

52nd Ismaili Musta'alavi Dawoodi Dai al Mutlaq, Dr. Syedna Muhammad Burhanuddin is a torch bearer of the devotees of Ahl al Bait. In each of his action, love of Ahl al Bait is focal point, even opponents can't deny it. Under his specific instructions, his elder son, Head of the Sighat al Najaf wa Karbala, His Eminence, Amir al Jamea, Dr. Syedi Qaidjoher Ezzuddin took part personally in number of developments in Najaf, Kufa and Karbala, which is highly acknowledging by the Muslim Ulama and dignitaries worldwide, especially when they visited these sacred places to pay homage.

[This Research Paper is dedicated to the Builder of the New Constructed Al Masjid al Azam, Kufa, Iraq, His Eminence, Amir al Jamea tus Saifiyah, Dr. Syedi Qaidjoher Ezzuddin](#)

Mashhad Syedi Abal Fazal al Abbas-Karbala: Phases of Destruction & Restoration

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13th Muharram 61 (AH):

Three days after the carnage in the land of Taff, known as Karbala, the sacred bodies of Al Imam al Husain Ibn Ali (d.61 AH, Karbala, Iraq) [1], his Ahl al Bait and companions were buried as per the instructions of Al Imam Ali Ibn al Husain (d.94/712 Madina, Saudi Arab) [2], by the Bani Asad [3] tribe, who lived on the outskirts of al Taff (Karbala). Al Imam as Sajjad Ali Zain ul Abedeen ibn al Imam al Husain and his son Abi Jafar al Imam Mohammad al Baqir (d.-114/732, Madina, Saudi Arab) [4] were present at the time of burial spiritually. Historians have reported that the tribe of Bani Asad settled around the graves for taking its care and security. It is mentioned that the Bani Asad built a Masjid adjacent to the grave of Syedi Abal Fazal al Abbas, which remained in good condition until the time of Abbasid emperor Haroon (d. 809 AD, Tus, Iran)[5].

Terrorizing the Zaireen [pilgrims] of Al Aatabaat al Aaliyyaat [Najaf, Karbala] has been one of the major cruelties of the Muslim tyrant rulers. They considered these saints of Islam dangerous to their political power [Empire]. In Jannat ul Baqee cemetery, Madinah, the graves of Syedah Fatemah [6] and her children Al Imam al Hasan [7], Al Imam Ali Zain ul Abideen, Al Imam Mohammad al Baqir and Al Imam Jafar as Sadiq are in a shocking condition, open to the sky. The impartial observer should not ignore the series of cruelties which the Muslim rulers committed with the Ahl al Bait and their devotees, in the long history of Islam. These chains of cruelties continue even today, irrespective of region and caste. Umayyads, Abbasids, Ayyubids, Ottomans, Shaikhs etc, failed to extinguish the light of these shimmering stars of the galaxy of Nubuwwah. They had little success in covering the

reality. History has passed the judgment as per evidences that those who tried unsuccessfully to extinguish the Noor of Allah, perished in the hole of darkness and eternal curse became their perpetual destiny.

Chronological Details of Destruction & Restoration of The Mashhad:

1st Century:

65 (AH): The conqueror of Iraq, Mukhtar Thaqafi (d. 687 AD, Kufa, Iraq) [8] instructed the commander of his forces Ibrahim bin Malik al Ashtar [9] to march towards Karbala. When Ibrahim bin Malik al Ashtar reached Karbala, he visited the grave of Syedi Abbas after the Ziyarah of Abi Abdillah al Husain. He recited Salaam loudly upon his childhood friend, Syedi Abal Fazal al Abbas. He questioned:

Abbas! Husain was the Imam, but you were not the Imam. Why did you not- cut all the heads of the enemies?

A pin-drop silence prevailed and afterwards a reply came from the grave of Syedi Abbas: Ibrahim! What could I do? Moula Husain never granted me permission of Jih'ad. He ordered me to bring water to the tents but alas I could not comply.

Ibrahim being a brave warrior like his valiant father, listening to this painful reply from his beloved friend, could not control his sentiments and started weeping. After knowing this historical fact, there is no question who built the Mashhad of Syedi Abbas first. The first Mashhad was constructed by Ibrahim with the help of bricks and mud. Arrangements were made for devotees who wished to settle around the Mashhad [10].

Abdul Malik bin Marwan [11] ordered to his viceroy Hajjaj bin Yusuf Thaqafi:

Save me and my empire from the Qisas[blood revenge] of the sons of Abi Talib! To save his skin and governorship, Hajjaj followed his master's instructions. He eased his barbaric policy regarding Najaf and Karbala Ziyarah temporarily. The natives of Kufa revolted against the tragic event of Karbala during the reign of the Umayyad emperor Abd al Malik bin Marwan(d. 705 AD).This group is known as Tawabun [12] in Muslim history. They gathered around the grave of Husain and offered Tawaf of Ziyarah[13] in the same manner as Zair[Pilgrim] perform in Kabah.

2nd Century:

132 (AH): The Mashhad constructed by Mukhtar al Thaqafi remained till the downfall of the Umayyads in 132(AH).

133 (AH): The Abbasids were born enemies of the Ahl al Bait. They superseded in heresy and cruelty of their predecessors, the Umayyads. They built military check-points on the outskirts of Najaf and Karbala to stop and execute the caravans of Zaireen. They punished the Zaireen of Najaf and Karbala with the most torturous methods and even crucified them. Except for a few, the majority of the emperors of Abbasid dynasty were barbaric against the Ahl al Bait and their devotees. They had imposed and enforced the black-laws to stop the Ziyarat and damaged the sanctity of al Mashhad, demolishing its structure and executing the devotees settled around [14].

146 (AH): Abbasid emperor Mansoor[15] showed his born venom to the sons of Ali Ibn Abi Talib and Fatemah, demolishing the sheds of Al Mashhad , which was built in 65 AH on the graves of Al Imam al Husain and Syedi Abal Fazal al Abbas [16].

