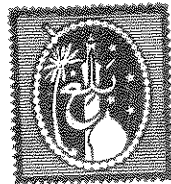
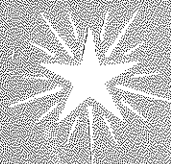


LIGHT, KNOWLEDGE, TRUTH



**BIOGRAPHY OF
HAZRAT ABBAS
(A.S.)**



BISMILLA HIR RAHMA NIR RAHIM

- (i) And abuse ye not those whom they invoke besides God, lest they abuse God in transgression without knowledge; (6:108)
- (ii) No compulsion be in religion. (2:256)
- (iii) And obey God, and obey the Prophet, and be ye on your guard, but if ye turn back, know ye then, that Our Prophet (Mohammad) is bound only to deliver a clear announcement (on Our behalf). (5:92)
- (iv) And call thou unto the way of the Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best (16:125)
- (v) And hold ye fast by the cord of God all together and be not divided (among yourselves). (3:102)
- (vi) "Verily I, I (alone), am God: There is no god but I worship thou (only) Me, and establish prayer for My remembrance!" (20:14)
- (vii) Recite thou (O' Our Prophet Muhammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil; and certainly the remembrance of God is the greatest (duty of the believers); and God knoweth what ye do. (29:45)
- (viii) O' my Son! establish prayer and enjoin the good and forbid the evil, and be patient against what befalleth thee; verily this is the task of steadfastness." (31:17)
- (ix) And say not of those who are slain in the path of God that they are dead: Nay, (they are) living, but ye perceive not. (2:154)
- (x) Reckon not those who are slain in the way of God, to be dead; Nay! alive they are with their Lord being sustained. (3:169)

I.

II.

BISMILLA HIR RAHMA NIR RAHIM

BIOGRAPHY

OF

HAZRAT-E-ABBAS

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BISMILLA HIR RAHMA NIR RAHIM

BIOGRAPHY
OF
HAZRAT-E-ABBAS

PREFACE

Abbas is inseparable from Husain. Mention of One reminds the other. Hazrat Ali (A.S.) at the time of his martyrdom entrusted all his sons to Haseen (A.S.) except Abbas who was entrusted to Husain. Entrusting Abbas to Husain he said: "Husain! here is Abbas Your slave", and said to Abbas: "Abbas! here is Husain your Master."

Imam Husain (A.S.) never separated him from his infancy till his martyrdom and he too remained with him with all love and humility.

The fruit of invocation of Hazrat Ibrahim (A.S.) was our Holy Prophet Mohammad (A.S.) the fruit of invocation of Hazrat Zacharia (A.S.) was his son Hazrat Yahya (A.S.) and so was Abbas (A.S.) the fruit of invocation of Hazrat Ali (A.S.) His birth was desired from Allah by Hazrat Ali (A.S.) to help Husain (A.S.) the grand son of the Holy Prophet (S.A.) in Karbala.

Reminding him of this desire Zohair Ibne Qain said:

"O' Abul Fazl: You must know that your

revered father when made up his mind to remarry he sent for his brother Aqeel. Expressing his desire to him he said:

"O' brother I want you to suggest to me a girl from a tribe well-known for valour and nobility so that I may get through her a well-built and a valliant son who would act as a shield to my "Husain" in the burning desert of Karbala"

"O' Abbas! Your birth was desired from Almighty by your venerable father through his invocation for this day. You should therefore leave no stone unturned in helping your brother and sister."

The birth of Abbas therefore completed the Tirade of Karbala (i.e. Imam Husain, J. Zainab and H. Abbas).

Imam Husain (A.S.) the hero of the movement against the satanic forces of Yazid.

Hazrat Abbas (A.S.) — the moving spirit of the movement.

Hazrat Zainab (A.S.) led the mission to completion by her non-violent movement during her forced journey as a captive and also by her eloquent speeches at Kufa and Demascus.

None can appreciate his virtues of valour, spotlessness, selflessness purity and nobility of his soul save Ahle Bait because,

(1) Janab-e-Sayyeda the lady of paradise considers him as her own son, she will on the

day of resurrection produce for intercession of Shias his two arms severed in Karbala in an endeavour to carry water to the Husaini Camp for Sakina.

(2) Imam Husain (A.S.) at the time of his martyrdom said: 'O' Abbas! my back is broken."

(3) He was the flag bearer of Islam. In Islam the person commissioned for this purpose must necessarily be a man of intact character of highest order. He should be spotless. He loves Allah and His Prophet (S.A.) and is loved by Allah and his Prophet.

His faithfulness could be estimated only after appreciating the fact that the three day hungry and thirsty Abbas though (by hard struggle) in the river Euphrates drank not a drop of it. Little that he had taken in his hand was thrown away back in the river remembering the thirst of the children of his Master. Thirsty he entered into the river and thirsty he came out of it.

He had taken water in his hand not for the purpose of drinking but to show to the enemies that the river was under his control inspite of the heavy guards who in his eyes were all cowards

He was matchless in his valour. Describing his valour the well-known poet of the last century Meer Dabeer has said :

"Kis Sher Ki Aamad hai Ke Ran Kanp Raha
hai Ran ek Taraf Charkhe Kohan Kanp raha

hai Shamsheer ba-kaf dekh-ke-Haider ke-
plear Ko Rustom ka badan zere Kafan Kanp
raha hai"

(Who is this BRON coming to the battle-field
that the field is trembling? Leave aside field
even the sky is shaky. Seeing the son of Haider
with his sword the body of Rustom is trembling
under his shroud")

As Haider so is Abbas Suggestive of valor.
Imam Husain A.S., during his life time was
care free about himself and the family, the
enemies could not dare look at them. In his
presence the ladies and the children feared not
any body whereas the enemies could not even
sleep due to the presence of terror cast by awe
of his personality.

His absence was felt by every one after his
martyrdom.

In the end it may be mentioned that in
compiling the book, the chapter of introduc-
tion in Section 'A' is mainly the translation
in concise form of the prolegomena of the
book "Al Abdus SALEH" by Syed Agha Mehdi
Sahab and the rest is mainly the translation of
the book "Zikrul Abbas" by Maulana Syed
Najmul Hasan Kararvi Sahab.

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15th June 1974

HUSAIN ALI KAPADIA

BISMILLA HIR RAHMAN NIR RAHIM

BIOGRAPHY
OF
HAZRAT-E-ABBAS

Section—A.

I. INTRODUCTION

(A) DUTIFUL SON

"Al walado Sirrun le abeehe"

He who follows the father precisely is the son in the real sense of the word. This fits in with what Abbas (A.S.) displayed throughout his life. He dedicated his life to the services of his brothers — Hasnain (A.S.) the grandsons of the holy Prophet (S.A.) in the manner Hazrat Ali (A.S.) did for his brother — the Holy Prophet. Hazrat Abbas (A.S.) by his sacrifice maintained the family tradition of his ancestral dignity.

Hateful is the son who imprisons his father.

Unpardonable is he who is a parricide. The son Disowned by the parents is the worst convict.

Among the non-fatemide Sons of Hazrat Ali (A.S.) Abbas (A.S.) enjoyed the most eminent position second to none.

(B) WAR AND PSYCHOLOGY

It is narrated that a good deed of a married person is far more valuable than that of a person leading an unmarried life be that of a bachelor or that of a widower with no issue. Similarly a married Mujahid—a warrior in the way of Allah leading a life full of responsibilities is far more meritorious man of that than Mujahid with no responsibilities of maintaining a family. His sacrifice of life is not out of love for the preservation of Truth, country or the community, it is rather due to the inner instinct of fighting hidden in the subconscious mind. There are instances in the world who unable to bear the miseries of the world end their lives by committing Suicide. You must have also read the story of a Japanese warrior who made his mother, wife and children the target of his rifle so as to free himself from the thought of his family on the battlefield. In this respect the companions of Husain (A.S.) are matchless. The sacrifice of the life in the burning desert of Karbala was not motivated by the inner instinct of fighting but by a mere sense of duty towards Islam to preserve the truth. The newly married son obedient to the wish of the mother of defending truth sacrificed his life at the feet of Husain (A.S.) There are those who leaving behind them their wives went to the field and met their martyrdom.

The position of Hazrat Abbas (A.S.) amongst the companions of Husain (A.S.) is distinctly eminent. Though brother of Husain (A.S.), he considered himself to be his slave. He left his loving mother in Medina and cared not even for the natural love towards his wife and children. His nuptial relation with his wife was not an obstacle in his way. He took to the field hungry and thirsty not in the manner of a Japanese warrior after killing the family members. He rather discharged his duty of securing water from the river Euphrates with the pleasure of his brother enduring willingly the pangs of separation from his family.

This is the difference between the war based on materialistic ideology and that based on spiritualistic ideology.

(C) WATER

Wa Ja'alna menal maa'e Kulla Shai'in hayya." (30 : 21)

"And we have made of water everything living."

Water is the source of life.

The Holy Prophet (S.A.) said: The best performance in the eyes of Almighty is to cool the burning liver of a person even if it be with water.

Imam Jafar-e-Sadiq (A.S.) said:

1. He who quenches the thirst of a thirsty person with water in a place where water is available is like a person who frees a slave.
2. He who quenches the thirst of a thirsty person with water in a place where water is not available is like a person who has enlivened a soul and according to the "Word of God"

"he who has enlivened a soul is as if has enlivened the mankind."

One of the special merits of the dynasty of Ismail (A.S.) was the responsibility of supplying drinking water to the pilgrims in every era in the valley of Mecca unproductive of vegetations which was made fit for human habitation by the spring of "Zam-Zam" whose existence is due to the obligation of Hazrat Ismail (A.S.).

After the disappearance of the spring Zam-Zam, Hazrat "Qusay" took the responsibility to bring water from far distances for giving a drink to the pilgrims. Qusay got two wells dug in Mecca known as "AJJOL" and "SAJLA". The Arab poets have made mention of the two wells in the highly flown language of their encomia in the praise of Hazrat Qusay.

Janab-e-Hashim used to keep filled to brim the water containers made out of leather—one near the Holy House and the other at Mena

for the purpose of giving a drink to the pilgrims. — There is a well named "BAZAR" has been attributed to him.

By the efforts and auspiciousness of Hazrat Abdul Muttalib, Zam-Zam after its disappearance reappeared.

Abu Talib son of Abdul Muttalib, the uncle of the Holy Prophet (S.A.) and the father of Hazrat Ali (A.S.) succeeded Abdul Muttalib.

His practice was to keep a water container at every road.

It was Hazrat Ali (A.S.) who fearless of the enemy secured water for the Muslims on the day of 'BADR'. On the day of 'SIFFIN' the enemies took over the control of the watering shed. Hazrat Ali (A.S.) snatching the control from the enemies quenched the thirst of his companions. Thereafter he let the enemies also use it freely.

Hazrat Abbas (A.S.) acquired this honour of his ancestral responsibility on the recommendation of Janab-e-Sakina in Karbala.

His title 'SAQQA' — Water Carrier needs no introduction.

(D) BANNER

There is a narration to the effect that the Holy Prophet (S.A.) commissioned Hazrat Ali (A.S.) to carry both the "Leva" and the "Rayat" in the Holy War at Uhud.

This clearly indicates that 'leva' is different from 'Rayat' though basically they have the same meaning — sign, token, standard, banner and flag.

The word 'Leva' represent the "banner of Islam". The word 'Rayat' indicates a banner representing a group or a tribe in the army.

"Sahebo-Levaeo" means Hazrat Ali (A.S.) is the bearer of my banner. Here the word "my" means the banner of Islam because the Prophet represents Islam.

The Holy Prophet (S.A.) fixed a banner (Rayat) for every group or tribe in the muslim army.

Hazrat Ali (A.S.) was the bearer of the banner of Islam as he represented the Holy Prophet (S.A.) or Islam. And in Karbala Hazrat Abbas (A.S.) was the bearer of the banner of Islam — A banner was assigned to every Chief of the group or tribe in Karbala totalling twelve in number.

The Angel was the first flag-bearer on the earth in a conflict between Cain and Seth.

It is inferred from this instance that the flag bearer should be spotless (ma'soom) and near and dear (moqarrab) to God.

The Holy Prophet has said in respect of Hazrat Ali (A.S.) on the day of 'Khayber':

"Tomorrow I will hand over the banner of Islam to the person who loves Allah and his Prophet, and Allah and his Prophet love him."

Hazrat Hujjat (A.S.) has saluted the martyrs of Karbala in these words :

Assalamo Alaikum Ya Auliya-allah Va Ahib-balah. The word Ahibbalah is indicative of their love towards Almighty and the very fact that the companions of Imam Husain (A.S.) remained loyal till their martyrdom though asked by Imam Husain (A.S.) on several occasions to leave him alone is a positive proof of their love towards the apostolic Imam.

Hazrat Abbas (A.S.) was therefore' a devotee of Allah and the apostolic Imam and reciprocally Allah and his master the apostolic Imam loved him.

(E) HERO-WORSHIP

Birth and death anniversaries of great people are commemorated by fixing their effigies, recitation of elegies (to mourn their death) and of encomia in their praise (on their birth anniversaries), procession in their honour and preservations of their relics are effective enough for the young, old and children alike to mould their lives on the pattern of lives of these great people.

Such hero-worship is a common practice in every community and nation of the world.

The practice of the various rituals in Moharrum by the Shias is the Creation under this sentiment of hero-worship.

Un-invited objections raised against the practice of these rituals to commemorate the tragedy of Karbala are therefore un-lawful.

Hero-worship religiously coloured is more effective for character building.

Every year we bring back to our memories the events of the burning desert of Karbala and thus we pay our homage to our most beloved Imam Husain Ibne Ali (A.S.).

HOLY PTOPHET (S. A.) SAID

The duties of Muslims to each other are six. It was asked, what are these, "O' Messenger of Allah? He said, when you meet a Muslim say "Salaam" to him and when he invites you to dinner, accept; and when he asks you for advice, give it to him, and when he sneezes and says, "Praise be to Allah", do you say, May Allah have mercy upon you; and when he is sick, visit him; and when he dies, follow his bier.

BISMILLA HIR RAHMAN NIR RAHIM

BIOGRAPHY

OF

HAZRAT-E-ABBAS

II. BIRTH AND THE CHILDHOOD

(A) DISCOURSE OF HAZRAT ALI (A.S.) WITH HIS BROTHER AQUEEL

Hazrat Ali (A.S.) knew well all the miseries to befall his son Husain (A.S.) after his departure. He felt sorry for his inability to help him in Karbala as he would not exist that time. Deeply worried about the events of Karbala he suddenly mumbled :

"Alas ! Had I but a son to help Husain (A.S.) in his miseries in Karbala." This wish of his deeply rooted in his heart motivated him to marry a girl from a tribe well-known for their valour. He therefore consulted his brother "AQUEEL" who knew well the 'Arab-Genealogy ! Expressing his wish to Aqueel he said : The marriage is planned for the only purpose of begetting a courageous son to help my 'Husain' in his miseries in Karbala."

Aqueel replied : "O' Ali! Ummal Baneen is the most suitable girl for you. There is none valorous than her ancestors in the whole of Arab.

