

## **Acknowledgement**

On the auspicious occasion of the 1400<sup>th</sup> Birth Anniversary of Hazrat Abbas (a.s.), World Islamic Network (WIN) takes pleasure in publishing this book ‘Al-Abbas’.

This book is an abridged edition of ‘Al-Abbas’ published by ‘Ansariyan Publications’ of Islamic Republic of Iran.

To make it more compact and interesting, we have deleted some portion from the original version. Besides, we have re-phrased some sentences and corrected some grammatical mistakes.

The book encompasses the whole life of Hazrat Abbas (a.s.) and highlights his sterling qualities. It also contains full sequence of events that led to the tragedy of Karbala.

Since this was a ‘rush job’, there is every possibility that few mistakes may have crept in. We request our dear readers to bring them to our notice so that the same can be corrected in the next edition.

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We pray to Allah (s.w.t.) to give us ‘tawfeeq’ to follow the Right Path as shown by the Holy Prophet and Ahlul Bait (a.s.)

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## Preface

Al-Abbas is a full-dimensional history of ancestry, honorable lineage, knowledge, clemency, courage, munificence, adoration, as well as all nobilities and virtues.

Al-Abbas is the son of the sinless Imam Amir ul-Mu'minin Ali ibn Abi-Talib.

Al-Abbas is the brother of the two Imams al-Hasan and al-Husain – the grandsons of Prophet Mohammed (a.s.).

Al-Abbas is the uncle of nine Imams-Ali Zayn ul-Abedin, Mohammed al-Baqir, Ja'far as-Sadiq, Musa al-Kadhim, Ali ar-Ridha, Mohammed al-Jawad, Ali al-Hadi, al-Hasan al-Askari, and al-Mahdi.

Al-Abbas was a good student of his four immaculate teachers-his father, his two brothers, and his nephew. How great the teachers were and how great their student was!

About him, Imam Ali (a.s.) predicted:

*“Choose for me a woman who is the descendant of the Arab heroes so that I will marry her and she will give birth of a horseman.”*

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To him, Imam al-Husain (a.s.) addressed:

*“Ride on, may I be your sacrifice.”*

About him, Imam Zayn ul-Abedin (a.s.) said:

*‘Allah may have mercy upon my uncle, al-Abbas. He preferred his brother to himself, did well, and sacrificed himself for his brother.’*

About him, Imam as-Sadiq (a.s.) said:

*“My uncle al-Abbas was clear-sighted, steadfastly faithful... etc.”*

About him, Imam al-Mahdi (a.s.) said:

*“Salaam be upon Abu’l-Fadl al-Abbas, son of Amir ul-Mu’minin. He preferred his brother to himself, supplied himself with (opportunities of) today for (rewards of) tomorrow, sacrificed himself for his brother, protected him, hurried for fetching him water, and his two hands were cut.”*

Al-Abbas, after all, was the righteous servant of God and the epitome of heroism.

## **The Pure Lineage**

Undoubtedly the family relation with the great personalities is an honor and dignity, especially when such great personality is the choice of God and the seal of the prophets. Al-Abbas ibn Ali enjoyed a close relationship with Prophet Mohammad (a.s.) since he was the son of Ali ibn Abi-Talib who was an independent source of honor and dignity. About Ali and his family, the Prophet (a.s.), said:

*“My brother Ali ibn Abi-Talib enjoys innumerable merits. Neither jinn nor human beings can count them.”*

Mohammed ibn Idris ash-Shafii; the founder of the Shafiite school of law answered those who asked him to say his opinion about Ali:

*“What can we say about a person whose partisans have had to hide his merits because of fear, and enemies have hidden his merits out of envy? But between these two, his merits that have become widely known are too numerous to be counted.”*

Ibn Abi'l-Hadid; the Mutazilite says:

*“The merits of Ali ibn Abi-Talib are too great and familiar to be mentioned or detailed. Even his enemies and rivals could do nothing but confess the unmatched virtues of this man whose merits are unconcealed and excellences are unrestrained. Everybody knows that when the Umayyads held the reins of the Islamic world, they spared no single effort for extinguishing the light of Imam Ali and inventing flaws against him. Moreover, they issued the decisions of cursing him openly from the mimbars of their mosques and sentenced to death everyone who would mention any of his incalculable merits. They also prevented people from reporting any narration that may refer to any of his excellences. Finally, they even prevented people from calling his name on their newborns. Nevertheless, all these tactics exalted Ali’s reputation and took him to more elevated levels. He was like musk whose fragrance spreads when it is screened, and like the sun that cannot be screened by one’s palm, and like daylight that is seen by many eyes if one eye is closed (against it.)”*

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Thus was the father of al-Abbas who has every right to take pride in him and learn from his morals, ethics, and excellences.

### **The Immaculate Womb**

From the maternal side, al-Abbas was the son of a great lady; namely Umm-ul-Banin, who enjoyed excellent lineage and personality. In addition for her high moral standards, she was well known of her loyalty and devotion to the Ahl-ul-Bayt. Therefore, she occupied an elevated position in the sight of the Ahl-ul-Bayt who praised her on many occasions and showed her great respect.

Because of such remarkable care for Imam Ali's sons and daughters, God has given Umm-ul-Banin exclusive position and made her a means to reach Him and a way through which the suppliants' most complicated problems are solved.

By the hands of her noble parents, Umm-ul-Banin was brought up on such righteous moralities and highest ethical standards that she became fit to be the wife of Imam Ali (a.s.) and a compassionate mother for the chiefs of the youth of Paradise.

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This great lady gave birth to four courageous sons the elder among whom was Abu'l-Fadhl al-Abbas. He, as well as his brothers, acquired the qualities of courage and bravery from their mother whose descendants were the most courageous among the Arabs. Umm-ul-Banin, then, contributed in the composition of the personalities of her four sons who showed unmatched courage on the day of Ashura and sacrificed themselves for their religion and its representative; Imam al-Husain (a.s.).

### **Series of Distinguished ancestors (Fathers)**

Ancestry plays a considerable role in the development of personalities. It has a great influence on self-discipline and behavior. On that account, genealogy, which is the branch of knowledge that deals with the investigation of the details of ancestry, occupies a significant position in the society because of the influence of heredity, which has been proved through many scientific researches, on the structure of both individuals and communities.

In addition, many Islamic laws have depended mainly on genealogy, especially in fields of inheritance, taxes, regard of relatives, and blood money of the unintentional killing... etc.



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A genealogist, like any other specialist to whom it is referred in matters relating to his special domain, enjoys a respectable position in the religious, social, and ethical affairs.

Aqil ibn Abi-Talib was the most celebrated in this field. In addition to his being the descendant of that unparalleled pedigree, he was the reference to whom people submitted in the field of genealogy. He could discern the sources of glory, distinguish the Arab tribes, and tell between the reputed ones and the disreputable.

In the center of the Prophet's Masjid, Aqil used to be encircled by all those who were interested in genealogy as well as the history and origins of the Arab tribes to listen to him carefully and trust whatever he would tell.

Historians have reported unanimously that Imam Ali (a.s.) summoned his brother Aqil and asked:

*“Choose for me a woman who is the descendant of the Arab heroes so that I will marry her and she will give birth of a horseman.”*

Aqil answered his brother:

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*“Marry Umm-ul-Banin, from the tribe of Kelab, for no Arab individual is more courageous than her fathers and forefathers.”*

## **His Fore-Fathers**

Al-Abbas is the son of Ali, son of Abu-Talib, son of Abd-ul-Muttalib, son of Hashim, son of Abd-Menaf, son of Qussay, son of Kelab, son of Murra, son of Kaab, son of Luway, son of Ghalib, son of Fihir, son of Malik, son of an-Nadhr, son of Kenana, son of Khuzayma, son of Mudrika, son of Ilias, son of Madhar, son of Nizar, son of Maad, son of Adnan...

As we recite the Prophet’s saying, *‘When you refer to my fore-fathers, you should stop at Adnan,’* we have to stop at him.

However, it is unacceptable to mistake intentionally the names of those whose descendant was the great Prophet Mohammed (s.a.w.a.).

To have little discussion about fore-fathers of the Prophet (s.a.w.a.), we may refer, first of all, to the following point:

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We believe that all fore-fathers of the Prophet (s.a.w.a.) up to Adam are pure in birth and belief. In other words, all ancestors of the Prophet (a.s.) were believers as none of them had ever worshipped an idol or anything other than Almighty God. The holy Quran proves this fact by saying:

*“And rely on the Mighty, the Merciful Who sees you when you stand up and (watched you during) your turning over and over among those (ancestors) who prostrate themselves before Allah. Surely, He is the Hearing, the Knowing.”*

Any contrary matter that may arise must be interpreted in a way befitting this principle. For instance, the one to whom the holy Quran has referred as being Prophet Abraham’s father was not his father. He was either his uncle or maternal grandfather. All historians have proved that Prophet Abraham’s father was called ‘Tarikh’, not ‘Azar,’ as the Quran says –

*“Consider when Abraham asked his father, Azar, “Why do you believe idols to be your gods? I find you and your people in absolute error.”*

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In addition, the holy Quran, in another situation, refers to the uncle as father: (Were you-believers-there when death approached Jacob? When he asked his sons, “Whom will you worship after my death?” They replied, “We will worship your Lord, the Lord of your fathers, Abraham, Ishmael, and Isaac. He is the only Lord, and to Him we have submitted ourselves.”)

Prophet Isaac was the uncle of Jacob. Nevertheless, the Lord has added him to ‘fathers’.

Prophet Mohammed (s.a.w.a.) declared that all his ancestors were not worshippers of anything other than Almighty God, and were not the products of illegitimate copulation:

*“When Allah wanted to create us, He made us in a form of a pillar of light in the spine of Adam. Hence, that light was shining in his forehead. That pillar, then, moved to Shith his successor who received the commandment of his father that he must not put that pillar in any place other than wombs of purified women. With the moving of this pillar of light, this commandment moved with it. Hence, only the celebrities could carry that pillar of light and only the purified women carried it. When it reached the spine of Abd-ul-Muttalib, that pillar was divided into two parts- one went to Abdullah who moved it to the womb of Amina, and the other went to Abu-Talib who moved it to the womb of Fatima bint Asad.”*

### **Abd-ul-Muttalib**

Abd-ul-Muttalib was called Shaibat-ul-Hamd – personality of praiseworthiness-, because people praised him so laudably for his remarkable wisdom and sagacity. To refer to his rank, it is sufficient to mention the following saying of Prophet Mohammad (s.a.w.a.):

*“O Ali, in the pre-Islamic era, Abd-ul-Muttalib passed five laws that Allah enacted in Islam. He forbade sons from marrying their fathers’ women, and Allah revealed: “Do not marry, from now on, the ex-wives of your fathers.”*

*As Abd-ul-Muttalib found a treasure, he gave its one-fifth as alms. Allah revealed: “Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey.”*

*When he dug the Zamzam Spring, he called it ‘the watering of the pilgrims’. Allah revealed: “Do you, because you served water to the pilgrims and constructed the Sacred Mosque, consider yourselves equal to those who have believed in Allah, the Day of Judgment, and have fought for the cause of Allah?”*

*Abd-ul-Muttalib issued the law that one hundred camels should be paid as the blood money of murdering. Allah passed the same in Islam.*

*For the Koreishites, they did not stop at a limited number of circumambulations around the Kaaba; hence, Abd-ul-Muttalib decided seven circulations for them. In Islam, Allah passed this law.*

*O Ali, Abd-ul-Muttalib used to avoid dividing by casting superstitious and gambling arrows, worshipping the idols, and having the flesh of an animal that had been sacrificed on the stone blocks. He used to say: I follow the religion of my father Abraham the prophet (a.s.).”*

Historians have recorded that Abd-ul-Muttalib was one of the prophets’ successors and had full acquaintance with the Heavenly Books. From this cause, he foretold Abu-Talib, his son, about the prophecy of Mohammed (s.a.w.a.). In this regard, Abu-Talib was related to have said: “My father had full knowledge of all the Heavenly Books. He once said: A prophet will be from my offspring. I wish I would catch up his time to believe in him. Hence, anyone of my sons who will catch up his time must believe in him.”

## **Abu-Talib**

Like his father, Abu-Talib was the chief of his people and had knowledge of the Heavenly Books. ‘He kept the commandments of the prophets until he delivered them to Prophet Mohammed (s.a.w.a.).’

This great personality has become a matter of discussion among historians some of whom, unfortunately, have given credence to the lie that he had departed life before being Muslim-this fabrication was invented by the pro-Umayyads narrators for nothing more than his being the father of Ali the first enemy of the Umayyads. Hence, they – the Umayyads – wanted to convince people that Abu-Suffian -the mortal enemy of Islam and the father of Muawiya- died as Muslim while Abu-Talib was atheist.

Allama al-Mejlisi said: “Unanimously, Shia believe that Abu-Talib had never worshipped an idol. They believe that he was one of the successors of Prophet Abraham (a.s.).”



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Through his poetic verses that are related by all historians, people of reason can clearly identify the reality of Abu-Talib, who was the custodian, guardian, and defender of Prophet Mohammad (s.a.w.a.) until he, as well as the Hashemites, were detained in a cell to die there rejecting any submission to the enemies of Islam.

Finally, let us refer to the following narration as quoted from Tarikh ut-Tabari; 2/214 and as-Seerat ul-Halabiyya; 1/306:

Abu-Talib, once, asked his son Ali: “What is this belief you are following?”

Ali answered: “Father, I have believed in Allah and His Messenger, and have given credence to him and followed him.”

Abu-Talib commented: “Certainly, he calls you to nothing but the good. Hence, you must adhere to him.”

## **Ali**

The eloquent are too tongue-tied to describe or count the characteristics of Ali ibn Abi-Talib. It is, also, very difficult for any writer to refer to Imam Ali’s unparalleled personality in any words.

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First, Ali was the foremost to embrace Islam. He in fact had never embraced any belief other than Islam:

Prophet Mohammed (s.a.w.a.) said: “Ali and I belong to the same tree, while people belong to different trees.”

Since the earliest steps of his divine mission, Prophet Mohammed (s.a.w.a.) appointed Ali as his representative, successor, and supporter:

Prophet Mohammed (s.a.w.a.) said:

*“This – Ali – is my brother, successor, and representative among you. You thus should listen to him and obey him.”*

On the strokes of Ali’s sword, the pillars of Islam have relied: Prophet Mohammed (s.a.w.a.) said:

*“Ali’s stroke on Amr ibn Abd-Wudd is equal to the worship of both mankind and jinn.”*

He (s.a.w.a.) also said before the conquest of Khaybar:

*“I will hand the standard to a man who loves Allah and His Messenger and is loved by Allah and His Messenger. He will come back with conquest.”*

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Ali, finally, was the most knowledgeable, the most sagacious, the most pious, and the most eloquent among all Muslims.

Because of the aforementioned noble series of fathers of al-Abbas, he could gain glory to honor and decency. He therefore gained all the elements of nobility that resulted in the composition of his matchless personality.

## **Uncles**

Like fathers, uncles play a good role in the moulding of personalities. According to the law of heredity, individuals may acquire some characteristics from their paternal uncles. The paternal uncles of, al-Abbas, were such unique personalities whose lives and situations have been matters of pride for humanity in general and Islam in particular.

## **Hamza**

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Hamza won the badge of honor from his nephew, the great Prophet Mohammed (s.a.w.a.) who named him, ‘Asadulllah wa asadu Rasoulih – the lion of Allah and the lion of His Messenger’, – for his unique bravery and courage. He defended Islam fearlessly until he was killed during the battle of Uhud. Hence, the Prophet (s.a.w.a.) named him as ‘chief of martyrs.’ Moreover, many narrations confirm that Hamza had considerable knowledge and outstanding rank in the sight of God. Imam Ali, Imam al-Hasan, Imam al-Husain, Imam Zayn ul-Abedin, and Imam as-Sadiq mentioned Hamza whenever they wanted to take pride in their lineage or whenever they wanted to refer to the foremost Muslims who defended Islam.

## **Talib**

Talib ibn Abi-Talib had to conceal his embracement of Islam because he lived in Mecca. During the battle of Badr, the Meccans obliged him, as well as others from the Heshemites, to participate with them. The Prophet (s.a.w.a.) therefore declared: “There are some individuals who were coerced to participate in this battle against us; hence, you must avoid fighting them if you meet...”

