

# The Martyrdom Of The Family Members Of Al-Husayn (as)

## [The Martyrdom of 'Ali bin al-Husayn al-Akbar \(as\)](#)

'Ali al-Akbar bin al-Husayn bin 'Ali (as)<sup>1</sup> was the first to be killed on that day from the Banu Abi Talib. His mother was Laila, daughter of Abu Murrah bin Mas'ud al-Thaqafi.<sup>2</sup> He began attacking the people while he recited the following:

I am 'Ali, son of Husayn bin 'Ali; by the Lord of the House, we are closest to the Prophet.

By Allah! A man born of fornication [i.e. Ibn Ziyad] shall not judge us.<sup>3</sup>

He did that several times. Then Murrah bin Munqidh bin al-Nu'man al-'Abdi<sup>4</sup> saw him. He said: "May the felonies of the Arabs come on me, if he gets past me doing the same as he has been doing [and] I do not deprive his mother of him."

['Ali bin al-Husayn (as)] continued to attack the people with his sword. Murrah bin Munqidh came against him and stabbed him. He was struck down and the people fell upon him, cutting him with their swords. <sup>5,6</sup>

Al-Husayn (as) came to [his body] saying: "May Allah kill [the] people who killed you, my son! How foolhardy they are against the Merciful and in violating the sacredness of the family of the Prophet! There will [only] be dust on the world after you."

A woman came hurrying out, crying: "O my brother! O my nephew! She came up and threw herself on [his body]. Al-Husayn (as) came near to her, held her by her hand and led her back to the tent. He then turned towards his young men and said: "Carry your brother [back]." They carried him from the place he was killed and put him before the tent which they had been fighting in front of.<sup>7</sup>

## The Martyrdom of Qasim bin al-Hasan (as)

Humaid bin Muslim says: “A young lad came out against us, his face was like the first splinter of the new moon and he carried a sword. He was wearing a shirt and a waistcloth (*izar*), and a pair of sandals, one of whose straps was broken, and I will not forget that it was the [strap of the] left [foot].

‘Amru bin Sa’d bin Nufail al-Azdi<sup>8</sup> said to me: ‘By Allah, I am going to attack him.’

I said to him: ‘Glory be to Allah! What do you want to do that for? These people whom you see surrounding him are enough [to kill him]!’

[‘Amru] insisted: ‘By Allah, I will attack him.’ So he rushed against him and did not turn back until he had struck his head with his sword. The lad fell face downwards and called out: ‘O uncle!’

[At this,] al-Husayn (as) showed himself just like the hawk shows itself. He launched into attack like a raging lion and struck ‘Amru with [his] sword. ‘Amru tried to fend off the blow with his arm but his arm was cut off from the elbow. The cavalry [of the enemy] made a move [in order to save him] but they [only] trampled him to death.

[As] the cloud of dust settled, al-Husayn (as) was seen standing by the head of the young lad. He was rubbing his heels on the ground while al-Husayn (as) was saying: ‘Away with the people who have killed you, a people against whom your grandfather will complain on the Day of Judgement on your behalf. By Allah, it is hard on your uncle that you called him but he could not answer you, or he answered but could not help you. By Allah, it was a cry whose avengers were many, but whose helpers [at the moment] are few!’<sup>9</sup>

Then he carried him [in his arms]. It is just as if I am looking at the two legs of the body making marks [as they trail] on the ground, while al-Husayn (as) had put the chest [of the lad] on his chest. He took him and put him with his son ‘Ali bin al-Husayn around whom were [other] bodies of those slain from among his household.”

[Humaid continues with his report and says:] “I asked about the boy and was told that he was al-Qasim bin al-Hasan bin ‘Ali bin Abi Talib (as).”<sup>10</sup>

## The Martyrdom of ‘Abbas bin ‘Ali (as) and His Brothers

‘Abbas bin ‘Ali (as) then said to his brothers on his mother’s side –‘Abdullah, Ja’far and ‘Uthman: “O sons of my mother! Go forward [and fight] so that I may mourn over you; for you have no children [to grieve over you]!

