door-keeper of Amir-ul-Momineen (A.S.):-

Convey to Ali Amir-ul-Momineen (A.S.), "God has been bountiful to you both in life and death. By God! In your view Allah was the Greatest."

Of the medics who were sent for his treatment, none was more competent than "Aseer son of Omar son of Haany." He was both a Physician and a Surgeon. He was one of those who had fought a battle with Khalid-b-Walid (R.A.) in Ain-ul-Timar and became a prisoner along-with fifty others.

Aseer examined Amir-ul-Momineen (A.S.) and asked for a white hot liver. He separated a vein from it, and inducted it in the injury. When he pulled it out, it yielded a bit of white brain matter; therefore, he lost hope and said: O! Amir-ul-Momineen (A.S.), make your will as the enemy of God has damaged your brain with his assault."

Hence Imam (A.S.) sent for his sons, Hassan (A.S.) and Hussain (A.S.) and recorded his will. Now from this moment onward, Zainab (S.A.) did not, for a second, escape her father's view and stood with passionate glance to have as much sight of his as she could. Ah! How rapidly the last moments of Amir-ul-Momineen (A.S.) arrived.

He received injury at dawn on Friday, lived thereafter for two days and during the night of 21st of Ramzan 60 A.H.

breathed his last. To survive him for confronting his crafty enemy, Muawiyah, were his two sons Hassan (A.S.) and Hussain (A.S.), one after the other.

Ali (A.S.) left this world and installed the Lady Prime, Zainab (S.A.) to look after the family of the Prophet (Peace be upon him) amidst the vindictive flames of Osman's (R.A.) retribution.

However, when news of Ali's (A.S.) assassination reached Ayesha (S.A.), she quoted a poet as an instance:

(20)"As one's eyes gleam on the return of a traveller she dropped her rod and checked in."

Ayesha (S.A.): Who has killed him?

Answer: A man from Tribe of Murad.

Ayesha (S.A.): Though Ali (A.S.) was distant (as translated), from me; yet the tidings of his death have been conveyed to me by a lad who should never have dust on his head (humiliation).

On hearing this, Zainab daughter of Omm-e-Salma (S.A.) protested to Ayesha (S.A.): Are you saying this all about Ali (A.S.).

Ayesha (S.A.): I am a forgetful person. Whenever I forget you, remind me and then she quoted the couplet:

"Always the presentation of eulogy, because of our friendship and acquaintance has been relentless. Yet in every meeting your such like ovation has not had reception of a greater attention from me, than the hissing of a house fly."

It is a matter of record that when the news of Ali's (A.S.) murder reached Ayesha (S.A.), she fell into "Sajdah" (prostration). It is said that this news bearer was Sufyan, a son of Bani Ommeya.

Lo! When Ayesha (S.A.) received the news of Ali's (A.S.) murder, she said:

(21)"Dropped her rod and checked in."

No, No! She did not rest on hearing it and neither she dropped her rod nor she checked in (i.e. she did not relieve herself of her mission). Ali's (A.S.) assassination was a ringlet in the chain of horrible tragedies, which had grieved the house of the Prophet (Peace be upon him), and had made them consumed by a blind fire, and it was ignited and further fanned by Ayesha (S.A.).

Zainab (S.A.) lost her father and now it was turn of her brother Hassan (A.S.). This round started with eloquent discourse of Hassan (A.S.) during which he said:

(22)Tonight that person has sacrificed himself, whom in no manner, the predeceased can excel, and those of today even, cannot ameliorate his performance; because he was the man who joined the Prophet (Peace be upon him) in his struggle and did not care for his own life in pursuit of Prophet's (Peace be upon him) defence. He was always granted by the Prophet (Peace be upon him) his standard while Jibrael (A.S.) on his right and Makael (A.S.) on his left defended him. He never returned from the battle without victory. He has left no gold, no silver in legacy but seven hundred dirhams and that too for hiring a maid servant." Then his throat was choked and his eyes flooded with tears and so were the audience along-with him.

After a decade, that era, (Tenure of Hassan (A.S.)) too, passed away. In the early days of this era, Hassan (A.S.) wanted to confront his crafty and vigilant enemy Muawiyah, but the people of Kufa refused to support him, the same people about whom Adi (R.A.) son of Haatim says, "Their tongue is penetrating like a sharp drill in hay days, however, as soon as the time to act seriously arrives, they scatter and flee away like a fox."

These were circumstances in which Hassan (A.S.) had to abdicate caliphate in favour of Muawiyah. This had happened a while after a mob of Irakis attacked his camp and destroyed it. So much so they pulled away his prayer mat from under his feet and one of them extended his arms to remove his "Abaw" from his shoulders and Hassan (A.S.) was left with his sword on his lions, without its sheath, and another hand advanced to capture the reins of his horse and inflicted an injury on his thigh.

When hostilities aggravated enhancing his fears, Hassan (A.S.) also abandoned while saying, "People of Irak

have put my soul ablaze thrice: by assassinating my father, by causing me injuries and by plundering my possessions."

Zainab (S.A.) nursed her injured brother. When his injuries had healed, she forgot a bit of her grief and sorrow; presuming that Hassan (A.S.) had ignored his own rightful claim so as to avoid his own and his family's blood shed by blood thirsty swords.

To the contrary, Muawiyah wanted to establish a ruling dynasty by heredity for the Ommeyades. As long as Hassan (A.S.) was alive, he could never dare call for allegiance to his son Yezid.

The pact which he had made with Hassan (A.S.) did not cover the period after him. This clause always disturbed him and had preoccupied him. But a man, like Muawiyah, was least bothered for abiding by his promises and covenants. For him all that disturbed him was important, and that was his anxiety, 'Moslems in presence of Hassan (A.S.) son of Ali (A.S.), the grandson of the Prophet (Peace be upon him) will not accept to be ruled by Yezid-b-Muawiyah." He had exposed himself during a sermon, which he delivered before the people (on the very day Hassan (A.S.) had abdicated caliphate in fovour of Muawiyah): he mentioned Ali (A.S.) by abuses and called Hassan (A.S.) names. Hussain (A.S.) got up to retort him but Hassan (A.S.) stopped him and made him take his seat and himself rose to say,

(23)"O ye, who so make mention of Ali (A.S.), I'm Hassan (A.S.) and my father is Ali (A.S.). You are Muawiyah and your father is Sakhar. My mother is Fatima (S.A.) and

yours is Hind. My grand father is Allah's Apostle and yours is Harb. My maternal grand mother is Khadija (S.A.) and yours is Qateelah (the assassin). Let each of us invoke Him to curse whosoever of us is meaner in his name, lower in ancestry, more vicious in his deeds and more advanced in hypocrisy and apostasy."

In the meantime, a group of the audience in the mosque said "Amin!" Another group: "We do say so", followed by another host in secondance.

Was it possible for Muawiyah to achieve his objective when the love of Hassan (A.S.) had captivated people's hearts even though Muawiyah's swords had scared them from rising in favour of Hassan (A.S.).

It is stated that after abdication, Hassan (A.S.) returned to Medina and there he lived for eight years. In that interval, Muawiyah desired to seek allegiance for his son Yezid, but it was not possible while Hassan (A.S.) lived, therefore, he got him poisoned. The person who accomplished this crime for Muawiyah was Joada daughter of Ashaas, wife of Hassan (A.S.). Muawiyah had sent her a message, "I'll get you married to my son Yezid if you poison your husband, Hassan (A.S.), along-with a prize of hundred thousand dirhams." Joada accepted the offer and poisoned Hassan (A.S.). Muawiyah gave her the promised money but refused to comply with the clause of promise about marriage with Yezid saying, "Life of Yezid is very precious to me." Later on, he arranged her marriage with one of the lobbyists of Aal-e-Talha. She gave birth to a few children.

Whenever there was a communication between Qureshites and Joada's litter, Qureshites would reprimand them saying, "O, the sons of the one who administers poison to her husbands."

Zainab (S.A.) saw her brother off and when he had been buried in Baquee, she returned home full of dolour.

THE VOYAGER IN WILDERNESS

"Around the flames of thy love I revolve like a butterfly.

My soul though a treasure yet in wilderness, wander I."

(Hassaan)

Now it was Hussain's (A.S.) turn and Zainab (S.A.) was ready to accompany him; as Hussain (A.S.) was witnessing that, gradually, the helm of affairs had reached the house of Ommeya from the House of Prophet (Peace be upon him) and there it would degenerate into a dynastic empire. During a period short of six years from the death of Hassan (A.S.), Muawiyah nakedly set in for foisting fealty to his son on people. They willingly or unwillingly, submitted to him, but for five persons of whom none was justified to be more opposed to and offended by it than Hussain bin Ali (A.S.), the son of Zohra (S.A.) and the grand son of the Prophet (Peace be upon him).

Muawiyah lived for four years more after folsting fealty on the people for his son. Amidst all this, Hussain (A.S.) was firm in his opinion and did not reconcile to recognition of Yezid as successor to the government established by his grandfather i.e. The Prophet (Peace be upon him).

If it was on basis of inheritance, who was qualified to caliphate better than Hussain (A.S.), the son of Prophet's

(Peace be upon him) daughter groomed by the Apostolic House.

If the selection was to be of more pious a person than the others, where was a person more virtuous, more abstemious, wiser and more law knowing than Hussain (A.S.)?

Whether by denying them right of inheritance, ancestral to the tribe of the Prophet (Peace be upon him), they hoped that a lad of Bani Ommeya who was lewd, faithless, voluptuous, addict, impudent and shameless would inherit it.

Whether the office of caliphate was being transferred from the grandson of Khadija (S.A.), the heroic Lady of the initial years of Islamic movement to the grandson of Hind, the villainous character of savage vindictiveness of battle of Ohod.

Islamic world could never forget whatever they had suffered at the hands of Hind in the battle of Ohod. The injury which she had caused to Moslems was not at all redeemable: still there were many alive who knew the antecedents of Hind: how openly she had been scolding and abusing Koraish for their shameful flight against a handful of the faithful. Because Moslems though ill-equipped and small in numbers defeated the host of pagans' army which was well-armed and was far superior in men and arsenal, and how the commanders and chieftains of Hind's tribe were slain in the bloody battle field along the spring of Badr. Hind's father Atba's head was chopped off by a single blow of Hamza-b-Abdul Muttalib (A.S.); and the same was the fate of her brother Sheeba at Hamza's (A.S.) hands. Ali (A.S.) was the man who had killed

Hind's brother Walid. Their army chief, Abu-Jahl and tens of other pagans had fallen in blood and dust.

On that day, Hind had sworn not to share bed with her husband till he had avenged the blood of the slain of her tribe. It was not long, thereafter, that Quresh mustered three thousand warriors. Their command was given to Abu-Sufyan including two hundred cavaliers led by Khalid-b-Walid.

Hind surrounded by other pinups at the helm of this mammoth formation raising blood cries and archestrating revenge advanced towards Medina: Hind with her Ethiopian slave Wahshi assumed privacy and after loading him with gifts and prizes also promised him emancipation, if he brought her Hamza's (A.S.) head, and only that was to be the consideration for his being freed.

Both the armies met each other along the mountain of Ohod. Here Hind beckoned her pinups to play drums and to display ecstasy and herself started singing and dancing amidst them. This was the modus she adopted to provoke and instigate the warriors.

When the heat of battle got ablaze in its full flames Wahshi sneaked close to Hamza (A.S.), who was already engaged in combat with a group of infidels. There the bondsman waved his sword in the air and stealthily hit with it Hamza's (A.S.) temple and let him fall in the sands of desert. Hamza (A.S.) after writhing for a few moments was motionless. In this while Wahshi ran to Hind, she, watching him from a distance, could see what made him run to her. Therefore, she calmly walked towards him and holding his

hand in her own hand, she bade him lead her where the dead of war heroes had fallen to rest. As soon as Hind's eyes captured Hamza's (A.S.) sight, she howled out of joy and emotion. Thereafter, she bent towards the martyr's face cutting it and his eyes into pieces. She cut his nose and pulled his eyes out of sockets. Then she cut his stomach into pieces. His liver, which was still hot, she extracted it and placing it in her teeth, she started chewing with all delight and merriment. Other women also following her suit started collecting ears, noses and fingers of martyrs and made them into necklaces and earrings for themselves.

Her husband converted to Islam after the fall of Mecca and sometimes later she too. But Hind's conversion to Islam could not erase her antecedents and earlier records of her life, from the memory of Moslems. Her descendents retained the title of "Litter of the liver eater."

Yezid, was the grand son of the same Hind, whom his father installed to caliphate. The caliphate which was to degenerate into dynastic imperialism of Hercules, ensured succession of yet another Hercules for the dying one; while a number of the Prophet's (Peace be upon him) companions were living among Moslems and above all of them was Imam Hussain (A.S.) son of Zohra (S.A.) and grandson of Khadija (S.A.).

It was deemed impossible. Neither Moslem world was to tolerate it nor Hussain (A.S.) was ready to give in. Muawiyah himself was aware of it and he knew both Hussain (A.S.) and Yezid very well. Hence his last will to his crown prince:

I have got you free from all errands and their hardships, and I have placed every thing under your control. I have defeated and ruined your enemies. I have humbled all the Arabs to bow to your command. I have, for certainty, nothing to fear against you from Koraish, but for three persons: Hussain-b-Ali (A.S.), Abdullah-b-Umar (R.A.) and Abdullah-b-Zubair (R.A.).

For a long time, Muawiyah was cautious about these three persons.

Whenever he compared his apprehensions with the three of them vis a vis his crown prince, he would find of them all, Hussain (A.S.) to be the most dangerous because of his superiority in sublimity and virtue to Yezid and because of his closest kinship with the Prophet (Peace be upon him). Therefore he gave behest to his son: "Abdullah-b-Umar (R.A.), leave him alone so that he keeps himself busy in rituals and prayers. The affairs of religion have preoccupied him most and he is least worried about 'Yezid'. Be harsh and serious to Ibn-e-Zubair (R.A.) because he is treacherous and deceitful person." But about Hussain (A.S.), Muawiyah was always worried and prayed for his son in the terms: "May God bring Hussain's (A.S.) end also at the hands of those who had done his father to death and had betrayed his brother and left him stranded."

He would say, "I don't think, unless they expel him from Irak, the Irakis will withdraw there support from him."

Zainab (S.A.) and Bani Hashim were confronted with Yezid-b-Muawiyah's caliphate in the month of Rajab 60 A.H.

Yezid did not have patience, reservations, and political vision of his father. While inheriting caliphate from his father, he had no share from his qualities; and "Islam" had him recognised as the first inheritor of caliphate.

Yezid did not like to treat Hussain (A.S.) in the manner Muawiyah had earlier done with him, that is to say, be indifferent to him and let him be at quiet in his retirement at Medina. He insisted on seeking fealty from Hussain (A.S.) and a few others who had abstained from yielding to such allegiance and had refused to oblige Muawiyah when he demanded of them to render their allegiance to Yezid. He wanted to force them once again.

The foremost effort of Yezid was to concentrate on this issue and have it disposed of once for all. Therefore, the day after Muawiyah's death, he wrote to governor of Medina viz Walid-b-Atba-b-Abu Sufyan:

Exercise coercion on Hussain (A.S.), Abdullah-b-Umar (R.A.) and Abdullah-b-Zubair (R.A.) for getting their fealty and give them not a breathing space till they submit to it.

Walid took this mission to be extremely burdensome, therefore, he sought Merwan-b-Al Hakam's counsel in this context who said: Just now send a few persons behind them, invite them to show fealty, if they do so, accept it. If they show reluctance, charge them and chop their necks off before they become aware of Muawiyah's death.

Hussain (A.S.) along-with a group of his supporters and partisans turned up to Walid's house and commissioning them at attention in front of his gate; he himself walked into the house. Merwan-b-Al Hakam was also present with Walid. At that time, Walid requested Hussain (A.S.) to express his fealty.

Hussain (A.S.): A man like me will never express clandestine fealty. I am sure you will not be satisfied with secret expression of fealty, unless you make it public to people.

Walid: You are right.

Hussain (A.S.): When you ask others for fealty, invite me also to it so that the mission is preformed in one go.

Walid became silent when Hussain (A.S.) wanted to leave, but Merwan warned him: By God! If now Hussain (A.S.) escapes from you without expressing fealty, then there is no possibility of his coming into your hands like today, but at the cost of a huge blood-shed between you and him. Imprison this man and do not let him go away from your view, unless he submits or chop his neck off. Hussain (A.S.) stood up protesting and said: O, son of the green-eyed father! Are you to kill me or he? By God you have told a lie and committed a sin. Thereafter, he walked out.

Merwan reprimanding Walid: Aya! Dare you disobey my command? By God! he will not let you have another chance like this to catch hold of him. Walid: You better reprimand others. You gave me a mission, which would have destroyed my faith. I swear by God! I do not like to own all the wealth and mundane possessions on which the sun shines and from which it sets, as a consideration for killing Hussain (A.S.). Praise be to Allah: Should I kill Hussain (A.S.), because he said, 'I don't submit for fealty.' By God! Whosoever is charged for Hussain's (A.S.) murder on Dooms day in the court of Allah, all his deeds would be worthless.

Hussain (A.S.) on way back from there to his house apprised all the conscientious people of what had happened and secretly of his programme to leave.

Following night, the city of Prophet (Peace be upon him) echoed with lamentations as Zohra's (S.A.) son for a threat of his clandestine assassination was going to quit it under the cover of night, before the moon would lit skies to expose his move.

But for Mohammed-b-Hanafia (R.A.), none from his family was to stay in Medina, and Mohammed (R.A.) said to Hussain (A.S.):

O, my brother you are of all the people nearest and dearest to me. I don't think anyone is better qualified to give you advice. As far as possible, you must keep yourself and your family away from cities and off from the agents of Yezid-b-Muawiyah. Send your emissaries to people, thank God if they offer fealty to you. If they are attracted to another, it does

not harm your wisdom nor your faith. Nor it would drain off your valour and your superiority. Because I am afraid if you land in a town and (only) one group rallies around you, it will trigger enmity among them. Some of them will be with you and others against you. Thereafter a battle and massacre will ensue and you will be the foremost target of their darts. In these circumstances, the blood of best of humanity (from maternal and paternal side) will go waste and his family will be humiliated worst of all.

Hussain (A.S.): O brother tell me where to go?

Mohammed (R.A.): Stay at Mecca. If you find peace at home, prefer it. If you do not find calm, head towards deserts and tops of the mountains and roam from town to town. Walt and see how do people react, till it becomes clear to you. When the inevitable arrives, none has a better judgment than you. The events are not so insurmountable as to force man to turn his back. This was the moment when Hussain (A.S.) said, "Goodbye" to his brother and Mohammed (R.A.) passionately said, "I have said, whatever was required of advice and sympathy."

"I hope you will be firm in your resolve, may God help you triumph."

