

# **The Role of Zeinab (SA) in the Immortality of Ashura**

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**دور السيدة زينب (سلام الله عليها) في خلود عاشوراء**

**الدكتور**

**مهرداد افشون**

**أستاذ مساعد قسم الدراسات الإسلامية - فرع الأميديه - جامعة آزاد الإسلامية - الأميديه - إيران**

**Abstract:-**

It concerns the uprising, the revolution, and its durability. The history of mankind has witnessed many movements and uprisings that have been striking with the martial arts and massive, more discriminating and more intense populations than the rise of Karbala, but has never been immortal in the minds of the people and the history. Some of the uprisings also came from the aspect of persistence, weakness, and lack of gravity, and did not have a profound effect on people's emotions. But the uprising of Hussein Ibn Ali, with a very limited time and space, had other characteristics. In addition to being influential in Shi'ite thought and feelings, after 14 centuries, it also attracts every free man and truth seeker, and has recorded the most manifest, most beautiful, and most interesting part of human history in its name. No woman in the history will achieve the stability of Zeinab (SA). She witnessed the abominations and the persecution of the prisoners and the hostility of her enemies; she watched the bloodied swords and victory of the good against the evil, which is the sight of the most dreaming peaks of creation in the scope of insight and character and spirituality. This article tries to uncover this secret and reveal the role of Zeinab (SA) in the immortality of Ashura.

**Keywords:** Zeinab (SA), Captivity, Immortality, Karbala, Ashura.

**المخلص:**

شهد تاريخ البشرية العديد من الحركات والانتفاضات التي صدمت بفنون الدفاع عن النفس والكثافة السكانية والتميزية والأكثر كثافة من صعود كربلاء، ولكنها لم تكن أبداً خالدة في أذهان الناس والتاريخ. بعض الانتفاضات جاءت أيضاً من جانب الثبات والضعف وعدم الجاذبية ولم يكن لها تأثير عميق على عواطف الناس. لكن انتفاضة الحسين بن علي، في ذلك الوقت والفضاء المحدود، كانت لها خصائص أخرى. بالإضافة إلى كونها مؤثراً في الفكر والمشاعر الشيعية، بعد ١٤ قرناً، فإنه يجذب أيضاً كل رجل حر وباحث عن الحقيقة، وقد سجل الجزء الأكثر وضوحاً وجاذبية والأكثر إثارة للاهتمام في التاريخ البشري باسمه. لن تحقق أي امرأة في التاريخ صمود زينب (س). التي شهدت المكروهات والاضطهاد من السجناء وعداء أعدائها. شاهدت السيوف الدموية وانتصار الخير ضد الشر، وهو مشهد من أكثر قمم الخلق والحلم في نطاق البصيرة والشخصية والروحانية. تحاول هذه المقالة أن تكشف عن هذا السر وتكشف دور زينب (س) في خلود عاشوراء.

**كلمات البحث:** زينب (س)، أسيرة، خلود، كربلاء، عاشوراء.

## Introduction

Hussein (PBUH) and Ashura in the tenth month of Muharram, 61 AH, celebrated an event in the Karbala Desert, which until the time they had uncovered the face of disbelief and hypocrisy and became immortal. The reasons for this immortality are as follows:

1. The captivity of the survivors of the Ashuraites and their diligent management by Zeinab and Imam Sajjad (SA) with clear and expressive revelations and a beautiful explanation of the Ashura event, followed by the awakening of the people in that period, as well as successive centuries.
2. Their total sincerity in their thoughts and actions, in the way that they ask everything from God and this is one of the cleanest and most glorious human movements that transcends the limits of selfishness and interests.
3. The peak of oppression by the Umayyad Army and the peak of the oppression on the front of Hussein Ibn Ali (AS), as the veil of ignorance brings forth every beloved man and brings forth to the movement, the epic and the rising.
4. Mystic and affective attractions in the movement of one Ashura and the creation of the most beautiful epics and passions from them, epics that have been unique in all aspects of the historical, social, geographical, moral and human aspects.
5. The emergence of a beautiful collection of spiritual and divine values, chivalry, freedom and liberation, courage and bravery, the passion for Allah and humiliation of death, the breaking of bondage belongings, dignity and human glory, loyalty and sacrifice, dignity and enlightenment which has been unique in history.
6. Mentioning and quoting and expressing the history of Ashura, reading the martyrdom and spreading the culture of Ashura in attractive artistic forms such as pilgrimage that increase the anger of the devotees against the oppressors and the kindness and enthusiasm as far as the Ashura is concerned. As the Prophet (PBUH) said: "Al-Hadd al-Hussein Harareh al-Qa'ul al-Mu'minīni is alright. From the testimony of Hussein (AS), it is burning in the hearts of the faithful who will never be cold.