The poet 'Labeed' has recited a eulogy in praise of their valour — Abul Barra is from her family. Fighting with lances and spears is but child's play to him. The Arabs have not produced a valorous person of his calibre as yet.

(B) MARRIAGE WITH UMMUL BANEEN

In short Hazrat Ali (A.S.) accepted the proposal, marriage was arranged. Ummul Baneen on her arrival at the house of her husband Hazrat Ali (A.S.) embraced Hasnain (A.S.) and requesting them to accept her as their devotee. She also expressed to them her own value of a "Slave girl" to their mother the lady of Paradise.

(C) BIRTH OF HAZRAT ABBAS (A.S.)

The anxiously awaited day for the fulfilment of the wish of Hazrat Ali (A.S.) dawned. Abbas (A.S.) was born and Hazrat Ali (A.S.) fell down on the earth in prostration before Almighty saying, "O God, you have fulfilled my heart's desire. Now Husain will not be lonely.

The first glimpse Hazrat Abbas (A.S.) had after his birth was that of Imam Husain (A.S.) in the manner Hazrat Ali (A.S.) had the glimpse of his brother — the Holy Prophet (S.A.)

(I) DATE OF BIRTH

There are different versions — Most reliable ones are :

4th Shaban — 26 A.H.

7th or 18th Rajab — 26 A.H.

2nd Jamadil Avval — 26 A.H.

Imam Husain (A.S.) taking Abbas (A.S.) under his arms under the cover of his coverlet went to Hazrat Ali (A.S.) in the mosque and said: "O' Daddy:— this child is very affectionate — please permit me to rear him".

Father: "Surely you can look after his all requirements" Returning to house, Husain asked: "O' father! how is it that when he makes an exhibition of love, I too become restless with tears in my eyes".

Father replied "For the beloved of Allah,
DELIGHT AND SADNESS ARE TWINS

To-day the child pleases you, a day will come when You will shed tears with these words Abbas! my back is broken. You will be the Chief of martyrs and Abbas will be the flagbearer of Islam.

II. AQEEQA CEREMONY

Aqeeqa ceremony was performed on the seventh day of his birth and the child was named—Abbas.

Abbas and Hyder both mean Lion

(D) THE WORD ABBAS

The word Abbas means a man with Stern or surely face i.e. a face with 'AWE' but 'awe' with sternness casting fear into the hearts of others. It

(IV) IMAM HUSAIN BECOMES THIRSTY

Once Hazrat Ali (A.S.) was seen in Kufa Mosque with his sons sitting by his sides. Imam Husain became thirsty and asked 'Qamber' to get him some water. Instead Abbas got up and went to fetch water for Imam Husain (A.S.) Hazrat Abbas (A.S.) filled the pot with cold water and kept it on his head. On his way back to Imam Husain water spilt from the pot and Abbas got wet. Imam Husain (A.S.) saw the spilt water on the body of Hazrat Abbas and burst into tears.

(G) BIRTH OF HIS BROTHERS

Ten years after the birth of Abbas, Janab-a-Ummul Baneen gave birth to her second son - Abdulla.

Two years after Abdulla, was born 'Uthman' and two years later was born JAFAR.

(I) BASIS OF NOMENCLATURE

Hazrat Ali said: "I named my son Uthman after the name of my brother Uthman bin Mazoon so as to bring back to the memory his heroic deeds.

(Uthman bin Mazoon is the fourteenth muslim after the declaration by the Holy Prophet (S.A.) his Prophethship. He took part in both the migrations. He fought gallantly in the battle of Badar. He considered wine forbidden even in pre-Islamic era. He is the first among the migrants to die in Medina)

BISMILLA HIR RAHMAN NIR RAHIM

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III. MERITS OF HAZRAT ABBAS (A.S.)

Seventeen to eighteen Hashimites met martyrdom in the burning desert of Karbala.

To help Imam Husain (A.S.) whole-heartedly in opposition to Yazeed is not possible without being possessed of virtuous qualities. It was not the boay of the martyr that died in the way of Allah but their virtuous qualities — knowledge, reasoning, piety, generosity, valour and contentment which disappeared from the surface of the earth.

Imam had not enough time to praise their virtues individually, he however uttered an, comprehensive sentence after their martyrdom and quieted himself. He said:

"None was there on the surface of the earth who could be compared to any one of the Hashimite martyrs.

(A) VALOUR

Lion — like Abbas was matchless in the Arab-world. Valour has nothing to do with a physically stout and sturdy body rather it

is a quality attributed to the heart. A valorous man is a strong-willed heart full of courage. It is the strength of the heart manifesting itself such feat of performances which cast terrors in the hearts of others.

The quality of valour has different grades
A perfectly valorous person :

- (1) has the courage of fearless fight (MAZEER)
- (2) has firm determination to annihilate the enemies (HABAS) and therefore
- (3) chases the enemy to kill him (GHALATH)
- (4) He is ready to fight even during the night (MAKHASHSHIF)
- (5) He is ceaseless in his attacks (Moharrib)
- (6) He frustrates the well-known valiants of his time (ZIMR)
- (7) Furlousness in his blood is evident from his face (Baasil)
- (8) His direction of attack for the purpose of confronting the enemy cannot be ascertained by him (by enemies) (BUHAIMA)
- (9) He gives no chance to his enemy for an attack (BATAL)
- (10) He is a man of firm determination, his courage is uncontrollable even by his wish (GHASHAMSHAM)

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- (11) He cares for nothing at the time of fighting (Aiham).

Hazrat Abbas (A.S.) was perfectly valourous possessing all the qualities of valour enumerated above inherited from his father Hazrat Ali (A.S.).

Reliance of Imam Husain (A.S.) in the burning planes of Karbala amidst trials and tribulations on Hazrat Abbas (A.S.) was due to this perfection of his valour.

Imam Husain (A.S.) is therefore heard Saying:

- (a) "O' Lion of God! existence of my army depends on your existence".

- (b) On his martyrdom Imam Husain (A.S.) said: "Your martyrdom has broken my back."

The enemies always remained dominated by pomp, dignity grandeur and perfect valour of Hazrat Abbas (A.S.) as long as he lived and there was no cause of fear for the ladies and children of Ahle Bait.

B. GENEROSITY AND SELFLESSNESS

There are three stages of generosity:—

- (i) SAKHA :—The term 'SAKHA' is used when the amount given in charity is less than the amount left behind.
- (ii) JOOD :—In this the amount given in charity is more than the amount left behind.

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(ii) JOOD:—In this the amount given in charity is more than the amount left behind.

- (iii) **ZETHAR OR SELFLESSNESS** :--In this the whole amount possessed is given in charity leaving nothing behind.

Quality of Selflessness was the practice of the ancestors of Hazrat Abbas, so was Abbas who presented his sacrifice selflessly at the feet of his Master -- Imam Husain (A.S.) in the way of Allah.

For the loss of his two arms God has bestowed upon him two wings to fly. He will be in an enviable position on the day of judgement.

This is the opinion of Imam Zainul Abideen as given in "Khesal of Sadoq".

C B E A U T Y

The title of "Qamar-e-Bani Hashim."

(The Moon of the Hashimite) speaks of his handsomeness. The beauty of the face is not a thing to be praised; the virtuous deeds are to be praised. Hazrat Abbas (A.S.) was beautiful both in looks and in deeds — beauty of external appearance and beauty of virtuous deeds.

D. KNOWLEDGE AND WISDOM

Hazrat Abbas (A.S.) was reared in an atmosphere of knowledge—in the atmosphere of his father, the gate of the city of knowledge, in the laps of the grandsons of the Holy Prophet (S.A.) the Chiefs of the youths of Paradise,—(Hasnain A.S.). He remained in the company of Hazrat Zainab Zehra the Second, the affectionate

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mother Ummul Baneen narrating to him the inspiring anecdotes of her valorous ancestors. He used to listen attentively the lessons given by Hazrat Ali (A.S.) to all and sundry. His sermons were in the topics of philosophy Mathematics, rhetorics, politics, polemics, war strategy, future events, Islamic studies and Arabic literature.

The martial songs of Hazrat Abbas (A.S.) recited by him in hunger and thirst on the day of Ashur in the burning desert of Karbala are indicative of his proficiency in the subject of literature, oneness of God, Prophethood, Prophetship, love of death and of his spotlessness.

About his knowledge and wisdom there is a narration that Hazrat Abbas (A.S.) had been saturated with knowledge in the manner the bird saturates her young ones with grains.

E. HUMILITY OF HAZRAT ABBAS

Hazrat Abbas though son of Hazrat Ali (A.S.) and brother of Hazrat Imam Husain (A.S.) considered himself to be the slave of Imam Husain in the manner his mother Janab-e-Ummul Baneen considered herself to be a slave girl of Janab-e-Sayyeda. This was just to respect the Holy Prophet (S.A.) whose beloved daughter's son was Imam Husain (A.S.) Hazrat Ali (A.S.) used to say to his son Mohammed-e-Hanafiyya: "You are my son and Hasnain (A.S.) are Prophet's sons." The mother (Ummul Baneen) and the son thus venerated

ed also Janab e-Sayyid. He addressed Imam Hussain (A.S.) throughout his life as 'Master' (Mauli) and always behaved with Imam Hussain as a slave behaves with his Master.

(F) HIS EMINENCE IN THE FIELD OF SACRIFICE

Every Martyr is a martyr but there are classes among them according to their performances.

The Martyrs of Karbala excel all other Martyrs who sacrificed their lives for the cause of Islam. The companions of Imam Hussain (A.S.) laid down their lives for the cause of Islam but hungry and thirsty assailed by multitudinous odds as well as by distress and horrors of every shape and form not faced by other Martyrs. Imam Sadig (A.S.) has also expressed his opinion about their superiority over others in these words:

You the martyrs of Karbala enjoy the loftiest position so high a position enjoyed neither by your predecessors nor to be enjoyed by successors.

There are those who were sawed by a Saw, there are those whose lives were ended by boiling them in closed cauldron and God only knows many other methods employed by the enemies to bring to an end the lives of the defenders of "TRUTH". Yet the martyrs of burning deserts of Karbala excel all others. Among these, Hashimites excel the non-Hashimites. And

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among the Hashimites Hazrat Abbas enjoys the highest eminence.

Imam Husain has said: "May my soul be a sacrifice for you (Hazrat Abbas (A.S.))"

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And at the martyrdom of Hazrat Abbas — has said: "My back is broken." In his life Imam Husain considered him to be equal to his whole army.

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Imam's high opinion about Hazrat Abbas was based on the following facts :

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1. Hazrat Ali (A.S.) invoked Allah to bestow upon him with a brave son to help Imam Husain (A.S.) on the day of Ashura in Karbala.
2. Hazrat Abbas had acquired knowledge from his father Hazrat Ali (A.S.) in all the fields of learnings.
3. He too was an infallible.
4. He was possessed of perfect wisdom.
5. Janab-e-Sayyeda considered him as her own son (as evidenced by certain narrations). On the day of Judgement she will produce his two severed arms seeking intercession for Shias.
6. He was a man of unshakable faith and firm determination.
7. His devotions to Imam Husain and performances in Karbala were matchless.

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Imam Husain said : O' Son of Murtaza, O' the best of Martyrs ! May God bless you perpetually.

BIS-MILLA HIR RAHMA NIR RAHIM

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IV. MARTYRDOM OF
HAZRAT ALI (A.S.)

(A) WAR AT SIFFEEN

The question of active participation by Hazrat Abbas in this war of Hazrat Ali (A.S.) against Muawiya is under dispute. However his presence in the battle-field is certain where he helped Imam Husain (A.S.) in dispelling the enemies from the water-shed under their control. Here in Siffeen he observed minutely the war-strategy of Hazrat Ali (A.S.) and that of his brother Mohammad-e-Hanafiyya.

(B) MARTYRDOM OF HAZRAT ALI (A.S.)

Abdur Rehman Ibne Muljim — a Kharijite instigated by Muawiya attacked Hazrat Ali with a sword dipped in deadly poison while offering morning prayer on 19th Ramzan 40 A. H.

During his last moments he gathered together his sons and advised his non-Fatimide sons to always listen to Hasnain — the grandsons of the Holy Prophet, obey them most willingly and to defend them when in need.

He then entrusted all his sons except Hazrat Abbas to Hazrat Imam Hasan (A.S.) Thereafter he called near him Imam Husain (A.S.) and Hazrat Abbas (A.S.). He said to Imam Husain (A.S.); O' the apple of my eyes -- here is Abbas "I am entrusting him to you as your slave".

Then addressing Abbas he said :

My dear Son ! here is your Master -- Husain, the son of the Holy Prophet (S.A.) help him when he is surrounded on all sides by the enemies."

Saying this he asked all to keep quiet and not to disturb him.

Soon after, his purified soul left this ephemeral world for his heavenly abode of peace. This was the twenty-first of Ramzan 40. A.H.

At the time of his martyrdom Hazrat Abbas was 14 years old, Abdulla was four, Uthman was Two and Jafar was few months old.

HOLY PROPHET (S.A.) SAID

All Muslims are like one wall, some parts strengthening others ; in such a way must they support each other.

BISMILLA HIR RAHMA NIR RAHIM

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V. AFTER MARTYRDOM OF
HAZRAT ALI (A.S.)

A. WIVES OF HAZRAT ALI (A.S.)

In all he had five wives after Janab-e-Sayyeda. Two of them were predeceased wives of Hazrat Ali (A.S.). The remaining three were:

(1) Khaula Hanafiyya -- Her's was the second marriage with Hazrat Ali (A.S.) Mohammad bin Hanafiyya was born of this marriage.

(2) Asma binte Umais. -- Her's was the third marriage with Hazrat Ali (A.S.) She was the mother of Mohammad bin Abu Bakar. Her first marriage was with Jafar-e-Tayyar -- Second marriage was with Abu Bakar and her third marriage was with Hazrat Ali (A.S.).

(3) Ummul Baneen -- Her's was the first marriage with Hazrat Ali (A.S.).

None of them after the martyrdom of Hazrat Ali remarried. But of them Ummul Baneen is praiseworthy in not re-marrying for

her's was the first marriage with Hazrat Ali (A.S.) Whereas Khula's was second and Asma's was third marriage with Hazrat Ali (A.S.).

B. IMAMAT OF HASAN (A.S.)

Hazrat Hasan bin Ali (A.S.) succeeded his father Hazrat Ali Ibne Abi Talib both as an Imam and Caliph.

Muawiya through bribes and other promises of material nature incited those who with shakeable faith had sworn allegiance to Imam Hasan (A.S.).

War was initiated by Muawiya on the border of Iraq. Most of the officers of Imam Hasan's soldiery were bribed by Muawiya which disappointed Imam Hasan. Peace treaty was signed between Muawiya and Imam Hasan (A.S.).

As Imam Hasan (A.S.) was on his way to Madaen a Kharijite, from Mosul attacked him in the thigh. Imam Hasan (A.S.) then left Madaen for Medina where six months after Caliphate he lived a secluded life. In Medina also he was not allowed to leave a peaceful life. Underground conspiracy was in progress to kill him. He therefore left for Mosul in company of Hazrat Abbas. Even at Mosul they tried to kill him. A person bribed by Muawiya pierced the pointed iron end of his staff dipped in poison in the foot of Imam Hasan (A.S.).

