



ABUL FAZL
AL ABBAS
EMINENCE AND STATUS



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Chapter 1

Abul Fazl al Abbas: Eminence and Status

Allah the Almighty sent Prophet Moosa (a.s.) for the guidance of the rebellious Firaun. To implement this gigantic task, he (a.s.) beseeched the Almighty,

“Appoint a minister from my progeny; my brother Haroon; strengthen my back with him; and make him a partner in my affairs. ”(Surah Taha, Verses 29-31)

Prophet Moosa (a.s.) was amongst the Prophets of Allah with unflinching determination (Ulul Azm). The Holy Quran has explained determination thus,

“And if you exercise patience and adopt piety, then surely these are from the affairs that require determination. ”(Surah Ale Imran, Verse, 186)

Hazrat Luqman (a.s.) advised his son,

“O my son! Establish prayers, enjoin good, restrain from evil and be patient over whatever (calamity) befallsyou. Surely, these are from the affairs that require determination.

“The above verse clearly shows that establishment of prayers, enjoinder of good, restraining from evil and exercising patience on all calamities and difficulties that afflict us require a great deal of courage and resolute determination.

On the order of Allah the Almighty, the Messenger of Allah (s.a.w.a.) announced his Prophethood and went public with his mission. The occasion was Dawat Zul Asheerah. After making the necessary announcements, the Messenger of Allah (s.a.w.a.) sought a helper and minister for himself. Ameerul Momineen Ali Ibne Abi Taalib (a.s.) promised to help and assist him (s.a.w.a.) in his mission.

From the aforementioned incidents, it becomes amply clear that for monumental tasks such as these, even the greatest Prophets and Messengers of Allah require the help and assistance of somebody. Also, this supporter, helper and minister should be from the family of the Prophet. Prophet Haroon (a.s.) was the brother of Prophet Moosa (a.s.) while Ameerul Momineen (a.s.) was the brother of the Messenger of Allah (s.a.w.a.).

Imam Husain (a.s.) and Determination

In Ziyaarat-e-Waaresah, we find the following sentences,

“I bear witness that verily you established prayers, paid the poor-rate, enjoined good and refrained from evil and obeyed Allah and His Messenger till certainty (death) came to you.

”The patience exercised by Imam Husain (a.s.) in fulfilling the abovementioned obligations is known to all. So, did this determination and decisiveness not require a brother, a minister and a companion, who would support the Imam (a.s.) and strengthen his back? In proportion to the responsibility and duty imposed by Him on Imam Husain (a.s.), Allah the Almighty had granted him (a.s.) an equally great and magnificent brother in Hazrat Abul Fazl al-Abbas (a.s.). Like Prophet Haroon (a.s.) and Imam Ali (a.s.), Hazrat Abbas (a.s.) too remained with the divine proof and Allah’s representative (a.s.) through thick and thin. Following in their footsteps, Hazrat Abbas (a.s.) was on a lofty pedestal vis-à-vis ethics and morality. Had infallibility not been restricted to the fourteen infallibles (a.s.) on account of divine prudence, it would not be surprising if Hazrat Abbas (a.s.) too would have been included amongst one of the immaculate ones protected by Allah! Although, officially Hazrat Abbas (a.s.) is not enlisted among the infallible guides, nevertheless, he is protected and preserved from all kinds of sins and errors. Moreover, he enjoys discretionary powers over the functioning of the universe.

Imam Husain's (a.s.) Sacrifice

The sayings of the infallible guides (a.s.) are neither emotional outbursts nor exaggerations. Each and every alphabet uttered by them is based on reality and is an interpretation of divine will. In the teachings of the Ahle Bait (a.s.), the Imam of the time is axis of the universe and the heart of the contingent world. Imam is the medium through which bounties are being conferred on this universe by divinity. How expressive are the following sentences of Imam Husain's (a.s.) ziyaarat,

“Divine intention in the destinies of His affairs descends to you and emanates from your houses. (Maqatihul Jinan (Farsi), P. 423)

It becomes amply manifest that divine intention is routed through the Imam of the time. It is he who is the medium of the conferment of divine grace.

Imam Husain (a.s.) was the Imam of the time and Allah's proof upon His creatures. All of Allah's affairs emanate through him. He is the heart of the contingent world. This universe exists and receives subsistence only because of him. Now, kindly pay attention to the statement of Imam Husain (a.s.), which he has said to Hazrat Abbas (a.s.) and take a call if there is anybody in the mortal world who can determine and quantify the status and position of Hazrat Abbas (a.s.)!

On the 9th of Muharram, Ibn Sa'd ordered his army to attack Imam Husain's (a.s.) camp. At that moment, Imam (a.s.) was sitting in front of his tent with his head resting on his sword. He went into light slumber when he heard the Messenger of Allah (s.a.w.a.) say, “Soon, you will meet me.” In this very state, the enemy's rampaging forces approached. When Janab Zainab (s.a.) heard the sounds of the soldiers, she said to her brother, ‘The enemies are coming!’ Imam Husain (a.s.) requested his brother Abbas (a.s.),

“May I be sacrificed for you! Please ride atop the horse and ask them the purpose of their arrival. (Maqtal-e-Husain Moqirram, p. 252)

Reflect on the statement of Imam Husain (a.s.), ‘May I be sacrificed for you!’ Imagine the greatness and prominence of Abbas (a.s.) on whom the Imam of the universe and the fifth of ‘the People of the Cloak’ (Ahle Kisaa) is willing to be sacrificed! Think about the elevated position of Abbas' morality and ethics that the infallible Imam (a.s.) is willing to hold his life as ransom for him and this will is naught but Divine Intention!

Perhaps, in some minds there may arise a question that such statements are also found in the ziyaarat of the martyrs of Karbala, ‘May my father and mother be held your ransom!’ while this ziyaarat too is taught by the Imams (a.s.). As a reply to this objection, it will suffice to state that in this ziyaarat, Imam Sadeq (a.s.) is teaching his companion Safwaan the method of ziyaarat. At the plane of teaching and training, the altitude and rank of the students has to be taken into consideration. But, Imam Husain (a.s.) is not teaching and training anyone; rather, he is expressing his real emotions and innate feelings for Hazrat Abbas (a.s.).

Seeing this great position of Hazrat Abbas (a.s.), one is inevitably reminded of the saying of his

honorablefather, ‘The ocean of knowledge flows from me and no bird’s flight can reach to the heights of my perfection.’ Verily, Hazrat Abbas (a.s.) is called as “Abu al-Fazl” which means ‘the father of excellence’. In other words, all excellences and perfections have assimilated in him.

Complete Faith

In Islam, the value and significance of a person is not in relation to the worldly bounties possessed by him. Rather, his worth and importance is gauged by the parameters of correct beliefs, good deeds, ethics and morality. The thing that lends credence to good actions and raises the stock of a person is his belief. Therefore, it is said that ‘the sleep of a scholar is better than the awakening of an ignorant’.

Belief is related to the heart. Only he who is aware of the depth of the heart and the waves that lash its shores can judge a person’s belief. Allah the Almighty has given the power to the holy Imams (a.s.) to be aware of each individual’s intention and condition of the heart. Hence, Imam is the best person to judge a person’s heart and true intention.

Regarding Hazrat Abbas (a.s.), Imam Sadeq (a.s.) informs,

Our uncle, Abbas (a.s.), had complete insight. His belief was very firm and unflinching. He fought with my(great-grand) father, Imam Husain (a.s.).”(Nafasul Mahmoom p. 332)

If an Imam (a.s.) extols someone’s insight and belief and expresses his attachment towards him (our uncle Abbas), one can realize the greatness of the belief of such a person. In the above tradition, Imam (a.s.) prides over the belief of Hazrat Abbas (a.s.) and his relation with him through the term ‘our uncle Abbas’.

It was his insight and belief that had brought Hazrat Abbas (a.s.) to Karbala. He had not come to fulfill familial and tribal relations and obligations but to oblige the demands of his creed. He did not consider Imam Husain (a.s.) as his brother only but regarded him as Allah’s proof, whose defense he regarded as a religious obligation and in concordance with divine satisfaction. Therefore, when the accursed oppressors’ attack severed the right hand of Hazrat Abbas (a.s.), he recited the following poem,

“By Allah! Even if you sever my hand, I will continue to support my religion forever I will perennially protect the ever-truthful Imam and the grandson of the pure and trustworthy Prophet.

“Each and every word of the above couplet is a testimony of the great faith possessed by Hazrat Abbas (a.s.). In the face of this colossal calamity, the only thought that comes to his mind is that of the ever-truthful Imam of Islam. The point is about the support of religion and the protection of the Imam of the time. This couplet of Hazrat Abbas (a.s.) is a thought-provoking reminder for the people of all times towards their responsibilities. The duty of protecting the Imam does not end even with the severance of the hand.

Highest of Levels

In paradise, the grade and position that a person will enjoy will be directly proportionate to the level of his belief. In other words, the criteria for superiority and excellence in heaven will be nothing except belief and good deeds, not material bounties and worldly virtues. About Hazrat Abbas (a.s.), Imam Zainul Aabedeen (a.s.) says,

“May Allah shower His mercy on Abbas! Certainly, he has sacrificed a lot and bore massive atrocities. He kept defending his brother (Imam Husain (a.s.)) with all his life till he lost both his hands. Instead of his lost hands, Allah the Almighty has granted him two wings in paradise by which he flies in the heavens along with the angels, just as He had granted Janab Jafar Ibne Abi Taalib (a.s.). Surely, Hazrat Abbas (a.s.) enjoys such eminence and position in front of Allah that all the martyrs will be envious of him on the Day of Judgment. ”

The term ‘all the martyrs’ carries immense significance and depicts the belief and sincerity of Hazrat Abbas (a.s.).

A Few Special Qualities

We have mentioned earlier that Hazrat Abul Fazl al-Abbas (a.s.) was for Imam Husain (a.s.) what Prophet Haroon (a.s.) was for Prophet Moosa (a.s.) and Ameerul Momineen (a.s.) for the Messenger of Allah (s.a.w.a.). But Hazrat Abbas (a.s.) had some special qualities in which he was unique and unequalled.

“Amongst those who have sacrificed their lives for the Messenger of Allah (s.a.w.a.), Janab-e-Hamzah (a.s.) enjoys an exceptional status. He is remembered with the title of ‘Chief of the Martyrs’ (sayyed al-shohadaa). He attained martyrdom in order to protect the life of the Holy Prophet (s.a.w.a.). He was killed when he was attacked with a spear by the Abyssinian slave of Hind, Abu Sufyan’s wife. His liver was removed from his corpse and eaten by Hind, who became notorious in history as the ‘liver-eater’. His martyrdom had a deep impact on the Messenger of Allah (s.a.w.a.).

But Janab-e-Hamzah’s (a.s.) head was not severed from his body. His hands were not chopped off. He was not deprived of water for three days. He was the commander but providing water for thirsty children was not his responsibility.

“Janab-e-Jafar Ibn Abi Taalib (a.s.) was among those great martyrs, whose loss left the Holy Prophet (s.a.w.a.) greatly aggrieved and sorrowful. Both his hands were sliced, for which Allah the Almighty had rewarded him with two wings in paradise. Hence, he became famous as Jafar al-Tayyaar (the flier).

Surely, Janab-e-Jafar’s hands were sliced but his head was not severed from his body nor was it raised on a spear.”

The way Ameerul Momineen (a.s.) defended the holy religion of the Messenger of Allah (s.a.w.a.) is, and shall remain, unmatched and unparalleled. He played a critical role in every battle and led on all fronts. In the Battle of Ohad, when the so-called Muslims forsook the Holy Prophet (s.a.w.a.) and left him all alone among the enemy ranks, and Janab-e-Hamzah (a.s.) had attained martyrdom, it was Ali (a.s.) alone who stood in the ruins and single-handedly defended the Messenger of Allah (s.a.w.a.) from the onslaught of the polytheists. During this heated clash, his sword broke into two. Immediately, the archangel Jibraeel (a.s.) brought the “Zulfiqaar” from the heavens. In that particular battle, seventy wounds were inflicted on the holy body of Ameerul Momineen (a.s.). In the Battle of Khandaq, a severe wound was inflicted on his head. Finally, in the Grand Mosque at Kufa, Ibne Muljim, the accursed, struck on his head on that very wound, which he had received in the Battle of Khandaq. As a result, his head split into two and a mountain of tragedy was wreaked on the Muslim nation.

Keeping these incidents, and all other similar ones, in mind, analyze one special quality of Hazrat Abbas (a.s.). The bravery and courage of Hazrat Abbas (a.s.) is known to all and sundry. When Zuhair (a.r.) reminded him of his father’s desire, Abbas (a.s.) loosened his body on the horse, due to which, the saddle’s traction broke. Despite mounting a huge horse, his feet touched the ground.

Hazrat Abbas (a.s.) was unique in the tribulations and sufferings forced on him. Yet, he (a.s.)

endured all these for Allah's pleasure and obedience of the Imam of the time with complete recognition and absolute faith. We shall mention some of them hereunder:

1. All the great warriors and combatants of history had an opportunity to display their courage and valor in the battlefield. But when Hazrat Abbas (a.s.) requested Imam Husain (a.s.) to fight, Imam (a.s.) asked him instead to get water for the thirsty children. Obviously, there is a vast difference in mindsets between going out to secure water for thirsty children and to venture out for a fight. At that moment, the emotion of obedience and compliance displayed by Hazrat Abbas (a.s.) is the greatest show of courage. Thus, Hazrat Abbas (a.s.), the fearless combatant, did not get an opportunity to display his fighting skills in the battlefield.

Ah! The power of Imam, the zeal of valor subdued
Alas! The storm unleashed for permission refused

2. Hazrat Abbas (a.s.) was unique even in his position as provider of water, notwithstanding the fact, that offering water had been a family status for him. His grandfather, Hazrat Abu Taalib (a.s.) always supplied drinking water for the pilgrims who visited the Holy Kabah at Mecca. But there is a huge disparity in giving water to the pilgrims during Haj, when there is abundant water available, and to fetch water for the thirsty children of Imam Husain (a.s.). Perhaps, this is the reason that Hazrat Abbas (a.s.) was given the title of "Provider of water for the children and womenfolk". Greatness lied in the attempt to obtain water for the scorched throats while not allowing one's own burnt tongue and gullet to get a feel of the water's coolness.

3. When the Abyssinian slave attacked Janab-e-Hamzah (a.s.), there was no water-skin on his chest and there was no anxiety of thirsty children on his mind. But when the wretched opponent attacked the chest of Hazrat Abbas (a.s.) with an arrow, the water-skin that he was protecting with all his life after the severing of his hands was ruptured and all the water spilled.

4. Ibn Muljim, the accursed, attacked the holy head of Ameerul Momineen (a.s.) with a poisonous sword. Yet, at that moment, Ali (a.s.) was in the mosque's prayer-niche, not on the back of his horse. His hands were intact due to which he could hold his injured head together. But when Hazrat Abbas's (a.s.) head was attacked, he was without his arms, his chest was riddled with arrows and he was on the back of his horse. To fall on the ground in this condition, badly injured and wounded, is specific only to the son of Ameerul Momineen (a.s.), a peculiarity in which he is unique.

5. To go to the river Euphrates, fill the water in the water-bag and yet deprive one's own thirsty self of water!

6. Every martyr, who went to the battlefield on the day of Aashoora, was dear and beloved to Imam Husain (a.s.). But for nobody's death did Imam Husain (a.s.) claim, 'Now, my back is broken!'

7. Imam Husain (a.s.) brought the corpse of every martyr from the battlefield. But he did not bring the dead body of Hazrat Abbas (a.s.) and allowed it to remain on the shores of Euphrates. He only brought the severed arms to his camp. The reason for this was the uniqueness of Hazrat Abbas (a.s.). Like his position and status, Allah the Almighty desired to keep his calamities unique as well. If you deliberate a little, you will realize that in front of the shrine of an infallible, no shrine of a non-infallible stands. In Medina, opposite the grave of the Holy Prophet (s.a.w.a.) are the destroyed graves

of the Imams (a.s.) of Jannat al-Baqee' and Janab-e-Fatimah Zahra (s.a.). Of course, this is the country of the Wahhabis and its all their doing. But in Najaf, Iraq, only the memorial of Ameerul Momineen (a.s.) stands. In Kazmain, Iraq, are the shrines of Imam Moosa al-Kazim (a.s.) and Imam Muhammad al-Taqi (a.s.). In Mashhad, Iran, only the sacred grave of Imam Reza (a.s.) exists. In Saamarra, Iraq, the shrines of Imam Ali Naqi (a.s.) and Imam Hasan al-Askari (a.s.) coexist. All are infallible (a.s.) and there is no non-infallible. But in the case of Hazrat Abbas (a.s.), Allah the Almighty has granted him the honor of allowing his shrine to exist with that of Imam Husain (a.s.) in the sacrosanct city of Karbala. The huge inflow of pilgrims and visitors to his holy grave and the countless miracles that occur in it are evidences enough that Allah the Almighty wants to raise the position and status of Hazrat Abbas (a.s.) even higher. For, Allah's satisfaction cannot be expressed without the power of miracles and extraordinary feats. Also, Allah does not raise anyone's eminence in vain. Such great eminence and stature, as granted to Hazrat Abbas (a.s.), is enough proof that no martyr enjoys as high a position as him and on the Day of Judgment, everybody will be envious of his eminence and significance.

8. A martyr's sacrifice can never be fully compensated in this world. It will be in the Hereafter that Allah will reward and punish each one in exact accordance with his acts in this world. Thus, one can only imagine the greatness and rewards of Hazrat Abbas (a.s.) on the Day of Judgment and in the Hereafter.

The author of Asraar al-Shahaadah has narrated this incident from a few reliable persons: On the Day of Judgment, when the people gathered will encounter the harsh difficulties of the Hereafter, the Messenger of Allah (s.a.w.a.) will send Ameerul Momineen (a.s.) to Janab-e-Zahra (s.a.) and invite her to the position of intercession (shafaa'h). Ameerul Momineen (a.s.) will ask her, "What do you have for intercession? What have you stored for this great and frightful day?" She (a.s.) will reply, "O Ameerul Momineen (a.s.)! On this great day, I have the two chopped hands of my son Abbas!

"Hazrat Fatema Zahra (s.a.) is the lady of the Day of Judgment and its intercessor. She (s.a.) is the daughter of the Holy Prophet (s.a.w.a.) and the wife of Ali (a.s.), who is the distributor of heaven and hell. Also, she (s.a.) is the mother of the chiefs of the youth of paradise, Imam Hasan (a.s.) and Imam Husain (a.s.). When she (s.a.), despite all these greatnesses and positions, is using the severed arms of Hazrat Abbas (a.s.) for intercession, one cannot just imagine his greatness!

O Allah! For the sake of the atrocities inflicted on Hazrat Zahra (s.a.), please grant us the intercession of Hazrat Abbas (a.s.) on the Day of Judgment. Please confer on us the grace of defending, praying for, protecting and protecting the message of the Imam of our time, Hazrat Hujjat Ibn al-Hasan al-Askari (a.s.)! Aameen!

Chapter 2

The Honor of Hazrat Abbas (a.s.)

The sacred religion of Islam has defined the terms of honor and support in separate connotations. But in this context, intense defense of modesty, wealth, government, religion and law is termed as honor. Especially if a certain thing was earmarked for one particular group, family or individual and others want to partake in it, seize it or destroy it. And at this critical moment, the possessor of the thing rises in its defense.

The Almighty has threatened three types of people in this verse, hypocrites, sick at heart and slaves of desires.

‘If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while; Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.’ (Surah Ahzaab: Verses 60-62)

Similarly, Allah mentions the honor of Hazrat Yusuf (a.s.) in the following manner:

‘He said: My Lord! The prison house is dearer to me than that to which they invite me.

’ (Surah Yusuf: Verses 33)

In both verses, the implication of honor is made with the same concept as defined earlier. Besides, traditions have explained that honor is among the divine traits.

Surely Allah is Honorable, He loves all those who are honorable. And it is due to His Honor that He prohibited all the evils, in its apparent and hidden form.

(Mizanul Hikmah, pg. 357, tradition 15,263)

In another tradition it is said:

“There is none more honorable than Allah.

”(Mizanul Hikmah, 357, hadith no 15265)

The Holy Prophet (s.a.w.a.) said:

“My ancestor Ibrahim was honorable, while I am more honorable than him” Imam Baqir (a.s.)

narrated an incident during the time of the Holy Prophet (s.a.w.a.) when some prisoners were brought to him. Since the captives were dangerous and treacherous, the Holy Prophet (s.a.w.a.) ordered all, except one of them, to be executed. When the freed man inquired from the Holy Prophet (s.a.w.a.) about the reason for his pardon and subsequent freedom, the Holy Prophet (s.a.w.a.) said that Jibraeel (a.s.) informed me that you have five characteristics, which are liked by Allah and His Prophet. They are extreme honor for the family, generosity, cordial disposition, truthfulness of tongue and bravery. When the man heard this, he embraced Islam and gained prominence among the companions of the Holy Prophet (s.a.w.a.). Later he got martyred in the battle of Yaak.

(Wasaelush-Shiah, vol. 14, pg 109, chap 77, tradition 10, Akhlaq in Quran)

Honor has become a rarity in the contemporary world. Arabs and non-Arabs alike have become alien to honor. However, there was an era when the Arab honor was at the lips of everybody. The following incidents should serve as an example of the Arab's famed honor. Behram Gaur lived under the tutelage of Noman Ibne Maqdar.

Behram was learning etiquette and social propriety from Noman. One day he went on hunting and began chasing a deer. The deer got tired of constant running and entered a tent to seek refuge. Behram reached the tent and wanted to pounce on the deer. The owner of the tent, whose name was Qabiza, intervened. He told Behram that since the deer had taken refuge in his tent, he cannot allow Behram to lay his hands on the deer. If at all he intended to do any such thing, he will have to kill Qabiza first, only then he can proceed further. If Behram wanted anything else, he could take Qabiza's horse, he suggested. Behram was stunned at Qabiza's defiance for a mere deer.

