

Role of Hadrat Abbas (a.s.) in the Historical Epic of Ashura

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Symbol of bravery and fidelity

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

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

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

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

Abbas did not abandon even for one moment from his brother and Imam all through his life, and did not spare any effort for obedience and service. In the human history, no brother could be found to be as honest, dedicated, devoted, obedient and submissive as Abbas for his brother Sayedoshohada.

His loyalty, decency and courtesy have become a saying in the history. He never sat before Imam Hossein (a.s.) unless asking for permission. Abbas for Hossein was the same as Ali for Prophet. He always addressed Hossein Ebne Ali (a.s.) with the titles like "O Sayedi", "O Aba Abdellah" and "O Ebne Rassoulallah".

The scenes of fidelity and valor displayed by Abbas, are the same considered by Hazrat Ali

(a.s.), when he wanted to marry with Ommolbanin (Abbas's mother). He was aware of Karbala and Hossein's (a.s.) need to a powerful support, a brave standard-bearer, faithful helper and devoted commander. Abbas too was informed from the childhood, and knew that for what a day he has been reserved, and for whom he shall devote himself.

On this account, he was sincerely attached to his brother, Hossein; loved him; was proud of serving his brother warmly; calling his brother Mowla and Sayed. He boasted of serving two beloved heritages of Prophet and Fatima, that is, Imam Hassan and Imam Hossein. Although he was the superior in valor and championship, he was submissive and obedient to his brother earnestly.

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

He was chivalrous, tactful, brave, faithful, courteous, obedient to the Mowla's order, worshipper and absorbed in the prominent character of his brother, Hossein Ebne Ali (a.s.). These attributes lead him to the position of command and standard-bearing in Karbala, where he could exhibit his fidelity and valor. We will discuss later about some of manifestations of his chivalrous spirit when describing the events of Ahsura, but since we are now talking about his bravery, you may pay attention to the following scene:

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

Before fighting, he wanted to pity Abbas and asked him to submit and put the sword on the earth. He rodomontaded and raved. But Abbas replied him, and called his elegance and valor as an honorable heritage from the Household of Prophet, and talked of his gallantry and championship in the battlefields. He said: We do not heed. My father, Ali Ebne Abitaleb, was always in the battlefields and never escaped the enemy.

We too trust in God, Suddenly, in a surprise attack, he assaulted Mard and took his lance, and put it on the earth, and struck him with the same lance. The host of Kufa was going to intervene and save him. But Abbas hastened first, and mounted on the Mard's horse like an eagle, and killed the slave who had come to help Mard.

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

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

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

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

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

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

Shemr Ebne Zeljoushan, who was one of the most defamer and spiteful enemies of Prophet's Household, talked about Imam's thirst ironically. When they prevented access of Zahra's son to the water, Shemr said: You will never drink till death. Abbas Ebne Ali (a.s.) told Sayedoshohada: O Aba Abdallah, aren't we rightful? He answered: yes.

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

The enemy's encirclement became tighter, and the control, more strict, and taking water from the Euphrates was difficult. As a result, thirst and lack of water appeared more in the tents of Imam Hossein (a.s.). Children were affected by thirst more than the others. The eyes and hearts relied on the brave Abbas to find a solution for the problem and bring water to the tents. Hossein Ebne Ali commissioned his brave brother, Abbas, to undertake responsibility to provide water for the tents. He undertook to carry water for the thirsty. Abbas, along with thirty of Hashemites and other companions and twenty infantrymen, headed for Euphrates. The

standard of this group was given to Nafe Ebne Helal. Euphrates was surrounded by the enemy's forces. For taking water, they should break the circle of siege through a heroic operation and fill the leather bags and come back to the camp. They arrived at the river. Filled the water bags. Returning from Euphrates, the guards blocked their way to avoid provision of water for the tents. A struggle was inevitable to happen. Some engaged in fighting and some amused the guards and some brought water to the destination. Abbas and Nafe were among those who were fighting, when going towards Euphrates and bringing back water. This was the first military conflict between a group of companions of Imam Hossein (a.s.) and the host of Kufa in the bank of Euphrates. The brave Abbas was ready to devote himself wherever and whenever it was necessary, and be at service of Hossein Ebne Ali (a.s.) and his pure children

Letter of security

A voice was heard from the back of tents of Imam Hossein (a.s.). It was the voice of Iblis, the Slinking Whisperer, Shemr, saying: Where are my nephews? He called Abalfazl and his three brothers. He had brought letter of security for them. Once more in the past, Shemr, the uncle of Abalfazl, had brought a letter of security for him from Ebne Ziad, but he had rejected it politely.

