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The Events From The 3rd To The 8th Of Muharram

The Coming Out of Ibn Sa'd Against al-Husayn (as)

The reason why Ibn Sa'd came against al-Husayn (as) was that 'Ubaidullah bin Ziyad had dispatched him with four thousand men from Kufah to Dastbay.¹ This was at a time when the people of Dailam had attacked Dastbay and seized control of it. So Ibn Ziyad wrote [a letter of] appointment to him, appointing him over Rayy, and ordered him to set out [to that place].

Ibn Sa'd left Kufah and assembled his army [outside the city] at [a point called] Hammam A'yan.² [But] when the issue of al-Husayn (as) came up and he set out for Kufah, Ibn Ziyad summoned 'Umar bin Sa'd and said: "Go to al-Husayn. You can continue with your mission after we have settled the matter between us and him."

'Umar bin Sa'd said: "If you deem it right to exempt me from this task, then do so. May Allah have mercy on you."

'Ubaidullah said to him: "Yes! With the condition that you return to us the [letter of your] appointment."

When he told him that, 'Umar bin Sa'd said: "Give me a day so that I may consider [the matter]."

'Umar bin Sa'd left [the court] and began taking counsel from his advisers. There was none he took advice from except that he stopped him [from accepting the mission].

Hamzah bin Mughirah bin Shu'bah³, [Ibn Sa'd's] nephew from his sister's side, came to him and said: "I implore you by Allah –O my uncle– not to advance against al-Husayn lest you disobey your Lord and sever relations with your near ones! By Allah! If you were to leave the [riches of the] world and the kingdom of the earth –if you had ever possessed them, [then] that would be better for you than meeting

Allah with the blood of al-Husayn [on your hands]!”

‘Umar bin Sa’d said to him: “I will do so, if Allah wills.”⁴

[According to what has been recorded in al-Tabari, there is some discontinuity here in the report of Abu Mikhnaf as he leaves off here and picks up again at Ibn Sa’d’s arrival in Karbala’. Accordingly Tabari fills up this gap by bringing in the report of ‘Awanah bin al-Hakam which we have no choice but to mention it here in order to create a link between the reports.]

Hisham says: “‘Awanah bin al-Hakam related to me on the authority of ‘Ammar bin ‘Abdullah bin Yasar al-Juhani from his father who said:

“I went to see ‘Umar bin Sa’d after he had been ordered to go to al-Husayn (as). So he told me: ‘The governor has ordered me to go to al-Husayn but I refused him.’ So I said to him: “May Allah guide you and show you the right path. Do not accept. Do not do that and do not go to him!”

[‘Abdullah bin Yasar] says: “I left his presence [and as I came out] a man came to me and said: “Umar bin Sa’d is inviting people to [go to war with] al-Husayn.”

[‘Abdullah] says: “I went to him [again] and saw him sitting. When he saw me, he turned his face away. So I understood that he is determined to set out against [al-Husayn]. So I left his presence.”

He says: “‘Umar bin Sa’d then went to Ibn Ziyad and said: ‘May Allah guide you! You have entrusted me with this task and have written for me the [letter of] appointment, about which the people [also] have come to know. [He meant his appointment over Rayy]. If you are [still] of the opinion to enforce it for me, then do so, and send to al-Husayn, with this army, someone from the noblemen of Kufah, who I am not more brave and powerful than him in warfare.’ Then he proposed some names to him.

Ibn Ziyad said to him: ‘Do not teach me of the noblemen of Kufah! I have not commissioned you to advise me who I should send. If you go with our army [then that is it], otherwise give us [back] the [letter of your] appointment!’

‘I will go’, he said, when he saw how obstinate he was.”

Ibn Sa’d’s Arrival in Karbala’

[‘Abdullah] says: “He set out with [an army of] four thousand⁵ men until he reached where al-Husayn [had camped], on the following day of his arrival in Nainawa.”

He says: “Umar bin Sa’d asked ‘Azarah bin Qais al-Ahmasi⁶ to go to al-Husayn (as). He told him: ‘Go to him and ask him what has brought him [here] and what does he want?’ ‘Azarah was one of those who had written to al-Husayn (as), so he was ashamed to go to him.”

[‘Abdullah] says: “‘Umar bin Sa‘d then made the same proposal to those leaders who had written to him, but all of them refused it and expressed their dislike for that.”

[‘Abdullah] says: “Kathir bin ‘Abdullah al-Sha’bi⁷ –a brave knight who never turned his face away from anything– stood up and said: ‘I will go to him. By Allah, if you wish I can [even] assassinate him.’

