

# THE MARTYR OF KARBALA

*A synopsis of the Battle of Karbala & the Martyrdom of  
Sayyiduna Husain (RA) & the Ahlul Bayt*



**An adapted translation of Shaheed Karbala  
Hadhrat Mufti Muhammad Shafi (Rahimahullah)**

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## INTRODUCTION

Every page of history is an opportunity for humanity to take lesson. The ruthless martyrdom of Sayyiduna Husain (Radiyahallahu Anhu), leader of the youth of Jannah, his family and companions shall never be forgotten. Every Muslim deeply perceives the pain of this tragedy and there are many lessons to be learnt from this tragic event.

This brief treatise has been translated, adapted and condensed from the work of Hadhrat Mufti Muhammad Shafi Usmani titled 'Shaheed Karbala' (The Martyr of Karbala). It is hoped that this will give readers some insight into the tragic events of this fateful battle and enhance our love and attachment for the noble family of Rasulullah ﷺ

This treatise is dedicated to my beloved parents, honourable teachers, mentors and the entire Ummah. A special word of gratitude to my special family for assisting with the editing and grammar correction. Should you find any errors kindly bring it to the attention of the translator. May Allah Ta'ala reward you.

Muhammad Ameer – Durban – South Africa

0837360247

[firstmuslims@gmail.com](mailto:firstmuslims@gmail.com)

[www.muslimsfirst.wordpress.com](http://www.muslimsfirst.wordpress.com)

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## **INTRODUCTION TO EVENTS BEFORE THE BATTLE OF KARBALA**

An unbroken chain of dissension began with the martyrdom of Sayyiduna Uthman (Radiyahallahu Anhu). The hypocrites plotted and schemed to sow division amongst the Muslims by playing on the emotions of the simple-minded. Sadly, swords were brought into motion on both sides.

With the death of Sayyiduna Ali (Radiyahallahu Anhu) the first and most notable phase of the history of the Muslims came to an end. All through this period, it had been the Qur'an and the Sunnah which had guided the leaders. It was also the Qur'an and Sunnah that set the standard of the moral conduct adopted by the Muslims as well as that which inspired their actions. It was the time when the ruler and the subjects, the rich and the poor, the powerful and the weak, were subject to Divine Law.

After Sayyiduna Ali (Radiyahallahu Anhu), the Muslims agreed to hand the leadership over to Sayyiduna Muawiya (Radiyahallahu Anhu), the son of Abu Sufyan (Radiyahallahu Anhu) and father of Yazid. Sayyiduna Muawiya (Radiyahallahu Anhu) attempted to continue along the same leadership path of the Rightly-Guided Khulafa, however, the generation of people which he ruled over was distinctly different. It was a period of immense turmoil and dissension.

## **SAYYIDUNA MUAWIYA (RADIYALLAHU ANHU) APPOINTS YAZID AS HIS SUCCESSOR**

Forty Muslims from Kufa were sent to Sayyiduna Muawiya (Radiyahallahu Anhu) encouraging him to appoint his son Yazid as the next leader. This was done under the pretext that Yazid was the most suitable and capable person to administrate the Islamic Empire. Initially Sayyiduna Muwaiya (Radiyahallahu Anhu) was skeptical but after consultation and deliberation, a decision was made to appoint Yazid as the impending leader of the Muslim Ummah. Hence, Sayyiduna Muawiya (Radiyahallahu Anhu) formally appointed his son Yazid as his successor.

In 51 AH, whilst Sayyiduna Muawiyah (Radiyahallahu Anhu) was in Makkah Mukarramah for Hajj, a collective consultation between Sayyiduna Husain (Radiyahallahu Anhu), Sayyiduna Abdullah bin Zubair (Radiyahallahu Anhu) and other prominent Sahabah took place with Sayyiduna Muawiya (Radiyahallahu Anhu). These illustrious Sahabah advised Sayyiduna Muawiyah (Radiyahallahu Anhu) that it was unwise to suggest that the pledge of allegiance be given for his son. They proposed three options which were the practices of the rightly guided predecessors:

1. Do what Rasulullah ﷺ did, i.e. he did not specify any one name, and to leave the matter to the choice of the general Muslims.
2. Do what Sayyiduna Abu Bakr (Radiyahallahu Anhu) did, i.e. present the name of a person who was neither family to Rasulullah (Radiyahallahu Anhu) nor his close relative and all Muslims were unanimous about his capabilities.
3. To adopt the stance of Sayyiduna Umar (Radiyahallahu Anhu) whereby he left the matter to a council of six Sahabah (Radiyahallahu Anhum).