This time he wanted to separate him from the group of Imam's companions. At first, Abbas did not pay any heed to the voice, because he knew the owner of voice and his purpose. Imam Hossein (a.s.) said: Abbas, my brother! Although he is an evil-doer, but reply him and listen to what he says.

Abbas, together with his three brothers, came out from the tent. Shemr submitted to Abbas the letter of security which he had taken from Ebne Ziad, governor of Kufa, for them, and said: If you leave Hossein and come to us, your life will be secure. Abbas who was so angry for such a big rudeness and insolence, looked at Shemr wrathfully and shouted: Curse, wrath and damnation of God unto you and your security! May your hands be broken, O vile uninhibited man! Do you want us to leave alone Hossein, son of Fatima, the most honorable warrior in the path of God, and accept submission and obedience to the accursed and the vile? Do you bring for us security, while the son of Prophet is not secure?!

It has been narrated somewhere else that he said: God's security is better than that of Abidellah. The evil-doer returned ashamed and failed. Shemr was going to attract Abbas to weaken the host of Hossein Ebne Ali (a.s.), and also strengthen Kufa front. Undoubtedly, Abbas was a valorous warrior, and symbol of Ali's (a.s.) wrath. His presence among the companions of Sayedoshohada was very critical and fortified them. But the enemies of truth

and followers of falsehood are always fool and blind-hearted. Is it possible to think that Abbas leaves alone the son of Fatima at these crucial and fateful moments and on the threshold of a magnificent martyrdom, and cause his deprivation from an eternal felicity! Shemr went and Abbas Ebne Ali came to Imam. Then, Zohair said to Abbas: Do you want me to narrate a story for you and repeat what I myself heard? Abbas said: yes. Zohair Ebne Qeyr related the story of Ali's request from Aqil for introducing to him a lady from the tribe of brave men to give birth to a son for him, and added: Your father, Ali, wanted to reserve you for such a day. Beware not to spare in helping and supporting your brothers! Abbas replied: Are you going to encourage and give hope to me? By God, today I will exhibit what you ... have never seen, and will create an epic which you have never heard

Respite at night of Ashura

It was in the afternoon of ninth of Moharram. Day was ending, but it seemed that war is inevitable. Sun was setting to hide its bloody face under the mask of sunset. The acclamations of Kufa host was heard by Imam's companions. It seemed that they are preparing themselves for attack. They assumed wrongly that they can compel Hossein people to compromise and submission. However, the truth party sought felicity in martyrdom and paradise under the shade of swords: الجنة تحتك ظلال السيوف Omar Sad (commander of Kufa host) ordered for attack. Enemy's forces became ready, and some of them rushed towards the camp of Imam Hossein (a.s.). The noise of their horses hoofs was becoming nearer and nearer. Imam, who was inside the tent, commissioned his brother, Abbas to find their purpose and intention. The master of youths in paradise, Prophet's beloved grandson, and head of martyrs in the world told his brother: May I be thy ransom! Ride on the horse and go to see what do they say, what do they want, and why they have rushed towards here.

The brave Abbas with twenty of companions went towards the assailants to negotiate with them. Abbas stated the message of Imam and asked about their purpose. They said: Hossein Ebne Ali shall either submit to and obey the governor of Kufa and pay homage to Yazid or engage in a battle. Abbas came back quickly to inform Imam about the issue. Then, some of the companions of Abbas, such as, Zohair Ebne Qin and Habib Ebne Mazaher talked with them, and admonished them not to fight with Hossein, and do not stain themselves with killing

Prophet's grandson. But they did not pay any attention.

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

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

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

Night of manifestation of fidelity

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

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

And silence, Anyone who wills can go at darkness of night. Those who may go, had already went. Those who had stayed, were ardent, loyal, steady, faithful, seeking for martyrdom and irony resolved. Imam's utterance was not finished that the companions responded for fidelity. The first one who stood up and declared his fidelity and struggle up to the last drop of blood, was Abbas. The others too followed him and replied: Why we shall go? Where we shall go? Shall we go to remain alive after you? God may not bring such a day! What we can say to the people? When we come back to them, can we say that we left alone our master, leader and support among the swords, arrows and spears, and escaped for desiring life? We seek refuge in God! Rather, we will live with your life, and die with you.

After Abbas, the phrases of other companions too had a wave of truthfulness and fidelity. What the son of Aqil said, the rousing utterance of Moselm Ebne Aousseheh and Saeid Ebne Abdellah, the epic utterances of Zohair Ebne Qin, loyalty of Mohammad Ebne Bashir, even what

the young Qassem said who called martyrdom with the dear uncle sweeter than honey, all and all are manifestations from their ample faith. Imam companions went to their tents both to prepare their arm for the battle on tomorrow and to pray.