(Zindagani-e-Qamar-e-Bani Hashim, pg. 94, compiled by Emaduddeen Husain Isfahani)

The readers would have understood the extent of the Arab's honor from this incident. If an ordinary Arab could be so honorable, then imagine the extent of Hazrat Abbas' (a.s.) honor, the like of which cannot be found in history. Abbas was an Arab stalwart from a noble family; his legacy of honor was inherited from both sides of his family. Although history provides only a few glimpses of his honor, he was unsurpassed even in that.

The author of Zindagani-e-Qamar-e-Bani Hashim, Emaduddeen Husain Isfahani writes that Abbas' honor was so exalted that he never tolerated any inappropriate behavior or speech. It was due to this reason that Imam Husain (a.s.) had entrusted the task of the women folk's embarkation atop camel's back or alighting from it to Hazrat Abbas (a.s.). No mortal dare be around when Hazrat Abbas (a.s.) executed his responsibility. Also Hazrat Abbas' (a.s.) presence ensured that there remained quite a distance between the women folks' transports and the rest of the caravan.

(Zindagani-e-Qamar-e-Bani Hashim, pg. 96)

The author of Maqatil writes that the caravan of Imam Husain (a.s.) had reached Karbala on the second of Muharram. Hazrat Abbas (a.s.) had erected the tents on the banks of Euphrates river. But the enemy did not allow Ahle Bait (a.s.) to camp on Euphrates and asked them to shift farther from the river. When Hazrat Abbas (a.s.) heard this, he was enraged and dared the enemy to come forward with the proposal.

Even as the heated exchange was on, Hazrat Zainab (s.a.) summoned Hazrat Abbas (a.s.). Before leaving, Hazrat Abbas (a.s.) drew a line in front of the tents and announced aloud,

‘Whoever dares to step beyond this line will find his head separated from his body.’

During the conversation, Hazrat Zainab (s.a.) requested Hazrat Abbas (a.s.) to shift the tents farther. Much as Abbas (a.s.) did not want to budge from the spot, he did not say a single word. Quietly he returned to his earlier position and with his own hands removed the pegs of the tents and began shifting the camp away.

Hazrat Abbas’ (a.s.) honor did not allow him to protest against the command of Imam and let his own intention dominate his intellect. His reverence of Imam was much more than his own uncompromising principles. Abbas’ (a.s.) honor came out much more dazzling in obedience to Imam than his unrelenting attitude against the enemies.

In yet another example of Abbas’ (a.s.) honor, historians quote the following incident. Since the morning of Ashoora until noon, Abbas (a.s.) had actively assisted Imam Husain (a.s.) in carrying the wounded/martyred supporters of Imam from the battlefield to the camp. Despite this, Abbas (a.s.) never moved a step without the consent of Imam Husain (a.s.). At the same time, Abbas (a.s.) exhorted his brothers towards the glory of martyrdom and ensured that they all met death in front of his eyes.

When all the companions and relatives of Imam (a.s.) had departed, Abbas (a.s.), the proverbial last man standing, folded his hands and with extreme politeness sought Imam’s (a.s.) consent to leave for battlefield. Reluctance was writ large on the countenance of Imam (a.s.). He asked Abbas (a.s.) to make provision for thirsty children first and then leave for battle.

Abbas (a.s.) did as commanded and left to fetch water. Cutting through the hostile ranks and files of the enemy army, Abbas (a.s.) managed to reach the Euphrates. He filled the water bag with the river water. He cupped a little water in his own palm and said, ‘

How can I taste you while my master and his children are thirsty?

‘He threw the water back. History can never reproduce a more shining example of honor. His honor does not end here, but transcends even beyond this selfless act of sacrifice. As he headed towards the camp, enemies regrouped and launched a desperate onslaught. Abbas (a.s.) lost his right hand first and subsequently the emboldened enemies even severed his left hand. But Abbas’ (a.s.) fortitude and valour was such that he proclaimed - “Even if I am cut to pieces, I will not desist from my support and assistance to my Imam.

The words uttered actually epitomize his innate sentiments for the defense of his Imam. These are worth pondering over. Indeed this is honor. Certainly the honor of

Hazrat Abbas (a.s.) shall remain unparalleled forever.

Chapter 3

Hazrat Abbas (a.s.) and the Imam of the time

On reflecting over the time of Prophet Adam's (a.s.) creation and the times that followed, a fact that comes to light very evidently is that Allah the Almighty has formulated a system in which one is obeyed while the others obey; one is followed, the other followed one and one the intended, the other the intender. In other words, there are a few outstanding individuals, who should be obeyed and followed by the others. Anybody who defies this system devised by the Almighty is driven away from His court and is labeled as a rebel, dissenter and deviated. He deserves condemnation and censure. On the Day of Judgment, he will be thrown on his face in the hellfire. On the other hand, whoever submits to this regulation and obeys the commands of the Almighty will attain success in this world as well as the hereafter.

This system is as prevalent today as it was yesterday and will continue to exist till the canopy of this globe is folded. There were people who scaled such heights of obedience and submission to their leaders that till the Day of Judgment, their names will top the list.

Limits of Obedience

For success and triumph in this world and the hereafter, to believe in Allah, His Messenger (s.a.w.a.) and the successors (Imams) of the Messenger of Allah (s.a.w.a.) is a prerequisite, while the prerequisite of belief is obedience.

Obedience of Allah's Prophets (s.a.) and their successors implies giving preference to them over one's ownself. It is quite easy for the Shias of the Ahle Bait (a.s.) to comprehend this concept because on the day of Ghadeer, the Messenger of Allah (s.a.w.a.) presented this very test before the people when he (s.a.w.a.) asked them,

“Am I not having more authority upon you than you yourselves?”

Al-Ghadeer, Allama Amini, vol.1, pg.8)

They all replied in one voice,

“By Allah! Yes. “

History is replete with testimonials that for the sake of the Holy Prophet (s.a.w.a.), people have not cared for their lives. They regarded his existence as more superior and important than their own and laid down their lives to safeguard his.

In this regard, Ameerul Momineen (a.s.) preceded all and sundry. None obeyed the Messenger of Allah (s.a.w.a.) more than him. He (a.s.) loved the Holy Prophet (s.a.w.a.) more than his own self. In the Battle of Ohad, he (a.s.) was moving around the Prophet (s.a.w.a.) like a moth around a lamp. Everything that the enemy could hurl at the Messenger of Allah (s.a.w.a.)- lances or spears, arrows or stones, was taken by him to safeguard the life and limb of his beloved (s.a.w.a.). For three years in the Sheb-e-Abi Taalib (a.s.), he (a.s.) was responsible for the protection of the Messenger of Allah (s.a.w.a.). In the night of migration, without caring for his life, he (a.s.) slept in the Prophet's (s.a.w.a.) bed and bought the swords of the enemies in exchange for shielding the life of the Messenger of Allah (s.a.w.a.).

Such example of obedience and submission cannot be presented by anybody in the annals of mankind, neither in the past nor in the future. But of course! Only, and only, from the house of Ameerul Momineen Ali (a.s.) can one witness another such person, who became the embodiment of selfless devotion and obedience.

Ameerul Momineen (a.s.) trained his children Muhammad Ibne Hanafiyyah, Hazrat Abbas (a.s.) and Zaid Ibne Ali (whom he called as his son) on the same plane of safeguarding the Divine Proof which he (a.s.) had attained. Thus, we see him (a.s.) loving the children of the Messenger of Allah (s.a.w.a.), Imam Hasan and Imam Husain (a.s.), more than his own children- the aforementioned three illustrious personas. He (a.s.) was always willing to sacrifice his sons for the sons of the Holy Prophet (s.a.w.a.), Imam Hasan and Imam Husain (a.s.).

In this article, we intend to discuss those great feats of Hazrat Abbas (a.s.) in which he gave preference to the life and desires of Imam Husain (a.s.) over his own. He did not like his soul for itself but for the soul of the Imam of the time, Husain Ibne Ali (a.s.). Here, we are presenting a few incidents that will indicate as to how high an esteem he held the position of the Imam of the time.

Rejection of the Amnesty Offer

Ibne Ziyaad, the accursed governor of Kufa, sent a message to Umar Ibne Sa'd- his commander in chief giving him two options: kill Husain (a.s.) or hand over the charge of the chief commander to the ruthless Shimr Ibne Zil Jaushan. Cunningly, this memo was communicated to Umar Ibne Sa'd through Shimr himself. When Shimr was being dictated this communiqué, the nephew (brother's son) of Umm al-Baneen (Hazrat Abbas' mother), Abdullah Ibne Abi al-Mahall Ibne al-Harraam was present. On hearing the dictation of Ibne Ziyaad, Abdullah stood up and pleaded, 'O Ameer! My cousins Abbas, Abdullah, Ja'far and Usman are also accompanying Husain (a.s.). If you so desire, please write an amnesty offer for them.' Ibne Ziyaad accepted the suggestion.

Strange! Abdullah, the cousin of Hazrat Abbas (a.s.) thought that by seeking amnesty from Ibne Ziyaad, he is doing a great service to them. But will they accept the offer and forsake their brother, their master and Imam, Husain (a.s.) just to save their skins?

When Abdullah's slave reached Karbala with the amnesty offer, he must have thought that they would heave a sigh of relief. But these were sons of Ameerul Mo'meneen Ali Ibne Abi Taalib (a.s.). They all replied to him in one voice,

"Give our salutations to our cousin. Inform him that we are not in need of Ibne Ziyaad's amnesty offer. The amnesty of Allah is far better than that of the son of Sumayyah.

"This is obedience. That is, to give preference to the life and limb of Imam (a.s.) over one's own. This is the highest level of belief and faith .

Candid Riposte to Shimr the accursed

When Shimr reached Karbala and handed over the letter of Ibne Ziyaad to Umar Ibne Sa'd, the latter succumbed to the ultimatum of the governor. Shimr, who was related to Umm al-Baneen, {he belonged to the same tribe as hers. It is customary amongst the Arabs that the farthest of relatives of one's tribe as called as nephews (sister's son). Umm al-Baneen was not the real sister of Shimr. Rather, she belonged to the same tribe}, came to the tent of Hazrat Abbas (a.s.) and his brothers and called out,

“Where are the sons of my sister? Where are Abdullah, Ja'far, Abbas and Usman?”

Imam Husain (a.s.) advised Hazrat Abbas (a.s.),

“Although Shimr is a transgressor, nevertheless, you answer him.

”Obeying the command of their master, Hazrat Abbas (a.s.) and his brothers asked Shimr,

“What do you want?”

Shimr, the accursed, retorted,

“My nephews! You are safe. So, don't kill yourself along with your brother Husain and obey the command of the chief of the faithful Yazeed.”

This was the moment of intense examination. Please read the reply of Hazrat Abbas (a.s.) and ponder!

“May your hands be paralyzed! How bad an amnesty you have offered, O enemy of Allah! Are you ordering us to forsake our brother and our master, Husain, the son of Fatemah, and enter into the obedience of the accursed and the children of the accursed?”

On hearing this reply, Shimr returned to his army, fuming and fretting .

Shimr exhorted them not to destroy their lives for the sake of their brother. Abbas (a.s.) immediately pointed out that Husain (a.s.) was not only his brother but also his master and Imam. I am willing to sacrifice my life for the sake of his obedience. I am living only for him and will attain martyrdom in his obedience.

Support to the Imam of the Time:

When the right arm of Hazrat Abbas (a.s.) was severed, he recited a poem expressing his support and help to the Imam of his time, which went as follows:

By Allah! Even if you have cut off my right arm
I will eternally support my religion
And the Certainly True Imam
The son of the Prophet, the Pure, the Trustworthy
And when his left hand was severed, he said,
O my soul! Don't fear from the disbelievers
Receive glad tidings of Allah's mercy
With the Prophet, the Chief, the Chosen One,
Along with all the Chiefs, the Pure Ones
Due to their rebellion, these (sinners) have sliced my left arm
Then O my Lord! Sent them to the heat of the hellfire

Kindly pay attention to the other example. When Hazrat Abbas (a.s.) reached to the shores of the Euphrates and captured it, he took some water in his palms, with the intention of quenching his parched throat. But on remembering the thirst of the womenfolk and the children back in the tents, he threw the water back and said,

O my soul! After Husain, there is naught for you but disgrace
After him, you should not continue to exist
There is Husain, near the river, yet thirsty,
While you are drinking cold and sweet water
By Allah! This is not my religion

Deliberating on these incidents will help us realize the position and greatness of Hazrat Abbas (a.s.), his obedience and submission before the Imam of his time, his laying down his life for the Imam and giving preference to the Imam over his own self.

Therefore, one can see the manner in which the following infallible Imams (a.s.) have sent salutations on Hazrat Abbas (a.s.).

“Peace be on you, O the righteous slave! The one who is obedient to Allah, His Messenger (s.a.w.a.) and Ameerul Momineen (a.s.).....

”O Allah! For the sake of Hazrat Abbas, grant us such faith and belief that will give us the strength and power to support, help and assist the Imam of our time. Aameen!

Chapter 4

The Philosophy of Quenching the Thirst.

The Holy Prophet (s.a.w.a.) said,

“The most superior deed before Allah is to satiate the thirst of the thirsty, even if it be an animal.”

(Darrusslam, vol. 3, pg. 162)

The relation between water and life is extremely close and one that cannot be denied on any account. Water is not only the source of life in this universe, but is also fundamental to the continuation and survival of our existence. It enjoys the status of being no less than the elixir of life, the essence of life and its cradle - a bounty that is bestowed from the heavens, which Allah has accredited to Himself.

Allah says in the Holy Quran,“

And We sent water from the heavens so that We may enliven the dead earth and satiate its inhabitants (animals and men)”

(Surah Al-Furqaan: 48-49)

Quenching the thirst of any person, and as the tradition above indicates, even that of animals is an extremely noble deed. In fact this action is no less than giving life to a dead person.

The words Saqqaee or Saqaayat, which essentially mean quenching or satiating the thirst, have a special significance from the aspects of place and time.

Imam Sadiq (a.s.) narrates,

“One who satisfies the thirst of a person at a place where water is available; it is as if he has freed a slave. And one who does the same at a place where water is not available; it is as if he has enlivened a soul. And one who gives life to one soul; it is as if he has enlivened humanity.”

(Makaremul Akhlaq pg. 85, Chap. 7, part. I)

All men, by virtue of being the creations of Allah enjoy equal rank and status before Him. Nevertheless some due to their characteristics and exceptional qualities enjoy preference over others. And even in this august group of the virtuous and the brilliant, there are some who outshine others on account of their excellence, which is unmatched and finds no parallel. When the act of satiating a

person is akin to giving life, the more exalted, lofty and illustrious the thirsty, that much more admirable is the position of the one who quenches his thirst. Indeed, it is the undeniable truth of this statement through which we can estimate the elevated position of the saqayyat of Hazrat Abbas Ibne Ali (a.s.).

Amongst the celebrated titles of Qamar-e-Bani Hashim Abul Fazl Abbas (a.s.) was the title of Saqqa (one who quenches the thirst) and in this aspect, he crossed the highest pinnacle of the peak of saqqayat. To gauge the extent of this attribute, one must go back in time and pay attention to the historical significance of saqqayat, to see that prior to him how far back in history did this concept exist, and amongst the Arabs to which family was this noble act attributed. However before we do that, we must take a glimpse of the landscape of Arab culture.

Quenching the thirst is no mean task. More so in the land of Hejaz, shouldering the mantle of a Saqee is neither a task which can be fulfilled by all nor can any ordinary person bear the immense responsibility that comes along with it. This is because on one hand the vast expanse of Arabia, despite its size, is devoid of the priceless treasure of water. On the other hand, the extreme heat and oppressive climatic conditions have reduced it to sandy desert. It is for these reasons that Arab villages and civilizations developed around water sources - for as soon as an Arab came across an oasis or a source of water, he would gather his tribe around it and it would become their home. Needless to say, if a tribe or family lived away from a water source, it would have to confront immense difficulties and challenges. Its people would require traveling long distances to fill their water skins. At that point in time, by undertaking this praiseworthy task, the youth would serve the elders of the community and satiate the thirst of the people. Over a period of time, those who performed this act commanded tremendous respect in the eyes of the people and community at large. The individual who achieved more success in this duty was more often than not elevated to the status of the leader of the tribe and its principal.

The family of the Prophet (s.a.w.a.) was always at the forefront to support and encourage efforts of social benefit. Even in this, we find that the names of the tribe of Quraysh and amongst them the name of Janab Qusayy from the Bani Hashim at the helm of the list of those who quenched the thirst of the people. His efforts in this regard were legendary and unmatched amongst the Quraysh and Bani Hashim. In those days, he was known to source water from the outskirts of Mecca and serve sweet refreshing drinks to the pilgrims (Hajis) of Mecca. Even on other days, the residents of Mecca would experience an acute shortage of water. The thought that the residents of Mecca had to travel outside the city to fetch water was intolerable for him and pushed him to organize the digging of a well at a place called Majhool - this place later became the house of Janab Umme Hani (the respected sister of Ameerul Momeneen Ali (a.s.)). This was the first well for drinking water in Mecca and it became a place, which benefited all from wide and far. This was followed by another well called Sijlah for the exclusive benefit of the pilgrims of the Kaaba and to alleviate any difficulties that they may face.

After him, Janabe Hashim took on this important responsibility. In the Hajj season, he constructed a leather pool near the spring of Zamzam so that the Hajis could partake of it with ease. He also commissioned a well, which he called Bazzar, and announced that it would be open for all people and none would have the right to debar another from taking water from it.

He was followed by Janabe Abdul Muttalib (a.s.), who not only continued the good work established by his forefathers but also took it to a new level by establishing a place for Zamzam. This

prospered and led to more tribes partaking of its benefit. A new standard was set in saqqayat for, now, not only were the pilgrims satiated with sweet refreshments, but were also served a drink of milk and honey in leather tumblers.

Janabe Abu Taalib (a.s.) was the next in line to take on this honorable responsibility. He fulfilled his duty in such a brilliant fashion that he came to be remembered as Saaqiyl Hujaj (Seeratul Zainivol. 11 pg.26). He lined all roads to Mecca with kiosks, which served water to the pilgrims. History informs us that Abu Taalib (a.s.) was generally not known to be a wealthy individual. However he continued the rich tradition of his forefathers even at the cost of incurring a personal debt. The stigma of debt, the scarcity of food at his homewas acceptable to him - but the thought of failing in his duty of providing water to the pilgrims who came from far and wide in the punishing Arabian summers and those who were guests at the House of Allah was unacceptable to him. He had no objective, no purpose save that of enlivening and rejuvenating the pilgrims with his efforts.

After him, the mantle of saqqayat passed on to the shoulders of the master of this universe, Ameerul Momeneen Hazrat Ali (a.s.). The pages of history are resplendent with those incidents in which he not only exhibited, but also set new standards for saqqayat. These incidents are not far and few. Rather on innumerable occasions, Hazrat Ali (a.s.) personified the very concept of saqqayat. Turning back in time to the battle of Badr, we read how Ali (a.s.) displayed tremendous courage to lower himself in the well in the darkness of night to present water to the Holy Prophet (s.a.w.a.). Or during the events leading of the siege at the house of the caliph, when the caliph was begging for water, Hazrat Ali (a.s.) was the one who made arrangements for water to be sent to the caliph. Unlike others, he (a.s.) did not deem it fit to deny water even to the one who had usurped his position. He recognized that the role of the saaqee is to give life and not seize it. We also recollect the number of times in the battle of Siffeen when he re-captured the river from the hands of the army of Muawiya and yet granted them access to as much water as they wanted. While on one hand, he had to take the enemy to task for his excesses, on the other hand he very well knew and appreciated the responsibility of Saaqee i.e. to offer water to anyone who wished to have it. As a veteran and seasoned Saaqee, he could hardly turn his back on this important duty of the Saaqee.

The types of Saqqayat

Our scholars have reported two levels of saqqayat. Generally, saqqayat is divided into two types - at times of peace and during war.

At times of peace, two levels of saqqayat are possible - one is from the aspect of business (commercial benefit) and the other is to satiate the thirst of a thirsty person for the sake of obtaining the pleasure and satisfaction of Allah.

The conditions of war also bring up two levels of saqqayat - one which is recommended and the other which is obligatory. The recommended saqqayat is at that moment in the heat of war, when water is available and your opponent does not really require water to continue his battle. The obligatory saqqayat is when thirst overpowers your opponent and if he reaches this condition that if he is not given water at that time, he would die of thirst.

In the family of the Holy Prophet (s.a.w.a.), examples of all types of saqqayat are found save the one, which is done for commercial benefit. The tradition initiated by Janab Qusayy continued through the ages in various stages till it reached the personality of Hazrat Abul Fazl Abbas (a.s.). And he fulfilled the responsibility in such a glorious fashion that till today the word “Saqqā” is synonymous with his persona. At this juncture, we present the words of Allamah Zeeshan Haider Jawadi who in his inimitable style brings forth the influence of the saqqayat of Hazrat Ali (a.s.) till Hazrat Abbas (a.s.) He writes, “

“It is astonishing that Hazrat Ameerul Momeneen Ali (a.s.) is titled Saaqee which is not the superlative degree in Arabic language. However the word Saqqā is, and that is the title by which Hazrat Abbas (a.s.) is remembered.”

He continues,

“Perhaps this aspect draws our attention to the fact that the significance of any action lies in the level of difficulty encountered in its performance. The namaz offered in peaceful environs is under no circumstances comparable to the namaz offered when barrages of arrows are directed towards the offerer and when the overall environment is fraught with danger.

There is no doubt that Hazrat Ali (a.s.) scaled the highest levels of saqqayat, but more often than not we see that ownership of the ultimate title is subject to the circumstances under which the deed is performed. The infallible Imams (a.s.), despite the embodiment of all glory and magnificence became famous by titles with singular characteristics. Some were known for their courage, others for their patience, their worship and their generosity. This is true for saqqayat also. No doubt, Hazrat Ali (a.s.) is the saqee in this world and in the hereafter, but history guides us to the point that in scaling the heights of saqqayat, he (a.s.) did not encounter the difficulties and insurmountable challenges which confronted the “Saqqā”. In the battle of Badr, he did fetch water from the well, but he did not have to initiate the digging of the well. In the incident concerning Usman, he organised the water, but did not have to reach it himself. The battle of Siffeen did witness the magnanimity of Hazrat Ali (a.s.) - he granted access to the water to his enemies after capturing it, but did not go to the river himself.