## **Aqil**

Aqil was one of the branches of that immaculate tree. He embraced Islam from the beginning; therefore, the Prophet (s.a.w.a.) had great love for him:

*“I love you twice-once for your being Aqil and the other for Abu-Talib’s love for you.”*

Historians have cast rings of suspicion around the personality of Aqil because he joined Muawiya ibn Abi-Suffian. Some claimed that he left the wing of his brother, Imam Ali, to join Muawiya’s, because his brother deprived him of additional salaries from the public treasury of the Islamic State. Anyhow, everybody agrees that Aqil, during his stay with Muawiya, did not show any loyalty to him or any disloyalty to the wing of his brother. All indications prove that Aqil had to visit Muawiya who imposed strict blockade against the Hashemites after the death of Imam Ali (a.s.).

## **Descendants of Aqil**

The righteous progeny glorifies the ascendants. On that account, the descendants of Aqil were high examples of heroism and defense of their belief. Muslim ibn Aqil, for instance, was that glorious personality who fulfilled his mission completely until he was martyred. The other sons of Aqil lost themselves for defending their leader, Imam al-Husain, during the battle of at-Taff, and provided unprecedented examples of sacrifice for their belief. Moreover, among the descendants of Aqil, there have been numerous personalities of piety, knowledge, and literature. Their names are well known all over the Islamic world.

## **Jafar**

Jafar ibn Abi-Talib was a great personality. The Prophet (s.a.w.a.) chose him for the commandment of his army at the campaign of Mu'ta. Jafar, however, was martyred during that campaign, and the Prophet (s.a.w.a.) conferred upon him with the eternal name 'At-Tayyar,' when he said after that event during which both the hands of Jafar were severed:

*“Instead of his hands that were cut, Jafar will have two wings with which he will fly in Paradise wherever he wants.”*

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The Prophet (s.a.w.a.) also said to him:

*“You are like me in physique and morality.”*

## **Ummul-Banin**

Umm-ul-Banin is the reputed mother of al-Abbas. Her name is Fatima, daughter of Hizam. Historians have referred to the names of eleven mothers each of whom was known of glory, honor, and good reputation. Her father, too, was one of the most celebrated personalities of the Arabs, and was the chief of his people. Historians have also mentioned many names of this great lady's ascendants who were well known for horsemanship, heroism, and courage.

In conclusion, Umm-ul-Banin belonged to one of the most celebrated families in the field of honor, openhandedness, nobility, courage, and bravery.

### **Marriage**

When Imam Ali lost his wife, Fatima the daughter of Prophet Mohammed (s.a.w.a.), he summoned his brother Aqil who was a well-known genealogist to ask him to search for a lady being the descendant of heroes so that she would give birth to a courageous, immaculate hero whose mission would be supporting his brother in the field of Karbala.



Without hesitation, Aqil advised his brother to propose to Umm-ul-Banin; from the tribe of Kelab, because her father and people had been the foremost among others in the field of heroism and courage. Agreeing to his advice, Imam Ali asked his brother, Aqil, to go to that lady's father and ask her hand for him.

As soon as Aqil mentioned the proposal to him, Aamir – Umm-ul-Banin's father – welcomed and responded with pride.

Some historians have confirmed that Imam Ali married Umm-ul-Banin after the death of his first wife Fatima (a.s.). Others have recorded that Imam Ali had married Imama, daughter of Zaynab daughter of the Prophet, before Umm-ul-Banin.

## **Her Situations**

Lady Umm-ul-Banin took care of al-Hasan and al-Husain so remarkably that she asked her husband not to call her with her name, Fatima, so that this name would not remind these two boys of their mother. They, however, found extreme kindness and sympathy with this lady who could remedy a part of the great loss of their mother which left in their minds deep sadness. Emotionally, Umm-ul-Banin had great love for al-Hasan and al-Husain because of their perfection and unique morality. She in fact loved them more than her own children. She also preferred them to her sons in care and responsibility. Except this great lady, history has never seen a fellow wife acting so sincerely with her stepsons. This is because this perfect lady believed that it was her religious duty to take care of the two Imams the love for whom is imposed by God and revealed in the Quran:

*Say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives."*

### **In the Sight of the Ahlul-Bayt**

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Umm-ul-Banin had full knowledge of the actual standings and heavenly ranks of the Ahl-ul-Bayt; therefore, she performed her duty towards them perfectly. Historians have recorded that when she was carried to her husband's house, al-Hasan and al-Husain were sick. As soon as she noticed this, she willingly went on caressing them, using the nicest language. Since that moment, she went on treating them so kindly. Therefore, she occupied a great position in the sight of the Ahl-ul-Bayt who had great regard for her, especially for her unique situation of loyalty to Imam al-Husain (s.a.w.a.).

As soon as she was back home after the tragedy of Karbala, Zaynab, daughter of Imam Ali, visited Umm-ul-Banin for consoling her for the martyrdom of her four sons. Moreover, Zaynab used to visit her on the Eids.

Umm-ul-Banin gave birth to four sons; al-Abbas, Abdullah, Jafar, and Uthman. After the death of Imam Ali, she did not marry again until she died.

### **In the Sight of Muslims**

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Like the Ahl-ul-Bayt, this lady occupies a great position in the sights of Muslims. Many believe that she has a great position in the sight of God Who will surely respond to any request that is presented through the intercession of her great position.

It is natural that such a great lady occupies a great position in the sight of God because she sacrificed her four sons for His sake.

## **Brothers and Sisters**

Al-Abbas had fifteen brothers and eighteen sisters. Their father was the great Imam Ali who brought them up on uprightness and piety.

### **The Two Imams**

In the first place we should refer to the two Imams al-Hasan and al-Husain (a.s.) from whom al-Abbas learnt the best lessons of morality and heroism. They are, as described by their grandfather Prophet Mohammed (s.a.w.a.), “the chiefs of the youth of Paradise and the two Imams whether they choose peace or choose fighting.” Their father took pride in them whenever he wanted to prove his precedence to the others. This is in fact enough for proving their supreme worth.

So, to live under the custody of such persons, after their father, is enough to achieve perfection of personality and to acquire the highest moralities. In addition to the divine knowledge and lore, al-Abbas had innumerable virtues and good points because of his brotherhood to the two Imams al-Hasan and al-Husain (a.s.).

### **Mohammad Ibn Al-Hanafiyya**

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Mohammad ibn al-Hanafiyya is another brother from whom al-Abbas learnt courage plus horsemanship and eloquence. During the battle of Siffin, Imam Ali regarded his son Mohammed as his hand. Hence, the son was fighting bravely before his father.

### **Full Brothers**

Abdullah, Jafar, Uthman, Abu-Bakr, and Mohammed al-Awsat – all these brothers were martyred during the battle of at-Taff before al-Abbas.

### **Zaynab**

Al-Abbas, too, was the brother of Zaynab al-Kubra, daughter of Fatima az-Zahraa daughter of Prophet Mohammed (s.a.w.a.). She was older than al-Abbas. Like her mother who was the chief of the women of this world, Zaynab was the best example of glory, honor, and perseverance on principles; therefore, she has become the pattern of the virtuous woman who contributes strongly in erecting the ideal human society. She was one of the fragments of prophethood and one of the pieces of Imamate. Besides, she was very knowledgeable, righteous, and sagacious. Like her father, she was very eloquent.

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After the martyrdom of her brothers, sons, and nephews, and after she had been taken as captive to the palace of Yazid, Zaynab gave the best example of perseverance and steadfastness when she delivered that incomparable sermon before her enemies who tried, uselessly, to humiliate her.

It is now not odd for, al-Abbas, to hold all the mental virtues in his unparalleled personality, since his forefathers, father, mother, brothers, and sisters were all models of human perfection.

## **Birth and Early Life**

Al-Abbas was the first child of Umm-ul-Banin. With his birth, Medina shone and the whole world glittered. Waves of pleasures flowed in the family of Ali (a.s.), for the birth of their magnificent moon that would light this world with his merits, and would add immortal glory to the numerous glories of the Hashemites.

As soon as Imam Ali (a.s.) was given the good news of the birth of this blessed child, he hurried to take him, shower kisses on him and hold the Shariite ceremonies of newborns. The Imam (a.s.) recited the azan in his newborn's right ear and recited the iqama in the left. Hence, the first voice that penetrated this great newborn's hearing was his father's, shouting:

*Allahu Akbar – Allah is the Greatest...*

*La ilaha illa (a)llah -There is no god but Allah.*

These great words, which are the message of all prophets and the melody of all the God-fearing, found a ground in the inner self of al-Abbas. They, later on, became the most significant elements of his personality. In future, he adopted the calling to the true application of these words for which he lost all his limbs.



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On the seventh day of birth, Imam Ali (a.s.) shaved the newborn's hair and gave golden and silver alms as weighty as the cut hair. As he had done to al-Hasan and al-Husain, Imam Ali (a.s.) slaughtered a ram as offering to God on behalf of his baby. These practices are adopted from the Prophet (s.a.w.a.) whose words, practices, and confirmations are regarded as authoritative ground, together with the holy Koran, for Muslims.

### **Year of Birth**

According to one tradition, al-Abbas was born on 7<sup>th</sup> Rajab 26 A.H. While according to another tradition, he was born on 4<sup>th</sup> Shabaan 26 A.H.

### **Name**

After holding the Islamic ceremonies of newborns for Imam Ali's new baby, Lady Zaynab (a.s.) turned her face towards her father and asked, "Father, have you chosen a name and a nickname for this new baby?"

Her father answered, "Yes, daughter, I have."

"What are they, father?" she asked eagerly.

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The father, as he perceived that this baby would be one of the heroes of Islam and would be frowning at the faces of evils and the wrongdoers, said: “I name him ‘al-Abbas (the frowning), and nickname him ‘Abu’l-Fadh1 (father of virtue).”

Lady Zaynab however loved this baby very much and could not leave him for a single moment. She then told her father about the strange feelings that she had for this child...

### **Al-Abbas in Arabic**

Referring to the linguistic meaning of the Arabic al-Abbas, Ibn-Manzhour, in his al-Ayn, writes down:

(Al-Abbas: the lion that other lions fear and escape.)

In *Muntaha al-Irab*, the following is recorded:

(Al-Abbas: The courageous, the fearless, the strong, and the attacker is called by this name. It is one of the names of the lion. Describing al-Abbas in the battlefields, many historians have likened him to a angry lion.)

Describing al-Abbas ibn Ali, at-Turaihi, in his al-Muntakhab, says:

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(Al-Abbas ibn Ali looked like an unshakable mountain. His heart was like a mound because he was such a unique horseman and hero. In battlefields, he was fearless.)

### **His Mother's Verses**

Out of her great love for her son, Umm-ul-Banin did her best to protect him from any evil, including the evils of the envious. Hence, she composed the following poetic verses:

I seek the guard of the One (God) for him

From the eye of every envious

Including the risings and the sitters

The Muslims and the unbelievers

The comers and the goers

And sons and fathers.

### **Nicknames**

36.....Al-Abbas

Al-Abbas was called Abu'l-Fadh1 (father – or owner- of virtue). Some mentioned that he had a son called al-Fadh1. As a matter of fact, this name represents his personality completely, because he was the owner, leader, and source of virtue. In his life, he was so openhanded-he used to distribute his charity on everyone who was directed to him. After martyrdom, he is the shelter and refuge of everyone who seeks his help. Most surely, God will relieve him who directs to Him and implores to Him by using Abu'l-Fadh1 as his means and interceder. Because of its commonness, this fact is undeniable.

Al-Abbas was also called Abu-Qirba (the owner of the skin of water) because he carried water to the harem of Imam al-Husain (a.s.) during the battle of at-Taff.

He was also called Abu'l-Qasim. This name, however, is not common among historians some of whom have mentioned that al-Abbas had a son called al-Qasim and was martyred during the battle of at-Taff. Jabir al-Ansari addressed to al-Abbas during the Ziyara of al-Arbaeen:

*“Salaam be upon you, Abu'l-Qasim. Salaam be upon you, al-Abbas ibn Ali.”*

Undoubtedly, Jabir was that great personality who spent much of his time in the house of prophethood and Imamate; therefore, he was more knowledgeable than others in the secrets, affairs, and news of this holy house.

### **Predictions**

It is narrated that, once, Imam Ali (a.s.) seated his baby al-Abbas on his knees, lifted his (the baby's) hands, kissed them, and wept. Watching this situation, the mother was astonished; hence, Imam Ali (a.s.) foretold her about the future of her baby and what would happen to his hands. She, as well as the others, wept heavily. After that, the Imam told her about her baby's great position with God, and this relieved her.

### **Early Life**

Al-Abbas was nursed at the hands of a faithful mother who nurtured him on faith, loyalty, knowledge, devoutness, and high principles. His father, too, was that great personality who is described as a copy of the Prophet (s.a.w.a.), the inheritor of the prophets' knowledge, and the hero of all combats.

Under the custody of these parents, al-Abbas was brought up. No wonder then that he possessed such personality and offered such big sacrifices for sake of his religion and principles.

Al-Abbas adhered to his father since he was in Medina, and when he moved to Iraq and resided in Kufa, al-Abbas was also under his thoughtful care and wise education. By heredity, education, and environment, al-Abbas acquired all virtues, high moral standards and knowledge.

After his father's demise, al-Abbas adhered closely to his two brothers; al-Hasan and al-Husain (a.s.). He returned with them to Medina and learnt from them the religious knowledge and fundamentals in addition to the nobilities of character.

When Imam al-Hasan (a.s.) was poisoned to death, al-Abbas adhered to his brother Imam al-Husain and his nephew Imam Ali Zayn ul-Abedin (a.s.). He kept himself with his brother in Medina, Mecca, and Iraq where he protected him as well as his harem until he lost his life.

Al-Abbas .....39

Thus, unlike the other sons of Imam Ali (a.s.), al-Abbas had the characteristic of full adherence to his father, two brothers, and nephew. For that reason, he was a true copy of the Imams in knowledge and morality.

## **Epithets**

Epithet is a word or phrase expressing a quality or attribute regarded as characteristic of a person or thing mentioned. Epithet, then, show one's mental characteristics, whether good or bad.

To al-Abbas a number of lofty epithets expressing his kind mentality and high moral standards were addressed:

### **Babul-Husain**

Like his father who was the door to the Prophet (s.a.w.a.), al-Abbas is the actual and spiritual door to Imam al-Husain (a.s.). Because of the high moral standards and great faithfulness of al-Abbas, Imam al-Husain used to choose him for every mission and rely upon him in every difficult situation. Likewise, al-Abbas dedicated himself to being at the disposal of his brother. He was the protector and defender of the Prophet's household.



Al-Abbas .....41

It is related that al-Abbas used to call his brother ‘Sir.’ Only one day and in one situation did al-Abbas call his brother by ‘brother.’ That was on the day of Ashura when he fell down from his horse after his two hands had been severed and he had been stricken on the head. In such an hour, a man longs for seeing the ones he loves for the last time. Only then he shouted as loud as possible, ‘O brother, reach your brother!’

As soon as the Imam heard that voice, he hurried towards its source. He rode off, put his brother’s head in his lap, began to wipe out blood and dust from the face, and asked about his pains. Al-Abbas opened his sights in his brother’s face, looked at him for the last time, and bid him farewell with a smile expressing all meanings of sincerity and loyalty.

As an answer, Imam al-Husain (a.s.) replied his brother’s farewell not with words, but with tears that dropped on the face of al-Abbas while he was in his last sparks of life. Thus, al-Abbas breathed his last breaths while he was in the lap of his brother and now, he has become the door to him.

Hence, it is recommended for the pilgrims of the tomb of Imam al-Husain (a.s.) to begin first with visiting the tomb of al-Abbas. This is one of the confirmations of al-Abbas's being the door to his brother; chief of the martyrs.

The door intended here is the mental and spiritual. Al-Abbas, hence, is the spiritual door to Imam al-Husain, and this meaning is very far from the familiar meaning of secretariat. Al-Abbas is too far above such meaning.

### **Qamar bani Hashim**

Al-Abbas was very bright-faced and handsome. Hence, he was called 'Qamar Bani Hashim -Moon of the Hashemites.' He was also the moon of his family and the moon of Islam because he paved the path of martyrdom with light and shone upon the lives of Muslims.

