

**Sayyidi Abal Fadl al-Abbas ibn Ali (as), Qamar Bani Hashim, Flag-Bearer of Karbala:
An Eternal Symbol of Loyalty, Courage, and Sacrifice
Qamar Bani Hashim, Sayyidi Abal Fadal al-Abbas ibn Ali (as)**

By: Qazi Dr. Shaikh Abbas Borhany al-Waleed

PhD (USA), NDI, Shahadat al Aalamiyah (Al Hawzah, Najaf, Iraq), M.A, LLM (Shariah)

Mushir: Fed. Shariat Court of Pakistan

Member: Ulama Council of Pakistan

The Writer is an Attorney at Law & a Religious Scholar

Website: www.durrenajaf.com

Academia: <https://durrenajaf.academia.edu/QaziBorhany>

Contact for spiritual help: najafspiritualcenter@gmail.com

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The Jaza of this Zikr is dedicated to my beloved grandmother, Fatimah bint Munawar Ali, the wife of Al Hadd Abdullah b. Al-Shaikh Abd ut-Tayyib al-Waleed. She instilled in me a deep devotion to the Ahl al-Bayt (as). May Allah shower His infinite Rahmah upon her noble soul, and may the Shafā'ah of Al-Khamsah al-Athār (as) and Sayyidi Abal-Fadl al-'Abbās (as) forever remain with her. Āmīn.

Abstract: This study reflects upon the noble life, divine mission, and supreme sacrifice of Sayyidi Abal Fadl al-Abbas ibn Ali (as), the Qamar Bani Hashim and the flag-bearer of Karbala. Born as a divine answer to Amir al-Mu'minīn Ali ibn Abi Talib's (as) heartfelt Dua for a son, who would defend his beloved son Husayn (as) on the Day of 'Āshūrāh', Moula al-Abbas (as) embodied the perfect union of courage, loyalty, knowledge, and humility. His mother, Umm al-Banin (ra), from a lineage of warriors, instilled in her sons not merely familial love but the sacred duty of service and protection toward the children of Sayyidah Fatimah al-Zahra (as). From the first day of his birth, Moula al-Abbas (as) was trained under the guidance of Amir al-Mu'minīn, spiritually refined by al-Imam al-Hasan (as), and fully devoted to al-Imam al-Husayn (as). His first battlefield demonstration of valor occurred at Siffīn, vision his unmatched role at Karbala, where he stood as the shield of the Imam and the hope of the thirsty children. On the Day of 'Āshūrāh', Moula al-Abbas (as) rejected offers of safety and chose the path of ultimate sacrifice, not for power or worldly gain, but for truth, justice, and the preservation of the divine mission of Islam. His march to the banks of the Furāt through enemy lines was driven solely by a sacred duty to bring water to the children of the Ahl al-Bayt (as). Even when surrounded, grievously wounded, and deprived of both hands, he upheld the Flag of Islam and the honor of the Imām until his Shahadah. Sayyidi al-Abbas (as) became known as "Bāb al-Hawā'ij"- the 'Door of Fulfilled Needs', due to his perfect obedience, patience, and service to the divine representative of his time. Across centuries, his Shrine, Marathi, and Ziyarah Salaam testify to his enduring spiritual rank. His life stands as a timeless testament to loyalty, servitude to the Imām, and supreme honor found in sacrifice for the sake of Islam, inspiring generations to uphold faith, justice, and dignity even in the face of overwhelming adversity.

Key Words: Abal Fadl al-Abbas, Karbala, Ahl al-Bayt, Aashurah, loyalty, sacrifice, valor, Islamic history, Shahadah, Bāb al-Hawā'ij, Qamar Bani Hashim

1. Birth and Upbringing of Qamar Dhul-Ashirah:

There is one personality in the history of Islam whose birth was highly awaited by Amir al-Mumineen, Ali ibn Abi Talib (as). The glad tidings of the birth of a valiant and radiant son had been given by Rasulullah(S). Sayyidah Fatimah al-Zahra (as) had declared him as her son and made for him a shirt. Ali (as) had wished for a brave son to help his beloved son Moula al-Husayn Ibn Ali (as) at Karbala. Amir al-Mumineen, Ali ibn Abi Talib (as) did not marry any other woman during the lifetime of Sayyidah Fatimah al-Zahra (as). Fourteen years had passed after the Shahadah of Fatimah (as). It was the most difficult phase in the life of Ali (as) when for Hikmah he had put his sword Dhulfiq'ar in the sheath. Ali (as) asked his brother, Aqeel (ra), to search for him a noble lady from the lineage of brave warriors who could give him a brave son. Aqeel (ra) was a well-known genealogist. He pointed out Fatimah al-Kilabiyya bint Hizam ibn Khalid ibn Rabie ibn Aamir al-Kalbi. Ali (as) sent his brother Aqeel (ra) with the Mahar of Fatimah bint Hizam to her father [1], who with the consent of his daughter accepted the Nikah proposal. After a few days, a Nikah Majlis was arranged. When Umm al-Baneen, Fatimah al-Kilabiyya, arrived at the house of Ali (as), she was aware that this was not a common house. This was the place where Ayah al-Tathir [2] was revealed, where Rasulullah(S) visited daily and recited Salaam at the Gate of Bayt al-Sharf:

"Assalaam'u Alayka Ya Ahl al-Bayt!"

O Ahl al-Bayt! Upon you Salaam!

Umm al-Baneen (ra) knew that Malaek frequently visited this Bayt al-Sharf, and she knew that this is the house where Sayyidah Fatimah al-Zahra (as) spent most of her life. Hasan (as), Husayn (as), Zaynab (as), and Umm'e Kulthum (as) were living there as well. It was the Enay'at 'ilahiyyah that she was entering in the house of Ali al-Murtada (as), whose Dida'ar was 'ibadah, as per the Mustanad Hadith. Before stepping into the door, the bride kissed the threshold of the doorstep of Ali (as). Tears rolled down from her eyes in Shukar. Now Hasan (as) and Husayn (as) were 22-23 years old. Sayyidah Zaynab (as) and Sayyidah Umm'e Kulthum (as) welcomed her, as both the grandsons of Rasulullah (S) were on the bed, due to fever. Umm al-Baneen embraced both the daughters and kissed their hands. Then she turned towards both the Imams, who stood in her respect. First, she performed Tawaf around Al-Imam al-Hasan (as) and Al-Imam al-Husayn (as), and then kissed their heads in reverence and submitted with tears:

"O Prince! Accept me; I come here as your servant."

One day she requested Ali al-Murtada (as):

"Moula! Kindly do not call me Fatimah, because when the children hear this name they miss their mother very much."

Ali (as) accepted her request.

She was the 4th wife of Moula Ali (as), with the 1st being Sayyidah Fatimah al-Zahra (as) and 2nd Umamah bint Abi al-Aas, whose mother was Zaynab, the niece of Sayyidah Khadijat al-Kubra. Fatimah (as) recommended Ali (as) to marry Umamah (ra) after her demise, because of her close attachment with the children. This marriage took place around the year 11 (AH). The 3rd wife was Khawlah (ra), the mother of Sayyiduna Muhammad al-Hanafiyah. Umm al-Baneen's (ra) marriage took place around 24 (AH) and she gave birth to al-Abbas (as) on the 4th of Sha'ban,

26 (AH). Qanbar (ra), the slave of Ali (as) entered Masjid al-Nabavi to inform Ali (as). In excitement Qanbar (ra) cried:

"A glad tiding for you, Moula! Allah has granted you another son."

Amir al-Mumineen (as) loudly recited:

"Allahhu Akbar! La 'ilaha 'ill'lah"

Ali (as) smiled and said: [3]

"This son of mine has a high status near Allah."