The companions of Imam Hasan caught him but Hasan (A.S.) set him free. One day Hazrat Abbas (A.S.) saw that accursed fellow going

out of Mosul with the same scabbard in his hand, he snatched it away from his hand, struck his head with a deadly blow. He then ordered his slaves to behead him.

C. MARTYRDOM OF IMAM HASAN (A.S.)

Muawiya through Jo'ada binte Ashas, wife of Imam Hasan administered him poison which ended his life. Muawiya had promised marrying her to his son Yazeed and a large sum of cash for administering poison. Hazrat Abbas (A.S.) observed the shooting of arrows to the bier of Imam Hasan and bore it quietly. Hazrat Abbas (A.S.) could have shown his valour to the enemy who gave him poison and who profaned at his bier but as per order of his Master Imam Husain (A.S.) he kept quiet. The most praiseworthy valour is self restraint.

D DEATH OF HIS UNCLE - AQEEL

The expert in the knowledge of genealogy — On seeking advice by Hazrat Ali (A.S.), Hazrat Aqeel recommended to him Ummul Baneen — mother of Abbas. It was but the bad luck of Hazrat Abbas (A.S.) that he had not seen and before he could see him he received the news of his death in Syria in 52 A.H.

E. MARRIAGE

The loving father could not live long to see the marriage of his valorous son.

On request of Hazrat Ummul Baneen to

Imam Husain (A.S.) for marriage of her son Hazrat Abbas (A.S.) he arranged it with the daughter of Obaidullah Ibne Abbas. Her name was Lobaba — (Wise). According to some historians, her name was Zakiyya. It is likely that Lobaba was the name given by her parents and Zakiyya — given by Hazrat Abbas (A.S.) or Janab-e-Ummul Baneen. (Zakiyya means pious with pure heart).

He had four sons :

- (1) Fazal
- (2) Mohammad
- (3) Abdulla

(4) Obaidulla — was left behind in Medina with Janab-e-Ummul Baneen. *It is through Obaidulla that the progeny of Hazrat Abbas (A.S.) continued.* According to some, except Fazal all lived after Karbala tragedy and had children and grand children.

F. DEATH OF HAZRAT MUAWIYA

(Died in 60 A.H.)

After his death Yazeed started demanding from every one oath of fealty He firmly determined to behead those refusing oath of allegiance to him who ever they may be — even if be from the family of the Holy Prophet (A.S.).

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Section—B

TRAGEDY OF KARBALA

I. HISTORICAL BACKGROUND

1. CAUSE AND EFFECT

Every event has a definite cause -- may it be an ordinary daily occurrence of life, a difference between individuals or parties, a War or a simple struggle.

The tragedy of Karbala too had a background. Prophets were assigned with the duties of preaching so was the Holy Prophet commissioned to popularise Islam and preach the commandments of the Holy Quran.

2. AL-AMEEN AND AS-SADIQ

Hazrat Ali (A.S.) was the deputy of the Holy Prophet (S.A.) in his Mission. During the forty years of life prior to declaration by him of his prophethip, the Holy Prophet (S.A.) by his high virtuous deeds earned the titles of Al - Ameen (the trustworthy) and As-Sadiq. (the truthful).

3. THREAT OF DEATH

Soon after declaration of the Prophethip as he started preaching "La-Elaha-Illallah" the infidels of Mecca forgetting his high virtues and the titles of Al-Ameen and As-Sadiq bestowed upon him by them turned into his bitter enemies. This enmity could not prevent him from his missionary work but with mission becoming more and more momentous, the enmity also grew more and more worse in the shape of varied types of tortures to him and his followers reaching its maxim to the threat of murder. They conspired to murder him on one night.

4. MIGRATION

This led to migration of Muslims first to ABYSSINIA prior to threat of murder and then to Medina. The Prophet too migrated to Medina on the night when they had planned to kill him. Even in Medina muslims were not allowed to pass the life peacefully.

5. JEHAD

(Defensive war)

The Holy Prophet (S.A.) had therefore to wage defensive wars against the infidels of Mecca for about eight to ten years. In those holy wars the deputy of the Prophet played a decisive role.

6. CONQUEST OF MECCA

After conquer of Mecca, the infidels embra-

ced Islam not willingly but under helplessness for fear of life as is evidenced by their behaviour towards Hazrat Ali (A.S.) and his family after the departure of the Holy Prophet (S.A.) from the world.

7. ATTITUDE OF REVENGE

Instead of thanking the Prophet and his progeny they began preparation to avenge for those dead relatives of theirs killed by Hazrat Ali (A.S.) in the wars of Badr, Uhud, Ditch and Khaiber etc. Debarring Hazrat Ali from his lawful rights, subjecting Janab-e-Sayyeda to various kinds of tortures usurping Baghe-fadak, setting her home on fire, throwing the door of her house on her resulting into the martyrdom (Miscarriage) of Hazrat Mohsin. Martyrdom of Hazrat Imam Hasan (A.S.) shooting arrows at his bier were also events of similar nature.

After the tragedy of Karbala Yazeed said : "Alas ! had my forefathers been alive and had seen us how I retaliated for the dead of Badrthey would have surely appreciated me for my performances".

On Imam's seeking an explanation from the enemies in Karbala of their determination to kill him they said that it was because of their enmity with his (Imam's) father --- Hazrat Ali (A.S.)

Somebody has rightly said: Husain — the grandson of the Holy Prophet was murdered at "Saqeefa'-e-Bani Saa'eda."

Forget others take the Umayyads only — Hasan-e-Basari has said: "ABU SUFYAN AND HIS FAMILY EMBRACED ISLAM FOR FEAR OF LIFE AND CONTINUED TO REMAIN WITHIN ITS PRECINCTS BY WORLDLY TEMPTATION".

Tragedy of Karbala was the war of Camel and that at SIFFIN in newgarment.

8 MOTIVATING FORCE

The motivating force responsible to bring about the tragedy of Karbala was "the Sentiment of revenge hidden in their subconscious mind"

9. TRUTH AND FALSEHOOD

The Umayyads by annihilating the members of the HOLY HOUSE wanted to annihilate Islam. It may therefore conveniently inferred that this war in fact was the war between TRUTH AND FALSEHOOD.

HOLY PROPHET (S.A.) SAID:

That is the most perfect Muslim whose disposition is best, and the best of you are they who behave best to their wives.

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II. MIGRATION TO MECCA

A. CAUSES

1. ATROCITIES OF Umayyads

We have given above a short account of the miseries and tortures that befell the members of the Holy House soon after the departure of the Holy Prophet from the world. After the martyrdom of Imam Hasan, Muawiya tried to clear the ground of caliphate for his son Yazeed from all the hindrances. Muawiya knew well that Ayesha the heroine of the war of Camel did not hold a good opinion about him (Muawiya). He therefore killed her by throwing her in a raw well. He is the same Muawiya who had burnt her brother Mohammad bin Abi-Bakr in a closed doykey's skin, because he happened to be a staunch adherent of Ali.

After poisoning Hasan (A.S.) Muawiya approached Imam Husain (A.S.) in Medina and put before him the question of Allegiance to Yazeed. Imam Husain (A.S.) said :

"I know very well the Character of Yazeed-
By God I will never swear allegiance to him."

This quietened Muawiya and he though it improper to force Imam Hussain (A.S.) for allegiance to Yazeed. He however through promises and threat secured from others oath of fealty to Yazeed.

This action of his was a clear violation of the terms of peace treaty he made with Imam Hasan (A.S.)

Ibn-e Qutaiba says: Muawiya had purchased the faith of muslims with dirham and dinars for securing from them their oath of allegiance to his son.

'Al Imamat Vas... Siyasat Vol. 1 p. 9 138)

2. APPOINTMENT OF WALEED

Muawiya died in 60 (A.H.) and Yazeed succeeded him as the sixth caliph of Muslims. Soon after assuming the caliphate he appointed Waleed bin Uqba as the governor of Medina ordering him by a letter to demand oath of allegiance from Imam Husain (A.S.) and other medinites. He had also hinted in a small separate chit attached to the letter that he should without any regard of any kind demand allegiance from Imam Husain (A.S.) Abdulla bin Omar, Abdur-Rehman bin Abu Bakr and Abdulla bin Zubair and to behead them in case of their refusal.

3. SUMMON OF WALEED

Accordingly Waleed sent a message to

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Imam Husain (A.S.) desiring his meeting in his court.

Imam Husain reached Waleed at night with Hashimite Youths — Abbas being the most Conspicuous among them who were asked to wait outside the court and to enter it only when they would hear him raising his voice.

Marwan and Waleed gave him a warm welcome on his entry. Waleed informed him of Muawiya's death to which he said:

Inna Lillahe Va Inna Elaihe Raje'oon -- verily we are for Allah and to Him we are to return. Waleed then showing him the letter of Yazeed made a demand of oath of fealty to Yazeed. Imam Husain in reply said: "It is not proper for a man of my status to swear allegiance secretly in the darkness of night. It will be considered when other medinates are gathered together during the day to swear allegiance to him publicly.

Waleed accepted the proposal but Marwan interfering him advised not to let him go or else never he will be trapped, he said: "Behead him if he refuses".

This enraged the Imam and he said loudly:

"O' You the son of Za-qra 'who can dare take my life'". On listening the angered voice of the Imam the party of the loyal Hashimite adherent who were well armed entered the

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court Imam quietened them and left for home.

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B. PREPARATIONS OF THE JOURNEY

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This incidence was the immediate cause of Imam's migration from Medina to Mecca with his family members and adherents on 28th Rajab 60 A.H. leaving behind the sick child Fatima-e-Sughra, Umme Salma, Ummul Baneen with young grandson Obaidulla, Mohammad-e-Hanafiya and Abdulla bin Jafar-e-Tayyar.

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Hazrat-e-Abbas made all the arrangements for the journey. In the meantime Imam visited the tombs of his grandfather, beloved mother and loving brother. Weeping he bade farewell to them

Hazrat Abbas held the bridle of the steed and Imam mounted. Hazrat Abbas was the last to mount. The Caravan then made a move towards Mecca.

C. DEPARTURE

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On their departure the Medinites recited an elegy in plaintive voices. Hazrat Abbas as A.D.C to Imam Husain (A.S.) was in the foremost position in the Caravan with the banner of Islam in his hand.

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D. KUFIAIS' INVITATION

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They reached Mecca on 3rd Shaban 60 A.H. During his stay in Mecca, twelve hundred letters from Kufians of all classes and tribes

accepting him as their Imam and inviting him to Kufa reached Imam Husain. They also made clear in their letters that in case of refusal by the Imam of their invitation they would on the day of Judgement make a complaint to the Almighty against his nonacceptance to protect Islam.

E. MUSLIM BIN AQEEL DEPUTED TO KUFA

After the receipt of letters Imam decided to depute his Cousin brother Muslim bin Aqeel to Kufa. He advised him to write to him (Imam) apprising him of the conditions prevailing in Kufa.

F. CONSPIRACY

Hazrat Muslim left for Kufa and Imam already clad in Ehram learnt that thirty enemies in Ehram had been sent to Mecca by Yazeed to kill him. Conditions in Mecca being unsuitable for further stay he decided to leave Mecca for Kufa. Consoling at time of departure from Mecca his well wishers - Mohammad-e-Hanafiyya, Abdulla bin Jafar-e-Tayyar and Abdulla ibne Abbas - he explained:

"Wherever I be, they shall kill me. I do not desire to violate the sanctity of the Holy House and be killed here. I prefer to be killed a span outside the Holy House than inside it. I also had a vision in sleep of the Holy Prophet who advised me to leave Mecca for Iraq."

He then asked Hazrat Abbas to make preparations for journey to Kufa.

G. Kufa

Kufa was colonised by Saad Ibne Abi Waqqas, father of Omar-e-Saad as a cantonment of Iraq the during caliphate of Hazrat Omar bin Khattab,

During the Caliphate of Hazrat Ali (A.S.) Iraq came under the influence of Hashimites and quite a few of Kufians became great devotees of Hazrat Ali (A.S.) Ziad was appointed as the Governor of Kufa. He therefore knew well all the Shias residing there. Muawiya appointed him as the governor of Kufa to annihilate the Shias. All the Shias save a few were mercilessly murdered by him because of their love towards the Ahle Bait.

The invitation to Imam Husain (A.S.) was a net of deception spread by the enemies of Kufa. They expressing to the devotees of Imam Husain (A.S.) their desire to have Imam for guidance in matters of religion and under his leadership to dethrone the atrocious Yazeed took them in their trap and compelled them to invite Imam Husain to Kufa.

H. DEPARTURE

Imam left Mecca. On his way to Kufa at ZUBALA he received sad news of the martyrdom of his deputy -- Hazrat Muslim bin Aqeel and of

his Kufian devotee Hani Ibne Urve. He addressed his companions:—

"Only those to accompany me who can bear pierces of lances and arrows, strokes of swords and hardships in every form and shape".

After this address of the Imam, the greedy of pelf and power left Imam Husain (A.S.) only seventy loyal devotees remained adhered to accompany him to his destination.

At a halting stage of 'Zu Khashab, Hur galloping rapidly to lay siege reached Imam Husain (A.S.) and his loyal companions. He took his position in front of the caravan as a hindrance in their further advance.

Hazrat Abbas (A.S.) caught hold of the bridle of his horse and said: "May your mother bewail after you, what do you want?" Hur informed them of the purpose of his arrival. Imam Husain seeing Hazrat Abbas angered, tried, to cool him by asking him to give a drink to Hur and his party the followers of the Holy Prophet and the animals with them, all were thirsty and water with them had exhausted — Imam said: "Let them drink to their heart's satisfaction — God is my Lord to look after the thirst of my family." After all had a good fill of water, Imam led a congregational prayer of Zohar — Hur and his party joined the congregation.

After the prayer was over Imam left the

place with his party to continue his journey but Hur again became an obstacle in his advance. He advised Imam to adopt a different course neither leading to Mecca nor to Kufa so that he (Hur) may not be blamed in his failure to besiege Imam and his party.

Imam liked the proposal and left the place with his loyal companions to continue journey by a different route.

In the morning Hur again galloping his horse rapidly reached Imam to besiege him. Imam said:

"O' Hur! have you forgotten the proposal and advice you gave me yesterday?"

He in reply said: "Master! I can not help it, some backbiter has informed Ibne Ziad of my lenient behaviour towards you and in turn sent a warning to me not to leave your company till he sends me a big army to help me in my work.

KARBALA

Imam then under the guidance of TIRMAH BINDI reached Nainawa via Qasre Bani Maqatil.

On reaching Karbala Imam encamped near the bank of river Euphrates.

Hur as per order of Ibne Ziad approached Imam and asked him to shift away from the bank of river Euphrates. He showed to Imam the letter of Ibne Ziad advising Hur to accommo-

date Imam and his companions in an unproductive piece of land devoid water.

Hazrat Abbas (A.S.) was enraged at this, Imam quietened him. They shifted from there and pitched their tents on a piece of land far away on the bank of Euphrates.