193 (AH): Abbasid emperor Haroon[d.809] ordered to demolish the structure of Al Mashhad al Husain and Al Mashhad al Abbas. He ordered plowing the land wherein the sacred graves were located. The houses of the devotees were also destroyed by the order of the so-called Muslim Caliph. Trees were cut, under whose shade the Zaireen took refuge in the burning heat of sun, adjacent to the Shrines. This military operation was done by Haroon's governor in Kufa, Musa bin Isa bin Musa al Hashemi [17].

198 (AH): Abbasid emperor Mamun[d.833][18] in order to consolidate his hold of power and command over his vast empire used all tactics to gain the loyalty of Shia Muslim population by posing himself as a staunch devotee of the Ahl al Bait. His main aim was to reduce the underground activities of the Shia mission, activate for spreading the Talim of Ahl al Bait among Muslim Ummah. Mamun adopted cunning strategy during his political struggle with his brother al Ameen[19]. He minimized the restrictions on Ziyarah and allowed caravans of Zaireen to visit the Mashhad of Al Imam al Husain and Syedi Abal Fazal al Abbas. He ordered for the restoration of the damaged sites of the Mashhads. Through these sentimental tactics, Mamun wanted to gain control over the vast Shia Muslim population of Central Asian and Arabian regions for the sake of his rule.

On 7th Ramadan 201 (AH) he appointed 8th Ithna Ashari Imam Ali al Rida ibn Musa al Kazim [d.818, Mashhad, Iran] [20] as his crown prince, to control his vast central Asian population, who were staunch devotees of Ahl al Bait. As per the new political scenario, Mashhad al Imam al Husain's renovation order was issued by Mamun in 202(AH)[21]. He allowed further expansion of both the Mashhad [22].

3rd Century:

232 AH: Abbasid emperor Mutawakkil [d. 861 AD] [23] was a born enemy of Amir al Mumineen Ali Ibn Abi Talib and his descendants. During his reign, the Mashhad of Abi Abdillah al Imam al Husain and Syedi Abbas was demolished four times. For students of Muslim history, this account is enough to understand the cruel policy of Abbasids regarding children of Fatemah bint Rasool(S) and their followers:

I). 233 AH: Mutawakkil called one of his darling-concubines for merry making. His courtier informed him that she has gone to Karbala for the Ziyarah[24]. Her non-availability to fulfill his carnal desire and devotion to Ahl al Bait angered Mutawakkil. He passed an order in anger and assigned Umar bin al Faraj Alrkji to demolish both the Mashhads at Karbala [25].

II). 236 AH: Mutawakil again ordered demolishing both the Mashhads. Al Mutawakil even cut the hands and feet of the Zaireen who came for Ziyarah at Karbala. Afterwards he imposed a heavy-penalty on Zaireen and demanded one head out of every five Zaireen. Even this brutal policy could not deter the devotees from Ziyarat. Al Samawy had referred to this in one of his poems:

Then heard Jafar demolishing; and plowing the land, breathe the grave;

For two hundred thirty-six; as authorized it to Alaq and a woman

Mutawakkil instructed his Jewish officer, Abraham Aldezej to destroy the signs of the sacred graves of Al Husain and Al Abbas, including the houses of the devotees at Karbala. He ordered to turn the water-course of Euphrates over the sacred graves. When his courtier reached Karbala, no one was ready to execute his instructions. They had the fear of Allah. Finally the Jewish courtier of the Abbasid emperor called his community and they plowed the

land and turned water on it. Abraham strictly instructed the force under his command to prevent the Zaireen from visiting the Mashhad by force and if they did not obey then they should be slaughtered.

Abu Ali Al Amari has transmitted from Abraham Aldezz:

When I came with my retinue and dug the grave, we sensed a sweet smell of fresh Musk. Then I ordered the grave to be covered. Afterwards we started to plow the land of Mashhad but when the bull reached near the graves, it stopped. I warned my force, Wallah! If anyone discloses this event, I will kill him.

Al Samawy describes the atrocities in couplets:

**Then we cultivated the ground of the graves but the cows;
stopped moving from that place;
And then retreated to walk on heels;
Then we opened the water to flow over the grave;
but the water avoided flowing.**

The devotees of the Ahl al Bait did not leave both the Mashhads in deplorable condition but renovated and maintained its sanctity as much as possible in all circumstances.

III) 237 AH: A Report was forwarded to Mutawakkil that again caravans of devotees were visiting Karbala and performing Ziyarah. Now Mutawakkil assigned Aaron Al Ma'arry along with a minister and the notorious Abraham Aldezz, to carry out the demolition and plowing task of both the Mashhads at Karbala. Historians comment that the tyrant was again unsuccessful as severe resistance was put up by the devotees.

240 AH: Al Ashnany, a devotee of the Ahl al Bait went for Ziyarah of both the Mashhad at Karbala secretly, accompanied by a spice-dealer. When they reached near the site of the Mashhad, they began searching the graves until they found some signs. The enemies had tried to hide the graves but it remained safe from the evils of the era. The devotees found it through various signs which they put as a mark on several places of the grave [26]. Al Ashnany describes the security situation at that time as following:

... We went outside as visitors, sleeping during the day and walking during the night, until we got to Al Gadhariah. We left at midnight, found two armed groups who were in deep sleep. We then got to the site of the graves, until a sweet-smell touched our noses....).

IV). 247 AH: Al Mutawakil got Report for the 4th time that devotees of Iraq in general and Kufa especially were visiting Karbala bare footed. Many devotees stayed there permanently and established a market. He instructed one of the commanders of Abbasid force to execute all the visitors of Abi Abdillah Al Husain Ibn Ali and Abal Fazal al Abbas and to destroy both the Mashhads. This brutal operation was done on 15th night of Shaban, when devotees were busy in Ibadat and Aamaal and Tilawat of Dua al Kumail[27] .

