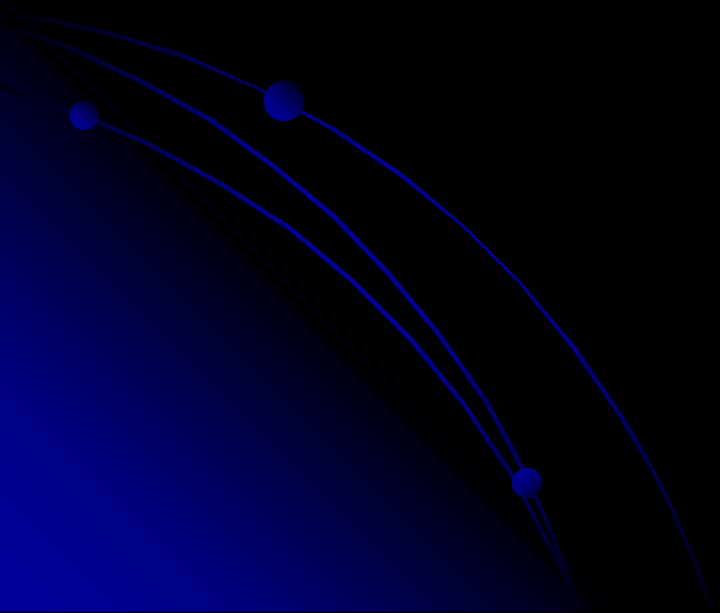


Zainab (s.a), from Kufa to Damascus

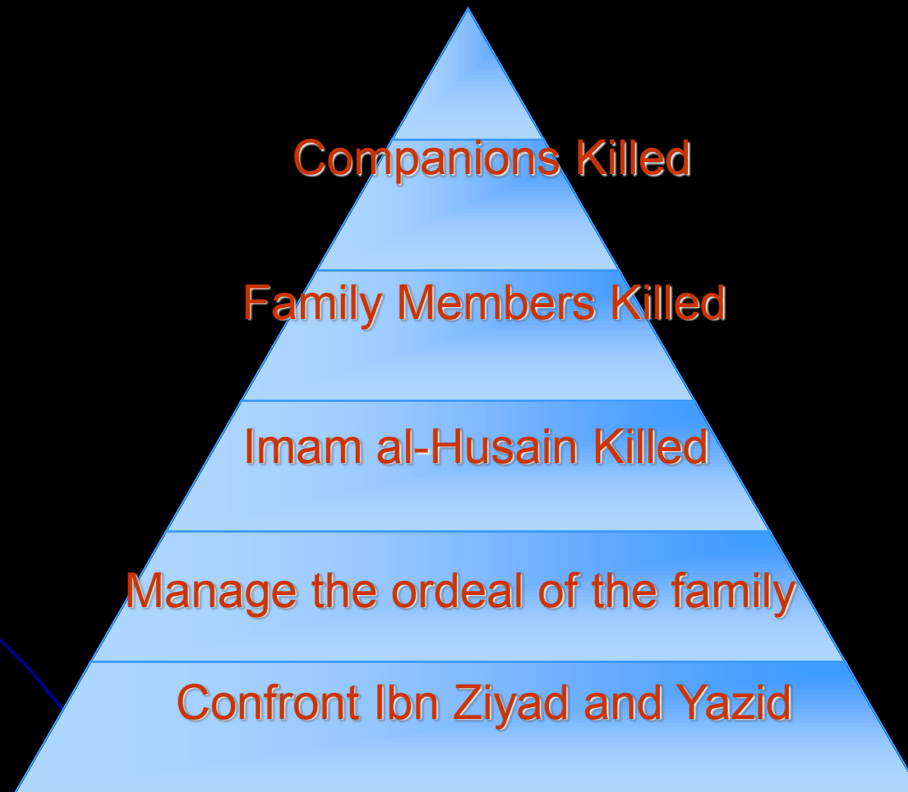


About this slide show

- Zainab (s.a) and other captives are on the way from Kufa to Damascus
- Paraded in the streets of Damascus
- Confrontation with Yazid
- Put in a prison
- Relocated to good quarters
- The return to Karbala
- From Karbala to Medina

