

THE ALAWITE REVOLTS AGAINST THE Umayyads IN AL-MASUDI'S NARRATION IN MURUJ AL- DHAHAB (61-67 AH): A COMPARATIVE STUDY

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Abstract:

The research deals with the series of Alawite revolutions, starting with the revolution of Imam Hussein (ؑ) in Karbala in the year 61 AH, focusing on the political and social events that followed, the research begins with the positions of Hussein and his supporters in confronting the Umayyad authority, then reviews the revolution of the people of Medina in the year 63 AH against Yazid bin Muawiyah and the subsequent suppression in the Battle of Harrah, highlighting the moral and religious motives of the revolutionaries. The research deals with the revolution of the penitents in the year 65 AH, as a collective movement stemming from repentance and loyalty to the blood of Hussein, despite the limited military capabilities. It also sheds light on the revolution of Mukhtar Al-Thaqafi in the year 66 AH, which was characterized by organization and military and political strategy, and aimed to avenge the killers of Hussein and promote justice. The research also highlights the role of influential figures such as Sulayman bin Sard, Al-Musayyab bin Najba, and Imam Sajjad (ؑ), and the impact of these revolutions in shaping Islamic awareness and the revolutionary symbolism associated with the blood of Hussein and his family. Through historical documentation, the research shows how the martyrdom of Hussein (ؑ) to a central issue of revenge and loyalty, influencing the political and religious path of the next generation of Muslims, and establishing a new phase of resistance against injustice and tyranny.

Keywords: The revolution of Al-Hussein, Yazid bin Muawiyah, the people of Kufa, the revolution of the penitents, Al-Mukhtar Al-Thaqafi, the Umayyad authority, the popular resistance, Al-Masoudi.

INTRODUCTION:

The first half of the first century AH (19th century AD) was one of the most prolific periods in Islamic history in terms of political and intellectual movements. These movements arose as a reaction to the Umayyad rule and as an effort to preserve the Islamic principles established by the Prophet Muhammad (peace and blessings be upon him). At the forefront of these movements were the Alawite revolutions, which raised the slogan of reform, justice, and adherence to the authentic prophetic approach. They represented a legitimate protest against the political and social deviations witnessed during that era, and contributed to shaping the Islamic consciousness opposed to the Umayyad authority.

Among the most prominent people who dealt with these revolutions was the historian Abu al-Hasan Ali ibn al-Husayn al-Mas'udi (d. 346 AH) in his book, *Muruj al-Dhahab wa Ma'adin al-Jawhar*, which was distinguished by an analytical presentation that combined historical information with intellectual insight, making his narratives of great value in understanding the nature of the Alawite revolutions and their political and ideological dimensions.

The importance of this research is highlighted by its attempt to analyze Al-Masudi's accounts of the Alawite revolutions (61-67 AH), by comparing them with contemporary sources, to reveal his approach, objectivity, and intellectual direction, and to demonstrate the impact of his Alawite affiliation on the formulation and interpretation of events.

The research relied on the comparative analytical approach, tracing the historical texts in *Muruj al-Dhahab*, analyzing their contents, and comparing them with the accounts of other historians such as al-Tabari, al-Baladhuri, and Ibn al-Athir, to arrive at a comprehensive vision of al-Mas'udi's treatment of the Alawite revolutions and his style of presenting them.

The study consisted of three chapters. The first chapter was devoted to the revolution of Imam Hussein bin Ali (ؑ) in the year 61 AH, and it dealt with its political and religious background, the sequence of its events, and its impact in destabilizing the Umayyad rule, as it was the first starting point for the organized Alawite movement. As for the second section, it dealt with the revolution of the penitents in the year 65 AH, explaining its emergence, causes, and results as depicted by Al-Masudi, while highlighting its role in reviving Shiite awareness and historical responsibility towards the tragedy of Karbala. While the third section dealt with the revolution of Al-Mukhtar Al-Thaqafi in the year 66 AH, it presented its political circumstances and its slogans calling for revenge for Imam

Al-Hussein (ؑ), analyzing Al-Mas'udi's view of Al-Mukhtar's personality and comparing his approach with that of other historians. The conclusion leads to a number of findings that demonstrate Al-Mas'udi's approach and his precision in dealing with events, and demonstrates the impact of these revolutions on consolidating the Alawite thought that opposed Umayyad rule and the development of political awareness in early Islam.

The first topic

Imam Hussein's Revolution(61)

Al-Masoudi mentioned the events of the revolution of Imam Hussein (ؑ) through a sequential narrative under multiple headings. Among the most prominent things he began with was a reference to the correspondence of the people of Iraq with the Imam, and the commitment they expressed towards him. In one of their letters, they said: "We consider ourselves to have pledged allegiance to you, yet we die for you and do not attend Friday prayers or congregational prayers because of you." (1), and in another place, Al-Masoudi explains that Yazid bin Muawiyah was preparing to confront the Husseini movement, as he said: "Yazid is preparing." (2).

This statement is a clear indication of Yazid's direct involvement in the military and political preparations, especially after Ubayd Allah ibn Ziyad took over Kufa, who in turn was able to control the situation and kill Muslim ibn Aqil (3), and Hani bin Urwa al-Muradi (4), who was known for his loyalty to the Ahl al-Bayt, as al-Masudi mentioned (5) Hani' said to Ibn Ziyad: "Go to the people of Syria, you and your family, safe and sound with your wealth, for the right of one who is more deserving of it than your right and the right of your companion has been claimed."

The path of Imam Hussein (ؑ) to Karbala from the voices of advice and feelings of warning that came from those close to him, who feared for him the consequences of the confrontation with the Umayyad authority, and the first to rush to warn him was his brother Muhammad ibn al-Hanafiyah (6), as he tried hard to dissuade him from leaving, driven by sincere love and extreme concern for his safety and the safety of his family. He expressed this by saying: "My brother, you are the most beloved and dearest person to me, and by God I will not hold back advice from you, and no one is more deserving of it than you... Go to Mecca, and if you feel at peace in the house there, I will sacrifice myself for you." (7).

It was reported on the authority of Imam Hussein (ؑ) He addressed his brother Muhammad ibn al-Hanafiyah with words that revealed his determination and the clarity of his position, as he said: "Brother, by God, if there was no refuge or shelter on earth, I would not have pledged allegiance to Yazid ibn Muawiyah." Then he praised his brother's advice, saying: "May God reward you, for you have given good advice and indicated sound judgment. However, I have decided to go to Mecca." He advised his brother to remain in Medina, saying: "As for you, my brother, I hope that you will stay there, follow up on their news, and inform me of all new developments in their affairs without hiding anything from me." (8), and among those who sought to advise and warn was Abdullah bin Abbas (9), and Abu Bakr ibn al-Harith ibn Hisha (10), through their positions and words (11).

On the second day of the month of Muharram in the year (61 AH), Ibn Ziyad's forces intercepted him and forced him to descend to the Karbala region. During the days, negotiations took place between the two sides that lasted for about a week, the goal of which was - on the part of Ibn Ziyad's army led by Amr bin Saad bin Abi Waqqas (12) - He pushed the Imam to surrender and pledge allegiance to Yazid, while the Imam was steadfast in his position, refusing to give legitimacy to Yazid's rule. When the number of soldiers surrounding Al-Hussein increased (ؑ) He realized that he had no choice but to confront him, so he said: "O God, judge between us and the people who called upon us to support them, then they killed us." (13).