‘Umar bin Sa‘d said: ‘I do not want him to be assassinated. But go to him and ask him what has brought him?’

So he went to him. When Abu Thumamah al-Saidi saw him, he said to al-Husayn (as): ‘May Allah guide you, O Aba ‘Abdillah! The most vicious man on this earth, the most daring in [shedding] blood and the deadliest of them has come to you.’ [Abu Thumamah] went to him and said: ‘Put down your sword!’

[Kathir] said: ‘No! By Allah, [there is going to be] no advantage to you. I am only a messenger. If you listen to me, I will tell you the message which I have been sent to bring to you. If you refuse, I will go [away].’

So [Abu Thumamah] said to him: ‘I will take the hilt of your sword and you can say what you need to.’

He said: ‘No! By Allah, you will not touch it.’

[Abu Thumamah] then told him: ‘Tell me what you have brought and I will convey it to him. For I will not let you go near him, as you are a corrupt man.’ They both [stood there and] cursed each other. Then he went back to ‘Umar bin Sa‘d and told him the news.”

[‘Abdullah] says: “‘Umar bin Sa‘d summoned Qurrah bin Qais al-Han³ali and said to him: ‘Woe onto you, O Qurrah! Go to al-Husayn and ask him what has brought him and what he wants?’”

[‘Abdullah] says: “So Qurrah bin Qais went to him. When al-Husayn (as) saw him coming, he said: ‘Do you know this man?’ Habib bin MuZahir⁸ said: ‘Yes! He is from the HanZalah, [a clan] of [the Banu] Tamim. He is the son of our sister. I used to know him as a man of sound judgement. I never thought that he would be present at this scene.”⁹

[‘Abdullah] says: “He came and greeted al-Husayn (as) and conveyed to him the message of ‘Umar bin Sa‘d.

Al-Husayn (as) said: ‘The people of your town wrote to me that I should come. But if they [now] dislike me, I will leave them [and return].’

[‘Abdullah] says: “The messenger went back to ‘Umar bin Sa‘d and gave him the report. ‘Umar bin Sa‘d told him: ‘I hope that Allah will spare me from making war on him and fighting against him.’ [Then he wrote to Ibn Ziyad about all this].”

[This is the end of the supplementary reports that were from other than Abu Mikhnaf].

Ibn Sa'd's First Letter to Ibn Ziyad

The letter of 'Umar bin Sa'd reached Ibn Ziyad and it read:

"In the name of Allah, the Merciful, the Compassionate. When I reached the place where al-Husayn had stationed, I sent to him my messenger. He asked him what brought him and what he wants and he replied: 'The people of this city wrote to me and their messengers came to me asking me to come, so I came. But if they [now] dislike me and [the position] now appears different to them from what their messengers brought to me, [then] I will go away from them.'"

When the letter was read for Ibn Ziyad he recited the following verse:

Now when our claws cling to him, he hopes for delivery but there is no time to escape!

Ibn Ziyad's Response to Ibn Sa'd

He wrote to Ibn Sa'd:

"In the name of Allah, the Beneficent, the Merciful. Your letter has reached me and I have understood what you mentioned. Offer al-Husayn [the opportunity] of him and all his companions pledging allegiance to Yazid bin Mu'awiyah. If he does that, we will then see what our judgement will be. That is all."

When the letter reached Ibn Sa'd, he said: "I had anticipated that Ibn Ziyad would not spare me [fighting al-Husayn]." [10](#)

Ibn Sa'd's Meeting With al-Husayn (as)

Al-Husayn (as) sent 'Amru bin QurZah bin Ka'b al-Ansari [11](#) to Ibn Sa'd [saying]: "Meet me at night somewhere between the two armies." So [at night] 'Umar bin Sa'd came out with around twenty horsemen and so did al-Husayn (as). When they met each other, al-Husayn (as) ordered his companions to move away from him and so did 'Umar bin Sa'd. Then they started talking and their conversation took long such that part of the night lapsed. Then each of the two returned to his camp with his companions.

People started making assumptions about what transpired between the two. They were presuming that al-Husayn (as) told 'Umar bin Sa'd: "Come along with me to Yazid bin Mu'awiyah and let us leave the two armies." 'Umar said: "In that case my house will be demolished." "I will rebuild it for you", he replied. So [Ibn Sa'd] said: "My estate will be confiscated." So he said: "In that case I shall give you what is better than that from my wealth in Hijaz." But 'Umar did not like that.