On their way to Mecca, the family of the Prophet (Peace be upon him) were crossing the same points which sixty years ago were witness to the exile of their grandfather the Prophet (Peace be upon him), from Mecca to Medina.

The darkness of night engulfing them threw its veil on them. Silence prevailed, and but for hissing sounds of camels' mild foot-steps on sands of the desert, there was nothing to be heard.

No voice, no sound of any caravan leader, however, it was only the voice of Hussain (A.S.) who was inarticulatingly repeating the Divine Phrase, (24)"O God! Liberate me from the vice of the atrocious" and his companions would say "Ameen" from far away they were beholding, the city of their grandfather, the homes of their childhood and youth, with eyes bidding farewell. But for the tops of the palm trees and mounts of hillocks, nothing was captured by their eyes, and their visions, in that pitch dark, without discerning the buildings of Medina one from another, getting blurred, would revert to them.

If it were possible for the ladies to foresee, what lay behind the curtain of their morrow, they would have choked the ears of the night with wails and cries; because as Hussain (A.S.) with his family and friends was leaving Medina, there was no point of return for them.

Hours passed and the caravan briskly proceeding tore away the darkness till it entered the desert. Mid-night set in. The moon was bright and shining at the caravan, and Hussain (A.S.) could see his sons, sisters, nephews and dearest of his kith and kin. On the other side, Zainab (S.A.) the Lady Prime of Bani-Hashim, along-with the group of her lady co-travelers, was covering the journey and was awaiting the brilliance of

moon, so that it may cast away the dread, which had enveloped them and their surroundings.

The journey which continued for a few days and nights had exhausted them completely and worn them out, till ultimately city of Mecca emerged to sight. And then Hussain (A.S.) seeing the land scapes of the city recited the verse of the Koran: (25)I am optimist that my Allah guides me to the right course." They took a short break there for meeting with the emissaries of those Kufies who had shown allegiance to Imam Hussain (A.S.).

They brought relentlessly letters to him to the effect:

We have, for your sake, confined ourselves and we will never join the vali in Juma Prayers, therefore, do haste to reach us.

The family of Hussain (A.S.) got ready for a new errand.

THE CARAVAN LEADER

"Look to the dignity of Zainab (S.A.) as God the Glorious.

To Jibrael entrusts the string of her camel."

(Hassaan)

The caravan were determined to embark on their journey, but were not packing up bag and baggage, as for gaining assurance about the state of affairs there, they desired to send their own emissary to Kufa.

Imam Hussain (A.S.) appointed his own cousin Muslim-b-Aqueel (R.A.) for this onerous mission. Muslim (R.A.) left Mecca to arrive at Medina and took two men as guides for himself. Muslim (R.A.) and his companions took to their route through desert, till they were exhausted by thirst and one of them expired (some say both of them). Because of this mishap, Muslim (R.A.) lost heart and wrote to Hussain (A.S.):

"...... I went to Medina and hired two persons as guides. On way, they were overpowered by thirst and died. We went on till we reached water to get rid of this plight at the last moment. This water was in a place known as the "Narrow in the Middle of the Defiled Land", I took it as a bad omen. If possible please excuse me and send a substitute for me."

Imam replied: Go on to enter Kufa.

Muslim (R.A.) submitted to the command and proceeded to reach Kufa. There he stayed at the house of one of their Shiites. Within this time, a huge number of Shiites came to him.

Each and every group that came to him, swore (allegiance to him). Every group that came their way would rally around him and Muslim (R.A.), too, would read out Hussain's (A.S.) letter to them which would put them to tears with a pledge to Muslim (R.A.) to fight for him and offer self-sacrifice. So much so twelve thousand people made their pledge to him. Some say their number was more than that. Therefore, Muslim (R.A.) sent his emissary to Mecca, where Hussain (A.S.) stayed waiting, with this happy tidings.

At the time of arrival of Muslim-b-Aqueel (R.A.) at Kufa, Noaman-b-Bashir Anssari was its governor. Yezid-b-Muawiyah reprimanded him, "You have shown so much leniency to Shiites that now the situation is out of your control. You have been unmindful of Muslim (R.A.) till he could muster a few thousand people around him under the banner of Hussain (A.S.). For these reasons, he dismissed Noaman-b-Bashir and replaced him with Obaid Ullah-b-Ziad who was Governor of Basra, writing him, "Indict Muslim-b-Aqueel (R.A.) and behead him." Obaid Ullah-b-Ziad summoned Haani-b-Arwah (R.A.), in whose house Muslim (R.A.) was staying and imprisoned him so as to kill him.

When this news broke in the town, the women folk of Bani Murad wailed "Woe for the helpless, woe for the orphan." Muslim (R.A.) got furious and gave a call in his own specific "Code" attracting four thousand Kufies to gather around him. He proceeded with them to secure Haani's (R.A.) release.

However soon thereafter, Kufies behaved in a ridiculous manner. Tabari in his "History" and Abul-Farj Asfahani in his "Maquat-ul-Talibeen" say, "One of the women from Kufa addressing her son cried 'come back, others are there for you' and a man said to his son and brother, 'As for certain, tomorrow Syrians are to come then of what avail will be your battle.'"

People in rapidity started fleeing from around and turning away from Muslim (R.A.), so much so that by the sunset only thirty men were left with him. Muslim (R.A.), after saying evening prayers with them, proceeded toward the gate of "Kunda", but for ten persons none else was visible from among them, and when he walked pass that point he was but all alone."

Muslim (R.A.) roamed, stunned and bewildered in the streets of Kufa not knowing where to go, till he reached the house of an old lady, who stood on her threshold waiting for his son who had gone out along-with others.

Muslim (R.A.) offered Salam to her, she reciprocated. Muslim (R.A.) was encouraged to ask for some water to drink, she went in and brought water. Even after taking water, Muslim (R.A.) did not move, she became suspicious for his standing there and asked him to move away to his home and to his family. It was then that Muslim (R.A.) said, "O the servant of God! By Him, I do not have any of my kith and kin

here. Could you do good to me and have a reward? May be a day comes when I repay for it."

Lady: What do you want? O! Servant of God!

Muslim (R.A.): I am Muslim-b-Aqueel, these people betrayed and have left me alone.

The lady led Muslim (R.A.) into her house, brought him meals which he did not take. Except for her son, she kept Muslim's (R.A.) entry secret from all. The day did not break but her son broke her pledge and exposed the secret.

Muslim (R.A.) was besieged, but all alone he with marvelous valour had combat with sixty to seventy marauders of Ibn-e-Ziad's administration. When they were exhausted, they shot fire through canes at him. In this situation, Muslim (R.A.) launched an outright assault on them, and with his naked sword dispersed their files. At that juncture, Mohammed-b-Ashas said to him, "You are given immunity, why do you waste life for no good."

But Muslim (R.A.) refused to surrender and reciting the epic he continued to fight:

"Though I dislike death, yet I have sworn to die as a free person. Every man has to face odds one day in his life. What I fear is they tell lies and play treachery."

Ibn-Ashas: "No one speaks lies to you. No one betrays you. All here are your cousins' sons, they do not hit you nor do they kill you."

Muslim (R.A.) was totally exhausted for injuries sustained by him, therefore, he reclined against a wall; and those around him repeated "Immunity" to him. They brought a quadruped placed him on it and disarmed him. This intrigued doubt about their promise of Immunity.

When Muslim (R.A.) was taken to Ibn-e-Ziad, he ordered, "Take him to the top of Palace and chop his neck off and throw his corpse on the ground; and also hang his friend Haani (R.A.) in the bazar."

Tabari on the authority of a witness to the hanging of Haani-b-Arwah (R.A.) after the martyrdom of Muslim (R.A.) reports, "Arrested from his home, Haani (R.A.) was brought to that quarter of the bazar where sheep were sold. Haani (R.A.) started raising rallying cry 'Is there none from Bani Mazhaj to come to my help: When he saw none rising for his rescue, he got himself released from the rope tying his hands and said, "Is there no stick, no knife, no stone or no bone with which man could defend himself."

The reporter says, "The executioners emerged to rearrest him by tightening the rope tougher saying, "Offer your neck." But he did not submit to it. At that moment, a slave of Obaid Ullah-b-Ziad aimed a strike with his sword but it was ineffective, he repeated the blow which killed him while people were spectators to this theater – verse:

If you do not know till now what is death, then look to Haani (R.A.) and son of Aqueel in the Bazar.

He is a hero whose face is cut with sword, the other is one whose body has been thrown from the top.

Look to his dead, death has changed his colour, and blood gushes out from all his veins.

If you do not avenge your brother's blood you are like a harlot who is pleased with a little reward.

While these catastrophes were being enacted, Hussain (A.S.) at Mecca was busy looking into letters written to him by his forerunner, Muslim (R.A.), which were descriptive of Muslim (R.A.) receiving, on behalf of Hussain (A.S.), fealty from people rallying to receive him.

As Hussain (A.S.) wanted to leave at the earliest, therefore, prior to arrival of the messenger who was bringing an oral message, he left his camp. The message was to the effect:

When Muslim (R.A.) lost his hope about his life, therefore, tears flooded from his eyes and one who was there said: If any one, pursuing the goal which you pursue, had reached the way you have, one would not have wept like you."

Muslim (R.A.) said, "By God! I don't weep for myself nor I lament my own impending assassination. Rather I weep for those of my kith and kin who are heading towards me. I shed my tears for Hussain (A.S.) and his family. He, reverting to Mohammed-b-Ashaas who had offered him immunity, said "O servant of God! By God! I do appreciate that the immunity you offered is beyond your capacity to implement. Is it possible for you to dispatch some one to Hussain (A.S.) to convey him my word, "I believe he is on way, and proceeding towards you and may be moves along-with his family by tomorrow. If you find me in restlessness this is the only cause for it."

The text of Muslim's (R.A.) message as per historians' report is, "A messenger should go to Hussain (A.S.) and tell him 'I have been sent by son of Aqueel who is under arrest with the enemy. If you reach here they will kill you also."

"Go back with your family lest the Kufies may play treachery on you. They are the same partisans of your father, because of whom he would pray to be killed or to die so as to get rid of them. Kufies have told me lies and one who is told lies is never listened to by others."

Ibn-Ashas swore to Muslim to convey his message to Hussain (A.S.), but Hussain (A.S.) did not wait. Rather relying on the very first letter he continued his journey.

There is no other phrase more appropriate to tell Hussain's (A.S.) tale than what Ibn-e-Mafrigh had said at the time of Hussain's (A.S.) departure from Medina:

(26)Deaths are in ambush for me. Even though I may avoid them.

THE DESIRE AND DEMAND

"Endurance pulls the skirt when you snatch it away from me,

My soul emits flames when you talk of separation."
(Hassaan)

One morning, a news flashed in Mecca that Hussain (A.S.), along-with his family, wanted to leave the Town, soon for Irak. Bani Hashim spoke of their inhibitions and expressed their sympathies for the family of the Prophet (Peace be upon him) about this journey which was replete with uncertainties. Therefore, a number of them had approached Hussain (A.S.) demanding him either not to quit Mecca and if he had resolved to leave Mecca, he should let his family stay there as no one knew which turn the events might take. Omar-b-Abdur-Rehman-b-Haris-b-Hashsham came to Hussain (A.S.) and said, "I have come to you with a request which in fact is an advice which I want to make to you. If you accept my advice I may state that, otherwise I shall abstain from it."

Hussain (A.S.), "Please say it, because I swear by God that you are not an insincere person nor I feel that you are swayed by selfishness."

Omar: I have heard that you want to got to Irak. As the city, which you intend to reach has its treasures in the hands of the officers and agents (of Yezid), therefore, I am worried about you. As the people are slaves of dirham and dinar, for this reason, I apprehend that those very persons who have

promised to stand by you, may rise up to fight against you and your friends as well may ally with them.

Abdullah-b-Abbas (R.A.) also came then and there and said to Hussain (A.S.): O, son of my uncle, people are gossiping and murmuring that you want to go to Irak. Just tell me what is your aim?

Hussain (A.S.): I have resolved to, God willing, proceed just within a day or two.

Ibn-Abbas (R.A.) in a tone full of objection: Against the evil of this programme of yours, I give you to the protection of God. May God bless you. Tell me if you are going towards those people, who have killed their captor, have liberated their land and subdued their enemies. If they have done all this, I have no objection to your journey towards them. But if their conqueror still rules them, and his agents throughout the country collect the levies and in this situation, they invite you to themselves for waging a war or battle, then they, I am afraid, have lied to you and have played deception on you. They have acted in opposition to you. They will leave you alone and stranded. If they turn their back on you, they will be the worst of men for you. Hussain (A.S.) replied in brief: (27)I invoke from God virtue for me and am mindful of what I have to face.

Ibn-Abbas (R.A.) left and on his way back met Ibn-Zubair (R.A.) who too had abstained from offering fealty to Yezid. Ibn-Abbas (R.A.) felt that Ibn-Zubair (R.A.) was nourishing joy and jubilance, because if Hussain (A.S.) quit Mecca, it will make arena open for him. For Ibn-Zubair (R.A.)

nothing was more detestable than Hussain's (A.S.) status and position in Hijaz. Therefore, he loved Hussain's (A.S.) departure to Irak more than anything else for his ambition to have sway over Hijaz. Because he believed that but for Hussain's (A.S.) departure from Hijaz, it was not an object to be achieved.

When night set in, Ibn-Abbas (R.A.) repeated his visit to Hussain (A.S.) with a request:

O my cousin! I may give to forbearance as much as I can, but I do not have the patience to desist from expressing my fear that you will face ruin and death in this course. Irakis are treacherous people. Keep distance from them and stay in this city, as you are the chief and leader of people of Hijaz. If Irakis say that they are fond of you, tell them 'First expel your enemies from your land and then I will come to you'. But Hussain (A.S.) did not give in. At this, Ibn-Abbas (R.A.) pulled his skirt saying, "If you are to go then do not take your women and daughters with you. I swear by God: I am afraid as they killed Osman (R.A.) in front of his women and daughters, they will kill you too."

But Hussain (A.S.) was resolute in his stand. There was nothing more for Ibn-Abbas (R.A.) to say, therefore, he changed his tone and said, "By leaving Hijaz, you have opened Ibn-Zubair's (R.A.) eyes, because today in your presence no one takes notice of him."

"By Allah, but for whom there is no other god! If I know that by holding your neck by getting you besieged, I

could stop you from what you have intended to do, I must have done that too."

Then he left Hussain (A.S.) and went to Ibn-Zubair (R.A.) and said, "Be your eyes brilliant O! son of Zubair (R.A.)."

"Happy tidings to you from the hoopoe. Your environs are now free from your aliens, Flutter as you can.

This is Hussain (A.S.) who quits Hijaz.

This is happy tidings for you."

The time for Hussain (A.S.) to leave was getting close, while people with their hearts full of warmth, of sympathy with and worry about him were getting agitated more and more by passage of time.

Finally and last of all the wish and desire for Hussain (A.S.) to abstain from his journey came to surface and this time the demand was from Abdullah-b-Jaafar (R.A.), the husband of Lady Zainab (S.A.), while Zainab (S.A.) herself was determined to leave along-with her children with Imam Hussain (A.S.), "Let it happen as it may."

Here for the first time, we see Abdullah (R.A.) keeping distance from Hussain (A.S.) and find that when he wanted Hussain (A.S.) to desist from his journey, he did not go to Hussain (A.S.) as Ibn-Abbas (R.A.) had done. He rather chose another course and sent a letter to Hussain (A.S.) through his sons Aon (R.A.) and Mohammed (R.A.)?

Was Abdullah-b-Jaafar (R.A.) too sick and unable to go to Hussain (A.S.)?

Certainly it was not so, because the text of his letter, which is preserved in annals for us, contradicts this version. This is exactly the text of his letter, which has been reproduced from Tabari and Ibn-Aseer.

"Thereafter, I put you under oath of God as soon as you look into my letter, abstain from departure because you have chosen the course, which is to end in your own and in your family's annihilation.

I express my sympathies because if you are eliminated today, the light of the earth is blown off. As you are the banner – bearer of the righteous people and hope for the faithful, so do not be hasty to depart. Expecting a response from you, I wish you safety."

Was Abdullah (R.A.) nourishing grudge, in the heart of his heart, against Hussain (A.S.)?

Never, because as we read from his letter, he addresses Hussain (A.S.) as light of the earth, banner – bearer of righteous people and the hope of the faithful. Then why did he keep away from Hussain (A.S.) in the prevailing circumstances. What was the reason that instead of himself going to Hussain (A.S.), he wrote him a letter.

Perhaps the issue is better resolved if it is properly discussed. May be Abdullah (R.A.) was preoccupied in his

personal affairs, therefore, he wrote a letter in haste. So that he may, later on, himself follow his letter. It is also not too remote to think that prior to going to Hussain (A.S.), he may put up his request to the governor of Mecca.

In fact after the dispatch of his letter, Abdullah (R.A.) took certain practical steps, but did not forthwith go to Hussain (A.S.). Rather he went to Amr-b-Saad who was Yezid's governor at Mecca.

Both of them held a meeting for deliberations about this issue. Abdullah-b-Jaafar (R.A.) came to the conclusion that the governor should write a letter to Hussain (A.S.) with a promise of immunity and favours and should request him to stay back from his determination to proceed on his journey. Amr accepted it and said:

Whatever you wish you may write, then give it to me and I will sign it and put my seal on it.

At that, whatever, was desired by Abdullah-b-Jaafar (R.A.), he wrote it on behalf of the governor and requested him that after putting his seal on it, he should send the letter through his brother Yahya-b-Saeed, as he was the proper most person being man of governor's confidence and also of satisfaction to Hussain (A.S.) for the same being, genuinely, from the governor.

The governor did the same. Along-with Abdullah-b-Jaafar (R.A.) and the letter bearing governor's seal, Yahya went to Hussain (A.S.).

Hussain (A.S.) politely refused the offer. Without caring about anything, he proceeded on his way. Thereafter he went to the grave of his grandfather for a farewell visit while saying, "I have washed my hands off my life and have firmly resolved to abide by the command of Allah."

Nay! I cannot say more about Abdullah-b-Jaafar (R.A.) and we have to observe silence about the relations between him and his wife, Lady Zainab (S.A.) because from that day onward, both of them have not been seen together.

These puzzling catastrophes had kept us so busy with themselves that we became indifferent to our Prime Lady and to visualizing the clouds which had covered her house and tragedies which caused her anguish. By these words, we beg pardon of those, who may think that we had forgotten Zainab (S.A.). We swear that we had never let her escape our memory rather we remained involved in a subject which had occupied Zainab (S.A.), too. Now once again we get close to her and see her accompanying her brother and away from her husband. So much so we find her in the same position till the end of her life. In fact, the position and capabilities that she had in the house of Abdullah-b-Jaafar (R.A.), she exchanged the same with a different position and authority in the house of Hussain-b-Ali (A.S.).

