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The Sermons of Hazrat Zainab Kubra Bint e Ali (a.s) in Karbala and their effects

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Abstract

Hazrat Zainab Kubra Bint e Ali was born in Medina in 5 AH (according to the famous saying). Her father is Amir ul-Mu'minin Ali Ibn e Abi Talib and her mother is Hazrat Fatima Zahra and her grandfather is our beloved Prophet Muhammad (peace be upon him). You are the sister of Hasnain e Kareemain. The movement, started by Imam Hussain (as) from Madinah, completed the first stage in Karbala and entered the second stage, led by Hazrat Zainab Kubra (sa). She stated the aims of this movement through his prayers, sermons and other speeches in which the family of the Prophet, especially Imam Hussain (as) and the martyrs of Karbala and the captives were introduced. Apart from her eloquence, one of the salient features of the Prophet (peace be upon him) was that she made sound and accurate decisions according to the time and the circumstances everywhere. In this article, the sermons, speeches and other instructions of Hazrat

Zainab Kubra Bint e Ali in the field of Karbala will be analyzed as well as the effect of her sermons and speeches on the people and society will also be explained.

Keywords: Movement, Sermons, Sayings, Goals, Martyrs, Oppression, Oppressors, Monotheism, Religion, Sharia, Islam, Survival, Tent, Karbala, Kufa, Syria etc.

Preamble

At every step in the history of Karbala, there is an exemplary character of Hazrat Zainab Bint e Ali, whether it is a sad scene of her brother's last farewell or separation, or the loneliness and helplessness of Ashura or the stage of defending the truth in the court of the oppressor. Be that as it may, your unique personality is a model for all eras and periods of history. Hazrat Zaiban Bint e Ali has grown up in the arms of great personalities like Hazrat Muhammad Mustafa (PBUH) and Hazrat Ali and Hazrat Fatima a.s. Knowledge and worship, chastity and piety, eloquence and austerity, steadfastness and sincere and defense of truth, self-respect and loyalty are among the prominent attributes and perfections of this precious woman.

Hazrat Zainab Bint e Ali (a.s) remained steadfast in such a critical situation and in an environment of suffering where every human being's footsteps are shaken. She fought valiantly against tyrants and oppressors and played the best role in different situations depending on the occasion and the palace for the comfort of the children, in a gentle and kind tone. Hazrat Zainab Bint e Ali (a.s) is a woman of pure character who used to follow the biography of her father Hazrat Ali(a.s) and her mother Hazrat Fatima Zahra. She risked her life to protect the lives of others. In the battle of Karbala, she did not even drink her share of water but used to water the children.

She protected the life of her Imam Hazrat Ali ibn e Husain Zayn ul-'Abidin (a.s) and saved him from being killed by the accursed Shimr⁽¹⁾. As well as from ibn e Ziad in kofa.⁽²⁾ After the martyrdom of Imam Hussein (as), she led Husseini movement and guarded the revolution. In such dangerous situations, she sought help only from Allah Almighty. During her journey from Karbala to Kufa and from Kufa to Syria, she revived the revolution of Karbala with her wise sermons and speeches in the court of the tyrants and the crowd. The eloquence and asceticism of sermons and speeches reflect her knowledge and perfection as well as other personal qualities.

Apart from her eloquence, one of the salient features of the Prophet (pbuh) was that she made sound and correct decisions according to the time and circumstances of the place where to give impressive speeches with enthusiasm. Here are some of the virtues and perfections of the Prophet (peace be upon him).

Virtues and perfections of Hazrat Zainab Bint e Ali

Before narrating the sermons of Hazrat Zainab Kubra Bint e Ali, some of her virtues and perfections are briefly mentioned depending on the Holy Qur'an which has been

clearly stated in it. These values, which are described as the highest values, are knowledge, piety, jihad for the sake of Allah and spending in favor of the needy. The evidence for this is given here in a few Qur'anic verses.