Zainab (s.a) in Damascus

Zainab (s.a) Confronts Yazid



The Captives: Zainab (s.a) in charge

- The captives consisted of 55 persons:
 - Zainab (s.a) in charge
 - Zainul Abideen (a.s) the only man
 - There were fourteen women
 - And many children, among them was Al-Baaqir (a.s)
- They were downhearted, had gone through horrendous experience, and
- Their captors treating them in a demeaning manner:
 1. As the vanquished group (versus the victorious Yazid fighters)
 2. Who had lost a power struggle in Karbala
- The nightmare of Karbala haunted the captives day and night
- They suffered from instability, lack of rest, and anxiety, all that in a strange unfamiliar surroundings
- They were to go to Damascus, no less than 750 miles away.

Fourteen Women as Captors

Names of the Women

1. Zainab (s.a) daughter of Ali	8. Sukayna daughter of Al-Hasan
2. Umm Kulthoom daughter of Ali	9. Rabab
3. Fatima daughter of Ali	10. Aati'ka
4. Safiyya daughter of Ali	11. Umm Muhsin Ibn Al-Hasan
5. Ruqayya daughter of Ali	12. Daughter of Muslim Ibn Aqeel
6. Umm Hani daughter of Ali	13. Fidh'dha the Nubian
7. Fatima daughter of Al-Hasan	14. A servant of Imam Al-Hasan

Zainab (s.a) Cares for them

- Zainab (s.a) as the caretaker of the 55 captives, she:
 - Comforted them
 - Cared for them
 - Treated what ailed them
 - Listened to their complaints
 - And gave solace to them
- Zainab (s.a) did all that with:
 - Tenderness and much needed love, and
 - Gentleness, kindheartedness and warmth
- All this was given at the expense of her own needs and suffering, anguish, and distress
 - And this was in spite of the extreme pain of losing her brothers, nephews and her own children
 - And in spite of the demeaning treatment received by the captors

From Kufa to Damascus

- The captives, from Kufa to Damascus,
- Total distance about 750 miles
- Number of overnight stops: 14
- Crossing the desert
- On bare back camels,
- A very arduous fateful trip of 28 days



On the way to Damascus

- The captives were set off for Damascus
 - with a large army of horsemen and footmen
 - so that no one could intercept their journey.
- With their mean-spirited escort, the caravan left Kufa on the 18th day of Safar.
- The journey was long, tough, and exhausting, more so for children such as Al-Baaqir (a.s), who was only 4 year old.
- Sakeena (s.a) was on a bare back camel: once she slipped from her camel and fell, but was finally saved.
 - After this incident, the pitiless captors changed the formation of the prisoners.
 - Imam Zainul Abideen (a.s) who was in shackles, was made to carry his son, Al-Baaqir, on his back. Then the same rope was tied onto his sister Sakeena's neck
 - As a result Imam Zainul Abideen (a.s) could not straighten up; if he stood straight, the rope would strangle Sakeena (s.a).

The Long Journey to Damascus

- Their journey took them through many villages and towns, among them were Karbala, Mosul area, Hums, and Ba'albeck.
- They were made to travel:
 - **without hijab,**
 - **and on bare-back camels.**
- The heads of the martyrs were carried on spears before them.
- In some of the towns, the crowds flocked to jeer at them.
- But in other areas where the people were advocates of them, they came out to fight the escorts:
 - **Thus the escorts were often forced to take other routes involving long diversions,**
 - **and the camels were made to run faster so as to cover the extra distance.**
- After about 28 days of the journey, on the 16th of Rabi ul-Awwal, the caravan reached Damascus.

Heads of the Martyrs

Tribes carrying heads on tip of spears:	# of heads
1. Qais Ibn Ash'ath of Kinda tribe	13
2. Shimr, of Hawazin tribe	12
3. Benu Tamim tribe	17
4. Benu Asad tribe	17
5. Different persons from various tribes	13
Total heads carried on the spears	72

In Damascus

- Yazid was informed of their arrival and he fixed a date for their entry into the city.
- On the morning of the appointed day, Zainab (s.a) and the captives were led into Damascus.
 - **They were herded together.**
 - **With no consideration or kindness, but only meanness and looks of contempt.**
- The city streets were decorated and music filled the air to celebrate the victor, Yazid.
- People of Damascus came out in festive clothes and they rejoiced when they saw the procession of the vanquished, preceded as always by the heads of the martyrs atop the spears.
 - **The captives, women without hijab, along with the many children were paraded through the main streets of Damascus.**
- People thought they were rebels, as had been broadcast by the authorities of the government.

