

Check Narrative Style, in Writing Maghtal Lahooof

Hamid Qaribi¹, Jamshid Bagherzade^{2*}

^{1,2} Department of Arabic Literature, College of Literature and Humanities, Kermanshah Branch,
Islamic Azad University, Kermanshah, Iran

Received: October 8, 2014

Accepted: December 26, 2014

ABSTRACT

Stylistically, is one of the latest literature in the last century due to a lot of literature and poets, has attracted. Literary genres stems from the idea that the person expressing insight into the realities around him. Wording kind words and compounds, and how to interpret the meanings of the most important factors in how literary style. Texts including the merits and value of study religious texts, such as Maqatal Imam Hosein (AS). Maghtal Lahooof like that, in Ashura Scholarships was written in the seventh century, which was well-known writer, and his book is one of the most famous and Most Popular Translation, and is Maqatal The full circulation books, the author of Updated century Seyed Ibn Tavoos seventh lunar calendar, is considered. The author of this study was to examine the narrative style of writing Maqatal will pay.

KEYWORDS: Stylistics, Maqatal Lahooof, Seyed Ibn Tavoos, narrative style.

INTRODUCTION

Ashura, in the history of the phenomenal rise of many written works, and the formation of many traditions. However, the direction of the incident is linked to the religious life of Muslims, we should know what Shiites, about Ashura and Karbala incident in his writings, lectures, arts and traditions of their own, with those in year 61 AH, and in the desert Ashura Karbala happened, how consistent? Historical studies, like other sciences, is based on specific principles and methods that, just follow the historical data can be accepted stories and legends, the lower leaves. In retrospect, the valve of a historical event, or envisage the possibility of restructuring cost, the fact that it provides, and the researcher only in this way could be looking at right now than ever before, and this reflects the problem of historical studies. The distortions caused, on Ashura and The Legend of and Radical imagination, and sometimes Humiliation Collection stories around the roots away from the realm of science, and the study of history is correct.

From the late third century AD, to the present time journalism Killed the story came to light. All these books have two common characteristics: First, determine the source of the content they have written or oral sources in the meaning, and that the content is not. Second, because these books are fiction, Imam describe Maqatal have, in some cases, and in some of the books in the style of writing, there are some exaggeration, illustration, sometimes Radical imagination, and develop content are minor. But Maghtal Lahooof book distortion, and is mixed with lies and superstition.

In this part of the study, firstly a brief and concise biography of Ben S. Tavoos, meaning Maqatal, and then the light will Maghtal Lahooof story.

1. A brief overview of the biography Seyed Ibn Tavoos

His name and lineage, Rziodin Abolghasem Ali Ibn Saedodin, known as Seyed Ibn Tavoos, the ancestor of the Supreme Self Mohammad ibn Eshagh - which was good because Beauty beautiful and pink, and her beauty, but her legs were not suitable, labeled Tavoos. Her born on Thursday, half of the lunar month of Muharram in 1167, the city of Hilla, and in each of the cities of Karbala and Najaf and Kazemain, has three years of residence, and intends to three years in Samera, which, at that time, such as the Monastery in the desert, stop. He was about fifteen years old, has lived in Baghdad Bani Abbas time, and then returned Hilla and Najaf, and again at the time of the Mongols returned to Baghdad, and has been in charge of the Unions. Seyed Ibn Tavoos died in the year 664 AH in Baghdad and the bodies of the sacred, the holy city of Najaf transportation, and near the grave of Ali (AS) buried. (Shahidi, 2009: 3)

*Corresponding Author: Jamshid Bagherzade, Department of Arabic Literature, College of Literature and Humanities, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran.
Email: jmm.bagherzadeh@iauksh.ac.ir

The book "Kindergartens havens", the official Syed Ibn Tavoos said: "One of the SM is that, at the time of his grave in Najaf, was prepared, as he says I do it for themselves Guest Ali Ibn Abitaleb my own master, and the refuge of His Holiness, and I appeal to his Holiness." (Khansari, unique: 1/5)

Allameh Helli about him, "says Seyed Ibn Tavoos, adorer character of the people of his day." (Quoted from Noori, No data: 2/469)

Factor on the move, he said: "The science Seyed Ibn Tavoos, grace, piety, worship, theology, decency, and popular piety that should be mentioned." (Hor Ameli, No data: 2/205)

Allama Majlesi, in his right words such as: "Seyed Ibn Tavoos, Naguib trusted, ascetic and mystic beauty is." (Majlesi, 1982: 113)

Sheikh Abbas Qomi, about him thus: "Seyed Ibn Tavoos, Moqtada mystics and assembly perfection, and even poetry, literature and composition, and it is this that God Here you are anyone who says he wants attention." (Qomi; 2007: 327)