## **Zeinab's Message, Ashura's Satisfaction**

The famous speech is from Ali Shariati, whose revolution has two faces: message and blood. Hussein Ibn Ali (AS) died on Friday or on the Saturday of the tenth of Muharram, 61 AH, for the glory of the rite, and with his clean blood and his fellow devotees, the right to sign his way. The Ashurians in 175 days - the beginning of the uprising - from the fifteenth of the Rajab 60 to the Ashura of Muharram, the 61th, the best, most beautiful and cleanest revolution of history, and al-Hāq, which promoted the level of humanity and culminated. This movement is a joy to the Lord, the dearest, most humane and most holy of movement and transformation, and that is why Hussein Ibn Ali (AS), as the great warrior in the verse "and the fantasy of the great grave", and "Sarallah and Ibn Thareh ", is his most famous title. But can these qualities be the main reason for the immortality of the name and the name of his and his fellows? Certainly not. How many of them were the prophets and God who were martyred with the hardest torture, but their name and memory did not survive for some reason in the history. What were the bloodied events in which the volume of their victims was higher than the Karbala incident but did not survive in the memory of history. Therefore, the message and expression of oppression, crying and awakening of the people from the dream of deceit and neglect, the depiction of the dignity and majesty of Imam and the glitter of the Ashura people, has had a profound effect on immortality. The words of Shariati about the incident of Ashura can be interpreted differently, as the Karbala case has two brilliant faces: one martyrdom and the other being captive. The pioneer of the martyrdom is Hussein and the captive is Zainab (SA). The martyrdom, the cry of tyranny and the domination of curses and lies, defeated the ruler of pride, hypocrisy and humiliation of death and life with dignity, whose descendants were the pride and glory of the religion that is, according to the statement of Hussein: Death with dignity is better than living with humiliation (Allameh Majlesi, Mohammad Bagher: "Baharalanvar", vol. 44, Tehran-Mokhtat al-Islamiyya, p. 192).

Karbala is an unfinished plan, and one will not be able to reach Kufa and Sham, and the sermons, and the Nightfall of Zeinab. Z (born 5 J. Awal in the year 6 AH), the daughter of Commander of the Faithful, Imam Ali and Aqileh Banihashem, and Imam Sajjad (AS),

"the learned and wise without teachers' Allama Majlisi, Muhammad Baqir" (p. 164). There is no woman in the history of time in the form of patience and stability like Zeinab (AS).

Zeinab saw her brothers, sons, and nephews' deaths and looked at the intuition and feeling and impression eloquently and passionately to say that the other half of the movement will achieve its ultimate goal. That is, when the mission of Karbala and martyrdom end in that midday, the mission of Zeinab will begin to make this great event eternal.

Oman Samani, a poet of Ashura, says: (Samani, Oman:" Ganjineh al-Asrar ", Meysam Temar Publication, 1363, p. 78-73).

The eager and emotional king saw a woman in black  
The woman, a divine beauty, looking at the far end  
She touched the sky  
She was a Lord's beloved one.

Hussein (AS), the creator of Ashura, embraced Zeinab (SA), and states that he is a continuation of the movement and stability, and prepares him for a masculine and haphazard duty after his martyrdom. Zeinab (SA), the leader of the uprising, was appointed to continue the uprising.

Zeinab (AS) was not a woman who was only captive to feelings and emotions, and as ordinary women to mourn the unthinking and joyous enemy; she said: "God, accept this sacrifice" (Al-Musawi al-Maqmar, Al-Sayyid'Abd al-Razaq: "Mithil al-Hussein", pp. 307-55).