The people were busy talking about this and rumours spread without [them] having heard or known

anything of the conversation [between the two].¹²

[Among other assumptions they made were that] they said: “Al-Husayn said: ‘Accept any three of my requests:

1. I should either return to where I came from [i.e. Madinah].
2. Or I should put my hand in the hand of Yazid bin Mu’awiyah and then he should decide on the matter [which is] between him and I.
3. Or take me to any of the border outposts of the Islamic land you like, so that I may become one of them, with the same rights and duties as them.”¹³

‘Uqbah bin Sim’an says: “I accompanied al-Husayn (as) and came out with him from Madinah to Makkah, and from Makkah to Iraq, and I did not separate from him until he was martyred. There is not even a word from what he said to the people in Madinah, or in Makkah, or on the way [to Kufah], or in Iraq or [even] in his camp until the day he was [martyred], that I may have not heard. By Allah! He did not offer them what people are talking and assuming of, [like] paying allegiance to Yazid bin Mu’awiyah, or that he should be taken to a frontier among the frontiers of the Islamic land. Rather, he said: “Allow me to go wherever I like in this spacious land until we see how the people’s attitude to the affair develops.”¹⁴

Ibn Sa’d’s Second Letter to Ibn Ziyad

‘Umar bin Sa’d wrote [a second] letter to Ibn Ziyad [saying]:

“Indeed, Allah has put out the fire [of war], united [the people] in one opinion, and set right the affairs of the community. Al-Husayn has given me a promise that he will return to the place which he came from, or he will go to one of the border outposts and become like any other of the Muslims, with the same rights and duties as them; or he will go to Yazid, the commander of the faithful, and offer him his hand and see [if the difference] between them [can be reconciled]. In this [offer] you will be pleased and there is good for the *ummah*.”

When ‘Ubaidullah bin Ziyad read the letter he said: “This is the letter of a man who is sincere to his governor and anxious for his community. Yes, I accept that.”

Shamir bin Dhi al-Jaushan¹⁵ stood up and said: “Are you going to accept this from him [i.e. al-Husayn] when he has encamped on your land nearby! By Allah, if he leaves your city without putting his hand on yours, then he will gain more strength and might and you will become weaker and helpless [in your position]. Do not give him this opportunity; for that is [a mark of] weakness. Rather, let him submit to your authority,¹⁶ he and his companions. Then if you punish them, you will be the [person] most appropriate to do so, and if you forgive them, then you have the right to do so. By Allah, I have heard

that al-Husayn and 'Umar bin Sa'd have been sitting between the two armies engaged in conversation the whole night!"

Ibn Ziyad said: "Your opinion is excellent. Your view is the correct view."¹⁷

Ibn Ziyad's Second Response to Ibn Sa'd

'Ubaidullah bin Ziyad thus wrote to 'Umar bin Sa'd:

"I did not send you to al-Husayn for you to restrain yourself from [fighting] him, nor to idle the time away with him, nor to promise him peace and preservation [of his life], nor to be an intercessor on his behalf with me. Look now, if al-Husayn and his companions submit to [our] authority and surrender, then send them to me as captives. But if they refuse, then march against them until you kill them. Treat them in a manner that it should serve as a lesson for others, for they indeed deserve that!

When al-Husayn is killed, make the horses trample on his chest and back; for he is disobedient and an opponent, an oppressor and one who is set to sever [all] relations. I do not consider that this [i.e. trampling his body] will be in any way wrong after death. But I have promised myself that I would do this to him if I killed him! If you carry out our command with respect to him, we will reward you the reward of one who is obedient. [But] if you refuse, then leave our service and army and hand it over to Shamir bin Dhi al-Jaushan; for we have given him our instructions. That is all."¹⁸

'Ubaidullah bin Ziyad then summoned Shamir bin Dhi al-Jaushan and said to him: "Take this letter to 'Umar bin Sa'd and let him propose to al-Husayn and his companions to submit to my authority. If they did so, then he should send them to me as prisoners. And if they refused, then he should fight them. If he does [what I have said], then listen to him and obey him. [But] if he refuses, then you [take up the authority and] fight them, as you will be [then] the commander of the people; and attack [Ibn Sa'd], cut off his head and send it to me."¹⁹

After Shamir bin Dhi al-Jaushan took the letter, as he and 'Abdullah bin Abi al-Mahall bin Hizam [al-Kilabi] stood up to leave, 'Abdullah said: "May Allah preserve the governor! The sons of our sister [Umm al-Banin: 'Abbas, 'Abdullah, Ja'far and 'Uthman] are with al-Husayn. If you deem it right to grant them protection (*aman*), then [please] do so."