The land of Karbala was purchased by Imam Husain (A.S.) for 60,000 dirhams. Returning the land of Karbala to the Sellers as a gift with the following conditions he said :

- (1) You should guide my pilgrims to my tomb.
- (2) Entertain them for three days
- (3) To bury us after our martyrdom.

HOLY PROPHET (S.A.) SAID :

My followers shall always be in a state of well-being as long as they love each other ; give gifts to each other; discharge the obligations entrusted to them; keep away from things forbidden are hospitable to guests; keep up prayers; pay the portion of their wealth (Zakat) as ordered; and if they refrain from these good actions then shall they suffer lean years and famine

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III. IN KARBALA

(a) LETTER OF IBNE ZIAD

Ibne Ziad wrote a letter to Imam Husain (A.S.) on the authority of Yazeed's written instructions demanding oath of allegiance to Yazeed.

Imam made no reply to it but said to the Messenger :

"Punishment is his fate".

Ibne Ziad got wild when he heard it from his messenger. He promising Omar bin Saad the governorship of Rai, prepared him to murder Imam Husain (A.S.)

(b) SERMON

Imam then delivered the following sermon to his faithful Companion, Truth is pursued by none, falsehood is shunned by none.

"He how has faith in the hereafter should forget the ephemeral world and wait anxiously

to see the Lord for Martyrdom is an eternal merit"

All the Companions assured Imam of their whole-hearted support and of their firm determination to sacrifice life in defence of 'TRUTH'

(C) LETTER TO MOHAMMED-E-HANAFIYYA

Imam Mohammed Baqir (A.S.) has said that Imam Husain (A.S.) had written the following letter to Mohammad-e-Hanafiyya on 2nd Moharram

"I have reached Karbala and have lost all hopes of my life. I have taken a firm decision to present the sacrifice of my life to the Lord. I prefer the everlasting hereafter to the perishable world.

(d) ADDRESS OF HUR

Hur addressed the Yazidites in the following words "O' You! who invited the virtuous devotees of God to your city and on his arrival after accepting your invitation you posted heavy guards on all the sides to hinder his escape. Think of the miseries Imam has undergone - he was separated from his grandfather - the Holy Prophet, his beloved mother - the lady of Paradise, his loving brother - the chief of the youths of Paradise. He was not allowed to live peacefully even near the Holy House in Mecca. He then left Mecca on your invitation and travelling all the way long reached Karbala. In his long tiring journey with a

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variety of hardships many a man met him claiming himself as his Shia, advised him to go to Yeman but none came forward to his rescue.

(e) THIRD MOHARRAM TO SEVENTH MOHARRAM

Omar-e-Saad arrived with his army on the third (or fourth) Moharram. Soon after his arrival in Karbala, he sent a message to Imam Husain (A.S.) to inquire from him the purpose of his arrival.

Imam replied that it was the invitation of the Kufians that had brought him there, if they did not like his presence there he was prepared to go back.

Omar-e-Saad communicated Imam's reply to Ibne Ziad. Ibne Ziad wrote back : "It is now difficult for Imam Husain (A.S.) to go back once in the trap. He may be allowed to go back if he with his companions swear allegiance to Yazeed.

The Kufian army went on increasing till the number reached its maximum of 80,000 on 6th Moharram.

During these days Omar-e-Saad had many discussions in private with the Imam in the dark hours of nights.

The Accursed Khoori Ibne Asbahi informed Ibne Ziad of these private meetings between Omar-e-Saad and the Imam. Ibne Ziad again warned Omar-e-Saad and asked him to cut water

supply forthwith in case of his refusal to swear allegiance to Yazeed.

On sixth Moharrum thirty bold companions of Imam Husain (A.S) went to river Euphrates to fetch water as there was not a drop of it in the Camp. They returned to the camp successfully with water.

(f) WATER SUPPLY CUT

On seventh, Omar-e-Saad placed heavy guards on the river bank of Euphrates to cut water supply to Husaini Camp. A similar guard was placed at Ghazariya watering shed also.

(g) ABBAS ENRAGED AT THE MEAN MENTALITY OF THE ENEMIES

Abdulla bin Haseen, Omar bin Hajja and Ibn-e-Haushab while drinking water at the river-bank addressed the Husaini Soldiers thus :--

O' Husain ! Look-here is Euphrates with its smoothly moving water spreading waves after waves--Every body is having a fill of it, even the wild animals but for you it is impossible to have a drop of it, before you get it you will ----- This angered Hazrat Abbas. After permission from Imam Husain he galloped his horse with his Companions to the river bank and attacked the enemies with his sword.

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IV. EIGHTH MOHARRAM

(a) NIGHT OF EIGHTH MOHARRAM.
TITLE OF SAQQA

Imam Husain (A.S.) asked Hazrat Abbas (A.S.) to get some water as there was not a single drop of it in the Camp.

Hazrat Abbas (A.S.) accompanied by Burair-e-Hamadani and others went to river Euphates. There he dispelled the guard by a single attack. He then with his companions filled the water skins and reached the Camp safe and Sound. Since then Hazrat Abbas (A.S.) has been titled "SAQQA" the Water Carrier. Throughout the journey period from Medina to Karbala and during their stay in Karbala, the duty of supplying water to the Able Bait remained with Hazrat Abbas (A.S.)

(b) MORNING OF EIGHTH MOHARRAM

(1) A ditch was dug round the Camp and filled with wood to be set on fire during the period of conflict with the enemies as a pre-

cautionary measure against the entry of the enemies into the Camp.

2. Wells: Imam Husain (A.S.) asked Hazrat Abbas (A.S.) and other Hashimite Youths to dig a well in the close vicinity of the Camp but the well so dug was dry. As the digging work was in the close vicinity of the Camp, Companions being 'Na Mehram' (not close relatives) were not asked to join their hand with Hazrat Abbas (A.S.) and other Hashimites. To see a 'Na Mehram' lady or gent is strickly prohibited by the Holy Book.

HOLY PROPHET (S.A.) SAID :

Muslim are brothers in religion ; and they must not oppress one another nor abandon assisting one another nor hold one another in contempt and all things of the one Muslim are unlawful to another, his blood, property and reputation.

Whenever you may meet each other offer Salaam and shake hands and whenever you may take leave of each other, part with 'isteghfir' (prayer for the forgiveness of the other).

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V. NINTH MOHARRAM

(a) NIGHT

Imam Husain (A.S.) sent a verbal message to Omar-e-Saad to see him (Imam) during the dark hours of the night. The meeting was arranged in unoccupied open field lying between the two armies.

Omar-e-Saad with his slave and son and Imam Husain (A.S.) with his Son Hazrat Ali Akbar and Hazrat Abbas (A.S.) (Hazrat Abbas (A.S.) considered himself as Imam's slave) gathered together at the appointed time and place.

Imam (A.S.) said: "I am the son of the daughter of your Prophet. Only your good behaviour towards us can please God.

Omar: I fear they will demolish my house.

Imam: I will get it reconstructed.

Omar: I have a family — I fear their ruination —and then he became quiet.

Imam : "God will ruin you and shall not pardon you on the day of Judgement."

Late in the night the enemy soldiery besieged the Husaini Camp from far and near.

(b) DAY

(1) Digging of a well :

As there was no water Imam asked his brother to dig a well with the help of some companions.

He dug at four different points but none was found to contain water. The fifth well was wet—Hazrat Sakina filled her pot but while running towards her tent she fell down and with her the water. On the other side the enemies rushed in and closed the well.

Imam under this helpless condition approached the enemy soldiery.

(2) SERMON

He said in his address:

"O' You ! I may be at fault in your opinion but the ladies and children — the family of the Holy Prophet can not be blamed for any thing. Allow me to take some water for them".

OMAR Said : "You can have water only after you Swear allegiance to Yazeed."

(3) LETTER OF IBNE ZIAD

Shimr learnt about Imam's arrival and of his address. He left Karbala to see Ibne Ziad in Kufa. He said that some talk the nature

of which was unknown to him, was going on between Imam Husain and Omar-e-Saad last night.

Ibne Ziad warning Omar-e-Saad sent a written message through Shimr that he had not sent him (Omar-e-Saad) to befriend Imam Husain (A.S.) and to protect him. In case of their (Imam Husain (A.S.) and his companions) refusal to swear allegiance he should forthwith behead them and after murder their bodies be trampled under horse's feet. In case of his inability to carry out his order he should immediately hand over the charge to Shimr.

(4) LETTER OF AMNESTY FOR HAZRAT ABBAS (A.S.) AND HIS THREE BROTHERS

Ibne Ziad had also sent through Irfan a letter of amnesty for Hazrat Abbas (A.S.) and his three brothers — Abdulla, Jafer and Uthman on the request of Jareer bin Abdulla Mukhallad who was the cousin brother of Janab-e-Ummul Baneen. Shimr agreed to his request as he was distantly related to Jareer bin Abdulla Mukhallad.

(5) REACTION

Hazrat Abbas (A.S.) in reply to the letter of amnesty said very boldly to Irfan :

"Tell our kind uncle Jareer — We are not so mean to live under the shelter of Ibne Ziad, shelter of the Omnipotent Almighty suffices us.

We are pleased with what God has ordained for us."

Irfan conveyed to Jareer the reply of Hazrat Abbas (A.S.) which disappointed Jareer

(6) OFFER OF SHIMR

After mid day on ninth Moharram Shimr nearing the Husani Camp shouted :

"O' my nephews! Abbas, Jafar Abdulla, Othman where are you? O' the Sons of my sister, come near me, come under the protection of Yazeed, you will be in peace there, I have obtained for you four brothers an order of amnesty from Ibne Ziad.

(7) CRUSHING REPLY OF HAZRAT ABBAS (A.S.).

Disrespecting the order, Abbas (A.S.) and his brothers got enraged and said : "May God curse you and your peace message of Ibne Ziad. Protection for us? and no protection for the grandson of the Holy Prophet (S.A.), May God enter you in hell, O' the enemy of God you are advising us to give up the obedience to our Master -- the Son of the Holy Prophet (S.A.) and be under the obedience of the accursed one" Hearing this Shimr angrily left them for his Camp.

(8) RELATIONSHIP OF HAZRAT ABBAS (A.S.) WITH SHIMR THE ACCURSED

It seems from the address of Shimr to Hazrat

Abbas (A.S.) and his brother - O' Sons of my sister that he was their maternal uncle. But in fact it is not so. Shimr and their mother Janab Ummul Baness belonged to one and the same tribe - Tribe of Kelab. According to the customs prevailing amongst Arabs the lady of one tribe is the sister of a man of the same tribe. Therefore the man of the tribe to which the lady belongs is the maternal uncle of her sons.

(9) READY TO FIGHT

Shimr lost his temper on hearing the crushing reply from Hazrat Abbas (A.S.) He straightway approached Omar-e-Saad and said :

"Further delay can no more be tolerated now. Order the army to initiate the war before Sun Set and annihilate medinates completely."

Omar-e-Saad was firmly determined to murder Imam Husain (A.S.) he therefore addressed his army and ordered the warriors to get well prepared for the attack on Imam Husain. Late in the afternoon they were all ready to attack.

(10) VISION OF IMAM HUSAIN (A.S.)

The army marching towards the Camp when reached near it startled Hazrat Zainab (A.S.) She therefore approached her brother Imam Husain (A.S.) Who was found semi-conscious. Hazrat Zainab (A.S.) woke him up and said :

"Brother! do not you hear the disturbing clamour of the enemy soldiery?"

Imam Husain (A.S.) woke up and said:

"Sister I had seen our grandfather, the reverend father, the beloved mother and the respected brother in my vision while asleep. They have conveyed to me the glad-tiding of my reaching them by tomorrow.

(11) PRESENCE OF HAZRAT ABBAS

In the meantime Hazrat Abbas (A.S.) also arrived and informed him of the arrival of the enemy soldiery.

Imam said: "Abbas! go and find out from them the purpose of their arrival."

Hazrat Abbas (A.S.) with Burair-e-Hamadani, Habib Ibne Mazahir and others approached the army and inquired from them the purpose of their arrival.

They said: "We have received an order just now to ask you to accept allegiance to Yazeed or else we initiate war against you."

Hazrat Abbas (A.S.) said: "Do not be in a hurry, I will inform my Master".

They agreed and said: "Let us know his decision soon".

Hazrat Abbas (A.S.) left them but Burair-e-Hamadani and Habib Ibne Mazahir remained there advising and admonishing.

Hazrat Abbas (A.S.) conveyed to Imam Husain (A.S.) the purpose of their arrival.

(12) RESPITE FOR A NIGHT

Imam Husain (A.S.) again sent Hazrat Abbas (A.S.) with a request to them for granting respite for a night so that they might spend to their hearts satisfaction the whole night, the last night, in devotions to Allah — prayers, invocations and recitation of the Holy Quran.

Hazrat Abbas (A.S.) accordingly conveyed the Message of the Imam to Omar-e-Saad who after a little hesitation granted the request.

(13) PURPOSE BEHIND THE RESPITE

With the efforts of Hazrat Abbas (A.S.) the war was postponed from 9th Moharram to tenth Moharram but why respite for one night only? There are many explanations but the most plausible ones are:—

1. Arrival of Hur and his son was expected. They did come and fell down at the feet of the Imam with penitence.

2. To make final declaration of leave to his companions from their oath of allegiance to him so that none can say afterwards that they laid their lives under helplessness.

3. The enemy accepted one night respite with a view that Imam and his companions would become more weak to fight after the hunger and thirst of further one night.

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VI. ASHUR

A NIGHT

(1) SERMON:

Imam gathered all his companions and addressed them saying: "O my companions! I tell you the truth that there are no companions better than mine, there are no members better than the members of the family of the "Holy House" May God reward you the best reward, "O my companions and relatives! I give you leave and every one of you is free from allegiance to me. I therefore permit you to take your way in the darkness of night to save your life. I assure you that this community is only after my blood — after killing me they will touch none else.

(2) REPLY OF HAZRAT ABBAS (A.S.):

"O Master! We entertain not any idea of living after your martyrdom. May God not show us that day.

(3) OTHER RELATIVES :

The same was the reply given by other Hashimite relative of the Imam

(4) LOYAL COMPANIONS :

Muslim bin Ausaja, Zohair ibne Qain and others said :

"By God, we are not going to leave you till such time we satisfy our Lord that no stone has been left unturned by us in protecting "the trust of the Holy Prophet". If we are enlivened for seventy times after every martyrdom even then we will continue to remain adhered to you. And here it is only once for us to sacrifice the life and that is all till the day of Judgement.

(5) FIGHT FOR WATER BY HAZRAT ABBAS :

The night of Ashur was fleeing lightning. Hazrat Abbas (A.S.) could not rest even for a second. He had been made responsible for making arrangement of water supply to the adherents of Imam Husain (A.S.) He said :

"O Master ! What should I do to procure water !"

Imam : *"May my life be a sacrifice for you"*

"You with thirty foot soldier's and twenty cavalrymen go to the bank of Euphrates and try to get water from there.

As per order, they marched towards the river bank. The guard hindered their way towards Euphrates.