From the writings of Seyed IbnTavoos can Luck, the lead track, the beauty of the week, holidays, and Maghtal Lahoof noted. (Ibid: 9)

2. Maqtal in vocabulary and idiom

Maqtal: Enabled weight, name, and place of origin murder, literally means a shambles and Killing time. (Dekhoda; 140: 1994), but in terms of historiography, the Maqtal Hosein, a historical monograph on the history of the martyrdom of Imam Hosein (AS) and his companions in a word, the Battle of Karbala (from start to finish) is discussed. (Hoseini, 2009: 12)

3. Check the narrative style of writing Maghtal Lahoof

Seyed Ibn Tavoos of famous personalities Shiite. He Maqtal book on Imam Hosein (AS), the name is Lahoof.

Well known that, Seyed Ibn Tavoos this book, written as a monument to those who want to visit the Imam Hosein (AS) to go. The book has also been quoted in two Lahoof and MLahoof, and the late great Sir Tehran says: "Lahoof Mshvrtr of MaLhoof." The first part of the book is about, before the testimony, and only a few short narrative quoted, indications that the testimony of Imam Hossein (AS) was destined, and angels had heard of it. In the second part a short description about war and martyrdom of Imam Hosein (AS). In the aftermath of the martyrdom of the third sector, the other two parts and is more detailed than any other source, and a third of the book cover. In this section sermons of Imam Sajjad (AS) and Hazrat Zeinab (AS) in the evening and Kufa, which is quoted at length in some other Maqtal briefly, it is pointed out. This section of the strengths of the book, is because the sermons reflect the nature of the motion of Ahlolbeit (AS), which, unfortunately, is not mentioned in most Maqtal. The point of the strong points Seyed Ibn Tavoos report, the book is Lahoof. Hence it can be said that the events of Karbala Maqtal And followed Lahoof, less distortion and lies are mixed with superstition. (Azizi, 2007: 22)

3-1. Evidence reported the story of a Seyed Ibn Tavoos

3-1-1. Guardian angels, to console the Prophet, at the age of Imam Hosein (AS)

Updated narrative that, because after a year of living Imam, twelve angels in different forms such as: milk, beef, dragons, human readable form, eight angels, the other in different ways, were revealed to the Prophet, while the red faces, and eyes was crying, while they, had opened his feather, saying, "O Mohammad! The bill that came from Cain to Abel, the son Hosein will be, and the same award that was given to Abel, he also referred to the suffering and plight Attraction, like Cain's punishment. "Then all the favored angels serving overlooking the Messenger of Allah, and peace and the killing of Hosein, the Prophet condolences and said that God put him in return for his martyrdom, news and soil grave Hosein, the Prophet Muhammad showed, the Prophet said: O God! Hosein's son who humiliate, oppress and humiliate Hosein battalion and one who kills, kill and kill him, looking to achieve purpose. (Ibn Tavoos; 36: 2007)

Ibn Tavoos evidence for this hadith is not quoted, and it is attributed to the hadith narrators, but the tradition in any of the earlier books of Shia, Sunni and there. (Hosseini; 207: 2009).

3-1-2. Weeping prophet, after the martyrdom of Imam Hosein (AS)

When Hosein was a two-year journey came to the prophet. He suddenly stopped along the way, and said, return to God, and tears flowed from the eyes. When asked why he was crying, saying: "Now

I am Gabriel to the ground, near the Shatt al-Furat, and Karbala, is reported that Fatima's son Hosein's son, killed in the land." They asked: or prophet! WHO will take him?, said: "The person who called him Yazid, and if the place of killing and burial Hosein, to see his eyes." Then the Messenger of God came down from the trip, and went after delivering on pulpit Sermons, people began to preach, then his right hand, and his left hand Hasan upon the head Hosein, who took her close, and took a break from heaven, and said: "O Allah! Muhammad, the prophet of thy servant, and the two, the miners Ahlolbeit: And the winners are descendants of me. Among their own people, to take to his successor. Gabriel has informed me that, in seeking to kill the child. God! Martyrdom Battalion blessed him, and put him ten princes, martyrs, and for killing and recent eater not make him happy. "Because the Prophet's own words, to convey here, crying and moaning from the House of rose. The Prophet said: "Do you cry for him, but he would not help?" (Ibn Tavoos; 38: 2007)

Such traditions are very hard to believe because if it happened, she was in the other reports as the reason for concealing such things do not exist, even for transportation and preservation of such events, is there a strong impulse, especially from the Umayyad attempted, a manifestation of the divine will of their own crimes, because such incidents can not unusual, in the minds erased. Unfortunately, the evidence for this hadith narrated Ibn Tavoos, have to be judged on it. (Hoseini, 2009: 208)

