Zaynab in Ashura

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Abstract: *In the history of Islam, there were many devout women who were actively involved in sensitive political scenes. Among these women and the best example of them was Zaynab (SA) who attended the Karbala Movement and took great responsibility to spread the message of it throughout the history. According to the author, Zaynab (SA) is responsible for the great responsibility of preserving and transferring the message of Imam Husayn. She was trained by the infallible leaders and Imam Husayn (as) on his way to Karbala. Imam's recommendations made her sister more prepared. The article explains the role of Zaynab in the day of Ashura and also after. She spoke in defense of Imam Sajjad's life and in support of women and children.*

Her role in Kufa and Shaam and Ibn Ziyad's and Yazid's stance have been discussed in the following.

Keywords: *Ashura, Imam Sajjad, Kufa, Zaynab, Ziyad, Yazid*

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Zaynab (SA) with the caravan (from Medina to Karbala): on the third day of 60 AH Imam Husayn (AS) with his children, brothers, nephews and cousins - except Muhammad ibn Hanafiyyah who stayed in Medina - left Medina. And in the eve of Friday third of Sha'ban entered Mecca.[1] During all this time, Zaynab like a full moon was beside the warm sunny soul of Imam Husayn (AS). Who knows Imam better than Zaynab and who knows Zaynab better than Imam? And surprisingly, the Ashura has two sides: Imam Husayn (AS) and Zaynab (SA).

In Mecca the Imam along with his family arrived in the neighborhood of Sha'ab Ali, and went to the house of ‘Abdullah bin ‘Abbas and, or according to another narration to the house of ‘Abbas bin ‘Abdul-Mutallab.[2] The people of Mecca became aware of the presence of the Imam and his family there. A large crowd welcomed the imam with a feeling of faith. On the other hand, the warm welcome of pilgrims who came to Mecca from Iraq, Yemen and Egypt had completely transformed Mecca's image. People in the group came to see Imam Husayn (AS).

The people's welcome was significant in two ways: firstly, the people knew that the Imam had refused allegiance to Yazid, meaning that Yazid's government had not been recognized, and secondly, it reveals that the ruler of Mecca had no ability to stop people from welcoming imam. So it was an opportunity for Imam, Zaynab and other members of the family of the Prophet (s) to speak with people. The atmosphere of fear spreading by the ruling regime has been broken and the people who have been heartbroken and silent for many years now have the opportunity to breathe. And imam who was not given an opportunity to talk to Muslims in the second decade of Mu’aviyah’s rulership now found an opportunity to declare why he refused allegiance to Yazid.

In Mecca, Imam Husayn (AS) did his best to provide the ground for his uprising. He was looking forward to Shiites announcing their readiness in

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Kufah and Basra. There were Shiites in Yemen, too, but Yemen was far from the center of the Islamic world.

At the time of Imam's stay in Mecca, Shia elders in Kufah , such as Sulayman ibn Surad al-Khuza'i, Musayyib ibn Najabah, Refa'ah bin Shaddad and Habib ibn Mazahir, all wrote letters to the Imam and invited the Imam to Kufah to lead them to fight Umaviyan. Thereafter, other Shiites and the Kufic aristocrats wrote letters to the Imam.[3] The Imam wrote a letter in response to them and sent his cousin Moslem bin 'Aqil to Kufah to inform the Imam of the situation in Kufah. [4]

Moslem entered Kufah on the fifth Shawwal 60 AH. The people of Kufah rounded Moslem so eagerly that eighteen thousands of the people of the city swore allegiance to him as the representative of the Imam. Subsequently, Moslem called Imam to Kufah.[5] Some people such as 'Abdullah bin 'Abbas advised the Imam to stay in Mecca and prohibited him of going to Kufah, whose people were unreliable and of uprising against the Yazid government, but the Imam was determined to travel to Iraq.[6]

The Imam, who knew that the tyrant Umayyad government was so scared of him that it would found him where ever he was to eliminate him, after four months of staying in Mecca, in order not to break the sanctity of Kabba, by performing Tawaf, Sa'i and Taqsir, converted the rituals of the Tamattu' pilgrimage to Umrah al-Mufradah, and on Tuesday, the eighth of Zil-Hajjah 60 (Tarviyyah day), he left Mecca and went to Kufah. [7] Shortly before that, Yazid ousted the governor of Kufah , Nu'man bin Bashir, who was considered a weak person, and appointed 'Ubaydullah bin Ziyad, who was governor of Basrah as Kufah 's governor simultaneously and informed him of Imam's decision and gave him duty to drive away or kill Moslem from Kufah.

'Ubaydullah, who had previously killed the Imam's envoy - Sulayman bin Razin - in Basra, intimidated the people by his entering Kufah and

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looking for Moslem. He arrested Hani bin ‘Urwah, who was hiding Moslem. Eventually Moslem rise up on eighth of Zil-Hajjah in Kufah and surrounded Ibn Ziyad in Dar al-‘Imarah. But soon most of his companions left him, and Ibn Ziyad reached out to him and killed him. He also killed Hani at the Kufah market and sent their head to Yazid.[8]

There were shelters between Mecca to Karbala and Imam Husayn (AS) stayed in 26 shelters: Bustan Ibn al-Mu'mar (Ibn 'Amer), Abtah, Ta’im, Sifah, Wadi ‘Aqiq, Zatul ‘Irq, ‘Uyun, Ghamarah, Ruhaymah, Batnul-Rummah, Hajir (Hajiz), Khuzaymiyyah, Shaquq, Ajfar, Zarud (Zurud), Tha’labiyah, Zubalah, Qa’, Batnu ‘Aqabah (Batan), Vaqisah, Sharaf (Ashraf), Zu-Husum, Bayzah, ‘Uzibul Hijanat, Qutqutaniyah , Qasr bani Muqatil, Neynawa (Karbala).

When Imam Husayn (AS) decided to leave Mecca, ‘Abdullah bin Ja’far, the huhsband of Zaynab (SA), got stressed out. Although he knew that the Imam was not safe in this city, on the other hand, he was afraid that the Iraqis would do him as they did with his father and brother. So he went to the ruler of Mecca, ‘Amr ibn Sa’id, and received a letter of safety for the Imam.[9] The ruler of Mecca was a friend of ‘Abdullah's childhood and youth, and was one of the immigrants who came together from Habashah.[10] ‘Abdullah accompanied by the brother of ‘Amr ibn Sa'id, Yahya ibn Sa'id, went to the Imam and asked him not to go to Iraq. The governor of Mecca wrote: I have heard you are leaving for Iraq. I ask God you avoid divisive activities. Because I am afraid you are getting killed in this way. I , ‘Abdullah bin Ja'far, am sending my brother Yahya to tell you that you are safe and that you will benefit from my kindness and help here.

Imam Husayn (AS) wrote in reply: "Whoever calls upon people to obey God and the Messenger of Allah (PBUH) and practice goodness is never divisive and has not opposed God and the Prophet. The best safety is God’s safety. The one who does not fear God in the world will not be safe

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from Him on the Day of Resurrection. I ask God to fear Him in the world so that I may enjoy His safety in the hereafter. You wrote in your letter that you wanted to be kind and good to me. God bless you in this world and in the hereafter. "[11]

'Abdullah ibn Ja'far, who saw that the Imam did not give up his decision, sent his children 'Uon and Muhammad with the caravan of the Imam and ordered them not to leave him and he himself returned to Mecca. Zaynab is also in this caravan. She left her husband and went with the caravan. She was the master of the women of this caravan now.

Imam Husayn (AS) departed Mecca on the eighth day of Zil-Hajjah[12] (Tarviyah day) and on the second day of Muharram arrived Neynava (Karbala). During this long 24-day journey, occasionally because of receiving news from Kufah and visits on the way, the clan, his companions and his companions were addressed by the Imam.

The Caravan's Composition: Why did Imam Husayn (AS) take his wives and children with him in this sensitive situation? One of the special aspects of the Imam's uprising is the presence of his women, sisters, daughters, nieces and nephews from the beginning to his martyrdom and after his martyrdom on the way back to Medina. The purpose of the Imam was to be aware of them closely, and to try as much as possible to protect them, so that they would not fall into the hands of the enemy and that his family would be protected from any danger under his direct supervision. The Imam was worried about leaving the women in Medina and because he was attacked, he took his family with them so that he would not worry about them.

On the other hand, the Imam wanted his family to be present in this lasting movement of history, to look closely at everything, to hear sermons, to be informed of visits, to hear about the conspiracy to murder the Imam during the Hajj, while wearing the clothes of Ihram. Be aware of the

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welcome of Kufah people, of martyrdom of Moslem, of imam's reaction, of Imam's encountering Hur bin Yazid Riyahi and of landing in Karbala until the events of Tasu'a and the night of 'Ashura and of the tragedy of 'Ashura and of captivity …. To see and touch them from close so they could record the movement in history as it was and inform others, and the aspects and events of this tragedy could be transferred by these beloved ones and the insurrection remained protected from the pest of distortion.

History is a lab of wonder. The men and young men of this tragedy took a heavy test in this nearly five-month uprising (from 28 Rajab, 60, to the 10th of Muharram, 61), and passed the exam beautifully. Women, daughters, and sisters were also involved in the movement, so that their merit and dignity could be ascertained and history recorded forever, that 'Alavi's women, men, old and young were honorable and dignified. All were brave and they were always ready to sacrifice to preserve the religion of God and reform the Islamic Ummah.