We find Zainab (S.A.) accompanying her brother, and her husband staying back in Hijaz. So much so that Zainab (S.A.) even after Hussain's (A.S.) Martyrdom did not put up with her husband. Rather she stayed at Medina for a short while and, thereafter, proceeded towards Egypt. On the basis

of most credible authorities, she was laid to rest in the holy sands of that Land in the month of Rajab 62.

Abdullah (R.A.) lived in Hijaz for the rest of his life. We have no information of his ever having gone out of Hijaz. Till in year 80 A.H., the year known as year of 'Johaf', he breathed his last. It was the same year in which a roaring flood had visited Mecca, which had taken awave the pilgrims alongwith their camels.

Whenever we put a question to the chronicles and to their illustrations: Whether or not there was any estrangement between this lady and her husband? All the pages keep mum and cannot afford any answer to it.

We had in our mind not to dilate more about it and bypass this issue, but avoiding it, too, is not an easy job, because had we not noticed the separation between them, it might have sufficed us to accompany Zainab (S.A.) in this journey. But looking to her separation always and every where, from her cousin and seeing her, permanently, till the end of her life, taking abode with her own family the way she was always inseparable from them, and was so committed to them as to ignore her husband and her children, raises the question in this regard: What had happened between this couple?

Till I came across a report which hitherto had not been noticed, and which was recorded in the biography of a "Zainab" other than the "Lady Prime of Bani Hashim." While historical books and biographies are hesitant to discuss the relations between our Lady and her husband.

In the book "Assyedda – Zainab-wa-Akhbari-e-Zainabaat", written by "Obaid-li-Ansaaba", I read a clause, which was written, while discussing Zainab-e-Wosta alias Omm-e-Kalsoom (S.A.) daughter of Amir-ul-Momineen Ali (A.S.) (who was a minor girl at the time of her marriage with Omar):

"After Umar-b-Khitab (R.A.) was murdered, Mohammed-b-Jaafar-b-Abi Talib (A.S.) married Omm-e-Kalsoom (S.A.) and after the death of Mohammed-b-Jaafar (R.A.), she came to the wedlock of Abdullah (R.A.) who had divorced her elder sister Zainab-e-Kobra (S.A.). It was so with her till her death."

With this string in hand when we revert to the life of Abdullah-b-Jaafar (R.A.), what we find is that none among historians and biographers has made any mention of Zainab (S.A.) having been divorced by Abdullah (R.A.) and his marrying Omm-e-Kalsoom (S.A.).

If this report is correct then (the question) when was she divorced remains to be dealt with?

We cannot take this report for granted. It is safer to say that she was divorced after the death of Imam Ali (A.S.) and prior to departure of Hussain (A.S.) from Hijaz; because Omm-e-Kalsoom (S.A.), till the end of his life, was with Mohammed-b-Jaafar (R.A.). We also know that Mohammed (R.A.) was present in the battle of Siffin and under the banner of Amir-ul-Momineen Ali-b-Abi Talib (A.S.) fought the triumphant combats. According to the foregoing report, she, after the ordeals of Kerbela, which her brother Hussain (A.S.)

had faced, died in the gardens of Damascus in the house of Abdullah-b-Jaafar (R.A.). Hence Omm-e-Kalsoom (S.A.) in the wedlock of Abdullah-b-Jaafar (R.A.) till her death after the tragic catastrophes of Kerbela.

The conclusion being that Prime Lady Zainab (S.A.) had obtained divorce earlier and after the dissolution of marital bond, she proceeded to accompany her brother Hussain (A.S.) on his odyssey. [According to Dr. Ali Shariati, she sought divorce from Abdullah (R.A.) at the eve of departure of Hussain (A.S.) from Mecca. It was according to Dr. Shariati, because she wanted to be free from conjugal obligations during her role with and after Hussain (A.S.). ("Zainab" by Ali Shariati Bukhari.)]

This is the conclusion of all efforts and endeavours which I could make about this delicate and confusing issue of matrimonial life of Zainab (S.A.) and the evidence I could collect in this behalf. Thereafter I do not have any more questions to the historians. We return to Zainab (S.A.) and find her completely devoted to her brother's children's love and affection. On the other hand, we find that Abdullah-b-Jaafar (R.A.) in his own way supports and promotes the cause of Hussain (A.S.). Although he has not accompanied him to Kufa, yet he always holds Hussain (A.S.) in high esteem, and tries to keep away, from Hussain (A.S.), all that he considers harmful for him. Thus when he finds Hussain (A.S.) firm on his way to inevitable death, though he himself does not accompany him, yet he makes his two sons join the Imam (A.S.) on this journey.

He, emotionally, was always with Hussain (A.S.). We shall soon find him holding mourning sessions in honour of Hussain (A.S.) after his martyrdom.

As recorded by Tabari: The only source of his comfort and peace of mind was that his two sons Mohammed (R.A.) and Aon (R.A.) were martyred along-with Hussain (A.S.).

According to another report, three sons of Abdullah (R.A.) who were blessed with martyrdom with Hussain (A.S.), were Mohammed, Aon and Obaid Ullah (R.A.).

TO THE REALM OF DEATH

"This plain of horror is the club of contradictions and contrarieties.

It is a channel of life and realm of nothingness." (Hassaan)

The caravan left Mecca, in pitch dark night amidst silence and quiet, and took to the route that led to Kufa. The ranges of mountains, which dominated the city of Mecca, seeing the progeny of Mohammed (Peace be upon him) leaving on a journey, from which they would never return, had assumed dreadful silence.

During early stages of the route, agents of Amr-b-Saeed-b-Alaas, Emir-e-Hijaz intercepted them urging the caravan to return to Mecca. Both sides showed determination to stick to their postures, till the agents had to let them go and the caravan proceeded on their voyage.

Initially their pace was slow. But, as soon as, they thought of a few thousand people awaiting the arrival of son of Prophet's (Peace be upon him) daughter [as were Ansaar of Medina 60 years ago, awaiting their grand father Mohammed (Peace be upon him) at the time of his exile], the hardship of journey looked easier to them.

Zainab (S.A.), who was leader of the ladies of the caravan, would, now and then look back to the holy places and cities, with heart full of pain.

Zainab (S.A.) had earlier too travelled to Irak, when she had her father to look after her, the father, who meant a world to her. But today when she once again proceeded towards Irak, it was after long years (more than two decades) of turmoils and hardships suffered by her. During this period, she had first lost her father and then her brother, Hassan (A.S.), whereafter days of happiness were no more for her and she had lost her youth too.

Tears were welling up in Zainab's (S.A.) eyes and with love and affection, she looked at the caravan which were briskly marching on. That was all her family consisted of her brothers, her children, her nephews and her cousins. They were the house of the Prophet (Peace be upon him), the flowers of Bani-Hashim, and the glory of Koraish, who had departed from their mother-land and were heading on a journey, with doubtful but a definite and predestined end.

What is to be the end result?

To know it, Zainab (S.A.) did not have to wait long; because the caravan had hardly covered two or three stages of its journey, when they met two Arabs from Bani Asad, Hussain (A.S.) enquired from them: what were the news when you left Kufa. Expecting them to say, "A huge number of people are awaiting you, so as to redemonstrate the ovation which was extended to the Prophet (Peace be upon him) (at the time of his exile to Medina) when daughters of Bani Najjar from the core of their hearts were loud to recite the numbers:

(28)Moon had started shining on us from 'the Pass of Farewell'.

Thanks to him who has called us to God. It is obligatory on us, O! The one commissioned to us, you have brought for us the command to submit to. But how quickly those dreams faded away and how fast to dim was that clarion call'."

The two Arabs said to Hussain (A.S.): May God bless you. We have the news, if you so desire we may break it openly, otherwise we may convey it to you in privacy?

Hussain (A.S.) looking towards his friends and companions: I have nothing secret from them.

The Arabs: O, the son of Prophet (Peace be upon him) of God, the hearts of people are with you but their swords are against you. It is better that you go back.

Then they informed him of the assassination of his cousin Muslim (R.A.) and his friend Haani-b-Arwah (R.A.).

At this, dreadful and terrible silence gripped Hussain (A.S.) and his companions, and they lowered their heads. This was followed by the cries and lamentations of the ladies and in that wilderness, wailing prevailed.

When the voices of the mourners subsided, Hussain (A.S.) wanted to go back to his family, but instantly sons of Aqueel (R.A.) rose to say, "By God! We will not return

without taking revenge of our blood or to face all that our father has faced and we all are done to death."

Hussain (A.S.) looking at the two Arabs who advised him to go back said with sorrow but with full determination, (29)"There is no charm in life after all this." Their fate was the same as predicted by sons of Aqueel (R.A.). No one returned, all were killed.

This time, the caravan had no hurry to resume their journey. The whole day through and for a major part of the night, they kept waiting, till at day break when Hussain (A.S.) issued directions to his sons and the young men to collect as much water as they could for their onward journey. They themselves having taken water also collected a possible quantity for their way.

A short distance was left to be covered and no doubt was left that the dreadful end, which was about to happen stood to receive the Caravan.

Hussain (A.S.) would expose, to every one of Arabs who came to join with him, the gravity of his mission. Lest they follow Hussain (A.S.) hoping that he enters a city where people have already submitted to his authority. Therefore, he would say, "That is to say, I have received a tragic news! Muslim-b-Aqueel (R.A.) and Haani-b-Arwah (R.A.) have been killed and my followers have withdrawn their support from me. Whosoever from among you wants to retrace his steps, I relieve his neck of my allegiance."

The Arabs scattered away from his right and left, with only his kith and kin and his comrades, who joined him from Hijaz, remaining. The caravan moved again, the movement was not optional. One may say that with an unmatching strength and under compulsion, he drew his caravan to death and annihilation.

Dreadful news started pouring in.

The day had not reached noon, and the caravan continued on their way in the wilderness of desert. They came across a man, who informed them of the assassination of Abdullah-b-Yaqutar (R.A.), the foster brother of Hussain (A.S.).

Before the receipt of the news of Aqueel's (R.A.) death, Hussain (A.S.) had sent Ibn-Yaqutar (R.A.) towards Muslim (R.A.). He was arrested and taken to Ibn-Ziad, who ordered that he be taken to roof top to curse Hussain (A.S.), thereafter, he may be led down so that he may issue further orders about Ibn-Yaqutar's (R.A.) fate.

Abdullah-b-Yaqutar (R.A.) climbed the palace roof-top and informed the people of Hussain's (A.S.) arrival and cursed Ibn-e-Ziad and his father. For this reason, Ibn-e-Ziad threw him from roof-top to the ground. His bones were broken, yet there was a semblance of life in him, and a man cut his head off to let him rest.

This time the voyagers were stunned to silence and raised no cries as was on receipt of news of Muslim-b-Aqueel's (R.A.) death. They continued with their journey.

They saw something at a distance, which looked to some of them like palm trees, which betrayed to them proximity of some habitation. They pronounced 'Takbeer' and thanked God that He had provided them with a respite to rest for a while prior to the happening of the tragic events, which lay in store for them.

Hussain (A.S.) to his comrades: What was the reason for this 'Takbeer''?

They replied, "Our eyes caught palm trees." A voice (of those among them who were familiar with the route): By God! No palm trees are found there! We apprehend that what you see are nothing but the tops of cavaliers' lances and the points of their darts.

Hussain (A.S.) (after a moment of deliberation):

By God! I have also noticed them.

Dreadful silence prevailed amongst voyagers. But for woeful sighs from the bosom of the ladies and neighing of camels, nothing was for ears to hear.

As if the phantom of death was kneeling alert in ambush for this afflicted group of humanity, the caravan, though slowly yet steadily marched towards their woeful destination. As if death was hunting them, even though they sought distance from it. When the heat of noon boiled, Hussain (A.S.) and his comrades were attracted to some mounds which had habitation and there they checked in.

Abruptly dark thick dust rose in the air and from within it Hurr-b-Yezid appeared with a thousand horsemen of Obaid Ullah-b-Ziad, Emir-e-Kufa. Hurr advanced and conveyed the following impudent message to Hussain (A.S.):

"I have been commanded, either to take you to Ibn-e-Ziad or to keep you under surveillance and let you not move from here'."

Hussain (A.S.): In these circumstances, we will have to fight with you. Therefore, beware of killing me since you will be cursed as your mother sits in mourning.

Hurr (digesting his fury) replied: By God! If any Arab other than you would have so remarked about my mother, I would have paid him in the same coins. But by God! I have but to mention your mother with reverence.

Hussain (A.S.) moved ahead but Hurr came to his front and blocked his way.

Hussain (A.S.): What do you mean by this.

Hurr: I have definitely been commanded not to fight with you. Orders for me, rather, are not to leave you alone till I land you in Kufa. If you do not want to go to Kufa, then adopt a course, which neither leads to Kufa nor you get back to Medina.

Let me write a message to Ibn-e-Ziad and if you so like you may also write to Yezid. May be Providence makes things to happen which save me from being involved with you.

For these reasons, Hussain (A.S.) took to left-hand route, which led to Quadsiya. He brought out one by one all the letters written to him by Kufies and addressing the persons accompanying Ibn-e-Ziad's lashkar said: Your letters have been received and your emissaries have brought the news of your allegiance. If you are firm on your pledge, you will find course to your guidance and prosperity. If you do not abide by your words, and break the pledge you had given to me and put the burden of my fealty off your shoulders, I swear by my own life, 'You had done the same to my father, brother and my cousin Muslim-b-Aqueel (R.A.)'. Deceived is one who is cheated by your words. Every one of you who betrays, it will be to his own loss. God will soon get me free from your want. Salaam."

At that time Hurr said: I implore you: for God's sake keep away from a fight, I am sure if you fight with them, they will kill you.

Hussain (A.S.): Whether you scare me from death or deem it a big deed for yourselves to kill me,

(30)I will soon leave this world, and if a man being a Moslem fought a jihad with bonafides, death is no shame for the brave. If I survive I have nothing to be ashamed of.

If I die it is no disgrace to me. You are unto disgrace and humiliation if you live to be ruled per force."

When Hurr heard Hussain's (A.S.) discourse, he was moved and humbled. He kept mum, and prayed God save him from fighting with Hussain (A.S.). Therefore, he wrote a letter to Ibn-e-Ziad asking him, "Do you permit me to let Hussain (A.S.) and his comrades to revert to wherefrom they had come." Hurr was confident to have a positive response.

The news of Hussain's (A.S.) arrival reached Kufa, and four men from there came to receive Hussain (A.S.). Only four men had a mind to join Hussain (A.S.); but Hurr intercepted them and blocked their way. However the words of Hussain (A.S.), "I will defend them as I do in my own case", made Hurr to let them go.

Hussain (A.S.) addressed them inquiring about those whom they had left behind. One of them said: O, the 'nobles' have taken too much of bribe and are stuffed to their throats. Thus they have to unite against you.

Today hearts throb in love for you, but tomorrow they will wield their swords against you."

Then they narrated a bit of tale of what had happened to his chief emissary, in the streets of Kufa. Hussain (A.S.) could not resist weeping and recited this verse of the Koran: (31)"O my God! Make paradise for them and for me available. Bring them all around to your beneficence, and bless them with bounty."

Hussain (A.S.) kept silent and all of them kept waiting for the night to grow into dawn.

When the day broke, Hussain (A.S.) offered his prayers along-with his comrades and took to the left route while Hurr-b-Yezid tried to forcefully push them towards Kufa but the caravan went their own way till they reached Naniwa.

In the meanwhile, a rider emerged from Kufa with a letter written by Ibn-e-Ziad to Hurr, "Henceforth, after receiving my letter keep Hussain (A.S.) under surveillance. Do not let him proceed except when he lands in a desert without citadel, arid, and with no vegetation. I have given orders to my messenger to remain along-with you till he brings me back the information of execution of my orders. Vassalam."

Hurr became a blockade between them and the waters. The people of caravan dragged their thirsty night to morning.

At day break, four thousand soldiers of Omar-b-Saad-b-Abu Waqas became visible, when they approached the camp of Hussain (A.S.), Omar sent his agent to Hussain (A.S.) asking him:

What do you mean by coming over here?

Hussain (A.S.) replied, "Your town mates wrote me to lead them, if they are not willing to receive me, I too relinquish them."

Omar wrote to Ibn-e-Ziad and informed him of the matter. When Ibn-e-Ziad read the letter he recited the verse:

Now when our claws pierce his body, he expects mercy from us. But time for mercy has gone.

Thereafter he wrote to Omar, "Ask Hussain (A.S.) to show allegiance to Yezid, if he does so, we'll look what to do about him, if he does not, you remain a blockade between him, his comrades and the water."

Therefore, Omar dispatched five hundred horsemen to be stationed along the riverbank to serve as blockade between Hussain (A.S.), his comrades and the waters.

When thirst over-powered them, Abbas-b-Ali (A.S.) as commanded by Hussain (A.S.) with twenty foot and thirty riders all being one third of Hussain's (A.S.) company reached the waters, and after a skirmish, filling their skins with water returned to the camp.

When conditions became worse and more difficult, the situation became more sensitive; Hussain (A.S.) sent his messenger to them and asked them to take one of the following three options about him:-

- 1. Let him go back the way he came from Hijaz or
- 2. Take him to Yezid-b-Muawiyah or

3. Let him be deputed to one of frontiers, of the Moslems so that he join the people in their thick and thin.

Omar wrote a letter about this affair to Ibn-e-Ziad. He waited his reply for some time, frustrated and tired. Ultimately, the reply reached Omar through Shimar-e-Zil-Joshan.

"Henceforth! You have not been sent in pursuit of Hussain (A.S.), so as to support him or give him pledge for safety and life and seek emancipation for him from me."

"Look here! If Hussain (A.S.) and his comrades submit to my command and give in, send them to me. If they refrain, attack them till you kill all of them. Cut their bodies into pieces, which treatment they deserve. When Hussain (A.S.) is killed, trample his chest and back under horses' hooves, because he is rebellious, callous, outcaste and cruel."

"If you execute these orders you will have the reward befitting of an obedient and faithful subordinate. If you refuse to shoulder the responsibility, abandon the command of the lashkar and leave it to Shimar. Vassalam."

THE INVINCIBLE LADY OF KERBELA

"Daughter of Zohra, the child of Ali, the sister of Hassan (A.S.).

The heroic lady of Kerbela, the mother of sufferings, she is Zainab (S.A.)."

(Hassaan)

Omar-b-Saad summoned his "lashkar" and, before sunset, he advanced towards Hussain's (A.S.) camp. At that time, under influence of fatigue (resulting from ceaseless hardship), Hussain (A.S.) was in slumber. His sister Zainab (S.A.) though vigilant yet under influence of sleep, stood by Hussain (A.S.) on guard.

When, from a distance, Zainab (S.A.) heard noise of mammoth aggressive lashkar, lovingly and mildly, she came close to her brother saying, "O my brother, probably you do not listen the noise getting closer?"

