

Wiladat of Hadhrat Abbas (a.s)
September 8th 2005 - 4th shbaan 1426
Reciter: Sayyed Muhammad Rizwi

Note : A few parts of the majlalis have been left out, only the issue of tarbiyaat-e- awlaad (upbringing of children) has been quoted from the above majalis.

This is the night of the birth anniversary of the lion of Ali, the uncle of Sakina, the brother of Zainab and the flag barer of Imam Hussein (a.s). According to the calculation this is the 1400 birthday of Hadrat Abbas (a.s).

The Ayat recited in the beginning of the lecture is an Ayat from the Surah number 6 of the Holy Quran and is a complete example and a role model as for this Ayah is seen in the personality of Hadhrat Abbas (a.s). It is an Ayah where Allah (s.w.t) commands his prophet to say to his followers that “ My prayers and my rituals ensured my life and my death and, my life and my death are for the sake of Allah (s.w.t)” (ritual is a part of the religion and you just have to make sure to connect the rituals to the spiritual). The best example for this Ayat is the life of hadrat Abbas (a.s).

The issue of tarbiyaat-e-awlaad is very near and dear to all the parents. The young ones and the old ones. The community talks about it, the parents talk about it and wherever you go the issue is there. The desire of every father and mother is to bring up their child in such a way so that the child becomes a good person, a good human being , a good Muslim and a good Moomin.

There are many important facts which can affect the bringing up of the child such as the name, the environment in which the child comes in this world and the environment in which the child is growing. All these reflect in his behavior. A survey was done last month in “Time Magazine” about the boys and the girls who reach the age of 13.

This age is very crucial. In Islamic point of view there is three phases of upbringing the child. From birth to seven, seven to fourteen and

fourteen to twenty one. And the age age of 13 and 14 are very important.

The survey was of the behaviour of the American Kids at this crucial age. The result (one of the many results) of the survey shows that it's the behaviour on the cyber space.

The cyber space is the problem of the time.

Three types of behaviour were found happening in the cyber space:

1. Gossiping
2. Bullying
3. Harrassment

There is a level in each area between boys and girls for example girls are more into harassing and bullying through internet whereas boys would be doing that more in the play ground.

When we look at all these issues, this is basically all part of the environment. For example let's look at the issue of gossiping; We have to realize that we have been blessed with the natural resources, with the brain, and we use it, we come up with new products, especially in this generation, this era and this time. These are all very useful tools. We have to realize that all the tools invented have also a potential of harming. There is always a good side of it and a bad side of it too. It all depends on how we make use of it.

The Shariah does not stop at the cyber space. The issue of gossiping , ghibat and slandering comes in there too. It's not only what you say, or what you write with a pen, but also what you type.

When we talk about the environment, we have to realize that we have to be vigilant. The survey says also that we as a parent have to be very much involved with our children. We have this mentality that children are innocent which is correct in some extent but we have to realize that there is this nature of rebellion in them especially at this crucial age so we have to be very careful. You are responsible for them until the age of 21.

Allah (s.w.t) will hold us accountable on the day of judgment on how we used the internet, on how we used the pen and how we used our ability to speak.

In the upbringing of children the name we gave them is also very important.

Allah (s.w.t) blessed Imam Ali and Ummul Bannin with Hadhrat Abbas. Lets look at this name. Abbas means the lion from

which other lions also run away. When Imam Ali (a.s) selected this name, he desires for his son to grow up as a courageous and strong person.

For the same reason he selected Ummul Bannin to be his wife looking at her hereditary characteristics with the hope and the desire to get sons who are courageous and who will help Imam Hussein when the time comes.

It is not only the physical character which comes in but also the akhlaq (behaviour). While his name was Abbas, his Qunniyah was Abul Fazal, which means the father of virtue. This Qunniya shows a desire of having a child who has virtue, fazail, kamal and perfection in his character.

Hadhrat Abbas was also very handsome and that is why he was called Qamar-e- bani Hashim, which means the moon of the Bani Hashim.

Ummul Bannin feared the evil eye for her son , like any other mother would do, because of his beauty. The best way for that is to seek the protection from Allah (s.w.t). For that we can do the Taa'wiz, which is an Arabic word having basically the same meaning as "Audhubillahi minna shaitani rajim " "I seek the protection of Allah from shaitan". The word Taa'wiz in urdu has a different meaning and is a negatif thing and has no value whether it is bought or sold.