She reflected on the theme of tomorrow and the reflection of that event and how to process its teachings. Therefore, she has to make himself a great mission, because "the burden of martyrdom, although heavily, must be taken."

She wants Ashura and Karbala to stand up and shine over the centuries, and it should for all the time so that the truth of "the whole day of Ashura and the whole land of Karbala will flow in the vein of time and place. .

The magnitude of each movement and the attraction of each piece of creation or history depend on its components and its

surroundings. There will never be a spectacular piece of gravity in the summer of the desert, as much as the image in the spring, in the midst of dew, lava and grass, and trees and springs, also, the singing of the self-possessed person without the accompaniment and accompaniment of the proper instruments and in the environmental and peripheral conditions and inappropriate situation, as much as the song with the coincidence and accompaniment of instruments, and the appropriate conditions and situation not attractive and not pleasing.

The end of the Karbala on Ashura 61 has its shining and tidings and values, and then the testimony of the most beloved and most exalted people, at the height of brutality and oppression, by the ugliest and most humble individuals, in the position of a large, historic choice, along with the remains of the soil, the burning and the head over the spear and riding on the naked faces, as well as fatigue and boredom and grief, tears and cries, and arms and legs in chains, in the passage of homes and towns, and the fiery and fiery sermons of Zeinab (SA) in Majd, the greatness of Ashura and the humiliation of the evil enemies by the infidels that innocents such as Imam Sajjad and his five year old son Baqir (AS), stunningly attractive and unique history of humanity that future events will be the counterpart. Therefore, the disclosure of the figures of Sala and Ghazi and the color and trick with that rumor and oppression by the busiest and the most awesome woman and the most wonderful sister are really spectacular, audible and learned. That is, the movement, the purpose, the cry, the advocacy, the guidance, and the Enlightenment, are the most possible in the most possible form of immortality.

When the captivity began and Zeinab's followers moved to Kufa and Sham, the captives looked at the martyr's tattered and bloodied faces. Zeinab (SA), although preserving dignity and credibility as the patience of Jamil, said strangely to the elder of the Prophet (PBUH): O Muhammad (PBUH)! The angels of the sky say hello to you. This is Hussein who falls on the fallen plain and is torn in his blood. O Muhammad (SA)! Your daughters have gone to captivity, your children are killed and the breeze blows on them (Aby'iqnuf: "Vaha'at al-Tuf", Múseca al-Nasir al-Islami, Qom, p. 59).

From the very beginning, the lord of the free men had seen the role of Hosseini and his everlasting insurrection in the ritual of religion. He asked in a letter to Imam Sajjad (AS) - which was for the martyrs of Karbala - "What happened to you?"

Imam Sajjad said: "I see that the martyrs of our martyrs have fallen into the soil."

Zeinab (SA) said: Do not be afraid of what you see. I swear to God, this is a treaty from the Prophet of Allah, greatly and your father and uncle. God has made a covenant with the people; people from this nation whose Pharaohs do not know their land, but the angels of heaven know them; they gather these tattered and clothed creatures. In this land, Hussein's shrine erects a flag that never gets old and does not suffer in days and years, and the leaders of disbelief and their devious followers tend to fade it, but it always manifests itself and exalts it. "(Sepehr, Mirza Abasgholi Khan:" The great love of the great woman of Islam, Zainab Kobra", Rahimian Publication, p. 218), also: Immigrants, Ata'allah:" Ashura Messenger ", Information Publishing House, p. 288-287).

Indeed, Zeinab (SA) knew that the Prophet (PBUH) said: "The Lord of the Apocalypse is in the hearts of the believers" (Mustardak al-Wasael, 10, p. 318, Hadith 12084).

From the testimony of Hussein (AS), there is a burning sensation in the hearts of the faithful who will never be cold.