If the Imam's family did not attend this movement and were not taken captive and were not taken to Kufah and Shaam, the truth would not have been told. Although the captivity of the Prophet's family was not a part of the Imam's goal and was unavoidable result of the war, there is no doubt captivity of the remnants of the Prophet's family, the forced parade of the captives in Kufah , their journey to the palace of 'Ubaydullah, their trip to Shaam forced walk in the streets, their presence in the Yazid Assembly and the commemoration of the martyrs' memorial in Shaam, all and all had a profound effect on revealing the true nature of Yazid's anti-Islam government.

The propaganda of the Umayyad government and their threats and promises introduced Imam Husayn 's (AS) movement to be a type of sedition and chaos in society, who deserved any punishment. The presence of women and girls and their

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captivity thwarted many of the conspiracies against Islam, the Qur'an and the Ahlul-Bayt and caused the awakening and vigilance of the people and the coercion of the popular movements against the then rulers. Zaynab (SA) is known to be the cause of raising the awareness and awakening people which led to the uprising of Tavvabin in Kufah.

Impressive sermons by Imam Sajjad and Zaynab Kobri had a great role in revealing the true face of Bani Umayyad, the scandal of the Yazid son of Mu'awiyah, removing the slander against Imam Husayn (AS), and clarifying truth.

The presence of women along with Imam Husayn (AS) made it clear to everyone that the Imam's uprising had a reformatory, consciousness and awakening aspect, and was not going to be a military encounter, because it was not needed for imam to take his family with him to war scene, but in the opposite, he should sent them to a far place. But the imam wanted to announce that both my family and I were threatened. He wanted the Islamic Ummah to know that fear dominated the Islamic community, and that was a general invitation to change things. The presence of the wives and sisters of Imam Husayn (AS) in this uprising, migration and epic movement was to make it clear that if the people of religion, tradition, and the Qur'an were subjected to all-out invasion, and a government wanted to play with religion and ethics in society in the name of Islam, wanted to restore heresy and kill the prophetic tradition, usurp Islamic treasury for itself, everyone must rise, accompany and support, and all involve to defend Islam to fulfill their religious, intellectual, human, social, and political obligations. Imam's behavior in taking his family with him has made it clear to all families in human history that:

" وَ الْمُؤمِنوُن وَ الْمُؤمِنات بَعْضُهُم اَوْلِياءُ بَعْض يَأْمُرُون بِالْمَعْرُوف وَ يَنْهَوْن عَن الْمُنْكَرِ وَ يُقيموُن الصَّلوة وَ يُؤْتوُنَ َالزَّكوة وَ يُطيعوُن اللهَ وَ رَسوُلَهُ"

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The believers, both men and women, are guides to each other. They order what is just and forbid what is evil; they establish their prayers and pay the obligatory charity and obey Allah and His Messenger. On these Allah will have mercy. He is Mighty, Wise.[13]

In one word, the Imam's family was present to declare the oppression that everyone knew that the Umayyads had violated every one's privacy, killed the son of the Prophet and Imam Ali (AS) in the Haram month, took his family captive, and treated them violently. The oppression of the Ahlul-Bayt became a means of proving their righteousness. However, the capture of the Prophet's family, in that cruel and atrocious state, is one of the most atrocities that have blackened the history of Islam but also blackened the history of humanity and inflicted a severe blow on Islam.

Last stay: Imam Husayn (AS) entered Karbala on Thursday, the second day of Muharram al-Haram 61 AH.[14] equal to the twenty-fourth day of Mehr 59 Sh. And the second day of October, 680 AD. Since the day that the caravan of the Imam landed on this land, Karbala became widely famous in the history of Islam and Shia, in a way that we can say except Mecca or Medina no other city has ever been so famous. The land where the greatest divine epic happened and its waves swept across the history of the world. Its soil smell bloody, and its sacred Torbat (soil) is an inspiration, and in its virtue many traditions are quoted.[15]

The Imam's caravan, inevitably against his will, but by the force of enemies' swords landed in Karbala. Imam inevitably landed in Karbala after much confrontation and a great deal of effort to return.

One day after Imam's arrival, Ibn Ziyad sent 'Umar ibn Sa'ad, who had been promised to be the government of Rei and Dustabi , to Karbala before his departing for his mission with four thousand troops from Kufah , ordering him to take allegiance from Imam Husayn and his companions for Yazid. But the Imam refused him.[16]

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Ibn Ziyad commissioned some of his agents to walk in Kufah and call upon people to obey and fear them from the consequences of the revolt and stop them from assisting the Imam. The number of troops that Ibn Ziad sent with his commanders under the command of ‘Umar ibn Sa’ad was 30,000 horsemen and infantry[17]. The Imam is said to have offered ‘Umar ibn Sa’ad to return to Medina.

‘Umar ibn Sa’ad, who was willing to work for peace, agreed with the Imam. But ‘Ubaydullah bin Ziyad, inciting by Shimr bin Zil-Jushan did not accept Imam's offer, ordered Ibn Sa'ad to fight him in the name of Yazid if the Imam refused to accept allegiance.[18] On the seventh day of Muharram, by order of Ibn Ziyad, Imam's access to water and the Shari'ah of the Euphrates were blocked. However, the Imam sent his brave brother ‘Abbas (AS) with thirty horsemen and twenty infantry with twenty muskets to bring water. Next to the Shari'ah, ‘Abbas (pbuh) told the infantry to fill the muskets. ‘Amr ibn Hajjaj and his companions attacked them, and ‘Abbas (as) and Nafi’ ibn al-Hilal dispersed enemy, and their companions filled the muskets with water and brought them to the tents.[19]

In his last letter to ‘Umar bin Sa'ad, ‘Ubaydullah bin Ziyad issued a decree on the war with the Imam: "I did not send you to Husayn to give him respite and wish him health and life, or sit down with me and intercede for Him. See if Husayn and his companions yield, bring them to me safely; but if they don’t, attack them, kill them all, slaughter them, that they deserve so, and when Husayn was killed, run horses over his chest and back as he is ungrateful, opposed, oppressive, and kinship breaker. I know that this does not bother him after his death, but that is what I have said and will do. If you obey our command, we will reward you what we give to an obedient person but if not leave army and give it to Shimr that we had given him our order.[20] Ibn Sa'ad knew that Imam Husayn (pbuh) had a transcendent spirit and would never give up. But Ibn Ziyad sent the message of Ibn Ziyad to the Imam.

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The Imam (peace be upon him) said: "معاذَ اللهِ اَن اَنْزِل عَلي حُكم اِبن مَرجانَة اَبَداً" I seek refuge in God from being commanded by Ibn Marjanah.[21]

'Ashura Morning: Imam and his companions spent the night of 'Ashura in prayer, supplication, asking God's forgiveness and so. The Imam described his companions and their families by the best words, and in his speeches addressed the sacrifice and martyrdom for the cause of righteousness and the fight against falsehood a difficult task.[22] The number of Imam's troops in the morning of Ashura was written as 32 horsemen and 40 infantry. The Imam placed Zuhayr bin Qin for the right wing of the troop and Habib bin Mazaher for the left wing and gave the flag to his brother 'Abbas. They also placed tents for women and children close to each other behind the army and dug a ditch around it and set fire to prevent anyone from attacking the tents and the army from behind. The Imam did not start the war and insisted not to start the war. Before the war, he made speeches and advised the army of 'Umar bin Sa'ad, pointing out the necessity of following the right and preventing falsehood. He reminded the hadith of Prophet Muhammad (peace be upon him) about him and his brother that they are the masters of the youth of Paradise and reminded them of his kinship with the Prophet (peace be upon him).[23]

Imam Husayn's voice also reached his tents. His family heard what he said. Because of so much oppression, tears broke in their throats and the sound of crying echoed in the camp. Imam Husayn (AS) interrupted his speech and told his brother Abbas and his son Ali Akbar to go to the tents and calm the women of the Prophet's family.[24] Zaynab (SA) took over the responsibility to calm the women. They kept silence, but they cried in a locked voice. Is it possible not to cry for the loneliness of Husayn (as)? The enemy might assume crying as a sign of weakness, not the outburst of pure human affection. They calmed down by the order of the Imam.

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Imam then called some of the Kufi leaders in the army of ‘Umar bin Saad, and reminded them of their invitation letters, but they refused. The Imam also offered to return from Karbala, but they refused, saying that he should obey Yazid's orders. Before the battle began, Hurr repented and joined the Imam.[25] In a matter of minutes, he moved from endless misfortune to zenith of dignity, transforming eternal adversity into eternal bliss.

‘Umar ibn Saad asked his companions to testify to Ibn al-Ziyad that he had thrown the first arrow to the Imam's army.[26] Imam's companions repulsed the attackers with arrows.[27] There was not a bit of fear or anxiety in them. It was as if each had came there to hunt death, and death fled against their swords and shouts.

The intensity of the war peaked at noon of Ashura day and continued till the afternoon.[28] The Imam prayed to one of his companions, Abu Thumamah Seydavi, who remembered the time of prayer.[29] He then performed the noon prayer with his companions in the form of a Khuf (fear) prayer.[30] The companions of Imam Husayn (AS) fell to the ground one after another in a severe battle with shattered body, and eventually all the companions of Abu Abdullah were martyred. Then it was the turn of Imam Husayn's family. Imam’s sons, brothers, nephews and cousins fought the enemy until they were martyred.[31] According to some of the traditions, Ali Akbar, the son of Imam, was the first of the Abu Talib family who came to the field.[32] Ali Akbar repeatedly attacked the enemy and fought as he ranted.

