

About The Book

Relation of this Book to Sayyid Ibn Tawus Sayyid Ibn Tawus has considered this book as his work in Iqbal; and Kashful Muhajjah.

He says in Kashful Muhajjah: "The book Al-Malhoof ala qatlat Tufoof which has been written about the martyrdom of Husayn (a.s.) contains wonderful things in its arrangement and composition, and it was the Grace of Allah that enabled me to write it".

In his book Ijazat, as mentioned in Bihar 42/107, he says: "I have compiled the book Al-Malhoof ala qatlat Tufoof in such a manner which, as far as I know, nobody has adopted and whoever has knowledge about this book can understand these words".

Among the proofs of the relation of this book with the Sayyid, is that the name of the writer of the book is mentioned in the Preface of the same book. Moreover, everyone who is acquainted with the type of writing of Sayyid can understand that this book is his work.

The author, at the end of this book, says: Anyone who is aware of the brevity and conciseness of this book knows that it is distinct from similar ones. Shaykh Tehrani, in Zariah 18/389, No: 576, 22/223 and Brockleman, under 1/912 Sh 15, have said that this book is a work of the Sayyid.

Eton Kulburk, in his writing, says that this book is of Sayyid Ibn Tawus. "Al-Malhoof is the best of Sayyid Tawus works."

He says: This book has been printed several times and also translated into Persian.

He says: The book Lohooof contains quotations of the original events related to the tragedy of Karbala and subsequent happenings. He has brought many narrations from unknown narrators, which began to be read in Ashura.

Kulburk describes: One of the books of Sayyid is Al-Masra Sheen fee qatlal Husayn and this has not been mentioned at any place and the only proof thereof is that its handwritten manuscript is available in the Leiden library under registration No: 792.

He enumerates doubts and compares Al-Masra sheen and Maqtal, which has been attributed to Abi Makhnaf and says that it is possible that both might have existed at a time. Eton Kulburk believes that it is probable that Sayyid Ibn Tawus had relied on Maqtal of Abi Makhnaf and has made additions to it, arranged it and gave it the title of Al-Masra Sheen.

On this ground, the printed Maqtal, which has been attributed to Abi Makhnaf, is the same book, which the Sayyid compiled and expanded.

It is said: Al-Masra Sheen and Lohoof are two books. Though there are instances to show that there is similarity between the two. According to writing, Eton has referred to Sayyid Ibn Tawus 76-78. Shaykh Muhammad bin Ale Yasin, in his writing from Ibn Tawus, attributes this book to Sayyid Tawus saying that it has been published several times in Iran and Najaf. Anyhow, undoubtedly, Malhoof is written by Sayyid, and that it is other than Al-Masra Sheen, which he took from Maqtal of Abi Makhnaf. Though there is similarity between them.

Name of the book

This book is known by several names and all of them with the difference in prints return to the compiler because the compiler has chosen various names or one name with variances. The names of such books, which are mentioned in scripts and in sources, are like this:

1. Al-Lohoof ala qatlat tafoof
2. Al-Malhoof ala qatli Tafoof
3. Al-Malhoof ala qatlat tafoof
4. Al-Lohoof fee qatli at-tafoof
5. Al-Malhoof ala ahlit tafoof
6. Al-Masalik fi Maqtal al-Husayn (a.s.), as it is mentioned on the title page of the copy "R", on the ground that, Ibn Tawus says in the preface: and I have prepared it in three styles.

Shaykh Tehrani, in Zariah, 22/223, considers Al-Malhoof ala qatlat ta-foof as "the most famous." We have chosen the name Al-Malhoof ala qat-lal tafoof on the basis of the reliable copy "R" as the same title is seen in Kashful Mahajja: 194 and Ijazate Bihar and in other books.

Publication of the book

This book, due to its importance and texture with elegant style, attracted many buyers because scholars needed it. We see many copies of it in the libraries of the world. Some of them are:

1. The Great Public Library of Ayatullah Marashi (r.a.) under No: 6068, Risala III, writer (scribe) Muhammad Taqi bin Aqa Muhammad Saleh, date of writing: 1303 A.H. Fehrist Kutubkhana 16/17.