The Karbala's brave woman in its captivity and the inclination of Kofi pride and prowess made determination more firmly than before, in order to confront the false victory of blood on the sword. At that time, the celebration of the rulers and some of the people of Kufa, the words of Sajjad, Zeinab and Umm Kulthum (AS), as a sledgehammer, fell on the head of the enemies. The expression of oppression, disclosure and enlightenment has had a profound effect on the people, so that the governor of Kufa-ibn Ziyad-and his agents turned out to be inactive in a short time and they were infamous. The tumultuous and winning words of the leader in that terrifying and distorted atmosphere revived the sermons of the city of Ali (AS) in memory. He was a late-known Kufa cultural and anthropologist and his father in the two decades before the Imam. Zeinab said: "Kufa people! People are deceitful! People of good health! Your covenants

are false, and the light of your faith is futile. People are brave and ambitious! Self-help and Humor! Love and love the enemy!

Cry! you deserve to cry; not to be happy to live. You have aroused a grief so that it would end up and do not disgrace it. How do you get this stigma? What do you say to kill the child of the Prophet? Seyyed the youth of Paradise and the lights of your way are ugly people, who were in their bitterness and in the bloodshed. Do not and you'll be ruined

Each one has a wind in your hand, and in the deal you have made a loser! And you are caught up in the wrath of Allah, and your humiliation is on you. You have done a very ugly work, who fears that the heavens will split, and that the earth is plagued and the mountains have melted.

Do you know how to silence the Messenger of Allah? And you defeated his sanctity and blood? And what sort of earth did you see? You did something ugly and unwise, that the earth and the sky are so clumsy and wonder that the eyes of the glare are bleeding. The retribution of the Hereafter is harder and does not help the losers.

This deadline will not spoil you! That God will not surrender to sinners, and He will end the blood of the oppressed. But watch out for us and you and kill the sinner in hell. "(Dr. Shahidi, Seyyed Jafar:" The Life of Fatemeh Zahra ", Office of the Publishing of Islamic Culture, pp. 252-251).

The upshot consequence of these glinting words was silence, and the cry of the cries and the sightings of some of the audience.

"In Ibn Qadi's Palace, they had given a general boost, so that all the people would come and participate in the celebration of the victory of Ibn Qadis. In the palace, the commanders of the army of Omar Ibn Sa'ad were invited to the Kufa aristocracy. Many also came to the palace as a congratulatory victory. The heads of the martyrs had seventy heads in front of the parliament. The heads were on the spear, like a ring, the circle of Ibn Qi'id was surrounded by bloodied heads of martyrs "(Abby stands for" Vahaet al-taf ", p. 260).

Ibn Zayd, while holding a stick in his hand, was looking at Hussein (AS) beheaded before him, and he touched his mouth and the lips and teeth of Imam Hussein (AS); teeth shone like a pearl. Ibn

Qazi said: "What beautiful teeth do you have Hussein!" Or as soon as you grow old. We finally retaliated Badr's war "(Ibn al-Asakur:" The Refinement of the History of Damascus-e-Kabir, "4, Beirut: Darahia al-Terat al-Arabi, 1407, p. 343).

Meanwhile, one of the companions of the Prophet (PBUH), Zayd ibn Arqam, showed himself an emotional and romantic reaction, and said: "Take this stick out of the lips. To the great God, besides whom there is no god, I have seen myself the lips of the Prophet (PBUH) on these lips and kiss the lips of Hussein (AS). The sound of a broken and crying bitter Zaidaben rose.

Ibn Qadi said: "You are old and lost your intellect; Zeidaban came from the Majles Ibn Qadis and shouted: "O people!" From today! You killed the son of Fatemeh (SA) and you were the son of Marjan. He kills your chosen and righteous ones. And this enslavement and the whims of the slaves, and everyone who is tired of humor, is far from God's mercy "(Tabari, Mohammed ibn Jarir:" The History of Alammu and Al-Muluk, "c. 4, Beirut - The Institute of Allah, p. 349).

"Abidullah, who most likely knew Zeinab, asked for contempt: Who is this woman? Zeinab did not answer him. He asked a second time. She did not answer again. The enviable and fearful of Obaidullah Ibn Ziyad was damaged by Zeinab's silence. He asked three times. Zeinab (SA) was still silent.

One of the women said: This is Zeinab (SA), Fatima's daughter (SA).

Obeid Allah Ibn Highly summed up his anger in a sentence and said:

Thanks to God who scoffed at you and killed your story and sedition.