Al-Abbas .....43

He was so bright-faced that the light of his countenance lit every darkness and everybody admired his handsomeness. When it happened that al-Abbas was accompanied by his nephew Ali al-Akbar who is known for his similarity to the Prophet physically and morally, people of Medina used to stop in lines watching their bright-faces.

### **As-Saqqaa**

During the battle of at-Taff and the few days preceeding, Ubaidullah ibn Ziyad; the governor of Kufa, imposed a blockade on the sources of water so as to prevent Imam al-Husain (a.s.), his household, and army from having water. al-Abbas, undertook the mission of fetching water to the camp and harem of his brother. He pushed himself among the large gatherings of that army and could reach the River Euphrates several times. On that account, he had the epithet ‘as-Saqqaa -the provider of water.’

### **Al-Abbas and Watering**

From his forefathers, al-Abbas inherited the mission of serving water. Other than the other Koreishite clans, the Hashemites exclusively undertook the mission of serving water for the unparalleled qualities of generosity, munificence, and honor that they enjoyed.

After all, history has not forgotten the situation when Imam al-Husain, after he had left Medina and Mecca and while proceeding towards Kufa, served water to people of Iraq.

At the last hours of that night, Imam al-Husain ordered his servants to fetch water as much as possible. They did although they did not know the reason. In their way, the caravan of the Imam met the army headed by al-Hurr ibn Yazid and they were intolerably thirsty under the heat of that sun and the iron of their military uniforms. Only then did the servants of Imam al-Husain know the reason why their master had asked them to take water as much as possible. Then, the Imam (a.s.) ordered, "Serve them with water and also to give water to their horses."

Al-Abbas .....45

al-Abbas ibn Ali assumed to himself the mission of serving water and he was completely worthy of it. On every occasion and every opportunity, al-Abbas served the others with water. On the day of Ashura, more than ever, he undertook this mission.

### **Hamilul-Liwaa**

The holding of standards in wars was the most significant position in armies. Standards are given exclusively to the soldier who enjoys special military abilities. During the battle of at-Taff, the standard was in the hands of Abu'l-Fadh1 al-Abbas who preserved and held it until the last spark of his life. He protected that standard so bravely and uniquely that he embraced it to his chest when his two hands were severed. In more than one instance, al-Abbas asked his brother Imam al-Husain for permission to fight, but the Imam used to say, "You are the standard-bearer of my army. If you are martyred, my troops will separate." Historians have also recorded that when the Umayyad army raided the camp of Imam al-Husain – after his martyrdom –, they robbed everything including the standard, which was borne by al-Abbas. In Syria, Yazid's sight fell on that standard that amazed him. He noticed that it was completely stabbed except the place of its handle from which it was carried. He asked about the bearer of that standard, and he was answered that it was al-Abbas ibn Ali. Very astonished by the courage of al-Abbas, Yazid turned his face to the attendants and said: "Look at this standard! It is stabbed in every place except its handle. This clearly means that its bearer was

Al-Abbas .....47

so courage and chivalrous that he faced all stabs and strokes without letting that standard fall from his hand. This is the true loyalty to brothers!!”

Hence, al-Abbas was called ‘Hamil ul-Liwaa -the standard-bearer.’

## **Babul-Hawaaij**

People believed that God will surely satisfy the needs of one who implores to Him by seeking the intercession of al-Abbas because of the special rank that he enjoys in the sight of Almighty God and for dedicating himself to the obedience to Imam al-Husain. Hence, al-Abbas is called ‘Bab ul-Hawaaij -the door to the fulfilment of needs.’



## **Personality**

Al-Abbas ibn Ali was a whole world of virtues and merits. His personality included each and every lofty characteristic. It is however sufficient honor for him to be the son of Imam Ali Amir ul-Mu'minin (a.s.); the model of human perfection. Thus, al-Abbas inherited all elements of human perfection from his father and became, in the sight of Muslims, the epitome of virtue and high moral standards. Let us now refer to some of these virtues:

### **Courage**

Since it denotes the soundness and perseverance of personality, courage is regarded as the highest characteristic of manhood. Abu'l-Fadhl al-Abbas came into this characteristic from his father who was the most courageous. Al-Abbas's maternal uncles, too, were characterized by this feature among all the Arabs. Fear was never on his mind during battles in which he participated with his father.

During the battle of at-Taff, al-Abbas gave the highest examples of heroism and courage. In fact, that battle is seen as the greatest conflict in the history of Islam. Facing the Yazid's large army, al-Abbas manifested himself so bravely that he changed their courageous warriors into cowards and filled fear in the hearts of their troops. They went on using deceptive ways – they promised him the general commandment of their army if he would leave the camp of his brother, but al-Abbas refused. Their offer increased his perseverance on his principles and persistence on defending his beliefs.

Narrators have referred to the great casualties that Yazid's army suffered at the hands of al-Abbas ibn Ali. He filled the fields of that battle with the bodies of their victims, painted their horses with their blood, and planted horror and terror in their hearts. His sword was a destroying thunderbolt that inflicted heavy casualties upon people of Kufa who were on the opposite side.

Al-Abbas .....51

The courage of al-Abbas has astonished poets and authors who have described it in glorious styles, and cited it as the best example of heroism. Since this courage was shown for defending the right and protecting the high values and principles of Islam, its significance has increased.

## **Faith**

Faith was another major feature of the personality of al-Abbas. He was brought up in the laps of the true faith and faculties of obedience to God. His father; chief of the faithful and head of the pious, fed him with the essence of faith, and God's oneness. Hence, al-Abbas grew up on the cognizant faith and the true pondering over the secrets of creation. This faith interacted in the mentality of al-Abbas to change him into one of the great individuals of faith, piety, and sincerity. Out of his faith, al-Abbas became for his brothers and sons an example of sacrifice for the sake of God.

Bravely, al-Abbas fought for defending the religion of God and protecting the principles of Islam that were exposed to eradivative dangers during the reigns of the Umayyad ancestry. He aimed at nothing other than the satisfaction of God and the attainment of the eternal joy of the life to come.

## **Patience**

Al-Abbas .....53

On the day of Ashura, al-Abbas had to encounter unspeakable crisis. Nevertheless, he did not show any intolerance or worry and did not utter any single word of resentment. On the contrary, he left the whole matter to his Lord, the Most High and copied his brother, al-Husain (a.s.), whose patience was as strong as unshakable mountains.

Al-Abbas saw the companions of his brother melted by the sun on the dust of Karbala, heard the weeping of the children out of their thirst and heard the moaning of the harem who were mourning for their men, and saw the loneliness of his brother who was encircled by the meanest enemies, intending to kill him so as to ‘win’ the prize of the governorship of Kufa. In the midst of all these crisis, al-Abbas submitted to his Lord completely without showing any weakness.

## **Loyalty**

Loyalty is the noblest characteristic one can have. Al-Abbas set a record in this field when he represented all features of loyalty distinguishably:

## **Loyalty to the Religion**

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Al-Abbas was the most faithful and the best defender of his religion. When Islam had to encounter the eradicated danger of the Umayyad band who renounced Islam completely and declared war against it, al-Abbas dedicated himself to fighting on all fronts for defending his religion and raising the word of God on earth. For the sake of the principles of his religion, his hands were cut and he was martyred.

### **Loyalty to his Brother**

It is incumbent upon each Muslim to swear allegiance to the Imam of his time. Hence, al-Abbas gave the best example of being faithful to the allegiance to the Imam of his time-al-Husain (a.s.). All over history, you cannot find an example of loyalty more exalted than that of al-Abbas to his brother and leader. Hence, his loyalty has become the torch that attracts every free, honest man.

### **Mercy and Kindness**

Al-Abbas .....55

Al-Abbas enjoyed the highest standards of morality. He was very kind and merciful with the underprivileged and the persecuted. In Karbala, when the troops of Yazid occupied the banks of the Euphrates and deprived the other party of water, al-Abbas showed the most clear-cut signs of kindness and mercy when he saw his brother's children, as well as others, pale-faced and dry-lipped because of thirst. Seeing this, al-Abbas pushed himself towards the river and came back with water for those children. On the tenth of Muharram, he also heard the children crying because of thirst; therefore, his kindness and feelings of mercy prompted him to satiate their thirst. He took the container and faced the enemies so bravely that they ran away from the river. As he was about to have a drink, he remembered the thirst of his brother and children. He therefore refused to drink before he could satiate their thirst.

Has anyone ever seen, heard, or known of such feelings of mercy and kindness in any other person than al-Abbas who climbed to the highest summit of glory because of the characteristics of his unique personality!

## **Al-Abbas in the sight of the Imams**

The Immaculate Imams are the representatives of God, the successors of His Prophet and the leaders that God has assigned to people to make distinction between the right and the wrong. They, peace be upon them, praised many persons and, also, condemned many others, each according to their deeds. On that account, they described Al-Abbas, with the finest words of praise, appreciation, and commendation, and showed their admiration for his heroic qualities for defending Islam. He, however, has occupied the hearts and feelings of the great personalities and has become the source of inspiration for the free people all over history.

Let us now refer to some of the praise that the Immaculate Imams (a.s.) conferred upon al-Abbas:

### **1) Imam Ali (a.s.)**

We have already mentioned that Imam Ali (a.s.) foretold about the personality and future of al-Abbas when he was one-day old. In many other situations, Imam Ali (a.s.) foretold that his son would shoulder the responsibility of protecting the harem of his brother and would sacrifice himself for his religion and belief.



Al-Abbas .....57

These predictions are regarded as commendations for al-Abbas whose mission was divinely identified and prepared. He did not disappoint his father when he accomplished his mission as completely as possible to the last spark of his life.

## **2) Imam Al-Husain (a.s.)**

Historians have narrated many reports showing the close, unique relation between al-Abbas and his brother: Imam Husain (a.s.)

In one of the many situations in Karbala, Imam al-Husain said to his brother al-Abbas:

*“Ride on, may I be your sacrifice.”*

When al-Abbas breathed his last breath while his head was on the knees of Imam al-Husain (a.s.), the latter declared with deeply sad tone: “Now, my spine is broken, and I have become helpless, and my enemies are rejoicing at my misfortune.”

These words express the real position that al-Abbas was occupying with his brother.

### **3) Imam Zaynul-Abedin (a.s.)**

Imam Zayn ul-Abedin is one of the founders of true piety and virtue of Islam. Historians have reported that he used to seek Allah's mercy for his uncle, al-Abbas, and used to refer to him with the finest words of admiration and commendation. Listen to the following valuable words of the Imam (a.s.):

*“Allah may have mercy upon my uncle, al-Abbas. He preferred his brother to himself and sacrificed himself for his brother until he lost his two hands. Thus, Allah, instead of his two hands, will give him two wings with which he will fly with the angels in Paradise, just like Ja'far ibn Abi-Talib. In the sight of Allah the Blessed the Exalted, al-Abbas enjoys a special rank for which all the shahids hope on the day of Resurrection.”*

The previous statement of Imam Zayn ul-Abedin (a.s.) includes the most significant sacrifices that al-Abbas did towards his brother; Imam al-Husain (a.s.). For sake of his brother, al-Abbas sacrificed his two hands and went on resisting until he was felled.

Al-Abbas .....59

For these great sacrifices, God will grant al-Abbas an unparalleled rank that all martyrs will wish if they had its like.

#### **4) Imam as-Sadiq (a.s.)**

Imam as-Sadiq (a.s.) used to praise his uncle al-Abbas and pay tributes to his heroic situations during the battle of at-Taff:

*“My uncle al-Abbas was clear-sighted and steadfastly faithful. He fought with his brother al-Husain, did very well, and was martyred.”*

Imam as-Sadiq, in the previous statement, refers to the noblest characteristics that al-Abbas enjoyed:

#### **Fighting with Imam al-Husain (a.s.)**

The testimony of jihad is the best proof of the perfection of personality. Hence, Imam as-Sadiq (a.s.) ascribes this great virtue to the personality of al-Abbas because of the latter’s self-evident fighting for the sake of his brother; Imam al-Husain (a.s.).

### **Ziyara of Imam as-Sadiq (a.s.)**

After he had visited the tombs of Imam al-Husain, his household, and the virtuous companions, Imam as-Sadiq (a.s.) ran to visit the tomb of his uncle al-Abbas. He stood on that tomb and recited that famous Ziyara.

Imam as-Sadiq (a.s.) begins this Ziyara by saying the greetings and salaams of God, His favorite angels, commissioned Prophets, righteous servants, and all martyrs and truthful ones on al-Abbas. He then goes on testifying to his uncle of being submissive, believing, faithful, and sincere:

### **Loyalty**

Imam as-Sadiq (a.s.) testified that his uncle al-Abbas accomplished his duties regarding the pledge to God and the loyalty to the Imam of his age completely. He supported the right party, stood steadfastly with his brother in the most difficult circumstances, and did not leave him until he was martyred although he lost his two hands. Finally his loyalty was a natural element of his personality and was also the fruit of the unparalleled loyalty of his parents.

## **Sincerity**

Sincerity is another feature of the personality of al-Abbas to which Imam as-Sadiq (a.s.) testified. Al-Abbas was sincere in his fighting against the wrong and opposing the wrongdoers. He played a great role in the jihad of his brother who took the leadership of fighting the wrong.

In another paragraph of the Ziyara, Imam as-Sadiq (a.s.) showed his great admiration for the great help and huge sacrifices that al-Abbas made for Imam al-Husain. He sacrificed himself, protected him and faced steadfastly crisis and hardships-all for sake of God. God may reward him so remarkably on behalf of Prophet Mohammed, Imam Ali Amir ul-Mu'minin, Fatima az-Zahraa, al-Hasan, and al-Husain (a.s.).

Imam as-Sadiq, in the same Ziyara, testified that his uncle al-Abbas followed the same path of the martyrs of Islam whose blood raised the word of God highly. As he noticed the Umayyads' attempts to eradicate Islam and take people to the pre-Islamic customs and traditions, al-Abbas, under the leadership of his brother, revolted to keep the word of God high, to achieve victory for Islam, and to defeat the enemies.

In the last paragraphs of the Ziyara, we notice the great rank of al-Abbas in the sight of Imam as-Sadiq (a.s.) who testified that he did not show any shortcomings or retreat and did his best for sake of the religion. Hence, the Imam beseeches to God to confer al-Abbas with eternal happiness, large place in Paradise, and companionship of the prophets, martyrs, and righteous ones.

### **5) Imam al-Mahdi (a.s.)**

The Great Reformist Imam al-Mahdi, God may hasten his return, said the following words about al-Abbas:

*“Salaam be upon Abu’l-Fadl al-Abbas, son of Amir ul-Mu’minin. He preferred his brother to himself, sacrificed himself for his brother, protected him, hurried to fetch water for him and his two hands were cut (for such). Allah curses his killers; Yazid ibn ar-Raqqad and Hukaim ibn at-Tuffail at-Taee...”*

In the previous statement, Imam al-Mahdi praises al-Abbas for the noble characteristics that he enjoyed:

The Imam (a.s.) commends al-Abbas for:

1. Preferring his brother; the chief of the martyrs, to himself,
2. Seizing the opportunity of sacrificing this life for the life to come. This is an indication to his piety, God-fearing, and support for the right of its people,
3. Sacrificing his brothers, sons, and himself for Imam al-Husain (a.s.),
4. Protecting his brother with his soul, and
5. His efforts to fetch water to his brother and his harem when the other party encircled the Euphrates so as to prevent the party of Imam al-Husain from having water even for their children and women.

## The Holy Shrine

From early ages, people used to show various forms of adulation to their honorable and unique personalities. One of these form was the sanctification of their tombs by constructing handsome buildings that are, in most cases, taken as places of worship. The holy Quran, narrating the story of the seven sleepers of Ephesus, has referred to this phenomenon:

*“We caused their story to become public so that people would know that God’s promise was true and that there is no doubt about the coming of the Day of Judgment. They started to argue with each other about the matter (Resurrection) and some of them said, “Let us establish a building at the youths’ sleeping place. Their Lord knew best their intentions about them. The majority prevailed in their suggestion of the establishment of a mosque in that place.”*

Such buildings have been regularly visited by people for seeking blessings, showing respect, and practicing definite ceremonies and rituals of worship there.



Al-Abbas .....65

The question of visiting the tombs of the prophets, their successors, and saints has an uninterrupted traditions quoted from Prophet Mohammad's words, deeds, and confirmations.