They did so [and went out and fought a severe battle until] they were killed. [May Allah have mercy on them]. <sup>11,12</sup>

## [The Martyrdom of the Infant of al-Husayn \(as\)](#)

Al-Husayn [(as) then] sat down and his baby was brought to him. [He was an infant or [a little] older than that] called ‘Abdullah bin al-Husayn<sup>13</sup>

and he seated him on his lap. <sup>14</sup> [The baby] was in his lap as one of the Banu Asad [either Harmalah bin Kahil or Hani’ bin Thubait al-Hadhrami] shot an arrow which slaughtered him. Al-Husayn (as) caught [the child’s] blood [in the palm of his hand]. When his palm was full, he poured it on to the ground and said: “O Lord, if it be so that You have kept the help of Heaven from us, then let it be for something better [according to Your wisdom]. Take vengeance on these oppressors on our behalf.”<sup>15, 16</sup>

## [The Martyrdom of the Two Sons of ‘Abdullah bin Ja’far](#)

The people encircled them from all sides. ‘Abdullah bin Qutbah al-Nabahani al-Ta’i attacked ‘Aun bin ‘Abdullah bin Ja’far bin Abi Talib and killed him.<sup>17</sup> Then ‘Amir bin Nahshal al-Taimi attacked Muhammad bin ‘Abdullah bin Ja’far bin Abi Talib and killed him.<sup>18</sup>

## [The Martyrdom of the Members from the Household of ‘Aqil](#)

‘Uthman bin Khalid bin Asir al-Juhani and Bishr bin Haut al-Qabidhi al-Hamdani launched an attack on ‘Abd al-Rahman, son of ‘Aqil bin Abi Talib, and killed him.<sup>19</sup> [Thereafter,] they plundered [his belongings].

‘Abdullah bin ‘Azarah al-Khath’ami<sup>20</sup> shot [an arrow] at Ja’far, [another] son of ‘Aqil bin Abi Talib and killed him.

Then ‘Amru bin Subaih al-Sudda’i<sup>21</sup> shot an arrow at ‘Abdullah, son of Muslim bin ‘Aqil<sup>22</sup>, which stitched his hand to his forehead, such that he could no longer move his hand. [‘Amru] then shot another arrow at him which tore his heart.<sup>23</sup> Labit bin Yasir al-Juhani killed Muhammad, son of Abi Sa’id bin ‘Aqil.<sup>24</sup>

## [The Martyrdom of other Two Sons of al-Hasan bin ‘Ali \(as\)](#)

‘Abdullah bin Uqbah al-Ghanawi<sup>25</sup> shot an arrow at Abu Bakr, son of al-Hasan <sup>26</sup> bin ‘Ali and killed him.<sup>27</sup> ‘Abdullah, [another] son of al-Hasan bin Abi Talib, was [also] killed; [that is when] Harmalah bin Kahil<sup>28</sup> shot an arrow at him and killed him.<sup>29</sup>

<sup>1</sup>. Al-Tabari: In his narration on the authority of Sulaiman bin Abi Rashid from Humaid bin Ziyad, Abu Mikhnaf describes Imam al-Sajjad (as) as ‘Ali bin al-Husayn al-Asghar [i.e. the younger ‘Ali] (5:454). He names the other child of the Imam (as) who was killed in his lap as ‘Abdullah bin al-Husayn, through the same chain of narration (5:448). In his book Dhayl al-Mudhayyal (pg.630; Dar al-Ma’arif publications), Tabari says: “As for ‘Ali bin al-Husayn al-Akbar [the older], he was killed along with his father by the river [Euphrates] in Karbala’. He did not have any offspring. ‘Ali bin al-Husayn al-Asghar was present at Karbala with his father and he was 23 years of age. He was ill, confined to the bed. ‘Ali [al-Asghar] says: ‘When

I was taken before Ibn Ziyad, he asked me: 'What is your name?' I replied: 'Ali bin al-Husayn'. He said: 'Has not Allah killed 'Ali?' I said: 'I had a brother called 'Ali al-Akbar who was older than me and was killed by the people.' He said: 'Nay, Allah killed him.' I said: 'Allah takes the souls at the time their death.'" [Qur'an, 39:42]. Abu al-Faraj al-Isfahani has related the above incident in al-Maqatil (pg.80; Najaf edition) also. Al-Ya'qubi (2:233; Najaf edition) also refers to 'Ali bin al-Husayn as al-akbar and to Imam al-Sajjad (as) as al-asghar. And so has been done by al-Mas'udi in Muruj al-Dhahab (3:71) and by Ibn al-Jawzi in al-Tadhkirah (pg.225). Al-Mufid mentions 'Ali bin al-Husayn in al-Irshad (pg.238) but without referring to him as al-akbar.