[Ibn Ziyad] replied: "Yes, with pleasure." He then ordered his scribe to write a guarantee of security for them and sent it through 'Abdullah bin Abi al-Mahall [bin Hizam al-Kilabi] and his servant Kuzman.

Shamir Brings the Letter to Ibn Sa'd

Shamir bin Dhi al-Jaushan set out with the letter of 'Ubaidullah bin Ziyad to 'Umar bin Sa'd. When he arrived and read it to him 'Umar said: "Woe onto you! What is wrong with you? May Allah never show favour to your house. May Allah make abominable what you have brought to me. By Allah! I suspect you

to have dissuaded him from accepting what I wrote to him. You ruined for us a matter which we had hoped to set right. By Allah, al-Husayn will not surrender. An unsubmissive soul exists within him!"

Shamir said to him: "Tell me what you are going to do. Are you going to carry out the instructions of your governor and kill his enemy? Otherwise leave the command of the army to me."

[Ibn Sa'd] replied: "No! There is no honour for you! I will carry that out. Here you are! Take control of the foot soldiers!"

The Safe-Conduct of Ibn Ziyad for 'Abbas and His Brothers

Then Shamir went and stopped near the companions of al-Husayn (as) and said: "Where are the sons of our sister?" So 'Abbas, Ja'far and 'Uthman, the sons of 'Ali (as), came forward and said: "What is the matter and what do you want?"

He said: "You are guaranteed security, O sons of my sister!"

The young men replied him: "May Allah curse you –even if you be our uncle– and curse your security. You offer us protection while the son of the Prophet of Allah ('s) remains without protection!"

[Hearing this,] Kuzman, the servant of 'Abdullah bin Abi al-Mahall [bin Hizam al-Kilabi] called them out and said: "This is the security which your uncle has sent it to you."

So the young men said: "Convey our salutations to our uncle and tell him: 'We do not need your security. The protection of Allah is better than that of the son of Sumayyah!'"²⁰

Obstructing the Imam (as) and His Companions from Reaching the Water

'Umar bin Sa'd received a letter from 'Ubaidullah bin Ziyad which read [as follows]:

"Prevent al-Husayn and his companions from reaching water. They should not taste [even] a drop of it as was done to the commander of the faithful, 'Uthman bin 'Affan, the pious, the chaste and the oppressed!"

So 'Umar bin Sa'd dispatched 'Amru bin al-Hajjaj²¹ with five hundred horsemen who halted at the banks of the Euphrates and prevented al-Husayn (as) and his companions from drinking [even] a drop from it. This was three days before al-Husayn's martyrdom.

When the thirst became unbearable for al-Husayn (as) and his companions, he called his brother 'Abbas bin 'Ali bin Abi Talib and sent him along with thirty horsemen and twenty foot soldiers with whom he sent twenty waterskins. They advanced and neared the water at night with Nafi' bin Hilal al-Jamali²²

leading the way with the standard.

[As they approached] ‘Amru bin al-Hajjaj al-Zubaidi said: “Who is that?”

[He said: “Nafi’ bin Hilal].

‘Amru asked: “Why have you come?”

Nafi’ replied: “We have come to drink from this water which you obstructed us from.”

[‘Amru] said: “Drink and enjoy.”

“Nay by Allah, I shall not have a drop from it while al-Husayn is thirsty and these of his companions”, said [Nafi’ while he pointed to them]. So they all appeared before him.

He said: “There is no way these people can drink, as we have been placed here only to prevent them from reaching the water.”

When [the foot soldiers from among the] companions of Nafi’ drew near him, he [told them]: “Fill your waterskins!” So they forced their way and filled their waterskins.

[Seeing this] ‘Amru bin al-Hajjaj and his companions rushed towards them, but ‘Abbas bin ‘Ali and Nafi’ bin Hilal attacked them and stopped them [from reaching the foot soldiers]. Then both of them went to the foot soldiers and told them: “[You] move [ahead]” while they were protecting them. [In the meanwhile,] ‘Amru bin al-Hajjaj and his army came back and chased them for a while. The companions of al-Husayn (as) managed to return to him with the waterskins.