In Syria

- People in Syria, particularly in Damascus, thought some rebels were subdued.
- The common man came to celebrate the occasion as the procession proceeded, but they saw:
 - a procession consisting of women on bare back camels, haggard, dusty and disheveled,
 - a man in shackles, more haggard
 - all of whom preceded by 72 heads on the tips of spears!
 - It must have been a grotesque scene, a scene you never like to see nor a scene you can ever forget.
- But soon people found out, and with that there was high indignation, and outrage and anger within a few days.
 - The government was caught red-handed,
 - its lies exposed, and the outrage was well deserved.

Zainab (s.a) speaks at the Palace

- At the plush seat of the government, Yazid, proud of himself, was seated surrounded by dignitaries and men of influence.
 - **It was somewhat startling when he saw the bound captives arrive.**
 - More startling was seeing the head of Al-Husain brought to him on a golden tray.
 - He, playfully touched the Imam's lips with his stick and said:
"O Husain! You have paid the price of your revolt."
 - Taken aback at this audacity, Zainab (s.a) and her companions were enraged. And so were some sympathizers present.
 - But Yazid carried on gloating over his victory. He said to his subjects:
**"An avenge for my ancestors killed at Badr.
Now Benu Hashim had staged a ploy to gain power."**
- " Zainab (s.a), however, was incensed. She drew herself up and said aloud:

Zainab (s.a) Speaks #1

- "Praise be to Allah, the Lord of the worlds and blessings on my grandfather, the Master of divine Prophets."
- "O Yazid, Allah says, and His word is true, that:

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسَاءُوا الشُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ

"In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

[Quran 30:10]."

- "O Yazid, do you believe that you have shut off the heavens and earth for us and that we, as captives brought before you in a row, that you have secured control over us?
- Do you believe that we have been afflicted with dishonor by Allah; but instead you have been given honor and respect by Him?

Zainab (s.a) Speaks #2

- You have become boastful of this apparent victory and you feel jubilant and proud of it.
- You think that you have achieved worldly good, that your affairs have become certain, and that our rule has fallen into your hands.
- Wait for a while. Do not be so joyful. Have you forgotten Allah's saying:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ
إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ

Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment. [Quran 3:178]"

Zainab (s.a) Speaks #3

- "O son of freed slaves, is this your justice that you keep your own daughters and slave-maids veiled while the daughters of the Prophet of Allah are being paraded from place to place exposed."
- "You have dishonored us by unveiling our faces.
 - Your men paraded us from town to town where all sorts of people, whether they be residents of the hills or of riversides have been looking at us.
 - The near as well as the remote ones, the poor as well as the rich, the lowly as well as the high - all casting their glances at us
 - All the while our position is such that there is no male relative of ours to render us help or support".

Zainab (s.a) Speaks #4

- "O Yazid, whatever you have done proves the insurrection of yours:
 - Against Allah
 - your denial of His Prophet (pbuh)
 - and of the Book and Sunnah that the Prophet brought from Allah.
- Your deeds should not cause amazement because:
 - You whose ancestors chewed the livers of the martyrs,
 - whose flesh grew upon virtuous people,
 - who fought against the Master of the divine Prophets,
 - who mobilized parties for fighting against him
 - and drew swords against him,
- Such a person should conspicuously excel all Arabs in:
 - disbelief,
 - sinfulness,
 - excesses,
 - and enmity against Allah and His Prophet."

Zainab (s.a) Speaks #5

- "Remember that the evil deeds and sinful actions that you have committed are the result of disbelief and old rancor that you bear because of your ancestors who were killed in Badr.
- One who cast his glance of enmity, malice and rancor upon us does not lag behind in practicing that enmity against us.
 - By so doing he simply proves his disbelief, declaring it with his tongue and he jubilantly proclaims: 'I have killed the sons of the Prophet of Allah and made his progeny captive,'
 - and he wishes that his ancestors had lived to see his achievement and to have exclaimed: 'O Yazid, may you continue in power, at last you have wreaked the vengeance on our behalf.'"