3-1-3. Notice of Imam Hosein (AS), his testimony and his family captive

One of the things that the seventh century, there is no book, but then one of the most important document in the analysis and interpretation of the uprising of Imam Hosein, the question of his special assignment, about to go to Karbala (his shambles) and also take along your Ahlolbeitsh. Seyed Ibn Tavoos the source of the news, said: "At dawn Hosein of Mecca, moved, and when the news reached Mohammad ibn Hanafieh, and inhibition Camel the Imam on which it was, and said my brother! But did not promise me that, I think the word "Hosein said yes! ibn Hanafieh said: So why did you move ?, Hosein said: Messenger of Allah go after you came to me and said, John H. (of Mecca), be gone, because God wants you to see him killed, Mohammad ibn Hanafieh told him Return all to God. Now go to the roadside bomb killed, for what these women spoke with him? "Hosein said: The Messenger of Allah said to me: God wants these women, he captured." (Ibn Tavoos; 85: 2007)

This version of the news that, in interpreting the Ashura uprising, was considered by many, and even by some scholars east, as well as many Sunni and Shia scholars and intellectuals, was accepted as an interesting analysis. But this tradition with a lot of different reasons, can not be accepted:

First, in this narrative, the movement of Imam Hosein of Mecca mentioned in the morning, while according to other sources, the movement of Imam Hosein of Mecca, is mentioned in the afternoon, although the movement of Medina, at the dawn happened. Hanafieh Second Coming of Muhammad in Mecca, moving at dawn the Imam mentioned, and dialogue both brothers are all sources quoted, but what made this Maqal, there is no other source. Is unlikely to meet the brothers in Medina, mind stuff of storytelling, to foster this story is because the movement of the Imam of Mecca at dawn, there is no source other than Lahoof. (Hosseini; 210: 2009)

Thirdly, the presence of Ibn Hanafieh, the Imam of Mecca testament to him that, in the Medina sit and both narrative, Syed Ibn Tavoos revealed conflicts. Because according to his will, he shall remain in the city, and the city under the paranormal. The Imam of Mecca to Medina, the Bani Hashem Mohammed Ibn Hanafieh and others that did not help him, he would tell Ibn Tavoos it has shown that, in the Medina is Ibn Hanafieh. (Tabari, No data: 4/279)

3-1-4. Opening the doors of heaven, and guardian angels

Abu Mohammad Vaqedi, from the Zarareh Ibn Khalaj, narrates: "Hosein saw the day off, and the frailty of the Iraqi people, he said, he pointed to the sky, the doors of heaven were opened, and the angels Regiment were revealed, the Imam said convergence objects Landing reward if not, the angels fought with them, but I know that I Fellowship shambles, there is the son of Ali who is not saved." (Ibn Tavoos; 94: 2007)

Ibn Tavoos, this version of the book "Imamate signs " Tabari Amoli quotes, and this is the book of books, news, exaggerated and many poor, in their place, and the ceremony is considered a resource for defamation and libel. This narrative, the text is weak convergence landing reward objects and what does it mean? Guardian angels for what? Moreover, Abu Mohammad Vaqedi, from the Zarareh Ibn Khalaj, the parties are unknown. Opening and guardian angels of heaven, with a hint Imam appointed

by the belief that the world leaders can manipulate, and power beyond human power, the great tradition of prayer has been that companies have announced their resignation. (Majlesi; 1982: 25/352)

In the tradition of the Prophet and the Imams Ahlulbeit, this is not what Jen and Angel Imam and the prophets; but they do not use. This document is weak, and the ambiguous text can be an important issue, the imam of that? Prudence requires that, in respect of such content to the Imam, the minimum stop. (Hoseini; 213: 2009)

3-1-5. Descent groups of angels and elfs to help Imam Hosein (AS)