After birth, Abbas was given in the hands of Amir al-Mumineen Ali (as) wrapped in a white cloth. Ali (as) removed the cloth and took out the hands of Abbas (as). Seeing his hands and shoulders, tears appeared in Ali's eyes. Moula al-Abbas's (as) mother was surprised by this and asked the reason behind them. Amir al-Mumineen Ali (as) then informed his wife of the forthcoming tragic event of the 10th of Muharram at Karbala, where both the hands of his son would be cut off. Ali (as) offered Shukar Sajdah that his Dua was answered and an heir matching his valour and a devoted strong defender of al-Husayn (as) had been born. Ali (as) touched his tongue on the eyes of al-Abbas (as) for Barakah.

Those well versed with history would know that Moula Ali al-Murtada (as) was born in the Kaabah but he did not open his eyes. Ali (as) opened his eyes only when Rasulullah (S) took him in his arms. Abbas (as), the son of Ali (as), adopted the same manner. He kept his eyes closed till Sayyid ash-Shuhada, Abi Abdillah al-Husayn ibn Ali (as) took Abbas (as) with immense love in his lap. As per the instruction of Ali (as), Iqam'ah and Az'an was recited in the ears of al-Abbas (as) by Moula al-Husayn (as). Al-Abbas (as) opened his eyes and first saw the face of his Moula al-Husayn (as), for whom he had come in this world. The infant smiled and raised his arms. There were tears in Moula al-Husayn's eyes. Perhaps the scene of the forthcoming event of Karbala reflected before his eyes or the infant son of Ali (as) was trying to convey him:

"O Moula! I have come and will happily give my arms and life to you for Islam."

When Ali (as) was born, Rasulullah (S) placed his tongue in the mouth of Ali (as) and transferred Amanah 'ilahiyyah. He took Mis'aq of Ali (as) that on each step he will help him (S). It was the reason that Amir al-Mumineen Ali (as) was always ready to sacrifice his life upon Rasulullah (S). This historical episode was now being repeated between al-Husayn (as) and al-Abbas (as). If al-Husayn (as) is an Imam, then al-Abbas (as) holds the exalted status of Hamzah (as) and Jafar (as). Abbas (as) did not take his mother's milk initially; like his father Ali (as) awaited his Mufid and Mun'em, Rasulullah (as), Abbas awaited al-Husayn (as). When Moula al-Husayn (as) put his tongue into the mouth of al-Abbas (as), the saliva transferred Fayd 'ibda'iyyah. Beyond each action of Nabi, Wasi or Imam there always remains a Hikmah, which is beyond the understanding of any human imagination. This was an event of divine elevation being manifested. The Lion of Allah is the title of Ali (as) [4], and he granted his son the name Abbas (as), whose literal meaning in Arabi is the Lion from whom other lions are afraid. A poet says:

"Wa 'ismuh ul-Abbasu wa Huwa 'ism ul-Asad'e;

Bal Huwa Ashj'ao 'in Fil harb'e Shaddun."

His name is Abbas and that is the name of the lion;

He attacked enemies more daringly than the lion on the battlefield.

Due to her four sons, Fatima bint al-Hizam (ra) was known as Umm al-Baneen (mother of sons). She belonged to a tribe that was renowned for their courage. Likewise, her four sons Abbas, Jafar, Uthman, and Abdullah were born with the same spirit. They were towers of strength and courage. Umm al-Baneen (ra), from the very first day she entered Ali's house as his wife, treated the children of Sayyidah Fatimah (as) with the utmost respect. She brought up her sons to look upon Al-Imam al-Hasan (as), Al-Imam al-Husayn (as), Sayyidah Zaynab (as), and Sayyidah Umm'e Kulthum (as), not as brothers and sisters but masters. During infancy, Sayyidah Zaynab (as) brought Abbas (as) while he was attached to her chest and asked her father:

"I feel deep attachment with Abbas with my soul - what is the reason?"

Amir al-Mumineen Ali (as) replied:

"Why should it not be? He is your Kafeel and protector."

Ali (as), "Gateway of the City of Knowledge" was brought up in the lap of Rasulullah (S). He was fully aware of the forthcoming events, therefore, he trained al-Abbas (as) as a master of warfare for the day of A'ashurah to protect Abi Abdillah al-Husayn (as). Al-Imam al-Hasan al-Mujtaba (as) regarded al-Abbas (as) as his beloved younger brother and friend. Al-Imam al-Husayn (as) declared him as his powerful right hand and loyal brother. He is that exalted personality who is known as "Qamar Bani Hashim". Abbas was superior of the 10 gallant warriors of Bani Hashim who were extraordinarily handsome. Moula al-Abbas (as) was among them the shining moon amid the stars. Due to this reason, he is known Qamar Dhul-Ashirah, moon among the 10 valiant of Bani Hashim. Once, during his childhood, someone presented him with a bunch of grapes, which was his favorite fruit. Moula al-Abbas (as) left his house. Someone asked as to where he was going? He replied:

"I want to present this bunch of grapes to my Moula al-Husayn (as)."

Sayyidi Abal Fadal al-Abbas (as) was married to Lubabah bint Ubaidullah ibn Abbas ibn Abd al-Muttalib (as). He had three sons, and their names are Fadal ibn al-Abbas, Qasim ibn al-Abbas, and Ubaidullah ibn al-Abbas. Two of them attained Shahadah in Karbala. The family lineage of Abbas ibn Ali (as) was succeeded by Ubaidullah ibn al-Abbas, who had five sons. The names of Abbas ibn Ali's grandsons were Abdullah ibn Ubaidullah, Abbas ibn Ubaidullah, Hamzah ibn Ubaidullah, Ibrahim ibn Ubaidullah, and Fadal ibn Ubaidullah.

How is it possible for a person of limited knowledge like me to discuss the merits of Sayyidi Abal Fadal al-Abbas (as)? Is it possible that from whose house the rivers of 'ilm and Hikmah were flowing, he would remain deprived of 'ilm al-Ladunni? Scholars admit [5] that al-Abbas (as) was the extra ordinary learned in the science of Fiqh. He held a high rank [6] among the Ulama Ahl al-Bayt (as). He was trained by Amir al-Mumineen Ali (as), groomed by Al-Imam al-Hasan (as) and refined by Al-Imam al-Husayn (as). Al-Imam al-Sadiq (as) explained [7]:

"ilm was filled in Abbas (as) as a bird fills its offspring fully."

These pages do not allow me to discuss the merits of his 'ilm, however, what speaks volumes is that on 8th Dhul Hijjah the Husayni Caravan was ready to march towards Kufa - Karbala, it was Sayyidi Abal Fadal al-Abbas (as) who delivered the historical sermon to the gathering of many thousands from the roof of the Kaabah.

2. Dangerous Political Scenario:

Sayyidi al-Abbas (as) considered it an eternal blessing to shed his blood for the sake of his Moula al-Husayn (as), whom he never addressed as my brother, [8] except on his last breath on the instruction of his Moula. The period from the demise of Rasulullah (S) to the battle of Siffeen was a period of severe trials and tribulations for Ali (as), Ahl al-Bayt (as) and their devotees. Dhulfiq'ar, the sword of Ali (as), assigned many to Jahannam. All the family members of those who were killed by the swords of Hamzah (as), Jafar (as), and Ali ibn Abi Talib (as) were now on the battlefield against Ali al-Murtada (as). They drew their swords against Ahl al-Bayt (as), and their supporters helped them in this mission. The born enmity of the children of Abu Sufiyan with the children of Al-Imam Abd al-Mutallib (as) was evident.

Sayyidi al-Abbas (as) first appeared as a gallant warrior in the battle of Siffeen. The defender of Islam, Ali (as), as a Khalifah was fighting against a rebellion by the terminated governor of Sham, Muawiyyah bin Abu Sufiyan in 657 CE=34 (AH) near the Fur'at river. At the battle of Siffeen, al-Abbas (as) was a young boy. During battle when the Umayyads blocked water to the Muslim forces, Sayyidi al-Abbas (as) entered the battlefield with a veil on his face to hide his identity. Muawiyyah ordered one of his giant warriors Abu-Shasa to confront him. The Shami fighter arrogantly remarked:

People compare my bravery equal to ten thousand riders, and you want me to fight this young boy?