A group of enemies attacked him, and sword hit Akbar from all sides. He too fought. It was hard and bloody clashes. And then, after slaying several people, he became the target of the spear thrown by Murrah bin Munqidh bin Nu'man ‘Abdi from ‘Abdul Qays tribe and fell to the ground and his soul left his body.[33] The enemy besieged him and struck his lifeless body with their swords. The cruelty of

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the enemy was such that after falling from the horse, his body was cut to pieces.[34] The Imam sat down beside his dead son and laid face on his face and said as he was crying:

"قَتَلَ اللهُ قَوماً قَتَلُوکَ یا بُنَیَّ ما اَجرَ أهُم عَلَي الرَّحمنِ وَ عَلَي اِنتِهاکِ حُرمَةِ الرَّسُولِ عَلَيالدُّنْیا بَعْدَك الْعَفا

"My child! May God kill the people who killed you. How much they have become disobedient to God and to the family of God's Apostle; After you, damn to the world!"[35]

Hamid bin Moslem said: I saw a woman come out of the tent and as she ran, she said in a sad voice: My brother's son! My dear! Until she reached her nephew's corpse and laid herself on Ali Akbar's torn-apart body. The Imam took his sister's hand and brought him back to the tent and told some of Bani Hashim's youth: "Go and bring your brother to the tent of martyrs!"[36] After him, other members of Imam's family and the greatest of them, Abbas (as), were martyred. Zeinab (SA) was faced with the death of her loved ones. The one had not yet taken his last breath that the corpse of another one was brought to the tent.

Now Zaynab (SA) like a lonely tree was stricken by hurricanes and lightening and all her efforts was not to fall to the ground, and Imam Husayn (AS) while paying attention to the war scene and the youth who were killing moment to moment was looking at Zaynab (SA) on whom would be the rest of the way to protect Ashura.[37]

With the martyrdom of Abbas (as), the last Imam's soldier was separated from them. The Imam returned to the tents lonely and tiredly to talk to the terrified women and children about what expected them after his martyrdom and bid them farewell for the last time. Now he was left with his family and Ali bin al-Husayn (AS), who was still burning with fever and a several-month-old child whose name was Ali, and women and children. The Imam first bid farewell to his son, Sajjad, and called him Imam after himself. He then bid farewell to the rest of his

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family. He then asked his sister Zaynab (S) to give him his young child and, and while he was trying to calm his thirsty infant, pressed him to his chest to comfort him, an arrow was fired at the baby by Harmalah bin Kahil Asadi.
The arrow sat on the throat of the child, the blood boiling from his throat. The Imam raised his hands to the sky with his dead child and prayed to God for justice and reward for his suffering. His hands were filled with blood. He sprinkled blood to the sky and said, "Oh God! If you have not given us victory, give us something better, and take vengeance from these oppressive people[38]. And said,

هَوَّن عَلَي ما نَزَل بِه اِنَّه بِعَيْن اللهِ

"It is easy for me every calamity, because God looks upon me."[39] Then he handed over his son's body to his wife and said, "Take your child who became quenched from the Kuthar pond."[40] Then he dug ground with a sword and buried Ali there.

There were very difficult moments for the Imam and his family. On the one hand, the armies had covered the plain, and on the other hand the smoke and fire from tents were high in the sky. He was left alone. His friends and companions, his sons and his brothers all became martyrs. There were few moments before the end of his life. He glanced at his sister, how after him she endured all the calamities. He pointed to the sister's heart and put calmness and tranquility in her heart in a way that since then Zaynab's word and states of mind found strange strength and splendor that had not been so before Ashura. Then he told the family and his children important things: "Wait, my sisters, and be pleased with the Divine Qada, that God Almighty does not give eternal life to any creature in the earth and in the sky, nor will He give; all are mortal.

كُل شَيءٍ هالِك اِلاّ وَجهَه

"And do not call upon another god with Allah, there is no god except He. All things perish, except His Face, Judgment is His, and to Him all of you shall return."[41]

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My dear! my parents and my brother who were better and dearer than me, tasted death and were buried. If all creatures think of the death of Muhammad, death will be sweat for them. The Imam invited his family who was taken captive after his martyrdom to patience, dignity, silence and self-control, and gave the good news of the mercy of God: "

وَ رَحْمَة اللهِ لا تُفارِقُكُم في الدُّنْيا وَالاخِرَة

My family! Be sure that you are captured after me, but try not to do the slightest violation of your religious duty during captivity. Be aware! Do not tear your garment, scratch your face, or say a word in which there is no satisfaction of God, the Exalted. Do know that this is the end for the enemies and God protects you and saves you from evils of your enemies, finally you are blessed, and your enemies would suffer all kinds of gloom and turture. You are given all kinds of blessings, rewards, dignity (in return for all these hardship). So do not open your mouth to say a word that will diminish your dignity. My family! You will be captured, but you will not be humiliated. Your captivity is also dignity. "[42] The Imam, with this speech, invited them to patience and, with the promise of ultimate victory for the believers, sought to increase the tolerance of the survivors after him and addressed them as he wished to go to the final battle:

" يا زينب، يا فاطمه، يا سكينه، يا رباب،.. .
عَلَيْكُن مِنّي السَّلام

The Ahlul Bayt assured that it was the last farewell and they would never see the Imam again.[43]

The Imam was roaring like a lion and throwing the Umayyad soldiers to the soil. He paused for a moment and gave up the fight and shouted:

" هَل مِن ناصِرٍ يَنْصُرني؟ هَل مِن نْاصِرٍ يَنْصُرُ الذُّرِّيَة الاَطهار؟ هَل مِن ذّاب يَذُّب عَن حَرَم رَسول الله؟ هَل مِن مُجيرٍ لِاَبناء الْبَتوُل؟ هَل مِن راحِم يَرْحَم آلرَسوُل الْمُخْتار؟

"Is there anyone to help me? Is there a helper to help the pure generation of the Prophet? Is there anyone who defends the Prophet's shrine? Is there a shelter for the

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children of Batul? Is it a mercy-giver to have mercy on God's chosen Prophet's family?"[44] No one answered.

It was as if the soil of death was scattered on that dense population. There was no doubt for the Imam that he would be killed in a few moments. Along the way to Karbala, and especially in the last days, he had pointed out to this in a variety of ways, but his affectionate heart would not allow him to miss even a moment and not to guide to the divine way. Imam thought: Maybe I can lead even one person from hell to heaven. Until the last moments of his life, his actions, his speeches and his sermons were full of invitation to right, to God and goodness.

Beside the tents, Zaynab and other women were looking at the field with tearful eyes, and hearts filled with pain and concern and knew what was going to happen. Humayd bin Moslem said: I swear by God I had never seen that anyone who is surrounded by his enemy and his sons and Ahlul-Bayt and his companions are killed, but still is stronger, more powerful, and more eminent than Husayn. As the army attacked him, he attacked them, scattering them to left and right like the foxes that a lion was attacking them. Imam was attacking, and they fled from him like scattered locusts.[45] Shimr surrounded Imam with some of his soldiers. Malik ibn Nasr al-Kundi cursed the Imam and struck an sword at the Imam, breaking his helmet and bleeding his head. Then the Imam wrapped a cloth around his head and wore another helmet.[46]

Shimr, who saw himself victorious, returned with his troops and attacked the Imam again after a short time and surrounded him. The Imam, whose wounds had been inflicted on his noble body and had a deep cleavage on his head, was constantly besieged by the enemies, but was rescued by his efforts and courage. Blood was flowing from his head to his toe, but the Prophet continued to fight.

Shimr, who found out he could not easily reach the Imam, called the cavalry to help and placed them behind the infantry and ordered the shooters to target the honorable body

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of the Imam. The Imam noticed that some of the enemy corps were going behind the tents behind him. The tents of his friends and companions where in the front were all burnt. The imam looked upon the tents of women and children. Shimr told his companions: "stand up between him and the tents!" He ordered his soldiers to attack the tents. The great and free spirit of the Imam would never allow his children and women and individuals of his family be attacked while he was alive. So he loudly addressed the enemies:

”وَيْحَكُم يا شيعَة آل اَبي سُفيان! اِن لَم يَكُن لَكُم دين وَ كُنْتُم لا تَخافوُن يَوْم الْمَعادَ فَكوُنوُا اَحْراراً في دُنْياكُم هذِه وَارْجِعوُا اِلي اَحْسابِكُم اِن كُنْتُم عَرَباً كَما تَزْعُموُن

“Woe unto you, O ye followers of the family of Abu Sufyan! If you have no religion and you are not afraid of resurrection, be free in your own world, and if you think you are an Arab, practice your racial religion.”[47]

This word of imam is the basis of humane political, ethical, and philosophy, and until his last moments, his actions, motions, speeches, and words were full of right-seeking, and bravery. This crushing scream struck on the brains of the enemies like a heavy sledgehammer in a way that Shimar ordered his soldiers to return.

As the wounds descended one after the other on the body of the Imam and blood flowed from his body, Saleh bin Wahhab Mazani attacked the Imam with a spear. The Imam fell from the horse[48]. Imam continued on foot, fighting the enemy, keeping himself away from their spears and arrows. Zaynab (SA), who was watching the scene, rushed to the field and said to Sa’d's son, "oh ‘Umar!" Is Aba’Abdullah deserved to be killed, while you are looking?[49]

‘Umar ibn Sa’ad did not respond. Zaynab (SA) turned to the army and shouted: "Isn't there a Muslim among you?" Imam pointed to the sister to return to the tent and Zaynab returned. She stood somewhere, not far away, looking at his brother, and she had lost her tolerance.