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

At that night, the enemy was tremulous, and Hossein's children were sleeping quiet. But at eleventh night, when Abbas was martyred, there was a reverse situation and fear and terror had settled in the heart of children of Prophet Household.

Abbas Ebne Ali was continuously remembering God at night of Ashura and watched till morning. No one dared to approach the tents of Prophet Household. The night passed, a distressful and fearful night, and an epic day and bloody morning rose to witness the fidelity of .(Abbas and epic of the sincere companions of Aba Abdellah (a.s

Day of blood, day of martyrdom

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

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

Ashura was the scene of conveying the message, giving ultimatum and warning. Imam and his typical companions talked to the host of enemy several times to awaken their conscience as a result of these discourses and sermons, and avoid shedding the blood of Prophet's grandson.

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

The fight started, and first there was single combat between the valorous warriors from the both parties. The small and high-powered host of Imam scattered enemy both in single combat and troop rush with their valiant attacks. The earth trembled under their steady paces. They fought and were wounded. They rolled on the earth and were killed, and created the most beautiful eternal epics.

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

Once, four of Imam companions who had came from Kufa to join them, and had the horse of Nafe Ebne Helal, were fighting in the battlefield and were encircled by Kufa host. They were Amro Ebne Khaled, Sa'd, Majmae Ebne Abdollah and Jenadat Ebne Hareth. The situation was critical and called for Abalfazl's support. Hossein Ebne Ali (a.s.) called his brother, Abbas and sent him to help them. In one attack, Abbas scared the enemy, and they were saved. They were wounded. Abbas wanted to move them to the rear line to Imam. But they said: Whereto are you moving us, Abbas? We have resolved for martyrdom. Leave us. Again they engaged in warfare. They rushed and the standard-bearer of Karbala accompanied them, and defended them. They fought all together till all were martyred besides each other.

The enemy's rush was increasing, and the number of martyrs in the Imam front was becoming more and more.

When the situation was critical, Abbas rushed and put to rout the Kufi's. He was the cause of tranquility for Hossein Ebne Ali (a.s.). He encouraged his brothers to fighting. He told his three brothers to go to the battlefield and defend Imam. All three of his brothers were martyred. On Ashura, the battle was continued after noon. Imam's companions were fell on the earth. Nafe Ebne Helal, Abes Shakeri, Habib Ebne Mazaher, Moslem Ebne Aousehe, Horr, Joon, Zohair Ebne Qin, Hanzaleh, Amro Ebne Jenadeh, and many more were martyred. Thirst dominated Imam's camp.

It was the turn of Hashemite youths. Ali Akbar was the first of Hashemite who was martyred. The others too followed him. But Abbas, still had the standard of battle firmly at his hand, and was beside Imam Hossein like a shade. He had shielded his life to protect Hossein. Hossein Ebne Ali (a.s.) was dying of thirst. He rode on the horse, and went to the height overlooking Euphrates. He wanted to find access to the water of Euphrates, and quench his thirst. Abbas too was beside and watching him. It was instructed to Kufa host to hinder entry of Imam to Euphrates, because they knew that if Imam drinks water, he will be refreshed, and

their casualties will become heavy. A group formed a line in front of Imam, and shooting arrow at Imam started. There were five hundred guards for the water. They separated Imam and Abbas. They gathered around Abbas to separate him from Hossein Ebne Ali. But Abbas alone .(had a severe conflict with them, and was wounded. Then, he came to Imam (a.s

Epic in the Euphrates bank

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

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

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

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

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

Abbas himself was thirsty, but when he looked at restiveness of children of Imam Hossein (a.s.) and caravan of Karbala, and saw their pale faces and dry lips, and hollow water bags, and heard the moans of crying thirsty children, he forgot his own thirst. Imam told Abbas: now that you want to go, you may go to provide some water for these thirsty children, either request water from the enemy or bring it from Euphrates. Now, you can go to battlefield and fight with these vile men.

Abalfazl headed for Kufa host, preached and warned them against God's wrath, and addressed Ebne Sa'd: O, son of Sa'd, here is Hossein, son of Prophet's daughter. You killed his

companions and relatives. His family and children are thirsty. Let them to have some water as
they are dying of thirst, ...