Zainab (s.a) Speaks #6

- “O Yazid, you are striking the lips of Husain with your stick in front of this crowd with your face reflecting pleasure and glee, while these very lips used to be kissed by the Prophet of Allah.”
- **By my life, by killing the Master of Youths of Paradise, the son of the Master of the Arabs (Imam Ali) and the shining sun of the progeny of Abdul Mut'talib, you have uprooted us and deepened our wound.**
- **By killing Al-Husain ibn Ali you have gained the nearness to your disbelieving ancestors.**
- **You proclaim your deed with pride and if your ancestors were to see you they would approve of your action and pray that Allah may keep you well.”**

Zainab (s.a) Speaks #7

- "O Yazid! If you had heart enough to take account of your dreadful deeds,
 - you would surely wish your arms to be paralyzed and severed from your elbow
 - and you would wish that your parents had not given birth to you,
 - because you would know that Allah has become displeased with you.
 - Oh Allah, Grant us our rights. Avenge those who have oppressed us."

- O Yazid! you had accomplished what you wished for, but remember that you have shredded your own skin and your own flesh.
 - Soon you will be brought before the Holy Prophet.
 - You will be overwhelmed with the weight of the sins you committed by shedding the blood of his progeny and by dishonoring his family.
 - The place to which you will be taken will be before all the members of his family.
 - The oppressed will be avenged and the enemies will be punished."

Zainab (s.a) Speaks #8

- "O Yazid ! It is not befitting for you to swell with joy after slaying the Prophet's progeny.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

'Reckon not those who are killed in Allah's way as dead; nay, they are alive and are provided sustenance from their Lord; rejoicing in what Allah has given them out of His grace' [3:169-170]."

- Allah is sufficient to deal with you. The Messenger of Allah is your antagonist and Jubra'eel is our support and help against you.
- Those who have made you the head of state and burdened the Muslims with your leadership will soon find out what awaits them.
- The end of all tyrants is doom."

Zainab (s.a) Speaks #9

- "O Yazid. I speak not to you this way but to warn you of the severe chastisement in store for you as to ask for repentance
 - for you are one of those whose hearts are hardened,
 - And souls are rebellious
 - and whose bodies are busy in Allah's disobedience while they are under the curse of the Prophet of Allah.
 - You are from among those in whose heart Shaitan has made his abode and has been breeding young ones”.
- How amazing it is that the virtuous people, sons of the divine Prophets and vicegerents are killed at the hands of liberated slaves, evil-doers and sinners.
- Our blood is shed by their hands and our flesh serves as food for them.
- We feel grieved for those whose bodies are lying uncovered and unburied in the battlefield, wounded with arrows.”

Zainab (s.a) Speaks #10

- "O Yazid, if you consider that our defeat is your achievement, then you will have to pay its price.
- Allah commits not injustice to His servants. Our reliance is on Allah. He alone is our Relief and Abode of Protection, and in Him alone do we repose our hope."
- You may contrive and try however much you can.
- By Him who honored us with revelation, the Book and Prophethood,
 - you cannot achieve our status, nor reach our position,
 - nor can you effect our mention,
 - nor remove from yourself that shame and dishonor
 - that is now your lot because of your tyranny and inequity on us.
 - Your word now is weak and your days are counted.
 - Beware of the Day when the Announcer would announce the curse of Allah on the tyrants and the unjust."

Zainab (s.a) Speaks #11

- "Praise be to Allah who gave good end to His friends and granted them success in their aims,
- and thereafter called them back to His Mercy, Pleasure and Bliss,
 - while you hurled yourself into evil and mischief by committing injustice against them.
- We pray to Allah to favor us with full recompense through them and grant us the good of Khilaafah and Imamah.
 - Surely Allah is Kind and the Most Merciful over His creatures."