2. The same library under Majmua No: 7520, Risala III in the handwriting of Muhammad Talib Zamandarani Mazandarani. Date of writing: 1119 A.H. Fehrist Kutubkhana 19/327.
3. Library of Malik, Tehran Sh 6069. Date of writing 1052.
4. Library of Majlis, Tehran. Majmua No: 38150. Date of writing: 1101 A.H.
5. Library of Majlis, Majmua No: 4826, Date of writing: 11th century.
6. Library of Imam Reza (a.s.), Mashhad, No. 6712. Date of writing: 1091 A.H.
7. Razaviyah Kutubkhana, Mashhad, No: 13671, Date of writing: 1202 A.H. or 1220 A.H.
8. Also Razaviyah Kutubkhana, Mashhad, No: 2132, Date of writing: 1233 A.H.
9. Also Razaviyah Kutubkhana, Mashhad, No. 8874, without date.
10. Also Razaviyah Kutubkhana, Mashhad, No. 8824, without date.
11. Also Razaviyah Kutubkhana, Mashhad No. 15317 Handwriting of Abul Hasan Isfahani, Date of writing: 1117 A.H.
12. Library of Berlin, No: 912, Date of writing: 1020 A.H.

Printings (Editions) of the book

This book has been printed many times. Some editions are mentioned below:

1. Tehran, Litho edition, Rehli with cover, with 10th volume of Bihar.
2. Tehran, 1271 A.H. with Risala Akhzassar and Qaseeda Ainiyah, Sayy-id Humairi.
3. Tehran year 1287. Litho.
4. Tehran year 1317, Litho, Ruqai, corrected by Mahmood Mudarris.
5. Tehran, 1275 with book Muhaiyajul Ahzan and Maqtale Abi Makhnaf.
6. Tehran, 1322, Litho, Ruqai.
7. Tehran, 1365 Litho, Pocket.
8. Tehran Al-Maktaba Islamiya, Pocket Edition, with margins by Sayyid M. Sohofi.
9. Saida, year 1329 H.

10. Beirut, Ruqai.
11. Bombay, year 1326, Litho, Raqqi, with Maqtal Abi Makhnaf and Mathirul Ahzan
12. Najaf, Ruqai.
13. Najaf. Ruqai, along with Dastane Mukhtar.
14. Najaf, 1369 H. Ruqai.
15. Qum, Pocket Edition, with Preface and Marginal Notes by Muhammad Sohofi.
16. Najaf, 1385 A.H. Kutubkhana Haideriya with Hikayate Mukatar.
17. Qum, Manshoorate Shareefe Razi, Year 1364 Solar (Shamsi) with Qissa Mukhtar
18. Tabriz, Litho edition.

Translations of the Book

Mirza Reza Quli Khan translated the book into Persian and named it Laj-jatul Alam wa hujjatul umam.

Al-Zariah 18/269

Also, Shaykh Ahmad bin Salamah Najafi has translated it into Persian.

Al-Zariah 26/201

Muhammad Ibrahim bin Muhammad Mahdi Nawab translated this book into Persian under title Faiz ud dumoo, which has been printed in Tehran in 1286 A.H. Also Sayyid Ahmad Fehri translated it into Persian under the title Ahe soozan bar mazare shaheedan.

Our Style in this Book

Our aim behind the research on this book is to present the original text without any errors and for attaining this aim our reliance has been on the below mentioned copies:

A: The copy in Razaviya library in Mashhad, No: 15317 along with the book Ad-durrus Sameen and the copy inscribed by Abul Hasan Isfahani in the year 1117 which we have indicated this by the 'R' sign.

B: Whatever Majlisi has mentioned in Bihar from Malhoof and he has brought most of the content of the book in Bihar, we have marked it "B".

C: The printed copy printed at Haideria Press, Najaf in 1369 A.H. indicated by sign "A". We have used it sparingly.

We have followed the original wordings and texts but most of the differences have appeared in the explanatory notes in the margin.

The second stage of our research has been the quoting of the statements found in this book. While verifying these statements with the authoritative and historical sources, we have come across this difficulty that the statements in the said reliable copies also have been altered and changed. Thus, we have verified them with the true authoritative books and corrected them a brief note of which we have brought in the margin so that the reader by studying it, may get the maximum awareness of the event of Karbala. In case of some of the translations we have relied on Kitabul Elam by Khairuddin Zarkali and Hashiya Alam an Nubla and some other books also.

We have also quoted brief translations from other books in our text.

Short notes of information about cities and areas have been furnished so that the reader can also be fully aware, from the beginning to the end of the event of Karbala, from geographic viewpoint too.

And Praise is for Allah the Lord of the Worlds.

The holy city of Qum 3rd Shaban-141 A.H.

Birthday of Imam Husayn (a.s.)

Faris al-Hassoon (Tabriziyan)

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