Not only is the holy shrine of al-Abbas visited by the Shias, but also Muslims from other Islamic sects have been coming to the shrine for pilgrimage.

The Immaculate Imams of the Ahl-ul-Bayt (a.s.) confirmed the pilgrimage to the holy shrines of the prophets, Imams, and saints and referred to definite rules of conduct to be followed there. They also dedicated definite statement of supplications and greetings at such shrines.

The holy shrines, too, have become the shelters for those who are inflicted with worldly disasters and those who seek refuge of God. Under the domes of such shrines all supplications to God are responded, all screams of the repentant are heard, and all cries of seekers of succour are answered.

These holy shrines, finally, have very frequently been the source of many re-establishment of relations with the Lord, and return to God.

**Location**

Historians have confirmed that Imam al-Husain (a.s.) used to carry the bodies of his soldiers who were martyred in the field of fighting to a special tent prepared for this purpose. For instance, historians have confirmed that al-Hurr ibn Yazid, when he was killed, was carried to the tent of the martyrs, and Imam al-Husain ordered some young men of his household to carry the body of his son; Ali, to that tent, and he himself carried the body of al-Qasim; his nephew to the same tent.

It is also related that Imam al-Baqir (a.s.) said:

*“Al-Husain used to put the bodies of the martyrs in one place and used to comment: These martyrs are just like the martyred prophets and sons of prophets.”*

Nevertheless, Imam al-Husain (a.s.) left the body of his brother al-Abbas in the place where he was felled-on the bank of the River al-Alqami near the dam.

Al-Abbas .....67

Some historians have mentioned that Imam al-Husain (a.s.) could not carry the body of al-Abbas because it was wounded so heavily that all the organs were separated from each other.

Others have mentioned that al-Abbas, in his last spark of life, begged his brother to leave him in that place because he was shy to meet Sukaina, daughter of Imam al-Husain, whom he had promised to bring water.

However, it is now very clear that Imam al-Husain (a.s.) left the body of his brother in that place for reasons that can be understood only by the well-mannered ones. Anyhow, the Imam was not unable to carry the body of his brother.

Time has uncovered that secret when al-Abbas had that handsome shrine to which thousands of people come for pilgrimage endlessly. Hence, the place where that holy body was felled has become one of the most revered area on this earth. People have sought nearness to God, supplicated to Him to solve their most complicated problems and ordeals, offered to Him the most acceptable rituals of worship, and seen the most miraculous charismata under the golden, shining dome of that holy shrine that contained the holy body of al-Abbas; al-Abbas ibn Ali, the righteous servant of God.

People therefore have recognized the actual standing of al-Abbas in the sight of God and, in turn, recognized the scope of respect that they bear to this personality who has played the role of connecting link between people and their Lord.

God the Exalted has willed to grant al-Abbas an exalted rank in this world as well as the world to come.

Al-Abbas .....69

Just like the Immaculate Imams, al-Abbas has had a special shrine visited by the Imams who passed by that area. We have already mentioned that Imam Ja'far ibn Mohammad as-Sadiq (a.s.) visited the tomb of al-Abbas and recited a special Ziyara, different, in statements, from the Ziyaras recited before the tombs of the other martyrs. In the same manner, the shrine of al-Abbas has had its special ceremonies and rites of Ziyara.

The traditions of Ahl-ul-Bayt (a.s.) have guided us to the location, as well as the ceremonies and rites to be practiced at that holy shrine of al-Abbas.

Ibn Qawlawayh, in his book titled Kamil uz-Ziyara, page 256, narrates, with an authentic series of narrators, that Abu-Hamza ath-Themali related the following saying to Imam as-Sadiq (a.s.):

*“If you intend to visit (the tomb of) al-Abbas ibn Ali, which is on the bank of the Euphrates opposite to al-Haair, you should stop at the gate of the shed and say: Salaam of Allah and Salaam of His angels... etc.”*

70.....Al-Abbas Al-Mejlisi, in his book titled Mezar ul-Bihar, records another Ziyara for al-Abbas, as related to the narration of Sheikh al-Mufid and Ibn al-Mash'hadi, defining the same location that is defined by Imam as-Sadiq (a.s.) in the previous narration.

Similar narrations are recorded in Allama an-Nouri's Tahiyat uz-Zaair and related to Sheikh al-Mufid, ash-Shahid, and Sayyid Ibn Tawous.

The following statement of Sheikh al-Mufid identifies the location of the tomb of al-Abbas that is decided by the saying of Imam Ja'far as-Sadiq (a.s.):

*“Except al-Abbas ibn Ali who was buried in a place on the dam in the way of al-Ghadhiriyya, all the members of Imam al-Husain's family, peace be upon them, were buried in a place located beyond the legs of Imam al-Husain. The tomb of al-Abbas is clear and known... etc.”*

All scholars and investigators have followed this definition of the location. They all have decided that the tomb of al-Abbas ibn Ali is opposite to the holy Haair near the shore of the River Euphrates.

## **Burial Place of the Head**

Al-Abbas .....71

Various reports have been narrated about the places where the heads of the martyrs of Karbala were buried.

Historians have, almost unanimously, agreed that Omar ibn Saad gave the orders of beheading the bodies of the warriors of Imam al-Husain's army. There were seventy-eight heads carried by the tribes and individuals of Yazid's army. These heads were taken to Kufa. Afterwards, Ubaidullah ibn Ziyad, the governor of Kufa, sent these heads with the caravan of the captives to Syria.

After a long series of events the stars of which were Imam Ali ibn al-Husain Zayn ul-Abedin and his aunt Zaynab daughter of Imam Ali in Damascus, Yazid anticipated revolution of people against him. He therefore had to allow the Imam and the captives to go home and responded to all their demands. They demanded Yazid to give them the head of Imam al-Husain so as to attach it to the body in Karbala.

Historians, though most of them did not refer to the other heads, have mentioned that Yazid gave all the heads to Imam Zayn ul-Abedin who attached them to the bodies on the twentieth of Safar. The head of al-Abbas was one of these.

## **Burial Place of the Two Hands**

In Karbala there are two sacred areas believed to be the burial places of the two hands of al-Abbas. Uninterruptedly, these two sanctuaries have been visited and respected by the generations who believed their being the burial places of the two hands that were cut during the encounter between al-Abbas and his enemies.

The sanctuary of the right hand lies to the north east of Karbala on the borders of district known as ‘Bab Baghdad -Gate of Baghdad’ and the district known as ‘Bab ul-Khan’, near the eastern gate of the holy shrine. On the window found on the wall of that sanctuary, two poetic verses in Persian are carved. Nobody, however, knows the poet, date of construction, the designer of the window, or the carver of these two poetic verses.

The sanctuary of the left hand lies in the Minor Market near the small gate of the holy shrine to the south east. This market is called ‘Bab al-Abbas as-Sagheer.’ On the wall of that sanctuary poetic verses composed by Sheikh Mohammad as-Sarraaj are carved.

## **Construction**



Indeed, the shrine of Abu'l-Fadl al-Abbas ibn Ali is one of the houses about which Almighty God said:

**“...the houses that Allah has declared to be highly respected and His Name be mentioned therein in glory in the morning and evening.”**

(24:36)

The construction of the holy shrine, together with the dome, of al-Abbas who is on the top in the list of the martyrs and righteous servants of God is another factor helping the discovery of the secret of his having an independent tomb away from the tomb of the other martyrs.

During his visit to the tomb of al-Abbas, Imam as-Sadiq (a.s.) referred to the praiseworthy personality of this hero who possessed alone such a lofty rank because of which all martyrs will wish they had such a rank.

On that account, it has become very important to pay great attention to the construction of the holy shrine of this unique, righteous servant of God.

God, the Exalted, gave the holy mission of constructing this shrine to some individuals who won eternal reputation in this world and will be rewarded abundantly in the life to come, each according to his intention.

Many kings, princes, scholars, and celebrities succeeded each other in constructing this holy shrine, which, day by day, has increased in splendor and beauty.

Historians have mentioned that Shah Tahmasp, in AH 1032, decorated the dome of the holy shrine with tiles, built a window on the box that contained the tomb, arranged the porticos and the yard, built the lobby that lies in front of the first gate of the sanctuary, and sent precious carpets made in Iran.

In AH 1115, Nadir Shah sent many gifts to the holy shrine and decorated some of the buildings there with flasks. In AH 1117, the vizier of Nadir Shah pilgrimaged to the holy shrine of Imam al-Husain (a.s.), remade the box of the tomb, reconstructed the portico, and presented a chandelier for lighting the holy precinct.

Al-Abbas .....75

In AH 1216, the Wahhabis invaded Karbala and robbed all the precious lusters and chandeliers that were in the holy shrines of Imam al-Husain and al-Abbas. Fath Ali Shah gifted new lusters, chandeliers, and precious pieces of decoration to the holy shrines in Karbala. He also reconstructed the dome on the holy shrine of al-Abbas with tiles, gilded the dome of the holy shrine of Imam al-Husain (a.s.), and made other additions.

Hajji Mirza Abd-ul-Karim al-Muqaddas al-Urumi, in his book titled Taqat Raihan, records that Hajji Shukrullah Badal Beg al-Afshari gilded the big hall facing the holy precinct of al-Abbas and spent all his fortune on this work, carrying out the construction of Sheikh Zayn ul-Abedin al-Mazindarani who died in AH 1309. He also recorded his name on the western side on the wall of the hall on the golden plates. This golden script is still present.

In the same book it is recorded that Nasir ud-Dawla gilded the minaret of the holy shrine of al-Abbas.

76.....Al-Abbas

Sayyid Hasan, the writer of Fadak and other books, has mentioned that the golden small hall facing the first gate of the holy shrine was established by the king of Lakanhu Mohammad Shah, the Indian. The wooden shed was established according to the instruction of Sultan Abd-ul-Hamid Khan. Mohammed Sadiq al-Isfahani reconstructed the dome with tiles. He also purchased the houses attached to the yard of the holy shrine and increased that yard. He increased the area from the direction of the kiblah to a greater extent. He was buried in a room at the Gate of the Kiblah. He also constructed the yard with tiles.

In AH 1355, Sayyid Murtadha; the custodian of the holy shrine, rebuilt the silver gate lying in the golden hall facing the room of the tomb. On the shutters of that gate he wrote the poem of Sheikh Mohammad Ali al-Ya'qoubi.

The custody of the holy shrine of al-Abbas has been taken by honorable individuals who spared no efforts in managing, servicing, and constructing this holy shrine.

## **Pilgrimage**

The pilgrimage to the holy shrines of the prophets, Imams, and saints is called Ziyara. It is different from the ritual pilgrimage to Mecca, which is called Hajj. Hajj however is obligatory upon every Muslim man and woman under specific conditions, whereas Ziyara is not obligatory. It is yet very recommended from the innumerable narrations of the Prophet and the Imams regarding the rewards of those who perform such pilgrimages voluntarily.

Simply, Ziyara is to visit the tomb and say any word of greeting, such as ‘Salaam’. Other narrations have confirmed that it is acceptable to address such words of greetings from any place in the world while directing the face towards the direction of the tomb.

At any rate, it is advisable, according to reason as well as instructions of well-versed scholars, to commit to the statements of the Ziyaras that are related to the Ahl-ul-Bayt (a.s.), because such statements express deeply the actuality of the owner of the visited tomb and hint at the most accurate conducts to be practiced there.

On that account, it is recommendable for the visitors of the tomb of al-Abbas to follow the instructions mentioned in the saying of Imam Ja'far as-Sadiq (a.s.) regarding the Ziyara.

In this saying, the Imam instructs the visitor to stop opposite to the body of al-Abbas turning the back to the kiblah, just like visiting the tombs of the prophets and Imams. This expresses the utmost courtesy befitting the elevated rank of al-Abbas. In fact, to visit al-Abbas after his death is same as visiting him during his lifetime. This is because the martyrs are “alive with their Lord and receive sustenance from Him.”

Al-Abbas .....79

The author of Mezar ul-Bihar on page 165, records that Sheikh al-Mufid, Ibn al-Mash'hadi, and ash-Shahid al-Awwal emphasized that the visitor of the tomb of al-Abbas should, first, stop at the door of the shed and seek permission to enter by saying: "Greetings of Allah... etc." He then should enter and throw himself on the tomb and recite: "Salaam be upon you, the righteous servant of God... etc." He then should move to the direction of the head to offer the prayer and supplicate to God. He then should return to the tomb, stop at the two legs, and recite: "Salaam be upon you, Abu'l-Fadhl al-Abbas... etc."

Although these statements do not show whether it is advisable to stop at a specific side, it is understood that the direction of the kiblah is the intended.

Some scholars however have advised to visit the tomb of al-Abbas before that of Imam al-Husain (a.s.), because the earlier is the door to the latter.

80.....Al-Abbas

It is also advisable to offer the two-Rakaa prayer of Ziyara at the tomb of al-Abbas. During his visit to the tombs of the martyrs of Karbala on the fortieth day after their martyrdom, Jabir ibn Abdullah al-Ansari visited the tomb of al-Abbas ibn Ali and offered a two-Rakaa prayer.

It is also advisable to kiss the tomb. This is proved through the narration of Safwan al-Jammal who relates it to Imam as-Sadiq (a.s.):

*“... You should then come near the tomb of al-Abbas ibn Ali and say... Then throw yourself on the tomb, kiss it, and say... etc.”*



## The Ziyara of Al-Abbas

The noble Sheikh Ja'far ibn Qawlawayh al-Qummi related to a series of narrators that Abu-Hamza ath-Themali said that (Imam) as-Sadiq (a.s.), said:

If you intend to visit the tomb of al-Abbas ibn Ali that lies on the bank of the River Euphrates opposite to al-Haair, you should stop at the gate of the shed (precinct) and say:

روى الشيخ الأجل جعفر بن  
قولويه القمي بسند معتبر عن أبي  
حمزة الثمالي عن الصادق عليه  
السلام قال

إذا أردت زيارة قبر العباس بن  
علي، وهو على شط الفرات  
بحداء الحير، فقف على باب  
السقيفة (الروضة) وقل

Salaam of Allah and  
 Salaam of His favorite  
 angels,  
 His  
 commissioned prophets,  
 His righteous servants,  
 all the Shahids, and all  
 the veracious (ones), and  
 also pure, true blessings  
 that come and go, be  
 upon you; son of Amir  
 ul-Mu'minin (chief of  
 the faithful ones).

سَلَامُ اللَّهِ وَسَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ  
 وَأَنْبِيَائِهِ الْمُرْسَلِينَ وَعِبَادِهِ  
 الصَّالِحِينَ وَجَمِيعِ الشَّهَدَاءِ  
 وَالصَّيِّدِيقِينَ وَالزَّكَايَاتُ الطَّيِّبَاتُ  
 فِي مَا تَغْتَدِي وَتَرْوُحُ عَلَيْكَ يَا بَنَ  
 أَمِيرِ الْمُؤْمِنِينَ

I testify to you of submission (to the will of God), honest acceptance as true, loyalty, and sincerity with regard to the descendant of the commissioned Prophet (a.s.) and his family , the chosen grandson (of the Prophet), the well knowledgeable guide (to the true religion), the conveying successor, and the wrongfully oppressed one (Namely, Imam al-Husain ibn Ali).

أشهدُ لك بالتسليمِ والتصديقِ

والوفاءِ والنصيحةِ خَلَفِ النَّبِيِّ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمُرْسَلِينَ

وَالسَّبْطِ الْمُنْتَجَبِ وَالِدَلِيلِ الْعَالَمِ

وَالْوَصِيِّ الْمُبَلَّغِ وَالْمَظْلُومِ الْمَهْتَضَمِ

So, Allah may reward you on behalf of His Messenger, Amir ul-Mu'minin, al-Hasan, and al-Husain, peace of Allah be upon them, the best reward for your steadfastness, dedication (to the sake of God), and support (for the right party). Very excellent be the reward of the eternal life.

فَجَزَاكَ اللهُ عَنْ رَسُولِهِ وَعَنْ أَمِيرِ  
الْمُؤْمِنِينَ وَعَنْ الْحَسَنِ وَالْحُسَيْنِ  
صَلَوَاتُ اللهِ عَلَيْهِمْ أَفْضَلُ الْجَزَاءِ  
بِمَا صَبَرْتَ وَاحْتَسَبَيْتَ وَأَعْنَيْتَ،  
فِنِعْمَ عُقْبَى الدَّارِ

Allah's curse be on him who killed you. And Allah's curse be on him who usurped your rights, belittled your sanctity. And Allah's curse be on him who precluded you from having from the water of the River Euphrates.