Hussain (A.S.) rose his head and said, "Just now, I too saw the holy Prophet (Peace be upon him and his progeny) in my vision telling me, 'Thou, too, art soon to join me.'"

The sister slapping her own face wailed a cry, "Misery to me."

(32)Hussain (A.S.): "O my sister! No misery is to thee. Be calm! God blesseth thee."

Instantly his brother Abbas (R.A.) appeared and he asked him to go and inquire from the aggressors what they meant?

When it became known to Hussain (A.S.) that they had come for a war, he once again sent Abbas (R.A.) to ask for a respite of a night from war, so that (33)"We offer our prayers and invoke His mercy and ask for His forgiveness. When it dawns tomorrow morning we may meet in war or in peace as is wished by God."

When Omar consulted his companions about the request for respite, one amongst them said: "Praise to Allah! By God! Even if they were Deilemites and had made such a request to you in these prevailing circumstances, it would have never been fair for you to reject their request." Hence they got the respite.

Hussain (A.S.) reverted to his comrades and after salutation and praise to the Sustainer said, (34)"Now I have no clue of any one's companions more loyal and better than mine, and know of no family pure in virtue and in performance than my own.

May God Bless you with blissful reward for what you have done for me. Beware! I permit you all free to leave and I have removed the burden of my allegiance from your necks. This is night and its darkness provides you cover. Take its benefit, mount your quick-pace camels. Each one of you carry along-with himself one of my men. Scatter into cities till God

grants relief. As they are after me, if they find me, they have nothing to do with the rest."

All of them raised alarm, "God forbid! By the holy City! We'll not do like that. If we retreat, what will be the people's reaction? Should we say that we are leaving our own master and our Prophet's (Peace be upon him) son alone amidst theater of darts, and targets of lances and for wild beasts' feast, and in love for this mundane life, we have left him alone, and ourselves have taken to our heals. Trust in God! Our lives are committed to your life. We too will be slain with you."

One of them rose to say, "Should we betray you and save ourselves while we have no excuse before God for failing to discharge our obligations unto you. By God! We will not abandon until we pierce our arrows into their hearts, and as long as our hands hold our swords, we shall hit their bodies with them. By God! If we do not have arms, we in your defence will target them with stones till we sacrifice ourselves for you."

At this, the Imam (A.S.) obsessed with emotions wept and others too shed their tears with him.

Another wailing from within the tent joined in consonance with these sobs; as Lady Zainab (S.A.) and other senior ladies of the "Harem" accompanying her had been, with grief and anxiety, listening to what had been transpiring there. Thereafter every one went to the retiring quarters.

Heavy and suffocating silence covered the plains of Kerbela. Only the wailing rising from the camp of Hussain (A.S.) would break this silence and it were wails of a lady who from the depths of her dolorous heart would cry:

(35)"Pity to my misfortune, to my grief, to my anguish, alas! I wish the death to have ended my life. O, Hussain (A.S.)! O, my master! My chief! The surviving son of my mother! Have you prepared yourself for death? Have you lost hope in your life. Today is the virtual demise of the Apostle of God and departure of my mother Fatima (S.A.), my father Ali (A.S.) and my brother Hassan (A.S.), from this world. O, the successor to the departed and guardian of the bereft."

She was Zainab (S.A.) and none else! Zainab (S.A.), the Lady Prime of Bani Hashim. When we approach Alib-Hussain (A.S.), who was saved by his aunt from getting assassinated, with a request to give us the description of that situation, he narrates like this:

By God! During the night preceding the martyrdom of my father, I was sitting and my aunt Zainab (S.A.) was attending me, while my father was alone and his comrades had left for their tents and at that time the slave of Abu Zar Ghifari (R.A.) was busy sharpening and mending his sword, and Hussain (A.S.) was humming these verses:

(36)"O, the world hateable is thy friendship. How many friends and well wishers thou hast done to death from dawn to dusk. Time vacillates. The fate is in the hands of God, and every living soul shall have to tread this path."

He repeated these verses twice or thrice only then I captured their significance and I followed what Hussain (A.S.) meant by these verses.

Weeping choked my throat but I withheld my tears.

However what I listened, my aunt Zainab (S.A.) too had heard. She could not resist. She got up and her raiment dragging on ground, awestruck, she rushed to Hussain (A.S.), crying: (37)"Pity on me. Had death ended my life....." Hussain (A.S.) looked at her with surprise and then said, (38)"O my sister! Lest Satan divest you of your patience and endurance."

(39)Zainab (S.A.): My parents be your sacrifice! O, Aba-Abdillah (A.S.)! You live, let me die in your stead.

Hussain (A.S.), suppressing his woeful feelings and holding back his tears in his eyes, inarticulately said:

(40)"The sand grouse sleeps in its nest.

If the hunter lets him alone."

Zainab (S.A.): Woe to me! Ay do you think yourself to be forced to face tyranny and injustice? This is what pains me more and worries my heart. She then slapped her face, tore away the arms and collars of her shirt and fell unconscious.

Hussain (A.S.), coming close to her, sprinkled water on her face, to bring her to consciousness and said: (41)O, my sister! Be mindful of God and mourn as He had ordered.

Beware the dwellers of earth shall perish and of skies will not survive; and all but He are perishable. My father was superior to me, and so were my mother and my brother; and to crown them all, including all the believers and me was the Prophet (Peace be upon him) of God.

When Zainab (S.A.) regained her consciousness, Hussain (A.S.) said to her, "O, my sister, I put you under oath and wish you not to violate it. After my assassination for my sake don't tear your collars and don't slap your face, and do not cry loud while mourning me."

Ali-b-Hussain (A.S.) so proceeds with his tale: Then Hussain (A.S.) brought Zainab (S.A.) to my tent and made her sit on my bedside and then left for his comrades.

And if Zainab (S.A.) knew what tragedies awaited her and her family, her tears would not have ceased gushing till next morning.

The night was dark and heavy. Most of them could not sleep till morning, and had been with dazzling eyes visualizing the phantom of death kneeling alert in ambush against them. Yes! Phantom of death too was waiting for the morning to dawn.

Surveying swiftly with staring eyes, Zainab (S.A.), in the pitch dark shrouding the desert, would return to herself, rise up and take round of retiring quarters of her sons and brothers, thus she would do to enrich her memory with their impressions for the days of bereavement. *******

When dawn broke two armies faced each other, but what of armies?

On the one side, Omar-b-Saad with four thousand warriors of Emir Kufa with sufficient number armed with arsenal and at their back support of the Sultan. On the other side Hussain (A.S.) with thirty two horsemen and forty foot, all that made up whole of his family members and friends; at their back the daughters and sisters of the holy House.

Hussain (A.S.) very minutely looked at thousands of armed men advancing towards his seventy comrades, when they drew close, he sent for his horse, mounted it and, thereafter, addressed at the pitch of his voice: Listen to me! Do not hasten towards me! Put yourselves to trial! If I deserve to be killed, don't spare me for a moment.

(42)God is with me for my support, who revealed the Koran and He is the Ally of the virtuous."

When ladies, his sisters and daughters, heard Hussain's (A.S.) voice, they lamented and cried so loudly as to reach Hussain's (A.S.) ears also. Therefore, he sent his son Ali (A.S.) and his brother Abbas (R.A.) to them. He told both of them: Make them calm, they will have ample time to mourn me.

At this moment, he became reminiscent of his cousin Abdullah-b-Abbas (R.A.) as if his advice was reverberating in his ears, when he asked him not to quit Hijaz saying: If you

are firm to the journey, don't take your ladies and your daughters with you. Because I fear as Osman (R.A.) was murdered in the presence of his wives and children, you too, will be killed the same way.

Till the ladies did not resume silence, this reverberation continued ringing in his ears.

After the ladies were silent, he resumed to Kufies' army with a discourse:

"Thereafter! Look to my ancestry and see who I am. Then peep into (your) hearts, curse yourselves and then judge for yourselves 'whether my humiliation and assassination at your hands is to your weal and salvation? Am I not son of your Prophet's (Peace be upon him) daughter and his cousin and vicegerent; am I not the best of the faithful in the eyes of Allah? Was not Hamza (A.S.), the Prince of Martyrs uncle of my father? Is Jaafar-e-Tayyar (R.A.), who was martyred in the war and whose soul flies in the Paradise, not my uncle? Have you not heard this beneficial quote of the holy Prophet (Peace be upon him) about my brother and me, "Both of you are the leaders and the masters of the youths of Paradise and light of believers' eyes." Are these words not enough to restrain you from shedding my blood?"

When they did not attend to what he had said, Hussain (A.S.) asked: "Have you any reason to contradict me or doubt my veracity of my being son of your Prophet's (Peace be upon him) daughter; come forth! By God! From East to West but for me no one is son of Prophet's (Peace be upon him) daughter?"

No one answered to what he asked. Till he proceeded to say, "Have I killed any one of yours', or have I spoiled anyone's possessions? Or have I caused bodily injury to any one that now you want to take revenge from me?"

All were dumb and divested of courage to refute.

Then he glanced at the host in search of the chieftains of the warriors of Kufa and rose his voice, "O, ye so and so Had you not written to me that trees have fructified and meadows have grown green and goblets are full to brim, now come to (command) the warriors who have rallied for you. Do haste to reach us."

Every now and then, they interrupted Hussain's (A.S.) speech and none from that host listened to him. But for Hurrb-Yezid who got up, walked up to his chief Omar-b-Saad and asked, "God may reward you! Are you going to fight this noble man?"

Omar: Yes by God! The fight in which falling of heads and cutting of hands would be the most insignificant matter!

Hurr: Won't you agree to one of the three options formulated by him.

Omar: By God! Had things been under my control, I would have agreed but what to do when your Emir does not like to bear this burden?

Hurr (R.A.) did not say anything.

In this situation, he reverted to Hussain (A.S.) trembling with horror and afraid, inch by inch he took himself close to Hussain (A.S.). One of his affiliates asked him, finding him in such state of affairs, "By God! You are in a peculiar state. Till this time, I have never seen you so. If somebody had earlier questioned who is the bravest of Kufies, I would have named you."

Hurr (R.A.): By God! Instantly I find myself never to choose anything but heaven, even if they render me into pieces or burn me to ashes; and spurred his steed and joined Hussain (A.S.) with the plea: May God make me a sacrifice for you! O son of the Prophet (Peace be upon him) of God, I am the same companion of yours who has disallowed you to go back and forcibly brought you this way and kept you here under surveillance. I never thought the people could refute you for what you had said to them.

By God! Had I known they will not accede to your request, I would have never created blockades for you. Here I have walked up to you and whatever has been done by me, I am penitent for the same in the court of God! I, with my life at my palm, have come to you so that I may lay my life down at your feet."

Then he addressed warriors under his command, "O people of Kufa! May your mothers sit in your mourning! Had you not invited him and when he came close to you, you surrendered to your enemies. First you decided to lay down your lives for him and, thereafter, you resolved to take his life and gave push to your enmity with him.

Thereafter you besieged him and stopped him from rambling in the spacious lands of God. Resultantly you have reduced him to a prisoner who can neither pursue his goal, nor he can avoid harm to himself. You have prohibited for him and for his companions the waters of Euphrates. The very same waters on which the Jews, the Christians, and of pyrolatry feed themselves, their black boars and their dogs; while lives of Hussain (A.S.) and his family have reached the verge of death. Condemnable is this treatment to Mohammed's (Peace be upon him) progeny after his death. If you do not repent, God shall also not let you take water on the Day when thirst is the severest of calamities."

In response, people showered arrows at him, therefore, Hurr (R.A.) returned and stood shielding Hussain (A.S.). He defended him till he landed in martyrdom.

Battle ensued, thousands on one side and tens on the other. The comrades in quick succession, one after the other, braved the battle and dragged the war to afternoon. A war similar to which was not conceived by Nature.

Hussain (A.S.) stood up alongwith his surviving comrades, they shortened their after noon prayers to prayers in dread. They again took to fighting, while his comrades very well knew that they did not have enough force to repel threat to their Imam's (A.S.) life. Everyone of them would excel others in laying his life on the feet of Hussain (A.S.) earlier than the rest. So much so that all of them were blessed with martyrdom! But for his family members, none survived by the time when very first person from Hussain's (A.S.) family who

reached the destination of martyrdom was Ali Akbar (A.S.) son of Hussain (A.S.). He fiercely assaulted the enemy formations while reciting the epic: (43)"I'm Ali son of Hussain (A.S.). By God! We are closer to the Prophet (Peace be upon him) than all others. I'll strike you with my sword till my sword gets into pieces. A stroke expected of a youthful Hashimite, Alvi. Today, I'll not fail in defending my father. By God! We will not submit to Ibn-ul-Dai's rule." Ali Akbar (A.S.) assaulted Kufies relentlessly and then came to his father crying, (44)"Baba! I am thirsty."

Hussain (A.S.) will reply, (45)"My son! Be patient, your day has drawn to dusk. The Prophet of God (Peace be upon him and his progeny) will make you drink from his own cup."

The youth returned to the War Theater and once again assaulted the enemy with full force; and for a long time, attacked enemy with relentless assaults, till an arrow shot from a bow landed on his throat and tore it off. He was writhing in his blood when his father came close to him, lamenting woefully, (46)"O my son! May God perish those who have killed you. What has emboldened them to commit such crimes and to humiliate the dignity of Prophet (Peace be upon him) of God! O Ali (A.S.), after thee, let world be doomed to dust."

It is reported, "Before Hussain (A.S.) could end his lamentation, a lady with a brilliant face like sun, abruptly issued out of ladies' enclosures, running to battle field, lamenting (47)"O love of my heart! O son of my brother." One who did not know her asked her name. People replied, "She is

Zainab (S.A.) daughter of Fatima (S.A.), Prophet's (Peace be upon him) daughter."

Zainab (S.A.) ran fast to the scene and threw herself on the face of the young martyr, but Hussain (A.S.) drew her, caught her hand and led her back to tentage. Then he returned to his slain son. The children of Prophet's (Peace be upon him) family mustered around Ali's (A.S.) body and Hussain (A.S.) in a painful voice said, (48)"Lift your brother from the dust." He was then taken away from the gory ground. A host of men surrounded Hussain (A.S.). Qasim son of Hassan (A.S.), who was in those days not more than a tender boy, tried to approach his uncle but Zainab (S.A.) would pull him to herself to stop him from going ahead. But when he saw a marauder drawing sword against Hussain (A.S.), he struggled to release him from Zainab's (S.A.) grip and was fast enough to reach Hussain (A.S.). He drew his arm to wardoff the sword from Hussain (A.S.) and shouted at the assassin, (49)"O! The son of an impious, you dare kill my uncle." The sword landed on his hand cutting it away from his body and remaining stuck with its skin.

The tender son of the martyr while struggling cried, "O, my mother."

Zainab (S.A.) from a distance replied, (50)"O my child! Yes to thy call I do reach you."

She rushed fast to him. Hussain (A.S.) standing by his side, said: (51)"By God! How unpleasant is for thy uncle, when thou callest him and he cannot respond to you. Even if he responded, it was of no use to you." Thereafter, he lifted him

and in front of Zainab's (S.A.) eyes, he placed him beside the dead body of his own son, Ali (A.S.) on ground.

Zainab (S.A.) with utmost difficulty saw him and other men of her family giving up their lives. One was yet to breathe his last when the other of the assassinated would she pull to her bosom.

The assassinated men who were brought to Zainab (S.A.) were her sons, Aon-b-Abdullah, Mohammed and Obaid Ullah, her brothers Abbas, Abdullah, Usman, Mohammed and Abu Bakr, the sons of her brother, Hussain (A.S.) viz Ali, Abdullah, and sons of her brother Hassan (A.S.) namely Abu Bakr and Qasim and sons of his uncle Aqueel viz Jaafar, Abdur Rehman and Abdullah

The round of massacre was in full circle and it was not to stop till last man of Bani Talib was in existence.

When the battle was nearing its end, tens of Ibn-Ziad's marauders rushed to plunder the tents where Hussain's (A.S.) possessions lay stored. Imam, who was alone to combat, his one warning restrained them, (52)"Curse on you! If you do not have faith, at least, be men of the world, as my possession will fall in your hands, a few moments later." And after some moments his possessions were given to plunder.

What a dreadful hour it was, when Hussain (A.S.) after the assassination of his sons, family members and comrades and all other males who were with him, was left alone to fight.

One, who was witness to the valiant and zealous combat of Hussain (A.S.) against the hordes of invading army, says: Yes like this, when Zainab (S.A.) issued out of her tent, as if I am seeing her ear-ring dangling between her ears and her neck; when she was saying, (53)"I wish heaven had fallen on earth." When Omar-b-Saad came near Hussain (A.S.), Zainab (S.A.) said, "O! Omar-b-Saad, they kill Aba-Abdillah (A.S.) and you enjoy it? As if tears rolling down from his cheeks to his beard, I am seeing with my open eyes."

Thereafter, Omar turned his face away from Zainab (S.A.).

Yes till last moments, Zainab (S.A.) was always different Lady than the rest of wives, mothers and sisters who were witnesses to the tragic events of Kerbela.

Before his mission may reach its end, his sister Zainab (S.A.) with insatiable and longing eyes constantly kept gazing at him, till innumerable injuries on his person exhausted Hussain (A.S.) and little was left of him to fall on ground, Zainab (S.A.) lost her will as she could see no more. She shut her eyes; and with all limbs and joints listened to the last words of Hussain (A.S.) which sounded amidst thousands of assassins who had gathered around him: (54)"Have you assembled around me to kill me? By God after me whosoever of God's creature is killed will not make God as much wrathful as on my killing. Look I am confident that God will dignify me as much as you have humiliated me; when He avenges my murder and from where? You could never imagine. By God! If you kill me, He will generate enmity and

give rise to wars amongst you and you will shed each others' blood.

No it will not suffice till you receive two-fold chastisement."

At this juncture, earth under the feet of the victor trembled, Hussain (A.S.) lay motionless for a long time in the day.

If some one wanted to kill him he could. But every one after the other who passed in front of him wanted to kill him but a sort of fear, horror and infirmity restrained him from it.

Lastly, the Divine scheme came to its culmination and the ultimate, which was to happen, happened, Hussain (A.S.) was slaughtered. At the time of his martyrdom, he had thirty-three or thirty-four wounds on his body.

First of all, a sword landed on his left arm and cut it. Thereafter, another landed on his body and finally the third advanced and chopped his head off his body.

The wheel of mad massacre stopped moving only when none from the family of Prophet (Peace be upon him) was left to be its morsel.

Swords went once again to sheaths as none was left to be slaughtered. The corpses as they were, were left in wilderness. As reported by Tabari at that time, the marauders were attracted to the ornaments of ladies and loads of camels, and took them in plunder. Then they reverted to the ladies of Hussain (A.S.) and rushed to his bag and baggage. If a lady wanted to remove her raiment and hand it over to them, they would snatch it from her hands per force. Thereafter, they trampled the bodies of the martyrs under the hooves of their horses.