Ummul Bannin seeks the protection of Allah for his son too but not in written form (the taa'wiz does not necessarily need to be in written form and hanged on the child's neck). She is a poet in her own rights and she does the taa'wiz in a poetry form: "I place my son in the protection of the one, from the eyes of every jealous person, from each one of them, whether they are standing or sitting whether they are Muslim or Kaafir, whether somebody is coming to see or visit my son or going after that visitation from the father or the son, of Allah I seek your protection from all kind of people."

Parents have lots of expectations from their children. We can actually make a long list of it. But these expectations can actually be summarized in two words. The 6th Imam when describing Hadhrat Abbas in the ziarrat, says salaam to the "Abdu's Saleh" which means the virtuous servant of Allah. We should expect our children to be a virtuous servant of Allah in the result of our upbringing.

The 6th Imam explains further more what "Abdu's Saleh" actually

means. He explains it as somebody who is obedient to Allah, to his messenger, to Amirul Moomineen, to Imam Hassan and Imam Hussein.

Our hard work in upbringing our children should end up in making them “Abdu’s Saleh” . How can this happen? What is the essence for it? This can happen only if we have that love for the Ahlulbait, which actually Allah has made upon us Waajib (obligatory).

In Sura-e Shura Ayat # 23, Allah orders the prophet to tell his followers that he does not ask anything in return to his hard work except of one thing and that is to love his family.

Loving Rasullilah and the Ahlulbait is not to benefit them. Whether we love them or not will not make any difference to them. But it is actually for our own benefit. The love of Ahlulbait will bring difference in our Imaan and our character. With this love our belief will be corrected, our character will become better. We can notice the goodness even in those people who lived in a wahabi country but loved the Ahlulbait. Doctor Muhammed Abdu Jamaani’s book was published in Jeedah in the 1990’s. And it’s title was “Teach your children the love of the family of Nabi” (it’s the translation to the Arabic title of this book). It shows that even somebody who grew up and lived in this environment knows that, if we really want to bring up our children with that solid rock on which their Imaan will never go here and there, we should inculcate that love of Aale Rasul in their hearts.

Imam Ali is himself an example for us. Imam Ali is the murabi and Hadhrat Abbas is the result. We can see that the tarbiyaat from Ali to Abbas is also based on inculcating that love at the highest level in the heart and mind of Abbas regarding the family of Rasullullah (s.w.w). In his wasiyah between zarbaat and shahadat, Imam Ali had called Muhammad-e-Hanafiyah, the elder brother of Hadhrat Abbas and told him: “Oh my son I advise you to greatly respect your brothers Hassan and Hussein because they have a great right upon you.”

One of the examples of the upbringing of Imam Ali based on the inculcation of the love of Aale Rasul in the hearts of all his children is during the battle of Siffin. In that battle, Imam Hassan And Imam Hussein were present and were adults. But Imam Ali would intentionally prevent them from going to the battle field and fight. He would actually ask his son Muhammad-e Hanafiyah to fight against the army of Muawiyah. Muhammad-e- Hanafiyah would go

and fight and then come back very tired and thirsty and even slightly wounded. Imam Ali would give him water and congratulate him for his victory. After he had rested, Imam Ali would send him back to the battle field. He would again come back and after a while would be sent back. This happened a few times until Imam Ali saw tears on his face. He asked him why he was crying. At that time his son responded by saying (it was a very natural response): "Oh father why should I not cry, you sent me to confront death three times but Allah (s.w.t) saved me and I am just injured but I have my two brothers Hassan and Hussein who are older than me but you have not sent them even once to fight." Imam Ali hugged his son, kissed him and then said to him: "Oh my dear son you are my son and Hassan and Hussein are the sons of Rasullilah so should I not protect them?" With this behaviour and Akhlaq, Imam Ali was actually giving a message to not only Muhammad-e-Hanafiyah but also to Hadhrat Abbas who was around 11 or 12 years old at that time and was present in the battle.

The idea of being extra courteous and to have that love for Aale rasul has been strongly inculcated by Imam Ali to his other children as well. And that is the essence of the true Islamic upbringing. If that is there then everything else will be in its right place. You will then not need to go after each individual issue.

When the love for Rasullilah is there then the love for Allah will be there too. Love and obedience go together hand in hand. Otherwise there is no meaning in that love. A true love is there where Allah and Rasul and Imam is concerned if the obedience to Allah, Rasul and Imam is there with it at all times.