A fierce battle ensued but all in vain. They could not reach the river bank.

(6) INSPECTION OF THE BATTLE-FIELD :

In the small hours of morning, Imam came out of the Camp for inspection of the battle-field. Hilal bin Na'fe'a a man of politesse and well-versed in war strategy saw the Imam all alone. He too came out of the Camp and reached Imam Husain (A.S.).

Imam : "O' Na'fe'a, What are you here for?"

Na'fe'a "Sir, Seeing you all alone in these dark hours and disturbed atmosphere I felt it advisable to give you company—O' Master—let me know your intention".

Imam "I want to inspect the battle-field".

After inspection Imam went to the tent of Hazrat Zainab (A.S.).

Zainab: Have you "O' dear brother tested to your full satisfaction, the hearts of your Companions lest they forsake in the middle of war.

Imam Husain (A.S.) bursting into tears said :

"They love death in the manner the child loves mother's breast. Na'fe'a hearing this discourse immediately went to Habib ibne Mazahir and told him; Hazrat Zainab has no confidence in us—let us go and convince her of our loyalty to her brother.

All the companions went there and from outside in a loud voice humbly and respectfully said :

'O the dear Sister of Imam Hussain (A.S.)
We are living in a hope to sacrifice our life at the
feet of our Master — your brother — our swords
will remain unsheathed till such time we cut
the throat of the enemy and our lances will
continue piercing the chest and the back of
the enemy till they get broken there.

(7) SECOND SERMON:

Imam once again addressed his companions
advising both the Hashimites and non-Hashimites
to leave him alone and be saved but again
they convinced him of their firm determin-
ation to sacrifice the life for 'TRUTH'

(8) GLIMPSE AT THE PARADISE:

Fully convinced of the whole hearted sup-
port of the companions and their firm determin-
ation not to leave him (Imam) under any cir-
cumstances Husain (A.S.) once again called them
to him individually and advised "Leave me all
alone, the enemy is after my blood only."

Each of them replied: By God — this can
never happen.

Imam: "Think well — All who remain at-
tached to me will be murdered tomorrow".

They said in Unison. "Praised be Allah,
it will be an honour for us to be martyred
for you and with you."

Imam then asked all of them to lift their
eyes up and look at the spot pointed by him

Every one did as ordered and saw and recognised his destination in the paradise.

After the glimpse at paradise every one tried best to surpass others

(9) NON AVAILABILITY OF WATER :

Cut of water supply from 7th Moharram from Euphrates by the enemies, all possible efforts to obtain water proved futile, wells dug but dry, a clear picture of death was visible from the eyes of the thirsty, un-limited restlessness of the members of Ahle Bait. This was the picture of the Hussini Camp on the night of Ashur. Hazrat Sakina says : The non-availability of water had made us half-dead. All the pots and water skins were completely dry. The tongue of children had become wooden-like. She approached her paternal aunt Janab-e-Zainab to apprise her of their miserable plight. There she saw her youngest brother Janab-e-Ali Asghar in the lap of her aunt writhing like a fish. She was fondling and consoling the child but his restlessness continued. Janab-e-Sakina said : "When I saw my brother in this condition I burst into tears".

Hazrat Zainab : "Who is weeping? Are you Sakina?" She said : "Yes Aunt I am Sakina".

Janab-e-Sakina says : "If I now tell about my miserable plight it will just add to her misery. I therefore told her to inquire from other tents if water could be available. She

inquired but in vain. In the mean time Burair-e-Hamadani passed by our tent and seeing our condition burst into tears. We were in all twenty children.

(10) ADDRESS BY BURAIR :

Burair seeing this condition addressed the loyal companions:

"Friends, it is matter of great regret that inspite of our having swords in our possession we are unable to quench the thirst of these innocent children of Ahle Bait. Let us go to the river bank and try our level best to get water for them. How awkward will be our position on the day of Judgement in presence of the Lady of Paradise Should we not endeavour to quench their thirst?

(11) STRUGGLE FOR WATER :

Burair-e-Hamadani with other companions started towards the river bank Nearing it, the guards inquired : "Who are you? and what for are you here ?"

Burair : "I am Burair-e-Hamadani and with me are my friends — "We have come to have a drink of water and will take with us some water."

The Chief of the guards was a relative of Burair He said : "Drink as much as you like but cannot take with a single drop of it.

Burair getting permission to drink got into

the river and asked his companions to fill the water bags. This was heard by some guard who said: "You are allowed to have a drink but not allowed to take with you."

Burair tried to catch him but he did not come in his grip. He informed his Chief—Ishaq who said: "If they do not listen, bring them to me arrested."

The guard asked them to empty the water bags. Burair said: "By God I prefer to empty my body of blood to emptying the water bags of water".

The enemies surrounded them. A fight ensued. Burair again made a request to let them take water to their Master and his family. They said: "This never can happen".

The hot exchange of words between the two parties was heard by the Imam.

Imam Husain being perturbed asked Hazrat Abbas (A.S.) to help Burair asked surrounded by the enemies.

The chief guard Omar bin Hajjaj asked his archers to shoot arrows at Burair and his party.

Burair said: "O' my friends surround me so that the arrows may not hit the water bag."

This is how the loyal companions of the Imam acted as shields to water bag for the children of their Master. In the mean time rescue party headed by Hazrat Abbas reached

there. Burair and others were freed from the enemies. Reaching the Camp they loudly said "Drink Water O' you the progeny of the Holy Prophet (S.A.)!"

The children throned at Burair at the water bag which caused its mouth open and water flowed away from the bag. The children cried: "O' Burair, all the water is lost." Burair heard this and beating his face said: "With what difficulty I secured it. Alas! The children of Ahle Bait are not fated to have a drink of it." One can very well imagine how mentally must have Abbas been affected to see this sight?

(10) SACRIFICE OF LIFE. WHO TO TAKE THE LEAD ?

In the tent of Hazrat Abbas (A.S.) were Hazrat Ali Akbar and Hazrat Qasim bin Hasan on the night of Ashur. They were discussing about the day of Ashur and their fight against the enemies.

Hazrat Ali Akbar very boldly said: "Dear Uncle Tomorrow I will be the first among martyrs to sacrifice my life."

Hazrat Abbas (A.S.) said: "O' the apple of my Master's eyes, how is it possible in presence of the slave of your father? As long as there is life in Abbas the question of your sacrifice does not arise."

Hazrat Ali Akbar said: "Dear Uncle — You are the bearer of banner, your martyrdom will make our small army lose its vitality on your existence depends the life of the Imam, your martyrdom will break his back."

Hazrat Abbas (A S) said: "O' the moon of my Master, you are right but a soo for the father is the sight of eyes your martyrdom means loss of sight for the Master and without sight how will he be able to remove the fallen on the battle-fields to the Camp?"

Qasim bin Hasan said: "O' uncle you are right and so is brother Ali Akbar. Your martyrdom will break the back of Uncle Husain and that of brother Ali Akbar will make him Sight less. It seems proper that I should martyr be the first martyr tomorrow I am an orphan and will represent my dad in presenting a sacrifice at the feet of the uncle."

Imam Husain outside the tent was listening to their talk, he then entered in and embraced Qasim bin Hasan and said:

"Sonny . I am your father your martyrdom will grieve me as much as it would have grieved your father had he been alive." Turning to Hazrat Abbas he said: "We are sure to meet our martyrdom tomorrow and enliven the life less Islam and thus we will make it evergreen for all times to come."

(13) DEVOTION :

(a) Devotion of Imam and his companions. For the rest of night Imam Husain (A.S.) and his companions remained busy in prayers, invocations and recitation of the Holy Quran like the humming of the bees.

(b) HARRAT ABBAS (A.S.)

Hazrat Abbas (A.S.) also like his brother was busy in prayers, invocations and recitation. He was also entrusted with the responsibility of keeping vigilance and therefore had to go outside round the camp for inspection. Prior to DAWN he set the ditch on fire as a precautionary measure against the entry of the enemies into the Camp. He also felt it obligatory for himself to persuade and advise his own brothers and other Hashimites. He said to them :

Look ! tomorrow is our trial day. You have to pass the test with brilliant colours. Fight gallantly to astonish the world and try to take initiative in offering your sacrifice or else the world will taunt the Master (Imam Husain A.S.) that first he got his companions butchered and tried to save his relatives.

(14) HAZRAT ZAINAB (A.S.)

IN THE TENT OF HAZRAT ABBAS A.S.

Hazrat Zainab also remained throughout the night without any rest for a second. She says : "After midnight I came out and went to the

tent of my brother Abbas, there I heard him addressing other Hashimites:

"O' my brothers and cousin brothers, listen to me attentively — tomorrow we should be the first to sacrifice our lives in the battle-field so as not to give to any one a chance to taunt our Master that for help he invited his non-Hashimites companions but he got them killed and tried to save his relatives (Hashimites).

"All in unison assured him of their obedience to him. He was inducing them to sacrifice in defending 'Truth', to oppose falsehood, fulfil the religious obligations in the most diverse conditions, to quietly forbear tortures, to show fortitude in anger, to tell the truth, to be honest in actions and to remain steadfast and obedient to the Master even under the shadow of swords".

"I then diverted my attention to the tents of the Companions. I heard Habib ibne Mazahir saying:

"O' you the companions of Husain, "O' my brothers, You should be the first to initiate in presenting your sacrifices at the feet of our Master — none of the Hashimites be let to surpass you in this matter — they are our masters particularly we can fulfil our duty to our Imam only by sacrifice of our life — no matter what happens after it, it will not be then our

responsibility." All agreed to his proposal and said : "What you say, will be carried out by us"

(15) THE LADIES OF THE HUSAINI CAMP — THEIR DEVOTION :

It will be an in justice if no mention is made of the ladies of the Husaini Camp. They played an important role in making the mission of Husain a success by raising the morals of their children. After being free from prayers, invocations and recitation, they prepared their children saying.

"O' you the light of our eyes, O' the comfort of our hearts tomorrow is the day of sacrifice — sacrifice of Husain, the grandson of the Holy Prophet, for God our Lord. It is our earnest desire to see you meeting your martyrdom, hungry and thirsty, fighting gallantly against the enemies with injuries and cuts of swords and lances on your body and see you bathing in your own blood sacrificing your life for our Master the grandson of the Holy Prophet. Unless you become a ransom for Husain our suckling cannot be justified for you.

(16) DISCOURSE OF ZOHAIK IBNE QAIN WITH HAZRAT ABBAS (A.S.):

After mid-night when Zohair ibne Qain came out of the tent he saw Hazrat Abbas (A.S.) He said to Hazrat Abbas (A.S.) "May I tell you what I have been longing to express since long" Hazrat

Abbas: "Yes please tell me, what you will tell me will be authentic".

Zohair: "O' Abul Fazl! You must know that your venerable father when made up his mind to remarry, he sent for his brother AQEEL. Expressing his desire to him he said: "O' brother I want you to suggest to me a girl from a tribe well-known for valour and nobility so that I may beget through her a well built and a valiant Son who would act as a shield to my Husain in the burning desert of Karbala."

"O' Abbas! Your birth was desired from Almighty by your father through his invocation for this day. You should therefore leave no stone unturned in helping your brother and sister".

Abbas on hearing this stretched his body and limbs with a deep yawning and in So doing he broke the stirrup and said: "You are to day encouraging me to valour. By God I will show such a mettle of my valour that you had not seen before."

B. DAWN OF ASHUR

Last dawn for Husain and his companions appeared when all of a sudden he became drowsy. In his drowsiness he had a vision. Narrating his dream he said:

"I saw many dogs attacking me fiercely, one of them was a piebald leucodermic, I assume

he is my murderer. Soon after I saw my grandfather the Holy Prophet (S.A.) telling me:

"O Son! very soon you will meet your martyrdom. Dwellers of the heavens have been anxiously waiting to receive you. You should therefore try your best to reach us as soon as possible". "I feel my departure is very imminent". After hearing the dream the companions retired to their respective Camps to meet again in the morning prayer.

C. MORN OF AASHUR

(1) PRAYER:

Hazrat Ali Akbar recited the Azan.

All gathered together. Imam led the congregational prayer of morning.

(2) ADDRESS:

After prayer Imam addressing the congregation said:

"All of us are going to be martyred today save Ali [Imam Zainul Abedin (A.S.)]. Hearing this a wave of pleasure passed through Husaini army - every one became extremely happy to hear the glad tiding of martyrdom.

Hazrat Abbas (A.S.) was then asked to set on fire the ditch as a precautionary measure against the enemy penetration into the Camp.

(3) CONFIGURATION OF SOLDIERY:

Imam Husain (A.S.) divided his small army into three portions.

Left Wing — Zohair Ibne Qain in charge.
 Right Wing — Habib Ibne Mazahir in charge.
 The Centre — Hazrat Abbas (A.S.) in charge.

(4) DIGGING OF A WELL:

Imam Husain thought:

"Shortly war is going to start and during war it will be difficult to make efforts to get water for the children as all will be busy in self defence".

He therefore asked Hazrat Abbas (A.S.) to dig a well.

Hazrat Abbas (A.S.) with the help of Hashimite youths dug wells but all dry. This fatigue work increased his thirst many fold.

(5) MOVEMENT OF ENEMY ARMY:

A good number of the enemies advancing amidst the loud noise of military band surrounded the Husaini Camp.

Seeing the advance of the army Imam Husain (A.S.) reaching the army on the Camel addressed them — Introducing himself to them he asked: "Why are you bent on killing me?"

They replied: "We want to kill you because of our enmity towards your father [Ali Ibne Abi Talib (A.S.)] who killed our relatives in Badar, Uhud, etc.

He said: "Am I usurper? have I changed any behest of the Shariat? have I killed any one of you?"

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 charge. " Make no haste in killing me, think with a cool mind" Imam then opened the Holy Quran and recited the verse

"Surely I take refuge with my lord and your lord from every proud one who does not believe in the day of reckoning" (27:40)

Burair ibne Khuzair also admonished them but in vain

(6) ARRIVAL OF HUR :

Hur ibne Yazeed Riyahi being very much impressed by the admonishing address of Imam Husain (A.S.) went to Omar-ur-Saad to know from him his intention about Imam Husain (A.S.) On learning his firm determination to kill the Imam, he started towards the Husaini Camp trembling. While leaving the enemy soldiery he persuaded his cousin brother Qurra who refused to join hands with him but his (Hur's) son accompanied him to join the auspicious party of Imam Husain (A.S.)

On reaching the Imam he kissed the sur-rup and in a low and humble tone said : 'O Master ! I am the very person to create an obstacle in your way -- By God I did not have even the inkling of the enemy's intents that they will bring you here in helpless condition I did not have even the faintest idea that they would turn deaf ears to your admonishments "O Master ! Penitent I have come to serve you

and to remain adhered to you throughout my life at your feet. I want to sacrifice my life. Will my penitence be accepted?"

Imam replied: "It will surely be accepted. God will forgive you. I have also forgiven you, now get ready for a valiant fight O' Hur! Your mother has named you most appropriately. You are free both in this world and in the hereafter."