لَعْنَةُ اللهِ مَنْ قَتَلَكَ، وَلَعْنَةُ اللهِ مِمَّنْ  
جَهَلَ حَقَّكَ وَاسْتَخَفَّ بِجُرْمَتِكَ،  
وَلَعْنَةُ اللهِ مَنْ حَالَ بَيْنَكَ وَبَيْنَ مَاءِ  
الْفُرَاتِ

I testify that you were killed wrongfully, and that Allah will verily fulfill His promise that He made with you.

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا، وَأَنَّ  
اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ

Son of Amir ul-Mu'minin, I have come to you to present myself before you. My heart is submissive to you and is following you. And I am your follower. I am ready to support you until Allah decides for me. He is surely the Best of all who decide.

جِئْتُكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ وَافِدًا  
إِلَيْكُمْ وَقَلْبِي مُسَبِّغٌ لَكُمْ وَتَابِعٌ،  
وَأَنَا لَكُمْ تَابِعٌ وَنُصْرَتِي لَكُمْ مُعَيَّدَةٌ  
حَتَّى يَحْكُمَ اللَّهُ، وَهُوَ خَيْرُ  
الْحَاكِمِينَ

I am verily with you, not with your enemy. I am one of those who believe in you and believe in your Return. I am also one of those who deny your opposites and killers.

فَمَعَكُمْ مَعَكُمْ، لَا مَعَ عِدُّوَكُمْ.  
إِنِّي بَكُمْ وَيَايَاكُمْ مِنَ الْمُؤْمِنِينَ،  
وَمَنْ خَالَفَكُمْ وَقَتَلَكُمْ مِنْ  
الْكَافِرِينَ

Allah may kill the group who killed you with hands and tongues (by giving orders of killing you.)

فَمَعَكُمْ مَعَكُمْ، لَا مَعَ عِدُّوَكُمْ.  
إِنِّي بَكُمْ وَيَايَاكُمْ مِنَ الْمُؤْمِنِينَ،  
وَمَنْ خَالَفَكُمْ وَقَتَلَكُمْ مِنْ  
الْكَافِرِينَ قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ  
بِالْأَيْدِي وَالْأَلْسُنِ

*You should then enter, throw yourself on the tomb, and say:*

ثم ادخل فانكب على القبر وقل

Salaam be upon you; the righteous servant (of God), the obedient to Allah, His Messenger, Amir ul-Mu'minin, al-Hasan, and al-Husain, peace and greetings of Allah be upon them.

السلامُ عليك أَيُّها العبدُ الصالحُ  
المطيعُ لله - ولرسوله ولأُميرِ -  
المؤمنينِ والحسنِ والحسينِ صلى  
الله عليهم وسلم

Salaam, Allah's mercy, blessings, forgiveness, and gratifications be upon you, your soul, and your body.

السلامُ عليك ورحمةُ الله وبركاته  
ومغفرته ورضوانه، وعلى روحك  
وبدنك

I testify, and call Allah to witness, that you abided by the same course that was taken by the warriors of (the battle of) Badr and the mujahids for Allah's sake who faithfully served Him in the battlefields against His enemies, did their best for supporting His disciples, and defended His intimate ones.

أَشْهَدُ وَأَشْهَدُ اللَّهَ أَنْكَ مَضَيْتَ  
 عَلَى مَا مَضَى بِهِ الْبَدْرِيُّونَ  
 وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ،  
 الْمُنَاصِحُونَ لَهُ فِي جِهَادِ أَعْدَائِهِ،  
 الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ،  
 الذَّابُّونَ عَنْ أَحْبَابِهِ



So, Allah may reward you the best, the maximum, the most abundant, and the most abundant, and the most conclusive reward that He may give to anyone who fulfills his homage, answers the call (of the religion), and obeys his (divinely elected) leaders.

I testify that you served the (the Lord) extremely sincerely and exerted all your efforts (in this regard)

فجزاك اللهُ أَفْضَلَ الْجَزَاءِ وَأَكْثَرَ

الْجَزَاءِ وَأَوْفَرَ الْجَزَاءِ وَأَوْفَى جَزَاءِ

أَحَدٍ مِّمَّنْ وَفَى بِبَيْعَتِهِ وَاسْتَجَابَ

لَهُ دَعْوَتَهُ وَأَطَاعَ وِلَاةَ أَمْرِهِ

أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي

النَّصِيحَةِ وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ

Allah may attach you to the shahids, add your soul to the souls of the happy ones, give you the largest abode and the most handsome room in His Paradise, exalt your mention in Illiyyin, join you to the prophets, the veracious (ones), the shahids, and the righteous (ones). Very excellent is the companionship of such ones.

فَبَعَثَ اللَّهُ فِي الشُّهَدَاءِ، وَجَعَلَ  
 رُوحَكَ مَعَ أَرْوَاحِ السُّعَدَاءِ،  
 وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنْزِلًا  
 وَأَفْضَلَهَا غُرْفًا، وَرَفَعَ ذِكْرَكَ فِي  
 عِلِّيِّينَ، وَحَشَرَكَ مَعَ النَّبِيِّينَ  
 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
 وَالصَّالِحِينَ، وَحَسَّنَ أَوْلِيَّكَ رَفِيقًا

I testify that you did not lag behind and did not turn away the face, and that you left this life with full awareness of the truth, following the examples of the righteous ones and sticking to the prophets.

So, Allah may gather us with you, His Messenger, and His disciples in the abodes of those who practiced humbly (with their Lord). He is certainly the most Merciful of all the merciful ones.

أَشْهَدُ أَنَّكَ لَمْ تَهْتِنْ وَلَمْ تَنْكَبِ،

وَأَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِّنْ

أَمْرِكَ، مُقْتَدِيًّا بِالصَّالِحِينَ وَمُتَّبِعًا

لِلنَّبِيِّينَ

فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ وَبَيْنَ

رَسُولِهِ وَأَوْلِيَائِهِ فِي مَنَازِلِ

الْمُحِبِّينَ، فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

*You should then turn to the side of the head and offer a two-Rakaa prayer. Afterwards, you may offer prayers as many as you wish. You should also supplicate to God earnestly. After these prayers, you should say:*

ثم انحرّف الى عند الراس فصلّ

ركعتين ثم صلّ بعدهما ما بدا لك

وادعُ الله كثيراً وقل عقب

الركعات

O Allah, send Your blessings to Mohammed and the family of Mohammed and do not leave for me, in this honored place and glorified shrine, any sin (that I did) without forgiveness, any care without relief, any illness without cure, any defect with covering up, any (source of) sustenance without expansion, any item of terror without pacification, any disunity without reunification, any absent one without guarding and approaching (him to me), and any single need whose settlement achieves your gratification and my good, among the many

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ، وَلَا تَدَعْ لِي فِي هَذَا الْمَكَانِ  
 الْمُكَرَّمِ وَالْمَشْهَدِ الْمُعْظَمِ ذَنْباً إِلَّا  
 غَفَرْتَهُ، وَلَا هَمّاً إِلَّا فَرَّجْتَهُ، وَلَا  
 مَرَضاً إِلَّا شَفَيْتَهُ، وَلَا عَيْباً إِلَّا  
 سَتَرْتَهُ، وَلَا رِزْقاً إِلَّا بَسَطْتَهُ، وَلَا  
 خَوْفاً إِلَّا آمَنْتَهُ، وَلَا شَملاً إِلَّا  
 جَمَعْتَهُ، وَلَا غَائِباً إِلَّا حَفِظْتَهُ  
 وَأَدْنَيْتَهُ، وَلَا حَاجَةً مِّنْ حَوَائِجِ  
 الدُّنْيَا وَالْآخِرَةِ لَكَ فِيهَا رِضًى  
 وَلِيَّ فِيهَا صِبْلَاحٌ إِلَّا قَضَيْتَهَا، يَا  
 أَرْحَمَ الرَّاحِمِينَ

*You should then return to the tomb, stop at the side of the legs, and say:*

ثم عد الى الضريح فقف عند  
الرجلين وقل

Salaam be upon you,  
Abu-al-Fadhli al-Abbas,  
son of Amir ul-  
Mu'minin.

السلامُ عليك يا أبا الفضلِ  
العبّاسِ بنِ أميرِ المؤمنين

Salaam be upon you, son  
of the chief of the  
successors (of the  
prophets.)

السلامُ عليك يا بنَ سيدِ  
الوصيّين

Salaam be upon you, son  
of the foremost to (the  
embrace of) Islam,  
the first one who  
believed (in God), the  
best one who served the  
religion of Allah, and the  
most knowledgeable of  
Islam.

السلامُ عليك يا بنَ أوّلِ القومِ  
إسلاماً وأقدمهم إيماناً وأقومهم  
بدينِ الله وأحوطهم على الإسلام

I testify that you served Allah, His Messenger, and your brother sincerely. You were the most excellent consoling brother.

أشهدُ لقد نصحتَ للهَ ورسولَهُ  
ولأخِيكَ، فَنِعْمَ الأَخُ المُوَاسِي

So, Allah's curse be on the group who killed you. And Allah's curse be on the group who wronged you. And Allah's curse be on the group who violated your sanctities and infringed the sanctity of Islam.

فَلَعَنَ اللهُ أُمَّةً قَتَلَتِكَ، وَلَعَنَ اللهُ  
أُمَّةً ظَلَمَتِكَ، وَلَعَنَ اللهُ أُمَّةً  
اسْتَحَلَّتْ مِنْكَ المَحَارِمَ وانتهكت  
حرمةَ الإسلام

You were the most excellent steadfast fighter, protector, supporter, and brother who defended his brother, responded to the obedience to his Lord, and worked desirably for gaining the abundant reward and the nice tribute that others refused.

So, Allah may attach you to the rank of your fathers in the gardens of bliss.

فِنِعْمَ الصَّابِرُ الْمَجَاهِدُ الْمُحَامِي  
التَّاصِرُ، وَالْأَخُ الدَّافِعُ عَنْ أُخِيهِ،  
الْمَجِيبُ إِلَى طَاعَةِ رَبِّهِ، الرَّاعِبُ فِي  
مَا زَهَّدَ فِيهِ غَيْرُهُ مِنَ الشَّوَابِ  
الْجَزِيلِ وَالشَّاءِ الْجَمِيلِ

فَأُحَقِّقْكَ اللَّهُ بِدَرَجَةِ آبَائِكَ فِي  
جَنَّاتِ النَّعِيمِ



O Allah, I have done the pilgrimage to Your disciples out of my desire for (winning) your reward and my wish to recognize You and Your abundant benevolence. So, I implore to You to send Your blessings to Mohammad and his immaculate family and make my sustenance, by their intercession, flow copiously, my living delightful, my pilgrimage rewardable, and my life pleasant. And make me take to the conduct of the honored ones and make me one of those who win success and prosperity and deserve forgiveness of sins, covering up of defects, and relief of

اللَّهُمَّ إِنِّي تَعَرَّضْتُ لزيارة أوليائك  
 رغبةً في ثوابك ورجاءً لمعرفتك  
 وجزيل إحسانك، فأسألك أن  
 تُصَلِّيَ على محمدٍ وآلِهِ الطَّاهِرِينَ  
 وأن تجعلَ رِزْقِي بِهَمِّ دَارًا وَعَيْشِي  
 بِهَمِّ قَارًا وَزِيَارَتِي بِهِمْ مَقْبُولَةً  
 وحياتي بِهِمْ طَيِّبَةً وَأُدْرِجَنِي إِدْرَاجَ  
 الْمُكْرَمِينَ واجعلني مِمَّنْ يَنْقَلِبُ مِنْ  
 زيارَةِ مَشَاهِدِ أَحِبَّائِكَ مُفْلِحًا  
 مُنْجِحًا قَدْ اسْتَوْجَبَ غُفْرَانَ  
 الدُّنُوبِ وَسَيَّرَ الْعُيُوبِ وَكَشَفَ  
 الْكُرُوبِ إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ  
 الْمَغْفِرَةِ

*If you intend to take leave, approach the holy tomb and say:*

فَإِذَا أَرَدْتَ وِدَاعَهُ فَادْنُ مِنَ الْقَبْرِ  
الشَّرِيفِ وَوَدِّعْهُ

I seek, through you, the guard and custody of Allah and I say Salaam to you.

أَسْتَوِدُّعُكَ اللَّهُ - وَأَسْتَرَعِيكَ وَأَقْرَأُ  
عَلَيْكَ السَّلَامَ

We have believed in Allah and in His Messenger and in His Book and in that which he conveyed from Allah. O Allah, record our names with the witnesses.

آمَنَّا بِاللَّهِ وَبِرَسُولِهِ وَبِكِتَابِهِ وَبِمَا  
جَاءَ مِن عِنْدِ اللَّهِ. اللَّهُمَّ فَكُتِّبْنَا  
مَعَ الشَّاهِدِينَ

O Allah, do not make this pilgrimage to the tomb of the son of Your Messenger's (peace of Allah be upon him and his family) brother the last one. Grant me opportunities to visit him so long as You keep me alive, and join me to him and his fathers in the paradises, and introduce me to him, to Your Messenger, and to Your disciples.

اللَّهُمَّ لَا تَجْعَلُهُ آخِرَ الْعَهْدِ مِنْ  
زِيَارَتِي قَبْرِ ابْنِ أَخِي رَسُولِكَ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَارزُقْنِي  
زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِي وَاحْشُرْنِي  
مَعَهُ وَمَعَ آبَائِهِ فِي الْجَنَانِ وَعَيِّرْ  
بَيْنِي وَبَيْنَهُ وَبَيْنَ رَسُولِكَ وَأَوْلِيَائِكَ

O Allah, send Your blessings to Mohammad and the family of Mohammed and take me to you Abeding by the believing in You, giving credence to Your Messenger, being faithful to Ali ibn Abi-Talib and the Imams; his descendants, and disowing their enemy. My Lord, I have accepted such. Allah may send blessings to Mohammad and the family of Mohammad.

*You may then supplicate to God for yourself, your parents, the faithful believers, and the Muslims. You may choose any supplication.*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
وَتَوَفَّنِي عَلَى الْإِيمَانِ بِكَ  
وَالْتَّصِيقِ بِرَسُولِكَ وَالْوَلَايَةِ لِعَلِيِّ  
بِنِ أَبِي طَالِبٍ وَالْأَيْمَةِ مِنْ وُلْدِهِ  
عَلَيْهِمُ السَّلَامُ وَالْبِرَاءَةَ مِنْ  
عَدُوِّهِمْ فَإِنِّي قَدْ رَضَيْتُ يَا رَبِّي  
بِذَلِكَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ  
وَآلِ مُحَمَّدٍ

ثم ادع لنفسك ولأبويك  
وللمؤمنين والمسلمين واختر من  
الدعاء ما شئت

## **Charisma**

One of the divine conferments to the faithful disciples is granting them supernatural powers during their lifetime and after their death. Such powers act as indications to those disciples' high ranks in the sight of the Lord. They are also regarded as precious rewards the disciples of God win in this world for their righteous deeds and great service for their Lord's sake. Furthermore, such charisma urges others to pursue the examples of such disciples.

Thus, people have seen various charismas in the holy shrines and under the domes covering the tombs of the righteous individuals upon whom God conferred His unique kindness and benevolence.

One of these righteous individuals was Abu'l-Fadhl al-Abbas who won worthily the epithet of 'the righteous servant of God'. He preceded others in the field of offering everything he had for God's sake; therefore, the All-benevolent God rewarded him with the best rewards in this world and the world to come, and his holy shrine has become the refuge of the God-fearing and the center of answering the prayers.

The holy shrine of al-Abbas has been showing countless charisma that most people witnessed and reported to one another.

Some of these charismas have taken the form of solving the most complicated problems brought to God through the intercession of al-Abbas. Some have taken the form of uprooting completely the incurable diseases that professional physicians could not treat. Some have taken the form of giving victory to the weak and oppressed. Some have taken the form of discovering the most mysterious secrets. After all, under the holy dome that covers the tomb of al-Abbas all questions are answered and all problems are solved-all by the permission of God Who instructs us to seek means that take us to Him:

*Believers, have fear of God. Find the means to reach Him and strive hard for His cause so that you may have everlasting happiness.*

*Those who want (God's true guidance) should seek means to their Lord.*

Let us now refer to some charisma shown at the holy shrine of al-Abbas.