But for Abul Fazl Abbas (a.s.), all these challenges presented themselves in a single event. He not only had to dig numerous well at Karbala, but also had to protect the water from the malevolence of his enemies. Establishing his control over the river too was no mean feat on that day – especially under circumstances when he was helplessly unarmed.

We must turn our attention to another delicate aspect - whenever Hazrat Ali (a.s.) initiated his efforts in this direction, he was able to take it to its logical conclusion. At Badr, the army was satiated as also in Siffeen. He was also, through various channels, able to reach water to the house of Usman. In the presence of his sons and closest companions, he offered milk to his own killer.

But alas, the intense desire of Hazrat Abul Fazl Abbas (a.s.) to accomplish his duty could not be fulfilled; his heart was forever immersed in regret for wells were dug, but were devoid of water; he went to the Furaat, but was prevented by his enemies to return; the water bag was filled with water, but ultimately it did not reach the children of Imam Husain (a.s.) who were desirous of its contents.

Under these circumstances, it would be a great injustice to his personality if history did not remember him as Saqqa. Perhaps it is for this reason that Hazrat Abbas (a.s.) accepted the responsibility-laden mantle of saqqayat and went about his task in such a splendid fashion that till today, he is remembered as Saqqa. And what a lofty standard he set when not only was every member of the army of Hur satiated completely, but even the animals in that battalion were relieved of their thirst. None remained thirsty on that day - friend or foe, Hazrat Abbas (a.s.), ensured that their thirst was quenched. By this action, he enlivened the glorious tradition of his forefathers, enhanced what he inherited from them and perfected Saqqayat forever.

(Excerpts from Qamar-e- Bani Hashim, The Life of Abul Fad Abbas, The Leader of Karbala).

...and when Abalfadhl fell onto the ground, thirsty to show his respect for the thirst of his brother and waly, a flame of love for him flared in the heart of every human being, both insider and outsider. From that afternoon of Âshūrâ till the end of history, whoever hears his name, admires his magnanimity. And now, we, as a driblet from the ocean of the admirers of wilayât, are going to express here part of his lovers' affection.

Porches

The dome house of shrine of Hazrat Abbas(a.s.) has been surrounded by four porches, the walls of which have been decorated internally with tile and mirror.

The porches are: North porch: It has been separated from the east and west porches, and in the past, there has been a wall between its two parts, which has been removed later.

In the past, there has been a well in the west side of the shrine, and the water tank in one of the stalls for washing the shrine was filled with the water of this well.

When Haj Raeis, minister of Sheikh Khazal Khouzestani, the governor of Khorramshahr, instructed for installation of a water pump on Hosseiniyeh stream, and laid pipe thereof to the shrine of Imam Hossein (a.s.) and Hazrat Abbas (a.s.), he filled the well in the shrine and removed the pond. West porch:

There are two doors in the both sides of this porch. East porch:

This porch has embraced five tombs. South porch:

This porch is connected to the golden balcony with three openings. In the year 1376, Haj Hossein HajjarBashi paved the floor of shrine with the remaining of stones cut for Golestan palace in Tehran, the cost of which has been estimated more than 15,000 Tomans equal to 1100 Iraqi Dinar at that time.

Treasury of shrine of Hazrat Abalfazl Abbas (a.s.)

There is a treasury in the shrine of Hazrat Abbas (a.s.) with valuable things therein, including precious carpets, rugs woven with golden threads or precious stones, golden lusters, gemmed swords, golden wall clocks, clocks made of ebony wood, and such like.

Gates of holy shrine of Hazrat Abalfazl Abbas(a.s.)

The holy shrine of Hazrat Abbas (a.s.) (porches and dome-houses) have six gates, five of which are opened to the porches, and one with two leaves is located at overhead. Two of these doors are in the west. The second door is made of silver, and has two leaves, and some verses from the poet, Karbalaee Sayed Hossein Alavi, have been engraved on it

بعنان السماء منه الضياء فتبدي بالصبح مذ جدود نال فضلا عنت له الفضلاء حسن) الندب بالسدانة
فيه) صابرا للذي اراد القضاء عن بصيرة امر نصر الدين و اليه قد زارت الانبياء فعلي قبره الملائك
طافت أهف امن به المني والرجاء وغدا باب قدسه للبرايا عبطته بنيله الشهداء بطل نال في الطفوف
مقاما والي مثله يحث اللواء قد حباء اللوا حسين افتخار الابي الفضل نوره ام ذآاه؟ نار موسي ام باب قدس
تجلي و به الارض اشرفت و السماء؟ ام غدا العلقمي طور التجلي من له الفضل ينتمي و العراء مذ حوي مرقدا
لشبل علي

The third gate is the same located overhead and not opened to anywhere. The fourth is located downward, i.e. east, and is opened to the porch. The fifth gate too is opened to the porch and has two leaves. The sixth is in the north of the shrine.

Golden Balcony

The golden balcony is an extensive balcony in front of dome house of shrine and commanding the holy courtyard, withan area of 320 square meters. Coppery and golden bricks are used for its facade.

Courtyards and Its Gates

The area of Jame' courtyard of Hazrat Abalfazl's (a.s.) shrine is 9300 square meters, and the area of building of shrine, including the porches, dome house and balcony is 4370 square meters. Balconies of the big courtyard: The big courtyard has four extensive balconies as follows:

- 1- Overhead balcony
- 2- East balcony
- 3- North balcony
- 4- Qiblah balcony

The old gates of courtyard

In the past, the courtyard of Hazrat Abbas (a.s.) had six gates, with a special name after their location, each of which were opened to one of the old districts of the city, as follows:

- 1- Gate of Qiblah (Babol Qiblah), because the gate was in the direction of Qiblah.
- 2- Gate of Minor Qiblah (Babol Qiblah Saghir), the gate is opened in the east of Gate of Qiblah.
- 3- Gate of lake (Babol Berkeh), it is located in the east of courtyard. There has been a lake in front of this gate, and the pilgrims took water from it. Its water was also used for watering the trees and palm trees in the holy courtyard.
- 4- Gate of lotus (Babol Sedreh), it is in the west north of courtyard, and is called so after existence of a lote tree there.
- 5- Gate of Imam of the Time (a.s.)(Babol Sahib Zaman), there is an amygdalate plate in the middle frontal of gate, on .has been written **لای یأبى الله لوات الله عان صداحب الزم** صى ا, which the phrase of
- 6- Gate of Bazar (Babol Souq), it is in the west south of Babol Sahib Zaman, commanding the Bazar towards the holyshrine of Imam Hossein (a.s.).As we already stated, two more gates have been opened from the courtyard of Hazrat Abbas's (a.s.) shrine which are:
- 7- Gate of Alqami (Babol Alqami), it is opposite to Alqami street and east of the courtyard. Later, it was known asBabol Reza.
- 8- Gate of Hassan (Babol HAssan), this gate is in the west of courtyard.

Sacred Courtyard

Gates of new courtyard Above was the list and specifications of old gates and entrances of courtyard of Hazrat Abalfazl's(a.s.) shrine. Now, the new gates and entrances are as follows:

- 1- Gate of Qiblah (Babol Qiblah), it is in the south of courtyard.
- 2- Gate of Imam Hassan (a.s.) (Babol Imam Hassan), it is in the west of courtyard and passage way of pilgrims towards the courtyard of Imam Hossein (a.s.).
- 3- Gate of Imam Hossein (a.s.) (Babol Imam Hossein), it is beside Babol Imam Hassan (a.s.).
- 4- Gate of Imam of the Time (a.s.)(Babol Sahib Zaman), it is beside the gate of Imam Hossein (a.s.), and is called soafter the blessed name of Imam of the Time (a.s.).
- 5- Gate of Imam Mous Ebne Jafar (a.s.) (BabolImam Mous Ebne Jafar), it is in the west angle of the courtyard.
- 6- Gate of Imam Mohammad Javad (a.s.)(BabolImam Mohammad Javad), it is in the north of courtyard.

7- Gate of Imam Ali Hadi (a.s.) (BabolImam Hadi), this gate is in the east north of courtyard.

Sides of courtyard

The courtyard has foursides, and there are small chambers totally counting to 75, which are: north side, west side, south side and east side.

Dome

There is a dome with 12m diameter above the shrine of Hazrat Abalfazl (a.s.).

Minarets

In the corner of golden balcony and beside the shrine wall, there are two minarets. The upper half of each of these minarets have been coated with pure gold, and the total number of golden bricks used for this purpose is 2016.

Guardians of shrine of Hazrat Abalfazl Abbas (a.s.)

From the beginning of fourth century A.H., guardians and porters were assigned for the tombs of Imam Hossein (a.s.) and Abalfazl Abbas (a.s.) to safeguard these two shrines and serve there.

Guardianship is one of the important positions which has had a remarkable dignity from the time of Ale Bouyeh till Safavid. During the time of Safavid, its greatness and magnificence was doubled.

Usually, guardianship (Towliat) of shrine of Hazrat Abalfazl Abbas (a.s.) has been one of the duties of guardians of Imam Hossein's (a.s.) shrine, and they appointed a competent person for administration of shrine of Hazrat Abalfazl Abbas (a.s.) as a vicegerent.

Here is the list of names of guardians (Motavali) of shrine of Hazrat Abalfazl Abbas (a.s.) extracted from the old documentation:

- 1- Mohammad Ebne Nematollah
- 2- Sheikh Hamzeh
- 3- Sheikh Mohammad Sharif
- 4- Sheikh Ahmad Khazen
- 5- Sheikh Ali Ebne Abdolrassoul
- 6- Abdoljalil Toemeh
- 7- Sayed Mohammad Ail Ebne Darvish Ebne Mohammad Ebne Hossein Ale Sabet
- 8- Sayed Sabet Ebne Darvish Ebne Mohammad Ebne Hossein Ale Sabet
- 9- Sayed Hossein Ebne Hassan Ebne Mohammad Ali Ebne Mousa
- 10- Sayed Vahab Ebne Mohammad Ali Ebne Abbas Ale Toemeh
- 11- Sayed Mohammad Ebne Jafar Ebne Mostafa Ebne Ahmad Ale Toemeh
- 12- Sayed Hossein Ebne Hassan Ebne Mohammad Ali Ebne Mousa Vahab
- 13- Sayed Saied Ebne Soltan Ebne Sabet Ebne Darvish Ale Sabet
- 14- Sayed Hossein known as Naebel Towliah, son of Sayed Saeid Ebne Soltan Ale Sabet
- 15- Sayed Hossein Ebne Mohammad Ali Ebne Mostafa Ebne Mohammad Ebne Sharafeddin Ebne Ziaeddin Ebne Yahya Ebne Toemeh (first Toemeh)
- 16- Sayed Mostafa Ebne Sayed Hossein Ebne Mohammad Ali Ziaeddin
- 17- Sayed Mohammad Mahdi Ebne Mohammad Kazem Ebne Hossein Ebne Darvish Ebne Ahmad Ale Toemeh
- 18- Sayed Mortaza Ebne Mostafa Ebne Hassan Ale Ziaeddin
- 19- Sayed Mohammad Hossein Ebne Sayed Mortaza Ale Ziaeddin
- 20- Sayed Badreddin Ebne Sayed Mohammad Hassan Ale Ziaeddin
- 21- Sayed Mohammad Hossein Ebne Mahdi Ale Ziaeddin.

The Holy Tomb of Moon of Hashemite (a.s.) throughout the history

According to the history books, the holy grave of Moon of Hashemite (a.s.) has had tomb and entrance gate from the time of Umayyids.

The late Ayatollah Sayed Hassan Sadr (r.a.) has written in an epistle in this regard:

On 11 Moharram 61 A.H., when the news about martyrdom of Imam Hossein (a.s.) and his faithful companions was received in Kufa, the Kufi women gathered as many as tens of thousands, and since the officials of Ebne Ziad prevented gathering of men, and the women were too affected by this disaster, they agreed to move towards Karbala on the sixth day after martyrdom of Imam (a.s.) so that no one could hinder them.

Obviously, it was not possible to hinder a woman easily considering the respect to women, especially by Arabs, what about ten thousands of women!

They attended in Karbala on the seventh day after martyrdom of Imam Hossein (a.s.), and gradually the women from Nazareth, Syria, Kufa, the tribes from Nineveh, Qadessieh and Karbala joined them and formed a very big crowd, the number of which has been mentioned maximum 100,000.

The said women built a shelter above the tomb of Sayedoshohada and Hazrat Abbas (a.s.), and engaged in mourning. No one could hinder them.

From seventh day, they built a shelter and trace of tomb on the grave of Sayedoshohada and his companions, and engaged in mourning for one week.

According to this historical narration, the traces of tomb was built from the time of Umayyids, and people were so affected that even Omar and Ebne Ziad were not able to hinder such a big crowd.

Regarding the tomb of Abalfazl (a.s.), it is noteworthy that in addition to the women from Mohammad's family (s.a.), Bani Kalab tribe, to which his mother belonged, as well as Bani Assad tribe attempted for construction of his tomb.

Due to their good relation with the tribe of Ommolbanin, Umayyids did not oppose and hinder them. Montasser Abbasi constructed a small building in Karbala tombs in order to attract the attention of Alawites. For the fifth time, Zeid Daei, allocated enormous amounts for construction of dome of Hazrat Abbas.

After him, Dialameh in 371 A.H., with the order of Azadoddoleh Dailami reconstructed the tombs of Karbala martyrs and Abalfazl Abbas (a.s.), and the king declared officially for Shiite.

After Dialameh, the king Jalayer Ilkanireconstructed the dome and shrine building. From 373 to 907 A.H., which is the beginning of Safawite period, that is, around 534 years, the pilgrims went to the said building. At time of Afsharite, Nadershah went to Karbala, and in 1155 A.H., the shrine of Hazrat Abalfazl Abbas (a.s.) was decorated with mirror, and his holy dome was again decorated with tiles.

Dome 2

As all the narrators and historians know, Moon of Hashemites (a.s.) deemed himself as the server of his brother, Hazrat Sayedoshohada Imam Hossein (a.s.), and this is one of his distinguished features. It seems that as a reward to his courtesy and submission, Hazrat Moon of Hashemite found a particular superiority among Karbala martyrs and a magnificent and independent tomb was built for him. He had a separate dome from the time of Ale Bouyeh. It has been written: At time of Nadershah, when a golden dome was built for Imam Hossein (a.s.).

He was going to make the same for Moon of Hashemite (a.s.), but he dreamed that Hazrat told him: Let it to be covered by tile to distinguish the his position of serving and support and sacrifice to Imam. The late Emadzadeh writes in the book, Khassayes Alabbasides: The tomb of Hazrat was covered by tile for years till 117, when it was reported to then government that people's gift to Hazrat Abalfazl (a.s.) are too much that the storages are filled with gold, silver, copper and such like. They asked permission from then Iraqi government to sell them, and cover the tomb with gold. He adds: I remember well that the head of government came to Karbala, and instructed to leave people's gift as they are, and cover the tomb with gold from 5% of oil income. Then, the dome of Moon of Hashemite was decorated with gold, and its courtyard and porch too was expanded.

Building of sacred shrine of Abalfazl Abbas (a.s.)

The sacred shrine of Hazrat Abalfazl (a.s.) has a common history with that of Sayedoshohada Abi Abdellah Hossein(a.s.), and is one of the most important places of Ziarat for Shiite in the world. Hazrat Abalfazl Abbas (a.s.) who had went to the Euphrates stream to provide water for the camp of Prophet's Household as per order of his brother (Sayedoshohada a.s.), was martyred in a chivalric battle. Since his martyrdom place was far from the camp of Sayedoshohada (a.s.), his clean corpse was left there, and later buried on the same place. Bani Assad were the first group who constructed his holy grave to avoid losing its traces. Among the first pilgrims of this holy shrine were Obeidollah, son of Horr Jaefi, one of the Shiite authorities in Kufa, and then on the twentieth of Safar 62 A.H., Jaber Ebne Abdollah Ansari, the famous Prophet's companion.

First building: The first building was constructed in 66 A.H. at the time of Mokhtar Saqafi, but AarounRashidinstructed for its destruction in 170 A.H. Second building: Maemoun reigned in 198 A.H., and in contrary to his father's policy, he had a friendly attitude with Shiite for attraction of satisfaction and help of Shiite in Khorasan. Then, the Prophet's Household friends used this historical opportunity, and constructed the second building at the time of Maemoun. In 232 A.H., Motavekkel Abbasireigned. He who had a particular enmity and hostility with Shiite and Household of Abitaleb, instructed for destructionof not only the shrine of Hazrat Sayedoshohada and Abalfazl (a.s.), rather, the entire city of Karbala. After destruction, the whole area was plowed and watered. Third building: Montasser, the Abbaside caliph, in contrary to his father's policy, Motavakkel, had a friendly andintimate attitude with Shiite. He distributed many properties among Alawites, and instructed for repairing theconstruction of Karbala and shrine of Abalfazl Abbas (a.s.).Fourth building: In 367 A.H., Azadoddoleh Dailami entered Baghdad, and then went to Ziarat of Karbala and Najaf, and ordered for instruction of a splendid and great shrine for Hazrat Abalfazl (a.s.). Construction of the said building started in 367 A.H., and ended in 372 A.H. The present magnificent and splendid building of holy shrine of Hazrat Abalfazl Abbas (a.s.) belongsto the time of Azadoddoleh. At the time ofJalayerian: After establishment of Jalayerian government in Iran and reign of Sheikh Hassan Ilkani in740 A.H., Soltan Oveys (son of Sheikh Hassan) started repairs in this holy shrine, which ended at time of his son,Soltan Ahmad in 786 A.H. Numerous gifts were presented from Iran to the said shrine.At the time of Safawite: Shah Ismaeil, the founder of Safawite Shiite government, entered Baghdad on 25 JamadiolThani 914 A.H. and was unprecedentedly received by Shiite. The next day, i.e. 26 Jamadiol Thani, he departed to Karbala, and retired from the world (Etekaf) in the shrine of Abi Abdellah Hossein (a.s.) for one day and night. Then,he went to the shrine of Hazrat Abalfazl Abbas (a.s.) and instructed for extensive repairs in his shrine, and presented tothe shrine of Hazrat Abalfazl Abbas (a.s.) twelve lanterns from pure gold after the name of twelve Imams, and covered the entire holy shrine and porches with the previous silk carpets woven in Isfahan. He employed special servants for maintenance and lighting of lantern of the shrine, the descendents of which are now known with the title of "Ale Qandil" in Karbala. Ismaeil Safawi also instructed for tile decoration of the dome which remained till 1302 A.H. At time of Nadershah Afshar:In 1153 A.H., Nadershah presented numerous gifts to the shrine of Hazrat Abbas (a.s.), and extensive repairs were made in his shrine. At time of Wahhabite: on 18 Zeihajjeh 1216 A.H., when the majority of people had departed from Karbala to Najaf Ashraf for Eid Ghadir, Saoud Ebne Abdolaziz Wahhabi used the opportunity and attacked to Karbala with a big army, and instructed to plunder the entire city, and destroyed the shrine of Hazrat Abalfazl Abbas (a.s.), and spoiled all the gifts presented by the kings and Safawite

kings and Nadershah, gold and silver lanterns, At the time of Ghajar dynasty: After attack of Saoudi to Karbala, and being informed about this terrible crime in Iran, the Iranian people along with then government (time of Fatali Shah Ghajar), offered generously their contribution to this mournful city, and repaired all the suffered damages and ruins. The shrine of Hazrat Abbas (a.s.) too was repaired in the best way including installation of the silver burial chamber presented by Fatali Shah Ghajar in 1227 A.H. Repairs in the sacred shrine was continued during the Ghajar period, and Nassereddin Shah too reconstructed tile decoration of the dome. Moreover, Abdolhossein Tehrani, known as Sheikhol Araqin, using one third of Mirza Taqi Khan AmirKabir, the Iranian famous minister, accomplished extensive repairs in the said shrine. At present time: The shrine of Hazrat Abalfazl Abbas (a.s.) is about 350 east north of shrine of Sayedoshohada Abi Abdellah Hossein (a.s.), and a big square has encircled the both shrines. The pure tomb is located in the middle of holy shrine, and there is a donative precious mosaic (Khatam) box on it, which has been repaired through the time. A silver burial chamber has covered top of the box which has been installed with endeavor of the great Shiite Marja', the late Grand Aytollah Sayed Mohsen Hakim (Goddesa Serreh), and with hands of Iranian artists in Isfahan, using four hundred thousand Mesghal (each Mesghal is equivalent to about 5 grams) of pure silver, and eight thousand Mesghal gold and after three years of continuous work in 1385 A.H. Four sides of the holy shrine have four symmetrical porches ending to each other. The roof and all walls of the holy shrine and porches have been decorated with mirror by Iranian artists. There is a big dome on the burial chamber which has been covered with gold on 1375 A.H. In the both sides of south balcony, there are two beautiful minarets. In the south part of shrine, there is a long roofed balcony in the middle of which, there is a golden enameled door made in Isfahan. In its east and west too, there are two other small doors, and the three doors are opened to the south porch. The shrine of Hazrat Abalfazl Abbas (a.s.) has a square courtyard, and the holy tomb is located in the middle of it. There are chambers in the four sides of courtyard, in which a large number of Shiite scholars, kings and Shiite governors have been buried. The tile decoration in the courtyard of shrine dates back to the time of Ghajar and afterwards. The holy courtyard has eight big entry and exit gates: in the south of courtyard, Gate of Qiblah and or Gate of Rassoul (a.s.), and in the north, Gate of Imam Mohammad Javad (a.s.). The west of courtyard has four gates: 1- Gate of Imam Hassan (a.s.), 2- Gate of Imam Hossein (a.s.), 3- Gate of Sahib Zaman (a.j.), 4- Gate of Imam Mous Ebne Ja'far (a.s.). The eastern part of courtyard too has two gates in the names of Imam Amir al-Momenin and Imam Ali Ebne Mousal Reza (a.s.). The area of shrine of Abalfazl Abbas (a.s.) is more than 4370 square meters, and in view of architecture and plan, it is alike to the shrine of Sayedoshohada Abi Abdellah Hossein (a.s.), but smaller.