The sunset of tenth of Muharram 61 A.H., which approached the desert of Kerbela, was soaked in blood. On its sands, lay the noblest of human bodies, cut into pieces.

In these circumstances, moon rose from the back of clouds and its twinkling and dim light fell on ground. It was in this twinkling and dim light that Zainab (S.A.) was seen, with a few daughters and a handful of widows and the bereft whose bodies were soaked in blood.

If one was in search of the amputated hand of one's beloved son, the other was after the arm of her noble husband.

Yet another had found the severed foot of her brother. The marauders of Ibn-Ziad who were not very distant from them, in the light of torches were dozed in celebrations, in drinking wine and distributing plundered goods, and were cutting heads.

Cries rose amidst these ferocities addressing, one who had cut the head of the martyred Imam, "Thou hast killed Hussain (A.S.) son of Fatima (S.A.) daughter of the Prophet of

God (may peace be upon him and his family), thou hast slain the most dangerous man of Arabs who had posed gravest threat to and wanted to overthrow this government and disintegrate the kingdom."

"Instantly go to your Emirs and demand your prize from them. Even if they grant you whole of state treasury it will be lesser recompense for what you have done."

In response, the assassin of Hussain (A.S.) stood on the door of Omar-b-Saad's tent and rose a cry at the pitch of his voice:

(55)"Fill my stirrup with gold and silver because I have slain a noble chief who had attendants and guards at his gates I have killed the noblest of blood and maternity. If you count his ancestry, he was the most glorious of all."

n - foodly man

It is said the story ends here.

The tale of seventy two martyrs who stuck to their positions against four thousand marauders for hours together, till the last of them reached martyrdom.

It was not long past i.e. prior to their final restingplaces were founded and their scattered bodies were collected that their mourners assembled around them to lament their deaths.

Verses (translated): "When I stood beside their battle front and their resting places, tears showered from eyes. I was

about to give up my life. To my soul, they were brave in fighting and rushed to war in support of their chief. They were lions of realm of gallantry. With their swords, they hastened to fight for the son of their Prophet's (Peace be upon him) daughter. Those role models were at time of their death brilliant, noble and brave. No eye has ever seen any one nobler than they are."

In the end, no one who showed any worth in this gory tale survives except Zainab (S.A.).

Zainab (S.A.) is the same person who as long as this heart-rending tale endured, did not, even for a moment, escape our view. She is the only person who had won and preserved for herself in annals the title, "The Invincible Lady of Kerbela."

She was the first to catch clue of blares of the host of aggressors, while she was alert though dosing beside her brother, while Hussain (A.S.) himself was under the influence of slumber. She is attending the sick prisoner confined to bed and she is found close to the dying for their consolation, and she was pouring floods of tears on the death of the martyrs.

Finally, she alone is the person who from the very beginning to its end, is seen with Hussain (A.S.).

THE PRISONERS' CARAVAN

"In this camel litter like bird in cage I wail tonight."
Because of my wandering I wail like bell tonight."
(Hassaan)

A few marauders left for Kufa. Their dreadful loads had become heavier because of the heads of the martyrs.

At the time of their arrival, a part of night had passed and gates of Ibn-Ziad's palace were locked.

It is reported: "The man who was holding Imam's head went to his home, putting the head in a corner of his home he entered his bed and said to his wife: I have brought for you a world of wealth and that is the head of Hussain (A.S.) which is just with you in this house."

Terrified, his wife rose a cry: "Curse be on thee! Others bring gold and silver to their home and you have brought the head of son of Prophet's (Peace be upon him) daughter with you."

"By God! I will not live with you under one roof and she made her exit from the house."

They dragged the caravan of prisoners and orphans in the worst of manners and history does not have a parallel to it. Among them were noticed two small children of Hassan (A.S.) son of Ali (A.S.) who were spared slaughter because of their tender age and their third brother who having sustained grievous injuries was exhausted but was being dragged with the caravan. Likewise the sick youthful son of Hussain (A.S.) with the name of Ali Ashgar whose aunt Zainab (S.A.) had saved him from death at the risk of her own life, was the only son surviving Hussain (A.S.) to continue progeny of the greatest of martyrs.

Along-with Zainab (S.A.) were her younger sister Fatima (S.A.), and Hussain's (A.S.) daughter Sukaina (A.S.) and other ladies of Bani Hashim, orphaned and bereft, forced to cover the journey. When the caravan passed along the battlefield, and had the sight of bodies of martyrs cut into pieces and soaked in blood, Zainab (S.A.) moaned, (56)"O, Mohammed (Peace be upon him), the one to whom salutations are sent by angels from heavens; Is it Hussain (A.S.) drenched in blood with his body minced into pieces. O Mohammed (Peace be upon him)! Are these your daughters who are in shackles and that was all your litter, who have been butchered and the winds of dawn spray dust on their bodies."

The caravan entered Kufa!

All the way that ended at Obaid Ullah-b-Ziad's palace, mobs standing along whole of the route, were witnessing the ladies of Prophet's (Peace be upon him) house; here and there wailing and woeful sobbing and painful tales of mourning and woeing were heard.

The women of Kufa, who were standing on the way, having torn their collars were busy in lamentation and showering tears on the fate of the nobles, so humiliated.

Here, Zainab (S.A.) could not resist and lost her patience. She did not like to acknowledge the sympathy of Kufies; as they were the very same people who had deserted her father and her brother Hassan (A.S.) who was left alone. They were the people who handed her cousin Muslim-b-Aqueel (R.A.) over to his enemies, pledged their allegiance to her brother Hussain (A.S.) and sold their swords to Yezid. When he (Hussain) arrived, turning their backs on him, they ran away from him.

Zainab (S.A.) could not bear the sight of Kufies to shed their tears in mourning Hussain (A.S.) and his family, whereas, they i.e. the Kufies were their assassins and now they had come forward to express sympathy with the imprisoned daughter of Prophet (Peace be upon him). But for them none had violated the sanctity of their sacred precincts.

Zainab (S.A.) recollected how her father used to complain against Kufies and would warn them. Then she resumed to glance at far away from there, to where the deadbodies of martyrs of her family cut into pieces lay scattered in the wilderness and in dust, then, once again her eyes would return to be fixed on those who were now shedding their tears. At this juncture, she signaled them to be silent. As long as Zainab (S.A.) remained speaking people were sunk in shame, disgrace and self condemnation and she would say, (57)"O, people of Kufa are you lamenting? Your tears will never cease and your mourning will not stop. In fact you are like a

woman who having spindled her thread, recycles it into cotton and renders her pledges into a document of feuds. Beware! Bad is the burden of the vice you have taken on your shoulders."

"Yes by God! You will mourn more and laugh rare, because you have embedded yourselves with shame and disgrace.

How could you ever wash off your raiments of the shame, the disgrace and the stigma thereof, as you have murdered the grand son of the seal of the Prophets (Peace be upon him) and fountain head of Prophet-hood, while he was the authority of reference to resolve your differences and the leader to lead you on life's highway and the leader of the youths of Paradise. You have committed a crime which is the most heinous and a guilt which is never pardonable. Would you be astonished if heavens rain blood? Beware bad was all that to which you were instigated by your greed, because it has made God wrathful on you and you are condemned to perpetual chastisement."

"Do you know which heart you have hurt and torn, what "Parda" observers you have dragged out of their veils? What wonder have you performed? With its dread, heavens are soon to shudder and lands are rent asunder and mountains too are scattered."

One who was among audience to Zainab's (S.A.) discourse says, "By God! I have not seen any Pardah observing Lady more eloquent than her. Believe me as if the words were being uttered through Ali's tunes. By God! She

was yet to conclude her address when the people voiced their lamentation at a very high pitch. Under the stress of horror resulting from their suicidal and self condemning labour they were so terrified as to drop everything they were holding in their hands."

Thereafter, she turned her face away from them. She reverted to the prisoners of the noble house of the Prophet (Peace be upon him) and took to the route whereto they were to be taken.

Zainab (S.A.) proceeded to reach the palace of Emir Ibn-e-Ziad. At this moment, she felt that her throat, under the stress of sorrow was squeezed, because Zainab (S.A.) was well familiar with all nooks and corners of the house as during the reign of her father she had resided there, when the world was full of hustle and bustle of life.

Tears were welling up in her eyes but Zainab (S.A.) mustered her courage to her help, and pre-empted her tears, so that she was not to look depressed to her enemies. Zainab (S.A.) passed by the great stadium of Kufa which was the same as it used to be twenty years ago when she would see her son Aon (A.S.) playing there and her brothers Hassan (A.S.) and Hussain (A.S.) were beloved of peoples' hearts and light of their eyes.

Zainab (S.A.) entered the big hall; and where her father used to sit to meet the people and hold meetings with his Valies and Emirs, there sat in his place Obaid Ullah-b-Ziad she lest her heart may sink, put her right hand on her chest. Because when she enters there today, she is a prisoner, an

orphan, and a bereft Lady who has lost her father, her children, her brother and rest of the male members of her family.

Zainab (S.A.) wished to relieve herself from the fire of her anguish by showering tears or by heaving sighs but she did not like herself to look to her enemies depressed, humiliated and shedding tears.

At no other moments, Zainab (S.A.) needed assistance, more as on that day from all her potentials, magnanimity of nature, greatness, strength, tribal dignity, and nobility of her clan and sublimity of her race, so as to represent her status as grand-daughter of the Prophet (Peace be upon him) and Lady Prime of Bani Hashim, particularly when time had eliminated all male members of her house. The onerous mission, which awaited her, needed fuller manifestation of her personality.

Zainab (S.A.) with full brilliance and magnanimity, though in tatters and surrounded by slave girls, without acknowledging presence of that refractory Emir, entered the assembly and took her seat.

When Zainab (S.A.) with pride and dignity not waiting for any permission to sit, occupied her seat, Ibn-e-Ziad with eyes concentrated was dazzled and asked her, "Who art thou?"

Zainab (S.A.) did not care for him. He repeated his question thrice, but Zainab (S.A.) to let him down and to belittle him, did not respond; till one of his slave girls said, "She is Zainab (S.A.), daughter of Fatima (S.A.)."

Ibn-e-Ziad who was offended with Zainab's (S.A.) attitude said, "Thank God who has humiliated you and killed (your kith) and belied your Revelations and your Reports."

Zainab (S.A.) while her eyes emitting hatred replied, (58)"Praise is to God who has blessed us with affiliation with His Prophet (Peace be upon him), and has kept impurity and defilement away from us. The sinner is the wretched, and vicious is a liar. Thank God! They are other than we're." Ibn=e=Ziad: "How do you find Divine scheme about your clan?"

Zainab (S.A.) with same indifference and dignity replied, (59)"To be assassinated was their fortune, they with valour and grace marched to the battlefield. You and they are to be assembled in one court so as to be judged by Allah Almighty."

It was here that the rebellious was humiliated and reduced to insignificance, however, for washing off his wretchedness, he said, "In fact through murders of your rebellious brother and other rebels and their well-wishers, God has granted me peace."

Zainab (S.A.) with holding her tears said, (60)"If by my own life! If by murdering our elders, by displacing our family, by cutting my branches and leaves and routing me, your heart gains peace you have got."

Ibn-e-Ziad with fury and ridicule: "She is also poetic in same style as poetic her father was."

Zainab (S.A.) with dignity and all seriousness: "A lady has nothing to do with poetry. I have never had time for this business."

Ibn-e-Ziad receding his stare from her, started parading all the prisoners from his view when he spotted Ali Ashgar son of Hussain (A.S.), his survival was not to his pleasure, therefore, he asked "What is your name"?

He said in reply, (61)"I am Ali-b-Hussain."

Ibn-e-Ziad in astonishment said, "Why God has not killed Ali-b-Hussain (A.S.)."

The young man was stunned. Ibn-e-Ziad insisted in his question, "Why don't you speak."

Ali-b-Hussain (A.S.) said, "I had brother with the name of Ali, who has been killed by people."

Ibn-e-Ziad said, "God has killed him."

The young wanted to avoid the answer but as Ibn-e-Ziad instigated him to speak therefore he said, ⁽⁶²⁾"God takes lives of all living and no one dies without His permission."

At this the rebellious refractory, shouted at him, "You are also among them (That is to say the time of your death also has arrived), woe to thy fate."

Thereafter, Ibn-e-Ziad turned to his collaborators and said, "Look how well he understands. By God! I consider him

equal of (brave) men. Then he ordered "Kill him." Zainab (S.A.) held Ali's (A.S.) neck and said, "O son of Ziad. Put off your hand henceforth from us. Have you not been satiated with licking our blood. Has any other man from us survived?" Then asked, "Opt: either to quit the idea of killing the young man or kill me too with my brother's son."

Ibn-e-Ziad after some deliberation said to his courtiers, "I was deeply impressed by her love for her kith and kin. If I would have killed her along-with the youth, she was ready to be killed." The young was then required to quit the assembly along-with his ladies.

Ibn-e-Ziad ordered, "Put Hussain's (A.S.) head atop a lance for a parade in Kufa." Thereafter, Ali Zain-ul-Abidin (A.S.) was put hands and neck in chains.

The caravan was once again to march this time to Damascus.

This caravan was made up of the head of Hussain (A.S.) and heads of seventy others of his affiliates and comrades, the female prisoners tied in chains and other lady prisoners of that Great Family confined in litters under surveillance of some of the barbarian agents of Ibn-e-Ziad.

Ali-b-Hussain (A.S.) did not utter a word the whole way through nor did Zainab (S.A.). Relentless torture had bridled their tongues. Ali-b-Hussain (A.S.) mum and quiet with heart full of fear and with eyes bewildered, looked at the ringlets of the chains.

Zainab (S.A.) too awestricken, with her own long drawn vision, looked at the heads of martyrs of her family.

Ultimately the caravan reached Damascus. They were straight away taken to Yezid-b-Muawiyah. At that time, wailing and cries of women had wrapped the whole of environ. Yezid invited his collaborators and toadies to a feast. When they had assembled, he put Hussain's (A.S.) head in front of himself and said to his friends as reported by Haseen-b-Hamam in his quote (translation of a verse): "Our near ones refused to acknowledge our right. Therefore, our sharp cutting swords retrieved our due from them.

Heads of those who took hard on us have been shattered. They were more cruel and more vexatious."

Thereafter, he changed his topic and hinted towards the head of martyr of Kerbela and said, "Do you know wherefrom did he come? He used to say, "My father Ali (A.S.) is superior to his father and my mother Fatima (S.A.) is superior to his mother, and my grandfather Prophet (Peace be upon him) of God is superior to his father, and I am superior to him and better qualified for the office of Caliphate."

"However his claim of his father being superior to mine: Co-incidentally our fathers took their contest before God and people also very well know who was on the right. But the statement that his mother was superior to mine, by God Fatima (S.A.) daughter of the Prophet (Peace be upon him) was superior to my mother. And his assertion about the superiority of his grandfather to my grand father, by my life!

Whosoever believes in God and in the Day of Judgment testifies that Prophet (Peace be upon him) of God had no match; and as long as he was among us, he did not act but in fairness and with justice. So far as Hussain (A.S.) himself is concerned, the command of 'Sharia' was already there but he did not care about it; and the command was, (63)"Say O God! Kingdom belongs to Thee. Thou givest to whom Thou wishest and withdrawest from whom Thou wishest." Then Yezid ordered to force prisoners' attendance and invited the assembly to enjoy the sight of daughters of Bani Hashim who till yesterday were noble, gracious and Pardah observing.

In this situation, the spectators recalled captives' tribal dignity, and family nobility, they lowered their eyes and abashed, drove their glances off them. But a red-cheek hefty Syrian who had long stuck his eyes on Fatima (R.A.) daughter of Ali (Fatima in those days was youthful and gracious) as if he would swallow her with marauding looks, therefore, Fatima (R.A.) scared and aversive hatefully turned her face from him. At this the wretched soul rose on his feet to request Yezid, "O, 'Amir-ul-Momineen'! Gift her to me."

Fatima (R.A.) trembling and horrified with Zainab's (S.A.) skirt in her hands, Zainab (S.A.) while drawing her sister close to her heart, said in reply to the Syrian, "By God! You have talked foul. She is neither for you nor for him."

Yezid: You have told lie. By God now I am her master and if I so like I may gift her to him.

Zainab (S.A.): By God! You, definitely, cannot do it. God has never given you this power unless you become renegade of our faith and get into a faith other than ours.

Zainab's (S.A.) version further fanned Yezid's fury and he said in retort, "You so talk to me? While this brother of yours and your father were renegades."

Zainab stressed: O, Yezid you, your father and your grand father adopted Divine faith; the faith of my brother, my father and my grandfather.

Yezid: You have told a lie, O! Enemy of God!

Zainab (S.A.) with ridicule and contempt, with a nod of her head: You are the dictator of the day and dominate and practice atrocities on the bases of your authority.

Yezid could refute no more and kept mum.

Dreadful silence gripped the assembly. Once again with lusty looks fixed at Fatima (R.A.), the Syrian said; O' Amir-ul-Momineen gift me this slave girl.

After that the horrible scene was enacted by Yezid, when he lifted the curtain to exhibit the heads of the martyrs and started to contemptuously hit, with a bamboo stick in hand, the incisors of Hussain (A.S.) and sang the numbers meaning:

O! If our elders, who were slain in Badr while listening to jubilation of Khizraj amidst sounds of vibrating arrows and swords, were witness to this scene, they would have risen to ecstasy and "danced" saying, "Well done Yezid."

Seeing this all, the ladies of Bani Hashim gave to weeping except Zainab (S.A.) who with all dignity and pride shouted at Yezid, (64)"The Almighty Allah has clearly said 'the ultimate end of the vicious will be disgraceful', as they have belied the Divine indices and ridiculed them."

made suffocating the earth and skies for us and resultantly, you have dragged us as prisoners all around, because you supposed us to be condemned by Allah? Or you think yourself to be exalted and honoured in God's view? Or you thought it is prerogative of your position and authority! Therefore, when you found events favourable to yourself you have resorted to serving your ends? You blew winds of haughtiness in your head and became jubilant and intoxicated in your success and became impatient to achieve your objectives. Beware if you are given a respite it is because He says, "Those who become resilient should not imagine that the respite given to them is to their benefit, it is rather because we give them long rope so that they may go deeper into their vices, as a devastating chastisement awaits them."

"O the son of a slave! Is it because of justice and fairness that your own daughters and slave-girls are in vella under your patronage while you have been dragging the daughters of Allah's Prophet (Peace be upon him) hither and

thither as prisoners. Their "Hijabs" (veils) have been torn and their voices have been choked under ordeals and dolour. Afflicted and grieved, they are driven on camel backs everywhere. You have made them wander under the control of their enemies in cities when they had neither guards nor goals. People from far and near enjoyed their sight when none of their menfolk was with them."