➤ **Sheikh Abd-ur-Raheem at-Tustari (died in AH 1313) recounted:**

In the holy precinct of the tomb of Abu'l-Fadh1 al-Abbas there was an Arab boy, who was paralyzed, tied to the window covering the tomb. With this boy I saw a man, who seemed to be his father, entreating earnestly al-Abbas to give cure to the boy. Soon after that, the boy stood up and shouted: "Al-Abbas cured me!" People who were present there gathered around the boy and tore his clothes for seeking blessings through them...

➤ **Sheikh Hasan Dakheel recounted:**

It was very hot that midday when I visited the holy tomb of al-Abbas. Nobody was in the holy shrine except that sixty-year old servant whose mission was to supervise the shrine. Not too long after that a woman hiding all her organs came in with a sixteen-year old boy who was dressed in the garb of the Kurds. A tall white Kurdish man came in after them. Ignoring the rituals people used to do in that place, the man seemed to be disrespecting the holy shrine and the tomb. He turned the back to the tomb and went on looking at the swords and precious pieces hanging there. Few minutes later, something strange occurred. That man, as if he was electrified, was beaten to the window. His face turned to red and all his organs were cramped... the man was taken to the holy shrine of Imam al-Husain (a.s.). People began to gather as they noticed the man's unusual state. He was tied to the window on the tomb of Ali al-Akbar. He fell asleep there. When he woke up, he recited the shahada and declared his submission to the Imamate of the Twelve Imams (a.s.) whose names were mentioned by him. He then told that a tall man, near the holy tomb of al-Abbas, seized him firmly and went on beating him with a stick he had in the hand and reproaching him for following the wrong path! The lady



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who accompanied him then narrated her story with this  
Kurdish man:

This virtuous, polite man asked my hand from my brothers after he had done them a great favor. They, as well as I, agreed. After marriage, I asked my Sunnite husband to permit me to pilgrimage to the holy shrine of Imam al-Kadhim and Imam al-Jawad in Baghdad, but he refused claiming such pilgrimage's being a sort of superstition. When I became pregnant, I asked him to vow he would take me to the holy shrines if the baby would be male. He did, but he did not fulfill his vow when I gave birth of a boy. He promised he would fulfill his vow when the boy would be fifteen years old. As I insisted on the pilgrimage, the man agreed and I went on pilgrimage to the holy shrine of Imam al-Kadhim where I asked to show my husband a charisma that would cause him to follow Shiism and show respect to the Imams. Unfortunately, the husband's sarcasm at the Imams increased. We then visited the holy shrines of Imam al-Hadi and Imam al-Askari in Samarra. Nevertheless, my husband was not guided to the right path. As soon as our feet trod on the dust of Karbala, I said to myself: "I will first visit the tomb of al-Abbas and entreat him to show a charisma due to which my husband will believe in the Imamate. If this will not occur, I will neither visit the holy shrine of his

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brother, Imam al-Husain, nor will I pilgrimage to Najaf  
to visit the holy shrine of his father, Imam Ali Amir ul-  
Mu'minin." Now, you have seen what happened in the  
holy shrine of al-Abbas.

➤ **Sayyid Ibrahim al-Bahbahani recounted:**

One week after my marriage in AH 1351, I had flu accompanied by high fever. The physicians of Najaf, including Dr. Mohammad Zaki Abazha, treated me, but there was no improvement. As my disease was increasing, I decided not to see any physician. A few months later, a committee of four physicians decided that I would die in a month.

In Muharram, AH 1354, my father went to a village called ‘al-Qasim’ to recite the tragic saga of Imam al-Husain (a.s.), in the memorial gatherings for that anniversary. My mother, who was in an incessant state of weeping, was tending me.

At the seventh night of that month, I saw in sleep a tall, good-looking man asking me to give a sermon in the memorial gathering held in that anniversary. He also asked me to go to Karbala and mention the saga of al-Abbas there. For three times, that man asked me to do that thing. When I woke up, I told my mother of that dream. She was delighted and decided to take me to the holy shrine of al-Abbas.

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As soon as we arrived in the holy shrine, I slept there and saw that very man who reproached me for delay and asked me to recite the saga of al-Abbas. I woke up with terror, but I immediately fainted. When I recovered consciousness, I was very healthy. Everybody who was in the holy shrine, the yard, and even the market gathered around me with cries of Allahu Akbar and La Ilaha illa (a)llah. Policemen asked people to leave, and took me out to the hall facing the holy sanctuary...

Referring to this charisma, many authors, such as Sayyid Salih al-Hilli, Mohammad Ali al-Ya'qoubi, Sheikh Ali al-Jeshi, Sayyid Hassoun Radi al-Qizwini, Sayyid Mohammad Reda al-Hindi, Sheikh Abd-Ali Husain, Ja'far at-Turaifi, Sheikh Kadim as-Sudani, Sheikh Hasan Sebti, Sayyid Nuri Salih al-Baghdadi, and others, composed poetic verses that perpetuated the occurrence.

\* \* \*

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‘Mkhelef’ was the name of a man who lived in al-Muhammara and was inflicted with a chronic illness in his legs which were as thin as fingers. Most of the inhabitants of al-Muhammara knew that man and his illness. Creeping on his buttocks and hands, Mkhelef used to be present at the memorial gatherings held for commemorating the tragedy of Imam al-Husain (a.s.). He used to sit under the mimbar with the legs extended. Sheikh Khaz’al, chief of the province of al-Ahwaz southern Iran, had a Husainiyya in which the ceremonies of the consolation of Imam al-Husain were held. On the seventh day of Muharram that year, people, as usual, stood up for beating their chests as expression of their deep sadness for the martyrdom of al-Abbas. In the midst of their beating and shouting, the crowds observed that Mkhelef was standing among them shouting, ‘I am Mkhelef. Al-Abbas enabled me to stand up on my legs.’

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As they noticed this miracle, people rushed to Mkhelef and tore his clothes as each one tried to take a piece of it for seeking blessings. Sheikh Khaz'al then ordered his officials to take Mkhelef to one of the rooms of the Husainiyya and prevent people from reaching him. When people asked him what had happened, Mkhelef recounted:

As people were beating their chests and shouting, I fell into a slumber under the mimbar. I saw a tall, handsome man on a horse asking me: 'Mkhelef, why do you not beat your chest for al-Abbas?' 'Sir,' I answered, 'I cannot stand on my legs.' As the horseman ordered me to stand up, I asked him to give me his hands to help me stand up. He said, 'I do not have hands! You may hold on the stirrup of the horse and stand up.'

Thus, the holy tomb of al-Abbas has been, day and night, visited by various kinds of people: a needy who seeks God's charity, an ailed who searches for cure from the Lord, a grieved who hopes for relief from God, a terrified who seeks succor, and an involved who seeks solution-all through the intercession of al-Abbas, and all return with pleasure and happy-heartedness as the intercession of al-Abbas, as usual, achieves success.

## **Descendants of Al-Abbas**

Al-Abbas had five sons; Ubaidullah, al-Fadh1, al-Hasan, al-Qasim, and Mohammed, and two daughters.

Ibn Shahrashub; the famous historian recorded that Mohammad was martyred in Karbala with his father.

The mother of Ubaidullah and al-Fadh1 was Lubaba daughter of Ubaidullah ibn al-Abbas ibn Abd-ul-Muttalib.

Genealogists have agreed unanimously that the progeny of al-Abbas ibn Ali came from his son Ubaidullah. Sheikh al-Futouni, however, added that al-Hasan ibn al-Abbas had sons and descendants, too.

Finally, books of history are full of names of great personalities among the descendants of al-Abbas ibn Ali.



## **Events and Martyrdom**

Being neither naive nor superficial, many events accompanied al-Abbas from his earliest youth. These events were rings in the big series of that conflict between Hashemites on one side and the other Koreishite descendants and clans on the other side. These conflicts took different forms, passed through many stages, and, finally, took the form of the conflict between right and wrong.

### **Motive of Rivalry; The Old Envy**

Despite their different trends, all historians have had to confess that the Hashemite branch of Koreish has been distinctive in mentality, manners, and behavior and has been excelling all others at activities and values. Hashim and his sons and descendants were highly respected by all tribes and kings. Such high rank aroused the envy of the other clans of Koreish who allied against Hashim and his sons and descendants.

Despite all these allies, victory was always on the side of the Hashemites who achieved memorable, remarkable deeds that immortalized their names all over history.

The envy of more than twenty Koreishite clans reached its climax when the grandson of Hashim declared and promulgated his prophecy and that he was receiving revelations and instructions from the Heavens and called the Koreishites, as well all people, to follow and support him. Moreover, he was supported by Abu-Talib; chief of Koreish and some of his uncles and was followed by some of his cousins.

### **Activities against the Prophet**

Through various sorts of seductions and threats, the Koreishite chiefs spared no efforts for resisting Mohammed's prophecy and promulgation and trying to stop Abu-Talib's support for him. Yet, all their endeavors failed.

They then decided with one voice to persecute, physically and mentally, every single individual who converted to Islam. Owing to the execution of this decision, most of Muslims fled to Abyssinia, and the Koreishite decision failed.

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They then decided unanimously, by the participation of other clans, to blockade and boycott the Hashemites completely. Nevertheless, this decision failed due to a divine miracle.

As soon as the Hashemites lost their chief; Abu-Talib, the Koreishite clans decided to assassinate the Prophet whom God protected and instructed to move to Yathrib most of whose inhabitants embraced Islam.

By means of seductions, threats, and the help of Jews, the Koreishites tried to force people of Yathrib, to forsake the Prophet. They failed, too.

Hence, they decided to engage themselves in a war against the Hashemite Prophet. They fought against him in the battles of Badr, Uhud, and al-Khandaq... and they failed.

They used the Jews as a weapon against him... but they failed.

They also sought the support of the Persians and the Romans... but they failed.

After eight years of his migration, the Prophet surprised the Koreishites when he conquered their capital; Mecca, with an irresistible army. Thus, the Koreishites had to give up and surrender to the Prophet.

Afterwards, the Prophet declared public amnesty to the chiefs of the Koreishite clans and gathered them in the Holy Masjid under the swords of his soldiers to explain to them their arrogance, tyranny, denial of the Verses of God, malice towards the Prophet of God, wronging the Hashemites and Muslims, and waging wars against Islam.

He then released them, and they have been called ‘the released ones.’

### **Al-Abbas in the Events**

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In the reign of Othman ibn Affan, al-Abbas ibn Ali was born. It is very natural that he understood the whole doctrinal, political, and social matter of the Islamic State through the instructions of his father and two brothers around whom all the aforementioned events occurred. Likewise, al-Abbas, from his earliest youth, recognized that he belonged to the house whom Almighty God selected for guarding and conveying His religion to the next generations in its pure, correct form, and that he had his own role to play in this sacred mission. Naturally, he was informed about the events that preceded him in details and, now, it was his turn to understand the current and the coming events.

The policies of Othman ibn Affan brought about a general disorder in the intellectual and doctrinal lives of Muslims. These policies were aimed at taking the Ahl-ul-Bayt away from the political centers in the state and subjecting them to the illegitimate ruling authorities. Hence, the political and administrative positions were given to definite persons who belonged to the clans of Umayya and Aal-Ma'et. The Hashemites and their allies were prevented from holding any position.

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All the offices of the Islamic State came in the hands of the Umayyads who went on creating crisis among Muslims. It is indisputable that the great majority of such governors did not have any Islamic values and were directed to work against the real Islam of Mohammed and his family (a.s.). Moreover, they lacked familiarity with and expertise in the Islamic laws and the requirements of the Islamic Sharia.

### **The Government of Imam Ali**

Al-Abbas was in the prime of his youth watching all these events and waiting for the future. After the assassination of Othman, it was the first time that people could express their opinions freely and select the fittest-Ali ibn Abi-Talib; the one selected by the Heavens for the leadership of Muslims. The armed forces and all the classes of people all over the provinces of the Islamic State selected Imam Ali for the leadership of the state, except people of Damascus and a few individuals of Medina who knew that Imam Ali would refuse their monopoly and would extend social justice all over the state.

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As expected, Imam Ali adopted and applied policies of constructive and comprehensive justice to everybody. He preferred the public interest to the private and dedicated all efforts to the achievement of an ideal social justice and to the eradication of poverty. He also adopted the course of extending principles of freedom so as to create public developments and wipe out all feelings of humility and subservience. Thus, the Imam worked on improving the religious and political policies.

He also paid a good deal of attention to the propagation of Islam and Islamic values among the public. Through his unparalleled behavior and excellent sermons, Imam Ali created a class of virtuous individuals who, later on during the reign of the Umayyads, resisted the moral degeneration and promulgated the true Islamic course.

Imam Ali, also, taught the society how to fulfill their responsibilities before God, save the society from deviation, revolt against the unjust rulers, and work purely for the sake of God.

These were the principles that made al-Abbas ibn Ali work with his brother Imam al-Husain who revolted against the unjust ruler who violated the sanctities of the Islamic society and enslaved Muslims. In fact, al-Abbas, being the son of Imam Ali, was the worthiest of learning and applying the instructions of his father to himself and working on propagating them among people.

Imam Ali (a.s.) also used all methods for fighting poverty and removing it from the Islamic society. He therefore supplied the needy people with residential places, eliminated unemployment, monopoly, and usury.

He finally stopped all sorts of favoritism; the distinctive feature of the reign of Othman ibn Affan who favored his relatives at the expense of the others. Thus, equality took its purest form during the reign of Imam Ali (a.s.).

All these reforms cancelled out the private interests of the Koreishites, especially the Umayyads, who did their best to do away with Imam Ali and his policies. They therefore formed different opposite powers who waged wars against him.



## **Al-Abbas in the Battle of Siffeen**

Historians, also, have referred to the following narration:

During the battle of Siffeen, a sublime, courageous young man of about seventeen year old putting a veil on the face advanced to fight. Muawiya, seeing that people feared that warrior, asked Abu'sh-Shaathaa to fight him. Abu'sh-Shaathaa refused claiming that he was too courageous to fight with such a young warrior. He suggested he would send one of his seven sons to fight. That young warrior killed all the sons of Abu'sh-Shaathaa who became angry and decided to fight with that warrior himself. The warrior killed Abu'sh-Shaathaa and returned to the camp. Showing their admiration of the heroism and courage of that young warrior whom nobody knew, the companions of Imam Ali recognized that he must have been one of the Hashemites. When Imam Ali removed that veil from the warrior's face, he was al-Abbas.

## **Muawiya's Reign; Horrible Nightmare**

After the peace treaty with Imam al-Hasan, Muawiya ibn Abi-Suffian; the mortal enemy and the son of the mortal enemies of Islam, held the position of the leadership of the Islamic State after he had usurped the government of Ali and his descendants-the one and only government, after the Prophet's, that was characterized by ideal justice.

With the collapse of Imam Ali's government, all the values of humanity and morality were replaced by values of paganism together with all of its disadvantages, while Muawiya exerted all efforts for confirming them as an alternate to the principles of Islam.

Under the reign of Umayyad, vice, immorality, despotism, and corruption spread all over the Islamic provinces. Muslims had to encounter insufferable ordeals that tested their perseverance, their principles and the scope of their faith and steadfastness against misfortunes.

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He then directed all his energies to antagonizing the Ahl-ul-Bayt because they acted as opposition and represented the genuine and true trend of Islam, which belonged to that great Prophet who smashed the glories of the other Koreishite clans, especially Muawiya and his father who had stood against him openly.

He established a faction of fabricators whose mission was to invent words, ascribed falsely to the Prophet, praising the other companions (of the Prophet) so as to be a front against the Ahl-ul-Bayt, invent other words against the Ahl-ul-Bayt, and invent a third collection of words praising the Umayyads. Unfortunately, the influence of these inventions have been effective and many Muslims are still deluded by such fabrications that were aimed at deceiving the Islamic nation by taking it away from the actual leadership that God, His Prophet Mohammed had selected.

Muawiya, also, issued a formal decision ordering the officials of his government to revile at Imam Ali openly from the mimbars of Masjids all over the Islamic State.