(HUR — FREE)

(7) WAR INITIATED BY THE ENEMIES:

Hameed bin Muslim says: "Omar Saad shot an arrow towards the Husaini Soldiery and made his army a witness that he was actually the person to initiate the war. This was followed by heavy shooting by his soldiers.

(8) HUR AT THE BATTLEFIELD:

Omar Saad seeing Hur in the opposition tried to persuade him through Safvan bin Hanzala but in vain. Safvan then attacked Hur very fiercely with his spear. Hur repelling the attack pierced his spear in Safvan's chest and went on attacking various enemies till it was broken, thereafter using his sword he killed many and at last the enemies surrounded him to whose massive attack in unison he succumbed.

(9) LAST CONGREGATIONAL PRAYER OF ZOHR:

At Zohar Abu Thamama Saidavi though

surrounded on all sides by enemies expressed to Imam Hussain (A.S.) his desire for a congregational Zohar prayer. Imam blessing him said: "You now request the enemies to grant us little time for prayer".

Haseen ibne Nameer said: "Your prayer will not be accepted". Saying this he attacked Habeeb ibne Mazahir. Habeeb attacked the horse of Haseen at his face. Haseen fell to ground but his companions ran to his rescue.

In short Imam Husain (A.S.) led the congregational prayer. Saeed and Zohair ibne Qain standing in front of the Imam as shields guarded him. Saeed got severely wounded by arrows and drank the cup of martyrdom soon after the prayer was over.

(10) MARTYRDOM OF THE COMPANIONS :

The Companions one after the other went on taking to the field and each of them after a heroic feat of valliant fight sacrificed his life at the feet of Imam.

(11) "ATTACK ON HUSAINI CAMP AND HAZRAT ABBAS (A.S.):

While the war was going on Omar-e-Saad gave a heavy army to Shimir to attack the Husaini Camp. On their advance towards the Camp Imam Husain (A.S.) addressing them said: "O' you the enemies of God and His Prophet (S.A.)! are you not ashamed to attack the

ladies and the children? You have gathered here to fight against me. Are you not honour-bound to defend your Arab originality and nobility even if you have no regard for honour of the Holy Prophet or you have no fear of Allah the 'Vanquisher'. At least in my life restrain yourself from such heinous act."

Hazrat Abbas (A.S.) and Zohair-ibne-Qain seeing the enemy advance also advanced towards them and made a short work of all. Shimr was the only accursed who escaped the death.

One by one all the Companions — non-Hashimites drank the cup of martyrdom leaving the ephemeral world for an eternal abode of peace and pleasure.

(12) HASHIMITES :

(a) ABDULLA BIN MUSLIM BIN AQEEL was the first to meet the martyrdom who was followed by his brothers. According to some historians Hazrat Ali Akbar (A.S.) was the first to sacrifice his life.

(b) AUN AND MOHAMMED sons of Abdulla bin Jafar-e-Tayyar had accompanied Janab-e-Zainab to Karbala.

Hazrat Abbas (A.S.) had trained them in military skill and army tactics. They were not granted permission for the battle-field. On persuasion of Janab-e-Zainab through Hazrat Abbas (A.S.) Imam granted them permission.

After killing ten to eleven enemies they too drank the cup of Martyrdom.

(c) BROTHERS OF HAZRAT ABBAS (A.S.)

(i) Martyrdom

Hazrat Abbas (A.S.) encouraging them and raising their morales had prepared the sons of Ummul Banen, his real brothers — Abdulla, Jafar and Uthman for battle-field. After Aun and Mohammad, Hazrat Abbas (A.S.) inquired from them their intents. They said:

"We have been anxiously waiting to sacrifice our lives at the feet of our Imam. It is a great honour for us to become a ransom for our Master Husain."

They took to the battle-field one by one to meet the Holy Prophet and their reverend father Hazrat Ali (A.S.).

Abdulla 24-25 years old — 9 to ten years younger than Hazrat Abbas (A.S.) — killed by Hani ibne Thabeet.

Uthman — 22-23 years of age younger to Abdulla by two years and to Hazrat Abbas (A.S.) by 11 to 12 years. Amar from the tribe of Bani Aban beheaded him.

Jafer — 20 to 21 years old 13 to 14 years younger to Hazrat Abbas (A.S.) Hazrat Ali (A.S.) named him Jafer after the name of his brother Jafar-e-Tayyar whom he loved very much. He used to cool down if conjured in the name of Jafer-

e-Tayyar. Hazrat Ali (A.S.) named him Jafar in order to bring back to memory his reminiscences

He was martyred by Hani ibn Thabeet.

(iii) Wise Step of Hazrat Abbas:

He pushed his brothers to the battle-field before he could go for, if he had gone to the battle-field first, the morales of his brother after his martyrdom would have been lowered. By sending the brothers first he made the ground clear for his own martyrdom for he being a flag-bearer could not be given permission for the battle-field till such time all are killed in the war.

(d) SONS OF HAZRAT ABBAS (A.S.):

After the martyrdom of his brothers he focussed his attention towards his sons Fazal and Mohammad. Obaidulla was left behind in Medina with Janab-e-Ummul Baneen.

He called both of them near him and said:

"My dear Sons: You know today eminent personalities (Hashimites and non-Hashimites) have met their martyrdom in defence of Islam. Time is not far when I too will present my own life at the feet of our Master Husain to acquire an eternal life and will meet triumphant my venerable father. It is obligatory on you to make haste towards death."

(i) HE THEN EMBRACED HIS SON FAZAL, kissed his forehead and said: "Sonny! I love

you very much, O' the light of my eyes! Your separation is extremely unpalatable but I am helpless as compared to our Master Husain your worth is nil. Considering your sacrifice as an obligation I most willingly separate you from my heart. My dear son, now you go to the battle-field and be a sacrifice for the master." Faza! after bidding farewell to his mother and other ladies of the Ahle Bait took to the field where he lost his life fighting and killing the enemies.

(ii) MOHAMMAD THE REAL BROTHER OF FAZAL became restless seeing him dying. He said: "O' brother! after your martyrdom there is nothing left for me in life to live." After a heroic fight he drank the cup of martyrdom.

(c) QASIM BIN HASAN

He approached Imam for permission of the battle-field. Getting the permission he took to the field. Arzaq Shami wanted Hazrat Abbas to be his opponent but when Hazrat Qasim killed many, Omar-e-Saad gave an order to him to take to the field as Qasim's opponent. Hazrat Qasim killed him also. The enemies then surrounded him and began to shoot arrows at him when suddenly Shaibah ibne Sa'ad pierced a lance in his back. Qasim fell down from his horse. Before Imam could reach him, his body during his life got completely smashed under

horses' feet due to the movement of the enemies.

(f) REQUEST OF HAZRAT ABBAS (A.S.)

Grieved at the plight of Hazrat Qasim bin Hasan, Hazrat Abbas (A.S.) made an humble request to his Master to grant him permission to the battle-field.

Imam said: "How can I let you go. You are the flag bearer, you are the life of my army."

Hazrat Ali Akbar said: "You are the flag-bearer and a shield to Imam, it is not possible for me now to wait for a moment. O' uncle! I cannot see you martyred. I better take to the field to sacrifice my life."

Imam listened to both of them quietly shedding tears.

Hazrat Abbas (A.S.) again went to him with a request to go to battle-field.

Imam said: "Brother! Thirst is killing us. children are writhing without water. It is better that you try to procure some water. Hazrat Abbas went to the Camp and took a water bag from there. He mounted the steed with the banner of Islam in one hand and galloped the horse to the river bank.

(g) MARTYRDOM OF HAZRAT ABBAS (A.S.)

(i) SPIRIT OF SACRIFICE.

Hazrat Abbas reached the enemies and

admonished them, frightened them and then demanded water from them. They refused to give any water. He returned to the Master and apprised him of the stone heartedness of the enemies.

Imam Hussain sent Abbas back to enemies with a message. When he reached he shouted at them in the name of his father Hazrat Ali.

"O Ali's standard bearer! Here is the messenger of the Holy Grandson of the Holy Prophet, and I say: Tomorrow you have to present yourself in the court of Almighty before the Holy Prophet. Look! Hussain says:

"Leave me. I will emigrate from the borders of your domain to Rome or India. I will vacate IRAQ and Hedjaz once for all for you to flourish. If you let me go I promise you not to complain to Almighty against you on the day of Judgment. You have already murdered my relatives and companions, now give us little water to prevent death of ladies and children."

This message quietened many and made other shed tears but the stony hearted Shimr and merciless Sheeth Ibne Rabee'a came out and blurted: "O you the son of Ali! tell your brother that unless you swear allegiance to Yazeed, not a drop of water will be available to you."

Hazrat Abbas returned and conveyed the Message to his brother Imam Hussain who invoking Allah said: "O God! Set over them a man

from the tribe of Thaqeef [Mukhtar ibne Obaid Thaqafee after the martyrdom of Imam Husain (A.S.) started a movement against Yazeedis and massacred most of them to avenge for us in the most bitter manner."

Allama Kantoori writes: "In a very short period the invocation became fruitful. Mukhtar in a very short span of time took from them according to his ability the revenge of the martyrs of Karbala."

(ii) HAZRAT ABBAS AND IMAM HUSAIN IN THE BATTLE-FIELD:

Imam Husain on listening the message of Shimr became quiet. Suddenly Cry of Thirst struck the ear-drums of both [Imam Husain and Hazrat Abbas (A.S.)]. They both went to the river bank. Abbas being in front of Imam Husain (A.S.) as his A.D.C. A man of the tribe of Bani Darain shouting to his men said: "Hinder their way to Euphrates, let them not take water." Imam Husain (A.S.) said:

"O' God! Teach him a lesson by making him thirsty" The man at the bank hearing the invocation against him shot arrow at the Imam which hit his neck which started bleeding. Imam said: "O' God you have been observing their behaviour towards me." Imam then retired to the camp.

(iii) HEROIC FIGHT OF HAZRAT ABBAS (A.S.)

Hazrat Abbas (A.S.) remained in the battle-

field. He then advanced towards the river though surrounded by the enemies. Killing many and making heaps of the dead went on advancing towards the river bank and reciting the martial song as he marched

"We are Hashimites created to shed your blood with our shining swords, O' you mean people! the offspring of shepherdess. May God ruin you."

"O' Grandfather, see the miseries befalling us."

"O' the best group of companions! You lost your precious lives at the Ghadharia watering shed."

"The death is a great miracle especially when one is sure of Paradise".

"O' the dead: regret not for losing the world and its delicacies because to be forgiven is a matter of great importance, our grandfather is the intercessor of the gathering place on the day of reckoning."

Whilst busy reciting this martial song, the enemies massively attacked him but he showing the mettle of Ali's valour killed many well-known warriors

(iv) MAARID IN THE BATTEE - FIELD:

Seeing the heroic fight of Hazrat Abbas (A.S.) Maarid ibne Sadeef Taghlabi shouted at his party and said:

"Get aside all of you who are within the precincts of allegiance to Yazeed, I would all alone suffice this young man who has made short work of our great heroes".

Maarid armoured and a helmet on his head swiveling like an intoxicated elephant advanced all alone with a spear in his hand towards Hazrat Abbas (A.S.). Hazrat Abbas (A.S.) also advanced towards him and came very close to him.

Maarid said: "O' young man: Throw your sword away and display your martial skill. All my predecessor against whom you fought were kind-hearted, there is neither kindness in my heart nor any fear of God. Instead my heart has been saturated with enmity, villainity and callousness. O' young man! remember that he who is attacked by me dies, but a glimpse at your youth and elegance of your handsomeness has softened my heart to hit it with kindness. I do not wish to put under my sword your neck. I therefore advise you to leave the battlefield forthwith and not to waste your elegant life. A simple indication suffices the wise I say: get going".

Hazrat Abbas in reply said: "O' the enemy of God! I heard attentively to what you said, your love for me will be of no use. It is impossible for me to obey you, O' you the accursed! You are frightening me of your merciless heart. A God-fearing person will be afraid of none. I am

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the Son of Ali, brother and slave of Hussain. Sacrificing life at his feet is but the obedience to God and his Prophet. Obedience to him is in fact obedience to God, how can I be afraid of you then? O' the accursed! You know that I am an offspring of the Prophet of God and the trust in God of such a person can not be estimated — how can meanness be attributed to such a close relative of the Prophet especially when his father is Ali ibne Abi Talib — how can I be afraid of death due to sword. You know that I fear not any infidel — can I, in view of what I have said, do any thing in violation of God's Command.

And history has recorded many instances of crushing defeat given by a blooming young warrior."

The last remark of Hazrat Abbas was an insult to Maarid's dignity. He therefore with the speed of lightning advanced towards Hazrat Abbas. Hazrat Abbas (A.S.) remained motionless without making any effort to hinder his movement. When he reached very close to him, Hazrat Abbas (A.S.) experienced of martial skill, quickly took hold of the end of Maarid's spear with a heavy jerk. Maarid was about to fall down from his horse and was so much cowed down that his spear slipped from his grip. Hazrat Abbas (A.S.) took its possession.

Hazrat Abbas said: "O' you accursed! it is

tion that he would for ever become his slave. Hazrat Abbas (A.S.) refusing his demand pierced his spear and killed him. After killing vallantly many others and lowering the morales of the army to a great extent went back to his brother Husain (A.S.).

(v) HISTORY OF TAVIA

As Hazrat Abbas (A.S.) was returning to Imam Husain (A.S.) Shimir shouted: "O you the son of Ali! You have taken back Tavia from Maarid. This is the horse of your brother HASAN snatched in Madaen from him. Hazrat Abbas (A.S.) informed Imam Husain (A.S.) about TAVIA. Imam confirmed it and said: Hazrat Ali (A.S.) had taken its possession from the ruling Chief of RAI when he was killed by him (Ali (A.S.)) He then gave it to Imam Hasan and was snatched away from his possession in Madaen during a conflict between Muawiya.

(vi) PARTING FAREWELL

During the discourse between Imam Husain (A.S.) and Hazrat Abbas (A.S.) about Tavia, were again heard the cries of thirst of the children of Ahle Bait. Hazrat Abbas (A.S.) was very much upset to these plaintive cries. He requested his brother to permit him to go to battle-field.

Imam Husain (A.S.) said: "Brother! how can I let you go for a fight, look at the con-

dition, they are restless and writhing without water like fishes, get some water for them but before you go see every one of them wishing them a bidding farewell." Hazrat Abbas (A.S.) entered the camp and saw their helpless condition. Abbas consoling them said: "Do not lose patience. Very soon I will get water for you." While he was still in the camp Imam shouted: "O' Abbas: come soon, these enemies have come here to attack me". Immediately Abbas reached to his rescue disparting them far off. He took the water bag and the banner of Islam and marched off to the battle-field. Covering some distance Abbas heard distinctly the wailing cries from a distance in the rear. He turned back and to his utter surprise saw Imam Hussain following him and heard him say "O' Abbas: stay where you are I am coming to see you to my heart's satisfaction." When approached him with tears in eyes he said: "Brother! my back is getting broken and I am discouraged." They met and had a parting warm embrace. Imam left for the camp and Abbas left for Euphrates.