"You once again wish saying, 'Alas! Our elders slain in Badr were alive to enjoy the scene, without condemning yourself as vicious or do you elevate your sin to great achievement. And presently, as well, you hit the incisors of Aba-Abdillah (A.S.)."

"Why shouldn't you do it because by shedding pious and pure blood, the blood of the luminaries of the globe from the house of Abdul Muttalib (A.S.), you have resolved the knot of your heart and uprooted the sapling of your pains."

"Be sure you will be soon, like them, taken to Allah's court, it will be there that you will wish 'Alas! I would have been dumb and blind in the world' and 'I should have not perpetrated these evil deeds' O, Yezid! By God! You have done nothing but ripped off your own skin, cut asunder meat of your own body. As against your wish, you shall soon be taken to face the Prophet (Peace be upon him) of God where in his company, you will find people of his House" and the dear ones to him in the holy Dome, that very day when God transforms their dispersion into consolidation."

'Do not take them as dead who are slain in cause of Allah, they are immortal and have their sustenance from their Lord'.

"And soon you and your mentor to throne who foisted you on peoples' neck will realize which one is more vicious in deeds and weaker in military might; when God will be our judge and complainant will be our ancestor and your limbs will bear witness against you. Here in this world, you have usurped us in plunder, but soon we will get our retribution from you; when you shall find nothing but what you have sent in advance. You will seek refuge from Mirjana's son (Ibne-Ziad) and he to find nothing but your skirt for help.

You will face the scales of Divine justice along-with your accomplices and will find that the best of provision you have sent in advance was assassination of Mohammed's (Peace be upon him) litter. By God! I fear none but Allah and take my complaint before none but Allah. Do what ever you can with your fraud and devices. Put worst of your efforts and anxiety, you cannot exonerate yourself from the guilt of the naked criminal treatment you have given us."

Zainab (S.A.) was silent, and Yezid and his courtiers were so dumbfounded as if death had prevailed on them, (60) as if birds had nestled on their heads which they had not the courage to move lest the birds may fly.

It is stated that when Hinda (daughter of Abdullah-b-Amir) wife of Yezid, heard the talk and commotion in Yezid's Assembly, she having covered her head with her veil walked out of her chambers into the court and said, "O, Amir-ul-

Momineen! Is it the head of Hussain (A.S.) son of Fatima (S.A.) daughter of the Prophet (Peace be upon him) of God."

Yezid: Yes! Lament his death and put on mourning dress.

When one of the audience saw Yezid striking Hussain's (A.S.) face contemptuously with a stick in his hand, he said curtly, "Are you contemptuously striking the face of Hussain (A.S.) with a stick in your hand? How woefully alarming it is that the stick in your hand is striking that part of Hussain's (A.S.) face which I often saw being sucked by the holy Prophet (Peace be upon him). O, Yezid! When on the day of resurrection, you stand in the wilderness of Doom, your intercessor will be Ibn-e-Ziad while his (indicating to Hussain) will be Mohammed (Peace be upon him).

Yezid had no more courage to face Zainab (S.A.). He was trembling under the influence of what he had heard so far. Therefore, under compulsion he turned his face from her, and indicated her and her lady companions to quit, and, thereafter, signaled for Ali-b-Hussain (A.S.) to be brought. Ali (A.S.) was brought in handcuffs who on entry said, (67)"Had the Prophet (Peace be upon him) of God seen me so handcuffed, he would have definitely released me (from handcuffs)."

Yezid, in whose ears Zainab's (S.A.) words were still reverberating, said, "You are right." Then he ordered, "His cuffs be removed, set him free from restraint." He invited him close to himself and in flattering tone said, "O, Ali-b-Hussain

(A.S.)! It was your father who severed relations with me. He denied my right and rose in rebellion against my government. Hence God gave him the treatment to which you are witness."

Ali (A.S.) registered his reply in words of the Koran, (68)"No affliction befalls you or fall on earth unless before its occurrence, it has been so prescribed. It is easy for Allah, you should not regret what you have lost. And whatever has been given to you (beyond the limit) should not intoxicate you, because God does not love the haughty and the heedless."

Yezid wanted to recite this verse, (69)"No misery befalls you but for the deeds you have already committed." He had yet to complete his subject, but he became silent, because from a distance wails and lamentations of ladies were being heard, which were painful and pathetic. Tears were not being showered by the daughters of Bani Hashim alone, but they were also being joined in sympathy by the daughters of Bani Ommeya, with tearful eyes. No lady of Bani Ommeya was left to join them to receive them with eyes welling up with tears in mourning Hussain (A.S.). This mourning continued for three consecutive days. Thereafter, Yezid issued orders to arrange means for their journey to Medina, and for their escort, deputed a trustworthy guide with force and quadrupeds for them.

It is stated that Yezid sent for Ali (A.S.) and while bidding him farewell said, "God may curse son of Mirjana (Ibn-e-Ziad). By God! If I were in his place to confront your father, I would have given all that he demanded and with all my resources, I would have warded off death from him, even if it had ended in death of a few of my sons, but what to do as

you have seen so was ordained by Allah. Yezid asked Ali (A.S.) to write him as and when and whatever he required. Then he flew back into his palace as the clarion call of Zainab (S.A.) was still, forcefully, echoing in his ears.

The escort with daughters and women of Hussain (A.S.) left the city. With all affection and tenderness, they would travel by night and in their movement as well, they were ahead of them in a way as neither to be too close to them nor to be too far from them as to be invisible. Whenever they wanted to disembark, the escort and also his company would walk away from them, so that if anyone wanted to have ablution or to answer the call of nature, there was no obstruction or interference from anyone. In such conditions, too, they did not neglect in their duty to attend to them. Wherever on way they took halt, the same was attitude of escort and his company. Midway, he would occasionally ask, "If there is any service, I'm available."

Once only Zainab (S.A.) replied: Is it possible for you to lead us through Kerbela?

Escort with grief and sorrow: Yes! I'll do it.

Then he led them till landscape of unfortunate Kerbela emerged.

Though forty days had passed till date, from the massacre of Kerbela, yet the sands of Kerbela were gory with the remaining blood of martyrs and the remnants of their

decomposed bodies were intact while wild beasts had avoided their sight.

The mourners wailed their cries at height of their pitch and the mourning continued consecutively for three days without any relent for a moment and without mourners' tears ceasing for a second. Thereafter, the oppressed caravan took their route to Medina of the Prophet (Peace be upon him). When the outskirts of Medina became visible, Fatima (R.A.) daughter of Ali (A.S.) said to her sister Zainab (S.A.), "O my sister this man has behaved so gracefully on our way, have you got anything to give him." Zainab (S.A.), "By God! But for our ornaments we do not have anything else to give."

She brought out her bangles and necklaces and sent the same to the escort, and expressed their regret for not giving more because of the paucity of their resources.

But that good guy returning the ornaments to them said: Had I done all, that I did, for a worldly reward then the ornaments that you gave would have been enough. But whatever I have done, by God! It was done with no consideration other than only to please God and for the sake of your relationship with the holy Prophet (Peace be upon him).

THE CARAVAN RETURNS

"I bring no gift from my journey except your thought. Even if I do a hundred errands and return."

(Hassaan)

Medina in those days was under lull after storm and painful silence prevailed awaiting news from the grandson of the Prophet (Peace be upon him), who had issued towards Kufa in response to the call of his shiites there. But no important news poured in, when all of a sudden the announcer pronounced, "Just now Ali-b-Hussain (A.S.) with his aunts and sisters is to arrive here."

"Ali-b-Hussain (A.S.) with her aunts and sisters?

But where is Imam Hussain (A.S.)? Where are his uncles and nephews? Those stars of this Earth who were from amongst the children of Zohra (S.A.) and family of Abd-ul-Muttalib (A.S.). What has happened to them? Where have they gone?"

The reverberation of tragic news of massacre had been flashed in every nook and corner to the valley of "Ohod" and then to "Baquee" and, thereafter, to "Kaaba" and it was apprehended that they also might blast with the dread of this news. It was not long past that the reverberation dimmed away amidst cries of the mourners and wailing of lamentors.

In Medina, no Parda observing lady was left without lamenting, mourning and quitting her house.

Zainab, daughter of Aqueel (R.A.), sister of Muslim (R.A.) as well, with ladies accompanying her, bareheaded drawing her raiment on her head, awestricken, rushed out of her house. She wailed lamentation (verses translated):

"O you who are the cream of the Nations, if your Prophet (Peace be upon him) asks you, "How did you behave with my family and with People of my house, what will your answer be? While a number of them have been made prisoners and blood of a host of them has been shed. Of course this was not reward of my pains to set you right that you do evil to my near ones"?

From far away the cries of mourners were heard who were saying (verses translated):

"O those who have killed because of your ignorance;

The tidings of chastisement and evil end are your fate."

"All the dwellers of the heavens, the angels, the Prophets and the prayerful condemn you, and you are cursed by son of Dawood, Moosa and the Deliverer of the Injeel."

The grieving caravan was surrounded by the receiving mob. The city of Prophet (Peace be upon him) had not seen a view more heartrending than that; nor like that was ever seen by all the men and women present there. Medina brought to reminiscence the night when they left for Mecca, it was night from amongst the nights of month of Rajab when those great people had left that place, ahead of them on the move was the glory of the youths of Paradise, glowing and surrounded by a circle of stars. They were proceeding to overthrow Yezid from the throne to which he was not qualified.

O God! What is this? The caravan, which was not away from sight for more than a few months, returns from its journey. What had the passage of nights and days done to them? The arms of time swiftly dragged them to the valley of death, as they had reached that realm where no hopes and no aspirations exist, the sickle of death harvested the crop of their lives and it spared none but a few orphan daughters and afflicted widows. And the men and the youth, who had taken to travel! None survived to return.

Medina of the Prophet (Peace be upon him), for quite a few days and nights had been witness to awful mourning during which it listened to heart-rending wailing of the lamentors, and on its sacred soil, fell showers of mourners' tears.

We, during these days see Abdullah-b-Jaafar (R.A.), (formerly) husband of Zainab (S.A.), holding mourning sessions to commemorate the martyrdom of his sons Aone-Akbar (R.A.) and Mohammed (R.A.) and his cousin Hussain (A.S.) and all other martyrs of Jaafar's (R.A.) and Abdul Muttalib's (A.S.) family. During these sessions, one of his slaves out of idiocy remarked, "This was all that has been

brought to us from Hussain (A.S.)." Instantly Abdullah (R.A.) flies into rage and fury, gives him kicks and says, "O son of a vulgar, have you said all this about Hussain (A.S.). By God! I with all love of my heart in his way take no notice of my sons' deaths and the sufferings of both of them in my view are insignificant because both, heart within, stood by my brother cousin and laid down their lives. By God! Had I been with him, I would have loved not to abandon him till I would have been slain."

Thereafter, turning to his audience he says, "Even if I was not present with Hussain (A.S.) in the battlefield, I am proud that my sons were blessed to do it."

When the mourning session ended, only the ladies widowed and children orphaned remained to rush to graveyard every day, to lament the loss of their dear ones in Kerbela, and Medina too would reverberate their cries and friends and foes all would join them with tears on their plight.

It is reported that Omm-ul-Baneen (R.A.) daughter of Khazzam, spouse of Imam Ali (A.S.) would regularly visit the graveyard of Baquee and would shed tears mourning the assassinations of her four sons: Abdullah, Jaafar, Usman and Abbas, all of whom had laid down their lives in Kerbela. Her mourning was the most doleful and heartrending of all, which attracted people who would assemble to listen to her elegies. Merwan-b-Hakam who was a sworn enemy of Bani Talib would also come around along with a number of men visiting the site and none could resist shedding tears.

It is reported: Robaab (R.A.) daughter of Amir-ul-Ais mother of Sukaina (S.A.), spouse of Hussain (A.S.), returned to Medina after the martyrdom of Hussain (A.S.). Although some nobles of Quresh were desirous to have her hand, but she declined. This gracious lady lived only for one year and during all this period, she remained retired under the roof till she fell sick and left this world.

Lady Zainab (S.A.) was not seen in the mourning sessions organised by Abdullah-b-Jaafar (R.A.) for his sons; it strikes me that since she was exhausted by mourning and for having fatigue of sleepless nights, she gave in to an unintended slumber for which she could not attend those mourning sessions or I may also say that her absence was for the reason to with hold her tears for another occasion; as the task before her was far more important than mourning and that was avenging the blood which was not meant to be wasted. The blood of the Great Martyrs, whose going waste, by God, was not lawful.

THE FINAL VOYAGE

"O, how hard is the final glance,
Alas! Life would have ended at time of departure."

(Hassaan)

Lady Zainab (S.A.) wanted to pass the remaining days of her life in the vicinity of her grandfather, but Bani Ommeya were not agreeable to it. Because Zainab (S.A.) and others who had returned from Mecca would narrate to the faithful what had happened to the grandson of the Prophet (Peace be upon him) at the hands of Yezid's marauders, and would explain to them the tragic events of the doleful theater of slaughter, wherein the end Hussain (A.S.) and his comrades were slain. Thus presence of Lady Zainab (S.A.) in Medina was enough to put the flames of grief and sorrow ablaze and instigate people to uprising and revolt resulting in an upheaval against Ommeyade administration. Therefore, their Vali in Medina wrote to Yezid, "The presence of Zainab (S.A.) in Medina is enough to create agitation in peoples minds: 'as Zainab (S.A.) who is sagacious, eloquent and wise has resolved along-with her cohorts to rise up to avenge Hussain's (A.S.) murder." To this end, Yezid gave orders to disperse survivors of Prophet's (Peace be upon him) house in remote cities.

Medina's Vali sent an emissary to Zainab (S.A.) with a request to leave Medina for wherever she chose to proceed. Zainab (S.A.) angrily shouted, "God is aware of all that has visited us. The best of our men have been slaughtered and the bereft are being driven like animals on camel backs all around.

Even if refusal to comply results in our bloodshed, we will not quit Medina."

However, the ladies of Bani Hashim were worried about Zainab (S.A.) in view of the fury of the refractory, and they got around her and with affection and compassion consoled her and persuaded her. Daughter of Aqueel-b-Abu Talib said to her, "O my uncle's daughter, God has given a firm pledge that He has given us heritage of Earth so that we may stay where we like. God will soon punish the tyrants. Please travel to a city where you may have peace."

Zainab (S.A.) left Medina of her grandfather, never to see it again.

ZAINAB PROCEEDS TO EGYPT

Woe! How often Zainab (S.A.) remained in journeys. Will her whole life pass away like that: wandering from one city to another and there be no room for peace to her.

Ladies of Bani Hashim accompanying Lady Zainab (S.A.) realized, that their Prime Lady was feeling so exhausted as she was never seen before. Zainab (S.A.) with confused vision and static and bewildered eyes went ahead; as if but for annihilation and death nothing could meet her eyes.

The co-travellers of Zainab (S.A.) thought that by giving her company, they may relieve her of agony and isolation; but their efforts instead of being fruitful turned out to be counter productive, as they aggravated her dreads and made her isolation more painful. Therefore they decided to do what may reduce the pain and agony she was undergoing. They meant to resort to narration of tragic events of Kerbela so that it may give relief to her cardiac suffocation and she may shed tears to release her burden. But tears! They had dried in her eyes and the injury, which she had suffered in her soul and which had reached the fathoms of her heart, was effective and fatal.

The nights winding up this journey were worst in pain, agony and dolour.

The caravan marched ahead, leaving behind Hijaz, the land of their childhood, the motherland of their ancestors and forefathers, to reach the Land of the Nile where they had neither kith or kin nor any house and shelter.

Its horizons were dark with clouds and its skies had no traces of moon. The desert extending eastward with its climate extreme, its land ceased, immobile, dumbfounded, as if sighting of the afflicted caravan covering its course had made it desolate; and horror and dread had filled its void.

Now the situation takes a turn.

As soon as Lady Zainab (S.A.) set her foot in the valley of the Nile, crescent of Shaaban 61 A.H. (8th month of Moslem lunar calendar) had already been cited and multitude and host of people had rallied to give her ovation and to proceed alongwith the caravan till it reached habitation in suburbs of "Belbis" where also a huge number of people from the capital of the "Valley of Peace" had assembled to receive her. They included "Muslimah-b-Mukhlid-ul-Anssari, Emir of Egypt" and a large number of elders and intellectuals who had assembled there rallying from different cities for paying homage to the daughter of Zohra (S.A.) and sister of the martyred Imam.

As soon as Zainab (S.A.) cast her eyes, with graceful face illuminated with light of martyrdom, on them, the multitude took to mourning and surrounded her caravan till they reached the seat of the government and Muslimah took her to his house where she lived for about a year and

throughout this period, she did nothing except meditation and indulgence in prayers.

Lady Zainab (S.A.) on the basis of irrefutable authority passed away on 14th of Rajab 62 A.H. and closed those eyes, which were witnesses to the tragedy of Kerbela. Thus, time arrived for the bereft and afflicted body to lie in rest.

The dust of the sacred land spread a peaceful bed in the apartment of Muslimah's house which she had chosen for her abode at the time of her arrival and had selected it to be her "resting place."

Her grave soon became one of the holiest of shrines, Moslems have been assembling and continue to assemble from all over the globe for years and centuries, to commemorate the tragedies, which were faced by the Lady with ordeals and turmoils and to which are now their hearts repositories and their tongues narrators.

THE AVENGER OF MASSACRE OF KERBELA

"How can heaven give retribution for the blood. Which has been taken from your neck in Kerbela." (Hassaan)

Lady Zainab (S.A.) did not live for more than a year and a half after her martyred brother; however, during this short span of time, she changed the course of history. While Ommeyades presumed that after the assassination of Hussain (A.S.) and his family, the last chapter of Shiite's tale was closed. This presumption was neither based on folly nor it suffered from exaggeration; since all their men were eliminated and none from them, except their orphan daughters and widows, survived, it could not be imagined that any one from the house of Ali (A.S.) would stand in revolt; because earlier too when Ali (A.S.) was martyred the life circle revolved around its own orbit without any intermittence and without any deviation. Thereafter although it had become an open secret that Muawiyah had won over Hassan-b-Ali's (A.S.) wife, and through her got chief of Ali's house poisoned, yet the course of events continued to run in favour of Muawiyah.

Life continued ahead on its way, without paying any heed to what had happened and who had been lost. If, after the martyrdom of Hussain (A.S.) in the very view of his Shias in Kufa, Zainab (S.A.) was not there to emerge in the fore front, prior to suppression of facts by Kufies and would not

have ventured to condemn the marauders of Ommeyades, they had thought that like earlier, they would get hold of Alib-Hussain (A.S.) and in the same manner, in which they had dealt with his father and his uncle, they would have him stranded and let at the mercy of his foes.

It was from the very first day that their misdeeds did not remain unexposed. I do not think that till the day when the earth and all that is in it, turns topsy-turvy, their vicious role can be concealed.