They considered these to be the three most viable options available.

Sayyiduna Muawiya (Radiyahallahu Anhu) in his considered opinion went ahead with his decision.

During the lifetime of Sayyiduna Muawiya (Radiyahallahu Anhu), the people of Syria and Iraq accepted the pledge of Yazid. When others saw this, they also pledged to him in consideration of the unity of the Ummah and to avoid dissension. However, the people of Madinah Munawwarah, Sayyiduna Husain (Radiyahallahu Anhu), Sayyiduna Abdullah bin Zubair (Radiyahallahu Anhu), and others remained steadfast in their rejection of the pledge and their opinion that Yazid was not suitable for the post of leadership. This continued until Sayyiduna Muawiya's (Radiyahallahu Anhu) demise in Rajab 60 AH after which Yazid became his successor.

## YAZID IN POWER

The moment Yazid came to power he demanded the oath of allegiance (bay'ah) from everyone. Giving allegiance was an Arab tradition which was carried out in important matters such as that of leadership and authority.

Yazid's message was delivered to Sayyiduna Husain (Radiyahallahu Anhu) as well, who did not comply. At this point the acknowledgment of Yazid's authority by the Prophet's ﷺ grandson would have meant acceptance of the Islamic leadership being misdirected. For Yazid, Sayyiduna Husain's (Radiyahallahu Anhu) seal of approval was the one which was the most needed.

Yazid instructed the Governor of Madina Munawwarah, Walid, to force Sayyiduna Husain ibn Ali (Radiyahallahu Anhu) to pledge allegiance to him. Husain (Radiyahallahu Anhu) refused and uttered the famous words: **"Anyone akin to me will never accept anyone akin to Yazid as a ruler."** Sayyiduna Husain (Radiyahallahu Anhu) left Madina Munawwarah for Makkah Mukarramah on the 28<sup>th</sup> of Rajab, 60 AH, two days after Walid's attempt to force him to submit to Yazid. He stayed in Makkah Mukarramah from the beginning of Sha'ban, all of Ramadan, Shawwal, as well as Zul Qa'dah.

It was in Ramadan 60 AH that the people of Kufa and Iraq were looking at Sayyiduna Husain (Radiyahallahu Anhu) for leadership. Soon there was a stream

of letters coming from Kufa urging him to challenge the leadership of Yazid ibn Mu'awiyah, and assuring him of their loyalty and allegiance. On certain days, there would be as many as 600 letters, with messengers who enthusiastically described the support he would receive from the Kufans.

### **INVESTIGATION OF KUFA AND PLEDGE OF THE KUFANS TO SAYYIDUNA HUSAIN (*RADIYALLAHU ANHU*)**

Sayyiduna Husain (Radiyahallahu Anhu) decided to send his cousin Muslim ibn 'Aqil to investigate the situation in Kufa. If he found it favourable, he was to inform Sayyiduna Husain (Radiyahallahu Anhu), who would then depart with his family from Makkah Mukarramah to join him in Kufa. Muslim ibn 'Aqil arrived in Zul Qa'dah 60 AH. When the Kufans learnt of his arrival, they presented themselves to Muslim ibn 'Aqil and gave their solemn pledge of allegiance for Sayyiduna Husain (Radiyahallahu Anhu). When this number rose to approximately 18 000, Muslim ibn 'Aqil felt confident enough to dispatch a messenger to Sayyiduna Husain (Radiyahallahu Anhu) informing him of the bay'ah (pledge) of the Kufans, and urging him to proceed from Makkah Mukarramah.