Abraham narrated:

After destruction of both the Mashhads, the Abbasid force took rest at night. I was in deep sleep; suddenly we heard a thundering voice. All of us got up in panic and I asked: What was the matter? Some solders replied: Shocking! I asked: What is that? They replied: Some warriors are around the graves and they are shooting arrows at us. To confirm what they were saying, I examined the site and found it correct. I ordered my soldiers to shoot them at sight with arrows. The arrows turned back to our shooters and they were killed on spot. To

save our lives, we escaped from Karbala. Hence once again Mutawakkil was unsuccessful. [28]. On the order of Mutawakil, the endowment funds of both the Mashhads were confiscated and distributed among his relatives and friends [29]. The graves were covered with water, it dried up after 40 days and the signs of the graves were completely vanished. A Shaikh from Bani Asad visited the site of the graves. He started to smell the soil until he reached the right place where he found fragrance, better than Musk. He fell on the site, which was the grave of Moula Husain, and he wept and recited Salaam:

Ah! My parents are sacrificed on you! O Moula! You are the best!

Then he wept and recited Marsiyah spontaneously: [30]

**They [Abbasids] wanted to hide his[Husain] Shrine from his devotees;
And the perfumed dust leads to it**

269 AH: Both the Mashhads at Karbala faced plunder and loot by the tyrant Dabba Asdi. He arrested the natives of Karbala and sent them to jail at the castle of Ain Al Tamr, which was located to the south-west of the city of Karbala at a distance of 67 km and was named according to the large number of dates found therein. The virtual rulers of Baghdad, famous Buvehid Amir Izz ad Dawlah attacked with his force and killed Dabba and released the captives. He arrested the family of Dabba and sent them to the jail at Karbala [31].

247(AH): The Mashhad was expanded with the addition of a Minarat, as a sign to guide the visitors, allowed by Abbasid emperor al Muntaser [d.862] [32]. He eased the strict Ziyarah policy, enforced by his predecessors.

250 (AH): Hasan b. Zaid al Alavi ordered for the reconstruction of the Mashhads in Najaf and Karbala [33].

279 (AH): Abbasid emperor Al Mutadid [d.902] [34] allowed restoration work of both the Mashhads, in Karbala. Ruler of Tabaristan[35], Mohammed bin Zaid's role in the renovation and development of the Mashhad in Karbala is praise worthy.

4th Century:

369(AH): The powerful Buvehid Amir, Izz ad Dawla [966-978] [36] on his first visit to the Mashhad of Syedi Abal Fazal al Abbas, ordered for the renovation of the Mashhad and its dome. He decorated the Mashhad of Al Imam al Husain, with ivory, jewels and gold embroidery cloth. The surrounded area was constructed as a part of the city. For easy supply of water, he built a canal which supplied water to the natives and provided lighting arrangements for the Mashhad. Amir Izz ad Dawla built a wall for the defense of the Mashhad and donated huge property to meet the administrative expanses of the Mashhad. He expanded the commercial and residential areas around the Mashhad.

371-2 (AH)=983 AD: Amir Izz ad Dawla paid great attention in the matter of Mashhad. He made special arrangements for the help of the Zaireen. During his stay, he inaugurated the renovated Mashhad. Mashhad of Syedi Abal Fazal al Abbas was renovated once again by the Buvehid Amir. [37] The Amir built a beautiful magnificent dome of the Mashhad [38].

5th Century:

407 (AH): The Reconstruction and expansion work was undertaken by the Minister Hasan ibn al Fazal ibn Sahlan. He constructed a new wall around the Mashhad, which was the second protective wall around Karbala [39].

6th Century:

513 (AH): Improvement of the Mashhad was done by the Prince Dubies, a prince of Bani Muzied al Asadia [40].

522 (AH): Devotees of the Fatemi Imams used to send gifts to the inhabitants of Najaf and Karbala. From Zijiblah, famous Suleyhid Queen of Yemen, Syedah Arwa bint Ahmad [d.532 AH] [41] sent gifts for the Mashhad including costly fragrances. When Aloeswood/ Agar were burnt in Najaf, Kufa and in Karbala, its fragrance spread throughout the cities. The inhabitants understood that funds and cloths had reached from Yemen as a gift from Queen Arwa. Each year Syedah Arwa sent a substantial amount as a Silat [gift] and Muwasaat[exclusive help-fund for Muslims] to the inhabitants of Al Atabaat al Aaliyyaat[Makkah, Madinah, Najaf, Karbala]. This gift helped deserving Muslims in their daily affairs.

7th Century:

620 (AH): Abbasid emperor Ahmad Nasiruddin ibn Al Mstadhae[d. 1225] ordered his minister Muayyaduddin Muhammad Mikdadi to develop the Mashhad. Nasiruddin showed respect for the Ahl al Bait, contrary to his father. [42]

656 (AH): After the fall of the Abbasid Empire, Saeed bin Tawes al Hasani, leader of Talbeyen, visited Karbala and Najaf and fulfilled his Mannat to maintain the Mashhads.

696 (AH): Alai Khan Mahmud Ghazan, Mongol Muslim monarch [43] provided generous gifts to improve the condition of the Mashhad. He and his father built a canal which supplied pure water from the river Euphrates [44].

8th Century:

707 (AH): Mongol Sultan Muhammad Aolgiato Khuda Banda reconstructed the Mashhad [45]. Prominent Shia Ithna Ashari scholar, Syed Jamaluddin Hasan b. Yusuf al Hilli[1325 CE] was head of the religious affairs in his court.

740 (AH) to 790 (AH): Renovation process was started by the then Mangol ruler, who handled the affairs of Iraq.

9th Century:

836 (AH): Renovation project was handled by Mirza Spend (Spaniards), who took care of the Mashhad, in Karbala.

858-9 AH: The Mashhads were spoiled by Ali bin al Falah, prince of Al Musha'shi'ein in Ahwaz and Huweyzah. He claimed that the spirit of Amir al Mumineen Ali was in his body; therefore his ignorant followers addressed him as Moula Ali. Then this Maloon claimed divinity and declared himself as god on the earth. He entered in both the Mashhads on the

back of horse and ruined its sanctity. He looted each and every valuable found in the Mashhads and the houses of the inhabitants. The Mashhad was damaged on a large scale by the attack of Al Musha'shi'ain. Under instruction of the governor of Shiraz, Prince Bodaq undertook the restoration of Mashhad.