2. Al-Tabari: In the 6th year of Hijrah 'Urwah bin Mas'ud fled from the Banu Thaqif in Taif and went to Makkah. There he came in alliance with the Quraish, together with his family and his followers. When the Messenger of Allah (S) visited Makkah in the year of Hudaibiyah with his companions for the 'umrah and Budail bin Warqa' al-Khuza'i informed them of what the Prophet [s] said [regarding the peace treaty], 'Urwah stood up and said to the wise men of the Quraish: "This man has proposed a sensible thing to you. Accept it and allow me to go to see him." They said: "You can go." Thus, ['Urwah] went to see the Prophet (S) and talked to him. The Prophet [s] told him the like of what he had told Budail, that is: "We have not come to fight anyone. We have only come to perform the 'umrah. The Quraish have been worn out by war and they have been harmed by it. [Accordingly,] if they wish to accept what [other] people have accepted [i.e. make a peace treaty with us], they should do so. [Otherwise, they should know that the Muslims] have [today] grown in number. [But] if they reject [our proposal], then I swear by the one in whose hand is my soul, I will fight them on this issue [i.e. Islam] until I am killed or Allah enforces his affair."

Here 'Urwah said: "O Muhammad! Tell me, if you are thinking of destroying your people, then have you [ever] heard of any Arab before you who has annihilated his community! I swear that I see different faces and people surrounding you, who will flee and leave you alone if such a thing is going to happen!" With that, he began looking at the companions of the Prophet (S). He then returned to his people and said: "O people! I have, indeed, visited [different] kings. I have visited Choesroe, Caesar and Negus! But I swear that I have never seen any king esteemed by his followers more than Muhammad. I swear that he does not spit but it falls on the hands of one of them, who would then rub it on his face and skin. When he commands them, they vie with each other to carry out his order. When he performs ablution, they almost fight to obtain the water [he uses]. When they speak in his presence, they lower their voices. They never stare at him out of their respect for him! Such a man has proposed to you a sensible proposal, [you had better] accept." (2:627)

'Urwah was in Jordan during the battle of Hunain in the year 8 H, learning the skills of making weaponry and catapults and therefore could not participate in it (3:628).

'Urwah was related to Abu Sufyan as he had married his daughter, Aminah. Abu Sufyan and Mughirah bin Shu'bah went to Taif on the day of Hunain and there they called out the Banu Thaqif: "Grant us protection so that we may speak to you!" So they granted them protection. The two men then invited the women from Quraish [who were in Taif to come with them to Makkah], fearing that they might be taken as prisoners. But they rejected their invitation (3:84).

When the Prophet of Allah (S) left Taif, 'Urwah bin Mas'ud followed him and met him before the Prophet [s] reached Madinah. He embraced Islam and asked the Prophet [s] to allow him to return to his people with the message of Islam. Since 'Urwah was a beloved personality among the Thaqif and obeyed by them, he began inviting them to Islam, hoping that they would not oppose him because of the position he held between them. But they showered him with arrows from all sides and he was killed. He was asked before he was killed: "How do you find dying?" He replied: "It is an honour bestowed on me by Allah, and a martyrdom driven by Allah towards me. My position is the same as of those martyrs who were killed alongside the Messenger of Allah (S) before he left your [city]. So bury me with them." And they did so. It is reported in Sirah Ibn Hisham (3:97) that the Prophet of Allah [s] said concerning him: "His example in his community is that of the believer [mentioned] in Surat Yasin" (2:325). The Messenger of Allah [s] repaid his debts and those of his brother, Aswad bin Mas'ud, from the jewellery of al-Lat, the idol [worshipped by] the Thaqif (3:100).