1- Those who have knowledge have virtue

“Allah will exalt those of you who believe and those who have been given knowledge, and Allah is well aware of what you do.”⁽³⁾

From this, it is clear from the verse that Allah Almighty has raised the ranks of the learned. Similarly, there is a sanad (certificate) of Imam Zainul Abidin (as) regarding the scholarly position of Hazrat Zainab Kubra (sa):

“Praise be to Allaah. You are a scholar whom no one has taught and you are a thinker who has no teacher.”⁽⁴⁾

Similarly, when the Prophet (peace and blessings of Allah be upon him) heard an eloquent sermon in Kufa, the narrator said:

“I saw Zainab bint e Ali (as) that day. By Allah, I had never seen such a noble and virtuous woman who was so eloquent and rigor. As if she was speaking in the language of Hazrat Ali (as). She addressed the people and said: "Shut up"! So not only was the crowd silenced, but the bells tied around the camels' necks also stopped ringing”.⁽⁵⁾

2- The pious have virtue

Almighty Allah says in Holy Quran about the piety:

“The most honorable of you in the sight of Allah is the most pious of you. Surely, Allah is All-Knowing, All-Aware.”⁽⁶⁾

In the eyes of the Qur'an, one of the most important values is piety and pure life. In this regard, Hazrat Zainab Bint e Ali has such a high position that on the basis of some evidences, she can be said to have attained the position of infallibility. He never committed any mistake or sin and his whole life was a supreme example of piety. Allama Mamqani says about the infallibility of Hazrat Zainab Bint e Ali:

“If we say that Hazrat Zainab Bint e Ali holds the position of infallibility, then the person who is aware of the events and the events that followed would not be right to deny the infallibility of the Prophet (peace be upon him) because if you are not infallible then the Imam Hussain in the same condition when Imam Sajjad was ill did not impose some responsibilities of Imam on her and did not make any wills from her. Similarly, Imam Zain-ul-Abidin would not have made her his special deputy in explaining the rules and other matters of wilayah.”⁽⁷⁾

3- Mujahideen have superiority

Almighty Allah says about the superiority the mujahideen:

“Allah has made those who strive with their lives and wealth more than those who sit down.”⁽⁸⁾

Hazrat Zainab Bint e Ali was the king of the field of jihad and prohibition of denial where her presence in Karbala with Imam Hussein (as) and her fervent and meaningful speeches against the tyrants of that time in Kufa and Syria. Her speeches against him

and her courage and unparalleled perseverance on the most critical and dangerous occasions are all proofs of her jihad and adherence to the principles of prohibition of denial because the tyrants and tyrannical powers are trembling from her sermons till today.

4. Spending for the sake of Allah is a virtue.

Spending of money for the sake of Allah is the best virtue, due to the Allah says:

“You will never attain righteousness unless you spend out of what you like, and surely Allah is Aware of what you spend.”⁽⁹⁾

In this regard too, Hazrat Zainab Bint e Ali like her mother used to pay a lot of attention to the needy, living in their care and helping them to the extent of selflessness. During the days of the caliphate of Imam Ali (as), she was the queen of the Islamic world and helped the poor and needy by the side of her father. The needy people used to use Hazrat Zainab Bint e Ali as a mediator to solve their problems.⁽¹⁰⁾

During her imprisonment after the Karbala incident, she did not eat her share of food for three days but fed the children of the martyrs. Imam Zayn ul-'Abidin (as) says, “Once in the middle of the night I saw that due to weakness, she was sitting and offering night prayers. When I asked her the reason for this, she said, "I have been distributing my part of food among the children for three days, now I do not have the strength to stand up for the prayer because of hunger.”⁽¹¹⁾

Conclusion:

Hazrat Zainab Bint e Ali was her own example in these three perfections which described over. She was a learned woman. She was second to none in piety and asceticism. Even after the incident of Karbala, despite falling down the mountain of misery, she never abandoned Tahajjud prayers about that Hazrat Imam Zain ul Abidin says:

“That is why Imam Hussain (as) had said to Bibi: My aunt Zainab, with those calamities and tribulations that befell her on our way to Sham, did not abandon her nightly ritual prayers”.⁽¹²⁾

Hazrat Imam Hussain a.s has requested his sister Hazrat Zainab e Kubra:

“O my sister! Do not forget me in the prayer of Tahajjud.”⁽¹³⁾

In this field of jihad she was second to none because after the battle of Karbala she spent her whole life and did such jihad that even today the enemy is afraid of her name. In the same way, in charity for the sake of Allah, she was at the forefront.

Hazrat Zainab Bint e Ali and knowledge of Allah

One of the incidents of Zainab's childhood is that one day Zainab asked her father: “O my father, do you love us? The Imam (as) said: Why should I not love you when you are the fruit of my heart? Hazrat Zainab said: How can two loves come together in one heart to have love for Allah and also for children? Then she himself replied: father! Maybe you mean love for Allah Almighty and compassion for us.”⁽¹⁴⁾

Hazrat Zainab Bint e Ali explained these high concepts in her childhood. By this statement she referred to the practice of monotheism of Allah, which is to pay attention to Allah and to love only Him, and to love one's children means outward love and kindness, not real love which is only special to Allah. Indeed, those who live and thrive with the Panjtan, i.e. the Holy Prophet (pbuh), Hazrat Ali, Hazrat Fatima, Hazrat Hassan and Hazrat Hussain, it is as if Tawheed and knowledge of Allah are included in his flesh and blood. If it happens then Tawheed is Tawheed and nothing else.

Similarly, there is another incident of childhood when Amir ul-mu'minin Ali ibn e Abi Talib a.s was teaching Hazrat Zainab a.s to count and he said: Daughter say: "One" she said one. Then he said, "Now say two," Give it to me. "How can I say two by the tongue in which I have already said one?"⁽¹⁵⁾

Although Hazrat Ali said to utter the number two at that time, but Hazrat Zainab Bint e Ali at that moment was attracted to the oneness of Allah and the number two was not uttered by her tongue. Tawheed and piety were ingrained in the whole being of Islam. That is why Bibi endured so much suffering in the way of Allah that her title became Umm ul-Musaib. She endured these sufferings only for the sake of Allah.

Similarly, after the martyrdom of Imam Hussain (as) in the field of Karbala, she picked up the pious body of her brother in his hands and prayed to Allah: "O my Lord! Accept this little sacrifice of ours." Yes, but in the way of Allah, she was considering it as scarce.

Hazrat Zainab Bint e Ali and Imam Hussain

Hazrat Zainab Bint e Ali loved her brother Imam Hussain very much from her childhood, which cannot be described. She always tried to be with her brother so that she would always see the face of Hussain (as). This wonderful love, kindness and sincerity surprised Hazrat Fatima (as). One day she said to the Holy Prophet (peace and blessings of Allah be upon him): O my father! The love between Zainab and Hussain has taken me by surprise. Zainab a.s cannot be in rest without Hussain. If she separates from Hussain for a while, she becomes restless. Upon hearing this, tears flowed from holy Prophet's eyes. He sighed in pain and said to Hazrat Fatima (as): O light of my eyes! She will go to Karbala with Hussain and she will share in the hardships and sorrows⁽¹⁶⁾.

Hazrat Zainab Bint e Ali was in the cradle of infants, whenever her brother Hussain disappeared from her sight she would get restless and start crying, and when she would see the luminous face of Imam Hussain she would be happy, and when she grew up, she used to visit the face of Imam Hussain (as) before the prayer and after that she used to offer the prayer.⁽¹⁷⁾

On this basis, when she got married to Hazrat Abdullah Ibn e Ja'far Tayyar, she made it a condition that whenever she wanted, she could visit Imam Hussain (as), go on a journey with him and Abdullah will not stop her from doing so.

