

The Pre-Eminence of Janabe Zainab (s.a.)

THE PRE-EMINENCE OF JANABE ZAINAB (S.A.)

Birth

The author of 'Zindagani-e-Fatima Zahra' states her year of birth to be 6th A.H. while some other historians consider it to be 5th A.H. The incident of the Cloak (Hadees-e-Kisaa) is witness that the universe, the orbits of light, the stars, the moon, the frothing oceans, and the ships sailing on them, the mountains, the earth with everything in it; all have been created for the sake of the five chaste infallible personas (a.s.). Janabe Zainab is the object of attention of these five infallibles (a.s.). She was nurtured in an environment permeated with the heavenly fragrance of the Holy Prophet (s.a.w.a.), Ali (a.s.) – the conqueror of Khyber, Janabe Zahra (s.a.) and Hasnain (a.s.). Her house was the place of frequent visitations by angels and each moment of dawn would be saturated with the remembrance of Allah.

Her Famous and Honored name

According to Arabian customs, the elder of the house would name a child just born. Hence when Janabe Fatema (s.a.) requested Imam Ali (a.s.) to name the child, he (a.s.) replied that,

'This child can be named only by your honorable father when he returns from his journey'.

On returning from his travel, the Holy Prophet (s.a.w.a.), as was his practice, descended directly at the house of Janabe Fatema (s.a.). Ali (a.s.) presented the child to the Seal of the Messengers (s.a.w.a.) and entreated him to name the child. The Holy Prophet (s.a.w.a.) replied,

'O Ali! All of your children are my children. However, Allah, the Most High and the Almighty, will name this child. This is the object of His will'.

As if to answer this request, Jibrail (a.s.) descended and declared,

'Allah, the Almighty, has named this child Zainab. This very name was written in Lauhe Mahfooz'.

(Namuna-e- Sabr by Akbar Asadi)

Zainab refers to adornment of the father. Janabe Zainab (s.a.) was indeed an adornment for her father and she has safeguarded the virtue of her name. The lionhearted lady through the event of Karbala capitulated the names of Imam Ali (a.s.) and Imam Husain Ibne Ali (a.s.) to the farthest reaches of the earth and hoisted the flag of courage and eloquence to remain till the end of time. These personalities manifested their power to transform the blazing heat of Minute="0" Hour="12">noon to the gentleness of dawn. These personages give indications of their miraculous moral traits right from their birth. There is a halo of divine secrets surrounding their existence and

they give precedence to divine satisfaction throughout their lives of trials and tribulations. Janabe Zainab (s.a.) is an illuminated light from among such personalities. The divine responsibility for the continuity of Islam has become embodied in the personality of Janabe Zainab (s.a.). If the martyrdom of Imam Husain (a.s.) was preparation from Allah's side and was a reason for its survival, it should be kept in mind that the golden seal of Janabe Zainab's (s.a.) imprisonment has ensured the continuity of the Finality of Messengership. Without Janabe Zainab(s.a.), the message of preparation would be devoid of this strong link. For this reason God had treasured Janabe Zainab (s.a.) for Karbala . Even after historians sold themselves to the wealthy, there would be no spark that would succeed in erasing the incident of Karbala . It is an undeniable fact that Karbala is the name of a divine mission. It was in Karbala that the satanic forces were hurtling towards a common cause i.e. the destruction of Islam. On the other hand, we had the divine leaders – the Ahle Bait (a.s.) who were taking every step after careful evaluation so as to nullify the satanic forces. They showed no laziness and were vigorous in completing their mission and struggle to safeguard the Shariat of Mohammad (s.a.w.a.). In the past, the Holy Prophet (s.a.w.a.) had introduced Imam Husain (a.s.) to his nation on numerous occasions and from all aspects, even to the extent of predicting his martyrdom. Thus Abdullah Ibne Umar warned Imam Husain (a. s) on the eve of his departure from Medina and predicted his martyrdom, 'I have heard it from the Holy Prophet (s.a.w.a.).' Everyone was aware of the impending martyrdom of Imam Husain (a.s.). The mention of Janabe Zainab (s.a.) is also made in this context with the description of the pivotal role after the great martyrdom.

The Dream and its Interpretation

Janabe Zainab (s.a.) was only three years of age when she saw a dream and conveyed this to her maternal grandfather, the Holy Prophet (s.a.w.a.),

“O Messenger of Allah! Last night I dreamt of a severe hurricane blowing over the entire earth. I took shelter from the sandstorm under a gigantic tree but even that got uprooted and collapsed to the ground. I then took refuge under a fallen branch of that tree but that too did not last long. I sought shelter under a third branch of the same tree but it was crushed into pieces due to the severity of the wind. I continued to seek refuge under two entangled branches but the hurricane simply blew them away. And then I woke with a start.”