## IBN ZIYAD ORDERS KILLING OF MUSLIM IBN AQIL

Yazid ibn Muawiya thereafter, replaced Sayyiduna Nu'man ibn Bashir, the governor of Kufa with the ruthless 'Ubaydullah ibn Ziyad who was regarded to be stern and fearless in confronting Sayyiduna Husain (Radiyallahu Anhu).

Muslim ibn Aqil who was residing secretly in the house of Hani ibn 'Urwah realised that the hour for a decisive encounter had arrived. He gathered 4000 of the men who had given him their oath of allegiance to Sayyiduna Husain (Radiyallahu Anhu) and proceeded towards the governor's fort.

When Ibn Ziyad saw Muslim ibn 'Aqil with the Kufans at his gate, he sent some of the tribal leaders of Kufa to speak with their people, draw them away from Muslim, and warn them of the wrath that would descend upon them when the armies from Damascus arrived. Soon mothers were telling their sons, "**Come home, there are enough other people here,**" and fathers ominously warned their sons, "**What will happen tomorrow when the Syrian armies start arriving from Damascus?**" Gradually they all deserted Muslim ibn 'Aqil under the gates of the governor's fort. At sunset, he was left with only 30 men and before he knew it, he was all on his own in the streets of Kufa.

Out of the 18 000 men who but days before placed their right hands in his, solemnly pledging allegiance to the cause for which they had invited the

grandson of Rasulullah ﷺ, not a single one was there to offer Muslim ibn 'Aqil the solace of their company.

Eventually Muslim was captured from a house in which he sought refuge, and taken to Ibn Ziyad. Muslim knew his death was at hand. Tears flowed from his eyes, not at his own fate, but at the thought of Sayyiduna Husain (Radiyahallahu Anhu) and his family travelling through the harsh, merciless desert towards a fate much harsher and more merciless, an enemy firmly resolved to bring an end to his venture, and to the most treacherous of people who deserted him at the hour of need.

He begged Ibn Ash'ath to send someone to Sayyiduna Husain (Radiyahallahu Anhu) with the following message: "Ibn 'Aqil has sent me to you. He says to you: **'Go back with your family. Do not be deceived by the people of Kufa. The Kufans have lied to me and have lied to you.'**"

Later that day - the Day of 'Arafat, the 9<sup>th</sup> of Zul Hijjah - Muslim ibn 'Aqil was taken up to the highest ramparts of the fort and executed.

### **SAYYIDUNA HUSAIN (*RADIYALLAHU ANHU*) DEPARTS FOR KUFA**

Upon the earlier messages and letters of invitation, Sayyiduna Husain (Radiyahallahu Anhu) made earnest arrangements to travel to Kufa. At this point

he was not aware of the death of Muslim ibn Aqil and was acting on his letter which indicated that the situation was in favour of his coming to Kufa.

Sayyiduna Husain (Radiyahallahu Anhu) sent a messenger, Qays ibn Mushir to inform the Kufans of his imminent arrival. This messenger was captured by Ibn Ziyad, who ordered him to mount the walls of the fort and publicly curse Sayyiduna Husain (Radiyahallahu Anhu) and his father. Instead, he praised Sayyiduna 'Ali (Radiyahallahu Anhu) and Sayyiduna Husain (Radiyahallahu Anhu), informing them that Sayyiduna Husain (Radiyahallahu Anhu) was on his way, and exhorting them to assist him as they had promised. He ended his brief address by hurling curses on Ibn Ziyad. Upon the order of Ibn Ziyad, he was flung from the ramparts and killed. Despite this impassioned plea, the men of Kufa were unmoved.

In Makkah Mukarramah, a number of eminent Sahabah and children of Sahabah attempted to dissuade Sayyiduna Husain (Radiyahallahu Anhu) from going to Kufa, or if he was determined to move, not to take women and children with him in this dangerous journey. He delivered a famous sermon in the Ka'bah highlighting his reasons to leave. Amongst those reasons was that he did not want the sanctity of Ka'bah to be violated, since his opponents were willing to violate all limits.