3. Abu al-Faraj al-Isfahani narrates in al-Maqatil (pg.77) that: "[ 'Ali al-Akbar ] would attack [the enemy] and then return to his father saying: 'O father, thirst [is overcoming me]!' and al-Husayn (as) would say to him: 'Have patience, O love of my heart; for the Messenger of Allah [s] is going to give you a drink with his chalice by this evening.' [According to Ibn al-Jawzi, 'Ali (as)] did this for several times."

4. Al-Tabari: His lineage goes back to the Banu 'Abd al-Qais. He was with his father Munqidh bin Nu'man at Siffin along

side [‘Ali], the Commander of the Faithful (as). There Murrah took from his father the standard of the ‘Abd al-Qais and it remained with him (4:522). In the year 66 H, Mukhtar sent ‘Abdullah bin Kamil al-Shakiri against him. He surrounded his house and so [Murrah] forced his way out on a fine horse, with a spear in his hand. Ibn Kamil struck him with [his] sword but he guarded against it with his left hand and escaped. He then [went and] joined Mus’ab bin al-Zubair, while his hand was paralysed (6:64).

[5.](#) Al-Tabari (5:446): “[Abu Mikhnaf says:] ‘Zuhair bin ‘Abd al-Rahman bin Zuhair al-Khath’ami narrated to me that...” Abu al-Faraj al-Isfahani has related the incident in al-Maqatil (pg.76) from Abu Mikhnaf, who narrated it from Zuhair bin ‘Abdillah al-Khath’ami. According to another chain of narration: “When ‘Ali bin al-Husayn (as) came out to the people, al-Husayn (as) lowered his eyes and wept. He said: ‘O Allah, be witness against these people, for [now] a youth has gone out to them who resembles the Messenger of Allah (S) most among all the creatures.”

[6.](#) Abu al-Faraj says in al-Maqatil (pg.77): “[‘Ali al-Akbar] then called out: ‘O father! Peace be upon you. Here is my grandfather, the Messenger of Allah, sending you salutations and saying: come to us quickly.’ Then he sighed deeply and [his soul] departed.”

[7.](#) Al-Tabari (5:446): “[Abu Mikhnaf says:] ‘Sulaiman bin Abi Rashid related to me from Humaid bin Muslim al-Azdi that...” See also Maqatil al-Talibiyyin (pg.76&77) through the same chain of narration.

[8.](#) His name appears in al-Tabari (5:468) as Sa’d bin ‘Amru bin Nufail al-Azdi. Both the names have appeared in the report of Abu Mikhnaf.

[9.](#) This statement of the Imam (as) means that the cry of Qasim has many helpers amidst the Banu Hashim, though they could not be present at Karbala’ to help him.

[10.](#) Al-Tabari (5:447): “[Abu Mikhnaf says:] ‘Sulaiman bin Abi Rashid related to me from Humaid bin Muslim who said...” See also al-Irshad (pg.239).

[11.](#) Al-Tabari (5:448): “Abu Mikhnaf says...”

[12.](#) The Martyrdom of ‘Abbas bin ‘Ali (as) does not appear in al-Tabari. Hence, we mention it from al-Irshad of Shaikh al-Mufid (pg.240; Najaf edition). He says: “The thirst of al-Husayn (as) became severe. He set off towards the dam, trying to reach the Euphrates. In front of him was his brother, al-‘Abbas. However, the cavalry of Ibn Sa’d, may Allah curse him, blocked his way. Among these was a man from the Banu Darim, he said [to the cavalry]: ‘Woe upon you! Prevent him from reaching the Euphrates, do not let him get water!’