The Holy Prophet (s.a.w.a.) heard the narration and wept uncontrollably. Then, he (s.a.w.a.) informed, “Zainab! The tree under which you were sheltered is your grandfather who will leave this world shortly. The other two branches were your parents who will also leave this transient world. And the two entangled branches are your brothers Hasan and Husain, under whose trials and difficulties the world will be enveloped in darkness.”

(Reyaahain al-Shar'eeah, vol. 2, pg. 5)

This prophetic interpretation of her vision has guided the life, character and attitude of Janabe Zainab (s.a.) in a manner that the event of Karbala became a defining moment of her life. With the unfolding of Karbala , one can witness her extraordinary level of submission to and satisfaction with the divine decree. With her overwhelming sense of loyalty and with the prayers of the Prophet of Islam (s.a.w.a.), she could withstand the difficulties and tribulations of Karbala .

The Demise of the Prophet of Islam (s.a.w.a.) Janabe Zainab (s.a.) was but five years old when the demise of the Prophet of Islam (s.a.w.a.) struck her with grief. On one side was the house of Ali (a.s.) where Janabe Zainab(s.a.), Janabe Umme Kulsum (s.a.) and Imam Hasnain (a.s.) lived with their virtuous mother Janabe Zahra (s.a.) and among their confidants were the members of Bani Hashim. On the other hand, Medina was gripped in the throes of a crisis. The turbulence of Saqifah had blinded the intellects and disguised the truth. The Quraysh were hungry for power and in their intoxication, their drive and aggression knew no bounds. When the Quraysh were busy selecting a leader for themselves, a handful of the monotheists were with the righteous Imam Ali (a.s.) busy in the shrouding and burial rites of the Holy Prophet (s.a.w.a.). The severity of the grief of Janabe Zahra (s.a.) was such that the very walls of the house seemed to shed tears. In this distressing condition, the five-year-old Zainab (s.a.) was consoling her honorable mother in the same manner in which she used to comfort her venerable father in Mecca .

The demise of Janabe Zahra (s.a.)

After her father's demise, Janabe Zahra (s.a.) was constantly wailing and absorbed in grief. She passed away from this world just 75 days after her the Holy Prophet's (s.a.w.a.) demise. It is indeed impossible to gauge the patience, forbearance and satisfaction with which she faced this great ordeal. But we do find a historical statement, where she cried,

'O Messenger of Allah! It is today that I have truly lost you'.

(Zainab-e-Kubra, pg.42)

The Arrival of Umm al-Baneen in the House of Hazrat Ali (a.s.)

The desolation after the martyrdom of Janabe Zahra (s.a.) was eating away at the people of the house of Ali (a.s.). Hence, in accordance with the will of Janabe Zahra (s.a.), he married the honorable lady, as selected by his brother Aqeel, a renowned genealogist among the Arabs. Her name was also Fatema but later she came to be known as Umm al-Baneen (the mother of sons). Janabe Umm al-Baneen from the time of her arrival in the house of Ali (a.s.), till her last breath performed her duties regarding Hasnain (a.s.), Janabe Zainab (s.a.) and Janabe Umme Kulsum (s.a.) as if she were their maid and not their mother. The character of this lady can hardly be paralleled by anyone in history. Indeed Allah willed to send this pure personality created from heavenly elements to Arabia destined for her the pure environs of the holy house of Ahle Bait (a.s.). Our millions salutations for that honorable lady who has bestowed the valiant Abbas (a.s.) for the protection of Islam. The very same Abbas (a.s.) who never addressed Imam Husain (a.s.) except as 'Master'.

"Salutations be on you, O the obedient one of Allah and to His Messenger and to Ameerul Momineen and Hasan and Husain."

Whenever Janab-e-Abbas (a.s.) used to present himself to Janabe Zainab(s.a.), he did so like a humble slave addressing his mistress.