10th Century:

914 (AH) to 930: Emperor Ismail Safavi[d. 1524] [46] contributed huge amounts in the expansion of both the Mashhad at Karbala.

941 (AH): Ottoman Emperor Suleiman al Kanwny[d. 1566] [47] paid attention towards the development and reconstruction of the Mashhad of Syedi Abbas. He allotted property as Trust and fixed enough funds as an endowment to maintain the sanctity of both the Mashhads at Karbala.

957 (AH): Reconstruction was been done by Nizamuddin Shah [48].

982 (AH): Emperor of Iran, Tahmasp [d. 1672] [49] added a decorated dome to the Mashhad along with famous Kashany work, famous as Kashi Karbalai. Mashhad renovation was done by Emperor Tahmasb. He also fixed a wooden box over the grave and built a beautiful Maqsurah around it. A new wall was constructed for the safety of the Mashhad.

983 (AH): Reconstruction work was allowed by Ottoman viceroy of Damascus.

991 (AH): Redecoration and expansion of Al Mashhad was done by the Ottoman emperor Murad III [d.1596] [50].

11th Century:

1032 (AH) =1622 (AD): Safavid Emperor Abbas [d.1629] [51] decorated the dome of the Mashhad, built glass encasings around the grave, arranged the porticoes and the yard, constructed the lobby of the first gate of the Mashhad and sent precious carpets from Iran.

1042 (AH) to 1045: The redecoration of the Mashhad work was completed under the instructions of Safavid Emperor Safi-I [d. 1642] [52].He built lighthouses that illuminated the Mashhads and constructed small minarets in the corners with lights for direction at night for the Zaireen. [These historical lighthouses along with four Minarets were destroyed for unknown reasons in 1953 by the order of the tyrant Governor of Karbala, Abbas al Baldawi].

1055 (AH): Hussein Marashi, minister to Safavid Emperor Saif I, set the endowments to the Mashhad and the allocated budget and staff overseeing the reconstruction of the dome .

1086 (AH): Modernization of the Mashhad project was completed by the Seljuk Sultan Malik Shah [d. 1642] [53].

12th Century:

1105 (AH): Renovation of the Mashhad was done by Sultan Hasan Shah's daughter Radia [54].

1115(AH) =1703(AD): Famous Afghan King and conqueror, Nadir Shah Afshar [d.1747] sent gifts to the Mashhad and took interest in its beautification. [55]

1117(AH) =1705 (AD): Under instruction of the Emperor of Iran, Nadir Shah Afshar, the entrance of the Mashhad and the attractive Maqsurah[grill] around the grave were reconstructed. A precious chandelier was also affixed.

1117 (AH): Restoration was done during the era of the Ottoman Emperor Murad IV [d.1640] [56].

1127 (AH): The Mashhad was visited by the then Minister Hassan Pasha, who handled the affairs of the staff of the Mashhad.

1153 (AH): Nadir Shah Afshar gifted ample amount and presented valuable gifts to both the Mashhads. He visited the Mashhad again in the year 1156 and gifted precious offerings beside renovation of the buildings.

1183 (AH): Nadir Shah Afshar rebuilt the front porch and gifted a new covering box of the grave to the Mashhad.

1746 (AD): Ottoman Empire surrendered charge of Najaf and Karbala to the Afghan King Nadir Shaha Afshar, through a political pact. [57]

13th Century:

1208 (AH): A new safety wall was built for the protection of the city, and guest houses were constructed for Zaireen under the supervision of Aga Syed Ali Tabatabai. This project was funded by Nawab Asifuddawlah [58] of Lucknow [59], Awadh, India.

1216 (AH) =1801 (AD): Salafi Wahhabis [60] attacked Najaf and Karbala, under the command of Saud and Abdul Aziz. Their forces consisted of 24,000 seasoned bandits. They ruined and plundered the Mashhads, and looted all precious and valuable items, gifted by monarchs, nobles and members of numerous royal families over the centuries. They massacred the inhabitants and renewed the history of the Umayyads and the Abbasids. The unarmed natives, pilgrims, and staff of al Mashhad were unable even to defend themselves. More than 7000 innocents were killed mercilessly. The Najadi force destroyed the domes over the graves of Al Imam al Husain Ibn Ali and Syedi Abal Fazal al Abbas. The invaded forces didn't even leave the bed sheets from the houses of the natives of Karbala.

1216 (AH): An Indian Nawab donated a large amount for the renovation of Mashhad after the plundering of Mashhads by the Salafi Wahabi force. Syed Ali Tabatabai took responsibility for rebuilding and restoration of the Mashhad, markets, houses and made a concrete wall for the protection of the city.

1221 (AH) = 1806: Two Minarets of the Mashhad of Syedi Abbas were restored by the Prime Minister of the Emperor Fateh Ali Shah Qajar [d. 1834] [61] of Iran, Muhammad Hussein Isfahani. He also built the road and made water arrangements at the Mashhad.

1231 (AH): Mohammad Hussein Isfahani presented a silver door for the Mashhad of Syedi Abal Fazal al Abbas.

1232 (AH): Sheikh Jafar Kashef Al Ghata reported to the Emperor of Iran, Fateh Ali Shah Qajar of what happened in the attack and loot by the Wahabis. Shah Qajar issued instructions for the renovation of the Mashhad and took responsibility for its complete beautification.

1232 (AH) =1817(AD): Emperor Fateh Ali Shah Qajar reconstructed the dome of the Mashhads and gifted new chandeliers and lustrous crystal decorative pieces.

1249 (AH): Emperor Fateh Ali Shah Qajar presented a pure silver covering box for the grave of Syedi Abbas, which was installed.