Al-Masoudi mentions that those who were killed with Imam Hussein (ؑ) Their number reached (87) martyrs, none of them were from the people of the Levant, but most of them were from the people of Kufa, and among them were the sons of Imam al-Hasan (ؑ): Abdullah, Al-Qasim, and Abu Bakr, and among the brothers of Imam Al-Hussein (ؑ): Al-Abbas, Abdullah, Jaafar, Uthman, and Muhammad, as well as the sons of Jaafar ibn Abi Talib who were martyred (14): Muhammad ibn Abdullah and Aoun ibn Abdullah, and from the sons of Aqil ibn Abi Talib: Abdullah ibn Aqil, and Abdullah ibn Muslim ibn Aqil. Ali al-Akbar, the son of Imam al-Husayn (ؑ), and he says:

I am Ali bin Al-Hussein bin Ali. We and the House of God are more deserving of the Prophet.

I swear to God, the son of a pretender will not rule over us.(15).

Al-Masoudi transmitted verses to Abu Al-Aswad Al-Du'ali (16) in which he mourned Imam Hussein and his family (ؑ), his saying:

I say this out of grief and sorrow. May God remove the kingdom of the Banu Ziyad.

And distance them, because of their treachery and betrayal, just as Thamud and the people of Aad were distanced.(17).

The second topic

Medina Revolution 63 AH

The latest martyrdom of Imam Hussein (ؑ) A great shock to the Islamic conscience, and Medina was one of the most prominent places in which this shock was manifested, as the people of Medina formed a center for the growing rejection of the Umayyad rule, especially after the tragedy of Karbala, which left a deep wound in the conscience of Muslims. Al-Mas'udi mentioned this: "And when the people were covered by the injustice of Yazid and his agents, and his oppression became widespread among them, and what became apparent of his immorality in killing the son of the daughter of the Messenger of God (peace be upon him), and what became apparent of his drinking of alcohol and his behavior like Pharaoh, but Pharaoh was more just than them in his subjects, and more fair than him to his elite and common people." (18).

In the year 63 AH, a revolution took place in Medina against the rule of Yazid bin Muawiyah, as its people declared their deposition and refusal to obey him. This revolution is considered one of the controversial revolutions in Islamic history, as the available accounts do not provide a definitive reason or clear goal behind its outbreak. The events began when Yazid dismissed the governor of Medina, Al-Walid bin Utbah bin Abi Sufyan, and appointed Uthman bin Muhammad bin Abi Sufyan in his place.⁽¹⁹⁾ as Uthman sent a delegation from the people of Medina to Damascus to meet the Caliph ⁽²⁰⁾, and among them was Abdullah bin Hanzala.²¹ And Muqal ibn Sinan al-Ashja'i²² Yazid received them with great enthusiasm, and showered them with prizes and gifts.⁽²³⁾ but as soon as they returned to the city, they declared their innocence from Yazid, cursed him, and declared their deposition of him.⁽²⁴⁾

It was reported that Abdullah bin Hanzala said to the people of Medina when they asked him about his opinion of Yazid: "I have come to you from a man, and by God, if I could only find these sons of mine, I would fight him with them." And when they mentioned to him that he had honored and rewarded him, he said: "He did, and I did not accept anything except to gain strength through him against him."⁽²⁵⁾

After that, Abdullah bin Hanzala began calling on people to rise up against Yazid, so they pledged allegiance to him to depose him and to call for contentment with the Shura Council, and Abdullah bin Mut'i' al-Adawi was appointed.⁽²⁶⁾ as the emir of Quraish, and Abdullah bin Hanzala as the emir of all the provinces.⁽²⁷⁾

The anger of the people of Medina reached a point that made them depose their Umayyad governor, as Al-Masudi reported:⁽²⁸⁾ "After the people of Medina declared their rebellion against the Umayyad rule, Yazid sent an army to them led by Muslim bin Uqba al-Murri ⁽²⁹⁾ To suppress the revolution, he spread terror into the city and allowed his soldiers to occupy it for three days.⁽³⁰⁾ in an incident known as the "Battle of al-Harrah"³¹ It was described by Al-Masoudi ⁽³²⁾ It is one of the greatest events, as the people of Medina went out to confront the army of the Levant in a place known as Al-Harrah, and a large number of the sons of Banu Hashim, Quraysh, Ansar, and other common people were killed.

Al-Masoudi said:⁽³³⁾ Muslim bin Uqba committed horrific crimes, including murder, looting, and captivity. He even forced the people to pledge allegiance to him in a humiliating way, in which they pledged allegiance as slaves to Yazid bin Muawiyah. He called the city "stinking."⁽³⁴⁾ while the Messenger of God (peace and blessings be upon him) called it (Tayyiba)⁽³⁵⁾ He said: "Whoever fears the city, God will fear him."⁽³⁶⁾

Al-Masoudi explained:⁽³⁷⁾ the positions of the people of Medina regarding this, some of whom expressed their rejection of this pledge, as stated in the words of Muhammad bin Aslam::

"If you kill us on the day of Harrat al-Qaim, we, as Muslims, will be the first to be killed."

We left you humiliated at Badr, and our sons were scattered by our swords."⁽³⁸⁾

Al-Masoudi narrates:⁽³⁹⁾ Until Muslim bin Uqba, despite his hostile positions, his position changed when he met Imam al-Sajjad (ؑ), saying: "The people looked at Ali bin Al-Hussein Al-Sajjad, who had taken refuge in the grave and was praying, so he brought him to Musraf, who was in labor, and he disowned him and his fathers. When he saw him looking down on him, he trembled, and he stood up for him, and made him sit beside him, and said to him: Ask me for your need." So the Imam (ؑ) A number of people responded to him. This sudden change raised a question among those present. A Muslim was asked: How can you insult this young man and his ancestors and then honor him and raise his status? He responded, explaining the reason for his behavior, saying: "That was not my opinion. My heart was filled with terror because of it."⁽⁴⁰⁾ This position reflects what Imam Sajjad had (ؑ) From a strong spiritual presence and inner prestige that influenced even his most brutal opponents, which indicates the depth of the Imam's faith and divine character, and highlights aspects of his calm and influential leadership in the period following the Karbala tragedy, at a time when the Umayyad authority was practicing the harshest types of oppression and torture against the family of the Prophet (ؑ) and their followers. Thus, the Umayyad military force was able to crush this revolution, which was considered one of the first direct revolutions against the Umayyad authority. It came at a time when Abdullah ibn al-Zubayr also began his political movements and called for himself to be caliph.⁽⁴¹⁾

Many historians, both ancient and contemporary, agree that one of the most prominent reasons that prompted the people of Medina to revolt against Yazid ibn Muawiyah was the rumors about his behavior that was considered contrary to the values of Islam. He was accused of drinking alcohol, neglecting to perform religious duties, and engaging in heinous moral practices that affected the sacred. These were matters that were enough to arouse widespread resentment among the people of Medina and pushed them to declare their rebellion against him and depose him.⁽⁴²⁾

The people of Medina also lacked leadership unity, as they did not unite under the banner of one leader, which was pointed out by Abdullah ibn Abbas when he heard the news of their rebellion against Yazid and their appointment of Abdullah ibn Mut'i as emir of Quraysh and Abdullah ibn Hanzala as emir of the Ansar. He said: "Two emirs, the people are doomed." There was also the betrayal of some of the Ansar clans, which played a decisive role in enabling the army of Syria to infiltrate through the direction of Uhud, which hastened the collapse of the ranks of Medina.⁽⁴³⁾