The philosophy of Imam Hussain (as) to take the daughters of the holy Prophet to Karbala

Sheikh Kashif Al-Ghatta has written very well in Al-Siyasat Al-Husseiniyya: If women of Infallibility and purity had not been gone together in the incident of Karbala, then the sacrifice of Imam Hussain (as) would have been ineffective and his blood would have been wasted unjustly.⁽¹⁸⁾

Sheikh Baqir Qarshi writes in “Al-Sayyidah Zainab Batlat Tarikh”: Imam Hussein had shown great foresight by making women of Infallibility and purity in the moment of Karbala, even he knew that would break down mountains of misery, but if they were not, his martyr would be hidden.”⁽¹⁹⁾

Thus the Pious women of the Prophet's family awakened the nation of Islam with its fiery sermons and broke the terror of the Umayyad government and paved the way for the revolution. The daughters of the holy Prophet (peace be upon him) and especially the sermons of Hazrat Syeda Zainab Kubra a.s had shaken the doors and walls of Umayyad Government .⁽²⁰⁾

Dr. Ahmed Mahmood Sobhi writes on page 4 of his book Nazariyat-ul-Alama: if the daughters of the Prophet (pbuh) had it not been in Karbala, today the picture of Karbala would have been exactly what the Umayyads wanted and the martyrdom of Imam Hussain (AS) would have been ineffective but the daughters of the Prophet (pbuh) had revived the martyr of Karbala in history.”⁽²¹⁾

On the night of Ashura, Hazrat Zainab Bint e Ali, thought about the infallibility
Nafi narrates: When the Imam visited his sister's tent, Syeda Zainab Bint e Ali welcomed him and gave him a place to sit. The Imam sat down and started talking to his sister slowly. Suddenly Syeda Zainab's tears started flowing and she started saying that o my brother! I am a witness of your helplessness. I am afraid of what will happen to these women and children after you, while you know how vile and vicious your enemy is. This is a very serious matter.⁽²²⁾

Here Hazrat Zainab Kubra forgets herself and does not worry about herself but how much she was worried about the other women and children who were with her while she was aware of the brutality and evil deeds of her enemy. After the incident of Karbala, it became clear from the circumstances of Syeda Zainab Bint e Ali that she continued to protect all the women, even Imam e Waqt Hazrat Zain ul Abidin a.s and continued to endure oppression and persecution.

Concerns about Husseini's companions

Then she began to say: O brother! Have you thoroughly reviewed your companions? Lest they be left with us in the very state of war.⁽²³⁾

This shows the political insight and wisdom of Hazrat Zainab Bint e Ali that she thinks of testing the Companions before the flames of war flare up because before that Imam Hassan Mujtaba had been betrayed and soon Hazrat Muslim. She was also aware of the deception that took place with Muslim ibn e Aqeel (as). Therefore, she advised Imam Hussain (as) to test the companions, lest they should be left alone in time.

Speeches of Hazrat Zainab Kubra in the field of Karbala

Hazrat Zainab Bint e Ali has various speeches in the field of Karbala. A few of them are mentioned below.

1. Address to Umar Ibn e Saad

At the time of Ashura, when Syeda Zainab Bint e Ali saw that Imam Hussain had fallen on the dust of Karbala and the enemies of Islam had surrounded his wounded body and intended to kill him, she came out of the tent and addressing to Umar Ibn e Saad, she said:

“O son of Saad! Abu Abdullah (Imam Hussain) is being killed and you are watching the spectacle?”⁽²⁴⁾

In another narration it is stated that: “O Omar bin Saad! Would he kill Abu Abdullah Hussain a.s while you were looking at him? He turned his face away from her, as if I was looking at Omar’s tears running down his cheeks and beard.”⁽²⁵⁾

Ibn Saad remained silent and turned away from her. After that she said, “Woe to you, is there not a single person among you who is a Muslim? No one answered Hazrat Zainab a.s”⁽²⁶⁾

After that Hazrat Zainab Kubra Bint e Ali shouted loudly:

“Oh my brother, woe is me, my lord! O family of Ahlul Bayt! I wish the sky would fall on the earth and the mountains would crumble and fall on the deserts.”⁽²⁷⁾

In this sentence, Hazrat Zainab a.s wants to tell her enemy which person you are killing; how much oppression you are doing. You should know that he is my brother Hussain who is lord of the youth of the paradise. The sin of killing such a great being is so great that by killing him the heavens may fall to the ground with intense grief and the mountains may fall to pieces, so do not dye your hands in this unjust blood, do not deserve the wrath of Allah. By uttering these words, Hazrat Zainab Bint e Ali started the second phase of the movement, the representation and leadership of which was one of the responsibilities of the Prophet (peace be upon him) because she is the partner of Hussain. He (Imam Hussain) brought his movement to an end by sacrificing his life. In the same way, Hazrat Zainab Bint e Ali started her movement for survival and glory after the incident of Karbala.

2. Supplication and speech in the presence of Allah

After the martyrdom of Imam Hussain in the field of Karbala, she lifted her brother's pure body in her hands and looked towards the sky and addressed the court of Allah as follows:

“O my Allah! Accept our sacrifice.”⁽²⁸⁾

The same is stated in another narration: “O my Allah! Accept our small sacrifice.” It is also clear from these words that this great sacrifice is nothing compared to Allah because the essence of Allah is infinite. In the same way, it was meant to tell people that our sacrifice is for the sake of Allah and we are on the right path and our enemy is on the wrong and he wants to destroy the religion of Allah and we want to save it. It is said in the holy Quran as under:

“These people want to extinguish the light of Allah with their blows, but Allah does not believe in anything except perfecting His light, even though the disbelievers are offended.”⁽²⁹⁾

Similarly, the Holy Qur'an calls the fulfillment of the dream of Hazrat Ibrahim (as) a test and the sacrifice offered in the redemption of Hazrat Ismael (as) a great slaughter:

“Of course, it was a significant test and we redeemed it with a great sacrifice.”⁽³⁰⁾
Here the animal sacrificed in exchange for Ismael (as) is being called great slaughter. There, in the field of Karbala, Bibi Zainab (as) picked up the purest body of her brother Imam Hussain (as) in her hands, which was covered with dust and blood, was bruised with the wounds of arrows and swords, and trampled under the hoofs of horses, picked up in her hands and prayed to Allah: O my Lord and Master! Accept our small sacrifice. These words show the greatness, patience, courage, fortitude and bravery of Hazrat Zainab a.s.

In the same way, this shows the great gratitude of Hazrat Zainab (as) and her humility and submission in the presence of Allah, because at that time she was suffering so much misery and sorrow that only Allah can know. It is not enough, nor is the pen the power to write. her supplication to Allah Almighty explains.

In the field of Karbala, Hazrat Zainab Bint e Ali was facing a severe emotional crisis and tears were flowing from her eyes, but she never forgot the message of the martyrs and their goals and objectives even for a moment. All her activities are just to convey the message of martyrs. She has uttered such words in her supplication by which she has humiliated and disgraced her enemy forever. Hazrat Zainab says that we don't care; we have sacrificed for Allah, although the position of Hussain (as) is very great, yet we are insignificant in the face of Allah's greatness and divine goals.⁽³¹⁾

3- Address to Hazrat Muhammad Mustafa (PBUH)

In the field of Karbala, Hazrat Zainab Bint e Ali after supplicating and addressing in the presence of her Lord, addresses her grandfather Hazrat Muhammad Mustafa (peace be upon him) as follows:

The narrator says that by Allah, Zainab bint e Ali (as) could not be forgotten when she wept bitterly over her brother with a sad heart and in a sad voice and said loudly⁽³²⁾:

“O Muhammad Mustafa (peace be upon him)! O Holy One to whom the angels of the heavens have sent blessings! Your daughters have been taken prisoner,⁽³³⁾ I complain to Allah Almighty about this pain and suffering, in the court of Muhammad Mustafa, in

the court of Ali Murtaza, in the court of Fatima Zahra, in the court of Syed Shahda Hamza - O Muhammad Mustafa! This is your son Hussain who is lying in a shroud, lying on the edge of the desert, who has been killed by the descendants of the tyrants and oppressors.⁽³⁴⁾

The narrator said that so, by God, I wept every enemy and friend.⁽³⁵⁾

Hazrat Zainab Bint e Ali addressing her grandfather Hazrat Muhammad Mustafa (PBUH) wants to explain to her enemy that we are the family of Prophet (pbuh), the children of Muhammad Mustafa (PBUH) are the ones who recite the Kalimah and send greetings and peace. You unjustly killed his son Hussain, ran horses over his pure body and left him on the hot sand of Karbala. You made the daughters of the Prophet captive. How will you come before your Prophet on the Day of Resurrection? How will you drink from the pool of Kauthar? How do you get the recommendation of our ancestor? So this is the life of a few days, after that your end is hell, eternal disgrace, you deserve the most severe punishment. We complain about this unjust oppression of yours before Allah Almighty and His Prophet. She further says that Muhammad Mustafa is our grandfather; we are the daughters of Ali (as) and Fatima Al-Zahra (as). And Hazrat Hamz the Syed al-Shuhda is our uncle and we belong to a most pious family on whom you oppressed.

It is also narrated that on another place:

“O great grandfather! This is your Hussain who is lying on the ground of Karbala, whose turban and cloak have been taken off, whose head has been cut off from the back of his neck, on which the dust of the desert is falling. (O my brother Hussain!) I am saddened by you.”⁽³⁶⁾

Similarly, Abu Makhnaf has stated in his book Waqaat al-Taf:

Qarat ibn Qais al-Tamimi narrates: I never forget Zainab bint Fatima when she was passing by her brother Hussain and saying: O Muhammad Mustafa (peace be upon him)! The angels of Allah have sent blessings! This is your own son Hussain, who is wrapped up in blood and dust, whose body has been dismembered, O Nana Muhammad! Your daughters have been taken prisoner and your children have been killed on which the dust of the desert is falling. By Allah, every friend and foe cried.⁽³⁷⁾

4. Hazrat Zainab Kubra narrates the greatness and misery of Imam Hussain

Hazrat Zainab Bint e Ali describes the greatness and misery of her brother Imam Hussain (as) as follows:

“The sacrifice of the one whose tent ropes have been cut, the sacrifice of the one who has disappeared from our sight and the one who has no hope of returning, the one who is not injured enough to be healed. May my life be sacrificed for him, his sacrifice who was martyred with a sad heart and thirsty lips, his sacrifice whose grandfather is the Messenger of Allah, his sacrifice who is the son of Prophet Muhammad Mustafa, who is the son of Khadijat-ul-Kubra, Who is the son of Ali Murtaza, who is the son of

Fatima Zahra Syeda Nisa Al-Alamin. his sacrifice Whoever returns the sun to him, prays. The narrator said: So, by Allah, wept every enemy and friend.”⁽³⁸⁾

In this speech, Hazrat Zainab Bint e Ali described the virtues and sufferings of Imam Hussain i.e. it can be said that in the field of Karbala, even the beasts began to weep. Therefore, from the field of Karbala, Bibi laid the foundation of the revolution and started the second phase of the Husseini movement which later overthrew the Umayyad government.