1258 AH: A great bloodshed and carnage occurred in Karbala. Number of pilgrims including children, women, and old citizens were brutally killed by the order of Muhammad Najib Pasha, ottoman viceroy of Baghdad. The reason of attack was non-acceptance of supremacy of the Ottoman Empire by the inhabitants of Karbala. The commander of the Ottoman forces Saadullah Pasha opened fire through canons. The unarmed inhabitants took refuge in the Mashhad of Syedi Abal Fazal al Abbas. The Mashhad was filled with many hundreds dead bodies. The Ottomans killed more than twenty thousand people, including a large number of Ulama. Sheikh Abdul Hussein Ahmed Al Amini in his book (the martyrs of virtue) recorded this carnage in detail. By the order of Muhammed Najib Pasha, up to ten people were buried in a single grave without final bath, coffin and Salaat al Janazah.

1258 (AH): The Nawab of Awadh(Lucknow), Mohammed Ali Shah [d.1842] [62], accompanied by his wife, Queen Tajdaar, visited Najaf and Karbala. He ordered the reconstruction of the Mashhad and decorated the Ewan with gold which was destroyed by the Ottomans. He donated a large property as an endowment for the maintenance of both the Mashhad.

1276 (AH): Sheikh Abdul Hussein Tehrani forwarded a request to the Ottoman Empire to grant him special permission to handle the affairs of renovation and decoration of both the Mashhads.

1287 AH =1870: Emperor Nasiruddin Shah Qajar[d.1896] [63] also visited and donated a huge sum for the reconstruction of the various parts of the Mashhad .

14th Century:

1304-5 (AH): Muhammad Sadiq Isfahani Shirazi purchased the surrounding buildings of the Mashhad and attached it in the Haram of the Mashhad. This addition was done from al Qiblah gate. Traditional Kashey work was added on the structure of Mashhad and dome. In 1305 (AH) Muhammad Sadiq Isfahani Shirazi expired and as per his will he was buried in the room adjacent to the Qiblah, which is also known by his name.

1306 (AH)=1889 (AD): The Ottoman emperor Abdul Hamid[d. 1909] [64], undertook the re-roofing of the front entrance hall of the Mashhad with teakwood.

1309 (AH) = 1892 (AD): Queen Ehteram, the wife of Nasiruddin Shah Qajar [65] adorned the Ewan with gold.

1309 (AH): Two leading tycoons, Abdul Jabbar Tabrizi and Saeed Shirazi undertook to refill the upper glided the upper part of the Minarat of Syedi Abbas Mashhad with gold, which was completed by them in 1310 (AH)

1311 (AH)= 1894 (AD): A large clock on the Qiblah gate of the Mashhad of Syedi Abbas was fixed by Al Haj Amin al Sultan. It stands even now.

1319 (AH): Re-painting the western facade of the lobby with gold was done under the instruction of the Kingdom of Iraq.

1355(AH)=1936 (AD): The custodian of the Mashhad, Syed Murtada, rebuilt the silver gate in the golden Ewan leading towards the room of the Maqsurah.

1357 (AH): The King of Iraq, Ghazi the 1st [d.1939] [66] set up an electric generator in Karbala, which provided the Mashhad of al Imam al Husain and Syedi Abbas electricity.

1366-7 (AH): The Directorate of Public Works at the city of Karbala provided the Mashhad with a new generator of electricity. One of the leading merchants, Al Haj Husain Hajar Bashi donated to pave the ground of al Abbas Mashhad with unique marble in 1367(AH). He also gifted marble for the walls of the Haram al Sharif in the same year. It has remained even now.

1369 (AH): Famous calligrapher Muhammad Mahdi Sabri wrote Surah Ad Dahr-76 in al Mashhad which was completed with Kashi work in 1370 AH= 1950 AD.

1373 AH=1951 AD: The front facades of the courtyard were adorned with streaky Kashani work. The wall was decorated and the inside roof was laced with crystals and pieces of small mirrors with fine art.

1954-55 (AD): The gold gilding of the dome was under taken by the Prime Minister of Iraq, Nuri Saeed, when he visited Al Mashhad al Abbas in 1954. Contribution of Sheikh Mohammed Khatib is also praiseworthy in regard of perusing gold gilding process of the dome. The next Prime Minister of Iraq, Mohammed Fadhel Jamali responded to the request of Sheikh Khatib in the year 1375 AH 1955 AD.

1385(AH): Under instruction of Ayatullah Sayed Muhsin al Hakim [d. 1970] [67] a beautiful silver Maqsurah was constructed in Iran which is presently fixed around the grave of Syedi Abal Fazal al Abbas . A Beautiful gold door was also fixed in the same year in the courtyard.

1393 (AH): Saddam came to in power in 1968 and immediately took over the virtual charge of Al Atabaat(Shrines of Najaf & Karbala) from its Management, in the lust of funds and valuables. Saddam regime snatched the rights of control of all the Mashhad in Iraq and turned them into money generating institutions for them and least cared for its development and maintenance. They looted the precious items as well as endowment-funds which the

devotees presented to these Mashhads. Since that time the fiscal revenue of Mannat [vows] and donations of Zaireen declined. Most devotees preferred to distribute the amounts directly among the deserving class. Earlier Nuzur were deposited in al Mashhad, but on the rulings of the Ulama, the staunch in faith stopped donating their amount, convinced that their amounts would be spent in the expenses of Saddam and his favorites, instead of the Mashhad and the Zaireen.

15th Century:

9/4/2003 AD: Nuzur and Hadaya (funds and valuable gifts) of both the Mashhad at Karbala were seized by the Ministry of Endowment and Religious Affairs. The ministers utilized the huge funds and valuable gifts of the devotees for immoral support and use of Saddam and his family. Therefore no re-construction or development work took place during his 35 years long tyrannical era. His appointed figure-heads exploited the devotees and when they found any Aalim opposing the government, they mercilessly started a state sponsored massacre. The list of the Shuhadas is incalculable.

1411 (AH)=1991(AD): A violent uprising against the regime of Saddam Hussein occurred in the city, following the Persian Gulf War.

1414 (AH) = 1991(AD): Saddam's tyrannical regime bombed the Mashhad with artillery shells and rockets in Shaaban uprising in 1411 AH, corresponding to early March 1991 AD. As a result of this atrocity, the dome of Syedi Abal Fazal al Abbas was destroyed along with large parts of the wall.

1415 (AH)=1994(AD): Repairs to the Mashhad from the damage done in 1991, were finally completed.