[That night] Nafi’ bin Hilal had stabbed one of the companions of ‘Amru bin Hajjaj’ such that the wound later festered and he died of it.²³ [Accordingly, this is the first person to have been killed from Ibn Sa’d’s army after he sustained injuries on that night.]

¹. Known in Persian as Dashtbeh, it is a sizeable district situated between Hamadan and Rayy. It was later annexed to Qazwin as reported in Mu’jam al-Buldan (4:58). Dastbay is an Arabicised form of the Persian word Dashtbeh which means a beautiful oasis.

². According to al-Qamqam (pg.486), it was one of the districts of Kufah which contained a public bath owned by ‘Umar bin Sa’d, runned by his servant A’yan after whom the area was named.

³. Al-Tabari: Hajjaj bin Yusuf al-Thaqafi had appointed him over Hamadan in 77 H (5:284), while his brother, Mutarraf bin Mughirah, was the governor of Madain. Mutarraf later revolted against Hajjaj and was secretly supported by Hamzah with funds and weapons (5:292). Hajjaj then sent a letter to Qais bin Sa’d al-‘Ajali –who was then Hamzah’s head of bodyguards– appointing him as the next governor of Hamadan and [also] instructed him to fetter Hamzah bin Mughirah with chains and imprison him and he did so (5:294).

⁴. Al-Tabari (5:407): “Abu Mikhnaif says: “Abd al-Rahman bin Jundab narrated to me from ‘Uqbah bin Sim’an that...” Abu Faraj al-Isfahani has mentioned this report with the same chain of narration in his Maqatil al-Talibiyyin (pg.74) with the difference that instead of ‘Uqbah he records ‘Utbah bin Sim’an al-Kalbi! See also al-Irshad (pg.226).

⁵. See also al-Irshad (pg.227). He says as follows regarding the martyrdom Muhammad bin Abi Talib: “Ibn Ziyad dispatched Ibn Sa’d towards al-Husayn with 9,000 men and later Yazid bin Rikab al-Kalbi with an army of 2,000 soldiers.

He also sent Husayn bin Tamim al-Sakuni with 4,000 men, Fulan al-Mazani with 3,000 and Nasr bin Fulan with 2,000 soldiers. This summed up to 20,000 riders and foot soldiers. In Matalib al-Sa'ul al-Shafi'i mentions that they were 22,000 men altogether. Shaikh al-Saduq narrates in his Amali (pg. 101; Beirut edition) with his chain of narration from Imam al-Sadiq (as) that they numbered 30,000 men. Ibn al-Jawzi relates in al-Tadhkirah (pg.247; Najaf edition) from Muhammad bin Sirin that the latter used to say: "In this matter the nobility of 'Ali bin Abi Talib (as) becomes evident; for he had once met 'Umar bin Sa'd while he was still young and said to him: 'Woe onto you O son of Sa'd! Just imagine in which state you will be the day you will given to choose between the heaven and the hell fire, and you shall go for the hell fire?!"

[6.](#) Al-Mufid mentions him in al-Irshad as 'Urwah bin Qais. His biography has already been given when mentioning the hypocrites and the Umayyads from among the people of Kufah who wrote letters to the Imam (as).

[7.](#) Al-Tabari: Kathir was present when al-Husayn (as) was martyred and he also narrated the speech given by Zuhair bin al-Qain (5:426). He is the one who killed Zuhair in association with Muhajir bin Aws (5:441). And he was the one who followed Dahhak bin 'Abdullah al-Mushriqi al-Hamdani with the intention of killing him. But when he came to know that Dahhak was from Hamdan, he said: "This is our cousin" and so he left him (5:445).

[8.](#) This is the first time that his name appears in the reports of Karbala' in this text, though it has not been specified how he reached there. We have already given his biography when discussing the Shiite leaders who had written to the Imam (as) from Kufah. Some [other] aspects of his life will follow in the reports of his martyrdom.

[9.](#) Al-Tabari: Qurrah bin Qais was with Hurr bin Yazid al-Riyahi. 'Adiyy bin Harmalah al-Asadi relates that he used to say: "By Allah! Had Hurr informed me of what he intended, I would have [indeed] gone with him to al-Husayn (as) (5:427). Abu Zuhair al-'Abasi relates from him his report about the passing of the women of the household of al-Husayn (as) through the place where [al-Husayn (as)] and the members of his household were martyred, and also [his report on] the lamentation of Lady Zainab on her brother (as) (5:456).