Married Life

Soon the time arrived when the immaculate Ahle Bait(a.s.) enjoined the marriage of Janabe Zainab(s.a.) with Abdullah Ibne Jafar and thus began the married life of Janabe Zainab(s.a.). Janabe Abdullah held an illustrious position among Arabs due to his courage and generosity and of course also due to the fact that he was the son of Janabe Jafar-e-Tayyar (r.a.). We present an incident with regard to his generosity:

The Holy Prophet (s.a.w.a.) has saluted him thus: *“Salutations on you, the son of the one with the two wings”*

Once when he was on his steed, a person holding the reins of his horse saluted him in the same manner and requested ‘Kill me with your sword’. He replied “You are not sane”. That man explained, ‘I have an enemy who is hard hearted and stubborn. He has made my life miserable through poverty and indigence’. Janabe Abdullah ordered his slave to give him a thousand dinars and turning towards the man said ‘O my Arab brother! Take this money and if your enemy ventures near you come to me’. The Arab replied, ‘I swear by Allah that you have given me enough money to counter my enemy for the rest of my life and to ward him away from me’.

(Reyaahain al-Shar’eeah, vol 3, pg. 221-222)

The Conditions Laid by Janabe Zainab(s.a.) for Janabe Abdullah (r.a.)

There were two conditions associated with Janabe Zainab’s (a.s.) marriage to Janabe Abdullah

(Zainab-e-Kubra, pg.65)

The first condition was that Janabe Zainab (s.a.) could visit her house whenever she wanted and the second one was that Janabe Abdullah would not prohibit Janabe Zainab (s.a.) from undertaking journeys with Imam Husain (a.s.). Janabe Abdullah accepted both conditions and gained the honor of wedding Janabe Zainab (a.s.).

After these conditions, does anyone still doubt about the knowledge of Ameerul Momeneen – Ali (a.s.) of Janabe Zainab’s (s.a.) journey with Imam Husain (a.s.) to Karbala? This is indeed a vital link of the divine plan for the promulgation of Islam.

Kufa

When the yoke of Caliphate was lifted from the neck of Islam and Ali (a.s.) took charge of it, Kufa became his capital. During this period, Janabe Zainab (s.a.) has played a momentous role and gained the famous title of ‘The Scholar without A Teacher’. She taught Quran to the women of Kufa and explained its exegesis. This has exposed a facet of the lifestyle and character of Janabe Zainab (s.a.) that directs the Muslim nation towards the education of women. It also outlines the lessons of life for women in Islam, the method of purity and chastity for women and the conditions of the Shariat for the daughters of the Muslim Ummah. This is a very vast topic. In this context it will suffice to know that her eloquence became common knowledge. The famous personality of the time, Bashir Ibne Khuzain Asadi remarked:

“By All ah! I have not seen a greater orator than her. It is as if she speaks with the tongue of Ameerul Momineen Ali b Abi Talib (a.s.).” (Zainab-e-Kubra, pg.80, Behaar al-Anwaar, Luhoof by Sayed Ibn Tawoos (r.a.))

Imam Zainul Aabedeem (a.s.) on witnessing the articulate sermon delivered by Janabe Zainab (s.a.) in Kufa, admired her thus, *“You praise Allah, a scholar without a teacher, a sage without an instructor.”*

(Zainab-e-Kubra, pg. 80)

After the martyrdom of Ameerul Momeneen (a.s.), Janabe Zainab (s.a.) returned to Medina with her brothers Imam Hasan (a.s.) and Imam Husain (a.s.). This period too was of trials and calamities. The opponents far outnumbered the friends. Tribulations intensified further with the martyrdom of Imam Hasan (a.s.) after being poisoned by Jodah binte Ashath. His heart was splintered by the poison and fell out onto the salver in pieces. His burial alongside his grandfather (s.a.w.a.) was prohibited and arrows were rained on his bier. He was then buried in the Baqi cemetery. Janabe Zainab (s.a.) was like the heir to Janabe Fatema (s.a.) and the ladies of Bani Hashim approached her to offer their condolences on the martyrdom of her brother. She was consoling every member of the household advising patience but surely the memory of her vision would have made her apprehensive when she looked at the second of the entangled branches. And the prophecies flooding her awareness would strengthen her resolve for facing Karbala. O Allah! What was Janabe Zainab (s.a.) if not the place of shelter from the stormy winds blowing from the polluted governments.

50 A.H.

The martyrdom of Imam Hasan (a.s.) occurred in 50 A.H. Thereafter, Imam Husain (a.s.) assumed the mantle of Imamate. Muawiya died in 60 A.H. and Yazid took over the reins of the throne thereafter. In this period, Janabe Zainab (s.a.) divided her time between the house of Imam Husain (a.s.) and that of Janabe Abdullah. The period of withdrawal (of Imam Husain (a.s.)) has within it thousand facets of guidance. Apparently Medina may have been under the rule of Muawiya, but the school of Ahle Bait (a.s.) and the teaching of Islam and its laws continued to be propagated from the pure household that was frequented by the Angels.