1423(AH): 52nd Al Dai al Fatemi, Dr. Syedna Muhammad Burhanuddin replaced the underground old grave with new, made by the finest quality white marble [68]. A gold-silver plate of Bismillah, written in the handwriting of Dr. Syedna Muhammad Burhanuddin is fixed in the underground water tunnel, where the original grave of Syedi Abal Fazal al Abbas is located.

2003 to 2008: Soon after the removal of tyrant Saddam, pre-planned looting of the valuables from the Khazain of Al Atabaat (museums and treasuries of the Mashhad) was witnessed. Century's old antiques and precious goods gifted by Emperors and Kings were looted by Saddam's henchmen. They delivered it to their foreign masters. It is believed that this treasure was transferred by Allied forces to their countries. At least 6 explosions occurred during the Aashurah commemoration in 2004. 85 Zaireen were killed and more than 230 seriously injured. In 2006, a suicide bomber entered the area connecting the two Mashhads, and killed around 60 and injured more than 100. In 2007 a suicide car bomber killed at least 58 people and wounded 170, during evening Salaat. In 2008, a bomb was exploded 500m from the Mashhad which killed only one person, while three persons were injured and buildings of the area were damaged. Enemies tried to stop Ziyarat activities through these tactics, but in vain.

Architecture of Al Mashhad:

Description of al Mashhad al Abbas: The Mashhad of Syedi Abbas is located in the center of the old city of Karbala. Its front portion is located on the south side while the north part is on the backside. On the north-east side is the Mashhad of Al Imam al Husain, at a distance of 247 m. The distance between the central casements of Abi Abdillah al Imam al Husain and Syedi Abu al Fazal al Abbas is 378m. On the east side the River of Alqama is flowing.

Architecture of the Mashhad is considered part of global human cultural heritage. It is one of the most beautiful monuments in the eternal history of human civilization. The Mashhad of Syedi Abal Fazal al Abbas was built like other holy sites in Iraq, in the form of castles. Reason of this architectural style is security from invader's attack. The walls suggest to the visitor prestige and great dignity. The Mashhad from outside is almost in a rectangular shape with rounded opposed corners except the south-eastern corner. The Mashhad from the outside guardrail is built of bricks while it decorated from the outside with brackets.

Entrance Gates of Al Mashhad: **Nabavi Gate** is located on the south side of the Mashhad. It is the main entrance and also known as Qiblah gate for its presence in such direction. All gates seem like an arc with marvelous Islamic summit from the outside. All parts of the gates from outside and inside are decorated with Kashi Karbalai tiles, and its face from the outside with traditional wonderful calligraphy of Qur'an on the tiles to demonstrate the magnificence of Muslim architecture. At the top of the entrance of the Nabavi gate, from the outside, Ayah 23 of Surah Al Shurah-42 is written. **The Ali Gate** is located on the south-eastern side of the Mashhad. Its roof from the inside is decorated with Kashi Karbalai work in the form of arches and Islamic domes. This gate is also known as the palm gate, as it faces the left palm of al Abbas. **The Husain Gate** is located on the western side of the Mashhad, from where the Zaeer can directly see the Mashhad of al Husain. The inside ceiling is decorated with traditional Muslim decorative works, decorated with Kashi Karbalai. **The Eastern Gate** lies to the east of the Mashhad. It leads to the rooms occupied by various departments of the Mashhad. It includes side door of the Euphrates (Al Qamah). **The Western Gate's** limits are north side of the Mashhad. **The Northern Gate** includes 3 Doors, door of Amir al Muminin, the door of Imam Husain and the door of Imam Hasan.

Centre of the Mashhad: A rectangular building includes the Mashhad, surrounded by corridors. The front Ewan from the Qiblah direction is the Ewan, where gold work is visible. In 2003, it was covered by pieces of cloth, moving by metal wires to protect the Zaireen from burning sun. For comfortable sitting, entire area is furnished with carpets and special fans are installed which shower water in summers. Eyes get mesmerized seeing the great artistic creation, mixed with the sanctity of the Mashhad... And why not, after all it is a resting place of Qamar Al Ashirah [69] and the bearer of the Flag of Husain's Jamaat, on the day of Aashurah.

Ghurfa Mubarakah: This is the place where grave of Moula Abbas is located. The height of the skylight of the resting place where the grave is located is 4.25 m, width 4.15 m and length 5.45 m. The bottom surface is decorated by four vases engraved with enamel. Box of the grave is made from the finest teak wood. Inside this box there is another wooden box decorated with Indian patterns and worked with enamel and ivory. Right under the grave, one can see the inside of the Maqsurah, where the original grave is located. Around the grave, a wooden covering protects and preserves it.

The present fixed Maqsurah [Zareeh] was constructed in Isfahan, Iran, by well known master craftsmen, in 1965. The magnificent traditional Iranian art work on Maqsurah took more than two years. It was erected on the grave of Syedi Abbas on 12th Ramadan, 1385 AH = January 2nd, 1966. Ayatullah Syed Muhsin al Hakim lifted the curtain off the Maqsurah on Tuesday, 15th Ramadan = January 6th, 1966. 2000 kg of silver and 40 kg of gold has been used in the earlier preparation of the Maqsurah. The Maqsurah has four gold decorated pillars.

Burda[Curtain] of the Grave: It is a piece of fine cloth placed on the wooden box which is located inside the casement of the grave. This piece of cloth is embroidered with gold thread and decorated with calligraphy of Qur'an, devotional poems for Ahl al Bait and inlaid with precious stones of various kinds. This covering cloth is replaced through varying periods of time, when a new one is gifted or when the management thinks of making a new one. This curtain is made exclusively by master craftsmen who are specialized in embroidery work. Such gifts are usually presented to the Mashhad on the birth anniversary of Syedi Abal Fazal al Abbas on the 4th Shaban. These presentations are efforts to come closer to Allah always by way of serving his chosen ones. They do business with their Lord with firm determination believing that He will repay them several times greater.