The third topic

The Revolution of the Penitents 65 AH

The revolution of the penitents is one of the most prominent revolutions that broke out after the martyrdom of Imam Hussein (ؑ), as it was launched with the motive of demanding revenge for him and his family (ؑ) This revolution came as a result of the deep sense of guilt that controlled the people of Kufa, especially the supporters of Imam Ali (ؑ), who deeply regretted their failure to support Imam Hussein (ؑ), and their failure to fulfill the promises they made to him, as Al-Masoudi mentioned:⁽⁴⁴⁾ He said: "In the year (65 AH), the Shiites in Kufa moved, and they met with blame and

remorse when Al-Hussein was killed, but they did not help him. They saw that they had made a great mistake, when Al-Hussein called upon them and they did not answer him, and when he was killed beside them, they did not support him. They saw that this crime could not be washed away from them except by killing the one who killed him or killing in his place.” Al-Mas’udi pointed out that the revolution of the penitents came as a late reaction from the Shiites in Kufa, as a result of their feeling of neglect towards Imam Al-Hussein (ؑ), and their implicit admission that they had contributed, in one way or another, to weakening his position in front of his enemies. Therefore, they met and blamed each other, then they pledged to take revenge on the killers of Imam Hussein (ؑ), announcing their repentance, hence their name “the penitents.”(45), they derived the name from the noble verse: “Then repent to your Creator and kill yourselves. That is better for you in the sight of your Creator. Then He pardoned you. Indeed, it is He who is the Accepting of repentance, the Merciful.”(46).

The repentant ones declared their repentance at the grave of Imam Hussein (ؑ) in Karbala(47), where they stood there, renewing the covenant and declaring their regret, repeating a supplication that expressed their sincere repentance and true intentions: “O God, have mercy on Hussain, the martyr, son of the martyr Mahdi, son of the Mahdi, the truthful son of the truthful. O God, we bear witness to you that we are on their religion and their path, and the enemies of their killers and the allies of their lovers. O God, we have let down the son of the daughter of our Prophet, so forgive us for what has passed from us and accept our repentance. Have mercy on Hussain and his companions, the martyrs and truthful ones, and we bear witness to you that we are on their religion and for what they were killed for. If you do not forgive us and have mercy on us, we will surely be among the losers.”(48). Al-Masoudi recited a long poem expressing deep sorrow over the killing of Imam Hussein (ؑ) And those of his family who were martyred with him.ؑ) And his companions, as he directs blame at his followers who failed to support him, and he says in that regard:

We are good to the people of religion if you are mourning	"Beware of the best people, grandfather and father.
The poor and orphans complain to the loyalists	Libka Hussain, a sandy and needy man
And he was left, robbed, and resting in Karbala	So Hussein became a shield for the spears
So I fought off his haters and enemies	I wish I had witnessed it then
In the western part of Al-Taf, the clouds are falling	May God water the grave of the one who is filled with glory and piety
Repent and please the One, the Most High.(49).	O nation that has lost its way and gone astray in foolishness

After the death of Yazid bin Muawiyah (64 AH), the Umayyad state entered a period of political turmoil, and the caliphate passed to the Marwanid dynasty in the Levant.(50), while Abdullah bin Al-Zubayr controlled the Hijaz and Iraq, especially Kufa, where Abdullah bin Yazid Al-Ansari was appointed(51) as its governor, and expressed his sympathy with the movement of the penitents, which encouraged many to join them.(52).

Among those who undertook this task were: Sulayman ibn Sard al-Khuza'i and al-Musayyab ibn Najbah al-Fazari.(53), and Abdullah bin Saad bin Nafil Al-Azdi (54), and Abdullah bin Wal al-Tamimi (55), and Rafa'a ibn Shaddad al-Bajali(56)They vowed to take revenge on those who killed Imam Hussein (ؑ)(57), announcing their repentance and regret.(58).

The leadership of the Tawwabun was assumed by Sulayman ibn Sard al-Khuza'i, but their practical launch was delayed due to the severity of the control and repression exercised by Yazid ibn Mu'awiyah, the Umayyad ruler, against the rebels. Nevertheless, the Tawwabun continued to prepare, until the number of those who joined them reached about one hundred men, most of whom were over sixty years old.(59), which indicates their deep religious motivation..

The penitents then faced attempts to thwart their movement, including a sermon delivered by Al-Mukhtar Al-Thaqafi in Kufa in which he tried to dampen the resolve and dissuade people from joining Sulayman.(60)One of the researchers pointed out that the goals of the penitents were purely in seeking revenge, unlike Al-Mukhtar Al-Thaqafi, who had political ambitions and personal goals related to establishing a Shiite rule, which the penitents considered a deviation from their path.(61).

The army of the penitents moved towards the Levant with the arrival of the army of Ubaid Allah ibn Ziyad, whose number was estimated at thirty thousand fighters.(62)The two sides met in the “Ain Al Warda” area, where the penitents showed rare courage in the battle, but the numerical superiority and equipment were in favor of the Levantine army, and their leader, Sulayman ibn Sard, was martyred after he fought valiantly, and he was struck by an arrow fired by Yazid ibn al-Husayn ibn Numayr.(63), and after him, Al-Musayyab bin Najba Al-Fazari, one of the great supporters of Imam Ali (ؑ), and he was fighting while chanting:

I knew that her hair was sloping, her neck and collarbones were clear.

In the morning of fear and terror, I am braver than a mane of prey.”(64).

Al-Masoudi mentioned(65), Abdullah bin Saad bin Nufail took over the banner after Al-Musayyab, and news of the battle reached their supporters in Basra and Al-Madain.(66); to help them, they chanted. We said, "Our Lord, we have neglected our duty, so we have repented." (67). But Abdullah bin Saad said: "That would have been the case if they had come while we were alive." (68), referring to it being too late..

Al-Masoudi said:(69)After that, Rifa'a ibn Shaddad al-Bajali took over the leadership, and after most of the prominent leaders were killed, he decided to withdraw, in order to preserve those who remained, after he felt the weakness of the military position and the intensity of the Umayyad pressure. Despite the bravery of the penitents, victory was not on their side, so those who survived returned to Kufa, or to their homes in Mada'in and Basra.

Al-Masoudi reported that one of the participants in the march was crying while reciting poetry in which he mourned his leader, Sulayman ibn Sard.:

Oh my eyes, cry! Where is the shriek? Cry when the night is still.

He was so strong and miserable that you would think he was a lion

He passed away in a good and righteous manner, guided in obedience to the Most High, the Eternal" (70).

After this defeat, the remaining Tawwabins joined Al-Mukhtar Al-Thaqafi, while others returned to their homes. Al-Mas'udi placed the blame on Al-Mukhtar, believing that his negative attitude toward the Tawwabins and his attempts to dissuade people from joining them were a major cause of their military weakness, which hastened their defeat.(71).

At the end of his talk about the revolution of the penitents in Ain Al Warda, Al Masoudi mentions the sacrificial spirit that characterized the revolution through poetic verses, which include::

He headed from the side of the valley, heading towards Ibn Ziyad in the ranks of the battalions.

They met the army in Ain Al Warda, who was superior to them, so they greeted them with white spears.

Then a group from Syria came to them, groups like the waves of the sea, from every side.