The Imam continued the war on foot, attacking the enemy and keeping himself away from their spears and arrows. Then he said his last words to the Umayyad army: "Have you been

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gathered to kill me? By God, after me you kill no servant of the servants of God, who angered God more than killing me. God will cherish me against this humiliation of you and take my revenge from you. By God, if you kill me, you will fight each other and shed each other's blood. God will return your retribution to you and shed your blood and then He will not be satisfied unless He double the painful torture of you in the resurrection. "[50]

Silence had swept the battlefield. The imam was drenched in blood and wounds, and weakness prevailed over his blessed existence. He paused for a moment to relieve his tiredness. At this time a stone was thrown at him from afar, breaking his blessed forehead and blood flowed from it. Then imam raised his shirt to clean blood from his forehead, which suddenly an arrow hit his blessed heart. That Prophet with the sentence "

" بِسْمِ اللهِ وَ بِاللهِ وَ عَلي مِلَّة رَسُول الله

stopped fighting and turned his head to the sky and said: Oh God! You know that this group is killing someone there is no other son of the Prophet's daughter on earth, and then he pulled the arrow out of his heart and blood blew from it. Then he put his hand on the wound, and when it was full of blood, he poured it out into the sky, not a drop of that blood came back to earth. The Imam was lying on the ground.

Around him were all the agents of cruel and filthy rulers of Umavi, but no one dared to approach him. The enemy was also afraid of Imam's lifeless body. They were afraid of the Imam's strength and devotion, and on the other hand, the value of his spiritual status was not hidden from anyone. Abul Junub threw an arrow at Imam's forehead and blood flowed from it. The arrows were being thrown at the Imam from all sides.

Zur'ah bin Sharik cut off the Imam's left hand. 'Amr bin Talha Ju'fi hit the Imam's shoulder from behind. Sanan bin Anas ruthlessly stepped forward, tearing apart the Imam's chest with his spear as he cursed at the Imam. The Imam with his hand robbed his blood on his face and bears and said: "This is how I rush to visit my Lord while my right is usurped."[51] In the last moments, he murmured,

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"صَبراً عَلي قَضائِك وَ تَسْليماً لِاِمْرِك وَ لا اِله سِواك يا غِياث الْمُسْتَغيثين"

"By the order of Ibn Sa'ad, Shimr[52] or Sanan bin Anas[53] the Imam's head was cut from his body. A group of 'Umar bin Sa'ad's troops ran horses on imam's body. At the time of his martyrdom, there were 33 sword blows and 34 spear wounds on his body.[54] 'Umar ibn Sa'ad sent Imam's head to Kufah to 'Abdullah bin Ziyad by Khuli bin Yazid and Hamid ibn Moslem on the same night.[55]

Now the fight is over. Enemy soldiers are robbing and looting. After the Ashura evening, when the Kufah mad people saw no longer resistance in front of them, took the time to go to women and children to plunder and take away women's ornaments, luggage and even headscarves.[56]

From the evening of Ashura, the special mission of Zaynab (SA) began. She manifested herself as an imam. From then on, she was the head of the caravan and was rightly called the Karbala lion, and because the disease of the only man left from Karbala was still severe, she was also nursing him. She was both a refuge for women and children and a guardian of Imam Sajjad. After the martyrdom of the Imam, she said:

" لَيتَ السَّماءَ تَطابَقَت عَلَي الأَرضِ

"I wish the sky would fall to the earth."[57]

The eleventh night is a very strange night for Zaynab and the oppressed remnants of Karbala. The martyrdom of all relatives and near ones, the burning of tents and lodging, the siege of the enemy, the dead bodies of the martyrs on earth, …. These are some of the weirdest things in that night. But all this disaster did not prevent Zaynab from taking care of women and orphan children. Of all the children, not even one trapped under the hoofs of beasts. Not even one was burnt in tents, not got lost in that desert; and this is how Zaynab took care of the survivors. Most importantly, there was no moment she does not remember God. Imam Sajjad (AS) said: "That night I saw my aunt who said her night prayer sitting."[58] There is also a prayer from her which shows what the sea has her heart. She whispers to her God:

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يا عِمادَ مَن لا عِمادَ لَهُ وَ يا سَنَدَ مَن لا سَنَدَ لَهُ يا مَن سَجَدَ لَکَ سَوادُ اللَّيلِ وَ بَياضُ النَّهارِ وَ شُعاعُ الشَّمسِ وَ خَفيفُ الشَّجَرِ وَ دَويَّ الماءِ يا اللهُ يا اللهُ يا اللهُ

"O shelter of the one who has no shelter except you. O supporter of one who knows no supporter except you. O God who prostrates to you the darkness of the night and the brightness of the day and the brightness of the sun and the quiet sound of the tree and the water. O God! O God! O God!"[59]

These words are an image of Zaynab (SA), who was at the height of the beauty of the soul.

On the evening of eleventh day after burring his dead soldiers, 'Umar ibn Sa'ad ordered the women, children and survivors of the Ashura be captured and taken to Kufah. while leaving the land of Karbala, the captives passed by the bodies of the martyrs. As they reached the slaughtering zone, the captives throw themselves on the bloody body of the martyrs. Abu Mukhanaf described the scene of the departure of the captives of the Prophet's family: Their mourning over the slaughtered body of their loved ones lying on the earth naked in front of them caused even tears of enemies to flow.

Abu Mukhanaf quoted from Qurah bin Qays Tamimi, a Kufah soldier, who could never forget the scene when Zaynab was passing by her brother's torn body. Zaynab put her hands under his body and lifted her up to the sky and said:

" اَللّهُمَّ تَقَبَّل هذَا القُربان"[60]

Then she turned to Medina and said to the Prophet (PBUH):

"يا مُحَمَّدا صَلَّي عَلَيْكَ مَليكُ السَّماءِ هذا حُسَينٌ بِالْعَراءِ مُرَمَّلٌ بِالدِّماءِ مُقَطَّعُ الاعضاءِ. يا مُحَمَّدا وَ بِناتُكَ السَّبايا وَ ذُرِّيَّتُكَ مُقَتَّلَةٌ تَسْفي عَلَيها الصَّبا"

"O Muhammad, the angels of heaven greet you. It is Husayn who has fallen on Hamun and is rolling in his blood and his body is torn apart. O Muhammad, your daughters are captive and your children have been killed and the wind blows on them."[61]

'Umar bin Sa'd had arranged for the captives to arrive in Kufah at dawn on the twelfth day of Muharram. The distance from Karbala to Kufah is

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about twelve miles, and this was traveled in a night. It was a long and painful journey for the family and the children who had not slept from the eve of the Ashura and whose hearts were full of sorrow and distress. Martyrs' heads were on the spearheads ahead of the captive caravan, and the Umayyad army followed them.

On the morning of the twelfth day, when the captives entered Kufah , they brought the Imam's head to front of caravan. The head shone like the sun, and his illuminated face seemed to glow in the horizon. The wind moved his hair to the right and left. At this time, Zaynab's eyes fell on him, burst into tears and whispered this poems:[62]

O new moon, when you have reached perfection, eclipse fell over you and you are hidden. I hadn't imagined that my heart such a day would come, and it was pre-written.

On the twelfth day, 'Ubaydullah bin Ziyad wanted to seize the opportunity to stage a show of his power and a celebration of his victory and by passing the heads of the martyrs and the caravan of the captives in front of the eyes of the people of Kufah , reminded them they had no power and no resistance was meaningful.

And he also wanted to portray the Hashim family in humiliation so that he could further show his power. For this purpose, the route of caravan was from the main streets of Kufah to the central square of the city where the palace of Dar al-'Imarah was located, and also people were gathered along the route. The people of Kufah knew the descendants of Ali (pbuh) and the family of the Prophet (pbuh).

They still remembered the memories of the five-year rulership of Amir al-Mu'minin Ali in Kufah , and as soon as they saw the Prophet's family and the spearheads, the cries began. Ali ibn Husayn (AS), who was burning in fever and his hands and feet were chained, said in a calm voice : "أتَنُوحُونَ وَ تَبْكُونَ مِن أجْلِنا فَمَن ذَا الَّذي قَتَلَنا؟!"

"Are you crying for us ?! So who killed us? "[63]!

Zaynab (SA) could not see the people of Kufah cried for them while they themselves betrayed his father

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Amir al-Mu'minin and his brother Imam Hasan (AS) and handed over her cousin, Moslem bin ‘Aqil. They themselves invited his brother and promised to help him, but when he came to them, they sold their swords to Yazid. Zaynab could not see the Kufis crying over her brother Husayn and the youth of the Prophet's family, while the Kufis themselves were responsible.

The captive caravan arrived at the Kufah market. The martyrs' heads in front of the caravan, the sad and noble faces of the Prophet's family, the chains on the feet and hands of Ali ibn al- Husayn , who was still burned with fever and cries of Kufi men and women, all, provided the favorable situation to speak. It just wanted an eloquent speech to convey the message of the movement and highlighted the broken promise of the Kufah people in front of their eyes. It was here that Zaynab began. The people of Kufah knew Zaynab well and saw her reverence among the Muslims and in the eyes of her father. With complete respect and dignity, she mixed Ali's courage with modesty of womanhood. She delivered such a sermon that all were silenced by the voice of her. The whipping of Zaynab's words in the Kufah market hit the soul of these disloyal people and gave an unforgettable lesson to the people of Kufah. Words as sharp as the blood of the martyrs. Now she found a situation appropriate to express the facts and to expose them to their hypocritical deeds. She pointed out to the people to keep quiet. Only her strong spirit could quite the people of Kufah. People were calm. Then she exploded like a volcano.