A charitable foundation of Kuwait- by the grace of Allah has sponsored a project to donate Burda [curtain] for the grave of Syedi Abbas. Many efforts had been made to overcome the difficulties achieving this work in the best way. Members of the Committee have travelled to different countries such as Syria, Iran and Saudi Arabia, Egypt, India, to seek help of master craftsmen. It has been decided that in New Delhi, India this Burda should be made. It took seven months for the completion of the work. Ten types of precious Gems [70] were used in this Burda:

Sapphire

Emerald

Durre Najaf

Amber

Pearl

Coral

Fairuza Neyshabur(Iran)Etc.

The cloth used is made of special velvet, and stitched by strings coated in gold leaf. Two groups of skilled workers worked to complete this Burda. Each group consisted of 10 persons so that they could complete it within the time agreed while maintaining its quality. The cost of manual labor was 20,000 US \$.

Miracle: Water, around the underground grave: The water in the basement of the Mashhad is characterized as fresh water of eternal purity. It does not have the characteristics of underground water. If we search for a scientific explanation regarding its clarity, there is none. The only reason associated with it is its divine place. This water is a sign of tribute to Syedi Abbas on his Muwasaat which he demonstrated when he did not drink a drop of water from it, on the day of Aashurah! 19th Al Dai al Fatemi, Syedna Idris Imaduddin shed tears on the unfulfilled wish of Syedi Abbas: [71]

Abki Alal Abbase Iz Manaohu

Yasqi Akhahu wa Qad Ata Be Mazade

Ah! I am weeping on Abbas, who was restrained by the enemies to offer water to his brother; in a situation when that basket full of water was in his hands.

It is enough for understanding that the Creator has granted His chosen ones miracles (so creation performs the act of Tawhid). Faithful slaves of Allah always demonstrate obedience and are different to His other creation. Syedi Abal Fazal al Abbas is the son of Ali Ibn Abi Talib. He is a prince of the world of divine sciences, which originated from his beloved father. Likewise, he is an ideal persona of loyalty and obedience to his Moula Husain, who is the leader of the youth of the Jannah. The overflowing water around his grave is a well known fact among Muslims for more than three centuries and a half. This is one of his many hundred thousand miracles, which occur daily. It is a sacred place for healing the sick, and if these things are divine secrets then there is no way to know the wisdom behind it, but through the ilm of Imam and his selected pupils. 52nd Al Dai al Fatemi, Dr. Syedna Muhammad Burhanuddin has mentioned in one of his Majalis:

'This water contains Shifa'.

Southern Site: *This side is located in front of the Qiblah that is the main interface to Mashhad. The right of the inside courtyard of the Qiblah gate leads to the Hall where religious celebrations and research department, including Library, manuscripts section and other rooms are located. Many offices and numerous departments are also located here. The large secretariat handles the affairs of Al Atabat al Abbassiyya under the supervision of Amin al Atabat. Many Ewans offer opportunities to number of groups to arrange Majlis and Rusum al Ibadah peacefully.*

The Golden Dome: *The surface of the Mashhad of Syedi Abal Fazal al Abbas is topped with a high dome between the two minarets. This dome is placed from the inside of the Mashhad on the four huge walls. The dome of the Mashhad has Kashi Karbalai work. There are 12 windows and all are separated by a distance of 2.10 m. Above the windows, from the inside Ayah is written. Above this, some wonderful mirror glass work can be seen. From the outside, the dome is covered with copper bricks coated with slices of pure gold. It was completed in 1375 e 1955 m.*

The Minarate: *On both sides of the Dome rise two new Minarets, each having a spiral staircase, which is accessible from the ground floor of the Mashhad. It leads to a balcony which is located in the upper half of the Minaret. The balcony is based on the two rows of fine overlapped stalactites, while the upper section above the terrace which is for Azaan is also cylindrical. It is crowned with a small onion-shaped dome with the edge of the lobes consisting of mounted pole made up of brass balls of varying sizes. The upper halves of the two minarets above the umbrella of the Muezzin is laid with copper sheet coated with pure gold. The number of copper plates coated with gold is 2016 and gilding with gold is taking place on the rest. This work has been done after the fall of the dictatorial regime. It will be decorated with Mina work to maintain the old style of the Minaret (to maintain the difference between the Minarets of the Mashhad of Husain, because of its spiritual status and to distinguish between them by the visitor in a glance).*

Famous Clock Tower: *The clock above the tower on the surface of the entrance of Qiblah gate to Syedi Abal Fazal al Abbas is one of the heritages of Ottoman era, dating back to*

1890, packed with Kashi Karbalai work. In 1991 due to bombardment with heavy artillery, al Mashhad was damaged from various sides. Beside other valuables the clock tower was also damaged and many of its parts were lost. Devoted engineers repaired the clock and returned it to its original condition. The Clock Tower square base has been surmounted by a small dome designed in the form of a helmet.

Site of Right Hand: The place of the right palm is located in the north-east of the Mashhad in the region between Bab al-Khan and Bab Baghdad. This site is located within a house with the number 183 / 5. The structure in this house is made of copper and is completely decorated with Kashi Karbalai. Above the window is a panel painted with the palm which symbolizes the palm of Syedi Abal Fazal al Abbas and is surrounded by palm trees. At the top is a drawing of palm, and the historic couplet of Syedi Abbas written on it, which he recited when he rushed for water towards the Euphrates River.