Habib bin Mu'ahir had invited Qurrah to come to the help of the Imam (as) and that he should not return back to the oppressors. So Qurrah replied him: "[At the moment,] I am going back to my comrade with the answer to his message, thereafter I will make a decision." But he went to 'Umar bin Sa'd and did not come back to al-Husayn until the Imam (as) was martyred (5:411). See also al-Irshad (pg.228).

[10.](#) Al-Tabari (5:411): "Abu Mikhnaf says: 'Nadhr bin Salih bin Habib bin Zuhair al-'Abasi narrated to me from Hassan bin Fa'id bin Bukair al-'Abasi who said: 'I bear witness that the letter of 'Umar bin Sa'd came..." See also al-Irshad (pg.228).

[11.](#) Al-Tabari: He was with al-Husayn (as) while his brother 'Ali bin Qur'ah was with 'Umar bin Sa'd. When 'Amru was martyred 'Ali bin Qur'ah put it on the companions of al-Husayn (as) in order to avenge for the blood of his brother. But he got stabbed by Nafi' bin Hilal al-Muradi and fell to the ground. His colleagues carried him away and he was then treated and recovered (5:434).

[12.](#) Al-Tabari (5:413): "[Abu Mikhnaf says:] 'Abu Janab related to me from Hani' bin Thubait al-Hadhrani..." Hani' was in the camp of 'Umar bin Sa'd at the time of the martyrdom of al-Husayn (as). It becomes evident from this very report that he was among the twenty horsemen who had accompanied 'Umar bin Sa'd at night to meet the Imam (as). Al-Hadhrani reports: "We moved away from the two such that we could neither hear their voices nor what they said." See also al-Irshad (pg.229). According to Ibn al-Jawzi in al-Tadhkirah (pg.248; Najaf edition): "It was 'Umar who sent for [al-Husayn (as)] requesting a meeting with him, and they met in privacy."

[13.](#) Al-Tabari (5:413): "This is what a group of muhaddithun have recorded and has [also] been narrated to us by al-Mujalid bin Sai'd, Saq'ab bin Zuhair al-Azdi and others who said ..." See also Maqatil al-Talibiyyin (pg.75; Najaf edition).

[14.](#) Al-Tabari (5:413): "As for 'Abd al-Rahman bin Jundab, he related to me from 'Uqbah bin Sim'an who said: ..." See also Tadhkirat al-Khawass (pg.248) who has mentioned the report in brief.

[15.](#) We have given his biography under the reports about the noblemen of Kufah who were with Ibn Ziyad.

[16.](#) Ibn al-Jawzi has briefly narrated this in al-Tadhkirah (pg.248) and adds that [Ibn Sa'd] wrote the following verse at the end of his letter: "Now that he is caught in our trap, he hopes for delivery but there is no longer time for escape."

[17.](#) Al-Tabari (5:414): "Al-Mujalid bin Sa'id al-Hamdani and Saq'ab bin Zuhair have narrated to me that..." See also al-Irshad (pg.229).

[18.](#) Al-Tabari (5:415): "Abu Janab al-Kalbi has related to me that..." See also al-Irshad (pg.229) and Tadhkirat al-Khawass (pg.248).

[19.](#) Al-Tabari (5:414): "Sulaiman bin Abi Rashid has related to me from Humaid bin Muslim that..." See also al-Irshad (pg.229).

[20.](#) See also al-Irshad (pg.230) and Tadhkirat al-Khawass (pg.249).

[21.](#) We have given his biography under the reports about the noblemen of Kufah who were with Ibn Ziyad.

[22.](#) Al-Tabari: He had sent his horse with the four men from Kufah towards the Imam (as) alongwith Tirimmah bin 'Adiyy [as a guide]. This is the first report from which it is known that Nafi' reached the Imam (as) at Karbala'. And he is the one who had stabbed 'Ali bin Qur'ah al-Ansari –the brother of 'Amru bin Qur'ah– who was with 'Umar bin Sa'd (5:434). Nafi' had written his name on top of his arrows and killed with them twelve men from the enemy until finally both his arms were broken and Shamir took him as a captive and later killed him after taking him to 'Umar bin Sa'd (5:442).

[23.](#) Al-Tabari (5:412): "Sulaiman bin Abi Rashid has narrated to me from Humaid bin Muslim al-Azdi that ..." See also Maqatil al-Talibiyyin (pg.78) [who related the report] from Abu Mikhnaf through the same chain of narration; and al-Irshad (pg.228) from Humaid bin Muslim.

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