Zaynab, after praising God, said: *" O people of Kufah! O you deceivers! O you who break your pledges and retreat back! You traitors! May the cries never end and the tears never diminish. You are like the woman who painstakingly and with great labor twines a strong rope, and then herself unwinds it, thereby wasting her effort and energy. Your false pledges contain no element of truth and sincerity. Your tactic has become flattering the maids and nodding your heads in agreement to the enemies.*

Beware, for you have sponsored a very wrongful act for which Allah

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(SWT) is totally displeased with you. Without doubt, His wrath shall soon descend upon you.

Are you now crying? Yes, by Allah (SWT) you must weep because you deserve the tears. Cry immensely and laugh less, for you are contaminated with such shame and disgrace, that you will never be able to wash it off.

How could you exonerate yourself from crime of slaying the son of the Last Prophet Muhammad (saw) and the mine of prophethood? Was he not the master of the youth in Heaven? Was he not the one who you would go to him whenever you had tribal fights and disagreements? Was he not your best choice to solve your own problems and worries?

What bad have you brought upon yourselves, and what heavy burden are you carrying: annihilation, downfall! Efforts were lost, and hands ceased from work causing for business and capital to be lost. You placed yourself in the anger of Allah (SWT), and you manifested yourselves in greed and begging.

O the people of Kufah! Woe be upon you! Do you know which part of the Messenger of Allah you have cut? And which vow you have broken? And whose blood you have shed? And which respected family you have brought to the public (as captives)? And whose sanctity you have violated? You have done that, which could tear down the skies, open the earth, and make the mountains vanish. As far as the earth goes and as deep as the skies go, your obvious deed has no like, no similarity and no decency. Indeed you have done the ugliest, the most grievous and gruesome deed.

Will you be surprised if the sky rains blood? Remember! The punishment of the Day of Judgment which will be much more severe and much harsher! That is because no one has the power of Allah (SWT).”[64]

Zaynab's remarks came to an end. People were crying. They were all frightened of this great calamity. Zaynab (SA), with her words, broke the tyranny of the authoritarian system. Her speech was very similar to her father's. She had directly identified the people as killer of Imam Husayn

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and the Prophet's family. For if these weak people were not, how could ‘Ubaydullah have arranged that thirty thousand army? In her remarks, she explained the nature and true identity of the Kufah people. Zaynab's words were like the melting fire that emanated from the smoke-filled heart of a volcano.

‘Ubaydullah wanted to intimidate the people of Kufah with a display of his victory and humiliated the Prophet's family, but God wanted something else. Words of Zaynab (PBUH) followed by those of Imam Sajjad (PBUH) completely changed the scene, and after a little peace made by military repression and coercion, at the same time, the storm started. The atmosphere of the city of Kufah changed and the sympathy for the captives arose, and those who sent their wives, fathers, and children to fight with the Prophet's descendants, felt a sense of shame and remorse. According to history, welcoming the army of ‘Umar ibn Sa'ad was not as welcoming a conquering and victorious army, and with the return of the troops to their home in Kufah , the city witnessed the separation of father from son, wife from husband because of their participation in the killing of the son of Prophet. For example:

Majlis ‘Ubaydullah: Ibn Ziyad palace was crowded so that everyone could celebrate this victory. Everything was prepared there to exaggerate this victory. Showing power to the Prophet's family (PBUH) and to threaten people of Kufah. Ibn Ziyad was holding his stick and with the stick was hitting the lips and teeth of Imam Husayn (AS) which was in front of him.[65] He insulted Imam Husayn (as) to show his victory. But Zaid bin Arqam revealed his satanic and changed the scene. "Take this stick from those lips," Zaid said. “By God, I myself have seen the Prophet's lips were on these lips and kissed them”[66].

Zaid came out of Ibn Ziyad's Majlis and shouted: O people! After this you are slaves. You killed Fatima's son, and give rulership to the son of Marjanah to kill good ones of you. Anyone who surrounded to humiliation is far from the mercy of God.

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The captives entered Ibn Ziyad's Majlis. Zaynab (SA) was wearing her oldest garments, stepping up with great glory, and, without paying any attention to ‘Ubaydullah, sat anonymously in a corner, surrounded by her maids. ‘Ubaydullah looked at Zaynab (SA) who sat down in glory without being allowed to sit .So he asked three times, "Who is this woman?" Zaynab (SA) did not respond to him to humiliate him. The third time, one of the women said, "This is Zaynab, Fatima's daughter." Ibn al-Zayad said: Thank God that He has humiliated you and killed and turned out your lies and sedition. Zaynab, as if nothing happened, and she was there only for a scientific debate, humiliated him in front of the people and said: Thank God that honored us by Muhammad and made us pure. It is not like as you are saying, but scandalous and malicious ones are denied, and they are not us. Others are[67].

Ibn Ziyad was astonished at this response, then said in a joking manner: "How did you see God's work with your family?" Zaynab (SA) said: "We saw nothing except beauty.” Then, in her words, confident, crushing, and firm, she said: *They rushed towards their graves (with honor). But know that Allah (SWT) will judge between you and them, and He will call you to account; so be worried about the winner at that day (either it will be you or them). O son of Marjanah! May your mother be mournful for you*!...[68]

How can this answer be described? How can we imagine a calamity-stricken with those great calamities that speak with this sense of victory with the enemy?

Ibn Ziyad was furious. Zaynab's speech was a shot to the heart of his filthy nature. Zaynab (SA) destroyed his tribal pride and the root of his arrogance.

‘Ubaydullah was much humiliated. He was overwhelmed to hear this answer. In desperation, he used his last weapon, which was curse. He said to Zaynab, "Finally, God has refreshed my heart from the rebellion and other rebellion of your family. Zaynab (SA) cried and said:

”لعمري لَقَد قَتَلتَ کَهلي وَ قَطَعتَ فَرعي وَ اجتَثَثتَ اَصلي فَاِن کانَ هذا شَفاوُکَ فَقَد اِشتَفَیتَ“

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I swear by my life you killed me my master, and you cut down the branches of the tree of my life and took out my root. If these cool your heart, be happy!

'Ubaydullah said, "This woman speaks poetically, as her father used to. Zaynab (SA) said: What should I speak poetically? Words flow into my tongue as they boil from my chest[69].

Helpless and humiliated, Ibn Ziyad gave up talking to Zaynab. At this time, he looked at 'Ali bin al-Husayn (AS) and was about to kill him that Zaynab hugged his nephew (AS) and said: "Have you not been quenched by our blood?" Have any of us left? If you want to kill him, kill me with him[70]!

Zaynab's words and Ibn Ziad's dialogue with Ali ibn Husayn (AS) made Ibn Zi'ad regret of holding such an assembly and undermined Ibn Ziyad's victory. It is unclear how long the prisoners were held in Kufah , but because Zaynab's (SA) and Imam Sajjad's (PBUH) words made Kufah unrest, 'Ubaydullah gave Imam Husayn 's (PBUH) and other martyrs's head to Zahr bin Qays Ju'fi[71] to carry to Damascus. He sent women and children along with them.

What happened to them in that long way to go by those harsh agents who were unaware of God? Imam Sajjad (AS) did not speak to any of them along the way to Kufah. The caravan arrived in Damascus on the first day of Safar 61 AH.[72] The caravan came into Damascus from the Toma gate[73]. They were placed in front of the gate of al-Masjid, a place where prisoners were usually held. People of Shaam came to see the prisoners. The prisoners were then moved to Yazid's palace. They entered the Yazid assembly when Imam Husayn's head was in front of Yazid and he was stabbing on his lips and teeth by a stick. Imam Sajjad (pbuh) said: What would you think if our grandfather, the holy Prophet (PBUH), saw us in such a situation?

Yazid trembled at himself. The party became chaotic. Yazid ordered the chains be opened and said, "God damn the son of Marjanah, if it had a kinship between you and him, he wouldn't do it".

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Now Zaynab began speaking with a broken wounded heart, tearful eyes, and painful memories of deadly afflictions, while surrounded by enemies and malevolent ones, but without paying attention to Yazid's reverence and kingdom.

Zaynab (SA), with her words, severely influenced Damascus. She did not allow Yazid to taste the sweetness of victory. What he knew the sweetness of his victory turned into bitterness in his mouth. Zaynab (SA) in a short speech made the present ones in the court understand who ruled over them and who were these captives in chain in front of them. She adorned the beginning and the end of her speech with divine praise. This was a sign of the stability of her faith and firm belief after passing through the tragedy of Karbala.

She said: Thank God Who is the God of the two worlds, and His peace be upon the master of Prophets. God has said rightly where He says:

"ثُمَّ كانَ عاقِبَةُ الَّذينَ اَساؤُا السُّواي اَنْ كَذَّبُوا بِاياتِ اللهِ وَ كانوُا بِها يَسْتَهْزِؤُنَ"

Then those who did evil things eventually became disbelievers and lied to the revelations of God and mocked them[74] ***.***

Zaynab (SA) went on, and with every word, a part of his spider's palace was destroyed. The words that would permanently wake him from sleep, and words that are extremely poignant and humiliating:

"O Yazid! Do you think that we have become humble and despicable owing to the martyrdom of our people and our own captivity? As you have blocked all the paths for us, and we have been made captives and are being taken from one place to another, do you think that Allah has taken away his blessings from us? Do you think that by killing the godly persons you have become great and respectable and the Almighty looks at you with special grace and kindness?