The Month of Rajab 60 A.H.

Imam Husain (a.s.) had to leave Medina denying the oath of allegiance to Yazid. He proceeded to Mecca – how well conceived is the divine mission! The time had indeed arrived for the fulfillment of the second condition for the marriage of Janabe Zainab(s.a.) and she accompanied the caravan of Imam Husain (a.s.). She was handling the responsibilities of leading the caravan like a capable minister of the caliphate. Imam Husain (a.s.) reached Mecca on 8th Zilhijjah but soon changed his Hajj to Umra. He bade farewell to Mecca and headed towards Kufa. The journey from Mecca to Karbala (eventually) was of 24 days and Imam Husain (a.s.) has established 16 campsites during this journey.

(Zainab-e-Kubra, p. 151)

Khuzaima, the sixth station of his journey was a daylong. Janabe Zainab(s.a.) approached Imam Husain (a.s.) and said, ‘Brother! I have heard these couplets from an unseen voice “*O my eyes cry upon the martyrs*

For, who after me will grieve for them?

*Cry upon those whom death beckons
towards itself*

And towards the Promised Land,

Which Allah has destined for them.”

Upon hearing this Imam Husain (a.s.) remarked, “O my sister that which is destined will surely come to pass.”

(Mushirul Ahzan Ibn Numa)

The 14th station was at Ruhaimiyyah where Hur detained their progress and Imam Husain (a.s.) arrived on the land of Karbala on 2nd Muharram. The tents were raised and Janabe Zainab(s.a.) came towards Imam Husain (a.s.) giving voice to her fears, ‘This wilderness is terrible and I am afraid’. Imam Husain (a.s.) informed her, ‘Our father Ali (a.s.) had stayed here while returning from Siffin and had slept resting his head in the lap of my brother Hasan. When he woke up a while later, he started to cry. On being asked the reason for his grief, Ali (a.s.) had informed,

“This wilderness is like an ocean of blood and Husain is submerged in it, crying out for help but no one comes forward for his aid.”

Then he turned towards me and instructed, “O Abu Abdillah! If such a situation does arise, what will you do? I replied, “I will adopt patience.”

Tears of love flowed from his eyes and Imam Husain (a.s.) advised him patience.

(Zainab-e-Kubra, pg. 155)

The stay of Janabe Zainab (s.a.) in Karbala stretched from the 2nd to the 11th of Muharram. It was akin to a journey of centuries of anxiety and difficulty wherein each moment was filled with grief and wailing and it was as if time itself had ceased to move. The armies of the Kufans and the Syrians established ranks against them far into the horizon. The Euphrates was vigorously guarded. There was a steady inflow of horsemen and foot soldiers in Karbala, which only increased by the day. The sounds of the clashing of weapons, the springing of the spears, the shine of the armours, the lustre of the javelins, aimed lances, could be seen till the reach of the vision. On the side of Imam Husain (a.s.), a seemingly helpless sister used to ask her lonely brother time and again,

“Brother! Have none of your helpers and supporters arrived?” They both looked at each other and then stared towards the heavens. From the seventh of Muharram, water dried up in the camps of Imam Husain (a.s.) and the 8th Muharram witnessed the echoes of ‘Water! Water!’ from the parched tongues of the children. Guarding the tents, taking care of women and children and consoling them, all became among the duties of Janabe Zainab (s.a.). Carrying such heavy responsibilities on her shoulders through the catastrophic days of Muharram, the eve of Aashoora arrived. In this onerous night of respite, there must have been numerous consultations between the brother and the sister. They must have discussed their days of togetherness, from growing in the company of the Messenger of Allah (s.a.w.a.) till the terrible day that they were facing together. It must have been the night of fulfillment of promises. This was the night of worship for the relatives and friends of Imam Husain (a.s.). The people of Imam’s household were engaged in divine obedience

and glorification throughout the night. Thus passed the night of Allah's chosen servants on this land, the morn of which would see the realization of Ameerul Momineen's (a.s.) dream. On the day of Aashoora, rivers of blood flowed and the son of Allah's Messenger (s.a.w.a.) saved the ark of Islam by immersing himself in this ocean of blood.