Zainab (S.A.) did not let Yezid, Ibn-e-Ziad and Bani Ommeya to relish their victory and before her demise, she put in such drops of fatal poison in their victorious cup, which made their pleasure shortlived and perishable. It was not very long, thereafter, that downfall and defeat of Bani Ommeya set in resulting in disintegration and fall of Ommeyade Empire. So far Zainab (S.A.) had not left the presence of Yezid when it became obvious that joy and jubilance which had intoxicated Yezid had degenerated into selfcondemnation by his conscience. This guilt of conscience afflicted him, aggravating by passage of time till it became a permanent source of remorse and tension and all the brilliance of three years of his life were rendered dark and defiled and because of it, worse was to the fate of Ibn-e-Ziad.

Tabari and Ibn-e-Aseer have reported that when Obaid Ullah-b-Ziad got Hussain-b-Ali (A.S.) killed and sent the heads of martyrs to Yezid to start with, Yezid was very happy, therefore, Ibn-e-Ziad's status and position got elevated in Yezid's view. But it was not very long, thereafter, that he had become worried and regretful for having Hussain (A.S.)

assassinated and would say: What would have befallen me if I would have forborne pain and tension and would have done what he wanted of me to do? May God curse son of Mirjana, because it was he who had made Hussain (A.S.) to quit Medina and later on made him wander and face ordeals, thereafter, he killed him and because of his murder he has made me butt of Moslems' curses and planted the sapling of hatred in their hearts against me, because they deem Hussain's (A.S.) assassination at my hand the worst of vices.

Ultimately he became wrathful against him.

It is learnt that Yahya-b-Alhakm used to recite the verse:

Litter of Sommeya has multiplied innumerably:

None survives from race of Mohammed's (Peace be upon him) clan.

After the demise of Lady Zainab (S.A.), people started talking about the fructification of her invocations. They without intermittence during nights would narrate tales of divine wrath and displeasure on shedding of that pious blood and tearing of the veil of sanctity of that noble family.

Later on as we see historians could not, even for once, become oblivious of narrations and reports; and because of their importance, they were obliged to hand them down to us. Hence whosoever had hand in the tragedies of Kerbela could not escape the notice of historians, the part he played in the

tragedies and the way he was visited with divine wrath and vindictiveness of Allah, the Most Powerful.

We ignore the Shiite annals, full of exaggerations about these vicious people, and attend to the version of the historians like Tabari and Ibn-e-Aseer who are recognised as honest and modest. There we are startled to know:

- obstruction between Hussain (A.S.) and waters and Hussain (A.S.) cursed him to be condemned to thirst. A man who had later on seen him says, "By God! It did not take long that thirst overpowered him so that he was never satiated. I had seen him with goblets of water and bowls of milk placed before him for his consumption, yet he would howl, 'Woe to you! Give me water; thirst has killed me.' He was again given goblet and bowl which he would take and soon thereafter, would again say, 'Woe to you! Give me water, thirst has killed me', till ultimately his belly had burst."
- 2. "Another whom Hussain (A.S.) had cursed, "O God! Kill him with thirst." The man who attended him in his sickness so narrates to us, 'By God! But for Whom there is no God, I had seen him relentlessly taking water and making water and this he continued till he died of it."
- 3. The third one was from the tribe of "Kundah" who had robbed Imam of his mantle and took it to his home so as to wash blood off it. His wife said 'Have you removed it from the person of

son of Prophet's (Peace be upon him) daughter and then you have brought it home, take it away from my house'. His accomplices report 'He was visited by poverty and starvation till his death'."

4. "The fourth who is stated to have removed foot-wear from Hussain (A.S.) making his feet bare, in winter, blood would be oozing out from his hands and in summer, they were dry like wood."

Although many of those tales are brainchildren of storytellers and miracle fabricators, yet the historians do not doubt that blood of Hussain (A.S.) for avenging whereof his sister Zainab (S.A.) had taken stand, definitely had never gone waste.

Three years had not passed from the day of Hussain's (A.S.) blood having been shed, that the sparks of fury and wrath of the fire buried under ashes started getting ablaze, they matured into uncontrollable flames all getting together with flashes rising like a castle.

The Kufies woke up from their slumber and rose to the call in unanimity, "Vindicate Hussain's (A.S.) blood."

Year 66 A.H. was witness to another massacre in Irak and that was a war, which was fought to avenge Hussain's (A.S.) blood. Out of those who had collaborated in Hussain's (A.S.) murder, 284 were murdered at one place.

The fugitives were pursued relentlessly and without any rescue, wherever they were caught they were asked, "What has happened to Hussain-b-Ali (A.S.), whether the person for whom you were ordained salutations, you have killed him." Then each one of them proportionate to his guilt in assassination of Hussain (A.S.) was done to death.

One was thrown to burn into fire; the hands and feet of another were amputated and so he was left to expire. The third was slaughtered like a lamb. The fourth who had confessed to have shot an arrow at one of the young men of Hussain (A.S.), when he had to put his hands at his face to ward-off darts, at him numerous arrows were shot making his hand like a sieve. It is said his hands were fastened to his forehead and then a shower of arrows at him.

Obaid Ullah-b-Ziad too was killed on that very day, likewise Omar-b-Saad-b-Abi Waqas and his son Hifs were also slain the same day. Ashas-b-Qais became a fugitive, his house was demolished by Ziad-b-Samiyya and it was rebuilt for residence of Hajr-b-Adi Alkindi but all were razed to ground. This time, heads were sent to Medina and not to Damascus.

The process of retaliation did not stop here, rather its remainder continued to complete its few incomplete chapters, when revolt of Abdullah-b-Zubair (R.A.) in Hijaz and of his brother Masaab rose up in Irak.

Thereafter fall of Ommeyade Empire set in and after that emerged uprising for Abbassides' rule pretending for Shiites to be in favour of Alvis. Ultimately the government of Fatimides was founded, the roots of all these events and happenings and massacres, which occurred and are recorded in our history, lay in the martyrdom of Hussain (A.S.).

Rather yet a more significant event took place amidst these events and that is the founding of Shiite school which has made deep impressions on political and religious sector of life of Islamic Nations of the Eastern part (of Moslem world).

It was Zainab (S.A.) alone who was its founder and organiser. I do not exaggerate it from myself, it is in fact the verdict of History.

THE ETERNAL RESONANCE

"Love is good when it is eternal Not that which is time bound." (Hassaan)

Zainab (S.A.) on the day following the day when his brother (God is pleased with him) was killed, made manifest to people of Kufa the conspiracy to rob the rights of the martyrs of the family of Prophet (Peace be upon him). With her discourses, she invoked their tender feelings coupled with sense of pains of repentance, guilt and shame. And then she left them.

But her resonance stayed back and continued to echo in their ears, and filled their environs with heartrending echoes reminding them of their sins.

This resonance was sans cessation and did not vanish even after the ordeals post massacre of Kerbela, at last it avenged the slaughter of martyrs.

In fact, in the crime of Kerbela, the part of Shias of Hussain (A.S.) and his friends who were from among Kufies, was graver and more reprehensible than that of four thousand marauders who had fallen on seventy martyrs of Kerbela and assassinated them.

Is the behaviour of Yezid's group extended to Hussain (A.S.) comparable with the treatment meted out to him by his above said Shias and friends?

They were the same Shia and friends who had invited their leader to themselves and when he had left his fortress, they left him at the mercy of arrows and lances and themselves resorted to playing spectators.

But those who had accompanied the marauders of the establishment and fought under Yezid's command were the same foes and murderers of Hussain (A.S.) who had also been done to death.

But those deceitful and hypocritical "friends" who survived, this time too, instead of attending to the gravity and morbidity of their crime, with complete indifference and carelessly, indulged in their voluptuous life style.

But whether were these people ever repentant and ashamed of what they had done with Ali`(A.S.) and thereafter with his son Hassan (A.S.)?

Never! The same way as we saw Ali (A.S.) reaching martyrdom, Hassan (A.S.) was also lost. This time too, the way they had adopted with Hussain (A.S.), it was not far away that there may have been left a few lines in history and a few tales on the lips of storytellers about him and nothing more.

But it was Lady Zainab (S.A.) who stood by the dead bodies of the martyrs and woed loudly to Kufies who

shedding tears had gathered to be spectators to the caravan of prisoner daughters of Prophet (Peace be upon him), saying:

Are you weeping? (70)May your eyes never get dry!

God as well honoured her call and tears never stopped flowing from people's eyes!

In fact from that very initiative which the Invincible of Kerbela had taken and from the moment she had assumed the charge of her painful roaring and dynamic mission, they too felt pricks of shame and repentance in their hearts.

Tabari and Ibn-e-Aseer say, "For about two / three months after tragedies of Kerbela, from sunrise till it assumed climax, walls were weltering in blood."

It is reported: When Hussain-b-Ali (A.S.) was killed and Ibn-e-Ziad returned from his war camp to "Nakhlia" and reached Kufa to receive the gang who were carrying heads of martyrs and bringing the Prophet's (Peace be upon him) daughters in chain: The Shias too were spectators to this all; they had invited Hussain (A.S.) with a view to lend him support and, thereafter, turned their backs on him and left him helpless and stranded, and ultimately he was slain, and they stood by. They have thus become guilty of the most heinous of sins, therefore, they looked at one another with eyes full of shame and regret.

The walls of Kufa portrayed the resonance of Zainab (S.A.): (71)O, By God! You will weep more and laugh little, because you have chosen to align with disgrace and

humiliation. Such a disgrace and humiliation, blemish whereof you could never wash off your faces. How can you exonerate yourselves of the guilt, that you have murdered the grandson of the seal of the Prophets..... and he was the leader and chief of Youth of Paradise." All the Kufies, at that time, had said "Ameen" to it and so talked among themselves as if addressing one another in Zainab's (S.A.) dialect.

One of them would say, "We had invited the son of Prophet's (Peace be upon him) daughter, but midway to save our own lives, we betrayed, and he finally landed in realm of martyrdom within our view. We did not help him either physically or orally nor we were his supporters with our wealth. Ay! What will be our excuse in the court of Allah and at the time of our coming face to face with our Prophet (Peace be upon him); as amidst us, his son, the love of his heart, his progeny and people of his clan have been assassinated. Nay! We will have no excuse. May be, by our doing, Hussain's (A.S.) killers, their accomplices and abettors, to death, we get an excuse; or to achieve this objective, we are rising up to wage a war that may win for us our Sustainer's pleasure. But inspite of this all, on the Day of Judgment, we cannot be immune from chastisement in lieu of our crime."

Another would add to the former saying, "It were we who were raising our necks waiting for the arrival of our Prophet's (Peace be upon him) family and had given them pledge of our alliance and insisted on them to hurry to us. But when they reached us, we exhibited laxity and impotence and became worried about what may happen to us in future. So much so that son of our Prophet (Peace be upon him), the

cream of his clan, the essence of his life and the part of his flesh and blood, amidst and beside us, was done to death."

"Bravo! Rise up! God is annoyed with you, don't visit your kith and kin, so as to appease God. By Him! I don't imagine God shall be ever pleased with you, may be He is pleased when you rise up to wage war against his assassins and kill them or get yourselves killed and eliminated. (72)'Get yourselves killed, this is best for you, before your Lord ______'.

O, Yes! You may say all were talking, with one another, in Zainab's (S.A.) dialect.

Kufies since 61 A.H. which was the year of Hussain's (A.S.) reaching martyrdom, likewise had been cursing and admonishing one another with invitation to rise up, and had been busy in collecting arms to fight, so much so that they organised a "Lashkar" which is known as "Lashkar-e-Tawabeen" (The Army of Penitents), the Laskhar whose slogan was "Revenge for Hussain's (A.S.) murder."

This time, there activities were not clandestine and they had no mind to keep them secret; rather the historians record: Tawabeen would openly come in public, indulge in buying arms from open markets, would equip themselves and would proclaim in loud, "We don't want mundane gains nor have we revolted for that, rather to beseech forgiveness by avenging the murder of son of daughter of Prophet (Peace be upon him) of God, we have risen in arms." Year 65 A.H. was yet to end when their call 'to avenge Hussain's (A.S.) blood' made the ground, under Ommeyades' feet, to shiver and

finally the city of Kufa witnessed the armed rebellion. They rushed to Hussain's (A.S.) resting-place reciting the verse (73)"Revert to your Lord! Get yourselves killed This is the best for you in view of your Lord."

When they reached close to the grave of Hussain (A.S.), abruptly they with one voice went into lamentation. Till that time such a host of lamenting eyes was never seen. The "Tawabeen" for a whole day and night remained wailing and lamenting saying, "O, our Lord! Bless Hussain (A.S.) who was a martyr, and the son of a martyr", "O! Our Lord! We bear witness that we are committed to their faith and are traversing their course. We are foes to their assassins and friends to their lovers."

"O, our Lord! It were we who had left, son of daughter of our Prophet (Peace be upon him) stranded and helpless. Now forgive us for our sins, accept our repentance, because if You take not pity on us nor forgive us for our sins, it is for certain that we are the losers."

After expression of their remorse and lot of epic – recitations they left the grave, and with full courage had a duel with thousands of Ommeyade marauders surging like ocean waves from all around. Their ultimate objective was to get killed while avenging Hussain's (A.S.) murder. May be it would serve as a reducer to the gravity of their guilt and to the rigor of their punishment and award. Inspite of offer of immunity to them, they rejected it and roared:

"Uptill now we were at peace in this world, now we have risen in search for peace of hereafter." Ultimately all of them were killed.

These are the verses of Aaishi Hamdani sung in elegy of each one of Tawabeen: Turning his back on mundane world, he said, 'I have abandoned it, paucity of what displeases others is not unpleasant for me. And for what they run and strive, I have no liking for that. They went away, a lot many of them, striving for rectitude and all of them repenting their misdeeds of the day gone by ---- thereafter a group of Syrians who were dashing like ocean waves from all sides confronted them and before night could reach dawn, all their formations were annihilated and none from them except a few could survive death. The forbearing and the resolute were killed, their deads were left at spot and when it dawned, the morning breeze lifted veil from their persons to expose them, their strike was such that with a single thrust their swords would tear apart the skulls of their enemies. Whenever they assaulted with a lance, it always hit the target. O the best of warriors and the best of people of Irak! Get served with showering rains of pregnant clouds."

Tawabeen did pass away, yet leaving dreadful legacy of repentance and penitence for their sons and grandsons to inherit.

Once again, it was Lady Zainab (S.A.) alone, who after Hussain's (A.S.) martyrdom, lent immortality to his heartrending experience.

But who among them had been more effective to consolidate Shias and to give birth to Shiite school?

I cannot decide!

It was Zainab (S.A.), who from the night of 10th Muharram, instituted the annual session of mourning for expression of grief and dolour, which perpetuates till date, and sons and grandsons of Tawabeen rush to the holy city of Kerbela to have the tragedy of Kerbela relive. They in these rituals for remission of guilt of their ancestors and predecessors inflict to themselves all sorts of tortures.

It was again Zainab (S.A.) who put them in the grip of a painful retribution, which emerging from within their conscience did not let it fade away, even after their death, and the same rebellious flames have been ablaze for decades and centuries and will never end up in ashes nor will ever die out.

As if they count this forbearance of pain and anguish as redemption for their own sins.

O, Yes! Years and centuries have gone by and are to pass, yet the Irakis breathe to co-exist with pain and grief. Uptill now, bite of affliction has not vanished from their palates and its severity still afflicts their tastes. And by displaying oppression, they persistently indulge in self-exhibition, so as to keep intact the memory of those who had hand in Imam Hussain's (A.S.) assassination.

I do not imagine that history has another instance of any other tragic event to endure for years, for decades and for centuries in its annals, without any laxity or relent.

Elegy of Kerbela is poetry which Irakis in, "Spring of their anguish" (Ashura of every year), hum.

Mufazzal, one of their poets with his elegies sparks the flaming storm of anguish and thereby fans the flames of rebellion higher and afresh, which lay hidden in the depths of their hearts (verses translated).

"The story of those slain in the desert of Kerbela we repeat. This is our eternal duty to invoke the sympathies and lamentations of the mourners the whole nights through. We commit to our memory each individual who had presence in Kerbela; because their commemoration storms our hearts with anguish.

The white in my eyes has been rendered red with tears flooding out of them. We count down their agonies with tears of our eyes."

Mukhtar, another of their poets, narrating the tale of a member of those of the faith whereby they preferred to shirk death to discharge of their obligation towards God: They lie in their graves with lips eternally thirsty.

And but for moisture of dust of graves nothing they have to quench their thirst. (verses translated).

Aseer so describes his sharing secrets with the martyrs and lamentations of their orphans:

What a host from among your orphans have been dislocated and had nothing to fetch but sand and dust in their bosoms.

Ask from mother war's breast which milk did they suck. The udder of war had nothing to offer them except arrows and spears.

O, Yes it was Zainab (S.A.) alone who founded the everlasting and painful ritual of annual mourning on her brother's martyrdom from the day he was assassinated.

For the foregoing reasons Zainab (S.A.) the Lady Prime of Bani Hashim is the Lady Invincible who could manage to rise to avenge the blood of his great martyr brother and plied axe at the roots of Ommeyade Empire and changed the Course of History.

THE END

APPENDIX

The appendix contains the text of Arabic passages as retained in the Persian version. The English translation bears corresponding numbers to the Arabic Text (in appendix).

- (@)

 "انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا"
- (1) "يجير على المسلمين ادناهم"
- (2) اقرا باسم ربك الذى خلق، خلق الانسان من علق، اقرا وربك الاكرم، الذى علم بالقلم، علم الانسان مالم يعلم
- (3) "والله يا عمى لو وضعوا الشمس في يميني والقمر يسارى، على ان اترك هذا الامر، ماتركته او اهلك دونه."
- (4) "تبت يدا ابى لهب و تب، ما اغنى عنه ما له وما كسب، وامرأ ته حمالة "لحطب، في جيدها حبل من مسد."
- (5) "وارسل عليه م طيراً ابابيل، ترميهم بحجارة من سجيل، فجعلهم كعصف مأكول"
- ره) "وما محمدً الارسول قد خلت من قبله الرسل، افئن مات اوقتل انقلبتم على اعقابكم؟ ومن ينقلب على على اعقبيه فلن يضر الله شيئاً وسيجزى الله الشاكرين".

(7)

"نحن معاشر الانبياء لا نورث، ماتركنها فهو صدقه"

"رضا فاطمه من رضاى وسخط فاطمه من سخطى، فمن احب فاطمة ابنتى فقد احبنى ومن ارضى فاطمة فقد اسخطنى؟" احبنى ومن ارضى فاطمة فقد اسخطنى؟" (9)

ماذا على من شم تربة "احمد" الايشم، مدى الزمان غواليا

صبت على مصائب، لوانها صبت على الايام صرن لياليا

(10)

"السلام عليك يا رسول الله، عنى و عن ابنتك النازلة في جوارك و السريعة الحاق بك، قل يا رسول الله عن صفيتك موضع تعز!