For this reason and on account of this incorrect thinking you have become elated and arrogant. You have become boastful because you have seen that the matters have taken a turn

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in your favour. You have, however, forgotten what Allah says:

"وَ لا يَحْسَبَنَّ الَّذينَ كَفَروُا اَنَمّا نُمْلي لَهُمْ خَيْرٌ لاَنْفُسِهِمْ اِنَمّا نُمْلي لَهُمْ لِيَزْدادُوا اِثْماً وَ لَهُمْ عَذابٌ مُهينٌ"

The disbelievers must not think that our respite is for their good We only give them time to let them increase their sins. For them there will be a humiliating torment. [75]

The disbelievers think that they are not good at the time we give them. We give them a respite to increase their sins more and for them is a painful doom.

O son of the freed ones! [76] *Is it justice that you keep your women and slave-girls in seclusion but have made the helpless daughters of the Holy Prophet ride on swift camels and given them in the hands of their enemies so that they may take them from one city to another"!*

Zaynab (SA), when confronted with a brutal display of Yazid striking on the the teeth of Imam Husayn (AS), addressed him and by picturing his image at the resurrection, revealed a hidden scene from viewers there. The filthy and guilty face of Yazid in front of the Prophet (peace be upon him), and his deplorable condition while carrying the blood of Ahlul-Bayt and the Prophet's family on his shoulder was depicted.

She says: " Why shouldn't Yazid be spiteful against us, it is he, who looks at us with hostility. You say with perfect intrepidity and without imagining that you are committing a sin: 'I wish that my ancestors who were killed in Badr had been present here today'. Then you strike Imam Husayn in his teeth with a stick in your hand!

Why shouldn't you be like this, although you have done what you wanted to do and have pulled out the roots of piety and virtue! You have shed the blood of the sons of the Holy Prophet and have hidden the brilliant stars on the earth from amongst the descendants of Abdul Mutalib under the clouds of oppression and injustice.

However, you shall go before Allah soon. You shall meet your ancestors and shall also be taken to

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their place. At that time you will wish that you had been blind and dumb and had not said that it was a day of rejoicing for your ancestors"[77].

O Yazid! On the day when Allah will be the Judge and Muhammad will be the petitioner, and your limbs will give evidence against you, your father, who made you the ruler of the Muslims, will receive His punishment. On that day it will become known what reward the oppressors earn, whose position is worse and whose party is more humble.

O enemy of Allah and O son of the enemy of Allah! I swear by Allah that I consider you to be humble and not fit even to be reprimanded and reproached. But what am I to do? Our eyes are shedding tears, our hearts are burning, and our martyrs cannot come to life by our reprimanding and reproaching you. My Husayn has been killed and the partisans of Satan are taking us to the fools so that they may get their reward for insulting Allah.

Our blood is dripping from their hands and our flesh is falling down from their mouths. The sacred bodies of the martyrs have been placed at the disposal of the wolves and other carnivorous animals of the jungle. If you have gained something today by shedding blood, you will certainly be a loser on the Day of Judgment. On that day nothing but your deeds will count. On that day you will curse Ibn Marjanah and he will curse you. On that day you and your followers will quarrel with one another by the side of the Divine scale of Justice.

On that day you will see that the best provision which your father made for you was that he enabled you to kill the children of the Prophet of Allah. I swear by Allah that I do not fear anyone except Him and do not complain to anyone else. You may employ your deceit and cunning efforts, but I swear by Allah that the shame and disgrace which you have earned by the treatment meted out to us cannot be eradicated

Then Zaynab (S) challenged Yazid and asked him to use his full potential and mobilize his capabilities, but he made sure that he would not be able to eradicate the trace of Ahl al-

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Bayt, which is the embodiment of righteousness and divine revelation:

I swear by Allah that I do not fear anyone except Him and do not complain to anyone else. You may employ your deceit and cunning efforts, but I swear by Allah that the shame and disgrace which you have earned by the treatment meted out to us cannot be eradicated I thank Allah Who has concluded the task of the chiefs of the youths of Paradise with prosperity and forgiveness and accommodated them in Paradise. I pray to Allah that He may elevate their ranks and favor them more with His kindness, for Allah is Omnipotent[78].

With the words of Zaynab (SA), Yazid's pride was blown away. Zaynab (SA) considered Yazid so low that he was not even deserved to be blamed! These words signified the wisdom and strength of her spirit. Zaynab (SA) made Yazid's happiness bitter. She mahe the people of Damascus understand that Islam is a religion before to be a rulership, and everyone is responsible for it, and the one who relied on the chair of her grand father is the murderer of the grandson of the messenger of God.

Sayyid Ja'far Naghdi writes: "At that special time, Zaynab (SA) embodied righteousness beautifully and clarified the path for those seeking the right path. Yazid and his companions were blacked by her beautiful rhetorical style and conquered the heart of mystics by her eloquent in a way that the tongues were kept unmoving, the mouths were closed, and the ears were surrendered, and the light of this pure and luminous soul dried the vicious and filthy souls. So Yazid waited could not answer or could not interrupt her speech or stop her from continuing to speak; this is a change the Companions of villayah and due to the power has given to them by God could do in others[79]" .

When Yazid boasted of his victory and thought that the conflict has ended in his favor, Zaynab disrupted his sleep. She announced his defeat and his downfall, though he pretended to be victorious and had the illusion of triumph.

After Zaynab's words, a deadly silence spread throughout the palace.

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Yazid saw unpleasant signs on the faces of those present. He said, "God kill the son of Marjanah." I do not want killing Husayn ! He realized that keeping these captives in such a state is not expedient. He decided to give them a better place. Anyway, of this day and from this assembly, a group of people of Shaam knew that to be Muslim was not what they learnt until that day, and the Muslim ruler was not the one who was ruling them and the one who was killed by the command of Yazid was not a rebellious adventurer but was the grandchild of the Prophet (peace be upon him) and the women and children who were taken captive to Damascus were the Prophet's family. The family of the one that Yazid ruled over people and Muslims in the name of his successorship.

Imam Sajjad (pbuh) made his identity clear to everyone in the Yazid assembly and left no excuses for anyone. He exclaimed with expressive and beautiful sermon and recalled his fathers' honors as he introduced himself. In this sermon, he recalled all the geographical locations and the great memories of Islam and cleared his relation with them all. People also understood the meaning of his words and crying out loud. His remarks led to ruin all the misleading propaganda that was spreading by Umayyad policy that said they were Khavarij .These words were derived from an aware and purposeful spirit so that if after the tragedy of Karbala an opportunity to take up the sword was not prepared, at least by words he could tear dark curtains of Umayyah's misleading propaganda. In addition, the general situation of the city was such that Yazid was forced to submit to the demands of the survivors of the Karbala who wanted to mourn for the calamities of the Imam, giving them a place called Dar al-Hijjara, and they mourned for seven days. According to Abu Mukhannaf, Yazid had to divide the Quran into different parts and give it to people in the mosque to read and thereby distracted their memory from Husayn, but nothing could deter them[80].

Imam Sajjad (PBUH) and Zaynab (PBUH) explicitly introduced the caravan of captives and revealed the false propaganda. By reciting verses and hadiths, they made it clear that the

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caravan was carrying the Quran and the Sunnah.

Although Yazid tried to show kindness and tolerance towards the Prophet's family in public, he knew that their stay in Shaam was not in his interest and his government. Because Zaynab (SA) and Ali ibn Husayn (AS) carefully introduced the Prophet's family in their speeches, and also pointed out to Yazid's roots and descent.

Return to Medina: Almost all major sources and authorities have put forth this theory that the caravan has gone directly to Medina from Shaam, and almost most of the original and authentic sources have not made any reference to the return of captives through Karbala.

Yazid commissioned Nu'man bin Bashir to provide the family of Prophet with equipment of trip to Medina, and commissioned a competent and trustworthy man of the people of Damascus to take care of them along with several horsemen. Yazid wanted the caravan to return to Medina as soon as possible that might end the most gruesome crime of Islamic history. The agents treated the caravans with complete respect. They were moving in front of the convoy. Wherever they landed, those agents were moving away from the Prophet's family. They did so until they came close to Medina[81].

Fatimah, the daughter of Amir al-Mu'minin Ali (AS) told her sister Zaynab (SA): "The officer in charge treated us with respect and kindness. It is good to somehow appreciate him. They had some jewelry. They sent it to the man and thanked him. The man said, "If I had treated you this way for the sake of the world, I would have been happy with less than this. But what I did was to please your Lord and was because of your relationship with the Prophet (peace be upon him.)"[82]

The caravan was near Medina. Tears had wet all the caravans' faces. The familiar breeze brought a familiar smell. Now that they got closer to home, they missed the loved ones more. When Zaynab saw Medina she cried. Medina was united in mourning and mourning was held in all houses of the Prophet's family. The Prophet's family wore black and people

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mourned and Zaynab and Imam Sajjad and all the caravans told the people of Medina what had happened in Karbala.

Medina was so overwhelmed with mourning as if it were the days of the demise of the Prophet. The horror of Yazid's tyranny was broken and the flames of awakening were set on fire in Medina. Medina was fueled by the movement's fire. The people of Medina started whispering, and the martyrdom of Husayn (AS) became very difficult for them. Their reaction frightened Yazid so much that at first they tried to reconcile with them and tried to lay the blame for killing the grandson of the Prophet (peace be upon him) on ‘Ubaydullah. Even ‘Umar ibn Sa’ad, the direct agent of this savage crime, avoided taking responsibility, holding ‘Ubaydullah responsible for it and sent the text of the decree of ‘Ubaydullah to for people persuade them.