The Morning of Aashoora

The morning of Aashoora dawned. The series of martyrdom commenced. Corpses of martyrs were brought one after the other. The sun, witnessing this judgment day, kept burning with even more intensity. Gradually, the day began to set after observing the gigantic courage, patience and contentment of Janabe Zainab(s.a.) and Imam Husain (a.s.).

The Evening of Helpless Wayfarers and Janabe Zainab(s.a.)

The partner of Imam Husain (a.s.) and the advisor to Imamat, the lion-hearted daughter of Ali (a.s.), Janabe Zainab (s.a.) was the guiding light and mainstay of this evening. When Imam Husain's (a.s.) camps were burnt down, Janabe Zainab(s.a.), under the orders of the Imam of the time, guided the pure and chaste ladies of the household and the children of Imam Husain (a.s.) to safety. The attitude of Janabe Zainab(s.a.) had changed. She was handling the duties of guidance, protection and safeguarding that were hitherto handled by Imam Husain (a.s.) and Hazrat Abbas (a.s.). Janabe Zainab(s.a.) had two sons who had battled bravely and she had performed the prostration of thanksgiving on their corpses. She also rescued her nephew – Imam Sajjad (a.s.) from the blazing tent with rare courage and doused the flames. A soldier from Yazid's army narrates, 'When the tents were burning, I saw a tall lady near the camp who would go in and then come out, look left and right, then look towards the sky and beat her hand upon her head. I cautioned her, "The tent is burning, move away from it."

At this the lady replied,

"O Sheikh! One of our dear ones is inside who is incapable of movement due to the severity of illness. How can I leave him amidst the rising flames?"

(Reyaahain al-Shar'eeah, vol. 3 pg.1106)

In that very evening, when Janabe Zainab (s.a.) began counting the children, she found two of them missing. Janabe Zainab (s.a.) and Umme Kulsum (s.a.) started searching for them in the terrifying wilderness. They found the children at a distant spot embraced to each other having left the world.

Attention of Janabe Zainab(s.a.) towards Imam Sajjad (a.s.) during the Journey

The night of calamity passed away and the ladies of Imam Husain's (a.s.) household were made captives the next day. They were made to mount saddle-less camels like common criminals. Imam Sajjad (a.s.) was sent towards Kufa hands and feet clasped together in iron and wearing a

barbed iron collar. The caravan passed through the battlefield where the bodies of the martyrs lay mixed in dust and blood. It was here that Imam Sajjad (a.s.) would have died of grief. He turned a pale yellow. Janabe Zainab (s.a.) consoled her nephew, “Be patient! What am I witnessing? You are the Imam of the time.

” She reminded him of the tradition of Holy Prophet (s.a.w.a.) to Umme Aiman which had explained the divine covenant.

(Zainab-e-Kubra, pg. 207, Kaamil al-Ziaaraat pg. 262)

The caravan reached the court of Ibne Ziyad on the 12th of Muharram 61 A.H. while there was a huge crowd on the streets of Kufa. The people were pelting dried dates on the prisoners. Janabe Zainab (s.a.) gathered the dates from the hands of the children and threw them away saying, ‘Charity is prohibited on us Ahle Bait (a.s.).’ There was commotion in the court of Kufa due to the oration of Janabe Zainab(s.a.). The endeavors of Sulaim al-Kufi had already produced a few like-minded people. And the speeches of Janab-e- Zainab (s.a.) particularly those speeches where she commented on the faithlessness and cowardice of the Kufans made them cover their faces in their clothes in shame and misery. Janabe Zainab(s.a.) and the other prisoners were kept captive in a ruin

(Zainab-e-Kubra)

There is an incident of Bahr al-Gharaab that Harith al-Shaami narrates, “The severed head of Imam Husain (a.s.) was hung from a tree. A child by the name of Ruqaiyyah would frequent the place and speak to the head. I saw the head of Imam Husain (a.s.) descend and hover in the air before the child. The child said, “My father! Salutations upon you, after you we were made to suffer innumerable calamities and we were afflicted with the wretchedness of alienation. Imam Husain (a.s.) replied, ‘O my child! Your difficulties are over. You will meet us in a few days.’”

The journey from Karbala to Kufa, the court of Ibne Ziad, the interaction of Ibne Ziad, the barbs of shame upon the Kufans, the turning of their attention towards the laws of Shariat – these were some of the highlights of her life. It is unlikely that the propagation of Prophethood and Imamate would have been as solid, if Janabe Zainab (s.a.) had not been a part of this incident.