Abu-Shasa sent his youngest son to confront Sayyidi al-Abbas (as). However, his son was soon defeated and killed. Abu-Shasa then sent his other son, but to his surprise, he was also killed. In this manner, his seven sons were killed. Abu-Shasa, fuming with rage, swallowed his proud words and personally entered the battlefield seeking to avenge the death of his sons. Sayyidi al-Abbas (as) defeated Abu-Shasa and cut him swiftly. The Muslim forces were delighted and wanted to know about the identity of the masked fighter. Amir al-Mumineen called al-Abbas (as), removed the mask from his face, and introduced him: [9]

"He is al-Abbas, Qamar Bani Hashim"

Muawiyyah admitted the Alavi expertise in fighting and commented:

"Wallah! No one can fight like that at this age, except the son of Ali!"

On the 21st night of Ramadan before his Shahadah, Ali (as) announced his Wasiyah and granted Amr of Daw'ah and Ahl al-Bayt (as) in the hands of Al-Imam al-Hasan (as). Then he called his children and gave their hands one by one in the hands of Al-Imam al-Hasan (as) saying:

"I give you in the protection of my son Hasan"

When all the children were handed in the protection of Al-Imam al-Hasan (as), only Sayyidi al-Abbas (as) was left and he was standing in a corner. At this stage, his mother - Umm al-Bannen (ra) asked Ali (as):

"Why have you spared my son al-Abbas from being given in the protection of Al-Imam al-Hasan?"

Ali (as) called al-Abbas (as) and said:

"I have saved him for a very special occasion"

Then he called Moula al-Husayn (as) and giving the hand of al-Husayn (as) in the hand of al-Abbas (as), addressed him:

“Abbas, I give al-Husayn in your protection. Take good care of him and don't leave him until he wishes so. And remember that this is a great responsibility which you will realize when you will be in Karbala and all the Ash'ab of al-Husayn will be slaughtered and his children will be crying for water from the thirst of three days of intense heat.”

Ali (as) then addressed al-Husayn (as):

“My son when you will be alone in Karbala and the time of your Shahadah will approach, please fulfill my wish - ask your sister Zaynab to raise her sleeves and then kiss on her arms.”

Ahl al-Bayt (as) were aware of the forthcoming trial of Karbala. The family of Ali (as) hearing this painful Zikr of Karbala at the death-bed of Moula burst into tears. Afterwards, Ali (as) gave the hands of Abbas (as) into the hands of Abi Abdillah al-Husayn (as), who was very attached to Abbas (as). Ali (as) embraced Abul Fadl al-Abbas (as) and said: [10]

“My Son, due to you my eyes will remain cool on the Day of Qiyamah. My Son! On the day of A'ashurah, when you reach the Fur'at, don't drink water while Husayn remains thirsty.”

Ali (as) was assassinated due to the conspiracy of the Empire of Sham through a planted agent from the Khawarij. Next, Al-Imam al-Hasan (as) was poisoned to death by his treacherous wife Jaddah (L), under the instigation of Empire of Sham. A powerful wing didn't allow Moula al-Husayn ibn Ali (as) to bury Al-Imam al-Hasan (as) adjacent to the grave of his grandfather, Rasulullah (S), as per his last will. Instead, shooters fired arrows on the coffin of Al-Imam al-Hasan (as). Someone restricted them from burying and cried:

“This is my sole property.”

At this moment, Moula al-Abbas (as) took out his sharp sword in anger. At this crucial time, the arch-guardian of Muslim-unity, Moula al-Husayn ibn Ali (as), demonstrated the meaning of tolerance. He understood that the anger of Abal Fadl al-Abbas (as) could only be controlled through his Imami-order. He instructed him to put his sword in his scabbard. Now only Moula al-Husayn (as) was alive, who was for al-Abbas (as), the center of love, the Imam al-Zaman, and an Uswah Hasanah (an excellent role model) to follow.

It was said that the Emperor of Sham never dared invading Madinah because of five warriors who were with Al-Imam al-Husayn (as) and could, together with their Imam, conquer a whole army:

i) Sayyiduna Muhammad al-Hanafiyah (ra), step-brother

ii) Sayyiduna Muslim bin Aqeel (ra), cousin

iii) Sayyiduna Abdullah bin Jafar (ra), cousin

iv) Moulaya Abal Fadl al-Abbas ibn Ali (as), step-brother

v) Moulaya Ali al-Akbar ibn Al Imam al-Husayn (as), son

After the death of the Emperor of Sham, his son Yazid renewed the dead mission of his maternal grandfather who was consigned to Jahannam by the sword of Ali (as) in the Ghazw'ah Badr. Due to the efforts of Yazid (L) and his gang, the Arab society had turned towards imperialism which is repugnant to the “Islamic Political System”. To realize their nefarious aims through imperialism, Umayyads fashioned it as the so-called Khilafah. A charge-sheet is available in all authentic Books [11] as to why Moula Abi Abdillah al-Husayn (as) started his journey of Divine Revolution towards Karbala, which become the focal point of the survival of Islam.

3. Final Journey towards Karbala:

This Hadith is authentic and non-controversial:

"Husaynu Minni Wa Ana Min al-Husayn"

Husayn is from me, and I am from the Husayn.

This is not an ordinary sentence spoken because of immense love by a grandfather for his grandson; it is a meaningful Hadith delivered under the instruction of a Wahi by a Rasul (S) for whom Qur'an says: [12]

"He (Rasulullah) doesn't speak out of desire; it is not but Wahi that appears."

Therefore, Rasulullah(S) announced that He (S) and al-Husayn (as) are related to each other through the supreme sacrifice which protected Islam forever. Eternal La'anah upon those who unsuccessfully tried to hide the exalted status of Moula al-Husayn ibn Ali (as), as discussed by Rasulullah (S). The devotees of Yazid (L) utter that it was a sentimental sentence of a grandfather for his beloved grandson. Supporters of Yazid Maloon should know that the event of Karbala was not the result of any unexpected or unforeseen circumstances, rather, it was a destined event that was confirmed by all Anbiya. Rasulullah (S) discussed this event several times among his Ash'ab, who also transmitted this Nabavi prediction. It was for this reason that when Al-Imam al-Husayn (as) decided to leave Madinah in the month of Rajab 60 (AH), he did not encourage Sayyiduna Muhammad al-Hanafiah (ra) and Sayyiduna Abdullah Ibn Jafar (ra) to accompany him. He wanted to make sure that no one at that time or in the future would argue that al-Husayn ibn Ali (as) wanted to fight for the Khilafah.

Just before Al-Imam al-Husayn (as) left the Madinah of his grandfather, Umm al-Baneen (ra) summoned all her four sons and ordered them:

"My sons! You must remember that while I love you, Al-Imam al-Husayn (as) is your Moula. If the Imam or his sisters or his children get injured or hurt while you are still alive, I will never forgive you."

Moula al-Abbas (as) tearfully promised his mother that he and his brothers would lay down their lives for Al-Imam al-Husayn (as) and his children.

The son of Fatimah, Moula Abi Abdillah al-Husayn (as), reached Karbala on 2nd Muharram after passing through different stopovers, to fulfill the Ahd which he gave to his grandfather, Rasulullah (S). From the day the news of the Shahadah of Sayyiduna Muslim bin Aqeel (as) had reached the caravan of Al-Imam al-Husayn (as), Sayyidi al-Abbas (as) and his brothers increased their vigilance to protect the Imam and the Ahl al-Bayt (as) along with others. On 7th Muharram, the forces of Yazid (L) forbade water for Moula al-Husayn, his Ahl al-Bait (as), and Ash'ab (ra), from the river of Fur'at. On 9th Muharram, Shimar Maloon reached Karbala with an additional force. Maloon Ubaidullah bin Ziyad sent Shimar Maloon with a death warrant for Moula al-Husayn ibn Ali. Shimar (L) belonged from the tribe of Umm al-Baneen (ra), therefore, as a matter of consideration, he brought a "Protection Order" for the sons of Umm al-Baneen (ra). Before the war he announced this Amnesty, in the presence of the sons of Umm al-Baneen (ra). In response, Sayyidi Abal Fadl al-Abbas (as) announced angrily:

"Tabbat Yadaka Wa La'anah"

May your hands break. La'anah of Allah upon you and your protection.