Site of Left Hand: This site is located primarily in the south-east of Mashhad al Abbas in Bab al Khan. It was erected primarily with a new donation from al Hajj Abbas Abdul Rasool Abdul Hussein and this is what is stated on the place itself. The new site is primarily located several meters from the old, which is currently in the street around the Mashhad. There is a small dome above the site, where along with Kashi Karbalai work, Ayah 111 of Surah At-Taubah-9 is written in beautiful calligraphy:

I am concluding this unfolding history, on a beautiful couplet of the famous Marsiyah, written by 51st Al Dai al Fatemi, Dr. Syedna Taher Saifuddin: [72]

Ya Lahfata Lil 'Abbase

Hizibre Yawmil Baase

Asbaha Khaira Muwase

Le Sinwihil Qasqaase

Mudarrajan Bid Dimaai

Wa Lahfata Ya Husaina

Ya Sayyidash Shuhadai

Alas! For Abbas

The lion of the Battle field

The best helping hand

For his brother (Husain)

Became stained with blood

Alas, our grief upon Husain

O Leader of the Shuhada

As Salaamu Alayka Ya Syedi Wabna Syedi, Ya Abal Fadlil Abbas ibn Amir al Mumineen

Ruhi Wa Jismi Fidaka, Ya Mazharil Ajaibe, Wabna Mazharil Ajaibe

As Salaamu Alayka Ya Qamara Bani Hashim

Through the Power, which Allah bestowed upon you

Help in all our affairs, especially for the Ziyarah of Ka'ffin Wa Nunin

'ilahi Aameen. iltimas ad Dua for Ziyaraat of Al Atabaat al Aaliyaat for me, my mother and family

Select Bibliography & Short Notes:

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- [3] Bani Asad: They are Adnanite and one of the most famous and powerful Arab tribes. They are widely respected by many Arab tribes, especially by Shia Muslims because they have performed burial rites of Imam Husain, his Ahl al Bait and companions. Today, many members of the tribe live in the Iraq, Lebanon, Saudi Arabia, Kuwait, Qatar, Yemen and Egypt in Sinai desert. They also migrated from Iraq to Khuzestan, Ahwaz in Iran.
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- [7] For further study: http://en.wikipedia.org/wiki/Hasan_ibn_Ali
- [8] For further study: <http://en.wikipedia.org/wiki/Al-Mukhtar>
- [9] Ibrahim bin Malik al Ashtar = His father was a famous companion of Rasulullah(S) and staunch devotee of Ali Ibn Abi Talib. He was appointed governor of Egypt by Ali and was assassinated by poison which was administered under the instruction of the Ruler of Syria, Muawiyah b. Abu Sufiyan. (602 AD – 680 AD)
- [10] History of the Abbasid Holy Shrine, Haji Abdul Ameer al Quraishi, Vol. I - Manuscript
- [11] For further study: http://en.wikipedia.org/wiki/Abdul_Malik_bin_Marwan; Rasulullah(S) said: Khilafat is Haraam upon Marwaan and his descendents. Isn't it shocking that beside clear Nabavi ruling Marwaan and his progeny ruled and commanded upon the Muslims.
- [12] Tawabun: This group consisted by the native of Kufa, under the command of Sulayman ibn Sard Khuzai, one of the leading companions of Raslullah(S). This eighty year old companion and known devotee led the warriors to take Qisas[blood-revenge] of Husain Ibn Ali from the Bani Umayyah. The majority of whom were those who saw Rasulullah(S) and served Amir al Muminin Ali in the battles of Jamal, Siffin and Nehrvan. They are known in history as Tawabun.
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- [19] <http://en.wikipedia.org/wiki/Al-Amin>; under al-Amin p. 113-114 in Islamica it is stated: ... al-Amin is portrayed in the sources as weak, frivolous and somewhat corrupt. Sources say that he was by nature a wicked person that did everything to grab the Empire. The sources charge him with having poisoned Ali al Rida Ibn Musa al Kazim.
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- [25] 1- Bihaar ul Anwaar, vol. 45, p. 397; 2- History of Karbala, By: Ali Abdul Gawad, p.214, Iraq.
- [26] Marks on several places to indication of graves
- [27] Order to kill all the Zaireen, 15th night of Shaban
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- [29] His family and friends
- [30] History of Damascus by Ibn Asaker: p.275
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- [54] Radia d/o Sultan Hasan Shah
- [55] For further study: http://en.wikipedia.org/wiki/Nader_Shah
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[68] 52nd Al Dai al Fatemi, Dr. Syedna Muhammad Burhanuddin's contribution towards the restoration and development of Al Aatabaat al Aaliyaat and Shrines of Ahl al Bait is peerless, which is acknowledged by everyone.

[69] Qamar al Asheerah = It is one of the famous Alqaab of Syedi Abal Fazal al Abbas. A few are as follow: Qamaru Bani Hashim, Saqqa, Haamel-ul-Leva, Raees-al-Askar-al-Husain, Wajh ul Husain, Bab'ul Husain, Bab'ul Hawaej, Saqi ya Atasha-e-Karbala, Ibn az Zahra, Ibna Amir al Muminin

[70] For further study, please see: *Gems Science in Islam, its Medicinal & Mystical Value*, Qazi Dr. Shaikh Abbas Borhany www.durrenajaf.com

[71] 19th Al Dai al Fatemi, Syedna Idris Imamduddin[d.872 AH,Shibam,Yeman] was a famous Dai of Yemen from the clan of Al Walid. He was a brave warrior and a talented intellectual of the Fatemi Dawat who composed *Uyun al Akhbaar* in seven volumes, a detailed history from Rasulullah(S) to the 21st Fatemi Imam. He discussed Haqaiq and prepared number of books on various topics. Not only Al Walid dynasty, but the entire Yemen is proud of him. It is a great honour for me [writer of this article] that I am a descendent of Syedna Idris and a member of Al Walid dynasty of the Daaat al Yemen, whose contribution in Yemeni Dawat is Azharu Minash Shams.

[72] 51st Al Dai al Fatemi, Dr. Syedna Taher Saifuddin[d.1965-Mumbai,India] was a gifted son of Ajam, upon whom Arabi language is proud. Scholars of Arabia are amazed over his mastery in the faculties of poem and prose, simultaneously. It is not a sentiment of a staunch follower, but a conclusion of a critical study of this humble student along with many contemporaries. The learned author's mastery of language allowed him to use the rules of versification effectively. It is not poetry but I believe it to be a genre of Arabi versification called Saj

Ziyarah Salaam= On the importance of the Ziyarat of the graves of Anbiya, Awsiya, Aimmah and Awliya numerous books are written by the Scholars of Islam, during the last fifteen centuries. If someone denies the shining rays of the Sun or the Moon, it doesn't mean that entire Universe is not taking benefits from them.

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