The caravan of Janabe Zainab(s.a.) left for Syria on the 13th of Muharram. Along the route, there were several altercations between the forces of Yazid and the supporters of Ahle Bait (a.s.). These cities include Mausel, Seeswar, Qansarin, Hamaat and Hamas. Janab-e- Zainab (s.a.) thanked these

people. In Hamaat she questioned the locals, “What is this place?” They replied, “Hamaat.” She prayed, “May Allah protect this place from all oppressions.”

(Zainab-e-Kubra, page 241, Muntahal Aamaal by Shaikh Abbas Qummi (a.r.))

Today, Damascus, the city of Syria, resounds with the name of Sayyedah Zainab (s.a.). It is the focus of various visitors. A flag waves over the lofty shrine of the venerable tomb. It is like an announcement that this is the tomb of the granddaughter of the last Prophet (s.a.w.a.) who has achieved victory over Kufa and Syria. It is not surprising that her bravery and ourage still gains sway over the hearts of the visitors. Great emperors owdown efore this princess and renowned scholars and traditionalists acknowledge her knowledge and scientific prowess. Damascus was the city housing the court of Yazid. Janabe Zainab(s.a.) was brought here captive. The caravan was halted at the city gates and had to wait for hours. Hence the gate is known as “Baab al-Sa’ah”. It was inquired from Imam Sajjad (a.s.) where did you face the maximum difficulty? He replied,

This is due to the humiliation that the ladies were subjected to in this place.

Imam (a.s.) continued,

“The people threw hot water and fire on us due to which my head was burnt. The journey of Janabe Zainab(s.a.) to Syria is that glorious chapter in her chaste life, which has witnessed numerous incidents and occurrences in its path. Such incidents that amazed even the angels. It became clear from the revelry in the marketplace and the decoration of the shops and establishments that the locals knew nothing about the caravan except that a so-called transgressor had rebelled against the Caliph of the time. Janabe Zainab(s.a.) tore apart this veil of ignorance in such an effective manner by her oratory skills that even after 14 centuries none possesses the courage to cover the beacon of truth.

She was brought to Yazid’s court as a captive prisoner. Yazid sitting on the throne with a stick in his hand and was repeatedly striking the parched lips of Imam Husain’s (a.s.) severed head placed in a tray before him. Janabe Zainab (s.a.) put him to shame this heretic with her fiery speeches.

A Syrian pointed towards Janabe Sakina and sought her for slavery. Janabe Zainab(s.a.) protected her from his advances. Yazid visualized his defeat in the orations of Janabe Zainab (s.a.) and could not put her to death due to the reply of Imam Sajjad (a.s.). He imprisoned them in a cell that blackened their skin with the alteration of the searing heat of daytime and the biting cold of night.

Janabe Hind came to meet Janabe Zainab(s.a.) in the prison. (There is a complete elegy of Mir Anees portraying this spectacle)

Demise of Janab-e-Sakina

Janabe Sakina (s.a.) finally expired in the dark, lonely dungeon. Her dress was glued to her body with the dried blood caused by merciless and incessant flogging. One day, Imam Sajjad (a.s.) saw her aunt reciting prayers while sitting. When he sought the reason, she explained, “The food and water ration are minimal so I distribute it among the children. Consequently, I have become so weak that I have to offer the prayers while sitting.”

Finally, Yazid ordered their freedom. One part of the royal palace was emptied. The first Majlis for Azaa-e-Husain (a.s.) took place in the palace of Yazid itself. The Syrian women came wearing black dresses. The wailing resounded the walls and doors of the palace due to the renditions of Janabe Zainab(s.a.). The plundered caravan in the words of the writer returned to Karbala in 40 days. The corpses of the martyrs got their burial. When Karbala got decorated, Janabe Zainab (s.a.) returned to Medina. According to the author of Zainabe Kubra, Janabe Zainab (s.a.) lived only for a period of a year and a half after the martyrdom of her brother and passed away on the 15th of Rajab 62 A. H. in Syria.

The great traditionalist, Sheikh Abbas Qummi (r.a.) narrates from his teacher Mirza Husain Noori (r.a.), “Once Syria, Medina and Hijaz came in the grip of a severe famine. Janab-e-Abdullah b. Jafar shifted to Qadiyah Raawiyeh, where he had lands. When he migrated from Medina, Janabe Zainab(s.a.) accompanied him and there she fell ill and passed away soon after. She was buried at the place where the mausoleum is presently situated.

(Hadiyyatuz Zaaereen pg. 353; Manaagib-e-Ahle Bait Dar Sham by Syed Ahmed Fehri pg. 75-76)

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