You offer us protection while you offer none for the grandson of Rasulullah (S). The son of Ali (as), using words of Surah Lahab in his reply, fixed the seal of Jahannam for Shimar (L). Hearing this unexpected reply, Shimar Maloon turned his horse back towards Umar ibn Saad (L) and said:

"Delay in the fight is unbearable. Start the preparation for war."

4. Night of Jaza or Laylat al-Jaiz'ah:

On the order of Al-Imam al-Husayn (as), Sayyidi al-Abbas (as) advanced towards the enemy along with Zuhair ibn al-Qayn (ra) and Habib ibn Mazahir (ra). To fulfill the responsibility of Hujjah upon the so-called Muslims, they introduced the son of Ali (as) and Fatimah (as) very clearly through their remarkable sermons. They left no space of doubt for any argument till the Day of Qiyamah for the so-called Muslims to claim that they were not aware of who Husayn (as) was. They explained the purpose of the divine mission of Moula al-Husayn (as) and its reasons. Sayyidi Abal Fadl al-Abbas (as) fulfilled the responsibility of Hidayah and in the end asked to postpone the fight for a night, as per the instruction of his Moula al-Husayn (as). Yazidians rejected the request. Then Umar bin Hajjaj argued to Umar bin Saad:

"If non-Muslim natives of Daylam and Turks ask for a short break from us, we grant them accordingly. These are the descendants of Muhammad; therefore, we should grant this request."

Unwillingly, Umar allowed only a one night interval.

While turning towards the camp of Husayn (as), Zuhair (ra) said to Habib (ra): [13]

"At this moment I recall the wordings of Amir al-Mumineen Ali (as) that he had married Umm al-Baneen (ra) only for a son who should be a successor of his gallantry."

As soon as Abbas (as) heard this conversation, his mood changed. He turned his horse in such anger that its belt broke. He questioned:

"Companions! Do you remind me what bravery is?"

He then said:

"If you want to see my courage then arrange 'izn of Jih'ad from my Moula (Husayn). Wallah! Before the sun rises tomorrow, if I am unable to fix the "Lawa al-Husayn" - the flag of Husayn (as) on the Governor House of Kufa, don't call me the son of Ali (as)."

When Husayn (as) heard Abbas (as), he rushed from his tent barefoot. He embraced and kissed the forehead of Abbas (as) and questioned:

"Why is my lion angry?"

Abbas (as) bent down his head with tears in his eyes.

Now the question naturally arises as to why Sayyid ash Shuhada, Moula al-Husayn (as), asked for the postponement of final Jih'ad for only a night? People ignorantly remark that they needed it for Istaghf'ar and Ibadah. Our Aqidah is that each breath and moment of the life of Husayn (as) was itself Ibadah. The real reason is known to those whom Qur'an addressed as "Rasikhun'a Fil-'ilm". It may perhaps be one of the reasons:

The day of the Shahadah was fixed as the 10th Muharram, therefore, it could not take place earlier.

Moula Abi Abdillah al-Husayn (as) addressed to his followers in the darkness of the night that if anyone wishes to leave him, they were free to go away. Therefore, till the Day of Qiyamah, nobody should be able to argue that those killed with Husayn (as) were unaware and trapped.

Moula al-Husayn (as) was fully aware of the intention of each member of his unique caravan. They were selected and chosen. Qamar Bani Hasim, Sayyidi al-Abbas (as), submitted to his Moula with folded hands: [14]

“Moula! It is not our wish to survive after you.”

Muslim bin Awsajah (ra) submitted:

“O Imam! If we leave you, we shall be answerable to Allah and His Rasul (S). Wallah! If I know that I shall regain this life after being killed and then be burned and this process is repeated seventy times even then I would not leave you.”

Zuhair bin al-Qayn (ra) submitted:

“Wallah! Nothing else would give me greater pleasure except that I am slain a thousand times for you, be given life again and be killed again.”

The world has not seen a more generous leader like Moula al-Husayn (as), who not only elevated his Ash’ab in Daw’ah hierarchy, but granted Jannah to them which pleased everyone. That night Husayn (as) presented Musk to each one, which carried the fragrance of Jannah. Those fortunate who received this Imami gift were happier than a bridegroom on his wedding night. Now the cup of Shahadah had become sweeter than honey for them. Husayn (as) remarked:

“Wallah! Ash’ab like you were never granted from Adam (as) to Muhammad (as), nor Ali (as) and Hasan (as).”

5. 10th Muharram - The Day of A’ashurah:

Before the Zuhra Salaat, the Ash’ab of Husayn (as) were on the Earth; but after the Asr Salaat these stars of the galaxy of Nubuwwah had set down in Karbala. Abbas (as) was the beloved of the children of Moula al-Husayn (as), especially Sakinah (as), who was only four years old. Whenever the children wanted anything they would cry out Ya-Abbas! Ya-Ammahu! And Abbas (as) used to rush towards them. From the 7th of Muharram, Abbas (as) was unable to respond to their cries for water. He was aware of the Asrar ‘ilahiyyah. On the day of A’ashurah, after Zuhra Salaat, one by one the peerless Ash’ab of Al-Imam al-Husayn (as) attained Shahadah in the burning desert of Karbala. At last only Al-Imam al-Husayn (as), his 18 year young son Ali al-Akbar (as), 6 month old Ali al-Asghar (as), and Abal Fadl al-Abbas (as) were left. Al-Imam Ali Zain al-Abideen (as) lay sick in his tent. Several times Abbas (as) asked Al-Imam al-Husayn (as) for ‘izan of Jih’ad. Each time Al-Imam al-Husayn (as) replied:

“Abbas! You are the Commander of my force; you are “Hamel al-Lava” – ‘the Flag holder’.

Abbas did not argue with his Moula and remained patient. His three brothers were killed in the battlefield. Abi Abdillah Al-Imam al-Husayn (as) observed the anger in the eyes of Abbas (as), especially when he saw the pierced body of Qasim bin Al-Imam al-Hasan (as). Al-Imam al-Husayn (as) knew that if he granted ‘izan to Abbas (as) to go and fight, not a single enemy would remain in the battlefield. Husayn (as) knew that the time of Shahadah was approaching,

which was essential for the survival of Kalimah. He, therefore, controlled the “Jalal” of Abbas (as).

Suddenly, Abbas (as) heard the voice of Sakinah (as), the most beloved daughter of Husayn (as), wishing for water. Ah! Abbas (as) begged again for the ‘izan of Moula al-Husayn (as) to fetch water for Sakinah (as). Words are unable to describe the love which this niece bore for her uncle, and vice versa. Thirst was unbearable. Those keeping Siy’am during the month of Ramadan can realize what hardships one has to bear under the scorching heat of the sun, and that too in the desert and without water for three days. Sakinah (as) had brought a water-bucket and addressed her uncle Abbas (as):

“Al-Atash, Ya-Ammah’u! I am thirsty, uncle Abbas!”

Husayn (as), as an Imam was well aware of the Past and the Future, knew that the time of the Shahadah of Abbas had approached. He said:

Brother! You are “Hamil al-Lava al-Husayn” - due to you the strength of my force is alive on the battlefield.

Sayyidi al-Abbas (as) submitted:

Moula! My chest has burst and I cannot bear it anymore. I want to sacrifice my life for your sake, grant me ‘izan.

Tearfully, Moula al-Husayn granted ‘izan with the condition to carry water only, but not for Jihad.