When Hosein of Mecca movement, a group of angels, the Prophet (PBUH) had assists, while weapons in their hands, and the heavenly ride horses, they met the Prophet, upon him peace and said, "O Allah's proof! Once the sacred nature of God, the Prophet Your grandfather in many wars, helped by us, and now we have to help the little you have sent. "Hosein said to them:" The land is the meeting place for you and me, I killed there, and the land is Karbala. When I got there, come with me. "The angels said:" We are commanded by God Officers you, obey. If you're afraid of the enemies on Rose, we serve you better. "He said:" They can bring harm to me, to get the land of Karbala. "The group of elfs believer, with Hosein came up and said," We Shiite your friends are, what you want and we will give you instructions, we will destroy all your enemies, and you stay in our home. "Abu Abdollah in their right prayed, and said," Are you the Qur'an, the Prophet sent my ancestor have not read it says to tell people, if they stay in their homes, those destined to be killed will go towards their graves. Staying in the city is the result, if I stay at home, how cruel these people try, and I sleep in the grave ?, WHO day that the Lord of the earth, spreading, it chose me, and gave refuge Shiites and our friends, God, his actions are acceptable and will answer their prayers. Shiites We chose the housing land, and they will be safe in this world and the hereafter, you Saturday, the day of Ashura, with me. "In another hadith has been narrated that the Prophet said to them:" In the day Friday, at the end of the day I get killed, and another one of the Infallible Imams, family and left my brothers, and my head are to Yazid, now you come to me. "Believer elfs said:" I swear, if you obey the obligatory however, we disagree with you, and all thane enemies before thee harm, kill. "Hosein said," by God, we have to kill them power over you, but our view is that, on all the ultimatum, to those who perished, they see from their destruction, and those who come to happiness also see that the degree be awarded. (Ibn Tavoos; 98: 2007)

The story is narrated by opening the doors of heaven, only in books " Noor eye, in a scene-Hosein " Esfarayeni, Ashari and " Imamate signs " Tabari Ameli is available, and not in any other book. If such traditions paranormal reality, it was unlikely that fall from the eyes of others, especially people like Ibn Saed, which accounts for collection, destined to prove the killing of Hosein, it has worked. The tone of this story is purely fictional, and similar words in any of the stages of the uprising of Imam has said. It seems that this anecdote, opinion analysis Commissioner Shiite Imam Hosein's uprising. (Hosseini; 214: 2009)

3-1-6. choice Imam Hosein (AS), or visit the Lord of the victory in World

When the battle began between the Imam and Omar Ibn Saed, God revealed the victory, so that the top of his head, then the Imam to meet the Lord, and choice victory, and he meets his Lord chose him. (Ibn Tavoos, 2007: 140)

This story addition, the document is poor, with traditions that informed his testimony, Gabriel quoted the language is different. If Gabriel announced to her testimony, then choice between victories and met the Lord can not be correct. Also sermon "the ravine", and Imam and whose dream it, "God has called me to be killed, captured and family to see" is a contradiction, since the death of the Imam, God introduced, and a roadside bomb killed at his disposal attributed. It is questionable, however, whether adopted him killed, God had called him to be killed, and his family are captured (Hosseini; 215: 2009)

Conclusion

Seyed Ibn Tavoos, Maghtal Lahoof in writing, the use of narrative style, the story of evidence reported in this paper are listed. His subjects without mentioning the source, or that the Maqal and books about the use of Ashura, and clearly the persons named in any one of seven Maqal of the century there. The strengths of this book, it's an accurate and complete sermons of Imam Sajjad (AS), and sermons Hzrat zeinab (S) in Kufa and Syria, as well as sermons Fatima daughter of Imam Hosein

(AS) in Kufa, and the other is not an exaggeration, the statement noted Ashura, so book Lahoof, distort, lie and superstition is mixed.

REFERENCES

- Azizi, Abbas, (2007), translated Lahoof Seyed ibn Tavoos, Press Salat, Qom.
- Dehkhoda, Ali Akbar, (1994), vocabulary Dehkhoda, Tehran University, Tehran.
- Horr ameli Sheikh Mohammad Ibn Hasan, No data, Hope Hope, library Andalus, Baghdad..
- Hosseini, Seyed Abdollah, (2009), and critiquing the introduction of Ashura, Institute of Islamic Sciences and Culture, Qom.
- Khansari, Mohammad Baqer Ibn Zeinolabedin, No data, J_Kindergartens havens in the conditions of scientists and Sadat, Esmailian press, Qom.
- Ibn Tavoos Ali Ibn Moosa, (2007), ALLahoof, Islam Publishing House Institute, Qom.
- Majlesi, Sheikh Mohammed Baqer, (1982), Baharolanvar, Institute Alvafa, Beirut.
- Noori, Hosein ibn Muhammad Taqi, No data, Pearl and Coral, Islam Publishing House Institute, Qom.
- Qomi, Sheikh Abbas, (2007), alkeni and Alghab, Islam Publishing House Institute, Qom.
- Shahidi, Seyed Mohammad Bagher, (2009), the program for prosperity, Trans translate compound Almohajah Lesamareh Almohajah Press Qiam, Qom.
- Tabari, Abu Ja'far Mohammad ibn Jarir, No data, the date of the apostles and kings Nations, and institution should note Publications, Beirut.