(vii) INVOCATION OF HAZRAT ABBAS FOR WATER

Before advancing towards the river Hazrat Abbas (A.S.) invoking Allah said: "O' God! I have been entrusted to procure water for the innocent children of your Prophet. make me

triumphant and enable me to carry only one water bag and carry it to them'.

After the invocation he advanced towards the Euphrates. Enemies seeing his advance, tried to hinder his way towards Euphrate.

Abbas seeing the enemies near him said: "O you people! are you muslims or not? Is it lawful to keep the grandson of the Prophet and his family thirsty specially when dogs, pigs and other animals have their drink of water from the river? Have you forgotten the thirst of the day of reckoning."

In response to this admonition five hundred archers began to shoot arrows at him. Abbas also attacked them like a hungry lion dispelling them. In this attack he killed four hundred eighty enemies.

(viii) PERMISSION TO JEHAD NOT GRANTED — ITS CAUSES.

The history has recorded a number of visits by Abbas in the battlefield at times to help a Hashemite or a son Hashemite companion of Husain (A.S.) and at times to secure water from the river. On all these occasions he killed many in casual fights with the enemies. But whenever he requested permission for jehad, it was not granted for Imam wanted not to kill even the nominal muslims. This is the reason why Imam Husain refused help from angels and

jinns and allowed not "ABBAS" to fight with a fighting spirit

(ix) HAZRAT ABBAS ON A HILLOCK OF EUPHRATES

After killing four hundred eighty archers he continued his advance till he reached a hillock near the bank of river. It was heavily guarded with a well equipped army which lay between him and the river. Not discouraged by the guard he galloped his horse towards the river killing on his way many also being inflicted by well equipped army guard. Scattering the enemies he took the control of the river bank, he then climbed the hillock, annihilating the enemies he took the control of the hillock also.

He alighted down the hillock and once more frightened them of the counsel on the day of judgement but all in vain, instead they started shooting arrows at him. He counter-attacked them with his lance. After making them run away he took his horse near water and told him:

"O loyal steed! have a drink of water, you have also been thirsty since the day we have been thirsty. Before the steed could dip his face in water, they again attacked him. He came out and attacking them fiercely killed many and made others run away. He again took the horse to water but the attack at him by the enemies was repeated. He again came

out to kill Mary and made the remaining ones run away. A child attempted to him to get the animal drink the water but the attack by the enemies was repeated compelling him to leave the river. Abbas was steadfast in his intents and remained motionless moving not an inch from the river bank.

(x) HUNGRY AND THIRSTY ABBAS IN THE RIVER

At last fierce battle ensued. Dispersing the attack he again took control of the river.

His loyalty could be estimated only after appreciation of the fact that the three day thirsty Abbas though in the river drank not a drop of it, little that he had taken in his hand was thrown away remembering the thirst of the children of the Master.

He had taken water in his hand not for the purpose of drinking but to show to the enemies that the river Euphrates was under his control in spite of the heavy guards all of whom were coward before him.

(xi) FILLING THE WATER BAG

After throwing the water of his hand he filled the water bag and hanged it on the right shoulder.

(xii) MARCHING TOWARDS THE HUSAINI CAMP

As he entered the river thirsty so he came

out of it also thirstily. The scattered army gathered together, hindering his move towards the camp, began to attack him. Counter-attacking with his lance he continued his march towards the Camp. His main object was to carry the water bag to the Camp for which he invoking Allah said: "O' God! convey me to the Hussaini Camp to enable me to quench the thirst of the children".

(xiii) LOSS OF RIGHT ARM

From the opposite side shooting of arrows continued. The enemies surrounded him when all of a sudden a man named 'ZAID' came out of an ambush and attacked him fiercely at the root of right shoulder separating the right arm which fell on the ground. He immediately with his left arm transferred the water bag on the left shoulder at the same time and with the same arm attacking the enemies like a lion.

(xiv) LOSS OF LEFT ARM

After the loss of the right arm he took the sword in the left hand, the flag and the water bag on the left shoulder. In this condition also he continued fighting. Again suddenly some one attacked him at the left shoulder with a severe stroke of a sword. Abbas caught hold of the water-bag with his teeth and the banner between the chest and arm detached left arm.

(xv) LOSS OF WATER

Loss of blood from the wounds of both the shoulders made him extremely weak. He tried to gallop his horse towards the Camp but an arrow shot pierced the water bag and made all water flow away on the ground. Now he got discouraged he could not move further towards the Camp, he said :

"O' God : Now I can not go to the Camp without water, how can I show my face to the thirsty ladies and innocent children".

Hardly he had finished these words when another arrow came piercing his chest and a third one his right eye followed by a stroke of mace on his forehead splitting open the interior of his skull, falling down from the horse to the ground he loudly raised a cry of help informing the Imam of his condition and wishing him a farewell salute.

"Ya Aba Abdillah alaika minnis salam" Master! Your slave is ready to depart".

This was not the end of cruelty, even in such a condition enemies went on shooting arrows at him.

Imam Husain (A.S.) hearing the farewell salute from Abbas (A.S.) said :

"O' Abbas : Now my back is broken" in the manner Hazrat Ali had said, on hearing the news of martyrdom of his brother Jafar-e-Tayyar.

(xvi) DEPARTURE OF IMAM HUSAIN (A.S.) TOWARDS ABBAS (A.S.)

Hearing the plaintive cry of Hazrat Abbas (A.S.) Imam Husain immediately rushed to him on his horse. After covering some distance the mount refused to move. Imam said:

"O' loyal steed! how few moments of my life are remaining, when such a calamity befalls forsaking me especially when my loyal brother has fallen down wounded on the ground raising plaintive cry".

The horse by his gesture gave him to understand that there was something near his leg and lo! he saw the water bag on the ground torn to pieces. A little further he saw the severed arm lying on the ground. The Imam took it in his possession. As he advanced further he saw the second arm lying on the ground which he picked it up.

When he reached Abbas there was left only a spark of life in him. Raising plaintive cry Imam Husain said:

"O' Abbas, O' Brother O' the peace and pleasure of my life. Your separation from me is most unbearable, my back is broken and so is broken the lofty palace of Islam".

As Abbas heard the voice of Imam Husain (A.S.) he regained his senses and tried to get up to respect his Master, but could not rise due to

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weakness One by one all the arrows were removed from his eyes, chest and other parts of the body. He then tried to take him to the tent but Abbas conjuring him in the name of the Holy Prophet requested him not to take him there as he would feel ashamed in presence of Sakina for the promise of procuring water which could not be fulfilled. Imam then took his head in his lap but ABBAS said: "Master! is it possible that I die in your lap where as your head after Asr will be lying on the ground "

HOLY PROPHET (S A.) SAID :

All Muslims are as one person. If a man complains of a pain in his head, his whole body complains. He is not one of us who is not affectionate to the little ones and does not respect the reputation of the old; and he is not one of us who does not order that which is lawful and prohibits that which is unlawful.

If any person hides the drawback of a brother Muslim, Almighty Allah hides his drawbacks on the day of resurrection

BISMILLA HIR RAHMA NIR RAHIM

BIOGRAPHY

OF

HAZRAT-E-ABBAS

VII. AFTER MARTYRDOM

A. REMINISCENCE.

1 PLAINTIVE CRY OF HUSAIN

After the martyrdom of Hazrat Abbas (A.S.) Imam Husain (A.S.) remembering him said:

"O' my brother! O' the comfort of my heart. O' the coolness of my eyes you were a stronghold for me, your loss is irreparable and it has embittered my life. You stood by me in every misery and hardship of mine-God is my witness that I now do not prefer to live after you. Very soon I will meet you in the court of Almighty. He is our shelter in every hardship and misery of ours; our trust is in HIM only "

"O' You the worst community! - you because of your resoluteness firmly determined to oppress us, you went against the will of the holy Prophet in your behaviour towards us - Did the best creation of Lord - Mohammad-e-Mustafa not advised you to behave nicely with us?

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Was he not my grandfather? Was Fatima the daughter of the Holy Prophet not my mother? Was Ali not my dad? You will always remain cursed and be asked for your sinful deeds. Remember! Very soon you will be burnt in the flames of fire."

2. PEACE GREETINGS OF THE "PROMISED ONE" ON HAZRAT ABBAS (A.S.).

Imam, the awaited one on the occasion of pilgrimage of his tomb said: "Peace be from Allah upon you, O' Abul Fazlil Abbas the son of Ameerul Momineen! the dedicator of the life for the brother who was protected through your soul, losing arms in procuring water. May God curse his murderers Yazid, Biquad and Hakim Ibne Tufail."

3. EVENING OF AASHUR

The miseries of the captives of Kerbala are beyond the reckoning ability of a human being:—

Conflagration of the Husaini Camp by the enemies leaving the Ahle Bait in open, looting the ornaments, clothes and other households, slapping the innocent children by the enemies, hurting the ladies with a point of spear and lashes by bastinado, dragging away of the leather-bed of Imam Sajjad, and snatching away the coverlets of the ladies (chadars) one can not imagine the plight of the Ahlul Bait, frightened they looked in all directions as if call-

ing Abbas for help. During the life time of Hazrat Abbas (A.S.) none could dare even look at them. In his presence the ladies and children feared nothing, whereas the enemies could not even sleep due to the presence of terror cast by awe of his personality. After Abbas the case had been reversed.

4. ELEVENTH MOHARRAM

After sun-set wife of Hus: Ima Yazeed Riyahi was sent by the enemies with some food and water. The camp was guarded by the enemies so that none could escape. The Ahlul Bait remembering Abbas passed the night in terror.

5. DEPARTURE FROM KERBALA

On the eleventh morning Omar-e-Saad ordered them to be ready for journey to Kufa on Camels without saddles. How could they mount? Where was the stamina? Even with stamina was it befitting their dignity to mount? Janab-e-Zainab remembering the occasion of their departure from Medina cried in a loud voice "O Abbas! where are you? Who would help us in mounting with same pomp and dignity as you helped us at the time of our departure from Medina? Why do not you come,? See our helpless and miserable condition, come and help us." But where was Abbas? Imam Zainul Abedin (A.S.) came forward to help but being sick, could not bear the weight of his aunt

on his knee -- he fell down. Fizza then helped her and others in mounting.

6. STEED OF HAZRAT ABBAS (A.S.).

After the martyrdom of Hazrat Abbas (A.S.) the enemies took possession of his horse and presented to Yazeeq as a gift but the horse did not allow any one to mount. He was therefore kept in his stable as a memorial. Once Yazeeq took the horse to the prison of the Ahlul Bait. A slave saw the horse and recognised him. She gave a call to him. She began to weep when the horse reached her. From that day onward the horse gave up eating and drinking and within a few days he died in the stable.

7. ARRIVAL IN MEDINA

Janabe-Ummul Baneen went to receive the Ahlul Bait camped in the out-skirts of Medina. She inquired about every one but not about her own sons Abbas, Jafar, Abdulla and Othman. She went to Janabatul Baqee and sat down near the tomb of Hazrat Fatima -- the Lady of Paradise. She drew a line and crossing it said:

"O' Abbas! I do not mourn you -- I mourn Hussein your Master". she then drew a second line and crossing it said: "O' Abdulla! I do not mourn you, I mourn Hussein" and then she drew a third line and crossing it said:

"O Othman! I do not mourn you I mourn Hussein" and then She drew a fourth line and crossing it she said:

"O Jafar! I do not mourn you I mourn Husain". She then addressing Janab-e-Sayyeda Said "O' Lady I have come to you to condole the death (martyrdom) of Husain".

She repeated this several times ... drawing lines and crossing them. It became her daily routine till she died.

A. THE MAUSOLEUM OF HAZRAT ABBAS

In Kerbala the bank of river Euphrates brings back the past to the memory of the visitors. A short account of the Mausoleum is dealt with under a separate heading.

B. MARTYRDOM OF IMAM HUSAIN (A.S.)

1. MARTYRDOM OF HAZRAT ALI AKBAR

After martyrdom of Hazrat Abbas (A.S.) Imam Husain (A.S.) became very sad shedding tears all the while. Hazrat Ali Akbar could not see his father shedding tears. He said: "O' dear father! Permit me to go to the battle-field and be a sacrifice for you."

Imam: "Sonny! How could it be?"

Ali Akbar: "It will have to be O' Father; Nothing is left now in life for me after the martyrdom of Uncle Abbas."

Imam reluctantly permitted him. After a heroic fight he was attacked with a lance in the Chest and drinking cup of martyrdom he left the world to meet his grandfather Hazrat Ali (A.S.) and the holy Prophet (S.A.)

(2) MARTYRDOM OF HAZRAT ALI ASGHAR :

Hazrat Ali Akbar was followed by his youngest brother Hazrat Ali Asghar - six months old. Imam took him to the battle-field and addressing the enemies he said :

"Here is the innocent child only six months of age. I am laying him on the ground, give him few drops of water." Imam getting no response took the child in his arms and again made a request. In reply an arrow shot by Hurmala hit the neck of the child and on the spot his soul flew to the heavenly abode to quench his thirst.

(3) PARTING FAREWELL :

After the martyrdom of all the companions both Hashimites and non-Hashimite, Imam entered the Camp to bid a parting farewell. Explaining the situation to the ladies and children and bidding them a parting farewell he went to his son Imam Sajjad (A.S.) the sick of Karbala.

Imam Husain inquired : "How are you?"

Imam Sajjad replied : "Thank God! I am better." Imam Sajjad seeing Imam Husain (A.S.) inflicted with innumerable wounds, his shirt stained with blood and the beard coloured with the blood of Hazrat Ali Asghar said :

"O dear father! what is this condition of

yours? Imam Husain replied: "War is going on between us and the satanic forces of Yazeed."

Imam Sajjad: "Where is Uncle Abbas? Where is my brother Ali Akbar?" He went on asking about each and every loyal companion of the father.

Imam Husain (A.S.): "There is none left among male members except two of us."

Imam Sajjad then requested his aunt Hazrat Zainab to help him rise and to bring him his stick and sword. Imam Husain (A.S.): "Sonny! What will you do with the stick and the sword?"

Imam Sajjad said: "With the stick I will rest and with the Sword I will fight and be a sacrifice to you."

Imam Husain (A.S.): "After me you are the vicegerent of Allah. You have yet to pass through a difficult stage, a very heavy responsibility you have to shoulder, you have to look after the ladies of Ahl-e-Bait during the journey from Karbala to Kufa and from Kufa to Syria and thence to Karbala and Medina."

He then transferred to him all the secrets of Prophetic Imamate. Bidding a parting farewell to Imam Zainab, Imam Husain came out of the tent. Imam with a broken heart, loss of blood and dehydration, hunger and thirst had become so weak that without help he was unable to mount his steed. What a miserable plight! The vice-

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gerent of God is seeking help but there is none to help him mount. Zainab seeing the inability of her brother came out to help him in mounting.

(4) LETTER OF JANAB-E-FATEMA SUGHRA:

After bidding a parting farewell Imam Husain (A.S.) took to the field when suddenly a pilgrim of Najaf approached him. He inquired from him all about him and his pitiable condition. Imam explained to him all that happened to him and his companions and informed him that he was the son of Hazrat Ali Ibne Abi Talib (A.S.).