Hazrat Zainab placed her face on her brother's severed veins and kissed him and said:

“O my dear brother! If I had the option to stay with you or travel, I would not travel at all and would prefer to stay with you, even if my meat is eaten by beasts.”⁽³⁹⁾ O my mother! I find myself vulnerable in protecting and defending these children and oppressed ones. Dear brother! Your sister's back is blackened by the whip of enemies.”⁽⁴⁰⁾

5- Address to his mother Majida Hazrat Fatima Zahra (peace be upon her)

It is narrated that Hazrat Zainab Bint e Ali turned towards Madinah and addressed her mother as follows: O tainted mother! O daughter of the Holy Prophet Look at the desert of Karbala! Look at your son Hussain, look at the headless his pious body, look at your daughters, their tents were burnt, they were beaten with whips, and their sheets were taken away! This is your Hussain who is drowning in blood, he was martyred in Karbala and his body was trampled by horses. Saying this, Hazrat Zainab, wept so much that seeing her, friends and enemies all started weeping.”⁽⁴¹⁾

6- Address to the Companions of the Prophet

Hazrat Zainab Bint e Ali addressed her grandfather's companions and said:

“Woe is me! Woe to you! O companions of Nana Muhammad Mustafa! Today my grandparent, the messenger of Allah has passed away. These are the offspring of the Prophet who are being sent as prisoners.”⁽⁴²⁾

The effect of this sermon of Hazrat Zainab Kubra Bint e Ali was so great that even the soldiers of enemy started weeping and the animals of the desert, the fish of the river became restless and at that time most of the people saw themselves to be soaked.

7- Address to Imam Sajjad (as)

Hazrat Zainab Kubra Bint e Ali saw Imam Sajjad that his father and helpers of his fathers the shroud, dust and blood of his pious body, and then her condition changed. The Holy Spirit of the Prophet (peace and blessings of Allah be upon him) was about to fly. Hazrat Zainab Kubra (a.s) saw it and consoled the Imam saying:

“Son don't panic! This is the covenant of Allah Almighty with your grandfather, Rasoolullah, ancestor Amjad Ali Ibn Abi Talib, your uncle and Baba Hussain (as) which will be fulfilled. And Allah has made a covenant with a group of people who are not recognized by the rebellious people of this land. The blood will mix with the pure bodies and bury them in the ground. This land will mark the grave of your father Syed

Al-Shuhada in Karbala which will never end. The more the leaders of disbelief and the followers of misguidance try to eradicate it, the clearer and more prominent it will become.”⁽⁴³⁾

Imam Sajjad's life was saved by this sermon of Hazrat Zainab Kubra Bint e Ali and he saved himself. After the departure of the Yazid's army, according to this sermon, Allah Almighty sent the person who buried Imam Hussain (a.s) and his companions and Ansar and marked his grave, which today became a place of pilgrimage for millions of people. Has this happened earlier, the tyrannical rulers of the Umayyads and the Abbasids tried to demolish it, but the traces of this holy tomb are becoming clear in every age and in every period? People's hearts are being drawn towards it.

Result:

After the martyrdom of Hazrat Imam Hussain (as), Hazrat Zainab (sa) continued to protect the orphans and widows and other pious women of Imam Hussain (as) and also to protect the movement and goals of Imam (as). She continued to protect Imam Zain-ul-Abidin (as) and did not allow the enemy to approach the Imam (as) until she endured the hardships that befell her. The beastly enemies also had such an effect that they too began to weep as Hazrat Zainab bint e Ali (a.s) addressed Umar ibn Sa'd but he did not answer and turned away and wept until his mouth and beard were wet with tears. She begged Allah to accept our small sacrifice. She declared her unity and saved Tawheed. Further she said that he who is our enemy is far from Tawheed, an enemy of Allah, who accused him of being a rebel even though he himself was a rebel of religion, an enemy of Allah and prophethood. He was the enemy of the Imamate, who mistaken the children of his prophet for blood and dust, martyred them mercilessly and made the children and daughters of his prophet captive like slaves. Even the beasts of the earth and the fish of the rivers shed tears. Hazrat Zainab (as) clearly stated and described the virtues and sufferings and the aims of the movement of Imam (as). She exposed the machinations and deceptions of the Yazidis to the people and in the same way informed the people about their Islamophobia. By doing this, she humiliated and disgraced these Yazidis everywhere.