The Ahlul-Bayt, after entering Medina, entered the mosque of Prophet and visited the tomb of the Prophet of God. The sound of their crying filled the mosque. Zaynab's eyes were full of tears. Addressing the Apostle of God, she said, "يا جَدّاه اِنّي ناعِيَهُ اِلَيکَ وَلَدکَ الحُسَين" oh my grand father! I have the news of Husayn 's death for you[83].

A group went to ‘Abdullah bin Ja’far's house for condolences. ‘Abdullah, sad to hear about the martyrdom of Imam Husayn (AS), said: "I thank God that if I could not sacrifice my life for Husayn, my children would have died for him[84]".

Umme Salmah, the wife of the Prophet (pbuh), while wiping for Husayn, said: "They did this and killed Husayn, may God have their graves filled with fire[85]".

Bani Hashim gathered in the Baqi’ and cried for the martyrs of Karbala. In the meantime, Ummul Banin’s eulogies were the most burning. The family of Prophet wore black. People visited them and mourned. The eyes of the Prophet (pbuh) were always tearful. There were no smoke in their houses for several years, and their parties had stopped. Ashura did not leave them for a moment. Zaynab (AS) was mourning, restless, and calamity-stricken. At home and in the mosque, she told about the events in Karbala, the martyrdom of

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Imam Husayn (AS), his family and companions and the captivity of the Prophet's family.[86] The spirit and expression of Zaynab (SA) made everyone remember Ali. Affliction had made her like a mountain that was a refuge and shelter for all. There is not without reason that Ibrahim the son of Malik Ashtar, ‘Abdullah the son of Hanzalah, his children and his brothers, the descendants of the Abdul-Muṭallab, and others were keen on her words. Zaynab's job was to refresh the martyrs' blood and keep the memory of them alive.

Zaynab’s demise: She only lived a year after Ashura, but in this short period of time, she was able to change history. The Awakening movement began in Medina. The movement which it backing and root were the blood of the martyrs of Karbala and its advocates were Imam Sajjad (AS), Zaynab (SA) and other members of the family of the Prophet (PBUH). A’raji writes: Zaynab (S) explicitly called on people to revolt against Yazid and said that the Yazid government should pay ransom for Ashura.[87] The foundation of Yazid's rulership was broken and the pillars of the government were shaking. The main agents of the Ashura tragedy were helpless. The people of Kufah were punished. In Kufah, on the next day of Imam Husayn 's (AS) martyrdom, Zaynab (SA) showed an example of the atrocities committed against the martyrs of Ahl al-Bayt, speaking so burning that caused regret and regret in them. Although she left Kufah, but her shout still rang in Kufah's ears, filled the city's atmosphere and reminded them of their ugly sin. The walls of Kufah reflected Zaynab's words: O people of Kufah ! Cry that your eyes will always be crying you’re your hearts burning!..

This echoed and remained and was not destroyed by the various events that followed Karbala tragedy.

Downfall of Bani Umayyad: Zaynab (SA) was able to inflame the Shiite hearts that until today cannot be extinguished. Zaynab (SA) did not leave the world unless when she destroyed the joy of victory in the mouth of Ibn Zayd , Yazid and Bani Umayyah and after pouring drops of deadly poison in the cups of these victors .Zaynab (SA) is the one who left behind an eternal mourning for Husain. She is the one who established the annual mourning

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assemblies to remind Karbala's tribulations. History does not have such sadness that has lasted for centuries without a slight loss.

Zaynab disrupted Yazid's life and disturbed his sleep. The government, thinking that Zaynab's voice would not reach Medina from Kufah and Shaam, had sent her to Medina, but then her voice was heard louder. Her whisper changed into a hymn and her silence into shouts, and the farther she went, the louder the sound.

The end of Zaynab's life is not clear. What is certain is Zaynab did not live long after returning from Shaam. The pain and suffering she had was too much to endure. As it is well known, she passed away in the year 62 AH. Where? Medina? Damascus? Egypt? Each writer has given some reason or reasons for his or her claim.

Some believe she was buried in Egypt in Cairo. Some believe that she was buried in the Rawiyah suburb of Damascus. Some have also said that she was buried in the cemetery of Baqi' in Jubanah part with the family of Prophet (PBUH).

Many historians and critics of hadith deny both the Damascus and the Cairo tombs. They deny even the last visit of her to Damascus and Egypt, and have spoken of Zaynab's permanent residence in Medina.

Seyyid Mohsen Amin in A'yan al-Shia has criticized both views and believed that Zaynab's departure from Medina has not been proven.

Sayyid Ja'far Shahidi writes: These shrines are instances of homes where the name of God is mentioned with great honor and the lovers of Ahlul Bayt sincerely express their devotion to the one whose tomb is made in his/her name and they renew their vows with Prophet and his family there[88].

Mohammed Bahr al-'Ulum writes in the book "fi Rahab al-Sayyid Zaynab":[89] It makes no difference whether Zaynab's final journey was to Damascus or Egypt. It doesn't matter where the sun goes down. What matters is the radius of that bright sun that does not go down over time. A cry that is echoed in the skies of belief and thought. The eternal words left from Zaynab that will forever threaten Bani Umayyah rulership. She is always alive

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at all times and throughout the earth, and death cannot silent that cry. Zaynab (peace be upon him) had said to Yazid, "*By the One Who has made us worthy of revelation of the Qur'an and of the prophecy, you will do whatever you can to remove our name and our remembrance from the scene of the world and to eradicate this disgrace from your skirt. Do know that your vote is very loose, and your day short, and your congregation scattering*[90]" .

When Zaynab (SA) passed away, she was not of soil to have this concern that her soil was in Egypt, or in Shaam or in Medina. She was of the sun that gives light and warmth to all the earth[91].

According to the author, the grave of Zaynab (SA) is not known like her mother's grave. Zaynab (SA) probably did not leave Medina and died in that city. No matter where she was buried. The important thing is to get to know her and follow her way.

Zaynab's descendants: she had five children, Ali, ‘Uon Akbar, ‘Abbas, Muhammad, and Umme Kulthum[92].

The descendants of Zaynab (SA) and ‘Abdullah bin Ja’far are from Ali, from whom many scholars, leaders, and elites have come who lived in the areas of Hejaz, Iraq, India and Iran.

Ali married Lubabah, daughter of ‘Abdullah bin ‘Abbas bin ‘Abdul-Mutallab, and had children by the name of Muhammad ‘Awid and Ishaq Ashraf. Ali's generation continued through his two children.

Banu-Ali or Ziyanabeh or Zeinabiyyun in Egypt and Tripoli, are also of Ali's generation[93].

Endnotes:

[1] Refer to Ansab al-Ashraf, vol.2, pp.264, 462; Tarikh Tabari, vol.5, pp.341, 381; Al-Futuh, vol.5,p.277

[2] Al-Akhbar Al-Taval, p.277

[3] Refer to Ansab al-Ashraf, vol.2, pp. 462, 463; Al-Akhbar Al-Taval, p.229; Tarikh Ya’qubi, vol.2, pp.241-242; Tarikh Tabari, vol.5, pp.347, 351-353; Al-Futuh, vol.5, pp.27-30

[4] Refer to Ansab al-Ashraf, vol.2, pp. 463; Al-Akhbar Al-Taval, p.230; Tarikh Tabari, vol.5, pp.247-353; Al-Futuh, vol.5, pp.30-31

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[5] Tarikh Tabari, vol.5, pp.347-348; Murawij al-Dhahab, vol.3, p.248

[6] Al-Tabaqat Al-Kubra, vol.6, pp.424-428; Al-Akhbar al-Taval, pp.228-229; Tarikh Tabari, vol.5, p.351

[7] Refer to Ansab al-Ashraf, vol.2, pp.455-456, 464, 467; Tarikh Tabari, vol.5, pp.384-385; Al-Futuh, vol.5,p.65

[8] Refer to Ansab al-Ashraf, vol.2, p.464; Akhbar al-Taval, pp.231-242; Tarikh Tabari, vol.5, pp.347-380; Al-Futuh, vol.5,p.34-62

[9] Vaq'at al-Taf, p.154

[10] Tarikh ibn Khaldun, vol.1, p.437

[11] Vaq'at al-Taf, p.157

[12] Ansab al-Ashraf, vol.3, pp.160

[13] Holy Quran, Surah Taubah, verse 71

[14] Akhbar al-Taval, p.299; Ansab Al-Ashraf, vol.2, p.477; Tarikh Tabari, vol.5, p.500; Al-Irshad, vol.2, p.90

[15] Safinah Al-Bihar, vol.2, p.11

[16] Ansab Al-Ashraf, vol.2, p.477-478; Al-Akhbar al-Taval, p.253

[17] Al-Futuh, vol.5, p.62; Al-Irshad, vol.2, p.202

[18] Ansab Al-Ashraf, vol.2, p.480, 482-483; Al-Akhbar al-Taval, p.253-255

[19] Ansab Al-Ashraf, vol.2, p.481; Al-Akhbar al-Taval, p.255

[20] Vaq'at al-Taf, pp.188-189; Al-Imamah val Siyasah,p.255; Tarikh Tabari, vol.5, p.415; Al-Irshad, vol.2,pp.438-439