They did not leave until their groups were annihilated, and none of them survived except a few groups..." (72)

However, one researcher sees(73) That the penitents succeeded, despite their defeat, in transforming martyrdom into a revolutionary principle, and they made the revenge of Imam Hussein (ؑ) A central issue, which gave their movement a deep symbolic dimension and sincerity of intentions, which contributed to paving the way for revolutions.

Chapter Four

The revolution of Al-Mukhtar Al-Thaqafi 66 AH

Al-Mukhtar Al-Thaqafi emerged(74)As one of the most prominent revolutionary figures in Kufa, he led a new revolution that differed in its approach and organization from its predecessor. His revolution came as a direct reaction to the failure of the penitents, based on a more consistent vision and a broader social and popular base. He raised the slogan of revenge for Imam Hussein (ؑ), and sought to achieve justice for what happened in Karbala, benefiting from the lessons of previous experience, and adopting a strategy that combined political and military action. The narrative indicates that Al-Mukhtar, after the people of Iraq pledged allegiance to Abdullah bin Al-Zubayr after the martyrdom of Imam Hussein (ؑ) And the appointment of Abdullah bin Mut'i' al-Adawi as governor of Kufa, he realized the existence of latent energies in the city, especially among the supporters of the family of the Prophet (ؑ)(75).

He said: "I know a people who, if they had a man with the kindness and knowledge that I have, would bring forth from them an army that would defeat the people of Ash-Sham." According to what Al-Mas'udi reported.(76), Al-Mukhtar saw in himself the ability to lead this group, and he saw that Kufa needed a shrewd and organized leadership..

Al-Mukhtar was able to gain wide support among the Shiites, after he showed deep sorrow and profound grief over the tragedy of Karbala, affirming his determination to take revenge for the blood of Imam Hussein and his family (ؑ), and Al-Mukhtar delivered a sermon at

His entry into the emirate palace(77)He said in it: "O people, renew the pledge of allegiance to guidance, for by He who made the sky a raised ceiling and the earth an extended carpet, you have not pledged any pledge of allegiance to guidance like it after the pledge of allegiance to Ali bin Abi Talib and his family."78This emotional speech had a great impact among the followers of the Ahl al-Bayt (ؑ), and a large number of them joined him, and he tightened his control over Kufa. After that, Al-Mukhtar began to organize his authority. He built a private house and established an orchard that he funded from the treasury, and he distributed money generously to his followers to strengthen his position and support his revolution.(79).

Al-Masoudi said:(80)Al-Mukhtar sent a letter to Abdullah ibn al-Zubayr, informing him of Abdullah ibn Mut'i's inability to administer Kufa, and that he deserved a share of the treasury in return for his efforts in maintaining security. However, Ibn al-Zubayr refused his request, which prompted al-Mukhtar to declare his disobedience to him and refuse to pledge allegiance to him. In this way, he declared his political independence, becoming an independent revolutionary leader who led a popular Shiite religious movement in Kufa.

Al-Masoudi is the only one to narrate a letter sent by Al-Mukhtar to Imam Ali bin Al-Hussein Al-Sajjad.(ؑ), In it he offered his allegiance to him and asked him to declare the Imamate and call to him, and accompanied it by sending a lot of money. It said: "But Ali refused to accept that from him or answer his letter, and he cursed him in front of everyone in the Prophet's Mosque (peace be upon him), and he revealed his lies and immorality, and his entrance

into the people by showing inclination towards the family of Abu Talib.”(81), and after being rejected by Imam Sajjad (ؑ), Al-Mukhtar sent a letter to Muhammad ibn al-Hanafiyyah, through which he sought to gain his legitimacy, but Imam al-Sajjad (ؑ)He advised his uncle not to respond to him, warning him of his intentions, considering that his apparent loyalty was to the family of the Prophet (ؑ) does not reflect his inner reality(82). Al-Mukhtar was subjected to attacks and doubts from several historians.(83), not only from Al-Mas’udi, as he was described as a liar, claiming prophethood, and exploiting the name of the Ahl al-Bayt to gain support, to the point that some of the prophetic narrations attributed lying to him, as it was said: “There will be a liar and a destroyer in Thaqif.”(84), and in another narration: “The Hour of Resurrection will not come until thirty liars emerge, including Musaylimah, Al-Ansi, and Al-Mukhtar...”(85).

Some sources also indicate that Al-Mukhtar was promoting his connection to Muhammad ibn al-Hanafiyyah, claiming that he had sent him to Kufa to call people to Islam. He was secretly showing a book attributed to him to his followers, asking them to pledge allegiance.(86)It was reported that a delegation of Shiites asked Muhammad ibn al-Hanafiyyah about his position on al-Mukhtar, so he referred them to Imam al-Sajjad, who said to them: “Uncle, if a black slave were to be biased towards us, it would be obligatory for the people to support him.”(87).

One of the stories revealed a strong relationship between Al-Mukhtar and Muhammad Ibn Al-Hanafiyyah, especially when Ibn Al-Zubayr besieged Ibn Al-Hanafiyyah and threatened to burn him, because of his refusal to pledge allegiance. Ibn Al-Hanafiyyah sent for help from Al-Mukhtar, and he responded to him and prepared an army of (150) men who raised the banner of “O revenge of Al-Hussein,” and they succeeded in rescuing him from his prison, where they broke the door and entered upon him, and expressed their readiness to fight in his defense.(88)After Mukhtar had established control over Kufa, he began to pursue the killers of Imam Hussein (ؑ)One by one, he was able to kill Omar bin Saad bin Abi Waqqas, the commander of the Karbala army, which increased the people’s love for him and strengthened his position among them.(89).

Al-Mukhtar continued to urge his followers to pursue the perpetrators, saying: “Seek out the killers of Al-Hussein (ؑ)By God, I will not eat or drink anything until I cleanse the earth of them.”(90); So he succeeded in gaining wide support among the common people of all classes, so he addressed each class according to its perception. Al-Mukhtar Al-Thaqafi relied heavily on the Mawali in his revolution, so he honored them and brought them close to him, and took care of their affairs, even allowing them to ride horses and giving them a generous share of the money and spoils, which aroused the anger of a number of the notables of Kufa who saw in that an unusual equality between them and the Mawali, and these Mawali participated with Al-Mukhtar in his battles against the Zubayrids (91).

Al-Masoudi mentioned(92)The most prominent of these battles was the “Battle of Khazir.”(93), which took place near Mosul.(94), in the year (66 AH), when his army, led by Ibrahim bin Al-Ashtar (95), a great victory, and he sent the head of Ubaid Allah ibn Ziyad to Abdullah ibn al-Zubayr in Mecca.(96)This provoked Abdullah Ibn Al-Zubayr, so he sent his brother Mus’ab.(97), to Iraq as his governor. Mus’ab headed from Basra towards Kufa, and met Al-Mukhtar in the Harura region.(98), where a fierce battle broke out between them, which ended with Al-Mukhtar’s withdrawal to the emirate’s palace. Musab besieged Al-Mukhtar in the palace for about four months.(99).