The red-haired Syrian

- Among the gathering was a red haired Syrian who saw Fatima Kubra, daughter of Husain, and asked Yazid to give her to him.
- When Fatima Kubra heard this she clung to Zainab (s.a) shaking, and started to weep, frightened.
- Zainab (s.a) was not afraid. She looked Yazid in the eye menacingly, and told him that he had neither right nor authority to give the young girl away,
- at which Yazid bristled, retorting that he could do so.
- Zainab (s.a) retorted,
 - **"You are abusing me because of your authority and power."**
- At this, Yazid shaking with anger, felt humiliated and remained silent.
- To the Syrian, Zainab (s.a) said:
 - **"May the curse of Allah be upon you. May hell be your eternal abode. May your eyes be blinded and your limbs paralyzed."**

Yazid enraged

- In a fit of anger because of Zainab's speech and her utterly unexpected defiance that Yazid, so enraged, he shouted to kill her,
- The atmosphere of silence and gloom prevailed ominously
- Then Abdullah ibn Amr ibn Aas intervened on Zainab's behalf and
 - He asked Yazid to ignore her harsh and unforgiving words about him, since she had suffered such a devastating grief and hardship.
- Imam Zainul Abideen would also have suffered death at the hands of Yazid on account of his fearless speech, had it not for Zainab (s.a) who saved his life by interjecting with Yazid, crying slay me along with him.

Yazid's Court

- Yazid's court (and that of Mu'awiya's) was constructed along the Hellenic fashion, i.e., the Greek style of government.
- Its administration, management, and courtier were Byzantine like.
- It showed evidence of opulence by being very expensively decorated, and having numerous guards around.
- At this moment however, the atmosphere of the court was somber and gloomy, sensing that a very big mistake had been committed, since already people in the streets were outraged.
- Being face to face with Zainul Abideen Yazid said, "Son of Al-Husain, your father refused to recognize my throne and authority..... You have seen what Allah did with him as a result of it."
- Zainul Abideen retorted indignantly by quoting the Holy Quran,
"You are visited with afflictions in this world, pre-ordained for you."
- Then he added, "May the curse of Allah be upon those who killed my father."

Zainul Abideen Speaks

- The first confrontation over, Zainul Abideen and his family were kept in detention.
- In the days that followed, a number of exchanges took place in the court of Yazid.
- Each time Zainul Abideen gave very powerful replies, relying mostly on quoting the Holy Quran.
- On one occasion Yazid asked the Sermonizer to give a speech condemning Imam Ali. The person obliged, then Imam Zainul Abideen asked permission to speak up before the people. After some hesitation Yazid consented. Imam Zainul Abideen then said:

Zainul Abideen Speaks

- أيها الناس أنا ابن مكة ومنى أنا ابن زمزم والصفاء أنا ابن من حمل الركن بأطراف الردا
- أنا ابن خير مانتزر وارتدى أنا ابن خير من انتعل واحتفى أنا ابن خير من طاف وسعى
- أنا ابن خير من حج و لبي أنا ابن من حمل على البراق في الهواء
- أنا ابن من أسري به من المسجد الحرام إلى المسجد الأقصى أنا ابن من بلغ به جبرئيل إلى سدرة المنتهى
- أنا ابن من دنا فتدلى فكان قاب قوسين أو أدنى أنا ابن من صلى بملائكة السماء
- أنا ابن من أوحى إليه الجليل ما أوحى أنا ابن محمد المصطفى أنا ابن علي المرتضى
- أنا ابن من ضرب خراطيم الخلق حتى قالوا لا إله إلا الله
- أنا ابن من ضرب بين يدي رسول الله سيفين و طعن برمحين وهاجر الهجرتين وبيع البيعتين وقاتل ببدر وحنين ولم يكفر بالله طرفة عين
- أنا ابن صالح المؤمنين ووارث النبيين وقامع الملحدين ويعسوب المسلمين ونور المجاهدين وزين العابدين وتاج البكاءين وأصبر الصابرين وأفضل القائميين من آل ياسين رسول رب العالمين
- أنا ابن المؤيد بجبرئيل المنصور بميكائيل أنا ابن المحامي عن حرم المسلمين وقاتل المارقين والناكثين والقاسطين والمجاهد أعداءه الناصبين وأفخر من مشى من قریش أجمعين وأول من أجاب واستجاب لله ولرسوله من المؤمنين وأول السابقين وقاصم المعتدين ومبيد المشركين وسهم من مرامي الله على المنافقين ولسان حكمة العابدين وناصر دين الله وولي أمر الله