Drinking Fountains

There were two public drinking fountains in the courtyard of Abalfazl(a.s.):

1- One of these water drinking fountains was in the east side of courtyard, and there were two fruit trees and one lotus tree beside it.

2- The other was in the west side, and beside Babol Sough, and there were two palms tree beside it. Of course, today,there is no trace of these drinking fountains, palms and lotus trees.

New information about the new burial chamber of Hazrat Abalfazl Abbas (a.s.) built in Isfahan.

The construction of the burial chamber for Hazrat Abalfazl's (a.s.) shrine was started as per instruction of Hazrat Ayatollahozma Haj Sayed Mohsen Hakim, and building it cost about Rials 10,000,000, about 60% of which was personally paid by Ayatollah Hakim, and the remaining 40% was collected from different cities in Iran by Ayatollah Hakim, or paid to a bank account in Isfahan. The holy burial chamber of Hazrat Abalfazl Abbas (a.s.) is very delicate and beautifully built by the famous artists in Isfahan. Gold works of the burial chamber was done by Mr. Hossein Parvaresh, graving by Messrs. Sayed Assadollah Khosravani and Ahmad Niazi, enamel works by Mr. Shokrollah Saniezadeh. Moreover, the wooden frame of the burial chamber was presented by Mr. Akhavan Khaleqzadegan. The burial chamber was attractively made of gold, silver and enamel and a great number of skilled artists worked for building it during 18 months.

After its production, the said burial chamber was placed in Shah Mosque in Isfahan, and the people went to see it. As per instruction of Hazrat Ayatollah Haj Sayed Mohsen Hakim, Hojjatoleslam Haj Sayed Ebrahim Tabatabaei, the son in law of Hakim, and Messrs. Haj Sayed Mohammad Afzal and Haj Mirza Hassan Kolahdouzan cooperated and supervised the worked.

Moreover, a pair of gate made of gold, silver and enamel was also made for the holy shrine of Hazrat Abalfazl Abbas (a.s.) by Messrs. Haj Hassan Vahed, Mahmoud Jalilian, Abolqassem Jalilian supervised by Haj Sayed Mohammad Afzal, which was shipped along with the holy burial chamber. Furthermore, a pair of very beautiful inlaid gate has been made on behalf of Akhavan Khaleqzadegan for the Qiblah gate of balcony of Hazrat Aba Abdellah Hossein (a.s.). It is a great pleasure that Iranian Shiite, particularly the people in Isfahan, have taken such useful and effective actions for strengthening the religious principles of Islam.

Early in the morning of Thursday, 27th of Aban, the people escorting the burial chamber departed from Qazvin to Hamedan and Kermanshah, and after eating dinner in Kermanshah, they left to Khosravi border. The caravan carrying the burial chamber entered Khaneqein on Friday, and left there to Baghdad on Saturday morning.

Chapter 5

Miracles

1) O Dad, Isn't your master "the gate to the people's needs"

Mr. Sayed Ali Safavi Kashani, the encomiast of the Prophet's Household (Ahlebeyt) narrated from Mr. Harouni that: One of the water-carriers in the Heyat who carried water during Moharram (Ashura) and provided water for the kids, relates that God granted me a son who was suffering from paralysis for 11 years. One Tassoua night, I wanted to leave house, and the water bag was on my shoulder. My son called me: Where do you go dad? I answered: My dear son, tonight is Tassoua, and I am water-carrier in the Heyat. I shall go to provide water for the Heyat people. He said: You have never taken me to Heyat. Isn't your master "the gate to the people's need"? Take me with yourself to Heyat tonight, and ask for my healing from God, and your master.

He says that I was deeply affected, and put the water bag on one of my shoulders and my son on the other, and left the house. When Heyat was moving, I stood in front of Heyat, and said: Wait! Tonight my son told me something that my heart was broken. If my master does not heal my son tonight, tomorrow I will come to Heyat and tear this water bag, and will not act as water-carrier for Abalfazl Abbas (a.s.) anymore. I said this and Heyat moved. At midnight, the mourning ceremony of Heyat was finished. Nothing happened and I was worried. I thought: O God, why did I say this? They may prefer my son to be in such condition, and God may deem it proper for me and him! Anyway, I have said so, and if it is not realized, I will tear the water bag tomorrow. I returned to home. Both I and my son were weeping. Once I saw, my son called me: Please stop crying. Forgive me if I have broken your heart! I am satisfied with whatever God is satisfied!

I came out of the room, and went to the other room. I was restless and still crying until I fell asleep. Once I heard my son is calling me, and says: Dad, come here, your master helped me. Your master healed me, dad. I opened the door, and saw my son is standing on his foot. I asked: What happened?! He answered: When you left the room and I was weeping, I suddenly saw that the room is bright, and someone is standing beside me. He said to me: Stand up. I said: I cannot stand. He said: Say Abalfazl for once, and stand up! I too said Abalfazl for once, and stood up. Dad, your master did not disappoint me, and healed me! The narrator says: I took my son on my shoulder and left the house, while crying loudly: O people of Heyat, come to see that Abbas (a.s.) is not disloyal. He healed my son!

2) One of the pigeons of Abalfazl's (a.s.) shrine

On sixth of Zelhajjeh 1417 (A.H.) corresponding to 14.4.1999, I visited Hojjatoleslam Valmoslemin Haj Sayede Rassoul Majidi, the supporter and propagator of doctrine of Prophet's Household (a.s.) in the school of the Grand Ayatollah Mr. Sayed Mohammad Reza Moussavi Golpayegani (r.a.). He said: Haj Aqa Reza Kermani, the owner of Gaz Ali store in Isfahan, narrated for me: when I was 10-12 years old, I saw a kid catching one of the pigeons of the sacred shrine of Hazrat Abalfazl Abbas (a.s.). The pigeon's tail was separated and the pigeon escaped. The kid too left the tail remaining at his hand. The tail flew in the air and attached to the main tail. This is one of the bounties of Aqa Qamar

3) Dad, send me on the ground!

Hojjatoleslam Valmoslemin, Mr. Sayed Ahmad Qazavi, on 26 Safar of 1417 (A.H.) narrates that the Late Ayatollah Haj Sheikh Mohammad Ebrahim Najafi Boroujerdi says:

When I was in Iraq, sitting in the holy shrine of Hazrat Abalfazl Abbas (a.s.) with a number of my friends, once we saw that an Arab entered the holy shrine. He was carrying a 6-7 years old boy on his hands, seeming that he had passed away. The kid's father referred to the holy shrine and said: O Abbas Ebne Ali (a.s.), if you do not ask God for healing my son, I will complain to your father, Ali (a.s.), about you. We were thinking to tell him, if you have any request, you shall talk to Hazrat politely, and it is not proper to talk to this great man so angrily.

We were still thinking that we saw the kid opened his eyes, and told his father: Dad, send me on the ground! All of us were affected by witnessing the event, and saw that the child was healed.

4) Hazrat Abalfazl (a.s.) said: Say O Owner of the Time (Sahebe Zaman)!

Hojjatoleslam Makaremisaid: It has been narrated that in one of the Shiraz cities, one goes to the river with his uncle for fishing, and is drowned there. The uncle worrying for the death of his brother's son suddenly sees that he is in the water! The drowned person comes to the river bank, and his uncle asks him: How were you saved? He said: When I was drowning, I remembered the recitals for martyrdom of Imam Hossein (a.s.) and his companions. Then I said: O Abalfazl! I saw that Hazrat Abalfazl Abbas (a.s.) came and whispered to me: Say O Owner of the Time! I said the same, and the master, Imam Zaman (a.s.) came and saved me to the bank

5) One Hundred Dinar ordered by Hazrat Abalfazl Abbas (a.s.)

Seqatoleslam, Haj Sheikh Alireza Golmohammad Abhari Zanjani, narrated on the 27 night of Jamadiolthani, 1416 (A.H.) in the sanctified shrine of Hazrat Masoumeh (a.s.): One of people of Karbala sees an Arab standing beside the holy shrine of Hazrat Qamar Bani Hashem Abalfazl Abbas (a.s.), and talking to him.

Dear sir, I want you to give me one hundred Dinar. If you give me, it is OK. Otherwise, I will go to the shrine of your brother, Hazrat Sayedoshohada Imam Hossein (a.s.) and complain you. Then, he turns his head towards the holy shrine and says: I understood, I understood!, and leaves the shrine. The said Arab goes to Bazar, and says to one of the shopkeepers: The Master Abalfazl has asked you to give me one hundred Dinar. He says: what is your proof? He answers: the proof is that your son had been sick, and you have vowed to pay one hundred Dinar for Hazrat Abalfazl (a.s.); give it to me! He too gives the one hundred Dinar to him. The narrator says: I asked the Arab: How did you talk with Hazrat? He replied: I told him that if you do not give me the money, I will go and complain you to your brother Imam Hossein (a.s.). Then, I saw that he appeared inside the burial chamber sitting on a chair, and gave me an order. I too went to Bazar and received it.

6) He took a palm of water!

On the 30 of Ramadan 1418 (A.H.) in Javadol Aemeh (a.s.) mosque in the Sadat area (Babol), Dr. Haj Sayed Ali Tabaripour said:

One goes to a stream for making Wudhzu. He took a palm of water and brought near his hips to drink it, but remembered the water-carrier of Karbala, Hazrat Qamar Bani Hashem Abalfazl Abbas (a.s.) and did not drink it. He poured the water in the ground and wept for his martyrdom. On the same

night, his sick wife dreams Hazrat Abalfazl Abbas (a.s.) healing her: He put his foot on the back of the lady, and the lady asked: Don't you have any hand? He said: No, I don't. She asked: Who are you? He answered: To whom your husband has resorted? Now, do you know to whom your husband has resorted

7) Don't open the green band from your arm ...

Hojjatolislam, Haj Sayed Hossein Moetamedi Kashani said: Nematollah Vashahri Qamsari narrated from his son: At the end of my military service period, I was in Tehran train station. At the same time, the Iraqi prisoners of war and injured people were brought to Tehran by train. I saw there an Iraqi prisoner of war with a green band on his arm. In an interview, he was asked: You have tied a green band around your arm. Are you a Sayed? He said: no, and explained: some days before our departure to the war to fight with Iranians as instructed by Saddam, my mother took me to the holy shrine of Hazrat Abalfazl (a.s.) and took a green band from one of the shrine servants. She tied one head to my arm and the other to the holy burial chamber of Hazrat Abalfazl Abbas Qamar Bani Hashem (a.s.), and wept. While she was weeping, she adjured him: They want to send my son to the war. I do not care if he is injured or captivated, but I do not want him to be killed. O Abalfazl, help me. I don't care anything, but not his death. I want him to return to me. Then, she told me: Don't open the band from your arm, because I have requested Hazrat Abalfazl (a.s.) to protect and return you to me. When we came to the war front, we attacked Iranians. They surrounded us. We were in a very hard condition. Some of my friends were killed, but I was ready for submission. Thanks to God, and the care of Hazrat Abalfazl Abbas (a.s.) and my mother's Dua, I was saved, and not killed

8) He said in the tomb: Assalamu Alayk Ya Abalfazl Abbas (a.s.)

Hojjatolislam Valmoslemin Haj Sheikh Abdollah Moballeqi Abadani narrated: In 1976, one of the Hazd preachers, called Sheikh Zakeri comes to Bandar Abbas, and goes to Sihou village around the city for propagation and preaching. He dies on 9 Moharram as a result of a heart attack. His body is transferred to Bandar Abbas, and buried in one Imamzadeh. Hojjatolislam Valmoslemin Moballeqi continued: During Talqin (suggestion), I was shaking the right hand of the late Zakeri. Once I saw that he opened his eye and said loudly as all heard: Assalamu Alayk Ya Abalfazl Abbas (a.s.)! and then he closed his eyes. At the same time, I and the other attendants smelt a favorable scent, and all saluted Prophet and his infallible Household (a.s.). I witnessed this event during suggestion to the dead body.

9) A youth was struck with electricity!

Hojjatolislam Sheikh Mohammad Taqi Nahvi, the Qomi preacher narrated as follows from his late father, Haj Sheikh Abolqassem Nahvi on 16 Moharram 1417 (A.H.):

The late Nahvi were residing in Najaf Ashraf as instructed by Hazrat Ayatollah Ozma Boroujerdi (r.a.) along with his son.

They were going to Karbala for a special Ziarat of Sayedoshohada Aba Abdellah Hossein (a.s.) concurrent with 15th Sha'ban. First they went to the holy shrine of Hazrat Imam Hossein (a.s.), and then to the holy shrine of Hazrat Qamar Bani Hashem (a.s.). Once going to the shrine of Hazrat Abalfazl (a.s.), they see a 13-14 years old youth struck with electricity and died! His father was talking with Hazrat Qamar Bani Hashem (a.s.), and said: Dear master, you know that I was going to come to your Ziarat, but my wife did not agree for bringing him here. Now, what shall I reply her if I come back home without him?! The late Nahvi says: I saw the dead child moved thanks to the favor of Hazrat Qamar Bani Hashem (a.s.)! That is right, the youth was revived and came back to home along with his father

10) Why he has vowed for Abalfazl Abbas (a.s.)?

Hojjatoleslam Valmoslemin Sheikh Ruhollah Qasempour, one of the religious scholars in Babol, wrote a letter to Maktabol Hossein (a.s.) publication indicating three miraculous acts, two of which were narrated in Shiite part, and one here. Hojjatoleslam Haj Sheikh Ali Rabbani Khalkhali, I wish your success in service to the Prophet's House (a.s.). I narrate three miraculous acts from the flag-bearer of Karbala, Hazrat Abalfazl Abbas (a.s.):

I was teaching in Kurdistan on 1985. One of the Sunnite brothers referred to me, and invited me for a vow for Hazrat Abalfazl (a.s.). I wondered, and anyhow accepted his invitation. We went to his house on Friday. Two rooms were full of Sunnite brothers. There was a small hall in the middle of these two rooms. They put a chair and I sat on it. The Sunnite brother was beside me. From the beginning till end, he was very happy. During my lecture, the Sunnite ladies gave me money repeatedly and said: vowed for Hazrat Ali Akbar (a.s.), vowed for Hazrat Ali Asghar (a.s.),

After lecture, they invited me to lunch. After lunch and at farewell, they wanted to give me some money, but I did not accept and said: Letting me to talk about the flag-bearer of Karbala in your house suffices me. He did not accept. I said that I will accept the money upon the condition that he says to me what is the reason why he has vowed for Hazrat Abalfazl Abbas (a.s.)?! He said: I will tell you and continued: I was suffering from heart disease. I visited many physicians but of no use. Even there was a proficient physician in Tabriz, and I referred to him, but again of no use. Finally, all physicians gave me a negative reply, and I was brought to home. I was completely disappointed. My mother came to my house and said: How are you, my son? I replied: really bad! She asked me: Don't you want to go to a physician? I said: You know that I referred to many physicians, but of no use. She told: I know a physician who will heal you with one prescription. I asked: Who is the physician? What is his name and where is his clinic? She said: He has no clinic and there is no need to go anywhere! I asked: Who is he? I am really dying. My mother said: His name is Hazrat Abalfazl Abbas (a.s.), son of Ali (a.s.). I said: We do not have any relation with them. My mother said: They are generous and forgive and pardon greatly. Her utterance burned my heart. My mother left me and went to my children. I was gradually resorting to him, and found a good feeling. I said: O Hazrat Abalfazl Abbas (a.s.), I have heard many compliments about you. Deliver me from this pain! O master, if your parents were right, cure me! I wept too much and fell asleep. I dreamed that one bright man entered my house. He came beside me and said: Stand up. I said: My pain has just recently alleviated. Let me rest. Who are you? He said: Whom did you want? I remembered and said: Son of Imam Ali (a.s.), Hazrat Abalfazl Abbas (a.s.). He answered: I am Abalfazl, son of Hazrat Imam Ali (a.s.). He asked: What do you want? I explained: I am suffering from a heart disease, and cannot tolerate anymore its pain. He looked at my heart. I did not feel any pain in my heart anymore, and was relieved from pain which I was suffering since several years ago. I was going to appreciate him for healing me, but he was not there. I waked up and went to my mother, wife and children. When they saw me standing alone, they wondered and said: Why did you leave the bed? I said: My mother, your physician who did not have any clinic, came and healed me!

11) His wife became pregnant thanks to the favor of Hazrat Abalfazl (a.s.)

Hojjatoleslam Valmoslemin, Haj Sheikh Ali Akbar Qahtani on 6 Safar 1416 (A.H.) narrated: Haj Sheikh Abdolhossein Fayyaz Dashti said: One Sunnite could not have a child for many years. Once, in the Tazieh ceremonies for Hazrat Imam Hossein (a.s.), he says to the sponsor of Tazieh: Should Hazrat Abalfazl Abbas (a.s.) fulfill my wish, I will present you some gifts.

At the same night, thanks to the favor of Hazrat Abalfazl (a.s.), his wife became pregnant, and now, after three years from occurrence of this bounty, every year in Moharram, he presents his cash and

non-cash contributions to the Heyat

12) When he resorted to Hazrat, his right was revealed!

Hojjatoleslam Valmoslemin Sheikh Ebrahim Sedqi narrates in a letter to the Maktabelhossein (a.s.) publications: Haji Mohammad Reza Sedqi Haeri, one of the righteous men of Karbala and the offspring of the pious man, the late Sheikh Hamzeh Ashrafi Haeri (r.a.) narrated from his uncle's son (son of Haj Mohammad Ali son of Sheikh Hamzeh Ashrafi):

When I was living in Kuwait, an event occurred through which I came to know that these Bedouin Sunnite Arabs too believe in Hazrat Abalfazl Abbas (a.s.) as the owner of bounty, that is: A Sunnite Arab having cow and sheep, brought butter for a Shiite, and they dealt with each other. Once the Bedouin Sunnite Arab brought butter, weighing ten bowls(kg was not common at that time). After weighing the butter vessel, the Shiite shopper said to the Bedouin Arab: it is equal with eight bowls! The Sunnite Arab having a stick in his hand draws a circle around where the Shiite shopper was standing and says in Arabic:

This circle belongs to Hazrat Abbas (a.s.). If you are truthful, come out of this circle. Then, the Shiite shopper sees that he is not able to move and come out of the circle. So, he confesses to lying, and says that the real weigh is the same ten bowls. This bounty was issued from Hazrat Abalfazl Abbas (a.s.) for the Bedouin Arab man. Since he resorted to him, his right was revealed and the usurer shopper was decried.

13) The physician who treats free of charge!

Hojjatoleslam Sheikh Abdolhamid Bohrani Dashti stated on 1412 (A.H.) that Haj Abdolhamid Abou Amir, who was a pious man and engaged in selling carpet in Qatar, and usually successful in the righteous deeds, narrated for me: I had a Sunnite friend, who could not have a child after thirteen years from his marriage. Once, I told him: I know a physician who treats you free of charge. Hearing this, he said: God may have mercy on your parents! Would you please guide me? I said: Tonight, there is a gathering in our home in the name of Hazrat Abbas (a.s.). You come to our home and forget your belief. Haj Abou Amir says: He came to our home that night, and participated in the gathering for Hazrat Qamar Bani Hashem(a.s.). After the ceremonies and eating dinner, he also took one plate of food for his wife. Later, they could have children thanks to the blessing for resort to Hazrat Qamar Bani Hashem (a.s.).

14) God has granted me a son for the blessing of your Abalfazl!

Hojjatoleslam Valmoslemin Haj Sayed Hassan Naqibi Hamedani, the owner of numerous books, who is presently serving in the sacred shrine of Hazrat Fatimeh Ma'soumeh (a.s.), wrote in a letter on 1997 corresponding to 21 Moharram 1418 (A.H.):

To: Hojjatoleslam Valmoslemin Haj Sheikh Ali Rabbani Khalkhali Considering your devotion and sincerity to the sacred shrine of infallible Imams, particularly the master of martyrs and martyrs of Karbala (a.s.), and gathering the miracles and wonders of the God's sincere servant, flag-bearer of Karbala, I too present you the wonder which I witness to register it in your valuable book.

On 1961, it was the first time that I was traveling from Najaf Ashraf to Karkouk to become familiar with the people there, and find a propagation opportunity. In Tasein area, I together with one of my cleric friends, who was native of the area, and had led me to there, went to a mosque called "Zolfi Ionin Jame'ai" in Turkish, that is, "Mosque of Zolfi family", and its main sponsors were two brothers called "Haj Jalal Afandi" and "Haj Ja'far". We were talking on a bench in the yard of mosque, when a man around 40 years old entered, and presented a big bag of sugar to the mosque.

We invited him to sit and drink tea. He too accepted. After greeting, I asked him his name. He

smiled and said: Sorry, my name is Osman! Hearing this name, I thought that he is joking with me, and is going to test my attitude towards the Sunnite brothers in that area forming the majority of inhabitants. I said: Are you joking with me. He said: No. Really my name is Osman. I asked: Had you already been a Sunnite and converted to Shiite? He said: No. I said: My brother, a Shiite never calls his child Osman. If you are Shiite, why your name is Osman?! And if you are Sunnite, why you have brought sugar for mourning ceremonies for Hossein?! He replied: I was and am a Sunnite, and added: I could not have a child, and referred to various physicians, but of nouse, so that they told me: You can never have a child. I was completely in despair. One of my Shiite friends told me: Do you want me to lead you to a physician who can treat you to have a child? I said: Yes, who is he? He answered: He is the son of Ali, the flag-bearer of Karbala, Hazrat Abalfazl Abbas(a.s.), but you shall vow, and resort to him sincerely. Although, we Shiite call him “the gate to the people’s needs”, and we resort to him in hardships. I too was very desirous of having a child, vowed and said: O Abalfazl, if my friend is right that you are “the gate to the people’s needs, and help the helpless, I have resorted to you. I want to have a child. Ask God to grant me a child. I will present one big bag of sugar to your mourning gathering as far as I am alive. Thanks to God, it is several years that God has granted me a son for the blessing of your Abalfazl Abbas (a.s.), and every year, I fulfill my vow. Then, he smiled and said: Do you think that “the gate to the people’s needs” only belongs to you Shiite?! I asked him: Why you do not convert to Shiite observing this wonder? He said: All of my relatives will change to enemy with me. Converting to Shiite calls for courage, and I can’t.