Sayyiduna Husain (Radiyahallahu Anhu) considered it a religious obligation and made a firm resolution for the cause of Allah Ta'ala to depart, although he had been apprised of the dangers that lay ahead. However, the importance of the matter compelled him to face the dangers. He set out from Makkah Mukarramah on the eve of Zul Hijjah 60 A.H, still unaware of the fate of Muslim ibn Aqil and Qays ibn Mushir.

After an arduous journey of almost a month, his party neared Iraq. It was there that he first heard of the treachery of the Kufans and the death of Muslim ibn 'Aqil and Qays ibn Mushir.

Learning of this tragedy, many insisted on returning as there were no friends in Kufa, however the family of Muslim ibn 'Aqil were determined to avenge his blood. Ultimately, Sayyiduna Husain (Radiyahallahu Anhu) decided to go ahead.

### **ENCOUNTERING THE ENEMY**

The caravan of Husain (Radiyahallahu Anhu) and members of the *Ahlul Bayt* (noble family) reached Karbala on 2<sup>nd</sup> Muharram, 61 AH. They were forced to pitch a camp on the dry, bare land.

Here, they were intercepted by the vanguard of Ibn Ziyad's army; about 1000 men led by Hurr ibn Yazid. Sayyiduna Husain (Radiyahallahu Anhu) asked the

army, "With us or against us?" They replied: "Of course against you!" Husain (Radiyahallahu Anhu) said: "If you have changed your position from what I received from your letters and from your messengers then I will return to where I came from." Their leader, Hurr, refused Sayyiduna Husain's (Radiyahallahu Anhu) request to allow him the opportunity to return to Madina Munawwarah. Hurr stationed his army nearby. Hurr thereafter said, **"I have not been ordered to fight you, I have been ordered not to separate from you until I send you to Kufa."** The two groups performed Salah together behind Sayyiduna Husain (Radiyahallahu Anhu). In this time, Husain (Radiyahallahu Anhu) gave certain sermons reiterating the purpose for which they had set forth.

Meanwhile Ibn Ziyad, the governor of Kufa under Yazid placed Kufa under heavy surveillance. He dispatched a 4000 strong contingent under the command of 'Umar ibn Sa'd to confront Sayyiduna Husain (Radiyahallahu Anhu).

**"GIVE HIM ONLY ONE CHOICE AND CLOSE THE WATER..."**

Ibn Ziyad commanded Umar ibn Sa'ad, **"Prevent Husain and his followers from accessing water and do not allow them a single drop."** Sayyiduna Husain (Radiyahallahu Anhu) was given only one choice - to pledge allegiance on the hand of Yazid. Ibn Sa'ad followed these orders, and placed a cavalry to

blockade the Euphrates river and deny all access to water. One of Sayyiduna Husain's (Radiyahallahu Anhu) followers met Umar ibn Sa'ad and attempted to negotiate an agreement which would allow some access to water, however, he was denied. The water blockade continued up to the end of the battle which took place on 10<sup>th</sup> Muharram.

Sayyiduna Husain (Radiyahallahu Anhu) requested Ibn Sa'ad to discuss the matter during the night. He gave him 3 choices:

1. Either they be allowed to return from where they came
2. He be given opportunity to sort the matter out with Yazid, or
3. Send him to the border of a Muslim state where he will live a normal life.

(Note some historians refute the second two options)

When Ibn Ziyad was informed of this he was impressed and said this was an indication of someone who wants to obey the 'leader'. However, the cunning Shimmir Dil Joushan coaxed Ibn Ziyad not to be misled and warned that Sayyiduna Husain (Radiyahallahu Anhu) will return stronger if he is let off. Ibn Ziyad accepted Shimmir's advice and ordered the battle should begin immediately and not postponed any further.