Al-Husayn (as) said: ‘O Allah, make him thirsty!’ So the man from Darim became angry and shot an arrow at him which lodged in his throat. Al-Husayn (as) pulled out the arrow and held his hand below his throat. He put his hands under his throat, and both his palms were filled with blood which he shook away and said: ‘O Allah, I complain to you about what is being done to the son of the daughter of your Prophet!’ He then returned to his position, while his thirst had become [even more] severe. [Meanwhile,] the people [had] surrounded al-‘Abbas and cut him off from [al-Husayn (as)]. Single-handed he began to attack them until he was killed, may Allah have mercy on him. The [two] who took part in killing him –after he had been covered with wounds and could not move– were Zayd bin Warqa’ al-Hanafi\* and Hakim bin al-Tufail al-Sinbisiyy. \*Al-Tabari refers to him as Zayd bin Ruqad al-Janabi (5:468). In the same book (6:64), he says: “He was a man from Janab. He is the one who killed ‘Abdullah bin Muslim bin ‘Aqil and Suwaid bin ‘Amru al-Khath’ami, who were among the companions of al-Husayn (as). His biography has been given earlier under the reports of the martyrdom of Suwaid. ‘Al-Hanafi’ is obviously a phonetic distortion (tahrif) of the word.

[13.](#) Al-Tabari: His mother was Rabab, daughter of Imru’ al-Qais al-Kalbi (5:468). Al-Irshad (pg.240) has also related this incident and says that [‘Abdullah] was a [small] child (tifi).

[14.](#) Al-Tabari (5:448): [Abu Mikhnaf reports that:] ‘Uqbah bin Bashir al-Asadi said: ‘Abu Ja’far Muhammad bin ‘Ali bin al-Husayn told me that...”

[15.](#) Al-Tabari (5:448): “[Abu Mikhnaf says:] ‘Sulaiman bin Abi Rashid narrated to me from Humaid bin Muslim who said...”

[16.](#) Al-Tabari relates on the authority of ‘Ammar al-Duhani from Imam al-Baqir (as) who said: “And an arrow came and struck his son who was in his lap. [Al-Husayn (as)] began wiping the blood from him and saying: ‘O Allah, You judge between us and a people who invited us in order to help us, and now they are killing us” (5:389).

Al-Ya’qubi writes in his Tarikh (2:232; Najaf edition): “Then [the companions of al-Husayn (as)] came forward one after another. [They fought and were all killed] until he remained alone. There was no one with him from among his family,

children or his kinsmen. He was on his horse when a new-born baby, who had just born, was brought to him. He recited the adhan in his ear and gave him a bit of chewed dates. Just then an arrow came and struck the throat of the child and slaughtered it. Al-Husayn (as) removed the arrow from [the child's] throat and began to spread the blood on the [child's body] saying: 'By Allah, you are more honourable in the eyes of Allah than the she-camel [of Prophet Salih]. And indeed Muhammad is more honourable before Allah than [Prophet] Salih.' He then came and put [his body] together with [the bodies of] his son and nephews." Sibṭ al-Jawzī says in his al-Tadhkirah (pg.252; Najaf edition): "As al-Husayn (as) looked [around], [he saw] his son crying of thirst. He took him in his arms and said [to his enemies]: 'O people! If you have no mercy on me, then have mercy on this child! [In reply,] a man from among them shot an arrow at [the child] and slaughtered it. [At this] al-Husayn (as) started weeping and saying: 'O Allah, judge between us and a people who invited us in order to help us, and [now] they are killing us.' A cry was heard from the heavens: 'Leave him O Husayn! For he has a wet-nurse [who will suckle him] in Heaven."

17. Al-Tabari (5:469): "His mother was Jumanah, daughter of Musayyab bin Najabah al-Ghazari." Musayyab was one of the heads of the Tawwabun movement, from among the Shi'ah in Kufah. Abu al-Faraj al-Isfahani says in al-Maqatil (pg.60; Najaf edition): "Aun's mother was [Lady] Zainab, the wise lady (al-'aqilah) [of the Banu Hashim], daughter of 'Ali bin Abi Talib (as)."

18. Al-Tabari (5:469): "His mother was Khawsa', daughter of Khasafah bin Thaqif al-Taimi, from the clan of Bakr bin Wa'il." So has been narrated by Abu al-Faraj also in al-Maqatil (pg.60; Najaf edition). But bin Ibn al-Jawzī mentions her in al-Tadhkirah (pg.255; Najaf edition) as Hawt, daughter of Hafsah al-Tamimi.