One who wishes in grave, the dust of house of Prophet’s Household be the ornament of his shroud, Sayed Hassan Naqibi Hamedani

15) Did you see that I told your Abalfazl is the Gate to the People’s Needs!

Hojjatoleslam Haj Sheikh Fazlollah Shafiei Qomi wrote a letter to the Maktabel Hossein (a.s.) publication and remarked three following wonders:

1- I preached in 1976 in Tehran. One of the orators narrated for me: I preached for ten nights in an area. One night, a young man invited me to his house, and said: My father wants to talk to you. After entering the house, I observed a sick man reposing on a bed. He asked me to go beside him, and said: I am a Christian, and non-Moslem, but believe in your Abalfazl. The physician has told me that I will not heal. My father and brother died for the same disease, and I am in the last hours of my life. If you invoke Hazrat Abalfazl Abbas (a.s.) to heal me, I promise to convert to Islam. I trembled! What can I do with this patient who is dying?! Finally, I resorted to Hazrat Abalfazl Abbas (a.s.) for healing him. After few nights, the young man came and invited me to his house again. I thought the patient should have died! Anxiously, I followed him. When we entered the house, I saw that the man came down from his bed, and began to weeping after seeing me, and said: Did you see I told that your Abalfazl is the Gate to the People’s Needs. He helped me and I was healed. Tell me Shahadatain to convert to Islam. That is right; I am healed by the favor of Hazrat Abalfazl Abbas (a.s.), and have converted to Islam and has become a Shiite.

16) Whenever Moslems are in trouble, they call Hazrat Abbas (a.s.)

Haj Abolhassan Shekari narrated on 18th Safar 1418 A.H. from Haj Reza Nazari Kahaki: There is an isthmus known as Zalian between Arak and Borujerd. Once I saw a trailer with 24MT of iron load stopping in the middle of road steep. The driver was an Armenian whom I knew. I told him: Monsieur, go aside from the middle of road. Why you have stood here?! He said: I have a story, and do not go aside from the middle of road. Then he explained:

I was passing through the steep of isthmus, and braked, but it did not work. I told: O God! We do not have anyone to intercede for us with You, but whenever Moslems are in trouble, they call Hazrat

Abbas(a.s.). I vowed that if Hazrat Abbas of Moslems delivers me, I will convert to Islam. Once I saw that the car stopped. I do not know what happened, but the car with no brake, stopped. I do not move the car, because first I want to go to Borujerd to convert to Islam. Then, I will come to move the car and continue my trip. The Armenian guy went immediately to Borujerd and converted to Islam, and then came to move the car.

17) The robbed machine was found!

Hojjatolislam Haj Sheikh Ali Akbar Qahtani sent the two wonders to the office of Maktabel Hossein Publication and narrated:

In 1967, when I was a seminary student I prayed behind the late Haj Sayed Mohammad Hosseini (r.a.) for congregational prayer. When I was in the first row, I saw one came to prayer leader, and said: The car of a Jewish man, whose shop is near the mosque, had been robbed some time ago. He resorted to any way to find the car, but did not succeed. I told him to vow something for Hazrat Abalfazl (a.s.), haply your problem is solved. The Jewish man vowed to give a sheep for him, and the robbed car was found. He added: Now, what the Jewish person shall do? He replied: He shall give the sheep to a Moslem to slaughter it, and give its flesh to the Moslems to consume. So, favor and aid of the master, Abalfazl (a.s.) is not restricted to the Moslems. Rather, he also helps the non-Moslems.

18) Healing of Jewish physician

Mr. Nurollah Mortazaei Toyserkani, resident of Qom sacred city, on 21.12.1998 wrote: A Jewish Dr. Mirza Ebrahim had a clinic in Toyserkan city. At night of martyrdom of Hazrat Abalfazl (a.s.) in 1956, he is afflicted with a severe bellyache so that he is not treated in spite of treatments and medications used. Rather, his pain is rapidly increased. He had a Moslem servant. He says to him: Do something for me, otherwise I will die soon! The servant replies: You are a physician and the patients come to you for treatment, and you prescribe for them. What can I do for you while you can not do anything for yourself?! The servant says: Suddenly, it occurred to my mind to go to Baghavar mosque where mourning ceremonies for Hazrat Abalfazl Abbas (a.s.) was in process, and bring a cup of boiled water and some pieces of sugar to give to the physician, haply he is healed.

The servant says:

I went to Baghavar mosque and dissolved some pieces of sugar in the boiled water and brought and gave to the physician to drink. Gradually, he was feeling better and recovered. The physician asked me: What did you give me to drink that was so impressive like a stamp on a paper, and relieved me from the pain?! I replied: I brought some boiled water and pieces of sugar from the mourning ceremonies of Qamar Bani Hashem Hazrat Abbas (a.s.) in Baghavar mosque, and gave it to you. The physician asked: Who has been Abalfazl? I said: He is the brother of Imam Hossein (a.s.), master of martyrs. Imam Hossein (a.s.) with 72 of his companions were martyred in Karbala for defending Islam, and their women and children were captivated after the martyrdom of men. Hazrat Abbas (a.s.) too was one of the 72 people who was martyred beside Alqameh stream, and his two hands were cut. By lapse of 14 centuries from that time, we Moslems mourn in Moharram to commemorate them every year. The physician said: Now, I too vow to give 3 kg sugar and 1 kg tea for Hazrat Abbas (a.s.). The Jewish physician immediately gives money to the servant to buy sugar and tea and take to Baghavar mosque. The servant too takes sugar and tea to the mosque. The pantry man says to the servant: I can not accept these, because he is a Jew, unless an Islamic judge authorizes me. The servant goes to Ayatollah Ta'allohi who had departed to there by order of Hazrat Ayatollah Borujerdi (r.a.), and narrates the whole story for him. He replies: there is no problem and you can accept sugar and tea. From that time, every year, Dr. Mirza Ebrahim sent sugar and tea to Baghavar mosque, and continued this till the end of his life.

19) Hazrat too joked with you!

Mr. Gharavi narrated that the Late Ayatollah Haj Sheikh Mojtaba Lankarani (r.a.) said: We had departed for Ziarat from Najaf Ashraf to Karbala Moalla with a number of seminary students. Before arriving at Karbala, some said: First we shall go to Ziarat of Hazrat Aba Abdellah Hossein (a.s.). Some others told: No, first we will go to Ziarat of Hazrat Qamar Bani Hashem (a.s.). One of them said: No, I go to Ziarat of Imam Hossein (a.s.), and added: Ziarat of Hazrat Qamar Bani Hashem (a.s.) is not important. There is no problem if we do not go! He went to make Wudhzu to join us for Ziarat of Imam Hossein (a.s.), but he fell down into the toilette pit, and was drowned in excrement. His friends helped him to come out and said him: You shall repent for your bad intention! He said: I joked with Hazrat! One answered him: Hazrat Abalfazl Abbas (a.s.) too joked with you. Otherwise, toilette pit changed to your tomb.

20) He submitted the key to the mosque trustees

Sheikh Baqer Hosseini Zafrehei expressed: In one of the Gorgan villages, named Marzankalateh, there is a mosque called after the blessed name of Abalfazl Abbas (a.s.).

The servant of mosque, Mr. Akhtari, resigned for a verbal dispute between him and one of the people of village, and submitted the key to the mosque trustees. At night, he dreamed that he is departing from Haraz road towards Tehran in a car. Before Imamzadeh Hashem (a.s.), the car deviated towards the valley. At the same time, the mosque servant resorts to Hazrat Qamar Bani Hashem (a.s.), and the car is safely settled at the bottom of valley, with no damage to those sitting in the car.

The next day, we saw Mr. Akhtari, servant of Hazrat Abalfazl (a.s.) mosque, who had submitted the key in the last day angrily, coming tearfully, and excusing Hazrat Qamar Bani Hashem (a.s.) to take back the key, and continue his honest service there! The people were deeply impressed after seeing and hearing such wonder from Hazrat Qamar Bani Hashem Abalfazl Abbas (a.s.).

6

Chapter Tawassul

One of the procedures for fulfillment of big requests is to do ritual ablution (Ghusl) on the Thursday night (the night before Friday). There is no need for Ghusl at the next nights. Then, at the first night (which is the night before Friday), and the other nights, you shall recite for thousand times followings:

- Thursday night: (Allahumma Salle Ala Mohammad va Aale Mohammad) محمد. آل و محمد علي صل اللهم
- Friday night: (Allahumma Salle Ala Ali Amiralmomenin) Tامير المؤمنين علي صل اللهم.
- Saturday night: (Allahumma Salle Ala Fatimah) Tساقطمة علي صل اللهم.
- Sunday night: (Allahumma Salle Alal Hassan) Tالحسن علي صل اللهم.
- Monday night: (Allahumma Salle Alal Hossein) Tالحسين علي صل اللهم.
- Tuesday night: (Allahumma Salle Ala Ali Ebne Hossein) الحسين بن علي علي صل. Tالله
- Wednesday night: (Allahumma Salle Ala Mohammad Ebne Ali) علي محمد بن علي علي صل. Tالله
- Second Thursday night: (Allahumma Salle Ala Ja'far Ebne Mohammad) محمد بن جعفر. Tعلي صل اللهم
- Friday night: (Allahumma Salle Ala Mous Ebne Ja'far) جعفر بن موسي علي صل. Tالله
- Saturday night: (Allahumma Salle Ala Ali Ebne Mousa) موسي بن علي علي صل. Tالله
- Sunday night: (Allahumma Salle Ala Mohammad Ebne Ali) علي محمد بن علي علي صل. Tالله
- Monday night: (Allahumma Salle Ala Ali Ebne Mohammad) محمد بن علي علي صل. Tالله
- Tuesday night: (Allahumma Salle Ala Hassan Ebne Ali) علي بن الحسن علي صل. Tالله
- Wednesday night: (Allahumma Salle Ala Hojjat Ebne Hassan) الحسن بن الحجة علي صل. Tالله
- Third Thursday night: (Allahumma Salle Ala Abbas Shahid) الشهيد العباس علي صل. Tالله
- The whole procedure takes two weeks.

Fifth procedure: The method of Tawassol to Hazrat Qamar Bani Hashem (a.s.): On Tuesday night, pray two Rakat, and after the prayer, repeat 133 times: يا آشف الكرب عن وجه الحسين عليه السلام (Ya Kashefal Karb An Vajhel Hossein Alayhessalam) آشف أربي بحق أخيك

(Ekshef KarbiBe Haqqe Akhikal Hossein Alayhessalam)And repeat one hundred times for seven Tuesday nights:O Moon of Bani Hashem, the sun of meeting, Abbas,
O Light of heart of Heydar (Ali), the candle of martyrs
We have resorted to Thee due to grief, pain, and sorrow
For God's sake, help me that I am helpless, O Abbas

It has been narrated from the Grand Ayatollah, Haj Sayed Mahmoud Hosseinin Shahrudi (May his spirit be sanctified) that when facing with a problem, I recited one hundred times Salavat (Allahomma Sallle Ala Mohammadva Ale Mohammad) for the mother of Hazrat Abalfazl Abbas (a.s.), Ommolbanin. Four Thursday nights, ten times you shall recite Ya Sin sura as follows:

First Thursday night: three times

Second Thursday night: three times

Third Thursday night: three times

Fourth Thursday night: one time Ya Sin sura on behalf of Hazrat Abalfazl Abbas (a.s.) and presenting to his mother (Ommolbanin). The request would be fulfilled Inshallah.

Chapter 7

LIFE HISTORY

Looking at the lofty peaks of faith, courage and fidelity, we find a great and unique virtuous man, named Abbas, the brave son of Amirmomenin (a.s.), who is a prominent example of virtue, perfection, chivalry, generosity, devotion, strength and support, and in general of any good trait and attribute of merit concerned with human benevolence. We have always learned faithfulness, truth seeking, struggle with falsehood, and self-sacrifice from him. Our generation is indebted to the ideology of Jihad and martyrdom in which Abalfazl is the standard-bearer, and shines like the sun.

Now, although more than one thousand three hundred years pass from the scenes of such a lot of self-sacrifice, prowess and fidelity on Ashura, but the history clearly shows the dignities of Abbas Ebne Ali (a.s.), and his name is always accompanied with fidelity, courtesy, self-sacrifice and devotion. The visage of chivalry manifested in his behavior has not faded by lapse of such long a period.

Ashura was a grand, inspirational and epic day, on which the noble men, great spirits and mighty determinations displayed their magnificence and nobility to the world, and the history was vitalized by the sacrifice of the people of Ashura, and time throbbed with the pulse of hero and epic people of Karbala.

Karbala became an educative and positive school, the graduates of which were awarded with the medals of faith, sincerity, promise, Jihad, ..., and Abbas was the crown of students in that university.

This grand school is still open, and admits student. One of the professors of training courses of fidelity and stages of acquiring knowledge, is the standard-bearer of Karbala, who standing on the height of love and courage, opens the passage of freedom and liberty with his cut hands, and leads to the path of light. All of these realities are hidden in the name of Abbas, and scent of a "culture" is smelt with his name.

We need a lead to reach to the spring of faith and belief. Our spirit is thirsty and our heart is aspirant. The saints of religion and the samples of virtue and sincerity can show us the path, and quench our thirst with the soft water of Zamzam available with them.

If we find Abbas Ebne Ali (a.s.) among the examples, it is for the light of the lamp which he has kindled for them, calling us to this path from such a far distance. He is an example, not only of courage and campaign, but also of faith and spirituality; not only of resistance and steadiness, but also of worship and vigil; not only of the knighthood and epic, but also of sincerity and awareness, knowledge and faithfulness.

What you read hereunder describes only a brief about the personality of Hazrat Abalfazl (a.s.). We wish the name, remembrance and biography of this great martyr and brave warlord to kindle the light of faith and certainty in our mind and life.

1.02.2000

Qom, Javad Mohaddesi

Birth of Prowess

Many years lapsed after painful martyrdom of Prophet's daughter. After her, Ali (a.s.) had married with Ammame, Prophet's (s.a.w.a.) granddaughter. With lapse of more than ten years from the heart-rending event, Ali (a.s.) was still sorrowful for missing Zahra.

The Prophet's household had a strange destiny. Hashemites were oppressed while they had utmost honor and grandeur. When Ali (a.s.) had decided to marry, he was aware of Ashura. He called his brother, Aqil, who was expert in genealogy and knew well various tribes and clans, as well as their moral and spiritual characters and features. He asked him: Find a qualified spouse for me, from a clan the ancestors of which are among the brave and lionhearted men, so that such a wife could bring a courageous and brave son for him.

Then, Aqil introduced a girl from Kallab clan to Amir al-Momenin (a.s.) having the same qualifications. Her name was Fatimah, daughter of Hazam Ebne Khalid, and her ancestors were all among the courageous men. She was a girl of gentle birth and nobility from mother side too. She was called Fatima Kallabia, and later known as "Ommolbanin", that is, mother of sons. She gave birth to four sons, and Abbas was one of them.

Aqil went to her father to propose to her daughter. He accepted and agreed honorably. Hazrat Ali (a.s.) married with the noble woman. Fatima Kallabia was the pure chastity, sincerity and virginity. When she entered Ali's house after marriage, Hassan and Hossein (a.s.) were sick. She cared for them, and behaved them kindly.

It has been narrated that when they called her Fatima, she said them: Do not call me Fatima, for not remembering the pains of your mother, Fatima. You may call me as your servant.

She gave birth to four sons after marriage with Ali, named: Abbas, Abdollah, Jafar and Osman, and all of them were martyred in Karbala. Abbas, the hero that we are talking of his virtues and goodness in this book, is the first fruit of this blessed marriage and the elder son of Ommolbanin.

Fatima Kallabia (Ommolbanin) was a virtuous woman loving Prophet's household, and respected this pure family. Her kindness, respect and amity was in observance of the Quran's command which has called "amity with the Prophet's household" as the wage for his messengership. She treated motherly with Hassan, Hossein, Zaynab and Omme Kolsoum, the beloved children of Zahra, and called herself as their servant. She was also very faithful to Amir al-Momenin Ali (a.s.). Although she lived for a long time after his martyrdom (more than twenty years), but she did not marry to show her respect.

Her faith and affection to the Prophet's grandchildren was so much that she liked them more than her own children. When Karbala event happened, she was looking for the news coming from Kufa and Karbala. When she heard the news about martyrdom of her sons, first she asked about Hossein (a.s.), and it was more important for her.

Abbas Ebne Ali was the son of such a grateful and decent lady, and had a father like Ali Ebne Abitaleb (a.s.). A future mixed with the scent of faith and essence of belief and sincerity was destined for him.

Ommolbanin gave birth to her first son on the fourth of Sha'ban 26 A.H. in Medina. Birth of Abbas lightened Ali's house and his heart with hope, because he knew that in Karbala event which will happen later, he will be the standard-bearer and liegeman to his son, and Abbas, son of Ali will show sacrifice for Hossein son of Fatima.

When he was born, Hazrat Ali (a.s.) recited Azan and Iqama, name of God and the Prophet and related him with monotheism, messengership and religion, and called him "Abbas". On the seventh

day of his birth, according to the Islamic customs, he slaughtered a sheep for sacrifice and gave the meat to the poor as alms. Sometimes, he embraced the infant Abbas, and kissed his little arms and shed tears. Once, Ommolbanin saw it, and asked the reason why Imam weeps. Hazrat replied: These arms will be cut for assistance to his brother Hossein. I am weeping for that day. With birth of Abbas, Ali's house was mixed with grief and happiness. Happiness for the blessed infant, and tear for his future and his hands in Karbala. Abbas grew up in Ali's house besides his faithful and loyal mother, Hassan and Hossein, and learnt the great lessons of humanity, truthfulness and morality from the pure family and Prophet's household.

Undoubtedly, the training of Imam Ali (a.s.) had an essential role in formation of the prominent mental and spiritual character of this youth, and his high understanding originated from such high training. Once Imam Ali (a.s.) had the little Abbas sitting beside himself. Hazrat Zeynab too was present. Imam said to the child: Utter one.

Abbas said: one. He asked him to utter two. Abbas refrained to say, and said: I am shamed to utter two with the tongue I have called the Single God. Imam Ali (a.s.) was pleased to hear this from the child and kissed Abbas.

His innate talent and family training caused him to grow in the moral and spiritual perfection along with bodily and muscular growth and become a perfect, distinguished and admirable youth. He was elegant in view of stature as well as sanity and humanistic manifestations. He knew well that for what a great day he has been reserved to make sacrifice for helping Allah's Authority. He was born for Ashura.

This reality was considered by Ali (a.s.) when he was going to marry with Ommolbanin. At the threshold of martyrdom, Imam Ali (a.s.) reminded Abbas of the "mystery of blood".

At night of 21 Ramadan, 41 A.H., at the last hours of his life, Ali (a.s.) embraced Abbas, and said: My son, soon I will be rejoiced by you. My son, when Ashura comes, and you enter Euphrates, don't drink water while your brother, Hossein (a.s.) is thirsty. This was the first lesson which he learned at the night of martyrdom of Ali (a.s.), and never forgot it till Ashura.

At the last moments of Ali's life, when his children had gathered around his bed and were anxious about the future, he made recommendations to each of them. He has likely put Abbas's hand in that of Hossein (a.s.), and has recommended that, "O Abbas, your life and my Hossein's life in Karbala! Don't leave him alone!

Abbas was of a noble line, and had enjoyed the pure breaths and special attention of Ali (a.s.) and his mother, Ommolbanin. Ommolbanin too was chaste and affectionate to the Prophet's (s.a.w.a.) Household. On the other hand, she was respected by the Prophet's Household and had a distinguished station and reputation with them. After Ashura and returning to Medina, Zeynab went to her house, and offered her condolences to this bereaved mother for the martyrdom of Abbas and his brothers. She went to her house regularly, and shared her grief. These indicate respect and admirable station for her by the Prophet's Household.

Youth Season

Abbas was with Amiralmomenin, Imam Hassan and Imam Hossein since his birth, and had enjoyed the spring of their knowledge and virtue. Abbas lived with Ali (a.s.) for fourteen years, when Ali (a.s.) was struggling with the enemies. Abbas participated in some of the battles. At 12 years old, he was brave, fearless and hero, and at the same age, he could cope with the champions and warriors. Ali (a.s.) did not let him, as well as Imam Hassan and Imam Hossein to fight. They were reserves for the future days of Islam, and Abbas should keep his life, power and courage for Karbala, and be the standard-bearer of Hossein's host. Some of the instances of his bravery in Saffein battle has been registered, and if the narration is authentic, it indicates his prowess in the teen ages and twelve years old.

Didn't his 13 years old nephew, Qassem, create the epic beside his uncle that all admired him? Didn't his father, Ali Ebne Abitaleb (a.s.), fight at youth with the Arab famous champions, like Marhab in Kheybar battle, and Amro Ebne Abdovad in Khandaq battle, and kill them? Wasn't Abbas the brother of Imam Hassan, Imam Hossein, Mohammad Hanafye, Zeynab and Kolthoum? Weren't his ancestors from mother's side in the Kallab clan all among the warriors and cavaliers in fighting, bravery, swordsmanship and javelin throwing? Abbas was the meeting of two vessels of bravery, both from father's side, Ali (a.s.), and mother's side. Now the epic which he displayed at youth:

On one of the days of Saffein battle, a youth man came from Ali's host, who had covered his face, and his action showed the signs of courage, awe and strength. No one from the Syrian host dared to come to the field. All were watching the battle scene fearfully and anxiously. Moavieh, called one of his host's men, named Ebne Shaetha, who was a warrior equal to thousands, and said: Fight with this young man. He said: O Amir, the people consider me equal with ten thousands men. How do you order me to fight with this young man? Moavieh asked: what we shall do?

Ebne Shaetha said: I have seven sons. I will send one of them to kill him. Moavieh agreed. He sent one of his sons, but he was killed by the young man. All of his sons were killed one by one by the young man from Ali's (a.s.) host. Ebne Shaetha himself came to the field, saying: O young man, you killed all of my sons. By God, I will kill you. He attacked and the struggle was started. He also killed Ebne Shaetha and he joined his sons. All were amazed and surprised. Amiralmomenin called him, and asked to unveil his face, and kissed his forehead. He was the moon of Hashemites, Abbas Ebne Ali (a.s.).