Abbas utterance made them to think. Some of them felt pity and their eyes filled with tear. But Shemr shouted: O son of Ali, if the land is full of water, and under our control, we will never give a drop of it to you, unless you accept to pay homage to Yazid. What Abbas could say or do against such a lot of vileness, meanness and indecency? He returned to his brother and

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

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

Abbas and Hossein's life was related. They were one spirit in two bodies. How the faithful Abbas could drink from the pleasant water of Euphrates, while Hossein's lips are dried of thirst? Never, a faithful brother shall not do so. He addressed himself: O my self! You shall not be alive after Hossein! Hossein is subject to death and martyrdom, and do you want to drink
cool water? By God, this is not my creed.

He poured water into Euphrates, and did not drink water remembering Hossein's thirst to
receive martyrdom thirsty like his brother, and thereby to be the real teacher of fidelity. He put the leather bag on his shoulder and moved towards the tents. Guards of Euphrates River blocked his way. Abbas had no alternative save fighting with them. The combat started
between the water-carrier of Karbala and those vile men.

His hands were cut in the way of honor and chivalry to let the pen of history to write these virtues for him on the bank of the ever-running stream of goodness. The hand raised for support of truth and helping Hossein, from which issued bounty and grandeur, and had gone to bring water, was cut, but his path was not cut. His faith was firm, and his goal, eternal. Abbas had sworn to support religion and Imam forever. He was too interested to provide water for the
tent and quench the thirsty men to care for protecting his life.

Once Abalfazl roared to terrify the assailants, and once he ranted. The roars of Abbas in the

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

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

In this way, the bright life finished at bloody end of martyrdom, and Abbas died beside water, after a great warfare and epic struggle, and his bloody body, split head and cut hands in the bank of Euphrates became a proof for his fidelity. When Hossein Ebne Ali (a.s.) came beside Abbas, and found his standard-bearer in blood and killed, said: Now, I lost my support, and my wisdom became ineffective.

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

Now, by lapse of more than one thousand three hundred years from such a lot of sacrifice, courtesy, chivalry and fidelity, still the history is alive with the bounties of Abbas Ebne Ali (a.s.), and his name is accompanied with fidelity, courtesy and chivalry. The devoted warlord went to Euphrates with a thirsty lip and burned heart, but his chivalry and fidelity did not let him to drink water, while Imam, his household and children were thirsty. He came back thirsty from Euphrates to bring water for the children.

He did not drink water and left Euphrates thirsty, but the hand of thirst of Euphrates did never reach the fidelity of Abbas. Where we can find such sacrifice, and is it possible to express and include such devotion in the words? Abalfazl's (a.s.) hands were cut, and his hands became a banner for the free men throughout the world, and Abbas became the peerless teacher of .generosity and virility

The sanctuary of love

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

martyrs, when burying the bodies of Imam Hossein and Abbas, he personally went in the grave and put their bloody bodies in their graves.

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

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

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

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

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

One of the believers who visited the sanctuary of Imam Hossein (a.s.) every day, but that of Hazrat Abbas every week, dreamed Hazrat Zahra. He says hello to her, but she pays no heed to him. He says: May my parents be thy ransom. Why do you disregard me? She says: Because you disregard visiting my son. He says: I visit your son every day. Hazrat Zahra says: you visit my son, Hossein, but you visit less my son, Abbas. The phrases we have previously narrated from Imam Sajad, Imam Sadiq, and Imam Zaman (a.s.) about the moon of Hashemite, indicate his high station, and fire us for visiting his sanctuary.

Imam Sadiq (a.s.) went to Iraq, and after visiting the tomb of Hossein Ebne Ali (a.s.), he went towards the tomb of Abbas. He stood beside his tomb, and recited Ziarat phrases addressing him to be a sample for us for expressing respect to the holy presence of moon of Hashemites. The Ziarat phrases which has been narrated from Imam Sadiq (a.s.) through Abou Hamzeh

Thamali, and is a text for visitation of his tomb and a description of moral and warfare virtues of the standard-bearer of Karbala, has emphasized on the concepts like submission, testimony, fidelity, benevolence, warfare, martyrdom, continuation of path of Badr martyrs, Here we will

refer to the translation of parts of his Ziarat text:

Peace of God, prophets, God's pious servants, and all martyrs and the truthful unto you, O son
of Amiralmomenin!

I testify that you were obedient to Hossein Ebne Ali (a.s.), the oppressed Imam and successor of Prophet, you were truthful and faithful. God's curse unto your slayers, those who did not know you justly, and disregarded your reverence, and intervened between you and the water of
Euphrates.

I attest that you have been martyred unjustly ...

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

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

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

I testify that you did not spare anything, rather you behaved insightfully. Thou imitated and followed the pious. May God gather us, you, His prophet and saints in residences of people of
.paradise and muster us with you