Abbas (as) visited Sayyidah Zaynab (as) for final Salaam, and Sayyidah Zaynab (as) knew that the Qamar Bani Hashim will not return alive. She said to Sayyidi al-Abbas (as):

“Brother! Once when the Hij’ab had slipped from my shoulder, my father Ali had kissed my hands. I had asked him why he had done so. He informed me that he was reminded of the day when my hands would be tied with a rope. At that time I was a child. When I grew up and found many brothers in the house, I thought that nobody could dare tie the hands of Zaynab, when she had brothers like you. The rest of the brothers have been slaughtered in the way of Allah. Now you too are going, I am convinced that whatever father had foretold will now happen.”

Abbas put bucket of Sakinah on the Lava (flag), mounted his horse and rode up to Sayyid ash Shuhada, Husayn (as) and said:

“Moula, I have come to say Salaam.”

Husayn (as) responded:

“My brother! Come and embrace me.”

Abbas (as) dismounted from his horse. There were tears in the eyes of Imam al-Zaman, Husayn (as). Moula (as) embraced his brother Abbas (as). How can I describe this farewell? Abbas ibn Ali (as) rode on his horse named Auq’ab (Eagle). According to the sources [15], this horse was used by Rasulullah (S) and Amir al-Mumineen Ali (as). It was considered to be of high pedigree horse because of its maintained pure breed. It was initially named Murtajis, whose root word in Arabi is Rijis, meaning thunder. Rasulullah(S) renamed it as Auq’ab. He gifted the horse to his sole successor Ali al-Murtada, to be presented later to Abbas. (as)

Abbas (as), Hamel al-Lava al-Husayn (as) advanced towards the Umayyad forces. The sky had not seen such an awe-inspiring scene. Greatness, valour, courage, the zenith of nobility, and spirituality were personified in Abbas (as). He took the Lava in one hand, a sword in the other, and a bucket on his shoulder. Abbas (as) carried the straps of the water-skin around his neck. He held it close and protected it with the shield in his left hand, as one would an infant. He swung his sword with his right hand as he moved forward. Behind all the palm trees, hid numerous fighters. The job had become extremely difficult. It was not the many thousand enemies. It was not the unfair ambushes behind the palm trees. It was not hunger. Not the extreme thirst either. It was not the exhaustion; nor the wounds on his face, hands, feet, and body.

However, one thing had made it supremely difficult for Abbas (as) to fight - the fact that his hands were occupied, and that was due to the water-skin that Abbas held on so dearly to. For if anything happened to the water-skin - if an arrow approached the water-skin, or if the tip of a sword ripped it - Abbas' total resolve would be destroyed. The children, who for some time had been thirsty for just a sip of water, their hopes would be shattered. Abbas (as) must protect both the water-skin and his life. Saving his life to save the water, and saving the water to save lives. What Abbas (as) saw that day in the eyes of Moula al-Husayn (as) following the order, or perhaps request, he had never seen before:

"Dearest Abbas! Bring a little water if you can."

For Abbas, this was not just a vessel of water. It was similar to the load of the world. It was a historical mission of Moula al-Abbas (as). Rasulullah's (S) request for Muwaddah of his Ahl al-Bayt (as) had manifested in this water-skin. If Abbas must deliver this water-skin with the price of his life, his purpose in life would be accomplished.

He fought his way towards the bank of Fur'at. Like his father Asad Allah al-Ghalib, Ali Ibn Abi Talib (as), he was the Lion of the battlefield who killed hundreds of enemies. He broke through a stronghold of 4000 armed soldiers posted at the Fur'at. Sayyidi al-Abbas (as) roared, and it felt to the enemies as if Amir al-Mumineen, Ali (as) was calling, when he said: [16]

"Is this allowed in your religion that you deprive the grandson of Rasulullah (S) and his children from the water, although, from this river, which you are guarding, even dogs and swine drink? Al Imam al-Husayn (as) and his children are very close to dying due to thirst. Have you forgotten the Day of Qiyamah? I am Abbas, and I am here to carry water to the tent of Husayn. I am not afraid of death."

During this, Sayyidi al-Abbas (as) demonstrated the valour of Ali (as). The restlessness of Husayn (as) knew no bounds. He repeatedly went inside his tent and then came out to see what was happening. Those observing inquired the reason for this unrest, Moula al Husayn (as) explained:

"My sentiments are not in my control at the moment"

When Abbas (as) left to fetch water, Husayn (as) stood outside the tent watching. Sakinah (as) was standing next to Husayn (as), with her eyes also fixed on the Lava. When Abbas (as) reached the bank of the river Fur'at and bent down to fill the water bucket, the Lava disappeared from the sight. Sakinah (as) was alarmed and looked at her father. The Imam said:

"Sakinah! Your uncle Abbas is at the river bank."

Sakinah (as) smiled and said:

"Al-Hamdulil'lah!"

She called out all the children to welcome her beloved uncle. Abbas (as), Hamel al-Lava al-Husayn, meanwhile filled the bucket with water, but neither Abbas (as) nor his horse tasted a drop of it. He took the water in his palms, looked at it and threw it away saying:

O water of Fur'at! My lips can welcome you only after Sakinah has quenched her thirst!

He placed the water bucket on his Lava and started to ride back. Umar ibn Saad (L) cried out:

Do not let that water reach tent of Husayn; otherwise, we shall all be doomed!

Abbas (as) was now left with no shield or sword; but only a water-skin. He feared nothing as long as the water-skin remained. His horse's speed was reduced to allow Abbas (as) to retain his balance. Abbas (as) held onto the water-skin with his teeth. He sharply watched his surroundings from all sides to prevent an arrow from tearing the water-skin.

Maqatal writers can never understand the exalted Niyah of Sayyidi al-Abbas (as). How was it possible for Sayyidi al-Abbas (as) to even think of drinking water even for a second? It is an insult to say otherwise. The following Rajaz may help people understand al-Abbas' (as) action. As he turned from the Fur'at, he recited this Rajaz in which he addressed himself: [17]

"My life! What remains in life after Husayn?

Do you wish to drink water and stay alive?

And let Husayn remain thirsty at the camp?

Soon Husayn shall drink the cup of Shahadah!

And would you like to drink cold water?

Wallah! This is not the manner of a slave,

Nor is it customary for a brother!

Nor the action of a follower of the Imam."

Now, when al-Abbas (as) was intending to return to the tent of Husayn (as), Zaid bin Waraqa (L) with the help of Hakim bin Tufail (L) attacked and severed his right hand. Sayyidi al-Abbas (as) quickly took the water-bucket in his left shoulder. Just imagine the pain he suffered when his hand was cut off? It was the will and courage of al-Abbas (as) that he did not stop for a moment. He showed his swordsmanship with his left hand while reciting this Rajaz:

"Wallah, although you have cut my right hand;

I will continue to support and protect my religion.

And I will defend the Imam with pure faith;

Who is the son of the trustworthy and pious Rasul.

That true Nabi who brought us religion and confirmed Tawhid"

From behind the date tree, Hakim bin Tafail cut off the left hand of Sayyidi al-Abbas (as) which was already pierced with arrows. It was the unmatched conviction of al-Abbas (as) that he continued his mission courageously to deliver water at the tent, where the children of Ahl al-Bayt (as) were waiting. Sayyidi al-Abbas ibn Ali (as) now held the water bucket with his teeth. The army of Maloon Yazid rained arrows under the instruction of Maloon Umar ibn Saad. 500 shooters fired at Abbas (as) which pierced each inch of his body. One arrow entered his chest, and another in the eye, but he carried on. Ahhin! It was Maloon Hurmalah who had targeted the bucket of Sayyidi Abal Fadl al-Abbas (as) through his three-pronged arrow, that pierced the

water-bucket of Sakinah (as), and all the water of it was lost. This broke al-Abbas (as) and he bent his head on the back of his horse. It was Mashdiyyah 'ilahiyyah that Sayyidi al-Abbas (as) pay the Qisas'at through several injuries on his body.

Sakinah (as) could not see it any longer! She looked at her father, but Husayn (as) turned his face away. Sakinah (as) began to shiver with fear and her eyes filled with tears. I do not have words to express this painful episode. The enemies now attacked Abbas (as) like a crowd of jackals. When Abbas (as) bent his head on his horse, one Maloon hit his head with a mace (Gurz: weapon) and his head split. Abbas (as) fell off from his horse armless. Due to the pressure of the fall, the arrows which had hit his chest, ripped through completely. It is said that Abbas (as) fell first onto his face before he let the Lava fall.