It has been also narrated that in Saffein battle, Moavieh's host found control on the water, and Ali's (a.s.) host were thirsty. When Hazrat Ali instructed a number of his men to go with Hossein and open the river, Abbas Ebne Ali too was besides and with his brother.

On 40 A.H., the bloody event in the Kufa prayer sanctuary occurred. Abbas Ebne Ali was fourteen years old when Ali (a.s.) was martyred, and saw the night and hidden burial of Amiralmomein (a.s.). Undoubtedly, this great grief hurt his sensitive spirit severely. But after father, he had a good support like Hassan and Hossein. Abbas never forgot the advice of his father at night of 21st of Ramadan on the eve of martyrdom. Ali (a.s.) asked him not to leave alone Hossein on Ashura and in Karbala. He knew that bitter days will come, and he shall strengthen his endeavor and courage, and sacrifice himself in Karbala to join eternity.

Ten bitter years passed, when his brother Imam Hassan Mojtaba (a.s.) was appointed to Imamate. The tricks of Moavieh impelled him to accept the imposed reconciliation. The oppressions of Umayyads had increased. Hojar Ebne Odai and his companions were martyred. Amro Ebne Hamaq Khazaei was martyred. Sternness with Ali's family was continued. The preachers and orators affiliated

to Moavieh's court, reviled his father, Ali (a.s.). Abbas Ebne Ali witnessed those heart-breaking days till martyrdom of Imam Hassan (a.s.). When Imam Mojtaba was poisoned and martyred, Abbas Ebne Ali was 24 years old, and again he had to suffer another grief. When Hashemites mourned for martyrdom of Imam Mojtaba (a.s.), his relatives met again the experience of demise of Prophet (s.a.w.a.), Fatima Zahra and Ali Mortaza, and their grieves were renewed. House of Imam Hassan was full of tear and agony. Abbas Ebne Ali too was one of those who wept bitterly and screamed in agony for his brother.

There was no other choice save forbearance of the grief, and leaving oneself to Divine decree, and preparing himself for the more bitter days. Imam Hassan Mojtaba (a.s.) was bathed and buried. Abbas accompanied with his other brothers (Imam Hossein & Mohammad Hanafieh) participated in the bathing ceremonies of the clean body of Imam Hassan (a.s.). When Imam Hassan's coffin was brought to the Prophet's shrine, Marwanian thought that they want to bury him there, and prevented them, and shot his coffin. At this time, the anger of zealous Hashemite youths was provoked, and if Sayedoshohada (a.s.) had not invited to patience and self-control, they had killed the spiteful enemies. Among Hashemite youths, Abbas too moped, but forbore as he was obliged to. He wanted to put them to the sword, but Hossein Ebne Ali did not let him, and invited him to continence and patience, and remembered the will of Imam Mojtaba (a.s.) who had told no blood shall be shed!

Later, Abbas Ebne Ali (a.s.) lived with his honorable brother, Sayedoshohada (a.s.) and the other youths of Prophet's Household, and experienced vicissitudes of life.

A few years after martyrdom of his father, and at the beginning of Imamate of Imam Mojtaba, when Abbas was eighteen years old, he married with Lobabeh, daughter of Abdollah Ebne Abbas. Ebne Abbas was a tradition narrator, Quran commentator and qualified and eminent student of Ali (a.s.). The spiritual and mental character of this lady was formed at the house of this commentator and was adorned with knowledge and courtesy. She gave birth to two sons, Abidollah and Fazl, and both of them became the great scholars of religion and Quran promoters. Some of his nephews too were among the tradition narrators and religion scholars at the time of other Imams. His offsprings followed his way in the next generations, and were all among the scholars and votaries.

He lived in Medina and among the Hashemites until 60 A.H., and the epic of Karbala and his great role in the event. We will explain this part of his life in the future.

Abbas was with his brother, Hossein (a.s.), all through his life and his youth season. He was respected and honorable among the Hashemite youths, making a total group of about thirty youths in a circle of love and loyalty, all ready to defend Imam Hassan and Imam Hossein. In the meetings and circles, it was talked of glory of these youths, and in particular the awe, zeal and sense of honor of Abbas.

After death of Moavieh, when the governor of Medina wanted to talk about letter and request of Yazid from Imam Hossein (a.s.) to pay homage to him, and in the visit of Valid with Imam in the royal residence (Darolemareh), thirty of Hashemite youths, commanded by Abbas Ebne Ali (a.s.), were waiting and watching outside of Valid's house, for instruction of Imam, to enter and intervene if required. Those who moved from Medina to Mecca, and thereof to Karbala, were headed by Abalfazl (a.s.).

These are parts of events in Abbas life during youth period till the epic of Ashura. Abbas devoted himself to the love of Hossein, and became eternal. May the blessing and peace of Allah and all the saints be upon him.

Face of Abalfazl (a.s.)

Both face of Abbas and his morality and mentality were beautiful. Inward and outward of Abbas was shiny. His bright and shining face resembled him like a moon, and among the Hashemites, who were all the stars of perfection and beauty, Abalfazl was like a moon. On this account, he was called the Moon of Hashemites.

Describing his face, we shall not suffice with his strong figure, tall stature, stretched eyebrow and moon-like face. His virtues too were a part of Abalfazl's face. In one hand, his power of virtue, piety and promise was strong, and on the other hand, he was one of the great heroes of Islam. He had beauty of face and character both together. He possessed a tall stature, powerful muscles, thick arms, and pleasant face. He had all good moralities.

When he rode on the horse, his foot reached the earth for his tall stature. He had inherited prowess and chivalry from his father, and in view of dignity, generosity, self-respect, attraction in face and behavior, he was a heritage of all grandeur and attractions of Hashemites. The sign of prostration was evident on his forehead, and indicated his vigil, worship, and reverence before Allah. He was a pious fighter and a warrior familiar with the nightly invocation.

His heart was strong and steady, like a piece of iron. His mind was open and his faith was stable, and his belief was deep-rooted. Monotheism and loving God originated from the depth of his soul. His worship and godliness was so strong that as Sheikh Sadouq explains: The sign of prostration was seen on his forehead and face.

Belief, insight and faith of Abbas was so well-known and famous that Shiite Imams always talked about it, and praised him as a lofty and example man. Once Imam Sajad (a.s.) looked at the face of "Abidellah", son of Hazrat Abalfazl (a.s.), and wept.

Then, he reminded Prophet's uncle (Hamzeh Sayedoshohada) in Ohud and his own uncle (Abbas Ebne Ali) in Karbala and said: No day was worse than the day of Ohud for Prophet, when his uncle, Hamzeh, was martyred. There was no day worse than Ashura for Hossein Ebne Ali (a.s.), when he was surrounded by the thirty thousand host of enemy, and they thought that they will approach God by killing Prophet's grandson, and finally they did not listen the advices of Sayedoshohada, and he was martyred. Then he reminded the self-sacrifice and spiritual greatness of Abbas (a.s.) and said: God may have His mercy on my uncle, Abbas, who sacrificed himself for his brother, so that his two hands were cut. God too granted him two wings for his two cut hands just like Jafar Ebne Abitaleb, with which he can fly in the paradise besides angels.

Abbas has such a great rank and position with God that all martyrs on the resurrection emulate his high rank.

The great self-sacrifice and dedication of Abalfazl has always inspired great sacrifices for faith and religion. Many of devotees have followed Jafar Tayyar and Abbas Ebne Ali for their sacrifices.

Deep insight, sure knowledge and firm fidelity to the truth, Imams and the path of God were among his characteristics. Imam Sadiq (a.s.) has admired him for these features:

Our uncle, Abbas had a deep insight and firm faith. He struggled in the way of God besides Aba Abdellah, and passed the trial successfully, and was martyred. I testify that you chose your path insightfully and were martyred and followed the pious.

The deep and strong insight and sure knowledge applied for describing Imam, is an honorable proof for him. These high characteristics have made the face of Abbas Ebne Ali bright and eternal. In addition to being an elegant hero and brave standard-bearer, his scientific virtues, piety and high rank of knowledge that was satiated from divine knowledge since childhood are also remarkable. The

phrase, **أزاد العلمك زفك**, mentioned in some narration, refers to the reality that his scientific nourishment originates from his childhood.

He had a lot of knowledge about divine law, and was trustworthy for the narrators. He was very pious. Some of the great men have described him as:

Abbas knew divine law, was one of the religious experts among the offsprings of Imams. He was just, virtuous, trustworthy and pious.

According to the Late Qayeni: Abbas was one of the great men and excellent jurists of Prophet's Household.

Besides having the rank of intercession on the day of resurrection due to his proximity and position with God, this brave and martyred warlord will be the means of intercession of Hazrat Zahra.

On the strenuous day of resurrection, Prophet will send Hazrat Ali to Fatima to attend for intercession. Amiral momenin says to Fatima: What of means of intercession do you have with yourself and what have you reserved for today? Fatima Zahra says: O Ali, the cut hands of my son, Abbas will suffice.

Serving all the life for Imamate and infallible Imams is a great honor for Abbas Ebne Ali. In particular, he had a notable support role for Aba Abdellah Hossein (a.s.). His relation with Imam Hossein (a.s.) was like that of Amiral momenin (a.s.) with Prophet (s.a.). Note the comparison made by one of the writers about this father and son:

In many of social affairs, Hazrat Abbas displayed manliness and bravery just like his father. Abbas was the support of Hossein like his father who was that of Prophet (s.a.). In the battle fields, he demonstrated the same resistance, perseverance, bravery, support, faith, resolution, not escaping from the enemy, and not fearing of big number of enemy in Karbala, which his father had already done in the battles of Ohud, Badr, Khandaq, Kheybar,

Abbas together with his brother fed many of the hungry people in Mecca and Medina, just like Ali (a.s.) who carried on his shoulder the bag of bread and palm, and took it for the orphans and the poor. Anyone having a request from Prophet (s.a.), first referred to Ali (a.s.), and anyone having a request from Imam Hossein (a.s.), first referred to Abbas.

Just like his father, who slept in the Prophet's bed and devoted himself for Prophet (s.a.), Abbas devoted himself on Ashura to bring water for the children. Like his father who put to the sword in Prophet's presence, Abbas put to the sword in his brother's presence until he was killed. As his father went alone to the enemy's invitation, he went alone to the enemy's host to receive respite.

In the Mirror of Nicknames

Apart from the name, which distinguishes each individual from the others, there are some distinctive characteristics in view of morality and action. Nicknames are given for those characteristics, and the people are called with the nicknames.

When we look at the beautiful nicknames of Hazrat Abbas, we find them like a mirror, each reflecting an appearance from the nice spirit and virtues of Hazrat Abalfazl. Some of titles of Hazrat Abbas were popular at his lifetime, and some were given to him later. Each of them is an eternal medal of honor and virtue for him.

It is very nice when the name is worthy and the nickname is in harmony with its owner. Everyone shall be called with an appropriate and worthy nickname.

Amiral momenin called this brave child, Abbas, because he attacked bravely like a lion in the battlefields. Like an angry lion, he caused fear in the enemy's heart, and his epic screams caused the body of opponents to shake. His nickname was Abalfazl (father of Fazl), both because he was the father of Fazl, and was the father of virtue (Fazl). Virtue and goodness originated from his pure nature.

He was also called "Abolqarbeh" (father of water bag) for carrying the water bag on his shoulder. He was watercarrier among Hashemites from the childhood. "Saqqā" (Water-carrier) was the other nickname of this great man. He provided water for the thirsty and children. Especially in the Karbala trip, he was water-carrier for the caravan and the thirsty in the tents of Aba Abdellah (a.s.). One of his tasks in Karbala was supply of water for Imam tents. When, on the seventh of Moharram, access to water was prevented for the companions of Imam Hossein (a.s.), he, accompanied by some of the companions, penetrated into the enemy's line and brought some water from Euphrates to the tents. Finally, he was martyred when bringing water for the children on Ashura (will be explained later). He was from Hashemites, Abdolmotalleb and Aboutaleb, who were all water-carrier for the pilgrims. Ali too dug too many wells and ducts to quench the thirsty. On the day of Saffein, when the host of Ali (a.s.) dominated the water, he let the host of Moavieh to drink from it to show generosity of host of Ali (a.s.). Abbas is the continuation of the same line and creed, and persistence of this culture and sagacity. In Karbala, he was in the position of a watercarrier to protect the honor.

His other nickname was "Qamare Bani Hashem" (Moon of Hashemite). He was the most beautiful and attractive among Hashemite, and shined like a bright moon in a dark night.

He is also known with "Babol Havaej" (Gate to the people's needs). His holy shrine is the focus of needs, and recourse to him, fulfills needs of the needy and involved. At his lifetime too, he was the gate to mercies and requests and source of bounty, and when the people wanted to talk to Hossein (a.s.), referred to Abbas. After his martyrdom, he has a particular favor to those who have recourse to his blessed name, and God fulfills the requests of people for his belief, self-sacrifice and martyrdom. There are many people, who have been cured through recourse to the favor of Abalfazl and resort to the sacred threshold of his beneficence and generosity, or their problems have been removed and their needs have been fulfilled. In the several books, strange and readable stories have been narrated about miracles of Hazrat Abalfazl (a.s.). Reading and hearing such miracles (if authentic and well-founded) increases man's faith, belief and affection.

"Reaiss Asgarel Hossein" (Head of Hossein's Host) is another nickname for him.

He is also known with "Alamdār" (standard-bearer) and "Sepahdar" (warlord). This title is concerned with "standard-bearer" role of Abbas in Karbala. He was the military commander of the forces of truth besides Imam Hossein (a.s.), and Sayedoshohada himself addressed him with the title of

“Holder of standard”, indicating his role. “Abde Saleh” (The righteous servant) is the other title found in his Ziarat, narrated from Imam Sadiq (a.s.). It is a big honor that a divine infallible authority introduces the martyred Abbas as the righteous servant, and submissive to Allah, Prophet and Imam.

One of his other nicknames is “Tayyar” (flyer), because like his uncle, Jafar Tayyar, two wings were granted to him instead of his two cut hands to fly in the paradise with the angels. His father, Amir al-Momenin (a.s.), had announced it to the family at Abbas childhood, when he kissed his hands and wept, to relieve their grief and sadness.

He is also called “Movassi” (generous helper) referring to his sacrifice and devotion for his brother, Imam Hossein (a.s.).

There are sixteen nicknames for Abbas Ebne Ali (a.s.), each indicating an appearance from his elevated spirit and dignity. All through his life, Abbas had shielded his life to protect Imam, and was with Imam Hossein (a.s.). He did not leave him, and fought to support him. He moved step by step beside Imam Hossein, and he himself was a shade of Sayedoshohada. In spite of being in a high rank of knowledge, virtue, bravery, piety, and an example for greatness and dignities, he had made himself a mortal character in his brother and melted in Sayedoshohada, and absolutely submissive to his Mowla (master). He behaved so to teach the others the lesson of submission to guardianship, acceptance of leadership, devotion, and the correct way of relation with God’s authority.

The fact that birthday of Imam Hossein is the third of Sha’ban, and that of Abalfazl on fourth of Sha’ban could be another allusion to his shady existence towards the sun of Imamate, who follows all through his life, and even in birthday too, one day after Imam Hossein, and a proof for his following and obedience (of course with an interval of twenty years).

In the Ashura event, and at that promised night, he undertook the responsibility of protection and guarding of Hossein tents, and was the guard of sanctuary and territory of Imamate.

Each of these meaningful and expressive nicknames is a board demonstrating his virtues for us, and leading us to the sanctum of his elevated spirit, steady heart, deep faith and shining life, and increases love to this devoted soldier of Quran and religion in the hearts.

Talking of his nicknames and titles, here we refer to some of the phrases narrated from Imams about him:

In the Ziarat narrated from Imam Sadiq (a.s.), addressing Hazrat Abbas (a.s.), it has been mentioned:

Peace unto you, O righteous and obedient Servant of Allah, Prophet, Amir al-Momenin, Imam Hassan, and Imam Hossein. I call to witness Allah that you treaded on the same way of warriors and martyrs of Badr, the path of warriors for the faith, the well-wishers in struggle with the God’s enemies, the real helpers of God’s favorites and defenders from God’s saints. We have also mentioned the high expressions of Imam Sadiq (a.s.) about him in the preceding parts.

In the Ziarat Nahye Moqaddasse, narrated from Imam Zaman (a.s.), he has been addressed:

Peace upon Abalfazl Abbas, son of Amir al-Momenin, one who devoted his life for his brother, one who sacrificed himself for Hossein and was his guard, one whose hands were cut,

Among his greatest virtues and servitudes are help and aid of Prophet’s grandson and support of children of Zahra, and quenching the thirst of children of Aba Abdellah Hossein (a.s.) and sacrifice of his life for this clean path.

Symbol of Bravery and Fidelity

Neither bravery without fidelity is worthy, nor fidelity without bravery is working. The path of truth calls for the strong, tireless, trustworthy and loyal people. In the battle fields, knighthood and bravery mixed with fidelity to the path of truth, high cause and infallible leader are required, and all of these features existed in son of Ali (a.s.). Abbas was from the tribe of the courage and skilled in warfare from mother side, and also had the spirit of Ali in himself. He had both inborn bravery and lineal bravery as a result of the situation of life and where he was trained as well as the faith and belief on the purpose.

Ali (a.s.) was father of Abbas. The great man who had given new concepts to the bravery. Abalfazl Abbas was the son of this father, and was cultured in a school the example of which was Ali (a.s.). His family had grown in the battlefields of warfare, with sword and accustomed to fighting and martyrdom.

Ashura was the most appropriate battlefield for display of bravery and fidelity of Abbas. His fidelity appeared in the highest possible level and in the most beautiful form. However, due to the important responsibilities undertaken by him for finding tactics, bearing the standard of host, carrying water to the tents, guarding the caravan of martyrdom, Abbas could not display his bravery as he deserved. He could not display his spirit in the field of Karbala through suppressing those rancorous, vile and unfaithful persons.

However, the few scenes narrated about his epics in Karbala, indicate his peerless valor. Loyalty of Abbas appeared at utmost thirst and oppressed state to let the epic of loyalty to be registered on the waves of Euphrates and in the river of Alqameh.

Abbas did not abandon even for one moment from his brother and Imam all through his life, and did not spare any effort for obedience and service. In the human history, no brother could be found to be as honest, dedicated, devoted, obedient and submissive as Abbas for his brother Sayedoshohada. His loyalty, decency and courtesy have become a saying in the history. He never sat before Imam Hossein (a.s.) unless asking for permission. Abbas for Hossein was the same as Ali for Prophet. He always addressed Hossein Ebne Ali (a.s.) with the titles like "O Sayedi", "O Aba Abdellah" and "O Ebne Rassoulallah".

The scenes of fidelity and valor displayed by Abbas, are the same considered by Hazrat Ali (a.s.), when he wanted to marry with Ommolbanin (Abbas's mother). He was aware of Karbala and Hossein's (a.s.) need to a powerful support, a brave standard-bearer, faithful helper and devoted commander.

Abbas too was informed from the childhood, and knew that for what a day he has been reserved, and for whom he shall devote himself. On this account, he was sincerely attached to his brother, Hossein; loved him; was proud of serving his brother warmly; calling his brother Mowla and Sayed. He boasted of serving two beloved heritages of Prophet and Fatima, that is, Imam Hassan and Imam Hossein. Although he was the superior in valor and championship, he was submissive and obedient to his brother earnestly.

Abbas had devoted all of his valor, grandeur and strength to his brother. The enemies trembled with fear when hearing his name. He had become the talk of everywhere for his championship, valor and bravery. His fidelity to Hossein as well as his chivalry and courtesy was the shelter and good example for the involved and feared.

He was chivalrous, tactful, brave, faithful, courteous, obedient to the Mowla's order, worshipper and absorbed in the prominent character of his brother, Hossein Ebne Ali (a.s.). These attributes lead

him to the position of command and standard-bearing in Karbala, where he could exhibit his fidelity and valor. We will discuss later about some of manifestations of his chivalrous spirit when describing the events of Ashura, but since we are now talking about his bravery, you may pay attention to the following scene:

On Ashura, Mard Ebne Sadiq, one of the well-knit and tall commanders of Yazid's host, who only fought with the gallant warriors of the same rank with himself, became ready and well-armed mounting on a red horse, came to fight with Abbas Ebne Ali.

Before fighting, he wanted to pity Abbas and asked him to submit and put the sword on the earth. He rodomontaded and raved. But Abbas replied him, and called his elegance and valor as an honorable heritage from the Household of Prophet, and talked of his gallantry and championship in the battlefields. He said: We do not heed. My father, Ali Ebne Abitaleb, was always in the battlefields and never escaped the enemy. We too trust in God, Suddenly, in a surprise attack, he assaulted Mard and took his lance, and put it on the earth, and struck him with the same lance. The host of Kufa was going to intervene and save him. But Abbas hastened first, and mounted on the Mard's horse like an eagle, and killed the slave who had come to help Mard.

Shemr and a number of commanders assailed him to repay the defeat and save Mard. Abbas increased his speed and preceded them and killed Mard, and some others in a struggle with the people of Yazid. Chivalry, promptitude, and appropriate movements in the battlefields caused Abbas to kill enemy and adversary, and overcome them.

Presence of Abalfazl (a.s.) in the host of Hossein Ebne Ali was (a.s.) in one hand, the cause of fear of the enemy, and on the other hand, a moral support and security for Imam's companions, his family and the children surrounded by a desert full of enemy in that terrible situation. As far as Abbas was present, the women slept safely and were not worried, but a guard like Abalfazl was awake and watched.

With Abbas (a.s.) in the Epic of Ashura

Since we are going to know Abbas Ebne Ali (a.s.) in the scene of epic of Karbala, we have to narrate some events in which Abalfazl has been present. Stating these scenes and events shows faith and fidelity and obedience of Abbas, his chivalry, manliness and radiation of certainty and belief on the blade of long sword of Abbas, his insight in religion, steadiness in belief, persistence in creed and familiarity with martyrdom in the path of God.

We see a man in the Karbala front who was not impartial in the battle of truth and falsehood, and advocated the truth as far as losing his life. His stature was the tenacious and tall peak of valor, his heart was an immeasurable sea; his voice was rigorous and thundering. With such a lot of splendor, bravery and moral support, he was a soldier and devotee in the host of Aba Abdellah Hossein.