Furthermore, Muawiya used the teaching institutions for achieving his blind goal of discriminating against Ahl-ul-Bayt. Hence, the new generations were brought up on malice against the Ahl-ul-Bayt.

All the same, the policies of Muawiya failed and he was terribly disappointed. Amir ul-Mu'minin Ali ibn Abi-Talib has been the world's song of human perfection and freedom, while the Umayyads have become nothing but a corruptive germ detested by everybody.

All these policies of persecution and grievous forms of discrimination that the Ahl-ul-Bayt had to suffer during the reign of the Umayyads increased the resolve of al-Abbas to fight against oppression. He also believed in the obligation of revolting against the Umayyads for sake of fulfilling the religious duty and saving the Muslim community against the deviations and wrong policies of those illegitimate rulers.

The gravest danger that Muawiya brought to the Islamic nation was his naming Yazid; his lascivious son as the next ruler of the Islamic State.

Historians have unanimously mentioned that Yazid ibn Muawiya was devoid of any humanitarian value. He was submerged in sins and crimes. He declared openly that he did not believe in God or His Prophet and that he had only one mission – to finish off the Prophet’s progeny so as to revenge himself against the Prophet and his family who killed many of his fathers and humiliated the others.

Finding his faithless son as the best one to achieve the evil aims of his fathers and himself, Muawiya appointed Yazid as the next leader and instructed him to do such acts that achieved the continuity of the Umayyad dynasty as absolute rulers of this nation.

Even during the funeral ceremonies of Imam al-Hassan, the Umayyads aroused a seditious matter when they prevented the holy body of the Imam to be buried besides the holy body of the Prophet. They exploited the malice that Aisha bore against the Ahl-ul-Bayt for achieving their wicked purpose.

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Moreover, they threw darts on the coffin of the Imam. As he could no longer stand the situation, al-Abbas tried to attack the Umayyads and tear them into pieces with his sword, but Imam al-Husain stopped him and asked him to comply with the will of the dear deceased who ordered them not to shed a single drop of blood.

Thus, the funeral ceremonies ended peacefully and the holy body of Imam al-Hasan was buried in al-Baqee.

When Muawiya surpassed the limits and adopted policies in violation of the interests of Muslims, Imam al-Husain, in Medina, called Muslims to revolt against such an illegitimate authority. The secret agents in Medina reported all these activities to Muawiya who was frightened; therefore, he forwarded a message to the Imam threatening him with severe consequences if he did not stop. The Imam answered with a strongly-worded message in which he renounced Muawiya's policies.

Let us now refer to some chapters of Imam al-Husain's revolution.

### **Imam Al-Husain Rejects Yazid's Leadership**

Al-Abbas .....127

Al-Waleed ibn Aqaba, the ruler of Medina, summoned Imam al-Husain at dusk. As he realized the reason beyond such a summon, the Imam asked his brother al-Abbas, as well as the other men of his household, to protect him. He ordered them to sit out of the ruler's hall until they would hear his loud voice as a sign to come in and save him.

The ruler welcomed the Imam warmly before he informed him about the death of Muawiya and Yazid's decision of taking the acknowledgement of allegiance to him as the new leader of the Islamic nation from people of Medina in general and the Imam in particular.

The Imam asked al-Waleed to give him a respite until next morning. By this respite, the Imam intended to gather people the next morning to declare his rejection of Yazid's leadership and his call to mutiny against him.

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Marwan ibn al-Hakam who was present there, burst forth to ignite the fire of sedition. He addressed al-Waleed: “If he departs without accepting Yazid’s allegiance, you will never be able to take it any other time. Detain him so as to take his acknowledgement of allegiance to the new caliph. If he does not give it, you should then behead him.”

Looking at Marwan with contempt, Imam al-Husain said to him: “Is it you or he who will kill me? By God I swear, you, the mean one, have lied.”

He then turned to al-Waleed and said:

“Emir, we are the household of prophet, the core of the divine mission, the object of the visiting angels, and the center of the (divine) mercy. Allah commenced (the creation) with us and will seal with us. Yazid is a faithless man. He drinks wines, kills the respectful soul, and declares lechery openly. I will not acknowledge allegiance to him. But, let both of us wait until morning and see which one is more meritorious of the caliphate -the religious and political leadership of the Islamic nation- and of being acknowledged for homage...”



Al-Abbas ..... 129

By these words, Imam al-Husain, indifferent to the ruling authorities and their threats, rejected paying homage to Yazid and declared the reasons for such rejection.

### **To Mecca**

Imam al-Husain, then, decided to leave Medina and go to Mecca so that he would make it as his new center. Before he left, he went to the tomb of his grandfather Prophet Mohammed (s.a.w.a.) to complain to him about the ordeals that he was facing. He also went to the tomb of his mother Fatima the Veracious (a.s.) to say farewell. Finally he visited the tomb of his brother Imam al-Hasan (a.s.). He then led his household and harem to Mecca. In this journey, his standard was flapping in dignity and courage in the hand of his brother al-Abbas who held the mission of supervising the affairs of his harem.

Some personalities asked Imam al-Husain to change the route to Mecca so that the authorities would not catch him. But the Imam declared courageously:

*“No, by Allah, I will not leave this way before I reach Mecca until Allah does what He wills.”*

On the third of Shaban, the Imam's caravan arrived in Mecca and resided in the house of al-Abbas ibn Abd-ul-Muttalib. The Meccans received the Imam very warmly. The Imam was also frequented by the hajjis and visitors of the Holy House of God. During all these activities, the Imam was imparting political and religious knowledge among his visitors and calling people to revolt against the illegitimate leadership of the Umayyad dynasty.

Meanwhile the ruling authorities in Mecca were alarmed after they noticed the Muslims' frequentation to Imam al-Husain and their assessment that the Imam was worthier of the leadership of the Islamic nation than the descendants of Abu-Suffian who waged wars against Islam.

The governor of Mecca, Amr ibn Saeed al-Ashdaq, hurried to the Imam and said angrily: "What has brought you to the Holy House of God?" With a tone of confidence and quietness, the Imam answered: "I have come to seek the refuge of Allah and this House."

Al-Abbas .....131

As these activities threatened the Umayyad government, the governor of Mecca sent a message to Yazid giving all details. As he read the message, Yazid sent a note to Abdullah ibn Abbas in which he threatened Imam al-Husain (a.s.) for such activities and asked him to desist from revolting against his government. Abdullah ibn Abbas answered Yazid's note by advising him not to oppose the Imam since he left Medina because the ruling authorities there did not respect his standing and personality.

Hence, the Imam resided in Mecca for some time during which all his movements and activities were reported to Damascus; the capital of the Umayyad State.

## **The Shia's Revolt in Kufa**

As soon as people of Kufa heard the news of Muawiya's death, they exulted openly and held a popular conference at the house of their chief, Sulaiman ibn Sard al-Khuzai, and delivered enthusiastic speeches in which they referred to the various sorts of persecution and torture that they suffered during the reign of Muawiya, and agreed to pay homage to Imam al-Husain (a.s.) and reject Yazid's power. At the same time, they sent a delegation to Mecca to urge the Imam to come to Kufa for forming a government and declaring their city as the capital of the Islamic State as it was during the reign of Imam Ali (a.s.).

Furthermore, people of Kufa sent thousands of messages in which they expressed their serious determination to support the Imam and sacrifice their souls and fortunes for him. They also charged him with the consequences of what they would suffer if he rejected their pleas.

In the sight of Imam al-Husain (a.s.), all these matters imposed on him the legal responsibility of responding to the calls of the persecuted people.

Al-Abbas ..... 133

Hence, he decided to send his cousin Muslim ibn Aqil to Kufa for inspecting the real situation there. After the report of Muslim, the Imam would see whether it is obligatory upon him to lead that revolt or not.

As he arrived in Kufa, Muslim resided in the house of al-Mukhtar ibn abi-Ubaida ath-Thaqafi. As the Shia knew about this matter, they hurried to al-Mukhtar's house, received Muslim warmly, gathered around him, and appealed to him to accept their declarations of allegiance to Imam al-Husain (a.s.).

Responding to their request, Muslim opened a register in which he recorded their names and signatures which reached eighteen thousand in the first few days. Day by day, the number was increasing.

It is worth mentioning that the ruling authorities of Kufa, though they knew everything about these procedures of revolution, kept silent because their head, an-Numan ibn Bashir al-Ansari, did not show loyalty to Yazid who opposed Ansar and because an-Numan's daughter was the wife of al-Mukhtar whose house was the center of Muslim.

Naturally, the pro-Umayyad hypocrites did not like this situation; therefore, they informed Yazid about everything. They also demanded the dismissal of an-Numan and appointing a new governor who would be able to control the revolution and subjugate people of Kufa to his government. These news terrified Yazid who summoned Sirjawn, his personal consultant, and asked for his advice. The skillful consultant advised Yazid to appoint Ubaidullah ibn Ziyad, the terrorist, for holding the position of governorship of Kufa. Like his father, Ubaidullah, who was the governor of Basra, was devoid of any human tendency. He was ready to commit the ugliest crimes against humanity. Yazid, hence, wrote the decree of naming Ubaidullah ibn Ziyad as the governor of Kufa besides Basra. Ubaidullah was also ordered to proceed towards Kufa for curbing the revolution there and killing the envoy of Imam al-Husain; Muslim ibn Aqil.

## **To the Land of Martyrdom**

Imam al-Husain (a.s.) understood that Yazid has ordered some individuals to assassinate him even if he adhered to the curtains of the Kaaba. He therefore left Mecca so that his blood would not be shed in the Holy House of God in the Sacred Month. Besides, he received a missive from his envoy Muslim ibn Aqil telling him to hurry to Kufa since its people were ready to sacrifice their fortunes and souls for him and would help him form an independent government there.

Encircled by those bright-faced youths of the Prophet's household, headed by the epitome of determination and disdain Abu'l-Fadhl al-Abbas, Imam al-Husain (a.s.) led his harem towards the land of martyrdom; Karbala. During this march, al-Abbas was holding fast on the standard, which was flapping on the heads of his brother and his harem to fill their hearts with tranquility and peace.

On his way, the Imam met the famous poet, al-Farazdaq, who revealed the actual state of the people of Kufa. He said: "People's hearts are with you, but their swords are with the Umayyads. Act of God descends from the heavens, and He does only what He wills. Every day, God has a definite act."

The Imam agreed with al-Farazdaq's opinion and told him about his determination to continue his march of jihad for the sake of protecting the sanctity of Islam and that the result would be either victory or martyrdom.

As the caravan reached a place called Zuroud, a man came from the direction of Kufa. He informed two of the Imam's companions that he witnessed the martyrdom of Muslim ibn Aqil and Hanii ibn Urwa. This news broke the heart of the Imam, his household and companions. They wept bitterly as everybody realized that the people of Kufa had breached their pledges to the Imam and they would also face the same fate that Muslim had faced.

The Imam turned his face to the sons of Aqil ibn Abi-Talib and said: "After the killing of Muslim, What should we do?"

They answered: "No, by God. We will never return unless we take our revenge or face the same fate that Muslim faced."

The Imam supported their opinion.



The caravan continued and received another grievous news-the martyrdom of Abdullah ibn Yaqtur whom Imam al-Husain (a.s.) had sent to Kufa to meet Muslim ibn Aqil. The policemen of Kufa arrested Abdullah and brought him before their master Ubaidullah ibn Ziyad who ordered him to ascend the mimbar and curse Imam al-Husain. The man obeyed the order, ascended the mimbar, and shouted with loud voice: “People, I am the messenger of al-Husain son of Fatima (the Prophet’s daughter). He asks you to support him against this bastard and son of bastard- son of Marjana... etc.”

Expressing his extreme anger, Ubaidullah ordered his police to throw Abdullah ibn Yaqtur from the pulpit (mimbar) to the ground.

The caravan marched with excellent companions, prime household, harem, and children. As they reached a place called ‘Shuraf’ the Imam gave orders of fetching as much water as possible from the springs there. A few steps after these springs, one of the companions saw something like date-palm trees and shouted to bring it to the notice of others. Some of those who had full knowledge of that area realized that it was nothing but arrowheads and ears of horses. Imam al-Husain, too, realized that these were the vanguards of the Umayyad army. He therefore asked his companions whether they knew a nearby place to hide. Some referred to the Mount Thu-Husam to the left.

As the Imam's caravan proceeded towards that location, the massive troops – of about more than one thousand horsemen as some historians have confirmed – under the commandment of al-Hurr ibn Yazid ar-Riyahi whom Ubaidullah ibn Ziyad commissioned to wander through the desert until he captured the caravan of Imam al-Husain, caught them. It was midday and al-Hurr's troops were too thirsty to continue their march. Seeing this situation, the Imam felt pity for them and ordered his companions to give them from the water they had with them. Even the horses of that army were given water.

After that, the Imam delivered an articulate sermon to the troops of that army. He said:

**“People: This is only an argument intended to release me from the responsibility that lies on me with regard to Allah and you. I came to you only after I had received your missives and your messengers who asked me to come to you since you had no leader and since you desired to be guided to the right guidance through my leadership. If you are still bearing this very tendency, then here I am. Show me pledges and covenants that I am sure of your intentions. But if you dislike my coming to you, I will leave you and return to the place from where I have come.”**

Because most of the individuals of that army were among those who sent missives and asked the Imam to come to them and paid homage to him via his representative Muslim ibn Aqil, they could not answer him.

As time of the Dhuhr Prayer fell, the Imam ordered the muezzin to declare it. He then turned his face to al-Hurr and asked whether he would lead the collective prayer for his companions. “We will follow you in prayer,” answered al-Hurr politely.

Al-Abbas .....141

Afterwards, the Imam wanted to leave that place and return home, but al-Hurr prevented him and said, “I will not leave you until I lead you to Kufa to be present before Ubaidullah ibn Ziyad.”

“Death is nearer to you than doing so,” the Imam answered and ordered his companions to ride towards Medina. But al-Hurr prevented them. The Imam said to him, “What do you want from us?”

“I want to lead you to Ubaidullah ibn Ziyad,” answered al-Hurr.

“I will not follow you,” said the Imam.

“And I will not leave you,” answered al-Hurr.

War was about to break out, but al-Hurr saved the situation by saying, “I was not ordered to fight you. I was only ordered not to leave you before I lead you to Kufa. If you refuse, you may take a way that takes you neither to Kufa nor Medina so that I will write a report to Ubaidullah and hope God will save me from fighting you.”

Hence, the Imam’s caravan took another route southward and al-Hurr’s army watched them.

In a place called ‘al-Baidha’, the Imam delivered a sermon. He said:

**“People: the Messenger of Allah said, ‘For anyone who knows an unjust ruler who is violating Allah’s sanctities, breaking the pledge of Allah, going against the Sunna of the Prophet, and treating the servants of Allah with means of sin and oppression, it will be incumbent upon Allah to take him to the place he deserves (i.e. Hell).’**

**Those individuals – the Umayyad rulers – have adhered to the obedience to the Shaitan, deserted the obedience to the All-beneficent (Lord), made public sinful, defied the doctrinal provisions, usurped the treasuries to themselves, deemed lawful the things that Allah has declared unlawful, and deemed unlawful the things that Allah has declared lawful. I am the worthiest of bearing the mission of denying their acts. I have received your missives and your messengers who reported to me that you want to pay homage to me and that you would neither let me down nor disappoint me. If you keep your homage, you will certainly do the right thing. I am al-Husain son of Ali and Fatima; daughter of the Messenger of Allah. My soul will be with yours and my harem will be with yours. (i.e. they will face the same fate that you will face.) I however am the example that should be followed. But if you break your homage and pledge, this is in fact not strange. You have already done so with my father, brother, and cousin (Muslim ibn Aqil). He who believes you is surely deceived. Anyhow, you have only missed your opportunity of success and neglected your**

**chance of safety. He who breaches is only doing ill to himself.”**

After this sermon, al-Hurr said to the Imam, “I only want to advise you. I am sure that you will be killed if you fight. I swear.”

The Imam answered, “Do you threaten me with death? Will misfortunes depart you if you kill me? I really do not know what to say to you. But I will narrate the saying of that man from the (tribe of) Aws whom his cousin threatened with death while he was going to defend the Prophet (s.a.w.a.). He said:

I will go on, and death is not shameful for the hero

Who intends good and fights for Islam

And sacrifices his soul for the righteous men

And defies the perished ones and kills the wrong ones

If I live I will not regret, and if I die I will not be blamed

As he heard these words from the Imam, al-Hurr left him and realized that the Imam had decided to sacrifice his life for the sake of saving Muslims from oppression and wrong of the Umayyad rulers.