Sayyidi al-Abbas, "Bab al-Abw'ab" of Husayn ibn Ali (as), recited his final Salaam upon his Moula Abi Abdillah al-Husayn (as):

"Alayka Minni As-Salaam Ya Aba-Abdillah!"

Upon you my Salaam O Aba-Abdillah! O Moula, help me.

Even after he fell from his horse Abbas (as) did not allow the separation of his Lava from his wounded body. He preserved the sanctity of the "Lava of Islam". Al-Imam al-Husayn (as) approached him quickly. Historians have recorded that Moula al-Husayn ibn Ali (as) took hold of his back and said: [18]

"O Abbas! Now my back is broken, and I have become helpless."

The celebrated author of "Mathnavi"[19] has computed the date of Abbas's Shahadah by this half verse:

"Sar Deen Raa Burid Be Deenay"

Aqa Husayn (as) reached for the Shafaah of his beloved brother, where Moula al-Abbas (as) was lying. Imagine the state of Moula upon seeing his beloved brother in such a condition. He said:

"Be Nafsi Anta" - My life is sacrificed upon you.

Amazing sentence of the Imam al-Zaman (as) for his devotee. Indeed the merit of this devotee is beyond human imagination. Those who observed this event have mentioned that the face of Husayn (as) reflected severe pain. Abbas (as) was lying on the ground. Both his arms had been severed! Husayn (as) lifted his broken head and took it into his lap. Seeing the condition of Abbas (as), Moula asked:

"What have they done to you? My dear brother, your whole life you have served me and my children. Is there any wish that I can fulfill for you at this last moment?"

Abbas (as) replied:

"i). My Moula! When I was born, I first saw your radiant face, and it is my final desire that when I leave this world, I would like to die watching your face. My one eye is pierced by an arrow and the other is filled with blood. If you will clear the eye, I will be able to see you and fulfill my last desire.

ii). My second wish is that after me, you should not carry my body to the tent. I had promised to bring water to Sakinah and since I have failed in my attempt to bring her water, I cannot face her even after death. Besides, I know that the grief and torture that you have received on

the Shahadah of Ahl al-Bayt and Ash'ab since morning have all but crushed you, and carrying my body to the tent will be back-breaking for you.

iii). My third wish is that Sakinah may not be brought here to see my condition. I know the love and affection she has for me. The sight of my body lying here will kill her."

Husayn fulfilled all these three Wasiyah.

Moula al-Husayn (as) asked for one last thing:

Abbas, I too have a wish to be fulfilled. Since childhood, you have always called me Moula. For once, at least call me Ya Akhi (brother).

Abbas (as) closed his eyes while repeating,

"Husayn my brother, my Imam."

Abi Abdillah al-Husayn (as) kissed his forehead and Mushkil Kusha Ibn Mushkil Kusha, Abbas Ibn Ali (as) breathed his last. Saheb al-Maqtal mentions:

"As Husayn was leaving the body of his brother, he could hardly move his feet. Moula al-Husayn placed bucket of Sakinah on the Lava and carried it towards the tent. He went to the tent of Sayyidah Zaynab. The Imam did not say a single word. He gave the Lava to Sayyidah Zaynab (as) and sat down on the floor! Zaynab (as) is the name of the soul of Husayn (as). She understood the meaning behind the action of Husayn (as). Brother and sister both performed Buka on the Kafeel Ahl al-Bayt (as), Abbas."

6. Marthiyah of Abbas (as) recited by Moula al-Husayn (as):

Moula al-Husayn (as) painfully recited the following verses for Sayyidi al-Abbas (as):

"My brother! O Noor of my eyes! O part of my body!

You were for me the most defensive

O son of my father! You helped your brother,

finally, Allah has quenched your thirst with a cup of Raheeq (drink of Jannah)

O illuminated moon! You were my helper and supporter;

in all distresses and tribulations

After you there is no charm in life;

tomorrow we will both gather together

My complaint is only to Allah, and patience is also for Him,

in thirst and trial, He is my refuge."

According to the writer of Maqtal, it was Ibrahim bin Malik al-Ashtar (ra), who received the honor of first erecting the Shrines of Moula al-Husayn (as) and Sayyidi Abal Fadl al-Abbas (as). When he first came to Karbala, he performed the Ziyarah of Moula al-Husayn (as) and then came towards Al Mashhad al-Abbas (as). He was a close friend of Sayyidi al-Abbas (as). After reciting Ziyarah Salaam, he addressed Kafeel Ahl al-Bayt (as):

"Since Husayn was the Imam, he did not kill the enemies, but why did you not kill them, Abbas?"

There was silence. Then the voice of Moula al-Abbas (as) was heard:

"What could I do, Ibrahim? Moula did not grant me 'izn (permission) to fight. He granted 'izn only to bring water, but I could not deliver it to the tent."

The son of Malik al-Ashtar, Ibrahim, an exemplary brave warrior, could not control his tears and wept extremely.

Mumineen! Do you know that Maloon Yazid was also amazed at the loyalty of Moula al-Abbas? According to the sources [20], when the looted items at Karbala were presented to Yazid, the "Lava al-Husayn" was also one of them, which was completely pierced; the only place intact was the holding point. Eyes of Yazid (L), fixed was to the flag. He kept looking at the flag and sometimes he would get up and sometimes he would sit down. Someone asked what happened to Amir to be so stunned and amazed? Yazid asked, whose hands was this flag in Karbala? Shimar (L) and others replied that it was in the hands of Abbas, the Brother of Husayn. "Why," he was asked? Yazid responded:

"Look at the flag - even on its wood there are marks of arrows and other weapons. Only the place from where it was captured is completely safe and without any marks. This indicates that arrows and other weapons were also fired at this place but this brave man did not release the Flag from his hand, he kept guarding it till his last moment."

This is the best example of the Arabi proverb:

"Al-Faḍlu Mā Shahidat bihi al-A'dā"

"True merit (virtue or excellence) is what even the enemies bear witness to."

7. Marthiyah and Wada'if:

I have translated a few verses from the Marthiyah of 19th Al-Dai al-Fatimi, Sayyiduna Idris Imaduddin (Shibam, Yemen) [21], which he had composed on the peak of Yemen, Shibam, whose Matlaa is:

"Huznun Aazaba Jawanehi wa Fuwadi"

42). I am attached with them (Al Khamsat al-Ath'ar) and their love and devotion is my religion;

I have secured it for my salvation and emancipation on the Day of Qiyamah.

43). I declare an open Bara'at from those enemies; who disrespected and hated you.

44). I hope and am sure that they will do my Shafa'ah;

Due to their Wilayah and Muwaddah, Sa'adat is my fortune.

45). As a result, I will attain success, remain protected from all enemies' wicked planners, and finally achieve Naja'at.

46). Due to their love, in A'akhirah I will get ultimate liberation; and in Aakhirah I will achieve the highest position in the Jannah.

47). After all, their Wilayah is my saving, indeed it is my treasure; and this Wilayah is my provision on the Day of Resurrection; it is my strength and preparation.

48). Along with Taqwa, this Wilayah is the best provision, in Maad.

49). O Our Lord! Send Salawaat upon all of them.

According to the science of ABJD, the name of Abbas is a compound of 133 as per 'ilm al Huruf and his famous title of "Bab al-Husayn" (after removing extra Alif and Laam) is also 133. 'ilm al-Abjad or sometimes 'ilm al-Hurūf, it is the study of the spiritual, linguistic, and numerical values of letters. It has been used in Ta'rīkh, using words/phrases whose Abjad values equal a specific

year, common in poetry and inscriptions. Assigning numerical repetition of ayah of Qur'an or Asma al-Husna based on Abjad values. Ulama explored Abjad to uncover hidden meanings in the Qur'an, Asma al-Husna, and cosmic relations.