- I am hereby acquainting all, irrespective of whether you know me or not, of the honor and privilege I occupy:
- I am the offspring of the Lord of Mecca and Medina,
- I am the issue of the Lord of Zamzam and Safa,
- I am the lineal descendant of him whose forefather had lifted in his cloak the Black Stone,
- I am the child of the one who mounted the Buraq and gone through the regions of Heavens
- I am from the progeny of the one who went up to Sidratul Mun'taha, and whom Allah had shown the spring-head of the Wahy
- I am the offspring of the guide from whom disbelievers got the guidance to the straight path, I am
- I am the son of a person whose thread of life was snapped by cruel fingers, and whose head severed while thirsty, body left exposed to the burning sands of Karbala,
- I am the son whose father's death was mourned by the Angels, and by men and Jinn,
- I am the son whose father's head was mounted on a spear and taken from one town to another,
- O people! I take witness that I thank Allah that He involved Ahlul Bayt in serious trials and also that at the same time the standard of guidance was in our hands, while the misguidance was in other people's hands"

Sakeena Dies

- One night in prison, Sakeena started to cry in her sleep.
- When asked she said she saw Al-Husain in her dream
- Hearing that, all grief stricken women started to cry. The crying became loud and it reached Yazid in the palace. The prison was next to the Palace.
- When Yazid was told, he ordered to send Al-Husain's head to her, to keep the women quiet.
- When Sakeena saw the head she ran to it and hugged it and:
 - She complained to it, sopping, grieving, shaking with emotion and love
 - Then all of a sudden the loving daughter stopped complaining,
 - She became limp, and stopped breathing.
 - She passed away in captivity in the dark inhospitable prison.
 - Everyone was shocked, trembling, but not surprised. They cried and cried.
 - Zainab (s.a) then held the body of Sakeena in her arms as Imam Zainul Abideen dug a grave for his sister.
 - Sakeena's clothes were burned in Karbala, and due to injuries, had stuck with her flesh. Therefore, she was buried in the same burned, ripped clothes right there in the prison.

People versus Yazid

- Through Zainab's fearless speeches and from the word that spread as a result of their journey,
 - the Ummah came to know of the events of Karbala and its tragedy.
 - Their hearts were stirred, they questioned and sympathized,
 - and they were mad.
- The continued captivity and humiliation of the family of the Prophet of Allah was bringing their cause to the attention of an ever increasing number of people, by word of mouth.
- This led some advisers to inform Yazid that there was dangerous unrest in Damascus.
 - Yazid, though a dictator and tyrant, got terrified.
 - He became worried and very restless, even sleepless.
 - To prevent would be trouble he shifted the blame of Karbala massacre to Ibn Ziyad, the Governor of Kufa, and
 - decided to release the captives.

Release From Prison

- Yazid sent for Imam Zainul Abideen, and when he came Yazid treated him well,
 - and informed him of his impending release
 - and asked if he wished for anything.
- The Imam said he would have to consult his aunt Zainab (s.a).
 - Arrangements were made to bring Zainab (s.a) to Yazid.
 - She arrived properly covered.
 - She asked, "O Yazid, since the day our leader Al-Husain was butchered, we have not had any opportunity to mourn for him."
- A large house was therefore provided for them in the residential sector of Damascus.
 - Zainab (s.a) held her first gathering for the mourning and remembrance (Majlis Azaa) of Imam Husain.
 - The women of the Quraish and Banu Hashim arrived clad in black for the mourning.

The Azaa

- Imam Zainul Abideen sat on the carpet
 - and then Zainab (s.a) told the women of Syria some details of the atrocities dealt in Karbala,
 - and some of its aftermath.
 - This stirred their emotions, raised their sympathy, and they shed tears and mourned.
 - The women had not known about the events of Karbala and Kufa,
 - but now when they went home they told their men folk all about the frightful events and the unparalleled unfairness.
- Thus the illusion of Yazid's victory gave way and his cover up was exposed and dispelled.
- The truth of Karbala became known to so many.