It was seventh of Moharram. A few days had lapsed from arrival of caravan of martyrdom to Karbala. The host of Kufa had control over the river of Euphrates and did not allow Hossein and his companions to take water. The order was issued from Kufa. They shamefully wanted to compel Hossein to compromise through using the bargaining chip of thirst.

Shemr Ebne Zelmish, who was one of the most defamer and spiteful enemies of Prophet's Household, talked about Imam's thirst ironically. When they prevented access of Zahra's son to the water, Shemr said: You will never drink till death.

Abbas Ebne Ali (a.s.) told Sayed ash-Shahada: O Aba Abdellah, aren't we rightful? He answered: yes.

Then, Abalfazl assaulted those preventing access to water, and scattered them from around the water so that Imam's companions could take water and slake their thirst.

The enemy's encirclement became tighter, and the control, more strict, and taking water from the Euphrates was difficult. As a result, thirst and lack of water appeared more in the tents of Imam Hossein (a.s.). Children were affected by thirst more than the others. The eyes and hearts relied on the brave Abbas to find a solution for the problem and bring water to the tents.

Hossein Ebne Ali commissioned his brave brother, Abbas, to undertake responsibility to provide water for the tents. He undertook to carry water for the thirsty. Abbas, along with thirty of Hashemites and other companions and twenty infantrymen, headed for Euphrates. The standard of this group was given to Nafe Ebne Helal. Euphrates was surrounded by the enemy's forces. For taking water, they should break the circle of siege through a heroic operation and fill the leather bags and come back to the camp.

They arrived at the river. Filled the water bags. Returning from Euphrates, the guards blocked their way to avoid provision of water for the tents. A struggle was inevitable to happen. Some engaged in fighting and some amused the guards and some brought water to the destination. Abbas and Nafe were among those who were fighting, when going towards Euphrates and bringing back water.

This was the first military conflict between a group of companions of Imam Hossein (a.s.) and the host of Kufa in the bank of Euphrates. The brave Abbas was ready to devote himself wherever and whenever it was necessary, and be at service of Hossein Ebne Ali (a.s.) and his pure children.

Letter of Security

A voice was heard from the back of tents of Imam Hossein (a.s.). It was the voice of Iblis, the Slinking Whisperer, Shemr, saying: Where are my nephews? He called Abalfazl and his three brothers. He had brought letter of security for them.

Once more in the past, Shemr, the uncle of Abalfazl, had brought a letter of security for him from Ebne Ziad, but he had rejected it politely. This time he wanted to separate him from the group of Imam's companions.

At first, Abbas did not pay any heed to the voice, because he knew the owner of voice and his purpose. Imam Hossein (a.s.) said:

Abbas, my brother! Although he is an evil-doer, but reply him and listen to what he says. Abbas, together with his three brothers, came out from the tent. Shemr submitted to Abbas the letter of security which he had taken from Ebne Ziad, governor of Kufa, for them, and said: If you leave Hossein and come to us, your life will be secure.

Abbas who was so angry for such a big rudeness and insolence, looked at Shemr wrathfully and shouted:

Curse, wrath and damnation of God unto you and your security! May your hands be broken, O vile uninhibited man! Do you want us to leave alone Hossein, son of Fatima, the most honorable warrior in the path of God, and accept submission and obedience to the accursed and the vile? Do you bring for us security, while the son of Prophet is not secure?!

It has been narrated somewhere else that he said: God's security is better than that of Abidellah.

The evil-doer returned ashamed and failed. Shemr was going to attract Abbas to weaken the host of Hossein Ebne Ali (a.s.), and also strengthen Kufa front. Undoubtedly, Abbas was a valorous warrior, and symbol of Ali's (a.s.) wrath. His presence among the companions of Sayedoshohada was very critical and fortified them. But the enemies of truth and followers of falsehood are always fool and blind-hearted. Is it possible to think that Abbas leaves alone the son of Fatima at these crucial and fateful moments and on the threshold of a magnificent martyrdom, and cause his deprivation from an eternal felicity!

Shemr went and Abbas Ebne Ali came to Imam. Then, Zohair said to Abbas: Do you want me to narrate a story for you and repeat what I myself heard?

Abbas said: yes.

Zohair Ebne Qeyr related the story of Ali's request from Aqil for introducing to him a lady from the tribe of brave men to give birth to a son for him, and added: Your father, Ali, wanted to reserve you for such a day. Beware not to spare in helping and supporting your brothers!

Abbas replied: Are you going to encourage and give hope to me? By God, today I will exhibit what you have never seen, and will create an epic which you have never heard

Respite at Night of Ashura

It was in the afternoon of ninth of Moharram. Day was ending, but it seemed that war is inevitable. Sun was setting to hide its bloody face under the mask of sunset.

The acclamations of Kufa host was heard by Imam's companions. It seemed that they are preparing themselves for attack. They assumed wrongly that they can compel Hossein people to compromise and submission. However, the truth party sought felicity in martyrdom and paradise under the shade of swords: السيف ظلل الجنة تحتك

Omar Sad (commander of Kufa host) ordered for attack. Enemy's forces became ready, and some of them rushed towards the camp of Imam Hossein (a.s.). The noise of their horses hoofs was becoming nearer and nearer.

Imam, who was inside the tent, commissioned his brother, Abbas to find their purpose and intention. The master of youths in paradise, Prophet's beloved grandson, and head of martyrs in the world told his brother: May I be thy ransom! Ride on the horse and go to see what do they say, what do they want, and why they have rushed towards here.

The brave Abbas with twenty of companions went towards the assailants to negotiate with them. Abbas stated the message of Imam and asked about their purpose. They said: Hossein Ebne Ali shall either submit to and obey the governor of Kufa and pay homage to Yazid or engage in a battle.

Abbas came back quickly to inform Imam about the issue. Then, some of the companions of Abbas, such as, Zohair Ebne Qin and Habib Ebne Mazaher talked with them, and admonished them not to fight with Hossein, and do not stain themselves with killing Prophet's grandson. But they did not pay any attention.

Imam replied: we will never compromise and pay homage, but are ready for battle. Now, Abbas, my brother, go and if you can, ask them respite for tonight till next morning. I want to pray God tonight. I love prayer and recitation of Quran and invocation and asking God's forgiveness.

The respite was given. A part of troopers of Omar Sa'd were located at the north of Hossein's caravan, and had somehow encircled them to prevent joining of reinforcement forces to Imam camp or taking water or escape

Kufa host and its commanders with a wishful thinking, still were hopeful for tomorrow and submission of Hossein Ebne Ali, and taking him to the ruler, Abidellah Ebne Ziad. Abbas was the inseparable soul of Hossein. At this time, during the night visit of Imam Hossein (a.s.) and Omar Sa'd in a location between the two camps, Imam tried to prevent Omar Sa'd from warfare. Imam told to all his companions, save Abbas and Ali Akbar to leave him alone.

Omar Sa'd too was with his son and slave. Presence of Abbas beside Imam Hossein (a.s.) in such a critical visit and negotiation, shows his high station with Imam. He loved Imam, and also was obedient to him.

Night of Manifestation of Fidelity

The night of Ashura was the last night for the companions of Aba Abdellah. The next day was the day of devotion and epic, the day of proving claim for truthfulness and faithfulness, the day of self-sacrifice and proximity to God, losing life amorously for the religion, not fearing of death, and smiling to death.

At that night, Imam Hossein (a.s.) confided to the companions the last utterances and the last word. He gathered all companions in a tent. After praising Allah, he addressed them with an aloud and epic voice, and talked of the pitched battle on the next day and the big number of enemies and the destiny of martyrdom. He said anyone who stays with us, will be martyred; anyone willing to go, can go, and there is not any hindrance, and tomorrow, any sword coming out of the sheath, will not get back to the sheath anymore.

And silence, Anyone who wills can go at darkness of night. Those who may go, had already went. Those who had stayed, were ardent, loyal, steady, faithful, seeking for martyrdom and irony resolved. Imam's utterance was not finished that the companions responded for fidelity. The first one who stood up and declared his fidelity and struggle up to the last drop of blood, was Abbas. The others too followed him and replied: Why we shall go?

Where we shall go? Shall we go to remain alive after you? God may not bring such a day! What we can say to the people? When we come back to them, can we say that we left alone our master, leader and support among the swords, arrows and spears, and escaped for desiring life? We seek refuge in God! Rather, we will live with your life, and die with you. After Abbas, the phrases of other companions too had a wave of truthfulness and fidelity. What the son of Aqil said, the rousing utterance of Moselm Ebne Aousseheh and Saeid Ebne Abdellah, the epic utterances of Zohair Ebne Qin, loyalty of Mohammad Ebne Bashir, even what the young Qassem said who called martyrdom with the dear uncle sweeter than honey, all and all are manifestations from their ample faith.

Imam companions went to their tents both to prepare their arm for the battle on tomorrow and to pray.

But in the last night, Abbas had a particular commission. He was the watchful eye of Imam's camp and the untiring hero of the front of truth. He had the responsibility of guarding and protecting the tents. Riding on the horse, with a girdle of sword and a lance at hand, he was guarding around the tents to let the children and women to sleep comfortably and fearlessly, and be secure from the aggression and offensiveness of the enemy.

At that night, the enemy was tremulous, and Hossein's children were sleeping quiet. But at eleventh night, when Abbas was martyred, there was a reverse situation and fear and terror had settled in the heart of children of Prophet Household. Abbas Ebne Ali was continuously remembering God at night of Ashura and watched till morning. No one dared to approach the tents of Prophet Household.

The night passed, a distressful and fearful night, and an epic day and bloody morning rose to witness the fidelity of Abbas and epic of the sincere companions of Aba Abdellah (a.s.).

Day of Blood, Day of Martyrdom

In the morning of Ashura, the two hosts confronted with each other, the host of fire and the host of light. Hossein Ebne Ali (a.s.) organized his few companions (less than one hundred). Zohair as the commander of the right wing of the host and Habib as the commander of left wing. He gave the standard to the powerful hands of his brother, Abalfazl, and he himself and Hashemite were in the heart of the host.

Bearing standard in the battlefields had a critical role in the past. The standard-bearers were selected from among the most rigorous and strongest of faithful forces. Imam gave the standard to Abbas because "The moon of Hashemite" was the most capable and competent for carrying the standard, resistance in the field, steadiness in fighting.

Ashura was the scene of conveying the message, giving ultimatum and warning. Imam and his typical companion stalked to the host of enemy several times to awaken their conscience as a result of these discourses and sermons, and avoid shedding the blood of Prophet's grandson. But they were too heard-hearted to be affected by these sermons and warnings.

The distance of tent camp to the battle-field was a few hundred meters. In one of the stages that Imam went to the battle, and lectured addressing them, his sister heard his voice. The women and children screamed in agony. Hazrat sent Abbas and Ali Akbar to quiet them, as they have to weep more afterward.

The fight started, and first there was single combat between the valorous warriors from the both parties. The small and high-powered host of Imam scattered enemy both in single combat and troop rush with their valiant attacks.

The earth trembled under their steady paces. They fought and were wounded. They rolled on the earth and were killed, and created the most beautiful eternal epics.

Abbas Ebne Ali was leading and commanding, with the standard on his shoulder, and did not rest even for a moment from the morning of Ashura till martyrdom. Once he helped the wounded. Once he relieved a warrior from the enemy's siege. Once he engaged in the flash attacks, and split enemy's lines. He roared and groaned like a lion.

Once, four of Imam companions who had come from Kufa to join them, and had the horse of Nafe Ebne Helal, were fighting in the battlefield and were encircled by Kufa host. They were Amro Ebne Khaled, Sa'd, Majmae Ebne Abdollah and Jenadat Ebne Hareth.

The situation was critical and called for Abalfazl's support. Hossein Ebne Ali (a.s.) called his brother, Abbas and sent him to help them. In one attack, Abbas scared the enemy, and they were saved. They were wounded. Abbas wanted to move them to the rear line to Imam. But they said: Where to are you moving us, Abbas? We have resolved for martyrdom. Leave us. Again they engaged in warfare. They rushed and the standard-bearer of Karbala accompanied them, and defended them. They fought all together till all were martyred besides each other.

The enemy's rush was increasing, and the number of martyrs in the Imam front was becoming more and more. When the situation was critical, Abbas rushed and put to rout the Kufi's. He was the cause of tranquility for Hossein Ebne Ali (a.s.). He encouraged his brothers to fighting. He told his three brothers to go to the battlefield and defend Imam. All three of his brothers were martyred.

On Ashura, the battle was continued after noon. Imam's companions were fell on the earth. Nafe Ebne Helal, Abes Shakeri, Habib Ebne Mazaher, Moslem Ebne Aousehe, Horr, Joon, Zohair Ebne Qin, Hanzaleh, Amro Ebne Jenadeh, and many more were martyred. Thirst dominated Imam's camp.

It was the turn of Hashemite youths. Ali Akbar was the first of Hashemite who was martyred. The

others too followed him. But Abbas, still had the standard of battle firmly at his hand, and was beside Imam Hossein like a shade. He had shielded his life to protect Hossein.

Hossein Ebne Ali (a.s.) was dying of thirst. He rode on the horse, and went to the height overlooking Euphrates. Hewanted to find access to the water of Euphrates, and quench his thirst. Abbas too was beside and watching him. Itwas instructed to Kufa host to hinder entry of Imam to Euphrates, because they knew that if Imam drinks water, hewill be refreshed, and their casualties will become heavy. A group formed a line in front of Imam, and shootingarrow at Imam started. There were five hundred guards for the water. They separated Imam and Abbas. Theygathered around Abbas to separate him from Hossein Ebne Ali. But Abbas alone had a severe conflict with them, and was wounded. Then, he came to Imam (a.s.).

Epic in the Euphrates Bank

For a gallant warrior like Abbas, the most difficult responsibility is to remain for the last opportunity. For him who had a soul full of faith, and a heart rich in enthusiasm and desire for martyrdom remaining till the latest moments of Ashura and suffering such heartbreaks and grief for the death of brothers and companions, loneliness and oppression to Sayedoshohada was very heavy, but it was an obligation on him.

The forces commanded by Abbas were martyred. What could he do as a commander without any host? The single warlord with no host felt loneliness and depression. When he saw what bright stars are fallen into ground of Karbala, and what free heroes are weltered in their blood, and the faithful and sincere brothers, nephews and companions have slept on the molten sandy land of Karbala, the eager to join them created a strange heat inside him, and his extreme ardor to martyrdom, brought him to Imam Hossein to ask for permission for the final combat.

But Imam did not give permission, and said: **لوائى صاحب انت** (You are my standard-bearer), that is, if you go to the battlefield and are martyred, the standard of Hossein's host will be fallen down. He alone was like a host for Imam Hossein. He was supporter of Imam, defender of tents, and an obstruction for enemies to rush to the women and children.

But Abbas was too impatient for warfare and martyrdom to be hindered. He insisted Imam for giving permission to him to go to the battle field. He said: I am feeling depressed and heavy-hearted for these hypocrites. I would like to revenge myself on them.

It was true. Abbas was heart-broken for such a lot of martyrs. Preventing this lion of bravery and the high sample of gallantry was difficult. On the other hand, the children were thirsty, and Abbas was in the position of water-carrier and providing water for the tents.

Abbas himself was thirsty, but when he looked at restiveness of children of Imam Hossein (a.s.) and caravan of Karbala, and saw their pale faces and dry lips, and hollow water bags, and heard the moans of crying thirsty children, he forgot his own thirst.

Imam told Abbas: now that you want to go, you may go to provide some water for these thirsty children, either request water from the enemy or bring it from Euphrates. Now, you can go to battlefield and fight with these vile men.

Abalfazl headed for Kufa host, preached and warned them against God's wrath, and addressed Ebne Sa'd:

O, son of Sa'd, here is Hossein, son of Prophet's daughter. You killed his companions and relatives. His family and children are thirsty. Let them to have some water as they are dying of thirst, ...

Abbas utterance made them to think. Some of them felt pity and their eyes filled with tear.

But Shemr shouted: O son of Ali, if the land is full of water, and under our control, we will never give a drop of it to you, unless you accept to pay homage to Yazid.

What Abbas could say or do against such a lot of vileness, meanness and indecency? He returned to his brother and informed him about their obstinacy. He heard again the voice of children: water, water,

Abbas found that with these dry lips, pale faces and weak eyes, they are subject to death. He could not imagine that Abbas is alive, and children of Imam to be in such condition? He mounted on the horse. Put a water bag on his shoulder, and took the sword and raid toward Euphrates. He rushed so vigorously that tore their encirclement and reached water. Filled the water bag to bring it to the waterless tents and dry lips.

His heart was burning of thirst, and the cool and pleasant water of Euphrates was waving before him. He wanted to take some water with his hands and drink, but surfeited of humanitarian feeling and a wave of fidelity welled in his mind, and remembered the thirsty lips of Imam Hossein and his children. Shall he drink or not? It was the trial of fidelity and struggle of intellect and love.

Abbas and Hossein's life was related. They were one spirit in two bodies. How the faithful Abbas could drink from the pleasant water of Euphrates, while Hossein's lips are dried of thirst? Never, a faithful brother shall not do so. He addressed himself:

O my self! You shall not be alive after Hossein! Hossein is subject to death and martyrdom, and do you want to drink cool water? By God, this is not my creed.

He poured water into Euphrates, and did not drink water remembering Hossein's thirst to receive martyrdom thirsty like his brother, and thereby to be the real teacher of fidelity.

He put the leather bag on his shoulder and moved towards the tents. Guards of Euphrates River blocked his way. Abbas had no alternative save fighting with them. The combat started between the water-carrier of Karbala and those vile men. His hands were cut in the way of honor and chivalry to let the pen of history to write these virtues for him on the bank of the ever-running stream of goodness. The hand raised for support of truth and helping Hossein, from which issued bounty and grandeur, and had gone to bring water, was cut, but his path was not cut.

His faith was firm, and his goal, eternal. Abbas had sworn to support religion and Imam forever. He was too interested to provide water for the tent and quench the thirsty men to care for protecting his life.

Once Abalfazl roared to terrify the assailants, and once he ranted. The roars of Abbas in the battle field was the extract of all shouts of truth seekers choked back. Abbas continued his combat having sword at his left hand. One of the forces of enemy, called Hakim Ebne Tofail, waiting in an ambush behind a palm tree, struck Abalfazl's lefthand, and it was cut. But Abbas did not lose his hope, and ranted so: O, my self! Don't fear the unbelievers! God's mercy along with his appointed Prophet, will upon you. They cut my left hand unjustly. O God, let them taste the fire of hell.

Then, an arrow was shot to his water bag, and its water along with his hope poured on the earth.

They shot an arrow to his breast, and one used the chance and smashed an iron staff on his head. Abbas fell into the ground and was martyred after the strikes of assailants, while he was 34 years old.

In this way, the bright life finished at bloody end of martyrdom, and Abbas died beside water, after a great warfare and epic struggle, and his bloody body, split head and cut hands in the bank of Euphrates became a proof for his fidelity.

When Hossein Ebne Ali (a.s.) came beside Abbas, and found his standard-bearer in blood and killed, said: Now, I lost my support, and my wisdom became ineffective.

The lifeless body of Abbas remained in the field, and Imam returned to the tents, with a lot of grief in his heart for martyrdom of his brother. He returned to make ready himself for meeting Lord, and for the last farewell with his family.

Now, by lapse of more than one thousand three hundred years from such a lot of sacrifice, courtesy, chivalry and fidelity, still the history is alive with the bounties of Abbas Ebne Ali (a.s.), and his name is accompanied with fidelity, courtesy and chivalry.

The devoted warlord went to Euphrates with a thirsty lip and burned heart, but his chivalry and fidelity did not let him to drink water, while Imam, his household and children were thirsty. He came back thirsty from Euphrates to bring water for the children.

He did not drink water and left Euphrates thirsty, but the hand of thirst of Euphrates did never reach the fidelity of Abbas.

Where we can find such sacrifice, and is it possible to express and include such devotion in the words? Abalfazl's (a.s.) hands were cut, and his hands became a banner for the free men throughout

the world, and Abbas became the peerless teacher of generosity and virility.

The Sanctuary of Love

The bloody sun of Ashura set. Two days after the event, the purified body of the great martyr and commander of Hossein's (a.s.) host, the water-carrier of Karbala, standard-bearer of Sayedoshohada, Abbas Ebne Ali (a.s.) was buried by a group of Bani Assad clan beside Alqameh stream. Imam Sajad (a.s.) who had gone to Karbala for burial of bodies of Karbala martyrs, when burying the bodies of Imam Hossein and Abbas, he personally went in the grave and put their bloody bodies in their graves.

The sacred tomb of Hazrat Abalfazl (a.s.) is located about three hundred meters east of the purified tomb of Imam Hossein, at a height in a way to Ghazerieh, and his tomb is apart from that of Sayedoshohada as a center for the lovers of spirituality. His divine and pleasant court too is a place for remembering God and invocation so that the needy hands may be raised towards the divine throne and recourse to the name of Abalfazl, "The Gate to the needs".

The tomb of Hazrat Abbas has always been well received by the lovers of truth, and his pilgrims visit it reverently and with teary eyes, respecting the high rank and position of this image of fidelity and generosity. Appreciating his fidelity and sacrifice, they take lesson from the life and martyrdom of the brave soldier and commander of Karbala. This line still is continued in the Shiite culture.

Abbas has a typical station in the heart and soul of pilgrims. He is known as "The Gate to the needs". Reverence of the name of Abbas is hidden in the heart of friend and enemy. His friends fear of false oath in his name, and his enemies too are afraid of desecration of tomb, pilgrims and sanctuary of Abalfazl.

There are so many of the great men who have visited reverentially the court of Abalfazl, and so many needy whose request has been fulfilled by God through recourse to him. Visitation from his tomb has been recommended and emphasized by religious Imams, and particular rites and instructions have been stated in the prayer and Ziarat books.

The popularity of Abalfazl Abbas in the heart of Shiite originates from affection and respect of Imams to him. Those who make a vow and feed amorously for him, enamor his generosity and chivalry. Hazrat Zahra knows Abbas as her own son, and has a particular attention to him.