The following Wadifah is recommended to fulfill Hajaat and remove Mushkil in "Rasa'il Yemeniyyah". Recite it precisely 133 times regularly for 40 days:

"Yā Kāshifa al-Karbi 'an Wajhi Akhīhi al-Ḥusain, Ikshif Karbī Bi-Haqqi Akhīka al-Ḥusain."

8. Ba'ab al-Hawa'ij: Moula al-Abbas Ibn Amir al-Mumineen (as)

Words fail to describe you, O Moula Al-Abbas (as), because you are that divine entity whose arrival in this world is due to the Dua of Mazhar al-Aja'ib, Amir al-Mumineen (as), and who was addressed as "My Beloved Son" by none other than Sayyidah Nisā' al-Ālamīn Mawlāatunā Fāṭimah al-Zahrā (as). Of the numerous attributes that are addressed to you, O Moula, one that particularly stands out is Ba'ab al-Hawa'ij. For the readers' benefit, I would like to elaborate on this.

Once a Wali went for Ziyarah to Karbala al-Muqaddasah and asked Moula al-Abbas(as):

"O Moula, both the Sayyid of the youngsters of Jannah are your brothers, and you are the son of Hujatullah; Amir al-Mumineen(as). Your sisters are the princesses of the Universe".

At this very moment, Moula Al Abbas (as) interrupted him and instructed him:

"The status of the children of Fatimah (as), was far superior to him, the son of Umm al-Banin (ra). My mother is happy being a Khadimah of those you are praising".

Then the Wali requested Moula al-Abbas (as) to inform and help him understand his place in the house of Ahl al-Bayt (as). To this Moula Al Abbas (as) replied:

"I proudly proclaim that I am the guardian of the Ahl al-Bayt of Rasulullah (S), and that Bab al-Hawa'ij is my title. I can grant whatever you ask for".

The inquirer pleaded that he had not come to ask for anything but to unveil a secret of how did Abbas (as) achieve the exalted status of Bab al-Hawa'ij? On this question, tears started flowing from the eyes of Moula al-Abbas (as) and with his head down he said:

"I had the power to do what my father had asked me for in his Dua, but I was commanded by my Moula al-Husayn (as) to not show the skills of my sword, as Shahadah was necessary for the Life of Kalimah. Sayyidaat, the beloved daughters of Rasulullah (S) for whom I was the Kafil, were ordered to sacrifice their veil for the same reason. I was capable of stopping everything but I was ordered to demonstrate Sabar. Sayyidah Fatimah (as) had called me her son, but I was not allowed to protect her children who were under my protection, and the whole family got slaughtered in the desert. I just stood there silently watching the tragic massacre, in Ta'at of my Moula Al Imam al-Zaman (as). Then after attaining Shahadah, when I reached Jannah, Mudabbir said that Abbas (as) could not fulfill his wish in the event of Karbala, however, Ta'at and Wafa of Abbas (as) to the Hujjah of Allah is unmatched and unquestionable. As a reward, not a single Sa'il will return empty-handed from the door of Abbas (as) till the Day of Qiyamah".

9. Miracles of the Son of “Mazhar al-Aja’ib Ali (as) ”:

Share every Mushkil (difficulty) with al-Abbas (as). Go and hold the Maqsurah (Zareeh) of Sayyidi Abal Fadl al-Abbas (as) and call him to help you. Trust me, millions have benefited by calling al-Abbas (as) for centuries in this manner, in their time of extreme difficulty. Let me share a miracle narrated to me by the Director of Al Atabat al-Abbasiyyah:

“I saw a father with his child’s head touch the Maqsurah of Sayyidi al-Abbas (as). He would say something looking at the Zareeh, then he would release the child’s head from the Maqsurah and ask him something. Again he would place the child’s head on Maqsurah and say something, Then again he would release the child’s forehead and ask him. He repeated this action which made me curious and I asked a Khadim as to what this person was doing. I was informed that the child is suffering from severe headaches and doctors have failed to treat him, therefore, the father came to al-Abbas (as). He touched the child’s head on the Zareeh and with simplicity and utmost sincerity called Moula al-Abbas(as): “Abbas please treat my child’s headache.” He then asked his child if he felt some relief in his headache, the child replied that he didn’t. The father consoled his child to be patient, Moula al-Abbas (as) will cure you. Then the father pleaded: Ya Abbas (as)! Please cure my child’s headache, I have to go to my job. And he was instantly cured.

10. Milaad Mukib of Sayyidi Abal Fadl (as) by Yemenis in Karbala al-Muqaddisah:

I am attached to Yemen since it is my motherland, the land of my ancestors – the Al Waleed dynasty of the Shi’i Fatimi Ismaili Du’at. Still today Yemen remembers those Du’at; the love of Ahl al-Bayt(as) they promoted is visible at every corner.

Once on a weekend night I went to Karbala to visit a friend, and suddenly I heard the sound of tambourine playing in the street. I did not know the reason for the happiness of the youth outside. When I heard from them that the Yemeni delegation was outside celebrating the birthday of Moula al-Abbas (as), I couldn’t help but smile. I went out and saw a beautiful scene which I have not forgotten till today. Thirty or forty young Yemenis, dressed in beautiful white clothes, wrapped green handkerchiefs on their heads, and were carrying beautiful bouquets of flowers in their hands, marching towards Mashhad al-Abbas. The children were walking with Oud in their hands, playing the Daff and reciting the Qasidah in Arabi, and upon my asking, told me:

“Yesterday was the Eid of Sadaat (Mil’ad of Moula Abi Abdillah al-Husayn) all over the world. Today is the arrival of Moula Abal Fadl al-Abbas bin Ali, the greatest loyalist of Sadaat, so we are taking to the streets today to welcome the greatest figure of loyalty.”

After hearing this, my heart fluttered and I spontaneously recited a few Abiy’at in praise of Moula al-Abbas:

Yā ‘Abbās, Sayyid al-Wafā’, ḥāmil liwā’ al-Ḥusayn,
Bi-‘aynika dam’un saqā al-‘arsh yawma Karbalā’, yā ‘Abbās.

O Abbas, master of loyalty, bearer of Husain’s flag,
Your tears watered the land on the day of Karbala, O Abbas.

*Yā baḥr ash-shujā‘ah, asad karīmat ‘Alī,
Sayfuka barqun yaḥmī dīn an-nabī, yā ‘Abbās.*

*O ocean of bravery, lion raised by Ali,
Your sword was lightning protecting Deen of Nabi (S), O Abbas.*

*Mā du‘iya al-‘aṭash illā wa ji’ta bi-saqā’,
Wa judta rūḥaka fidā’an li-wajh al-Ḥusayn, yā ‘Abbās.*

*Whenever thirst was called, you came with the waterskin,
And you gave your soul as a sacrifice for the face of Husain, O Abbas.*

*Yā bāb al-ḥawā’ij, man ista‘āna bika najā,
Wa kullu faqīr bi-nūr ismika yarjū ar-rajā’, yā ‘Abbās.*

*O Door of Needs, whoever seeks you finds salvation,
And every poor soul through your name finds hope, O Abbas.*

*Ibnu ‘Alī mushkil-kushā, ḥāmil ‘izz al-walā,
Min silālat ghayth tutfi’ nār al-balā’, yā ‘Abbās.*

*Son of Ali, the solver of hardships, bearer of loyal might,
From a lineage of rain that quenches the fire of tribulation, O Abbas.*

*Anta bāb az-ziyārah, mu’taman al-ḥimā,
Bi-‘idhnik nadkhulu Karbalā’, nubāyi’ as-samā’, yā ‘Abbās.*

*You are the gate of ziyārah, the trusted guardian of the sanctuary,
By your leave we enter Karbala, pledging allegiance to the heavens, O Abbas.*

*Dhikruk nārun wa balsamun lil-qulūb,
Wa bi-shahādatika ‘alā ad-dahr zāla ash-shakk wa al-ḥujūb, yā ‘Abbās.*