Al-Masoudi said:(100)Details about the character of Ubaid Allah ibn Ali ibn Abi Talib(ؑ)(101), saying: “Among those killed with Al-Mukhtar was Ubayd Allah ibn Ali ibn Abi Talib, may God be pleased with him. He had experience with Al-Mukhtar in his escape to Basra and his fear for himself from Mus’ab until he went out with him.”(102), but Al-Masoudi did not elaborate much in his account of the role of Ubayd Allah, but rather he was content to mention his killing with the companions of Al-Mukhtar. Another account states that Ubayd Allah, son of Imam Ali (ؑ)He came from the Hijaz to Kufa with the intention of pledging allegiance to Al-Mukhtar Al-Thaqafi, but he did not agree with him, so he headed to Basra where he stayed with his maternal uncles from the Tamim tribe. There, he joined Mus’ab bin Al-Zubayr who welcomed him and honored him. When Mus’ab left towards Kufa to fight Al-Mukhtar, Ubayd Allah did not accompany him, so the people of Basra pledged allegiance to him, especially his relatives from his maternal uncles’ side.(103)When the news reached Mus’ab, he blamed the Tamim for that, then he sent for Ubayd Allah. It is worth noting that historical sources differ in Ubayd Allah’s positions, and are shrouded in mystery, as some accounts mention his support for Al-Mukhtar’s movement, while others indicate his participation in the fighting against him alongside Mus’ab bin Al-Zubayr, then the incident of his murder, which adds more complexity to his biography.(104).

It seems that Al-Masoudi did not pay attention to the details of Ubayd Allah’s role, and perhaps this is due to his focus on the personality of Al-Mukhtar himself, and his interest in the general revolutionary character without stopping at every personality who participated or was killed with Al-Mukhtar.(105)This neglect was reflected in the loss of mention of some important historical figures who played a role in the Alawite revolutions..

Al-Masoudi mentioned(106) Until Mus’ab bin Al-Zubayr killed about seven thousand of Al-Mukhtar’s companions, all of whom were seeking revenge for Imam Al-Hussein (ؑ), and they were called “the wooden ones”, in reference to their weapons.

He also ordered the women of Al-Mukhtar to be brought and demanded that they disown him, but two of them refused, one of them being the daughter of Samra bin Jundub.(107), and the second is the daughter of Al-Nu’man Bashir Al-Ansari (108)Al-Mas’udi mentioned her saying: “How can we disavow a man who says: My Lord is God? He was fasting during the day and praying at night, and he sacrificed his blood for God and His Messenger in search of the killers of the son of the daughter of the Messenger of God (peace and blessings of God be upon him), his family, and his followers. God enabled him to defeat them until

he healed the souls.”109), and their words were sent to Abdullah bin Al-Zubayr, who ordered them to be killed.110) If they did not back down, the first chose life and disowned him, but the second remained steadfast in her position and said: “A martyrdom that I am granted, so I should abandon it? No, it is death, then Paradise, and coming to the Messenger and his family. By God, would it not be that I come with Ibn Hind, so I follow him and leave Ibn Abi Talib? O God, bear witness that I am a follower of your Prophet, his daughter’s son, his family, and his followers.”111Al-Masoudi quoted a poet saying after he killed Sabra::

One of the most amazing wonders to me is the killing of a free, white, and stubborn woman.

They killed her unjustly for no crime. May God bless her for what she has been killed for.

Killing and fighting are written for us, and for the prostitutes to drag their tails”(112)

This position intersects with what was stated by one of the historians who were fair to Al-Mukhtar, pointing out that the Umayyads and Zubayrids deliberately distorted his image and accused him of things that were not proven.(113), and it was mentioned in the heritage of the Ahl al-Bayt (ﷺ) Signs that confirm his virtue, including what was narrated on the authority of Imam al-Baqir (ﷺ): “Do not curse Al-Mukhtar, for he killed our killers, sought revenge for us, married our widows, and divided our wealth among us despite our hardship.””(114).

It was also narrated that Imam Sajjad (ﷺ) When the heads of Ubaid Allah ibn Ziyad and Umar ibn Saad were brought, he fell down in prostration and said: “Praise be to God who has granted me my revenge on my enemies, and may God reward Al-Mukhtar with good.””(115).

It was also reported that Ibn al-Hanafiyyah prayed for al-Mukhtar: “O God, do not forget this day for al-Mukhtar, and reward him on behalf of the family of your Prophet Muhammad with the best reward.””(116).

CONCLUSION

1- It is clear from Al-Masoudi’s presentation of the events of the Husseini Revolution that he presented a balanced narrative that combined transmission and analysis. He focused on the humanitarian and loyal side of the people of Iraq in their correspondence with Imam Hussein (ﷺ), and on the political and military motives of Yazid bin Muawiyah and Ubayd Allah bin Ziyad. It is noted that this approach differs from the treatment of al-Tabari and Ibn al-Athir, whose narratives were dominated by a purely political character without highlighting the moral dimension in the positions of al-Husayn’s supporters.(ﷺ).

2- Al-Masudi highlights in his novel a human documentary dimension by mentioning the names of the martyrs, their positions, and the elegies that were written after the incident, which reflects his interest in the emotional side of the events, while some other sources - such as Al-Baladhuri and Ibn Kathir - focused on the military side, the number of dead, and the course of the battle, without paying much attention to showing the spirit of sacrifice and the ideological position of the companions of Al-Hussein (ﷺ).

3- It is noteworthy that Al-Masudi addressed the revolution of the people of Medina with an analytical approach that links the tragedy of Karbala and its psychological and political impact on the conscience of the nation. He made that tragedy a starting point for understanding the motives that moved the people of Medina against the Umayyad rule. This connection is considered more profound than what was mentioned by Al-Tabari or Ibn Al-Athir, who were satisfied with narrating the military events without referring to the ideological and emotional impact left by the tragedy of Al-Hussein (ﷺ) in civil society.

4- Al-Masoudi’s novel was distinguished by highlighting the human and spiritual dimension in the behavior of Imam Zain Al-Abidin (ﷺ) And the position of Muslim bin Uqba in front of him, which reflects a moral and spiritual tendency in his historical presentation, unlike some historians such as Al-Baladhuri and Ibn Kathir who focused on the political and military aspects only, without highlighting the psychological transformation that the presence of Imam Al-Sajjad caused.(ﷺ) in the situation, which makes Al-Masoudi’s narrative closer to a comprehensive analytical vision that combines the political event with the value dimension.

5- Al-Masoudi was distinguished in his treatment of the revolution of the penitents with a doctrinal and moral interpretation, as he focused on the utopian and self-excommunicative dimension of the supporters of Kufa regarding their failure to support Imam Hussein (ﷺ), making repentance and revenge the spiritual focus of the movement. In this, he differs from the accounts of al-Tabari and Ibn al-Athir, who presented the event within its political and military framework without delving into the psychological and religious dimensions that formed the essence of the revolution. Al-Masudi offered an interpretation that highlighted the faith-based aspect of feelings of guilt and remorse, not merely a political reaction.

6. Al-Mas'udi demonstrated a clear bias toward the Shi'ite vision by highlighting the spirit of redemption and sacrifice manifested in the Battle of Ain al-Warda. He linked the Tawwabins' intention to seek revenge with the concept of ongoing Husayni martyrdom. Other historians, such as al-Baladhuri and Ibn Kathir, were neutral or critical of the narratives, viewing the revolt as the result of an unorganized impulse. Thus, al-Mas'udi established a symbolic interpretation that rendered the Tawwabins' military failure a moral and spiritual victory, while others viewed it as merely a failure on the battlefield.