One of the believers who visited the sanctuary of Imam Hossein (a.s.) every day, but that of Hazrat Abbas every week, dreamed Hazrat Zahra. He says hello to her, but she pays no heed to him. He says: May my parents be thy ransom. Why do you disregard me? She says: Because you disregard visiting my son. He says: I visit your son every day. Hazrat Zahra says: you visit my son, Hossein, but you visit less my son, Abbas.

The phrases we have previously narrated from Imam Sajad, Imam Sadiq, and Imam Zaman (a.s.) about the moon of Hashemite, indicate his high station, and fire us for visiting his sanctuary.

Imam Sadiq (a.s.) went to Iraq, and after visiting the tomb of Hossein Ebne Ali (a.s.), he went towards the tomb of Abbas. He stood beside his tomb, and recited Ziarat phrases addressing him to be a sample for us for expressing respect to the holy presence of moon of Hashemites. The Ziarat phrases which has been narrated from Imam Sadiq (a.s.) through Abou Hamzeh Thamali, and is a text for visitation of his tomb and a description of moral and warfare virtues of the standard-bearer of Karbala, has emphasized on the concepts like submission, testimony, fidelity, benevolence, warfare, martyrdom, continuation of path of Badr martyrs, Here we will refer to the translation of parts of his Ziarat text:

Peace of God, prophets, God's pious servants, and all martyrs and the truthful unto you, O son of Amir al-momenin!

I testify that you were obedient to Hossein Ebne Ali (a.s.), the oppressed Imam and successor of

Prophet, you were truthful and faithful.

God's curse unto your slayers, those who did not know you justly, and disregarded your reverence, and intervened between you and the water of Euphrates.

I attest that you have been martyred unjustly ...

I am submissive to you and my assistance is ready for your, and my heart submits to you.

Peace unto you, O righteous and obedient Servant of Allah, Prophet, Amiralmomenin, Imam Hassan, and Imam Hossein. I testify that you treaded on the same way of warriors and martyrs of Badr, the path of warriors for the faith, who struggled with the God's enemies, and defended and supported God's saints. May God may you the best, most and most perfect reward to thee.

I testify you did your best in this path. May God muster thee among the martyrs and with the saved, and bestow thee the best station in the paradise.

I testify that you did not spare anything, rather you behaved insightfully. Thou imitated and followed the pious.

May God gather us, you, His prophet and saints in residences of people of paradise and muster us with you.

Chapter 8

Hazrat Abbas (a.s.) and the Infallible Imams (a.s.)

There can be little debate that the catastrophe that engulfed the Islamic nation on the demise of the Holy Prophet (s.a.w.a.) was of a staggering magnitude. For the beloved progeny - Ahle Bait (a.s.) of the Holy Prophet (s.a.w.a.) the sorrow was two-fold. On one hand, they were permanently separated from the beloved Prophet (s.a.w.a.) and on the other hand, this proved to be the trigger for the deluge of tragedies and oppressions that befell them. Hazrat Ali's (a.s.) right to caliphate and successorship to the Holy Prophet (s.a.w.a.) was usurped in a most scheming manner. Few could have imagined that there would come a day when Ali (a.s.) - the victor of Khaiber and Khandaq would be dragged from his house for allegiance. Janabe Fatima Zahra (s.a.), the beloved daughter of the Holy Prophet (s.a.w.a.), had to appeal to the caliph of the nation, in the mosque of her own father, to demand her inheritance and financial dues. Her appeals fell on deaf ears and instead she was recompensed with oppression that first took the life of her unborn son and ultimately her own.

The demise of the Holy Prophet (s.a.w.a.) and his dearest daughter in a span of a few months left an indelible mark on Hazrat Ali's (a.s.) persona. His grief was uncontrollable and his sorrow was beyond description. Allah, the Almighty, alleviated his mourning and distress through a newborn son. This son had the desired effect on all the grieving members of Hazrat Ali's (a.s.) household. Imam Hasan (a.s.) rejoiced because his arms were strengthened through the infant. Imam Husain (a.s.) saw in him his most trusted aide and standard-bearer. Janabe Zainab (a.s.) got a younger brother who would protect her. Hazrat Ali (a.s.) held the newborn close to himself and saw in him the nobility of martyrdom and christened him - Abbas, which means a lion.

Hazrat Abbas' (a.s.) Personality

Hazrat Abbas (a.s.) is one individual whose advent was awaited with great fervor and anticipation. The Holy Prophet (s.a.w.a.) prophesied his unparalleled bravery. Hazrat Ali (a.s.), a man of few wants and needs, nonetheless desired him. Janabe Zahra (s.a.) referred to him as her own son. Imam Hasan (a.s.) introduced him as his helper and supporter. Imam Husain (a.s.) proclaimed about him, 'may my life be sacrificed upon you'. And once Hazrat Abbas (a.s.) was born the Ahle Bait (a.s.) took great pride in him and his unique traits.

Apart from the five infallibles (a.s.) from the 'Incident of the Cloak', even the Imams (a.s.) spoke of Hazrat Abbas (a.s.) in a most venerating manner. Imam Zainul Abedeen (a.s.) gave testimony to his elevated status. Imam Jafar Sadiq (a.s.) acquainted him as Abdus Saleh and one with vision and foresight and Imam Mahdi (a.t.f.s.) has sent his salutations upon him.

Hazrat Ali's (a.s.) Desire

Hazrat Ali (a.s.) was well-aware that there would come a distressing time upon his younger son - Imam Husain (a.s.) when the trials and tribulations would engulf him and he would be all alone without a helper and supporter. What was particularly painful for Hazrat Ali (a.s.) was his own absence at that delicate moment in history when his son would need him the most. Hazrat Ali (a.s.) was seized with a desire to raise a son who would represent him at that moment of Imam Husain's (a.s.) anguish. It was with this objective that Hazrat Ali (a.s.) requested his brother - Aqeel:‘

Search for a lady from the Arab tribes with a pedigree of brave warriors so that I may marry her. She will beget a brave son who will be a helper for my son - Husain in Karbala.’

(Tanqeehul Maqaal Chapter of Abbas pg. 28, Asraarush Shahaadat, pg 319, Umdatul Mataalib, pg. 352)

Janabe Aqeel's quest led him to the personality of Janabe Fatima Kelabiyya (r.a.) who Hazrat Ali (a.s.) finally married. This union resulted in the birth of Hazrat Abbas (a.s.), who gained the title.

Ameerul Momineen (a.s.) was blessed with two sons who had no equal in the heavens and the earth. For him to desire another son like Hazrat Abbas (a.s.) tells us something about the latter's glorious personality. For not only was Hazrat Abbas (a.s.) just his son, but he was his emissary in the battle of Karbala, one of Islam's greatest struggle against falsehood and tyranny. Hazrat Abbas (a.s.) was to be the defendant of Imam Husain's (a.s.) right, which is why Hazrat Ali (a.s.) put everyone under the care of his eldest son and successor - Imam Hasan (a.s.); but when it came to Hazrat Abbas (a.s.) he directed him under the supervision of Imam Husain (a.s.).

Imam Husain (a.s.) and Hazrat Abbas (a.s.)

Imam Husain (a.s.) tended the gift of Hazrat Abbas (a.s.) entrusted to him by his father with great care. He always kept Hazrat Abbas (a.s.) with himself and did not like being separated from him. When on 9th Muharram 61 AH at Karbala, Umar-e-Saad's army ventured towards Imam Husain's (a.s.) tent, he requested Hazrat Abbas (a.s.):

‘May my life be sacrificed for you, O my brother, go and ask them the purpose of their visit.
(Tarikh-e-Tabari vol. 6, pg. 237)

Indeed, this statement highlights the affection that Imam (a.s.) had for Hazrat Abbas (a.s.). An Imam of the time uttering a statement of such gravity - ‘may my life be sacrificed upon you’ for someone highlights the latter's position and status. It is not merely one brother's sentiment for his sibling. In any case, the Imam does not make a proclamation out of mere sentiment; his love and hatred are purely for the sake of Allah, not for his own self. This statement underlines the importance of Hazrat Abbas (a.s.) in the eyes of Allah and Imam Husain (a.s.).

On the Day of Aashoora, Hazrat Abbas (a.s.) was given Imam's (a.s.) consent to fight the enemies after much deliberation. And when after some time, Imam (a.s.) heard Hazrat Abbas' (a.s.) plea for help, he clutched his back and cried - ‘O my brother, with this (tragedy) my back is now broken.’ It is for this reason we find Imam Husain (a.s.) calling out to Hazrat Abbas (a.s.) for help whenever his body was struck by the enemy. (Maqatal-e-Abi Mikhnaf pg. 377)

Hazrat Abbas (a.s.) in Ziarat-e-Nahiyah

We find Imam Zamana (a.t.f.s.) reminiscing about Hazrat Abbas' (a.s.) indomitable bravery in Ziarat-e Nahiyah, 'Peace be upon Abul Fazlil Abbas, the son of Ameerul Momineen (a.s.), who sacrificed his life for his brother.

He protected him through his soul and in his struggle to fetch water, lost his arms. May Allah curse his killers - Yazid b. Riqaad Al-Haibi and Hakeem b. Tufail Al-Mataaiee.'

Imam Jafar al-Sadiq (a.s.) on his uncle Abbas (a.s.)

In Umdatul Mataalib, the great scholar - Abu Nasr Bukhaari records Imam Jafar Sadiq's (a.s.) narration:

‘Our uncle Abbas Ibne Ameeril Momineen (a.s.) had sharp foresight and firm faith. He fought alongside Husain (a.s.) and gave ample evidence of his bravery and courage until he was martyred.’

(Umdatul Mataalib pg. 323, Maqatilut Taalibeen)

Allamah Kinturi writes that Baseerat means in-depth understanding of and reflection on religious beliefs. Nafiz means to distinguish clearly between truth and falsehood. Nafizul Baseerat means Hazrat Abbas (a.s.) had amazing vision and foresight about religious beliefs and could clearly discern between truth and falsehood. He had scaled all the levels of faith and this is what Imam Sadiq (a.s.) is referring to in the above tradition.

(Miatain fi Maqtalil Husain, Pg. 444)

Then Allamah elaborates that Imam's (a.s.) at tribute Nafizul Baseerat underscores the reality that Hazrat Abbas (a.s.) was at an elevated stage of recognition and action.

(Miatain fi Maqtalil Husain, Pg. 463).

It was this recognition with which Hazrat Abbas (a.s.) was stationed at a lofty level of faith and certainty and achieved such proximity with Imam Husain (a.s.), so much so that ultimately he submitted his life in the obedience of his master culminating in his martyrdom.

The Virtuous (Al-Abd Al Saleh)

In the special Ziarat of Hazrat Abbas (a.s.) narrated on the authority of Abi Hamza-e-Somali from Imam Sadiq (a.s.), the latter declares,‘

Salutations upon you O virtuous worshipper who was obedient to Allah, His Messenger, Ameerul Momineen, Hasan and Husain (peace be upon all of them)’

In Arabic literature, Aabid means a worshipper or a sincere worshipper.

‘The worshipper who has devoted his entire life for the service of his master and has never separated fromhim.’

(Al-Munjid, pg. 316)

Over here Abd means Allah’s worshipper. At one level we are all Allah’s worshippers because Allah has created man to worship Him.

(Surah Zaariyaat: 56)

However, there are some worshippers who have excelled in worship so much so that Allah is proud of their worship and considers them as His worshippers. Allah has mentioned many Prophets by name in the Quran.

However, not all of them are referred to as Abd. There are only a few Prophets referred to as Abd in the Quran by Allah - Hazrat Nuh (a.s.) in Surah Israa: Verse: 3, Hazrat Dawood (a.s.) in Surah Swaad: Verse: 17, Hazrat Zakariyya (a.s.) in Surah Maryam: Verse: 2, Hazrat Isa (a.s.) in Surah Nisa: Verse: 20, Hazrat Ayyub (a.s.) in Surah Swaad: Verse: 41 and our beloved Prophet Muhammad (s.a.w.a.) in Surah Israa: Verse: 1 for whom in particular, this word has been used on more than one occasion.

The position of servitude (being a slave or worshipper of Allah) is a status that is much sought after and only a handful of Allah’s most beloved creatures can attain it. One day Hazrat Jibraeel (a.s.) descended on theearth to convey the divine message to the Prophet, he informed, ‘Allah has conveyed His greetings andsalutations to you. He has given you a choice, either you can choose to be His slave or you can be the kingof the world.’ Expectedly the Holy Prophet (s.a.w.a.) selected the position of servitude and relinquished theright to rule over the world. That is why in every obligatory and recommended prayers, we first givetestimony to the Prophet being Allah’s slave and then testify to his prophethood.

On many an occasion Ameerul Momineen (a.s.) has expressed his satisfaction and pleasure at being Allah’sslave.

Indeed Hazrat Ali (a.s.) was granted the good fortune of serving Allah and His Messenger (s.a.w.a.).According to Imam Sadiq’s (a.s.) tradition Hazrat Abbas (a.s.) was granted the opportunity

(taufeeq) of serving the five immaculate ones of ‘The Cloak’ in addition to serving Allah. This shows the status of Hazrat Abbas (a.s.) in the eyes of Allah, His Prophet (s.a.w.a.) and the infallibles (a.s.).

Salutations recited just before the conclusion of namaz is an important pillar of namaz. The worshipper recites three salutations at the end. Of these salutations, the second and the third are imperative and omitting either or both will make the prayers void.

In the first salutation we recite:

‘Salutations upon us and Allah’s virtuous slaves.’

Over here we recite Allahs virtuous slaves which is the plural of Allahs virtuous slave. Now if we take the aforementioned words of the Ziarat and weigh it alongside the salutations in namaz, we can appreciate that Hazrat Abbas (a.s.) is among those included within the ambit of Allahs virtuous slave in prayers. If one does not recite this salutation and declines from paying tributes to the Allahs virtuous slave, his prayers will not be worthy of acceptance in the divine court.

The Guardian of Islam

In the salutation for the entry in the shrine of Hazrat Abbas (a.s.), Imam Sadiq (a.s.) recites‘

I bear witness and take Allah as a witness that you tread on the path of warriors of the Battle of Badr.’

As is well known, the Battle of Badr was the premier battle of Islam fought under the direct leadership of Holy Prophet (s.a.w.a.). Then, Islam was only finding its feet and was slowly coming into its own. A defeat at that stage with the martyrdom of the Holy Prophet (s.a.w.a.) would have obliterated Islam and the divine message along with it. Prophet Muhammad (s.a.w.a.) and Islam would have been nothing but obscure specks in the pages of history.

The Holy Prophet (s.a.w.a.) was not prepared for the battle. However, the infidels of Mecca had intensified their efforts against the Muslims and matters reached a head when battle was the only way out. Divine decree commanded as much and the Holy Prophet (s.a.w.a.) began mobilizing men and weapons for Islam’s first battle. The infidels, numbering over a thousand, also prepared themselves for battle and came out armed with the best of weapons and mounts. They had all the means necessary for a resounding victory. The Muslim army on the other hand were puny in size - a little over 300, which was less than 1/3rd the size of the infidels. They had a mere two horses, one was with Murtadd Ibne Abi Murtadd and the other with Miqdad, and only seven camels. Despite their poor numbers and lack of resources, their enthusiasm and spirit of faith was at a high. They entered the battlefield with a clear objective to protect Islam with their lives. Quran says that on that day, Allah helped them with 3,000 angels.

A fierce battle waged between the unequal parties. The Muslims with their small numbers but fierce loyalty and strong faith overcame the more powerful infidels. Islam got a new lease of life and Muslims got strengthened with this victory. The situation in 60 AH was similar to the pre-Badr days. In fact, if anything, it was even more dismal. Islamic laws were given mere lip service; they did not exist in the hearts of the Muslims. Slow by but steadily, the soul of Islam was being strangled. The line between truth and falsehood had vanished and Muslims were no longer discerning between the two. Conditions conspired to propel the successor and grandson of the Holy Prophet (s.a.w.a.), to rise against the polytheistic and hypocritical forces of society. The groundwork for battle was laid down and both parties were prepared for it. Imam Husain (a.s.) arrived at Karbala with a small band of family members, companions and loyalists.

The situation resembled closely that of Badr. On one side, there was a large army of rabid warriors armed to the teeth and on the other side, there was a small group of devout Muslims, interested only in protecting the grandson of the Holy Prophet (s.a.w.a.) and through it, Islam. Like Badr, this was a battle between the pure tree and the accursed tree. Like the Muslim army in Badr, Imam Husain’s (a.s.) army was small in number, but there was no dearth of certainty and self-sacrifice to protect Islam. Only difference was unlike in Badr, Imam Husain’s (a.s.) army did not accept the help of angels to fight the enemy. In Badr, the enemy was vanquished to save Islam; in Karbala, the Muslims offered their souls in a supreme sacrifice. This resulted in Islam getting lease of life till the Day of Judgment.

The credit of marshalling this small army to an unqualified, moral victory over the enemies goes to the standard bearer of the army. Maybe that is why Imam Sadiq (a.s.) reminisces about Hazrat Abbas' (a.s.) supreme sacrifice in his salutation at the threshold of his shrine at Karbala.

Surely you walked on what the people of Badr walked

Obedience of the Imam of the Era

Imam Sadiq (a.s.) continues further in this Ziarat,

Then may Allah reward you with the most elect reward, the most numerous reward, the most abundant reward, the most faithful reward, that He has given to one who was loyal in his allegiance, responded to his call and obeyed the master of his affair.

'Undoubtedly, Hazrat Abbas (a.s.) till the end of his life served and submitted to the wishes of his Master - Sayyedush Shohada (a.s.). He endeavoured to fulfill the smallest desire of Imam Husain (a.s.) with all eagerness and promptness. For instance, one day in the mosque, Imam Husain (a.s.) expressed his desire for water. Hazrat Abbas (a.s.) rushed to get the water because he did not like his Master's wish to remain unfulfilled even for a moment. (Chehl Majlis pg. 282) Hazrat Abbas' (a.s.) promptness in fulfilling Imam's (a.s.) wish to the extent of a glass of water underlines that he did not like anyone to supersede him in answering to Imam's (a.s.) call. It is famous that Hazrat Abbas (a.s.) used to trace Imam's (a.s.) footsteps and apply the dust of his feet to his eyes as a measure of his love and submission to the Imam.

(Zikrul Abbas pg. 24).

This is the level of obedience, compliance and recognition that Hazrat Abbas (a.s.) had for Imam Husain (a.s.) and carried with him to Karbala. Over there he attended to Imam (a.s.) as a slave. And more importantly, experienced great satisfaction and pride in fulfilling his role as a slave and helper of Imam (a.s.). At a time in Karbala when his own children were grappling with intense thirst, hunger and searing heat, he submitted to the wishes of his master - Imam Husain (a.s.) without sparing a thought for his own condition and that of his family.

Normally, a brave man does not easily accept circumstances that are incompatible with his nature and mental makeup. But Hazrat Abbas (a.s.) reconciled himself to the difficulties of Karbala. Despite his courage and valor, to witness the painful and miserable condition of Imam Husain (a.s.) and his family, was in itself an achievement for him. Else in Hazrat Abbas' (a.s.) presence, it was not possible for anyone to get even a mile within Imam Husain (a.s.) and his family, let alone harass them and ultimately martyr Imam Husain (a.s.). For Hazrat Abbas (a.s.) to witness this as a mute spectator was in many ways more difficult than sacrificing both his arms and his life in the way of Islam. This was because he was capable of warding off the difficulties and tribulations from Imam Husain (a.s.) and his family, but circumstances compelled him to adopt a stance incompatible to his natural disposition.

In line with the divine command and the explicit instructions of his Master - Imam Husain (a.s.), Hazrat Abbas (a.s.) chose to embrace martyrdom rather than take the enemy to task in a fitting manner, which was what he wished to do. To act against his own temperament was the most striking trait of Hazrat Abbas' (a.s.) personality in Karbala and earned him the reputation of being the most fierce and self-sacrificing warrior in Karbala, reserving for himself a special niche among the companions of Imam Husain (a.s.). That is why Imam Zainul Abedeen (a.s.) informs,

'May Allah have mercy on my uncle - Abbas b. Ali (a.s.). He fought valiantly and ransomed himself upon his brother until both his arms were severed. Then Allah granted him wings in place of his arms

due to his love for us (Ahle Bait). He now soars with his wings along with the angels in Paradise just like Jafar b. Abi Talib (his own uncle). Surely Abbas (a.s.) is placed at such an elevated rank and position in front of Allah, the Almighty, that all the martyrs shall envy him on the Day of Judgment.

(Khesaal, vol. 1, pg. 36)

Hazrat Abbas' (a.s.) sacrifice is an Intercession for the Nation

Aga Darbandi writes, 'When the Day of Judgement shall dawn, the people shall be gathered in a state of intense anxiety and apprehension. Under these circumstances, the Holy Prophet (s.a.w.a.) will request Hazrat Ali (a.s.) to ask Janabe Zahra (s.a.) what she had in store to rescue the nation from chastisement. Janabe Zahra (s.a.) will say,

'The severed hands of Abbas are sufficient for salvaging the nation.

(Asraarush Shahadat pg. 325, Jawaherul Ayqaan pg. 194, Qamare Bani Hashim pg. 51)

In this brief statement Janabe Zahra highlights the eminent rank of Hazrat Abbas (a.s.) near Allah, which shall result in the intercession of the Islamic nation as a result of his supreme sacrifice, the proof of which are his severed hands.

Hazrat Abbas (a.s.) served the successor of the Holy Prophet (s.a.w.a.) till the last breath of his life under the most trying circumstances. Near his Lord he was a virtuous slave and near the Prophet (s.a.w.a.) he was a submissive and obedient Muslim. He submitted completely to the wishes of the Imam of his era and eventually sacrificed his life to safeguard the Imam and thus, earned the latter's satisfaction and approval. Therefore we find the infallibles (a.s.) speaking of Hazrat Abbas (a.s.) with such high regard and respect. As devotees of this personality and his ardent lovers, we must strive to emulate the actions of our Master - Hazrat Abbas (a.s.) by supporting the Imam of our era till the dying moments of our lives.

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"Wisdom is the lost property of the Believer, let him claim it wherever he finds it" - Imam Ali (as)