"انا لله وانا اليه راجعون، فلقد استر جعت الوديعة و اخذت الرهينة، اماحزني

فسرمد، واما ليلي مسهد، الى ان يختار الله لى دارك التي انت بها مقيم.

"والسلام عليكما سلام مودع لا قال و لا سئم، فان انصوف فلا عن ملالة، وان

اقم فلاعن سوعطن بما وعد الله الصابرين."

(11)

"انا لله وانااليه راجعون"

(12)

"و اما عبدالله، فيشبه خلقي و خلقي.

(13)

"الهم اخلف جعفراً في اهله" وبارك بعبد الله في صفقة يمينه - قالها ثلاث مرات - وانا وليهم في الدنيا والآخرة".

(14)

لجادبها، فليتق الله سائله"

"ولولم يكن في كفه غير روحه

(15)

"حدثتنا عقيلتنا زينب بنت على"

(16)

"و جاوً الينافي الحديد كانهم من العزة القعساءِ بكر بن واثل"

(17)

"جالدمن غسان! هل حفاظها مدافعين آل غسان"

(18)

و معشراً اغشوا على بصرى

اليك اشكو عجري وبجري

شفيت نفسي وقتلت معشري

قتلت منهم مضرى بمضرى

(19)

حى على الصلوة، حى على الفلاح، الله اكبر، الله اكبر.

(20)

"فالقت عصاها واستقر بها النوى كما قر عينا بالاياب المسافر".

(21)

"فالقت عصاها و استقر بها النوى".

(28)

طلع البدر علينا من ثنيات الوداع وجب الشكر علينا ما دعا لله داع الها المبعوث فينا جئت بالامر المطاع

(29) "لا خير في العيش بعد هؤ لاء".

(30)

مامضی و ما بالموت عار علی الفتی اذا مانوی خیراً و جاهد مسلما فان عشت لم اندم و ان مت لم الم کفی بک ذلان تعیش و ترغما

(31)
"اللهم اجعل لنا ولهم الجنة، واجمع بيننا وبينهم في مستقر رحمتك و غائب مذخور ثوابك".

(32) "ليس لک الويل يا اخية، اسکني ير حمک الله".

"لعلنا نصلى لربنا الليلة، وندعوه و ونستغفره فاذاصبحنا التقينا اذا شاء الله، فاما التسليم واما القتال".

(22)

"...لقد قبض في هذه البلة، رجل لم يسبقه الاولون بعمل ولا يدركه الآخرون بعمل، ولقد كان يجاهدمع رسول الله صلى الله عليه و آله، فيقيه بنفسه، ولقد كان يوجهه براً يته فيكتنفه جبريل عن يمينه و ميكائيل عن يساره، فلا يرجع حتى يفتح عليه وما خلف صفراء ولا بيضاء، الاسبعمائة درهم بقيت من عطائه ارادان يبتاع بها خادماً لا هله".

(23) "ايها الذاكر علياً، ان الحسن و ابى على، وانت معاويه و ابوك (صخر)، وامى "ايها الذاكر علياً، ان الحسن و ابى على، وانت معاويه و ابوك (صخر)، وامك (هند)، وجدى رسول الله صلى الله عليه و آله وجدك (حرب) وجدتى (خديجة) وجدتك (قتيله)، فلعن الله اخملناذكراً، وألامنا حسباً وشرفا قدماً و اقدمنا كفراً و نفاقاً."

رد) "رب نجني من القوم الظالمين"

(25)
"ولما توجه تلقاء مدين، قال: عسى ربى ان يهديني سواء السبيل"

(26) "والمنايا ير صدنني ان احيدا" (27)

"وقد غسلت يدى من الحياة، وعزمت على تنفيذ امر الله"

(39)

"بابى انت وامى يا ابا عبدالله، نفسى فداك!"

(40)

"لو ترك القطا ☆ ليلالئام"

(41)

"يا اخيه، اتقى الله و تعزى بعزاء الله و علمى ان اهل الارض يموتون وان اهل السماء لا يبقون وان كل شيء هالك الاوجهه. ابى خيرمنى، و امى خير منى، وخى خير منى، ولى ولهم ولكل مسلم برسول الله اسوة"

(42)

"ان ولى الله الذي نزل الكتاب وهو يتولى الصالحين"

(43)

انا على بن الحسين بن على نحن، وبيت الله، اولى بالنبى اضربكم بالسيف حتى يلتوى ضرب غلام هاشمى علوى ولا ازال اليوم احمى عن ابى تالله لا يحكم فينا "ابن الداعى"!

(44)

"يا ابا، العطش"

(45)

"اصبر بني، فانك لا تمسى حتى يسقيك رسول الله صلى الله عليه و آله بكأسه"

(34)

"اما بعد، فانى لا اعلم اصحابا، اوفى ولا اخير من اصحابى، ولا اهل بيت ابرو
لا اوصل من اهل بيتى فجزاكم الله جميعاً عنى خيرا. الاوانى قداء ذنت لكم
جميعاً فانطلقو افى حل، ليس عليكم منى ذمام، هذا الليل قد غشيكم فاتخذوه
جملا اى مركباً ولياء خذ كل رجل منكم برجل من اهل بيتى، ثم تفرفوا فى
البلاد، حتى يفرج الله، فان القوم يطلبوننى، ولواصابونى، لهواعن طلب
غيرى".

(35)

"واثكلاه! واحزناه! ليت الموت اعدمنى الحياة! يا حسيناة! يا سيداه! يا بقية اهل بيتاه! استقلت ويئست من الحياة؟ اليوم مات رسول الله، وامى فاطمة الزهراء: وابى واخى الحسن، يا بقية الماضين و ثمال الباقين".

(36)

يا دهراف لک من خليل كم لک بالاشراق والا صيلى من صاحب اوطالب قتيل والدهر لا يقنع بالبديل وانما الامر الى الجليل وكل حى، سالك السبيل

(37)

"واثكلاه. ليت الموت اعدمني الحيات...."

(38)

"يا خيه، لا يذهبن بحلمك الشيطان"

(46)

"قتل الله قوماً قتلوك يا بني! ما اجراهم على الله وعلى انتهاك حرمة رسول الله! على الدنيا بعدك العفاء"

(47)

"يا حبيباه! يا ابن اخاه!"

(48)

"احملوا اخاكم"

(49)

"يا ابن الخبيثه، اتقتل عمى."

(50)

"لبيک يا فتاى."

(51)

"عزوالله على عمك ان تدعوه فلا يجيبك، اويجيبك فلا ينفعك صوته".

(52)

"ويلكم! ان لم يكن لم دين فكونوااخراراً في الدنيا، فرحلي لكم عن ساعة مباح؟".

(53)

"ليت السماء انطبقت على الارض".

(54)

"اعلى قتلى تجتمعون؟ اماو الله لا تقتلون بعدى عبداً من عباد الله ، الله اسخط عليكم لقتله منى، وايم الله انى لا جواران يكرمنى الله بهو انكم ثم ينتقم لى منكم من هيث لا تشعرون. أماوالله لو قتلتمونى لا لقى الله باء سكم بينكم وسفك دماء كم ثم لا يرضى بذالك منكم حتى يضاعف لكم العذاب الاليم".

(55)

"اوفر ركابي فضة و ذهبا انى قتلت السيد المحجبا"
"قتلت خير الناس اما واباً وخيرهم، اذينسبون، نسباً"

(56)

"يامحمداه، صلى عليكملائكة السماء! هذاالحسين بالعراء، مرمل بالدماء، مقطع الاعضاء، يا محمداه، هذه بناتك سبايا، و ذريتك مقتلة تسفى عليها الصبا".

(61)

"على بن الحسينم".

(62)

"الله يتوفى الانفس حين موتها، وما كان لنفس ان تموت الا باذن الله".

"قل اللهم مالك الملك تؤتى الملك من تشاءِ وتنزع الملك ممن تشاء". (64)

"صدق الله يا يزيد، (ثم كان عاقبة اللين اساؤ السؤى، ان كذبوا بآيات الله وكانوابها يستهزؤن". (65)

"اظنت يا يزيد انه حين اخذ علينا باطراف الارض واكناف السماء فاصبحنا نساق كما تساق الاسارى؛ ان بنا هوانا على الله، وان بك عليه كرامة؟ و توهمت ان هذاالعظيم خطرك فشمخت بانفك ونظرت في عطفيك جذلان فرها، حين راء يت الدنيا مستوثقة لك والامور مستقة عليك؟ ان لله ان امهلك فهو قوله. (ولا يحسنب الذين كفروا انما نملي لهم خير لا تفسهم، انما نملي لهم ليز دادوا اثما ولهم عذاب مهين).

"امن العدل يا ابن الطلقاء، تخديرك بناتك واماءك، وسوقك بنات رسول الله كالاسارى، قد هنكت ستورهن، واصلحت اصواتهن، مكتبئات تجرى بهن الاباعر، وتحدوبهن الاعادى من بلدالى بلد، لايراقبن ولا يئووين، يتشرفهن القريب والبعيد، ليس معهن قريب من رجالهن؟.

(57)

"اما بعد، يا اهل الكوفه! اتبكون؟ فلاسكنت العبرة ولا هدا ت. الرنه! انما مثلكم مثل التي نقضت غزلها من بعد قوة انكاثا، تنخذون ايمانكم دخلا بينكم، الاساء ما تزرون.

"اى والله فابكوا كثيراً واضحكو اقليلا، فقد ذهبتم بعارها و شنارها، فلن ترحضوها بضسل ابداً، وكيف ترحضون تقل سبط خاتم. النبوة و معدن الرسالة، ومدار حجتكم ومنار محجتكم، هو سيد شباب اهل الجنة؟ لقد اتيتم بها خرقاء شوهاء!.

"انتعجبون لوامطرت دما؟! الاساء ما سولت لكم انفسكم، ان سخط الله عليكم، وفي العذاب انتم خالدون.

"اتدرون اى كبد فريتم؟، واى دم سفكتم؟ واى كريمة ابرذتم، لقد جيتم شيئاً ادا، تكاد السموات يتفطرن منه و تنشق الارض و تخرالجبال هدا".

"الحمد الله الذى اكرمنا بنبيه صلى الله عليه وآله وسلم. وطهر نا من الرجس تطهيرا، انما يفضح الفاسق و يكذب الفاجر وهو غيرنا؛ والحمد الله".

"كتب عليهم القتل فيرزوا الى مضاجعهم وسيجمع الله بينك و بينُهم فتختصمون عنده".

(60) "لعمرى، لقد قتلت كهلى، وابرت اهلى، وقطعت فرعى، واجتثثت اصلى، فان يشفك هذا فقد اشتفيت".

(67)

"لورآنا رسول الله مغلولين لفك عنا".

(68)
"ما اصاب من مصيبة في الارض ولا في انفسكم الا في كتاب من قبل ان نبرأ ها، ان ذلك على الله يسير، لكيلا تا سوا على ما فاتكم ولا تفرحو ابما آتا كم والله لا يحب كل مختال فخور".

(69)

"وما اصابكم من مصيبة فبما كسبت ايديكم" (70)

"اتبكون؟ فلا سكنت العبرة"

(71)

"اى والله!... فابكوا كثيراً واضحكوا قليلا، فقد ذهبتم بعارها وشنارها، فلن ترحضوها بغسل ابداً وكيف ترحضون تقل سبط خاتم النبوة وهو سيد شباب اهل الجنة؟"

(72

"فاقتلوا انفسكم، ذلكم خيرلكم، عند بارئكم...."

(73)

"فتوبوا الى بارئكم فاقتلوا انفسكم ذلكم خير لكم عند بارئكم"

"اتقول: ليت اشياخي ببدر شهدوا، غير متاثم ولا مستعظم و انت تنكث ثنايا "ابي عبدالله" بمخضرتك؟ ولم لا، وقد نكات القرحه استاصلت الشافه باهراقك هذه الدماء الطاهرة، دماء نجوم الارض من "آل عبدالمطلب"؟ "ولتردن على الله وشيكا موردهم، وعند ذلك تودلو كنت ابكم واعمى". "ايزيد والله ما فريت الافي جلدك ولا جززت الافي لحمك! وسترد على رسول الله "ص" برغمك ولتجدن عترته ولحمته من حوله في خظيرة القدس، يوم يجمع الله شملهم من الشعث (ولا تحسبن اللين قتلوا في سبيل القدس، يوم يجمع الله شملهم من الشعث (ولا تحسبن اللين قتلوا في سبيل رقاب المواتاً، بل احياء عندر بهم يرزقون) وستعلم انت ومن بواك و مكنك من رقاب المومنين، اذاكان الحكم ربنا والخصم جنا، وجوارحك شاهدة عليك، ايناشرمكاناً و اضعف جنداً".

"فلئن اتخذتنا في هذه الحياة مغنما، لتجدننا عليك مغرماً حين لا تجدالا ما قدمت يداك، تستصرخ بابن مرجانة – عبيدالله بن زياد – ويستصرح بك، وتتعاوى و انباعك عندالميزان وقد وجدت افضل زاد تزودت به، تقل ذرية "محه"،

" فوالله ما اتقيت غير الله، وما شكوت الا الله، فكد كيدك، واسع سعيك، وناصب جهدك فوالله لا يرحض عنك عارما اتيت الينا ابدا".

(66) "كان على رؤسهم الطير"

ABBREVIATIONS

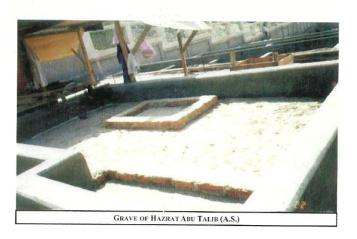
i سلام الله عليها ii عليه السلام iii اiii رضى الله عنه/عنها / عنهم

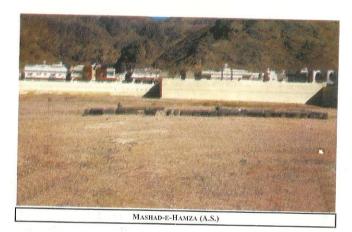
PICTURES OF HOLY SITES

This chapter added by us contains the symbols of Divine Islam as preserved by sublime human sentiments admidst persecution and state oppression; first by Ommeyades, then by Abbassides and of late, by Saudis.

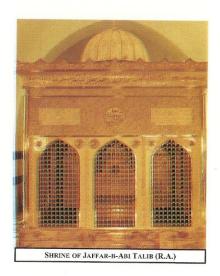
Note: These pictures are arranged in chronological order.







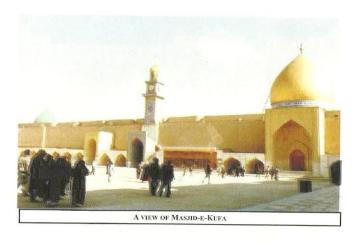


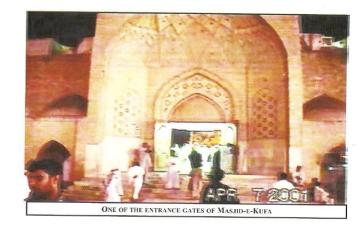


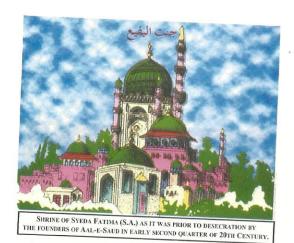


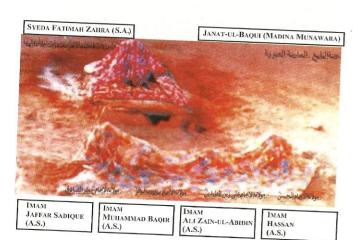
SHRINE OF HOLY PROPHET (PBUH). IT ALSO HOUSES THE GRAVES OF HIS TWO GREAT COMPANIONS VIZ: HAZRAT ABU BAKR SIDDIQUE (R.A.) & HAZRAT UMAR FAROOQ (R.A.) (RESPECTIVELY THE FIRST AND SECOND OF THE RIGHTEOUS CALIPHS OF ISLAM).

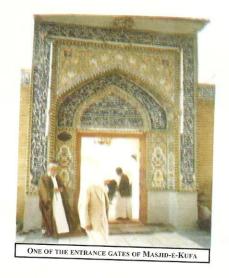
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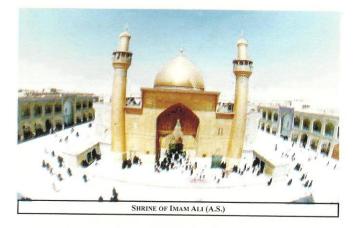




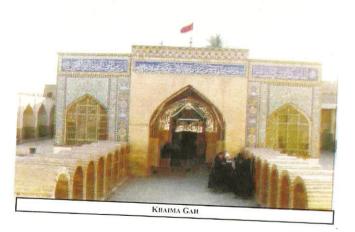




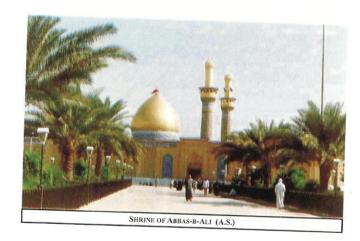






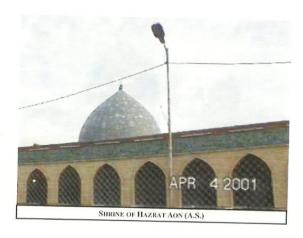




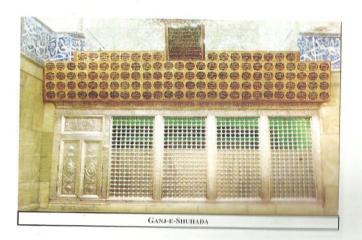


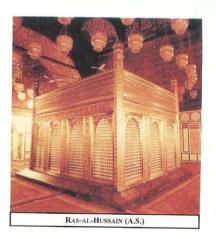


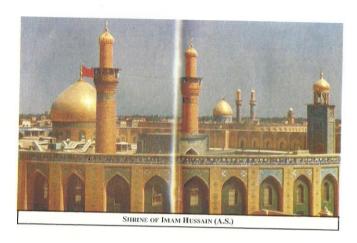


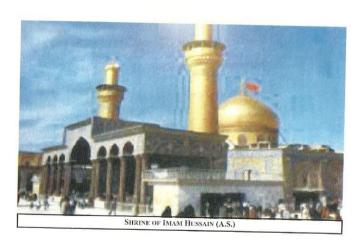


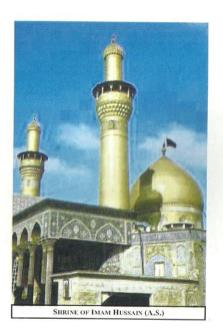














Zainabia in Damascus

"Zainab-bint-Ali (S.A) braved, witnessed and suffered the predators' atrocities in the cause of Islam. According to the majority of the authorities, she is buried in Damascus.