7- It is noted that Al-Masoudi presented a conservative account of the personality of Al-Mukhtar Al-Thaqafi, as he focused on the controversial aspects of his biography, such as his accusation of claiming prophethood and his use of the name of the People of the House (ﷺ) to achieve political ambitions, which reflects Al-Masudi’s keenness

to present Al-Mukhtar's character within a cautious critical vision. This approach differs from the accounts of some historians such as Ibn Kathir and Al-Dhahabi, who adopted the Umayyad and Zubayri positions in criminalizing him without a thorough analysis. It also differs from other accounts – such as what was mentioned in Al-Akhbar Al-Tuwal and Al-Tabari's History – which showed Al-Mukhtar as a revolutionary leader with clear goals in retribution for the blood of Al-Hussein (ؑ), which indicates that Al-Masudi took a middle position between support and accusation, combining transmission and moral analysis.

8- Al-Masoudi's novel was distinguished by its emphasis on the human and symbolic nature of Al-Mukhtar's revolution, especially in highlighting his role in pursuing the killers of Imam Al-Hussein (ؑ) And the justice of the widows of the martyrs, which is similar to the Shiite narrations that did justice to Al-Mukhtar and highlighted his virtue as reported by the two Imams Al-Baqir and Al-Sajjad (ؑ) In contrast, some other sources—such as al-Baladhuri and Ibn al-Athir—overlooked this human dimension, focusing instead on the political conflict between al-Mukhtar and the Zubayrids. Through this balance, it appears that al-Mas'udi attempted to offer a historical reading that went beyond the political event, but rather extended to the social and spiritual analysis that formed the core of al-Mukhtar's movement in the Shiite consciousness of the time.

REFERENCES:

- (1) Al-Masoudi, Meadows of Gold, Vol. 2, p. 49.
- (2) Al-Masoudi, Meadows of Gold, Vol. 2, p. 52.
- (3) Muslim bin Aqeel bin Abi Talib bin Abdul Muttalib bin Hashim, a follower of opinion, knowledge and courage, appointed by Al-Hussein (ؑ) To learn about the condition of the people of Kufa, when their letters reached him pledging allegiance to him, he traveled to Kufa. However, the Emir of Kufa, Ubayd Allah ibn Ziyad, followed him and prevented him from the people, so he took refuge in the house of his wife from Kinda. It was not long before his location was known, so Ibn Ziyad seized him and killed him in the year (60A). Al-Dhahabi, History of Islam, Vol. 2, p. 538; Al-Zarkali, Al-A'lam, Vol. 7, p. 222.
- (4) Hani bin Urwa bin Al-Fadfad bin Nimran bin Amr Al-Muradi, a veteran who lived in Kufa, and was one of the close friends of Imam Ali (ؑ), He was killed in the year 60 AH. Al-Isfahani, Al-Aghani, Vol. 15, p. 248; Ibn Hajar Al-Asqalani, Al-Isabah fi Tamyiz Al-Sahaba, Vol. 6, p. 445.
- (5) Muruj al-Dhahab, Vol. 2, p. 52; Ibn al-Jawzi, al-Muntazam, Vol. 2, p. 328.
- (6) Muhammad ibn Ali ibn Abi Talib (ؑ) He is known as Ibn al-Hanafiyyah, and his mother is Khawlah bint Ja'far bin Qais bin Muslimah bin Abdullah bin Tha'laiyah bin Yarbu' bin Tha'labah bin Wa'il bin Hanifa bin Lujaym. Muhammad Ibn al-Hanafiyyah was one of the men of the era in knowledge, asceticism, and worship. He died in the year (81) Ibn Anbah, A. Duration of the student in the genealogies of the family of Abu Talib, p. 167.
- (7) Al-Tabari, History of the Prophets and Kings, Vol. 5, pp. 341-342; Ibn al-Athir, The Complete History, Vol. 3, p. 471; al-Nuwayri, Nihayat al-Arab, Vol. 20, p. 381.
- (8) Ibn Al-Atham, Al-Futooh, Vol. 5, p. 20.
- (9) Abdullah ibn Abbas ibn Abdul Muttalib ibn Hisham, the cousin of the Prophet Muhammad (peace and blessings be upon him), the scholar and jurist of the nation and its interpretation. He was born in Banu Hashim three years before the Hijra. The Messenger (peace and blessings be upon him) prayed for him that God would fill his heart with knowledge and make him righteous. Ibn Abbas died in Taif in the year (68A) Ibn Saad, The Great Classes, Vol. 2, p. 365.
- (10) Abu Bakr ibn Harith ibn Hisham al-Makhzumi (d. 94(a): He was one of the jurists of Medina, and one of the leaders and nobles of Quraysh. He was full of knowledge and piety, and had good judgment and wisdom. It was mentioned in some narrations that he was one of those who advised Imam Hussein not to go to Iraq, warning He was treacherous to the people of Kufa. Al-Tabari, History of the Messenger and the Kings, Part 3, p. 300; Ibn al-Athir, The Complete History, Part 3, p. 192.
- (11) Al-Masoudi, Meadows of Gold, Vol. 2, p. 51.
- (12) Omar bin Saad bin Abi Waqqas bin Ahib bin Abd Manaf bin Zuhra, Ubaid Allah bin Ziyad appointed him over Rayy and Hamadan, and he was a commander at the head of four thousand fighters to confront Al-Hussein bin Ali (ؑ) Ibn Saad, The Great Classes, Vol. 5, p. 128.
- (13) Al-Masoudi, Meadows of Gold, Vol. 2, p. 55.
- (14) Ja'far ibn Abi Talib, whose name is Abd Manaf ibn Abd al-Muttalib ibn Hashim, is called Abu Abdullah. He is the most similar person in appearance and character to the Messenger of God (may God bless him and grant him peace), and he is older than Imam Ali (ؑ), and he was one of the first immigrants and he immigrated to the land of Abyssinia, and he came from there to the Messenger of God (may God bless him and grant him peace) when he conquered Khaybar. He met him, embraced him, and said: "I do not know which of the two makes me happier: the arrival of Jaafar or the conquest of Khaybar." He was martyred in the Battle of Mu'tah in the year 8 AH.(a). Ibn Saad, The Great Classes, Vol. 4, p. 31; Ibn Abd al-Barr, Al-Isti'ab, p. 109.
- (15) Al-Masoudi, Meadows of Gold, Vol. 2, p. 56.