The army began advancing toward Husain's (Radiyahallahu Anhu) camp on the afternoon of Muharram the 9<sup>th</sup>. At this point Husain (Radiyahallahu Anhu) sent

Abbas ibn Ali to request Ibn Sa'ad to delay the battle until the next morning, so that he and his men could spend the night in prayer and supplication. This respite was agreed upon.

Seeing the reluctance of Umar ibn Sa'ad to commence the battle, Ibn Ziyad sent the ruthless Shimmir Dil Joushan (his chief commander) to replace Umar ibn Sa'ad as the commander.

### **THE DREAM OF SAYYIDUNA HUSAIN (*RADIYALLAHU ANHU*)**

Sayyiduna Husain (Radiyahallahu Anhu) was sitting in front of his tent. He suddenly felt sleepy and his eyes closed. Upon hearing some sound, he woke up. When his sister Sayyidatuna Zaynab (Radiyahallahu Anha) heard the sound, she enquired as to what the matter was. **Sayyiduna Husain (Radiyahallahu Anhu) informed her he saw Rasulallah ﷺ in his dream, and he had informed him that he was going to meet him soon.** This was on the 9<sup>th</sup> of Muharram.

Sayyiduna Husain (Radiyahallahu Anhu) gathered his men and told them that they were all free to leave the camp in the middle of the night, under cover of darkness, rather than face certain death if they stayed with him. None of them defected and they all remained steadfast and resolute with him. Sayyiduna

Husain (Radiyahahu Anhu) and his companions held a vigil and engaged in Salah and Dua all night.

## THE BATTLE BEGINS

On Muharram the 10<sup>th</sup>, Sayyiduna Husain ibn Ali (Radiyahahu Anhu) completed the Fajr Salah with his companions. He appointed Zuhayr ibn Qayn to command the right flank of his army, Habib ibn Muzahir to command the left flank and his half-brother Abbas ibn Ali as the standard bearer.

Sayyiduna Husain's (Radiyahahu Anhu) companions numbered 32 on horseback and 40 infantries. The Syrian army were approximately 5000. Sayyiduna Husain (Radiyahahu Anhu) exhorted those around him to join him for the sake of Allah Ta'ala and to defend the *Ahlul Bayt (noble family)*. This speech affected Hurr ibn Yazid, who had stopped Sayyiduna Husain (Radiyahahu Anhu) from his journey. He thus abandoned Umar ibn Sa'ad and joined Sayyiduna Husain (Radiyahahu Anhu).

Umar ibn Sa'ad advanced and fired an arrow at Sayyiduna Husain's (Radiyahahu Anhu) army, saying: **"Give evidence before the governor that I was the first one to throw."** Ibn Sa'ad's army started showering Sayyiduna Husain's (Radiyahahu Anhu) army with arrows. Very few men from Sayyiduna Husain's (Radiyahahu Anhu) army escaped from being shot by an arrow. Both



sides began fighting ferociously. Successive assaults resulted in the death of a group of Sayyiduna Husain's (Radiyahallahu Anhu) companions.

The first skirmish was between the right flank of Sayyiduna Husain's (Radiyahallahu Anhu) army with the left of the Syrian army. A few dozen men under the command of Zuhayr ibn Qain fought heroically and repulsed the initial infantry attack, and in the process destroyed the left flank of the Syrian army, which in disarray collided with the middle of the army. Seeing this, the Syrian army quickly retreated and broke the pre-war agreement of not using arrows and lances. This agreement was made in view of the small number of Sayyiduna Husain's (Radiyahallahu Anhu) companions. Umar ibn Sa'ad ordered his army not to come out for any individual duel and to attack Sayyiduna Husain's (Radiyahallahu Anhu) army together.

Amr ibn Hajjaj attacked Sayyiduna Husain's (Radiyahallahu Anhu) right wing, but the men were able to maintain their ground, kneeling down as they planted their lances. They were thus able to frighten the enemy's horses.