Ahlul Bayt Returning To Medina

- Yazid gave Zainab (s.a) the choice of remaining in Damascus or returning to Medina.
 - When Zainab (s.a) decided to return to Medina Yazid called Nu'man ibn Bashir,
 - who had been a companion of the Prophet (pbuh), and
 - ordered him to make suitable arrangements for their journey.
- Horsemen, foot-soldiers, and adequate provisions were made available.
 - Gaily decorated litters with velvet seats were provided,
 - but Zainab (s.a) ordered that these should be covered in black so that people would know the travelers were in mourning.
- Someone asked Imam Zainul Abideen, after they were released from Syria, as to what was the hardest part in that whole period of captivity.
 - He replied that the hardest part was the time when the Ahlul Bayt caravan was made to stop outside Damascus for four days.
 - They were treated very poorly, with their hands tied;
 - and little food or water.
 - And the hardest moment was when Sakeena died and buried in the dungeon.

Leaving Damascus

- When the citizens of Damascus came to know that the members of the Holy Prophet's family were leaving,
 - the women went to the house they were staying in for a last farewell.
 - Many people accompanied the caravan for part of the journey
 - and then returned to their homes with heavy hearts.
- During the journey Nu'man ibn Bashir showed the travelers every consideration and respect they deserved.
 - Whenever they stopped, the tents of the men were pitched a mile away from those of the women so that the women could move unhindered and unobserved by strangers.
 - Gatherings of mourners were held wherever they stopped and many people came, listened, and learned the truth about Karbala and their captivity.

Reaching Karbala

- When the caravan reached Karbala on Safar 20, Hijrah 62,
 - they found that Jabir ibn Abdullah Ansaari and some of the chiefs of Banu Hashim were already there
 - for they had come to pay homage at the grave of Imam Al-Husain.
 - It is speculated that upon arrival in Karbala, the severed head of the chief of martyrs that the caravan brought from Damascus was rejoined with its body by his son Imam Zainul Abideen.
 - Heads of other martyrs were also respectfully rejoined.
- A Majlis to observe the martyrs first arbaeen was held before they resumed their journey to Medina.
- When the time came to leave Karbala, Zainab (s.a) wanted to remain near her brother's grave till the day of her death.
- But Imam Zainul Abideen pleaded with her to not leave the caravan, so she reluctantly agreed to return to Medina with the caravan.

The many Majlis Azaa

- Wherever the caravan stopped on its way, a Majlis Azaa was held.
- When the city of Medina was in sight, Zainab (s.a) bade the women alight from their camels and to hold black flags in their hands.
- On meeting the people of Medina, Zainab (s.a) recounted to them
 - some details of the events at Karbala,
 - Yazid's tyranny,
 - Ibn Ziyad's tyranny,
 - and the hardships they suffered in captivity.
- After a while Imam Zainul Abideen asked the women to ready themselves for entering Medina.
 - Then they entered the city on foot, with black flags raised aloft.
 - The caravan went straight to the grave of the Prophet (pbuh) where Zainab (s.a) prayed complaining to him about the massacre of his beloved grandson.
 - Banu Hashim held Majlis every day to commemorate Imam Al-Husain and his companions' sacrifices in Karbala.
 - The mourning and commemoration lasted for a good many days in Medina.

Zainab (s.a) in Medina

- Zainab (s.a) held **Majlis Azaa** repeatedly in Medina. Joined by her sister Umm Kulthoom and others involved in Karbala.
- She was so effective in her fluent and eloquent orations, that the Governor of Medina cautioned Yazid that an uprising may soon take place.
- The return journey however, had made Zainab (s.a) drained, gaunt and exhausted,
- Reunited with her husband and family, they left to Damascus area due to famine in the area at the time.
- She did not live long after the torturous trials she had to bear. She died in Damascus area soon after.
- She died in the year Hijrah 62.