- (16) Abu Al-Aswad Al-Du'ali: A grammarian and poet who was one of the first to establish the rules of Arabic grammar (d. 69(PBUH), and he was one of the companions of Imam Ali(ؓ). Al-Zarkali, Vol. 5, p. 90.
- (17) Al-Masoudi, Meadows of Gold, Vol. 2, p. 62.
- (18) Al-Masoudi, Meadows of Gold, Vol. 2, p. 62.
- (19) He is Uthman bin Muhammad bin Abi Sufyan. Yazid bin Muawiyah appointed him governor of the Hijaz in the year (62(a), Ibn Kathir said about it: "He went to the Hijaz and found that he was a young, naive man who had not yet practiced any of the matters." Ibn Kathir, Al-Bidayah wa al-Nihayah, vol. 11, p. 609.
- (20) Al-Mas'udi, Muruj al-Dhahab, Vol. 2, p. 62; Ibn Khayyat, History of Khalifah ibn Khayyat, p. 236.
- (21) He is Abdullah bin Hanthala bin Abi Amir, the Ansari monk Al-Alusi. His father is Hanthala, the one washed by the angels. He was born during the era of the Messenger of God (may God bless him and grant him peace). His nickname is Abu Abd al-Rahman. He was killed on the day of al-Harrah in the year 63. Ibn al-Athir, The Lion of the Jungle, Vol. 3, p. 115.
- (22) He is Maqal bin Sinan bin Mazhar bin Arki bin Sabie bin Bakr bin Al-Ashja'i. He witnessed the conquest of the city of Mecca by the Prophet (peace and blessings be upon him) and remained until the day of Al-Harrah in the year 63. His kunya was Abu Muhammad, and it was said that he was Abu Zayd. He was known for his piety. He was sent by Al-Walid bin Utbah bin Abi Sufyan, and he was in charge of Medina after the pledge of allegiance to Yazid bin Muawiyah. Ibn Saad, Al-Tabaqat Al-Kubra, Vol. 4, p. 212; Ibn Al-Athir, Usd Al-Ghabah, Vol. 5, p. 221.
- (23) Ibn Asakir, History of Damascus, Vol. 27, p. 427.
- (24) Ibn Kathir, The Beginning and the End, Vol. 11, p. 609.
- (25) Ibn Khayyat, History of Khalifah Ibn Khayyat, p. 237.
- (26) Abdullah ibn Mut'i' ibn al-Aswad ibn al-Muttalib al-Ka'bi al-Qurashi al-Adawi. His father Mut'i' was one of the Companions, one of the brave and courageous men of Quraysh. He was born during the lifetime of the Prophet Muhammad (PBUH). Ibn al-Zubayr appointed him as governor of Kufa. He was killed with Ibn al-Zubayr during the siege of al-Hajjaj. Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 2, p. 190; al-Zirkali, al-A'lam, vol. 4, p. 139.
- (27) Ibn Khayyat, History of the Caliphate of Ibn Khayyat, p. 237.
- (28) Meadows of Gold, Vol. 2, p. 62.
- (29) He is Muslim bin Uqbah bin Rayah bin As'ad bin Rabi'ah bin Amir bin Malik, known as Musrif. He met the Prophet (peace and blessings be upon him), and witnessed the Battle of Siffin on foot with Mu'awiyah. He was the one who fought in the Battle of al-Harrah. He died in the year 64 AH. He intended to fight Ibn al-Zubayr in the year (64). Al-Dhahabi, History of Islam, Vol. 2, p. 771.
- (30) Al-Tabari, History of the Prophets and Kings, Vol. 5, p. 491. For more details on the events of the battle, see: Al-Ya'qubi, History of Al-Ya'qubi, Vol. 2, p. 175.
- (31) Al-Harrah: a land with rough, hollow stones, as if it had been burned by fire. The plural is harrat, and there are many harrats and harrar in the Arab lands. The harrah referred to here is Harrat Wajim, one of the two harras of the eastern city. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 2, p. 283.
- (32) Muruj al-Dhahab, Vol. 2, p. 63; al-Yaqubi, History of al-Yaqubi, Vol. 2, p. 165; Ibn al-Athir, The Lion of the Jungle, Vol. 3, pp. 147-148; Ibn Abi al-Hadid, Explanation of Nahj al-Balagha, Vol. 3, p. 295.
- (33) Meadows of Gold, Vol. 2, p. 63; Al-Ya'qubi, History of Al-Ya'qubi, Vol. 2, p. 165.
- (34) Stinky: meaning having a foul or rotten smell. Al-Zubaidi, Taj Al-Arus, Vol. 18, p. 311.
- (35) Taybah: It is the city of the Messenger (peace and blessings be upon him) in the Hijaz. It was named Taybah because of the pleasantness of its soil, air, and people. Yaqut al-Hamawi, Vol. 4, p. 53.
- (36) Al-Masoudi, Meadows of Gold, Vol. 2, p. 63.
- (37) Meadows of Gold, Vol. 2, p. 64.
- (38) Al-Masoudi, Meadows of Gold, Vol. 2, p. 64.
- (39) Meadows of Gold, Vol. 2, p. 64.
- (40) Al-Masoudi, Meadows of Gold, Vol. 2, p. 64.
- (41) Sending the Umayyad army to besiege the city and bring it under its control after Ibn al-Zubayr declared his support for the call. See: Qusay As'ad, Al Zubayr, p. 254.
- (42) Al-Bayhaqi, Evidences of Prophethood, Vol. 6, p. 474; Ibn Khayyat, History of Ibn Khayyat, p. 236; Al-Dhahabi, Vol. 4, p. 322; Al-Tabari, History of the Prophets and Kings, Vol. 5, pp. 475-480; Ibn Saad, Al-Tabaqat, Vol. 5, p. 66.
- (43) Ibn Khayyat, History of Ibn Khayyat, p. 237.
- (44) Meadows of Gold, Vol. 2, p. 83.
- (45) Al-Masoudi, Meadows of Gold, Vol. 2, p. 83.
- (46) Surah Al-Baqarah, verse: 54.
- (47) Al-Qurashi, The Life of Imam Hussein(ؓ), Vol. 3, p. 453.
- (48) Ibn al-Athir, The Complete History, Vol. 4, p. 504.
- (49) Al-Masoudi, Meadows of Gold, Vol. 2, p. 84.
- (50) Hassan, History of Political Islam, Vol. 1, p. 294; Al-Qalqashandi, Subh al-A'sha, Vol. 3, p. 267.
- (51) Abdullah bin Yazid: Abdullah bin Yazid bin Hisn Al-Khatmi Al-Awsi Al-Ansari was appointed by Abdullah bin Al-Zubayr as governor of Kufa in the year (64A) After Amer bin Masoud bin Khalaf

dismissed Asim bin Amr bin Kaab Al-Ansari, who was one of the most famous scholars of the people of Medina, Abd bin Al-Zubayr appointed him as governor. On Kufa. TabarY, History of the Prophets and Kings, Vol. 5, p. 529.

(52) Ibn al-Athir, Al-Kamil fi al-Tarikh, Vol. 3, p. 370; Ibn Kathir, Al-Bidayah wa al-Nihayah, Vol. 8, p. 498.

(53) Al-Musayyab bin Najba bin Rabi'a: Ibn Rabi'a bin Riyah bin Auf bin Hilal bin Shamkh bin Fazara, a follower. He was the head of his people. He witnessed Al-Qadisiyyah and the conquests of Iraq and witnessed the siege of Damascus. He also witnessed the battle of Imam Ali (ؓ) All his wars. He lived in Kufa, and was a brave hero. He was described as a knight, and he was one of the leaders in the army of the penitents who went out seeking revenge for Imam Hussein (ؓ) and was killed in the Battle of Ain al-Warda in the year 65(b), after he fought a fierce battle and sent his head to Marwan ibn al-Hakam, who installed it in Damascus. Ibn Sa'd, al-Tabaqat, vol. 6, p. 241; al-Zirkali, al-A'lam, vol. 8, p. 125.

(54) Abdullah bin Saad bin Nafil Al-Azdi: One of the leaders and brave men of Kufa. He went out with Sulayman bin Sard with about five thousand men called "Al-Tawabun" seeking revenge for Al-Husayn (ؓ). Al-Zarkali, Al-A'lam, Vol. 4, p. 89.

(55) I couldn't find a translation for it.

(56) Rafa'a bin Shaddad, Al-Kufi, Al-Fityani, and Fityan, a clan of the Bajila tribe, nicknamed Abu Asim, and it was said: Abu Yahya, from the companions of the two Imams Ali and Al-Hassan (ؓ), and he led the Bajila tribe in the Battle of Siffin, and he was killed in Ain al-Warda in the year 65 AH. Al-Tusi, Al-Rijal, p. 63; Al-Bukhari, Al-Tarikh Al-Kabir, Vol. 3, p. 220; Al-Dinawari, Al-Akhbar Al-Tiwal, p. 171; Ibn Hibban, Famous Scholars of the Regions, p. 172.