When the horsemen came back to charge at them, Sayyiduna Husain's (Radiyahallahu Anhu) men met them with their arrows, killing some of them and wounding others. Amr ibn Hajjaj kept saying the following to his men, **"Fight those who abandoned their creed and who deserted the jama'ah!"**

Hearing this, Sayyiduna Husain (Radiyahallahu Anhu) said to him, **"Woe unto you, O Amr! Are you really instigating people to fight me?! Are we really the ones who abandoned the creed while you yourself uphold it?! As soon as our souls part from our bodies, you will find out who is most worthy of entering the fire!"**

In order to prevent random and indiscriminate showering of arrows on Husain's (Radiyahallahu Anhu) camp which had women and children in it, Sayyiduna Husain's (Radiyahallahu Anhu) men went out to single combats. Men like Burayr ibn Khudhayr, Muslim ibn Awsaja and Habib ibn Mazahir were slain in the fighting whilst attempting to shield Sayyiduna Husain (Radiyahallahu Anhu). Every casualty had a considerable effect on their military strength as they were vastly outnumbered by the opposition. Sayyiduna Husain's (Radiyahallahu Anhu) companions were coming, one by one, to bid farewell to him, even in the midst of battle.

After almost all of Sayyiduna Husain's (Radiyahallahu Anhu) companions were killed, his relatives asked his permission to fight. The men of Banu Hashim, the clan of Nabi ﷺ, went out one by one. Ali Akbar ibn Husain, the middle son of Sayyiduna Husain(Radiyahallahu Anhu), was the first one who received permission from his father.

Casualties from Banu Hashim were sons of Sayyiduna Ali ibn Abi Talib(Radiyallahu Anhu), sons of Sayyiduna Hasan ibn Ali(Radiyallahu Anhu), a son of Sayyiduna Husain ibn Ali (Radiyallahu Anhu), a son of Sayyiduna Abdullah ibn Ja'far ibn Abi-Talib and Sayyidatuna Zaynab bint Ali (Radiyallahu Anha), sons of Sayyiduna Aqeel ibn Abi Talib, as well as a son of Muslim ibn Aqeel. There were seventy-two Hashimis martyred in all, including Sayyiduna Husain (Radiyallahu Anhu).

### **MARTYRDOM OF ABBAS IBN ALI**

Hazrat Abbas ibn Ali advanced towards the Euphrates river for water. He continued his advance into the heart of ibn Sa'ad's army. He was under heavy shower of arrows but was able to penetrate them and get to the water leaving heavy casualties from the enemy. He immediately started filling the water skin. **In a remarkable gesture of loyalty to his brother and grandson of Rasulullah ﷺ he did not drink any water despite being severely thirsty.** He put the water skin on his right shoulder and began riding back towards their tents.

Umar ibn Sa'ad ordered an outright assault on Abbas ibn Ali saying that if Abbas ibn Ali succeeds in taking water back to his camp, we will not be able to defeat them till the end of time. A massive army of men blocked his way and

surrounded him. He was ambushed from behind and his right arm was cut off.

Abbas ibn Ali put the water skin on his left shoulder and continued his way but his left arm was also cut off. He now held the water skin with his teeth.

The army of ibn Sa'ad started shooting arrows at him; one arrow hit the water skin and water poured out of it. Now he turned his horse back towards the army and charged towards them but one arrow hit his eyes and one hit his head and he fell off the horse. In his last moments, Abbas ibn Ali was wiping the blood in his eyes to enable him to see Husain (Radiyahallahu Anhu). *Inna lillahi wa inna ilayhi rajioon.*

### **MARTYRDOM OF SAYYIDUNA HUSAIN IBN ALI (RADIYALLAHU ANHU)**

Sayyiduna Husain (Radiyahallahu Anhu) was being protected by his loyal companions all along. The enemy attacked him from all sides; however, they were being repelled each time. At the time of Zuhr, many of the companions of Sayyiduna Husain (Radiyahallahu Anhu) were martyred and the battle stopped for Salah. Zuhr Salah was performed in the manner of Salatul Khauf (Salah performed in a state of fear/battle).