19. Al-Tabari (6:59): "Mukhtar had dispatched 'Abdullah bin Kamil against them while they were trying to move to al-Jazirah [i.e. Mosul]. Ibn al-Kamil and his men chased them up and caught up with them at al-Jabbanah. They [were arrested and] brought before [Ibn Kamil]. He then took them to a place called Bi'r al-Ja'd. There he beheaded them and burnt their bodies. They were mourned by A'sha' al-Hamdani." However, according to al-Tabari (5:469): "The assassin of 'Abd al-Rahman bin 'Aqil was 'Uthman bin Khalid al-Juhani only, without the association of Bishr bin Hawt al-Hamdani." Abu al-Faraj mentions both of them as his assassins in al-Maqatil (pg.61; Najaf edition), through the same chain of narration (sanad) which has appeared in al-Tabari.

20. According to al-Tabari (5:469), He was killed by Bishr bin Hawt al-Hamdani, whereas in (6:65) he mentions al-Khath'ami saying: "'Abdullah bin 'Urwah al-Khath'ami, the one who was pursued by Mukhtar but he escaped and joined Mus'ab." Abu al-Faraj refers to him in al-Maqatil (pg.61; Najaf edition) as 'Abdullah bin 'Urwah al-Khath'ami, through the same chain of narration as mentioned in al-Tabari.

21. Al-Tabari: Mukhtar was chasing him. His men entered upon ['Amru] at night when people were asleep. He was in his bed and did not realize. They arrested him while his sword was beneath his head, so he said regarding this [afterwards]: 'Shame on you O sword. You were very close, yet so far!' He used to say [after his arrest]: 'I have [only] stabbed and wounded some of [the members of the household of the Prophet in Karbala']. I did not kill anyone of them.' He was brought to Mukhtar who imprisoned him in the palace. The next morning when Mukhtar allowed people to visit him, ['Amru] was brought before him in shackles. He said: 'O the infidels and the wicked! By Allah, had I a sword in my hand, you would have come to know that I do not tremble in front of a sword, nor am I a coward. If I am going to die by being killed, then it is not dear to me to get killed by any of the creatures other than you! For I know that you are the worst of the creatures of Allah! But I still wish that I had a sword in my hand, so that I would have fought with you for a while!' Then he raised his hand and slapped the eye of Ibn Kamil who was [standing] by his side. Ibn Kamil laughed [at this] and grabbed his hand, stopping him [from repeating that act]. [Ibn Kamil] then said [to Mukhtar]: 'He claims to have [only] wounded and stabbed [some] among the family of Muhammad. So give us your order concerning him.' Mukhtar said: 'Bring me a spear.' So he was brought [a spear]. He then ordered: 'Stab him to death!' and he was stabbed to death" (6:65). Al-Tabari reports in (5:469) from Abu Mikhnaf that: "[Amru] is the one who killed 'Abdullah bin 'Aqil bin Abi Talib (as)." Whereas in (6:64) he says that: "The one who shot an arrow at 'Abdullah bin Muslim bin 'Aqil was Zayd bin Ruqad al-Janabi. [Zayd] used to say: 'I shot a young man from among them with an arrow [on his forehead]. He tried to guard against it by putting his hand on his forehead, but I stitched his hand to his forehead such that he was unable to take it off from it! As his hand was stuck to his forehead, [the young man said: 'O Allah, they have belittled us and humiliated us. O Allah, kill them the way they have killed us.' [Zayd] then shot another arrow at him which killed him. He used to say about this: 'He was dead when I got to

him. I had to wrench the arrow off his forehead. I managed to take it off but its arrowhead was stuck on his forehead such that I was unable to take it out.”

[Sometime after the event of Karbala’], Mukhtar dispatched ‘Abdullah bin Kamil al-Shakiri to pursue him. The latter came to his house and surrounded it. His men forced their way [into the house] and al-Janabi came out with his sword drawn. Ibn Kamil said: “Shower him with arrows and stone him.” They did so until he fell on the ground. Ibn Kamil then ordered for fire and burnt him while he was still alive (6:64).

[22.](#) Al-Tabari (5:469): “His mother was Ruqayyah, daughter of ‘Ali bin Abi Talib (as).” See also Maqatil al-Talibiyyin (pg.62; Najaf edition).

[23.](#) Al-Tabari (5:469): “Abu Mikhnaf says...” See also Maqatil al-Talibiyyin (pg.62; Najaf edition).