Zaynab (SA) said: "Al-Hamdullah al-Zahi Akramna Bhmhmd (PBUH) and Tahrina are cleaned up, and they cannot be damaged." Thanks to God forbidding us to be Muhammad (Peace Be upon Him) and cleanse us. Not so you say. It is denied by the criminal, scandal, and evil (Khwarazmi, by Al-Sheikh Mohammed al-Samawi, al-Qaeda 2, Najaf, Mba'at al-Zahra, 1948, p. 42).

Ibn Zayd said: How did you see God's work with your household?

Zaynab (SA) said: "We are the author of the book of Almighty Allah. Skelekt Mak or Ibn Marjaneh! " (Vahaet al-taf, p. 262). I've

never seen beauty. The testimony was destined for them. They went to their murder. Soon, Allah will provide them and you with the guidance before you and judge. Look at that day, who is victory and salvation? Your mother will sit back in love! Son of Merjane! Zeinab's speech was a relief on the heart of Obeidullah Ibn. Zeinab (SA), among all the wind and tribal embarrassment, put it on the root of Oday Allah's ruin and scandal. As if the ceiling had landed on Obeid Allah. Zeinab (SA) spoke of Allah and resurrection and victory. Ibn Qazi was angry and excited, while he had no control over himself, raided Zainab (sa). "(Dr. Mohajerani, Ataollah:" Messenger of Ashura, Information publication, chapter 63).

Amr ibn Harith calmed her and said, "Amir! She is a woman. A woman who does not have a credit! Ibn Ziyad once again buried his anger and added his ignorance to a sentence and said: "Ultimately, God blessed me from the rebellious Hussein and the rest of your family."

In the battle of Rokh, Obaidullah bin Zayd was heavy. The last thing she said with Zeinab was that she said. As his father was a poet, he said, That is, it chooses words and phrases that are meaningful and appropriate. Zeinab (SA) said: "What do I do with what?" The words flow out of my chest. I do not have time to ask for it. " (Tabari, Mohammed bin Jarir: "History of Alam and Al-Muluk," 4, Beirut-Al-Alemmi Institute, p. 349).

Obeidullah bin Highly helpless and wicked, he abandoned the dialogue with Zeinab. The blizzard and Zaynab's speech (SA) had damaged him.

Anyway, the sound of crying and groaning and astonished glances shifted the sheet and Obaidullah, who wanted to scare it with this scene, in turn, intimidated Kofiyah and subjugated his power and, on the other hand, paid attention to the humiliation and remission of Al-Rasool (PBUH). It was the transformation and awakening of the congregation, as they were covered with some degree of shame.

Ibn Qadim insisted on Imam Sajjad (AS) and said: "What is your name?" He said: I am Ali bin al-Hussein. Ibn Zayd said: "Did not Allah bless the son of Hossein?" He did not answer. Ibn Zayd said, "Why do you not speak?" Sajjad (AS) said: I had a brother, Ali, you

murdered him. Ibn Qazi said: God killed him. Imam Sajjad (AS) did not speak. Obeid Allah once again said, "Why do not you talk?" Imam (AS) paid the readings of these two verses: "Allah Almighty takes all lives " and "We are the Counselor of the Immortal Imam of Allah". No one but God divides. Obeid Allah said: You are one of those! Then he turned to "Mery bin Ma'ad" and said: "Has he [Sajjad (AS)] reached adulthood? I think he is a man. Ibn Ma'ad said: yes. Ibn Qadi said to kill him! Zeinab (AS) took Ali and said: Is it still not enough? Do not drink from our blood? No one is alive from our family? if you believe in God - if you intend to kill him, kill me with him. Obeidullah said, "Let this young man free." Imam Ali ibn al-Hussein (AS) said: "Are you afraid of killing me?" Do you still know that our way is dead and that our dignity is a testimony?! Obeidullah was silent. The mother-in-law, Ali Asghar, took the head of Hussein from the front of Obeidullah, kissed her and embraced her and read the poems. (Qomi, Sheikh Abbas: "Nafs al-Maumum", translation of Mohammad Baqer Kamareh, Holy Mosque Publishing House Sahib Al-Zaman, p. 527).

In those days and nights of Kufa, the advent of oppression and the oppressed and bloodied fallen prisoners and enemies overcame the swords and bayonets.