*Your remembrance is both fire and balm for the hearts,
By your martyrdom through time, doubt and veils are lifted, O Abbas.*

11. Shrine of Moula al-Abbas Ibn Ali (as) in Albania:

World over, numerous wonders of Ahl al-Bayt (as) are being witnessed. Thousands of Zaireen of the Sufi Bektashi order of Muslims alongwith Christians go to Mount Tomor, southwest of Albania, in an annual August Ziyarah commemorating Sayyidi Abal Fadl al-Abbas ibn Ali (as). The Zaireen set up tents, slaughter animals and pray by Wasilah of Moula al-Abbas (as) on top of Mount Tomor every August 20 to 25. One of the four traditional religions in Albania that is respected with a national holiday, the Bektashi Muslims, a liberal mystical Muslim sect with

roots in Sufi and Shia mixed Aqaid, make up between 10 percent of Albania's population, mainly concentrated in southern Albania. The Novruz Day, celebrated on March 22, has been a public holiday in Albania since 1996. The holiday is celebrated with a special pie and the traditional Bektashi dessert called Ashure, also known as Noah's Pudding, consists of grains, dried fruit and nuts. The annual gathering brings together pilgrims who slaughter sheep and lambs, perform rituals such as painting foreheads in blood in honor of Moula al-Abbas Ibn Ali (as), have barbecues and light candles and pray at the shrine. The landmark Kulmak tekke, a Shrine where Zaireen come to seek healing, has been led by some of the most renowned Bektashi leaders. Zalo Qato of the Bektashi community says that the tekke was set up in honor of Abbas Ibn Ali by Dervish Eliazi, a very respected Albanian cleric who was the first to serve in this tekke. Abbas lies buried in a Tyrbe (Shrine) on the southern peak of Mount Tomor and is venerated there by Zaireen. This Shrine was constructed in 1620 and later became a Bektashi Zaireen site, being a few hundreds meters above the Bektashi tekke there, which was built in 1916.

According to one legend, Sayyidi Abal Fadl al-Abbas Ibn Ali (as) is said to have come from Karbala on a white horse to save the country from the barbarians and is supposed to have spent five days on Mount Tomor before departing to live on Mount Olympus. Naim Frasheri, Albania's late 19th century national renaissance poet who dedicated much of his work to the awakening of Albanians to seek independence, also mentions Sayyidi Al-Abbas Ibn Ali (as) in one of his poems. Sayyidi al-Abbas took over Tomor and he came to live with us. Albania was no longer afflicted because God came to love it, says Frasheri's poem as quoted in a translation by late Canadian-German Albanologist Robert Elsie. Around 550,000 people visit the mountain each year during the six-day mount Tomor, Shna Ndou pilgrimages. Mount Tomor is sacred both to the Christians who used to climb it on August 15, Assumption Day, in honor of Mariam (as) and to the Bektashi Muslims, who honor Sayyidi al-Abbas bin Ali (as) during the annual August Ziyarah. The Shrine has a burial place inside but Abbas wasn't buried there. He is actually buried at that ground where he fell from his horse in Karbala, Iraq.

12. A Heartrending Marthiyah:

The 51st Al Da'i al-Fatimi, Dr. Syedna Taher Saifuddin (ra) in 1348 (AH) at Karachi, Pakistan portrays grief, although in Arabic its accent is that of the Indo-Pakistan peninsula. There is no precedent in the literary history of the Arabic language of such a long Marthiyah, which is full of oratory and easily moves one upon reading or hearing, despite not knowing the Arabic language. The Marthiyah is well known around the world. The presence of this Marthiyah on the Maqsurah Raas Al-Imam al-Husayn (as) and other Maqsur'at is a clear proof that the Khidmah of his Da'i has been accepted by Moula al-Husayn ibn Ali (as). The fifty-one stanzas allude to his position as the 51st Al Da'i al-Fatimi. The Da'i in few appropriately chosen words, conveys emphatically the tragedy of Karbala. The Da'i recited Salaam upon Al Imam al-Husayn al-Mazlum (as) in the following stanza which is the Wazifah of each devotee: [22]

"La Humma Sall'i wa Sallim
Alal-Husayni wa Karrim
Baarik Alayhi wa Azzim
War Hamhu Rabbi Tarahham

*Manhalla Qatr us-Samaai
Wa Lahfata Ya-Husayna
Ya Sayyid ash-Shuhdaa'i"*

*Allah, shower blessings and peace
On Husayn and honor him
Grace him and elevate him
And show him infinite mercy
That pours down from the sky
Alas, O Husayn our grief upon you
O leader of the martyrs*

The father of Moula al-Husayn (as) was Mustaqar Imam. They (Ali and Husayn) were the Hujjat of Allah on the Earth, and therefore they were the beautiful "Faces" of the representation of Allah, in their respective era. And his mother, his progeny, the Imams and his Ash'ab were exalted status holders. The Da'i says:

*"Wa Jaddihi Wa Abi'hi
Wajh'il 'ilah'il-Waji'hi
Wa Ummi'hi Wa Akhi'hi
Wa Sahbi'hi Wa Bani'hi
Ahlis-Sanaa Was-Sana'i
Wa Lahfata Ya Husayna
Ya Sayyidash-Shuhda'i"*

*And his grandfather and his father
Are notable faces of Allah
And his mother and brother
And his companions and children
Are people of splendor and majesty
Alas, O Husayn our grief upon you
O leader of the martyrs*

This world is a jail for Mumin, according to a Hadith, where he has to face trials and his source of inspiration are the Al Khamsat al-Ath'ar (as) who taught how to live in this world and prepare for the A'akhirah. Their biographies are a source of peace, spiritual benefits, and guidance in darkness, indeed they are the spring of Barakah. Wilayah of Ahl al-Bayt (as) eradicates the sins when a devotee repents with "Taubat un-Nusuh" and does Istaghfar with Khuzu (sincerity). In limited source of Halal earning he spends his life with Shukar, which is Naimah and Barakah. The Da'i asks Allah to remove trials, increase Barakah, convert sins into good-deeds by Wasilah of al-Husayn (as) as follows:

*"Wakshif bihim Kurubati
Daa'if bihim Barakati
Baddil bihim Sayyiati*

*Jami'aha Hasanati
Ya Rabbiyasma Dua'i
Wa Lahfata Ya-Husayna
Ya Sayyidash-Shuhda'i"*

*And through them remove my grief
Through them multiply my blessings
Through them exchange my misfortunes,
With benefactions
O my Lord, listen to my prayers
Alas, O Husayn our grief upon you
O leader of the martyrs*

Not only Shia and Sunni but non-Muslims also bow at the doorstep of Abbas in Karbala al-Muqaddasah, with one of his Kuniyah being "Bab al-Hawa'ij" (The Gate to fulfilling people's need), and they beseech Allah through him. Qaz al-Haj'at Abbas! Help us to come on the door of Husayn (as) and visit your grave. Allow us this opportunity soon, solve our Masa'il and grant us abundant Barak'at from your door. I conclude this Bay'an on this famous Salaam of Sayyidi al-Abbas Ibn Ali (as), which each Za'ir recites at the door of his Rawd'ah: [23]

*"Salaam of Allah and Salaam of His favorite Malaek, Anbiya, righteous servants, all the Shuhadaa and all those truthful, and also pure, true blessings that come and go, be upon you; O son of Amir al-Mumineen
O Allah! Grant us opportunities of Ziyarah so long as You keep us alive, and join us with him and his father in Jannah, and introduce us to him, Your Rasul (S), and Your Awliya, A'ameen."*

Humble Request:

Mumineen, when you read this heartbreaking account of Ahl al-Bait (as) and tears appear in your eyes, take the Wasilah of Moula al-Abbas ibn Ali (as) and make Dua for whatever you wish for. However, kindly don't forget this Haqeer in your Dua and ask Allah that the Naimat of Aza and Buka of Husayn ibn Ali (as) be continued forever in my generation, which is the foundation of each Sadaat, Barak'at, Hasan'at and finally Naj'at. A'ameen.

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