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⁽⁹⁾ Al-Quran, Surah aal e Imran, Verse 92

⁽¹⁰⁾ Allama Abu Al-Qasim Al-Dibaji, "Zainab Kubra Alayha al-Salam", Translator of the Institute of Islamic Translation, First Edition without Year and Date, Page 91

⁽¹¹⁾ Same Page 98

⁽¹²⁾ Awalim ul Uloom wa al-Maarif wa al-Ahwal min al-aayat wa al-akhbar wa al-aqwal page 953

⁽¹³⁾ Same Page 954

⁽¹⁴⁾ Ayatullah Syed Muhammad Kazim Qazweeni, Zainab Kubra, page 45

⁽¹⁵⁾ Same

⁽¹⁶⁾ Allama Abu Al-Qasim Al-Dibaji, "Zainab Kubra Alayha al-Salam", page 78

⁽¹⁷⁾ Same page 48

⁽¹⁸⁾ Ayatullah Syed Muhammad Kazim Qazweeni, Zainab Kubra, page 102

⁽¹⁹⁾ Same

⁽²⁰⁾ Same

⁽²¹⁾ Same

⁽²²⁾ Same

⁽²³⁾ Same

⁽²⁴⁾ Mufid, Muhammad bin Muhammad (death:413 AH), "al-Irshad fee Maarifat Hujuj ullah ala al-Ibaad" Publisher: Kungarh Sheikh Mufid. Qom, Iran, first edition, year 1413 AH, volume 2, p. 112

⁽²⁵⁾ Wuqat al-taff, page 252

⁽²⁶⁾ "al-Irshad fee Maarifat Hujuj ullah ala al-Ibaad" volume:2, page:112

⁽²⁷⁾ Bihar ul-Anwar volume 45, page 54

⁽²⁸⁾ Awalim ul Uloom wa al-Maarif wa al-Ahwal min al-aayat wa al-akhbar wa al-aqwal Volume 11,page:958

⁽²⁹⁾ al-Quran, Surah al-Taubah, Verse: 32

⁽³⁰⁾ al-Quran, Surah al-Safaat, Verse: 107

⁽³¹⁾ Allama Abu Al-Qasim Al-Dibaji, "Zainab Kubra Alayha al-Salam", page: 205

⁽³²⁾ al-tareekh ul tabri, volume5, page:456, al-bidayah w al-nihayah, volume8 , page193, Bihar ul-Anwar volume 45, page:58, Al-kamil fi al-Tareekh, volume, Page: 186

⁽³³⁾ Tareekh e Tabri, Volume 5, Page 456

⁽³⁴⁾ al-luhoof, page 133

⁽³⁵⁾ al-tareekh ul tabri, volume5, page:456, al-bidayah w al-nihayah, volume8 , page193, , Al-kamil fi al-Tareekh, volume, Page: 186

⁽³⁶⁾ al-luhoof, page 133

⁽³⁷⁾ Allama Abu Al-Qasim Al-Dibaji, "Zainab Kubra Alayha al-Salam", page:203

⁽³⁸⁾ Abu Mukhannaf Loot ibn e Yahya, Wuqat ul-taff, page 259

⁽³⁹⁾ Al-Luhoof, page:133

⁽⁴⁰⁾ (Ma'ali al-Sabteen, Volume 1, Chapter 2, Majlis 2, Page)

⁽⁴¹⁾ Allama Abu Al-Qasim Al-Dibaji, "Zainab Kubra Alayha al-Salam", page:203-204

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⁽⁴²⁾ Ibn e Numa Hilli, Jafar ibn e Muhammad, (death: 645A.H) Mutheer ul-Ahzaan, Qom, Iran, 3rd Edition, 1406 A.H, page: 77

⁽⁴³⁾ Ibn e Qaulweh Jafar ibn e Muhammad, (death: 367A.H) Kamil ul-Ziaraat, Najaf ul-Ashraf, 1st Edition: 1356 h, page: 262