### **Moving the captives towards Sham**

Yazid believed to have taken vengeance on her ancestors from Al-Rasool (PBUH), and Karbala was the last fort in its stability, and after that, he would no longer be crying and asking for a wake-up call. The head of the martyrs, who were brought to Damascus under the supervision of Zahir ibn Qais al-Ja'fi, gave Zahir a report on the victory and the killing of the brave men of Ninawa. The arrogant and grateful Yazid of the incident said that some of them were not compatible with his arrogant movements, including that he had said: "I was happy with you that you did not kill Hossein. If he came to me I would give him; but God bless the boy who did it "(Tabari, Mohammad bin Jarir:" History of Alam and Al-Muluk, "c. 4, Beirut, Al-A'lami Institute, p. 352).

But Yazid's graceful impression of the head of Imam Hussein (SA) reveals his enraged and angry spirit. When he put his head in a golden heather, he watched with pride. Our family avoided a fair deal

with us, but a blade of bloodshed with us did so. The blades cut off the heads of our dear ones - who were unjust and ungrateful.

Yazid, in front of the head of the martyrs, worshiped and compared his family with the family of Imam Hussein (SA) and, reciting the verses of the Qur'an, rattled over his lips and teeth and said: Abu Abdullah was well speaking. In his response to Yazid's courage, Aburazza Aslami said: "Woe to you, Yazid! On the lips and teeth of someone who the Prophet (PBUH) repeatedly kissed on it and said: "You regained the young men. May God kill you and curse him! And give them hell, which is abominable and indecent. O Yazid! The day of the resurrection will read you, while Ibn Qadis will bring you and Hussein (SA) while Muhammad (Peace Be upon Him) is his intercessor. Yazid ordered an Aburazha out of it with a flushed and angry face (Kofi, Ibn A'tham: Alfath, C 3, Beirut-Daralekb al-Amayeh 1986, p. 150).

The caravan of the captives (fee men) entered Sham on the first or second day of the Safar the year 61 AH. Due to the years of lying and carelessness and the reversal of the facts by Sha'wi, Shamian had a huge and unobtrusive atmosphere. Hence, the server and happiness were visible from all over their existence. When the free-living Al-Ali (PBUH) stood beside the mosque in a chains, an old man came close to them and said, "Thanks and gratitude to the creation that killed you, Amir al-Mu'minn-Yazid-over! Imam Sajjad (AS) said to him: O old man! Do you read the Quran? He said: Yes, I've read. Imam said: Do you know this verse: "Qala Salalm against execution?" (Shoori / 23) The old man said: Yes, I read it. Imam said: Al-Rasool (PBUH) we are. Then he said: "You read the verse:" Do you know the tricks? "(Isra / 26) The old man said: Yes. He also asked: Did you read this verse: "Vahl'mawa Enma Ghanmatum I Shih Fan Khaleh Khamseh and Lirsoul and Delhi Al-Qarabi?" (Anfal / 41) replied: Yes, I read. Imam stated that we are Zhuy al-Qarabi. He replied: You read this verse: "Anna Yeridullah Lizabeth al-Anjnm al-Rajs al-ib al-ibnī and his daughters"? (Parties / 33) said: yes. Imam said: "The people of Beit, who have been praised for purity, we can."

The result of this conversation and enlightenment, the silence and astonishment of the old man, as well as his shame and regret from the suspicion of Al-Rasool (PBUH) and returning to the Lord's side, was hated by many of the enemies of the Ahl al-Bayt (AS)

(Kharazmi: "Mithol al-Hussein" , C. 2, Najaf Publishing House, Matabeat al-Zahra, p. 62-61).

When they took the captives to the gates of Dar al-Hawkumah, the women let the cry of happiness. The conversation of one of the companions of the Prophet (PBUH), called "Sahel Bin Sa'ad", with two of the three dwellers at the time of the arrival of the captives, indicates that the movement of sovereignty with the path and school of the Prophet (PBUH) is in no way compatible with does not have. She asked a few dancers, who had been surprised by the sound of drumming and dampness and pleasure, and did not know what this feast was about. They replied: Imam Hussein (AS) will bring the son of the Prophet (PBUH) to dinner. Are not you in the wake of the heavens of blood and the people of the earth?

