

The Messenger of Husaini Revolution

HAZRAT-E-ZAINAB (PBUH)

After the birth of two illustrious grandsons Imam Hasan and Imam Husain, the Prophet's family (PBUT) awaits with great joy the birth of another grand child, praying along with other Muslims for the safety and health of mother and child.

The mother of the new-born is Hazrat Fatima Zehra (PBUH) the Prophet's daughter and God-given "Kausar". The baby's father is Hazrat Ali (PBUH) the Prophet's successor and Islam's greatest scholar, warrior, worshipper, the most pious and bravest of men and the first to accept the Prophet's (PBUH) Divine Message.

The new-born's maternal grandmother was Hazrat Khadija (PBUH) who showered all her wealth upon Islam, was the first woman to accept Islam, helped to propagate it and stood by the Prophet (PBUH) through all his trials. The baby's maternal grandfather is none other than the Holy Prophet of Islam himself (PBUH), while her paternal grandfather was Hazrat Abu Talib, the uncle and guardian of the Prophet (PBUT). The name of her paternal grandmother was Hazrat Fatima binte Asad (PBUH) to whom the Prophet gave his robe as a shroud.

The Prophet of God (PBUH) named the new-born girl Zainab in memory of his own daughter who had recently died. The new-born baby girl was born into God's chosen family with the responsibility

of propagating and defending God's final and most complete religion. She was destined to play a major role in the survival of Islam.

Scholars agree that the Prophet, his family and pious Muslims were aware of the trials and tribulations that would face the Prophet's Household in Karbala in the future. Hazrat Gabriel had informed the Prophet of the events of Karbala half a century before they took place. An eminent scholar Ibn Aseer speaks of a handful of soil given to Hazrat Mohammad by Gabriel and entrusted to the care of Hazrat Umma Salmā (one of the Prophet's wives) was to turn into blood the day Imam Husain was martyred at Karbala, which it did.

Another instance is of Zohair ibn-e Qain ul Jabali of the Usman camp who told his family and friends that he was joining the Husaini caravan going towards Iraq. He told them of Hazrat Salman Farsi informing them of great bounties, many years ago, for anyone who embraces martyrdom with Imam Husain at Karbala.

Other scholars have also written that Imam Husain was aware of the future events of Karbala since his childhood. So was Hazrat Ali who was sad at Hazrat Zainab's birth thinking of how she will suffer at Karbala after Imam Husain's martyrdom.

The Question that arises here

is whether these traditions are false and made up by scholars and writers or are they true?

The answer is that these traditions have such strong and trustworthy foundations and documentary evidences that both eastern and western past and present scholars have upheld them and expressed complete satisfaction.

The great scholar Mohammad Al Haaj Saalmeen in his book "Sayyada Zainab" writes that at the birth of Zainab, along with great joy, the Prophet of Islam also felt sad and cried thinking of the great troubles and miseries she shall have to face at Karbala after the martyrdom of Imam Husain.

It was possible to scoff at and ignore such predictions about Zainab's future at that time. But after they were proved correct by the Karbala tragedy, one can deny them no longer.

Hazrat Zainab grew up under the tender loving care of the Prophet and his family. Her teachers and imparters of knowledge were the most greatest scholars and divinely learned people the Prophet, Hazrat Ali and Hazrat Fatima (PBUT), teachers like no other young girl ever had. She was an able and gifted student.

She had been informed about the future tragic events that were to unfold at Karbala after the martyrdom of Imam Husain (PBUH), in her childhood, in her mother's lap. She pleased Hazrat Ali (PBUH) in the serious and adult manner in which she accepted her destiny and responsibility towards Islam and was ready to face it, body and soul.

She was prepared to face the horror of the Karbala massacre, malnutrition, captivity, loss of the precious veil, become the leader of the caravan of widows and orphans and become the defender of Islam

threatened by the dark forces of Yezid.

And that is what she did. She showed the world that evil shall be defeated and that might is not right by the martyrdom of Imam Husain

and her great sacrifices. Hazrat Imam Husain and his sister Hazrat Zainab (PBUH) both saved Islam to see it thrive and prosper through centuries till date.

Unity and Harmony:

In the Light of Imam Khomeini's Vision and Principles

by Hujjat ul Islam Syed Ahmad Khomeini



In his struggle against the forces of evil, Imam Khomeini greatly stressed upon unity amongst the Islamic nations for the success of the Divine Revolution. The Imam places high those people who surrender their identity to the identity of the whole and thus become part of the Ever Shining Light. They are aware of and have knowledge of things other mortals do not because of their high spiritual positions.

The Imam states, in his book "Chehel Hadees", that great Divine Messengers and Messages all have Divine Aims which form the basis of progress and helps to eradicate evil. But the greatest aim is to bring about Unity and Harmony in thought, spirit and deed. If any community achieves this and works together to protect and promote both individual and community good, they shall surely

reign supreme over the world.

He calls upon the Muslims of the world to unite as unity is much preferable to disharmony which eventually weaken the roots of religion and create chaos in society.

The Imam describes unity as God's first and greatest blessing and advised Muslims never to forget this great blessing and to practise and protect it by obeying God. Unity is pleasing to God while disharmony is Satan's tool.

All the Prophets have internalised the Divine Message of Unity and so should all Muslims. But it is not enough to unite on some matters alone, rather all should walk upon the Righteous Path united together. It is unity alone that shall result in success of Muslims against the foes of Islam. He calls the struggle and strife for unity a religious duty and so the responsibility of Muslim scholars,

teachers and learned people and rulers is greater.

The Imam believed that the subject of Unity is expansive and to identify and understand all its aspects he worked long and hard. His call for unity was not restricted to Iranians alone but to all the deprived peoples of the world. He gave a call to unity to fight against polytheism and atheism to protect Islam.

Within the geographical boundaries of a nation, unity between all castes, classes, races etc. is the first step towards social harmony. Be they professors, personnel of the armed forces, intellectuals, government servants, politicians, justice department officials etc. he wanted them to unite and it is this unity that brought success to the Islamic Revolution. He was strictly against racial, communal and geographical thinking and wanted unity be-