A fierce war ensued. In the meantime a Messenger of Sughra arrived and handed over to him her letter. With this letter Imam went to the Camp — to the ladies and children and to the bodies of Abbas and Ali Akbar reading to them the complaints of Janab-e-Fatema Sughra.

(5) CALL TO HAZRAT ABBAS:

On his way back to the battle-field from the bodies of Hazrat Abbas (A.S.) and Hazrat Ali Akbar, a stone suddenly hit his forehead. He was about to wipe the bleeding wound when again a trident arrow dipped in poison pierced his chest and came out of the back. The bleeding from the wound further weakened him so much that it made him unable to attack the enemies.

Seeing him motionless Shmr shouted at his army to kill him. Saleh bin Wabb Muzni attacked him with a mace. Imam fell down from the mount. Mustering Courage Imam rose up when Zara'a bin Shareek hit him with a sword on the right shoulder. He again fell down. Sanan bin Anas hit him on the collar bone and gave another stroke of the mace on the chest. He was again hit by Nalik bin Nasar Kindi with a sword on the head. Imam then shouted:

"O' Abbas! Come and help me, where are you at the time when miseries be-fall me in battallion?"

(4) LAST PRAYER

Prayer of Asr: While Imam was still on the ground Shmr approached him and mounted on his chest. Imam said: "O' Shmr! get down from my body. This is the time of Asr prayer let me offer the prayer." Shmr got down but when Imam went into the prostration he beheaded Imam from the back of his neck.

HOLY PROPHET (S.A.) SAID:

Treat people in such a way and live amongst them in such a manner that if you die, they weep over you and if you are alive they crave for your company.

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BIOGRAPHY

OF

HAZRAT-E-ABBAS

A SHORT HISTORY OF MAUSOLEUM
OF HAZRAT IMAM HUSAIN (A.S.)
AND HAZRAT ABBAS (A.S.)

(1) BURIAL :

On the thirteenth Moharram Imam Zainul Abedeen (A.S.) reached Karbala miraculously from Kufa. He buried all the martyrs of Karbala with the help of Bani Asad. But in burying Imam Husain (A.S.) and Hazrat Abbas he sought help from none carrying out the ceremony all alone.

At the feet of Imam Husain there is a grave buried in it are his two sons Ali Akbar and Ali Asghar. All other martyrs save Habeeb ibne Mazahir are buried in one grave at a distance from the tomb of Imam Husain (A.S.). The grave of Hazrat Habeeb Ibne Mazahir is on the other side of Imam's tomb.

(2) WISH OF ABBAS :

Hazrat Abbas (A.S.) was buried near the hillock at the river bank of Euphrates where

his body lay. He had conjured Imam Husain in the name of the Holy Prophet not to take his body to the Camp as he would feel ashamed in the presence of Sakina for the promise to get her some water remained unfulfilled.

(3) HEADS OF MARTYRS :

According to some, the heads of all the martyrs were buried in one grave in Damascus and according to others only three heads — of Hazrat Abbas (A.S.) Hazrat Ali Akbar and Hazrat Habeeb Ibne Mazahir were buried in Damascus at a place where kept hanging in the Court of Yazeed.

(4) FIRST CENTURY (HIJRI) :

(a) Jabir Ibne Abdulla Ansari was the first pilgrim of Karbala.

(b) Mohammad bin Ibrahim bin Malik-e-Ashtar constructed a boundary wall round the tomb of Imam Husain (A.S.) which was soon demolished.

(5) SECOND CENTURY :

The berry tree near the tomb of Imam Husain which served as a land mark was rooted out by the Abbaside Caliph Haroonur Rasheed.

(6) THIRD CENTURY :

The Abbaside Caliph Mutavakkil tried to drown the tomb of Imam Husain (A.S.) by diverting the flow of water of Euphrates through a canal towards the tomb, but water at a certain

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distance from it instead of advancing circulated round the tomb keeping in perfectly dry.

In the same century restrictions to visit by pilgrimage were imposed and the defaulters cruelly punished. In the year 247 Hijri Mustansir Billah — an Abbaside Caliph assassinated his father Matavakkil. The reconstruction of the Mausoleum of Imam Husain (A.S.) was carried out.

(7) FOURTH CENTURY :

In the year 352 A.H. not only all the restrictions were removed by Moiz-zud-Daula but also it was ordered to commemorate the martyrdom, recitation of elegies and bewailing were made lawful. It was also ordered to keep all the shops closed during the mourning days of Moharram.

Ala Ayyub following the practice of Marwan again imposed strict restrictions

Moiz-zud-Daula, Rukn-ud-Daula and Izz-ud-Daula reconstructed the Mausoleum with decoration of the tombs of martyrs of Karbala.

A treasury was founded in the name of Imam Husain (A.S.). In the same century many persons willingly took to the attendance of the tombs (Mujavary). Population of Karbala also increased. The progeny of Hazrat Abbas (A.S.), that of Imam Musa-e-Kazim and that of Ja'far-e-Tayyar were the first among those who took to Mujavary.

(8) FIFTH CENTURY :

In this century the Arabs ruined Karbala but the army sent by Saifuddaula from Hilla Killed the miscreants.

(9) SIXTH CENTURY :

Mustarsbid — an Abbaside Caliph looted the treasury founded in the name of Hazrat Imam Husain (A.S.) but he and his son were murdered on their way back to home.

(10) EIGHTH CENTURY :

Sultan Mohammad Khoda Banda fixed remuneration for the attendants of the tombs.

In 745 (A.H.) Sultan Ahmed — the Governor of Iraq looted Iraq, but Amir Taimur with army not only defeated him but also brought back the plundered property.

(11) TENTH CENTURY :

(914 A.H.) Shah Ismail Safavi reconstructed the Mausoleum of Imam Husain (A.S.) and that of Hazrat Abbas (A.S.) was constructed. A thick metal netting round the tombs of each and lamps made of Gold were hung in the ceilings.

(12) ELEVENTH CENTURY :

Abdul Wahhab Najdi attacked Karbala, broke the metal netting and killed many inhabitants of Karbala. He was given a crushing defeat by the armies of Turkish king and the Khadiv (King) of Egypt.

(13) THIRTEENTH CENTURY:

Syed Husain remitted to Aqa Syed Ibrahim Qazveeni a sum of Rs. Thirty thousand for reconstruction of the gold palace of Hazrat Abbas and Rs. One lac fifty thousand to reconstruct the Mausoleum of Imam Husain (A.S.)

Naseeruddin Qachar the fourth, spent quite a lot of money on further decoration of both the tombs.

In 1295 (A.H.) the gate of the Shrine of Imam Husain (A.S.) facing the Kaba (Holy House of God) was covered with gold.

The King Tehmasp decorated the dome of the Mausoleum of Hazrat Abbas (A.S.) with Kashani bricks and the box of the tomb was surrounded by a thick metal netting.

In 1236 (A.H.) Mohammed Shah Qachar presented silver netting for the tomb of Hazrat Abbas (A.S.).

The dome of the tomb was constructed in 1259 (A.H.) by Mohammed Ali Shah King of Audh.

(14) FOURTEENTH CENTURY:

Watch towers were erected at the entrances of both tombs. Extension work of the Mausoleum of Hazrat Abbas (A.S.) was carried out.

BISMILLA HIR RAHMA NIR RAHIM

BIOGRAPHY
OF
HAZRAT-E-ABBAS
PROGENY OF HAZRAT ABBAS (A.S.)

(1) HIS SONS :

Hazrat Abbas had three Sons :-

Fazal and Qasim martyred in Karbala while Obaidulla was left behind in Medina with his grand-mother Janab-e-Ummal Baneen. Through this son of his, the progeny of Abbas (A.S.) spread. According to others he had four sons - Fazal, Mohammad, Abdulla and Obaidulla. Except Fazal all lived after the tragedy of Kerbala and had children and grandchildren.

(2) OBAIDULLA :

The youngest of the sons of Hazrat Abbas (A.S.) was a man of great distinction in the sphere of learnings. He was very handsome and died in 155 A.H.

(3) HASAN BIN OBAIDULLA :

He died at the age of sixty seven years. He had five sons . .

Obaidulla, Abbas, Hamza, Ibrahim and Fazal.

All were learned and well versed in literature.

**(4) OBAIDULLA BIN HASAN
BIN OBAIDULLA BIN ABBAS :**

He was the chief of Mecca and Medina and also a justice in Mecca and Medina.

**(5) ABBAS IBNE HASAN IBNE OBAIDULLA
BIN ABBAS :**

He was a great poet and possessed a highly eloquent tongue with well — developed rhetoric. He resided with Haroon-ur-Rasheed an Abbaside Caliph and then Mamoon-ur-Rasheed. Among Alids he was known as the poet of Ale Abi Talib.

**(6) HAMZA BIN HASAN BIN OBAIDULLA
BIN ABBAS :**

He resembled very much his great grandfather Hazrat Ali (A.S.). He was married to Zainab binte Hussain bin Ali bin Abdulla bin Jafar-e-Tayyar.

**(7) FAZAL BIN HASAN BIN OBAIDULLA
BIN ABBAS :**

Well-known for his rhetoric, well versed in religious knowledge and famous for his valour. He was well respected by people.

The progeny of Hazrat Abbas bin Ali (A.S.) is spread far and wide — Medina, Egypt, Basra, Yeman, Samar Qand Tabristan, Jordan Haa'er and Miyat, Kufa, Qamer, Shiraz, Aazerbaijan and Jarjan.

Alvi should be the title for the progeny of Hazrat Abbas (A.S.). The title of 'Aawan' has been inappropriately attributed to them.

(8) **MOHAMMED BIN ALI BIN HAMZA BIN HASAN BIN OBAIDULLA BIN ABBAS:**

He was a man of dignified personality. He settled in Basra and used to narrate traditions from Imam Raza (A.S.). He was very trustworthy and truthful.

(9) **ABU-YA'ALA HAMZA BIN QASIM BIN ALI BIN HAMZA BIN HASAN BIN OBAIDULLA BIN ABBAS (A.S.).**

He has been declared unanimously trustworthy by all the Shiite savants. He enjoyed a very eminent position in the fields of learnings. The Shia theologians used to visit him to take lessons in traditions as he used to narrate the traditions from his ancestors.

He is the author of various books—Kitabut-tauheed, Ziarat, Manasik, Man-Rava-Unis-Sadiq [Those who narrated from Imam Ja'far-e-Sadiq (A.S.)] etc. He was a contemporary of Allama Kulaini—the author of 'KAFI'.

Miraculous manifestations from his tomb have been reported. These speak of his merit, highly eminent position, his sincerity, piety and vastness of knowledge.

Even his uncle—Aziz Abu Abdulla Mohammad bin Ali bin Hamza bin Hasan bin Obaidulla bin

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Abbas, second to none among the offspring of Imams used to visit him to take lesson in traditions.

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Because of his dignified personality he was successful in giving shelter to Janab-e-Nargis Khatoon — mother of the promised one — Qaem-e-Ale-Mohammad at the time when the ruling King determined to arrest her with her son.

He is buried in 'Hilla'

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(10) IBRAHIM BIN HASAN BIN OBAIDULLA
BIN ABBAS BIN ALI;

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He was a man of literature, a great jurist and well-known for his piety.

He had a son named 'Ali'.

(11) ALI BIN IBRAHIM BIN HASAN
BIN OBAIDULLA BIN ABBAS:

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A man of great respect and dignity died in 264 (A.H.) and had nineteen sons. Among them Abdulla was the most famous.

(12) ABDULLA BIN ALI IBRAHIM BIN HASAN
BIN OBAIDULLA BIN ABBAS BIN ALI IBNE ABI
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He first settled in Baghdad and then in Egypt. Restrictions to narrate tradition and preach Islam were imposed on him but later on he was allowed to narrate and preach. He had a library named 'Jafaria' which contained many books on 'FIQH'. He died in Egypt in 312 (A.H.) and buried there.

(13) ABUL HASAN ALI BIN YAHYA BIN ALI
BIN IBRHIM BIN HASAN BIN OBAIDULLA
BIN ABBAS (A.S.).

He was a successor Caliph to Abul Hasan bin Daa'ee — the Chief of Baghdad.

(14) FAZAL BIN HASAN BIN OBAIDULLA
BIN ABBAS (A.S. :

A great Savant, the best orator, expert in Polemics and second to none in valour. He was very much respected by the ruling Caliphs. He was popularly known as 'IBNUL HASHAMIYYA'. He had three Sons through whom his progeny spread. They are —

JA'FAR ; ABBAS-UL-AKBAR AND MOHAMMAD :

All the three had offspring who were literary persons and great Savants of their time. One of them was Abul Abbas Fazal bin Mohammad bin Fazal bin Hasan bin Obaidulla bin Abbas (A.S.) He was a great poet and an orator. His progeny has settled in Qum and TABRISTAN.

The End

HAZRAT ALI (A.S.) SAID :

Three classes of men are cut off the benediction of heaven, the oppressors, those who aid and abet oppression, those who tolerate oppression.

The savage beast that mutilates and devours is to be preferred to a violent and oppressive governor.

Shun to oppress. No tyrant will breathe the odour of paradise.

If Allah has given respite to the oppressor, the oppressor can not go out of His reach; Allah is on the watch for him.

Oppressors and proud persons are those who wait for tribulations in this world and the next world and the just ruler is expectant of triumph in this world and the world hereafter.

Know that resignation is the first step in true religion and sincerity its end.

With patience misfortunes are no misfortunes.

Bear sorrows and calamities patiently otherwise you will never be happy.

Patience is of three kinds of categories (i) patience or forbearance while one is landed into affliction (ii) dedication to submission and obedience under trying circumstances and (iii) remaining steadfast in the face of evils. One who remains steadfast in affliction by vigorously resisting it, Allah will reward him six hundred fold like identical stages between heaven and earth, one who steadfastly adheres to submission while even against heavy odds, Allah will reward him six hundred fold identical stages as between the pedestal of earth and the apex of the Heavenly Throne and one who endured patiently evil, will be rewarded by Allah seven hundred fold.

HOLY QURAN SAYS:

(That) you should believe in Allah and His Prophet, and strive in the way of Allah with your possessions and yourselves; that is better for you, if you but knew! (61: 11)

Reckon not those who are slain in the Way of Allah, to be dead; Nay! alive they are with their Lord being sustained. (3: 169)

And those who strive hard in Us, certainly will We guide them in Our ways; And verily Allah is (always) with those who do good. (29: 69)

Verily Allah loves those who fight in His way in ranks as if they were an unbreakable metal wall. (61: 4)

O' Our Lord! pour out upon us patience and cause us to die submitting (to you i.e., as Muslims). (7: 126)

And be you patient, for verily Allah suffers not to be lost the recompense of the righteous (Ours). (11: 115)

By the Time! Verily man is in loss! Save those who believe, and do good deeds, and exhort each other to truth and exhort each other to endurance. (103: 1 to 3)

Surely Allah and his Messenger-Spirits send blessings upon the Prophet.

O' you who believe! you send blessings upon him and wish him peace with a hearty wishing. (33: 56)

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