Sahl says that I went to the gates of the Saat with great distress. Hussein's head was leading it. Women and girls followed the chain. I said to one of them: what is your name? Replied: Sakineh is the daughter of Hussein (AS). I introduced myself and said: Sa'l bin Sa'ad, I saw the greatness and I am telling him about the hadith. He said, "Speak to the spear carrying my father's head, so that it will pass away from our eyes that people stand watching us. Tell the lion carrier to go before the people look at us. Sahl says: I gave her 400 dinars to go ahead (Khwarizmi, "the same", pp. 61-60).

It was a strange day, and everything turned upside down in the capital of the empire-the so-called Islamic. The people of that system were alien to the Alawite culture of the Ahlul-Bayt (AS). Ali (AS) was cursed on his shoulder, and the sons of Ali (AS) did not have a place in the hearts of the people. In Sham, there was no news of a caliphate, not of imamate; whatever it was, it served the kingdom and worldliness, and it was enough. That space of distortion and inversion of the facts, the scream of night break, called for the conscience to wake up and the dust of the clan. It was supposed to create a supernatural human in order to bring about a resurrection in the congregation and the pseudo-cemetery community. The story of Karbala and then the captivity of his survivors was a golden opportunity for a great revolution. A revolution that made sleep and neglect to wake up and return, and with the tumultuous knitting sermons that Zulfiqar Haydar had in his mouth, and his tongue in the king, stood up for resurrection and resurrection. In the palace of

Yazid, the scenes of Kufa's reverberation were repeated. Annoying glances, fierce words and heartbroken motions. The scene of Imam Hussein (AS) in Yazid's golden cunt and daring. But the Azatian al-Ali (peace be upon him) was patiently and fairly into the palace of the empire. In that confrontation, first of all, Imam Sajjad (AS), who was closing the chain, addressed Yazid, "We are the zeal of the believer of the Prophet Muhammad (PBUH)," Luo Yerana Ali, like the hijah al-Halala? ": If you believe that if we are not our Prophet (PBUH) What would we see in such a situation?

The response to such a profound and persistent talk was Yazid's inaction and shame, and some of the audience. Therefore, God blamed Ibn Marjaneh! If it was between you and you, a kinship, that would not be. After this, he ordered to open the chains and claws from the hands and necks of Azadegan (Sharif al-Qurashi, Baqir: "Hayyat al-Amam Zein al-Abedin", Qom-Islamic bookbinding, p. 173).

Imam Sajjad (AS) said: Woe to you Yazid. If you knew what you had done and what crimes you committed against your father and my brother and my uncles, if you knew, you would go to the mountains and look at the soil and ashes, calling for mournfulness. Should the head of Hussein (AS), the son of Ali (AS) and Fatima (SA), who was the trustee of the Prophet, should be installed at the front of your city gate? Yeah Yazid! On the Day of Resurrection, when people rise, I will bless you with humor and regret. Yazid did not have an answer; he was disappointed and disappointed. Again, with his throat, he began to hit the face of Hussein (AS) (Ibn Hisham: "Sireat al-Nubuyeh", vol. 4, pp. 54 and 55); also: Immigrants, Ata'allah: "Messenger of Ashura," (chapter 67).

If the job would end there, he was the winner. But Zeinab did not let Yazid enjoy this victory, what made her sweet taste was worse than her shavings in her mouth. In a brief statement, the Majles understood who governs them, and who are they in the name of the kingdom, and those who stood in the chain before his throne! His words are from the oldest text I have in my hand (Al-Bala'at al-Nisa), written by Ahmad Ibn Abi Tahir, born one hundred and forty years after the incident, and in the later cases, there are differences in the recording of words:

So the end of those who did evil was worse (Hell). What they lied about the verses of God, and they fainted it (Roman / 10).

Yezid! Contemplate now, when the earth and the sky are narrow to us, and when the captives of the city take our city, we are disgraced before God? And what is your magnanimity and what is your sign of salvation? You will eat and enjoy your heart that is your world and your work is not like that. This joy is yours. And this is the deadline for you, and this is said by God: "Those who disbelieve believe that the rest of time we give them is good for them, I will give them their respite, so that they will be added to the Gentiles, and it will be painful for them to suffer".