Al-Abbas .....145

The caravan went on and the troops of al-Hurr was preventing it from going towards the desert and trying to push it towards Kufa. Meanwhile, a rider came out. It was a man carrying a message from Ubaidullah ibn Ziyad to al-Hurr: “As soon as you receive this message, lead al-Husain to a desolate place in the desert where there is no shelter or water. I have also ordered the man who carries this message to you to follow you until you carry out this order.”

As Imam al-Husain (a.s.) wanted to reside in a place near a spring or a shelter, al-Hurr prevented him and recited Ubaidullah’s message. As the situation attained its climax, Zuhair ibn al-Qain; one of the sincere companions of the Imam, suggested that they would fight against al-Hurr and his troops, but the Imam refused and said: “I will never begin fighting.”

Al-Hurr then forced the Imam to reside in a particular place, and the Imam had to respond.

“What is this place called,” asked the Imam.

“This is Karbala,” answered one of the companions.

“Allah: I seek Your protection against agony and ordeal,” supplicated the Imam (a.s.).

He then turned towards his companions and said:

*“This is the place of agony and ordeal. This is the place where we, as well as our riding animals, will reside and our blood will be shed.”*

Al-Abbas, accompanied by the heroes of the Prophet’s household and the Imam’s companions, hurried to pitch tents for the harem..

The Imam then raised his hands upward in supplication to God. He said:

*“Allah: We, the household of Your Prophet Mohammed, have been banished away from the sanctum of our grandfather and have been oppressed by the Umayyads. Allah: Take vengeance upon those who oppressed us and support us against the wrongdoers.”*

He then turned his face towards his household and companions and said:

*“People are certainly the slaves of this world. The religion is only a slaver on their tongues. They turn it wherever their livelihood demands. This world has changed, snubbed, and its good has turned tail. Nothing has remained from it except a thing that is as scanty as the leftover of a cup and a mean life that is like a noxious grazing. Have you not noticed that the right is ignored and the evil is not forbidden? This is sufficient for making the believers desire for meeting Allah rightfully. I consider death as happiness and life with the wrongdoers as sorrow.”*

By these words the Imam informed his household and companions about the coming ordeals that they would face and declared his readiness to fight against the wrong party to the last spark of his life.

As they heard his words, they spoke before their leader to show him their readiness to participate with him and continue the struggle whatever the sacrifices. The first companion to speak was Zuhair ibn al-Qain:

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*“Son of God’s Messenger, We have understood your words. We may stop supporting you if we understand that this world will perpetuate for us for good... etc.”*

Another hero, namely Burair ibn Khudhair, said similar words. Then came the turns of the other heroes who declared their resolve of perseverance on their principles and their readiness to sacrifice their souls for their leader, Imam al-Husain, who represented the genuine Islam. Anyhow, the other companions said similar words before the Imam who thanked them for their feelings and blessed them.

Al-Abbas ..... 149

In Kufa, Ubaidullah ibn Ziyad felt happy when he was informed that the vanguards of his army had cornered Imam al-Husain. He therefore began to plan for the next step; whom should he choose as the commander of the army who will kill the Prophet's dearest one? As he reviewed the names of the candidates, he could not find any individual meaner and more vicious than Omar ibn Saad. At first, Omar refused to fight against the Imam, but Ubaidullah who selected him for this mission threatened he would dismiss him from the governorship of Ray – currently Tehran. Thus, he accepted and began his campaign towards Karbala with four thousand horsemen. As his troops arrived in Karbala, they joined the army of al-Hurr ibn Yazid there.

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In Kufa again, Ubaidullah ibn Ziyad gathered people and spoke: “People: You have found the descendants of Abu-Suffian exactly as you liked. You have also known your leader Yazid as good and praiseworthy man. He treats his subjects kindly, gives everybody his deserved share of the public treasury, and gives people out of his wealth. He has ordered me to give each of you one hundred dirhams monthly as an addition to your fixed shares of the public treasury. He has also ordered me to call you to participate in the campaign against his enemy al-Husain. Hence, you should listen to and obey him...”

Unfortunately, most of them carried out his orders and composed a huge army against Imam al-Husain’s. Afterwards, they traveled to Karbala and occupied the two banks of the River Euphrates.

Al-Abbas .....151

Three days before the encounter, Imam al-Husain was prevented from getting any water. This in fact was the most horrible misfortune that he faced. The strange thing is that the band of the Umayyad army took pride in this criminal act that challenged all humanitarian values. One of them, for instance, shouted at Imam al-Husain, “Husain: you can see water flow like reptiles. You will not taste it before you die...”

Expressing his joy at this situation, Amr ibn al-Hajjaj addressed to the Imam, “Husain, this is the Euphrates. Dogs, donkeys, and pigs are drinking its water. But we shall prevent you from having a single drop from it...”

### **Grant of Reprieve for Al-Abbas**

In addition to their numerous mean and inhuman ways to weaken the army of Imam al-Husain, Shemr ibn Thi'l-Jawshan obtained a grant of reprieve for al-Abbas and his full brothers from Ubaidullah son of Marjana. This callous act was intended to take al-Abbas and his full brothers away from the battle and make them forsake their brother.

Hence, Shemr stopped before the army of the Imam and shouted: “Where are sons of our sister? Where are al-Abbas and his full brothers?”

Al-Abbas and his brothers kept silent to avoid answering him, but the Imam asked them to answer and see why he had come. Only then did they stand before Shemr and said, “What do you want, son of Thi’l-Jawshan?” He said, “I have taken for you a grant of reprieve.”

As they heard his shameless words, they shouted in his face, “Curse you and curse your grant of reprieve. How dare you say such words while son of God’s Messenger is not saved from danger?”

These words were enough to express their real feelings; they were ready to protect the Imam until he was saved or they lost their lives.

It was afternoon on Thursday when the vanguards of the Umayyad army came forward for fighting against the Ahl-ul-Bayt. Imam al-Husain was sitting near his tent with the sword in his hand when Abu’l-Fadhl al-Abbas turned his face and said: “They have come to you.” The Imam then asked his brother to identify their intents. He said to him:



*“May I sacrifice myself for you, brother! Ride on and meet them to ask about their intentions.”*

With twenty horsemen, al-Abbas hurried towards that army and asked what they wanted. “The Emir has ordered us to call you to submit to his orders, otherwise, we will fight you,” they answered.

As al-Abbas returned to tell his brother about their intention, Habib ibn Muzhahir delivered a sermon to the horsemen in which he admonished and warned them against the divine punishment they would face if they fight against the family of the Prophet. However, some of them answered him impudently.

When he heard the words of his brother, Imam al-Husain said to him: “Go back to them and try your best to delay them until tomorrow morning so that we, this night, will pray to our Lord Who knows that I love praying to Him, reciting His Book, and supplicating to Him.”

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Al-Abbas conveyed these words to the Umayyad army. Omar ibn Saad, because he feared that others would inform the Emir, relayed the suggestion to Shemr who was his only competitor. The other however did not say anything, but Amr ibn al-Hajjaj intruded, “How strange this is! Even if they are from the non-Arabs we will respond to their demand!!”

As others supported Amr’s opinion, Omar ibn Saad agreed to postpone waging war against the camp of the Imam.

Thus, the fighting was postponed for a night.

On that night, Imam al-Husain gathered his companions and household and foretold them of the fate that they would face tomorrow. He also permitted them to leave him since the other party wanted him, not anyone else.

As soon as the Imam finished his words, Abu’l-Fadhl al-Abbas, representing the Ahl-ul-Bayt, said to his brother:

*“Why shall we leave you? To survive after you?  
God forbid that we ever see such a day.”*

Al-Abbas .....155

The same resolve was shown by the sons of Aqil, and other companions who showed their readiness to sacrifice their souls for their Imam.

Hence, they all spent that night in worship and acts of obedience to Allah. They were waiting for the dawn of that day when they would obtain their highest goal in this life; martyrdom.

### **Day of Ashura**

Day of Ashura; the tenth of Muharram, was unique in its tragedies, misfortunes, and disasters. On that day, the Ahl-ul-Bayt had to suffer the most horrible calamity of this world. Hence, it is certainly the day of sorrow.

From early morning, the Imam left his tent and saw in front of him innumerable warriors and horses fill up the desert and unsheathe their swords for shedding their blood.

He then decided to deliver a speech before those troops so that they would be fully acquainted with the reality of the situation. Hence, he rode on, went towards them, and raised his voice with the finest words of wisdom so that most of them, at least, would hear him.

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As his harem could hear some of his words, they wept and cried, but the Imam asked his brother al-Abbas and his son Ali to go to the harem and order them to stop crying. He then continued with his sermon. However, the Umayyad army could not understand the Imam's words because they were too ignorant to understand anything other than criminality. In addition, they could not say a single word as an answer.

The Imam then addressed to some of them and reminded them of the missives they had sent to him, but those individuals denied the whole matter!

Qays ibn al-Ashaath then asked the Imam to submit to the Umayyads, but the Imam refused declaring his unchangeable situation:

*“No, by Allah. I will never submit to them like the humble and will not flee like slaves.”*

The Imam's companions, then, spoke similar words before the Umayyad army, but it was of no use.

Finally, the Imam decided to advise them once again so that none of them would deny that he had not known the matter clearly. He proceeded towards them, and said:

*O God's servants! Seek piety and beware of this world. If the world survives for anyone and if anyone had been immortal, divine prophets were those who most deserved survival, high in pleasing God and were more pleased with divine providence. But God has created the world for disaster and trial and the creatures for mortality. Anything new it bears will become outdated, its gifts will perish and its joys will get embittered; the world is not a place of surviving but it is a place where we can take outfit. So do take outfit that the best of it is piety and seek piety since in this way you are salvated.*

It was after this sermon that the concious of al-Hurr ibn Yazid woke up. He began to think of his destiny if he would fight against Imam al-Husain who represented the right party and the true religion of God. Finally, he decided to join the Imam.

## **The War**

As Omar ibn Saad anticipated that other commanders would copy al-Hurr, he hurried towards the Imam's camp and threw an arrow towards him shouting, "Be the witnesses. I am the first to throw arrow at al-Husain!"

This was the opening to hundreds of arrows which were thrown towards the Imam. Seeing the situation, the Imam turned to his companions and said, "Stand up, brave people. These arrows are your enemies' messengers to you."

Hence, thirty-two horsemen and forty warriors had to encounter tens of thousands. However, this little army fought against those huge well-equipped numbers and showed unprecedented courage and bravery.

This fighting, which was described by historians as the fieriest all over history, continued till midday.

Al-Abbas ..... 159

In the midst of that horrible scene of fighting, Abu-Thumama as-Saidi; one of Imam al-Husain's companions, raised his head to the sky then turned his face towards the Imam and told him, about the time of the Dhuhr prayer. As a result, the Imam asked his companions to demand to stop fighting so that they could offer the prayer. They responded to this demand, but as soon as the Imam and his companions stood erect for the prayer, the Umayyad army began throwing arrows at them. Saeed al-Hanafi made his body as the armor that protected the Imam, while he was praying. When the Imam finished his prayer, Saeed was heavily wounded and he fell dead.

The other companions continued fighting for the sake of their Imam courageously until they were killed.

It is worth mentioning that al-Abbas ibn Ali participated in the campaign and fought bravely and was given the mission of saving the companions when they were encircled by the Umayyad army.

After the companions came the turn of the youth of the Prophet's household.

Al-Abbas was watching all these misfortunes patiently and was waiting for the proper opportunity to begin fighting against the enemies and take revenge upon them.

After the martyrdom of the youth of the Prophet's household, al-Abbas went towards his full brothers and said to them: "Brothers, proceed for fighting so that I will be sure that you have done your duty for the sake of Allah and His Messenger and I will surely avenge your blood. You have no children." He then turned his face towards his full brother Abdullah and said: "Proceed to fight until I see your martyrdom and offer you as sacrifice for Allah." All his brethren welcomed his call and went for fighting against the enemies courageously. One by one, they all were killed before their elder brother al-Abbas who stood near their dead bodies and shed tears for them.

### **Martyrdom of Al-Abbas**



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When al-Abbas noticed the loneliness of his brother and the martyrdom of his companions and household, he advanced towards his brother and asked the permission to fight. The Imam did not permit him as he said with sad tone, “You are the holder of my standard...” Imam al-Husain, in fact, felt secure so long as al-Abbas was with him. But al-Abbas insisted on the permission and said, “I can no longer stand it. I want to take revenge upon those hypocrites.”

As the Imam had no other option, he permitted his brother to fight against the enemies, he asked him first to try to get water for the harem and children who were extremely thirsty. Hence, al-Abbas directed towards the Umayyad army by words of admonition and warning against God’s torture. He directed his speech to their commander: “Omar ibn Saad, this is al-Husain, son of the daughter of Allah’s Messenger. You have killed his companions and household. Now these are his children and harem. They are thirsty and I ask you to give them water.”

None from the Umayyad army could answer al-Abbas except Shemr who said to him, “Son of Abu-Turab, if the whole surface of this earth is water controlled by us, we will not give you a single drop of it before you submit to the leadership of Yazid.”

Meanwhile, he heard the cries of the children because of thirst and saw the changes of their faces and the dryness of their lips. Therefore, he decided to fetch them water. He rode his horse, took a skin with him, and pushed himself towards the River Euphrates. The Umayyad troops ran helter skelter and he alone could occupy the bank of the river. His heart was as hot as fire because of thirst, but when he extended his hand to the water and tried to drink, he remembered the thirst of his brother, as well as the children and harem, hence, he threw the water from his hand and said:

*My soul, you must proceed before al-Husain*

*And you must not continue to exist after him*

*Al-Husain is about to drink from the cup of death*

*While you want to drink from this cold water*

*No, by Allah! This is not my religion!*

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After this delicate situation of altruism that exceeded all dimensions of time and space, al-Abbas filled the skin he had with him with water and took the way back to his brother's camp. In the meantime, the enemies surrounded him from every side and tried to prevent him from taking that water to his brother's camp. Al-Abbas spared no efforts in fighting against them and causing them big losses.

The enemies were fleeing away from al-Abbas who fought like his courageous father. However, one of the filthy hypocrites of Kufa waylaid him from behind and struck at the back on his right hand, and cut it. Nevertheless, al-Abbas, the hero, held the standard in his left hand and went on saying:

*By Allah, if you cut my right hand*

*I will keep on defending my religion*

*And that true-tongued Imam*

*Who is the son of the pure Prophet*

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A few moments later, another man, struck al-Abbas with a sword on his left hand, and cut it. Although he was bleeding and suffering these wounds besides thirst, al-Abbas held the skin of water with his teeth and tried to take the water to his brother's children and harem. Meanwhile, a spear hit that skin and caused that water to fall on the ground. Seeing this scene, al-Abbas stood in sadness and perplexity. He did not know what to do. A few moments later, another man attacked him with an iron post and struck on the head. Al-Abbas fell to the ground and shouted: "Peace be upon you, Abu-Abdullah!"

As the Imam heard these words of farewell, he hurried toward the River al-Alqami where al-Abbas fell. He pushed himself among the troops of the enemies and threw himself on the body of his brother. Expressing the grave misfortune that he suffered by the martyrdom of his brother, Imam al-Husain shouted: "My spine is now broken and I have lost everything and my enemies are rejoicing at my misfortune."

No one can describe the real feelings that Imam al-Husain felt after the martyrdom of al-Abbas. However, historians have mentioned that as he was leaving the dead body of his brother, he could hardly move his feet. He went towards the camp while he was wiping off his tears. His daughter Sukaina received him with the question, “Where is my uncle al-Abbas?”

Here the Imam wept and told her about her uncle’s martyrdom. She started crying loudly. The situation was more difficult for Zaynab who put her hand on her heart and shouted aloud: “O, brother al-Abbas. We have certainly lost everything now that we have lost you.”

It was surely a great misfortune for Imam al-Husain and the Prophet’s harem who started crying and weeping for their guardian and protector. The Imam also participated with them in weeping as he shouted:

“We have surely lost everything as we lost you, Abu’l-Fadhl al-Abbas.”