After Zuhr, the enemy had reached Husain (Radiyahallahu Anhu). They continuously attacked each other, until the numerous injuries caused him to

rest for a moment. At this time, he was hit on his forehead with a stone. As he was cleaning blood from his face while he was hit on the chest with arrow and he said: **"In the name of Allah, and by Allah, and on the Deen of the messenger of Allah."** Then he raised his head up and said: **"O Allah! You know that they are killing a man who is the son of the daughter of your Prophet ﷺ and on the earth today there is none except him."** He then grasped and pulled the arrow out of his chest, which caused heavy bleeding. He became very weak and stopped fighting.

The enemies hesitated to fight ﷺ Husain (Radiyahallahu Anhu), but they decided to surround him. At this time Abdullah ibn Hasan, a little boy, escaped from the tents and ran to his uncle, Sayyiduna Husain (Radiyahallahu Anhu). When a soldier intended to slay Sayyiduna Husain (Radiyahallahu Anhu), Abdullah ibn Hasan defended his uncle with his arm, which was cut off. Sayyiduna Husain (Radiyahallahu Anhu) embraced Abdullah, but the boy was already hit by an arrow.

Eventually the wretched Shimmir ibn Dhiljoushan took ten men and advanced towards Sayyiduna Husain (Radiyahallahu Anhu). In spite of his severe thirst and wounds, Sayyiduna Husain (Radiyahallahu Anhu) continued fighting them. **Historians have recorded this as an unparalleled incident. Here was a**

**man whose children and family were all killed, he was severely injured, deprived of water, yet fighting valiantly.** When Shimmir ibn Dhiljoushan saw that every person was avoiding killing Sayyiduna Husain (Radiyahallahu Anhu), he called upon all the scoundrels to advance at once. In this manner, the grandson of Sayyiduna Muhammad ﷺ, the noblest person on earth at the time, was martyred whilst combating his oppressors. *Inna lillahi wa inna ilayhi rajioon.*

Then Shimmir ibn Dhiljoushan told Khauli ibn Yazid to dismount his horse and sever Sayyiduna Husain's (Radiyahallahu Anhu) blessed head from his body.

### **TRAMPLING THE BODIES & LOOTING OF THE TENTS**

The army of Ibn Sa'ad rushed to loot the tents. The daughters of Rasulullah ﷺ family were expelled from the tents, unveiled and barefooted, weeping and crying for their slain relatives. The army set the tents alight. The women asked: **"By Allah, will you make us pass the site of the murder of Husain?"**

When they saw the martyrs they cried profusely. Sakinah bint Husain embraced her father's body until some people moved her away.

Umar ibn Sa'ad called on some horsemen to trample Sayyiduna Husain's (Radiyahallahu Anhu) body. The trampling and mutilating of the martyred continued till sunset.

## AFTERMATH

Umar ibn Sa'ad sent the blessed head of Sayyiduna Husain (Radiyahallahu Anhu) to Ibn Ziyad who ordered that the blessed head of Sayyiduna Husain (Radiyahallahu Anhu) should be impaled on a stick and paraded through the city of Kufa for all to see.

During the journey from Karbala to Kufa, as well as from Kufa to Damascus, Sayyiduna Husain's (Radiyahallahu Anhu) sister Zaynab bint Ali and Umm-Kulsoom bint Ali, as well as his son Ali ibn Husain gave various speeches that exposed the truth and told the Muslim world of the various atrocities which had been committed at Karbala. The *Ahlul Bayt* (Noble family) were held as prisoners in Damascus for a year. During this year, some prisoners died due to grief, amongst the most notable of them being Sakina bint Husain. The people of Damascus began to frequent the prison, and Zaynab and Ali ibn Husain would use the opportunity to further propagate the message of Sayyiduna Husain (Radiyahallahu Anhu) and explain to the people the reason for his uprising.

Historians have recorded that for two or three months after the gruesome martyrdom of Sayyiduna Husain (Radiyahallahu Anhu), the atmosphere was

such that when the sun rose and sunlight fell on the walls, it was as if blood had enveloped the walls.