Oh, the son of the freed! Was this the right to bring women and your son to the door and the girls of the Prophet? Their covenant is broken! And their breaths are closed in their chest! Rise on the back of Osteran! And their camels are enemies. No shelter nor sadness, they looked at them far and near, and no one had ever heard them.

Who despises us, and looks at us in the face of grudge and jealousy, not surprisingly, if our enemy does not remember us. Do you drink a prostitute with a stick? Do you empty your bullet in Badr? Who were they and waited for me! Crying what you think? Do you consider yourself innocent? Why not be happy Make us feel tired. And from the burning intestines. And what was the blood of the youth of Abdulmutallib; the stars of the earth and the descendants of Rasul Rab Al-Alamin.

And you will soon come to them, in the presence of God Almighty. And you would love to be blind and mute. And you did not say "How nice it was that my carnage in Badr was here and they were making me happy and happy".

God save us! And punish those who oppressed us! Yezid! God did not give up your skin! And you do not kill your own flesh! And you are coming to the Prophet immediately and unwittingly! The day when his relatives and his people are in Paradise, and their gods are brought together, they are relieved of fear. It is the saying of the great god that "the image of those who are killed in the cause of Allah is dead, that they are alive with their Lord and are corrupted one day."

Soon, when you put it on you and put the neck of the Muslims under your command, he will know who the loser is and who is the deceased. That day, the judge of Allah and the Judge, Mostafa and witness on you.

But you are the enemy and the enemy of God. I now despise you and do not blame you for anything, but what can I do when my eyes are shaken and my breasts are groaning. And the pain that we suffer from the death of Hussein. The Satanic Corps sends us to the crowd to give God the gift of God's reverence. These are the crimes that go to our blood. And our meat is under the teeth. And the clear face of the martyrs is the wolves of the desert. If you take us for a ransom, we will get our compensation. You have nothing in that day except the ugly cat.

You want your son Sonny to scream! And he wants help from you. Stand along with your legend, because the dogs cry out for them and they cry out for you. And you see that the bestowal that Mu'awiyah made for you to kill the sons of the Prophet, who put his neck on his neck. I do not fear God except God and glorify me. Every worker is working. That's not to be washed away from you by God. Thanks to God that the end of the work of Sadat of the youth of Paradise was the welfare and the forgiveness and Heaven was obligatory for them. I ask God to give them the pillars of their pride and their great grace, which he is the helper of.

Little by little, the people of Damascus became aware of the reality of what happened in Iraq. And they knew that he was killed by the command of Yazid and he was killed by the forces of Kufa, and he was not an adversary, but the daughter of the Prophet of God, and these women and children who have been brought to Damascus as captives, is the family of their prophet, the family of whom Yazid called his successor They and other Muslims rule it. On the basis of the results of this parliament, several critics have been cited, and the words of Imam Ali Ibn al-Hussein in the Damascus mosque are reported in later texts. After these adventures Yazid did not want to keep the captives behind him. First, he sought an appeal from him and tried to bring about what was happening in Iraq to the boy's neck. However, the caravan returned and returned to Hejaz (Dr. Shahidi, Seyed Jafar: "The Life of Fatemeh Zahra", pp. 261-256).

## Conclusion

The magnificent Zeinab (SA) completed the epic of Ashura and recorded it in the history. Hussein (AS) is the author of the book of Karbala and the event of Ashura, and Zeinab (SA) Sharif, the

interpreter and cry for word, the word of this glorious book. Testimony is complete and perfect; but captivity is complete. Ashura is a bloodthirsty gazelle and melancholy, and Mehrangiz's checkers are in righteousness, and Zeinab is a mirror to reflect it. So Hussein is the religion and Zeinab is his reflection. Testimony is a shameful manifestation, and a grave martyrdom. The testimony is the way and the captivity is on the way. Zeinab means the proliferation of Hussein in the place of earth and time, until the fact that the image of history is related to: "All days are Ashura and all land is Karbala" and the greatest part of this survival, immortality, seditiousness, stability, courage and wisdom of the Caravan The captivity is from Zeinab, which was the source of the spread of Ashura, and if it were not, Karbala will remain in Karbala.

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