Zainab (s.a)

- Zainab (s.a) was the dynamite that exposed the evil deeds of Yazid and Ibn Ziyad.
 - She endured physical pain and mental distress with fortitude,
 - and she was the source of strength to all women and children around her.
 - Never did she rebel against the destiny decreed by Allah.
- The strength of her submission was divine.
- The spirit of Zainab (s.a) bint Ali will live forever.
- Her courage, forbearance, and submission will continue to inspire those who hear her life story of suffering and leadership.
- Had it not been for her, the sacrifices of Karbala might have faded into oblivion; and the ignorant Ummah not knowing the truth, would have gone completely astray.
- In Karbala's aftermath, she proved through her superb oratory, that "the word is mightier than the sword." People of Medina hailed Imam Al-Husain as the savior of Islam, and Zainab (s.a) as the savior of the Muslim Ummah.

Shrine of Zainab (s.a) in Syria



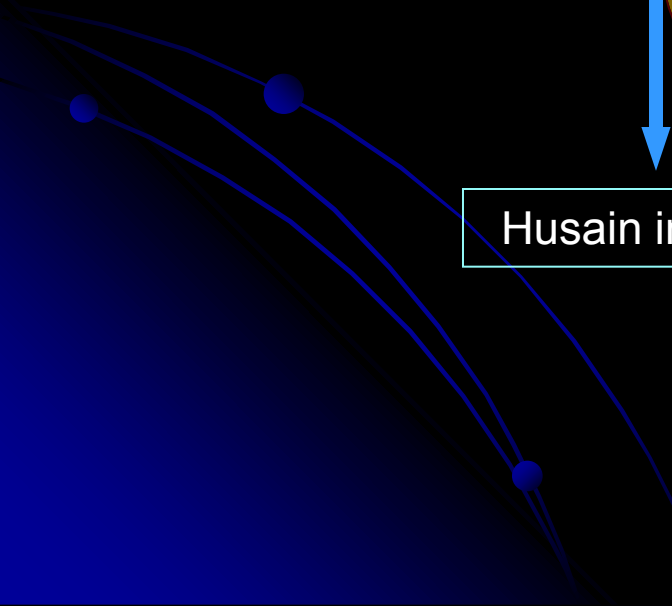
Ashuraa Effects

The Triumph of Islam

Ashuraa

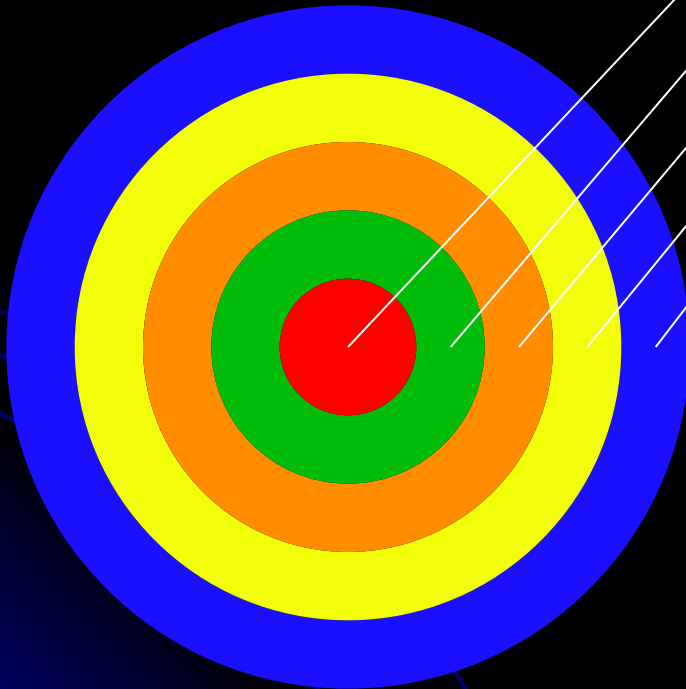
Husain in Glory

Yazid in infamy



In Conclusion

The arduous trip of the 55 survivors of Karbala



1. The 28 days trip across the desert to Damascus
2. The parading in Damascus of the captives
3. The confrontation with Yazid
4. The internment in the prison
5. The speeches of Zainul Abideen
6. The release from prison
7. The return to Karbala then Medina
8. The Azaa, especially in Medina
9. Zainab (s.a) dies at the age of 57