

## Author's Preface

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, Who is aware of the roaring of the wild beasts, (and) the sins of the slave done in secrecy. Who causes the to and fro motion of the fishes in the deep seas and forms the waves of water through strong winds.

And Mercy and Salutations upon the Master of the Universe, the Superior among the dwellers of the heavens and the earth, Muhammad (S), (the one) assigned with astounding miracles and signs of indisputable evidence, and (His Mercy and Salutations) upon his Pure Progeny (a.s.), the oppressed among them, who are the lanterns in darkness and the refuge of the nation from peril. And (His Mercy and Salutations) explicitly upon the Oppressed Martyr Imam, the one killed while in journey and captivated in grief, Husayn, the Lantern of Guidance and the Ship of Salvation.

And then, says the guilty sinner, the adherer of the rearmost favor of the Household (Ahlul Bayt) of the Prophethood, Abbas the son of Muhammad Ridha' al Qummi (the author). It had been my heart's desire since a long time to author a brief treatise on the Martyrdom of our Master Imam Husayn (a.s.), and to compile the authentic reports successively transmitted to me through the trustworthy ones, until I entered the ranks of the eulogizers of the Master of the oppressed Abu Abdullah (Imam Husayn), a thousand benedictions and praises upon him. But there were obstacles in between and occupancy intervening therein, until I was favored with the Pilgrimage of Abul Hasan Ali (ar Ridha') bin Moosa bin Ja'far bin Muhammad bin Ali bin Husayn bin Ali bin Abi Talib, Allah's benediction upon all of them.

(I was blessed with) the kissing of the eminent and exalted threshold in the vicinity of his Mausoleum. Then I stretched forward my needy hands in his audience and requested him to fulfill this desire of mine, which is the "Pinnacle of (my) hopes" and I solicited goodness from the Magnificent and Exalted Allah and hastened the path of resuming the compilation of this book. I gathered (the reports) from the following credible books:

1. Al Irshad by the Honorable Shaikh Abu Abdullah Muhammad bin Muhammad bin Nu'man al Mufeed, died in Baghdad in 413 A.H., and buried at the (blessed) feet of Imam al Jawad (a.s.) in Kazmayn.
2. Kitab Malhoof (or Lahoof) by the Noble Sayyid Raziyuddin Abul Qasim Ali bin Moosa bin Ja'far bin

Tawoos Husaynee, died in Baghdad in 664 A.H.

3. Tareekh al Rusul wal Mulook by Muhammad bin Jareer Tabari, died in Baghdad in 310 A.H. He was addressed as “the Most Learned upon the earth” by the Master of Masters Muhammad bin Khuzaymah.

4. Tareekh-e-Kamil by the Genealogist, Historian and the Custodian, Allamah Ali bin Abil Karam, renowned as Ibn Aseer Jazari, died in Mosul in 630 A.H.

5. Maqatilat Talibiyyin by the Historian, Genealogist and the proficient author, Shaikh Ali bin Husayn Umawi, renowned as Abul Faraj Isfahani Zaydi, died in Baghdad in 356 A.H.

6. Muroojuz Zahab wa ma’adinul Jawahir by the Trustworthy Historian, the credible among the two sects, the ideal perpetrator Abul Hasan Ali bin Husayn al Mas’oodi, he was a contemporary of Abul Faraj Isfahani.

7. Tazkiratul Khawasul Ummah fee Ma’rifatil Aimmah authored by the Distinguished Scholar Shaikh Shamsuddin Yusuf, renowned as Sibte ibn Jawzi, died in Damascus in 654 A.H. and is buried on the mount Qaysoon.

8. Matalibus Sa’ool fee Manaqibe Alar Rasool authored by the impeccable Author Muhammad bin Talha Shafe’i.

9. Fusulul Muhimmah fee Ma’refatil Aimmah by Nuruddin Ali bin Muhammad renowned as Ibn Sabagh Maliki, died in 858 A.H.

10. Kashfal Ghummah fee Ma’refatil Aimmah by Bahauddin Ali bin Isa Irbili Imami who completed it in 687 A.H., died in 692 A.H.

11. Al Iqdul Fareed by Abu Umar Ahmad bin Muhammad Andalus Maliki, renowned as Ibn Abd Rabbah, died in 338 A.H., while this book is quite useful for it contains everything.

12. Al Ehtijaj by Abu Mansoor Ahmad bin Ali bin Abi Talib Tabarsi, the tutor of Ibn Shahr Ashob, died in 620 A.H.

13. Manaqib Ale Abi Talib by the Divine Erudite Muhammad bin Ali Sarawi Mazandarani, renowned as Ibn Shahr Ashob, died in 588 A.H. and is buried in Mount Jawshan in the outskirts of Halab.

14. Rawzatul Wa’ezeen by the Martyr Shaikh Muhammad bin Hasan bin Ali Farsi, renowned as Fattal Naishapuri, the tutor of Ibn Shahr Ashob, died in 514 A.H.

15. Maseerul Ehzan by Ja’far bin Muhammad bin Ja’far Hilli, renowned as Ibn Nima, the teacher of Allamah Hilli, died in 645 A.H.

16. Kamile Bahai dar Saqifah by Imaduddin Hasan bin Ali bin Muhammad Tabari, the contemporary of

Muhaqqiq al Hilli and Allamah Hilli, died in 698 A.H.

17. Rawzatus Safa by Muhammad bin Khawind Shah, died in 903 A.H.

18. Tasleeyatul Majalis by Muhammad bin Abi Talib Musawi Haeri from which Allamah Majlisi has quoted in the tenth volume of his Biharul Anwar.

And other books of Martyrdom (Maqatil) viz. Maqtale Kalbi through Tazkirah of Sibt Ibn Jawzi and Tareekh of Tabari, and Maqtale Abu Makhnaf Azdi 1 through Tabari.

This book contains some chapters, one introduction and one conclusion, and I have named it “Nafasul Mahmoom” (The Sigh of the Aggrieved)!

### **Abbas bin Muhammad Ridha' al Qummi**

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1. I have referred to Abu Makhnaf as “Azdi” and have not addressed him by his agnomen (Kuniyah) “Abu Makhnaf” (except while quoting from Biharul Anwar or Hisham bin Muhammad Kalbi) for the simple reason so as to avoid misconstruing that it is the report of Abu Makhnaf which has been quoted in the tenth volume of Biharul Anwar. It is confirmed to me that the reports (quoted in Biharul Anwar) are not related from the renowned book of Abu Makhnaf, for, Abu Makhnaf Loot bin Yahya bin Sa'eed bin Makhnaf Azdi Ghamadi Kufi was a chieftain and an acknowledged traditionist of Kufa and his reports are liable to be authentic.

He has related traditions from Imam Ja'far as Sadiq (a.s.), and his father was one of the companions of the Commander of the faithful Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husayn (a.s.). Abu Makhnaf has authored numerous books, one of them being “Maqtalul Husayn” (dealing with the martyrdom of Imam Husayn) which has been relied upon and narrated by the ancient eminent Scholars. It can be verified from the Tareekh of Muhammad bin Jarir Tabari, who has quoted extensively, in fact the entire episode of the Martyrdom of Imam Husayn (a.s.) from the (original) Maqtal of Abu Makhnaf.

And, if the reports of Tabari are compared to the ones of the Maqtal ascribed to Abu Makhnaf (in Biharul Anwar), it will be found that the Maqtal is not the same as that (original) Maqtal, nor is it quoted from any other reliable historian. And whatever is quoted solely by him (Majlisi in Biharul Anwar through Abu Makhnaf) (with due respects) is not considered as authentic in my view.

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