[21] Tadhkarah al-Khavas, p.241

[22] Tarikh Tabari, vol.5, p418; Al-Mu'jam al-Kabir, vol.3, pp.114-115

[23] Ansab Al-Ashraf, vol.2, p.288; Tarikh Tabari, vol.5, pp.424-425

[24] Tarikh Tabari, vol.5, p.425; Al-Kamil fil Tarikh, vol.4, p.61

[25] Ansab Al-Ashraf, vol.2, p.489

[26] Ibid; Al-Futuh, vol.5, pp.100-101

[27] Ansab Al-Ashraf, vol.2, p.490

[28] Ibid, pp.493-494

[29] Ibid, p.439

[30] [30] Ansab Al-Ashraf, vol.2, p.494; Tarikh Tabari, vol.5, p.441

[31] Al-Akhbar al-Taval, pp.256-257

[32] Ansab Al-Ashraf, vol.2, p.497; Al-Akhbar al-Taval, p.256; Irshad, vol.2, p.239

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[33] Al-Tabaqat Al-Kubra, vol.5, p.102; Al-Akhbar al-Taval, p.256

[34] Vaq'at al-Taf, p.243; Tarikh Tabari, vol.5, p.446; Al-Luhuf, p.47; Maqtal al-Husayn Kharazmi, vol.2, p.31; Manaqib Al Abi-Talib, vol.4, p.34

[35] Al-Akhbar al-Taval, p.256; Al-Irshad, vol.2, p.239

[36] Vaq'at al-Taf, p.243; Tarikh Tabari, vol.5, p.446; Al-Tabaqat Al-Kubra, vol.5, p.102; Al-Akhbar al-Taval, p.256; Kitab Nasab Quraysh, p.57; Al-Futuh, vol.5, pp.114-115; Sharh al-Akhbar, vol.3, pp.152-153; Maqatil al-Talibin, pp.115-116; Al-Irshad, vol.2, p.239

[37] Payam-Avare-Ashura, p.265

[38] Al-Tabaqat Al-Kubra, vol.5,p.101; Al-Irshad, vol.2, pp.240-253

[39] Vaq'at al-Taf, p.245; Al-Irshad, vol.2, pp.240, 253; Tarikh Tabari,vol.5, pp.389,448

[40] Al-Luhuf, p.41; Al-Futuh, vol.5, p.115

[41] The holy Quran, Qisas, verse 88

[42] Maqtal al-Husayn Muqram, p.337; Ma'ali al-Sitin, vol.2, p.25

[43] Ansab Al-Ashraf, vol.3, pp.185-186; Tarikh Tabari, vol.5, p.442; Al-Irshad, vol.2, p.97; Al-Futuh, vol.5, p.115

[44] Bahar al-Anvar, vol.45, p.46

[45] Tarikh Tabari, vol.5, p.442; Al-Irshad, vol.2, p.466; Al-Luhuf, p.51; Nahayat al-Arb fi Funun al-Adab, vol.7, p.194

[46] Al-Akhbar al-Taval, p.304; Nahayat al-Arb fi Funun al-Adab, vol.7, p.194

[47] Ansab Al-Ashraf, vol.3, p.202

[48] Al-Futuh, vol.5, pp.117-118; Maqatil al-Talibin, p.118

[49] Ansab Al-Ashraf, vol.3, p.203; Tarikh Tabari, vol.5, p.452; Al-Irshad, vol.2, p.248; Al-Kamil fil Tarikh, vol.4, p.78; Al-Bidayah val Nahayah, vol.8, p.187

[50] Tarikh Tabari,vol.5, p.521; Vaq'at al-Taf, pp.252-253; Lava'ij al-Ashjan, p.364

[51] Al-Irshad, vol.2, p.251; Bahar al-Anvar, vol.45, p.53.

[52] Al-Akhbar al-Taval, p.258; Al-Irshad, vol.2, p.252.

[53] Ansab Al-Ashraf, vol.2, p.500; Maqatil al-Talibin, p.118.

[54] Murawij al-Dhahab, vol.5, pp.258-259.

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[55] *Ansab Al-Ashraf, vol.2, p.503; Al-Akhbar al-Taval, p.259; Tarikh Tabari, vol.5,p.445, Qis Tayrani in Al-Mu'jam al-Kabir, vol.3, p.117, only named Khuli.*

[56] *ibid*

[57] *Ansab Al-Ashraf, vol.2, p.503; Tarikh Tabari, vol.5, p.452; Al-Irshad, vol.2, p.467; Al-Kamil fil Tarikh, vol.4, p.78; Al-Bidayah val Nahayah, vol.8, p.187.*

[58] *Zaynab al-Kubra, pp.61-63*

[59] *Ale Bayt Al-Nabi fi Mesr, pp.52-53.*

[60] *Maqtal al-Husayn Muqram, p.307*

61Ansab Al-Ashraf, vol.2, p.411; Tarikh Tabari,vol.5, p.456; Al-Kamil fil Tarikh, vol.4, p.81; Nahayat al-Arb fi Funun al-Adab, vol.7, p.200.

[62] *Nafs al-Mahmum, p.361.*

[63] *Al-Luhuf, p.175.*

[64] *The text of the sermon of hazrat Zaynab is in the following books: Al-Ihtijaj, vol.2, p.109; Amali Mufid, p.320; Amali Tusi, p.91; Al-Luhuf, p.176.*

[65] *Tarjumeh al-Imam al-Husayn min Tarikh Dameshgh, p.79.*

[66] *Tarikh Tabari, vol.5, p.457; Al-Irshad, vol.2,p.472.*

[67] *Tarikh Tabari, vol.5, p.457; Al-Irshad, vol.2, p.472; Al-Luhuf*

[68] *Vaq'at al-Taf, p.262; Maqtal al-Husayn Kharazmi, vol.2, p.42; Al-Irshad, vol.2, p.472; Al-Luhuf, p.191.*

[69] *Vaq'at al-Taf, p.262; Tarikh Tabari, vol.5, p.457; Al-Futuh, vol.5, pp.122-123; Al-Irshad, vol.2, p.473.*

[70] *Ansab Al-Ashraf, vol.3, p.207; Al-Tabaqat Al-Kubra, vol.5, p.163; Tarikh Tabari, vol.5, pp.457-458; Al-Luhuf, p.193; Al-Kamil fil Tarikh, vol.4, pp.81-82; Nahayat al-Arb fi Funun al-Adab, vol.7, p.201.*

[71] *Tarikh Tabari, vol.3, p.212; Tarikh Tabari, vol.5, p.260; Al-Irshad, vol.2, p.475.*

[72] *Abu Reyhan Biruni said in the first day of Safar month, the head of Husayn were brought to Damascus.*

[73] *Name of a village near Damascus.*

74 The holy Quran, Surah Rum, verse 10.

75. The holy Quran, Surah Ale 'Imran, verse 178.

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[76] *The day Prophet conquered Mecca, great people of Quraysh went to him. Prophet asked do you guess how do I treat you? They said, as what deserves a kind brother. Prophet said, go away, you are free. Since then great people and previous mushriks of Quraysh are called Tulaqa (free).*

[77] *The holy Quran, Ale 'Imran, verse 169.*

[78] *Al-Luhuf, pp.214-215; Maqtal al-Husayn Kharazmi, vol.2, pp.64-66, Bilaghat al-Nisa', pp.35-36; Al-Ihtijaj, vol.2, p.122.*

[79] *Zaynab al-Kubra, pp.75-76.*

[80] *Maqtal al-Husayn Abi Mukhannaf, pp.198-200.*

[81] *Vaq'at al-Taf, p.272.*

[82] *Al-Kamil fil Tarikh, vol.4, p.88.*

[83] *Bahar al-Anvar, vol.45, p.198; Al-Muntakhab, p.501; Zaynab al-Kubra, p.156.*

[84] *Tarikh Tabari, vol.5, p.466.*

[85] *Bahar al-Anvar, vol.45, p.124.*

[86] *Marqad 'Aqilah Zaynab, p.92.*

[87] *Akhbar Al-Zaynabiyat, p.116.*

[88] *Zendegani Fatimah Zahra, pp.261-262.*

[89] *Payam-Avare-Ashura, p.356.*

[90] *Al-Luhuf, pp.214-214; Maqtal al-Husayn Kharazmi, vol.2, pp.64-66; Bilaghat al-Nisa', pp.35-36.*

[91] *Payam-Avare-Ashura, p.357.*

[92] *Ansab Al-Ashraf, vol.3, p.67; Al-Tabaqat Al-Kubra, vol.8, p.341; Al-Ma'arif, p.207; Maqatil al-Talibin, pp, 95, 112; Ansar al-Husayn, p.149; Al-Kamil fil Tarikh, vol.4, p.92; Maqtal al-Husayn Kharazmi, vol.2, p.26; A'yan al-Shiah, vol.4, p.129; Usdul Ghabah fi Ma'rifat al-Sahabah, vol.6, p.133; Manaqib Al Abi-Talib, vol.4, p.122; Vasilah Al-Darin, p.229; Seil al-Huda, vol.11, p.51; 'Avalim al-'Ulum al-Imam al-Husayn, p.277.*

[93] *Mu'jam Qabayil al'Arab, vol.2, p.487; Al-Bayan val A'rab, p.39; Taj Al-'Arus, vol.1, p.290.*

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Dissimulation (Taqiyya), an Islamic Rule

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Abstract: *Taqiyyah (literally means worship and protection) is an Islamic rhetoric referring to preventive hypocrisy or denial of religious belief and prejudice in the face of persecution. Another word that refers to this concept is concealment (in the sense of covering) giving a more specific meaning of hypocrisy by silence or neglect. Shi'a, in which believers are allowed to conceal their beliefs when threatened with persecution or persecution, has emphasized the tradition of taqiyya. However, this is also permissible under certain conditions in Sunni Islam. In the following, we are discussing this term.*

Key words: *defense, deceit, Taqiyya, Taqiyya in Quran*

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