[24.](#) Al-Tabari (5:447): “[Abu Mikhnaf says:] ‘Sulaiman bin Abi Rashid narrated to me from Humaid bin Muslim al-Azdi who said...”

[25.](#) Al-Tabari: He was among those who had revolted with Mustawrad bin ‘Alafah in Kufah in the year 43 H, during the governorship of Mughirah bin Shu’bah over the city. Al-Ghanawi was a scribe, so al-Mustawrad instructed him to write [a letter for him] and then take it to Sammak bin ‘Ubaid, the governor of Madain, inviting him to [pay allegiance to] al-Mustawrad. He did so and then returned to al-Mustawrad. (5:190)

When the followers of al-Mustawrad were killed, al-Ghanawi fled and entered Kufah [and put up at] Sharik bin Namlah’s [place]. He asked the latter to go to see Mughirah bin Shu’bah and request him for a safe-conduct for him. [Sharik] did so and Mughirah [accepted his request and] said: “I have granted him protection (5:206). After the event of Karbala’, [al-Ghanawi] fled from Mukhtar and joined Mus’ab bin al-Zubair. Later, he joined ‘Abd al-Rahman bin Muhammad bin Ash’ath (5:205). Mukhtar tried to pursue him but found him to have escaped, so he demolished his house (6:65).

[26.](#) He was the son of al-Hasan (as) as recorded in al-Tabari (5:468). On page 448 of the same volume, his name appears as Abu Bakr, son of al-Husayn bin ‘Ali, which is incorrect.

[27.](#) Al-Tabari (5:448): “[Abu Mikhnaf says:] “Uqbah bin Bashir al-Asadi reports that ‘Abu Ja’far Muhammad bin ‘Ali bin al-Husayn said to me...” Abu al-Faraj al-Isfahani has narrated this report in Maqatil al-Talibiyyin (pg.57; Najaf edition) [from two different chains of narration]. [The first chain of narration reads as follows:] “From al-Madaini who was narrating on the authority of Abu Mikhnaf from Sulaiman bin Abi Rashid...” [While the second one reads:] “From ‘Amru bin Shamir who related on the authority of Jabir from Abu Ja’far al-Baqir (as)...”

[28.](#) Ibn Kahil as reported by al-Tabari (6:65). However, in (5:468) he says Ibn Kahin, which is [definitely] not correct. [Al-Tabari] has not mentioned that Mukhtar was in pursuit of him and the manner in which he [eventually] killed him.

Hisham says: “Abu al-Hudhayl –a man from the Sakun– related to me saying: ‘I saw Hani’ bin Thubait al-Hadhrami sitting in a gathering of the Hadramis during the time of Khalid bin ‘Abdillah, who was an old man at that time. I heard him say: ‘I was among those who witnessed the killing of al-Husayn. By Allah, I was standing in a group of ten men, all of whom were on the horses. The cavalry [of Ibn Sa’d] were moving around and were scattered apart. Suddenly a young boy from the family of al-Husayn came out from those tents, with the pillar of a tent in his hands. He was wearing a waist-cloth and a shirt. He seemed frightened and was [repeatedly] looking to his right and left. It is just as if I am looking at the two pearls on his ears swinging as he turns. A man approached him, galloping his horse. As he drew closer to the boy, he bent down from his horse, targeted the boy with the sword and cut him down!’” Abu al-Faraj relates this report from al-Madaini in his al-Maqatil (pg.79; Najaf edition). Abu Mikhnaf says: “Hasan bin al-Hasan and ‘Umar bin al-Hasan were considered too young by the people and were, therefore, not killed (5:449).”

Among the retainers (mawali) killed in Karbala’ were Sulaiman and Manjah, the retainers of al-Husayn (as) (al-Tabari:5:469).

[29.](#) This is as it has been reported in al-Tabari (5:468) and Maqatil al-Talibiyyin (pg.58; Najaf edition) from al-Madaini. However, the predominant view is that he is the one who escaped from the tents to the point where his uncle [al-Husayn] had come to the ground, and was killed there, as we shall see later. And this is the version recorded by al-Mufid in al-Irshad (pg.241; Najaf edition).

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