Imam Bayhaqi (Rahimahullah) reports that Sayyiduna Abdullah Ibn Abbas (Radiyallahu Anhu) saw Rasulullah ﷺ in a dream. It was midday and Rasulullah ﷺ was disheveled and anxious. He had a glass of blood in his hands. Sayyiduna Abdullah ibn Abbas says that he enquired what was in it. Rasulullah ﷺ said to him, **“It is the blood of Sayyiduna Husain, I will present it to Allah.”**

The news of martyrdom reached Madinah Munawwarah four days later – and when calculated this dream was seen at precisely the time of the martyrdom of Sayyiduna Husain (Radiyallahu Anhu).

Imam Tirmizi (Rahimahullah) narrates from Hazrat Salma (Radiyallahu Anhu) that one day she went to visit Hazrat Umme Salama (Radiyallahu Anhu), and found her crying. When asked the reason she said, **“I saw Rasulullah ﷺ in a dream in such a state that his beard and hair was covered in dust. I asked him what the matter was. He replied that he was present at the martyrdom of Husain.”**

Imam Zuhri (Rahimahullah) states that of the people involved in the callous murder of Sayyiduna Husain (Radiyallahu Anhu), not one was spared. Each



one was punished in this world. Some were massacred, some became blind, others had their faces blackened, whilst others were burnt beyond recognition. This was not the actual punishment for their actions. It was merely an example of what is to come so it could serve as a lesson for people in this world.

## CONCLUSION

The love for *Ahlul Bayt*, the noble family of Rasulullah ﷺ, is central to a Believer. One cannot ever forget the treachery and oppression experienced by the family of Rasulullah ﷺ. Muslims should take heed of the words and mission of Sayyiduna Husain (Radiyahallahu Anhu) as recorded from one of his sermons on his journey to Kufa:

“I am inviting you to protect the book of Allah and the Sunnah of Rasulullah ﷺ and to strive to implement Islamic law.” Sayyiduna Husain’s (Radiyahallahu Anhu) mission was for the sake of Allah Ta’ala and to oppose oppression and tyranny.

The gist of Sayyiduna Husain’s (Radiyahallahu Anhu) mission can be summarised as follows:

1. To promote the Qur’an and Sunnah in a correct manner

2. To re-establish the justice system of Islam
3. To combat monarchy against Khilafah
4. Not to be overawed by wealth or power in proclaiming the truth
5. To have full trust in Allah Ta'ala no matter how great the trial may be

O Allah grant us the ability to emulate the teachings of Rasulullah ﷺ, his companions and his pure and noble family, Aameen.

# Sayyiduna Husain ibn Ali (Radiyahallahu Anhu)

*A short biography*

**Name:** Husain ibn Ali ibn Abi Talib

**Title:** Abu Abdillah

**Birth:** 5 Sha'baan - 4 AH

## **Status & Achievements:**

Sayyiduna Hadhrat Husain (Radiyahallahu Anhu) was the second son of Ali and Fathima (Radiyahallahu Anhuma). He was a year younger than Hadhrat Hasan (Radiyahallahu Anhu), his brother. He was approximately 6 years of age when Rasulullah ﷺ passed away.

Hadhrat Husain (Radiyahallahu Anhu) narrated approximately 8 Ahadeeth.

Rasulullah ﷺ referred to him as his Sibt (grandchild), his Rayhan (flower) and the leader of the youth of Jannah. He attained the lofty mantle of Shahadat (martyrdom) on Friday, 10 Muharram 61 AH, in the tragic battle of Karbala that took place in Iraq. He performed Hajj approximately 25 times on foot.

Husain (Radiyahallahu Anhu) had an exemplary character, was soft, generous and punctual in performing Nafl Salah, keeping optional fasts and spending on the poor.

Hazrat Ya'la ibn Murrah (Radiyahallahu Anhu) narrates that Rasulullah ﷺ said,  
“Husain is from me and I am from Husain. May Allah love whoever loves  
Husain. He is a grandson from among the grandchildren.” (Tirmizi)



آيَةُ الْكُرْسِيِّ سُورَةُ الْبَقَرَةِ آيَةُ ٢٥٥