(57) Al-Masudi, Meadows of Gold, Vol. 2, p. 83; Al-Tabari, History of the Prophets and Kings, Vol. 5, p. 552.

(58) Al-Masoudi, Meadows of Gold, Vol. 2, p. 83.

(59) Wellhausen, Opposition Parties, p. 137.

(60) Al-Masoudi, Meadows of Gold, Vol. 2, p. 84.

(61) Baydoun, Features of Political Currents, pp. 208-209.

(62) Al-Masoudi, Meadows of Gold, Vol. 2, p. 84; Ibn A'tham, Al-Futooh, Vol. 3, p. 82; Al-Nuwayri, Nihayat Al-Arab, Vol. 2, p. 538.

(63) Yazid ibn al-Husayn ibn Numayr: A cursed, evil man from the leaders of Ibn Ziyad's army. He was one of Muawiyah's followers and was ordered by Yazid to fight Abdullah ibn al-Zubayr in Mecca. Ibrahim ibn al-Ashtar killed him on the day of al-Khazir and sent their heads to Ibn al-Hanafiyyah. Ibn Hajar al-Asqalani, al-Isabah, vol. 2, p. 80; al-Shahrudi, Mustadrak 'Ilm Rijal al-Hadith, vol. 3, p. 220.

(64) Al-Masoudi, Meadows of Gold, Vol. 2, p. 84.

(65) Led by Al-Muthanna bin Makhramah and Saad bin Hudhayfah, and their number was (500) knights. Al-Masoudi, Muruj Al-Dhahab, Vol. 2, p. 85.

(66) Al-Mada'in: It is a city that was conquered during the days of Umar ibn al-Khattab. The Arabs named it Al-Mada'in because it is seven cities, between each city a short or long distance from the next, and its traces and names remain. In our time, what is called by this name is a town resembling a village between it and Baghdad, six farsakhs away. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 5, p. 74.

(67) Al-Masoudi, Meadows of Gold, Vol. 2, p. 85.

(68) Al-Masudi, Meadows of Gold, Vol. 2, p. 85; Al-Tabari, History of the Prophets and Kings, Vol. 3, p. 109; Ibn Al-Athir, The Complete History, Vol. 2, p. 383.

(69) Al-Masoudi, Meadows of Gold, Vol. 2, p. 85.

(70) Al-Masoudi, Meadows of Gold, Vol. 2, p. 85.

(71) Al-Mas'udi, Muruj al-Dhahab, Vol. 2, p. 84; Al-Ya'qubi, History of Al-Ya'qubi, Vol. 2, p. 258; Ibn Khayyat, History of Ibn Khayyat, p. 462; Al-Baladhuri, Vol. 5, p. 204; Ibn Abd al-Barr, Al-Isti'ab, Vol. 2, p. 650.

(72) Al-Masoudi, Meadows of Gold, Vol. 2, p. 86.

(73) Wellhausen, Political Opposition Parties in Early Islam, p. 141.

(74) Al-Mukhtar bin Abi Ubaid Al-Thaqafi: bin Amr bin Umair bin Auf Al-Thaqafi. His father was one of the great companions. Al-Mukhtar was born in the year of the Hijra, and he had gone out to seek revenge for Al-Hussein (ؓ), and many Shiites gathered around him, so he took control of Kufa, and sought out the killers of Al-Hussein, so he killed them. Then Mus'ab bin Al-Zubayr marched to him from Basra and killed Al-Mukhtar in Kufa in the year 67 AH. Ibn Kathir, Al-Bidayah wa Al-Nihayah, Vol. 8, p. 138.

(75) Al-Masoudi, Meadows of Gold, Vol. 2, p. 67.

(76) Al-Masoudi, Meadows of Gold, Vol. 2, p. 67.

(77) The Emirate Palace: It is the palace that was built by Abu Al-Haija Al-Asadi when Saad bin Abi Waqqas ordered him to plan Kufa in the year (17d) After his return from the conquest of Al-Madain and its plans and the plans of the Great Mosque, he built a palace opposite it for Saad and made the treasury in it and lived near it. It was a private home for the caliphs, kings and princes after Saad.D, it was demolished by order of Abd al-Malik ibn Marwan in the year (71a) Al-Baraki, History of Kufa, p. 106.

(78) Al-Tabari, History of the Prophets and Kings, Vol. 6, p. 32; Ibn al-Athir, The Complete History, Vol. 4, p. 26.

(79) Al-Masoudi, Meadows of Gold, Vol. 2, p. 67.

(80) Meadows of Gold, Vol. 2, p. 67.

(81) Al-Masoudi, Meadows of Gold, Vol. 2, p. 67.

- (82)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 67.
- (83)Al-Nuwayri, *Nihayat al-Arab*, Vol. 21, p. 52; Ibn Hajar al-Asqalani, *Fath al-Bari*, Vol. 6, p. 455; Ibn Khaldun, *History of Ibn Khaldun*, Vol. 2, p. 31; al-Kutubi, *Fawat al-Wafiyat*, Vol. 2, p. 502.
- (84)Al-Tirmidhi, *Sunan Al-Tirmidhi*, Vol. 3, p. 338; Al-Tabarani, *Al-Mu'jam Al-Awsat*, Vol. 4, p. 376.
- (85)Al-Kufi, *Al-Musannaf*, Vol. 7, p. 257; Abu Ya'la, *Musnad Abu Ya'la*, Vol. 12, p. 197.
- (86)Ibn Saad, *Al-Tabaqat*, Vol. 5, p. 73.
- (87)Al-Majlisi, *Bihar al-Anwar*, Vol. 45, p. 365.
- (88)Al-Masudi, *Meadows of Gold*, Vol. 2, p. 70; Ibn al-Athir, *The Complete History*, Vol. 4, p. 52.
- (89)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 68.
- (90)Al-Tabari, *History of the Prophets and Kings*, Vol. 6, p. 57.
- (91) Ibn Utham, *Al-Futuh*, vol. 3, p. 287.
- (92) *Meadows of Gold*, Vol. 2, p. 87.
- (93)Khazir: It is a river between Arbil and Mosul, then between the Upper Zab and Mosul. It has a region called Nakhil, which is called Khazir. Yaqt al-Hamawi, *Mu'jam al-Buldan*, Vol. 2, p. 337.
- (94)Mosul: It is a city in Iraq. It was named Mosul because it connected the Arabian Peninsula and Iraq, and it was said that it connected the Tigris and Euphrates. Yaqt al-Hamawi, *Mu'jam al-Buldan*, Vol. 5, p. 219.
- (95)Ibrahim bin Al-Ashtar Al-Nakha'i, one of the noble heroes like Ayyeh, was a virtuous Shiite, and he was the one who killed Ubaid Allah bin Ziyad bin Abihi on the day of the Battle of Khazir. Then he was one of the princes of Mus'ab bin Al-Zubayr, and he was killed with Mus'ab in the year (72a); Al-Dhahabi, *Biographies of the Noble Figures*, Vol. 4, p. 35.
- (96)Al-Masudi, *Muruj al-Dhahab*, Vol. 2, p. 87; Al-Baladhuri, *Ansab al-Ashraf*, Vol. 5, p. 248; Al-Dinawari, *Al-Akhbar al-Tiwal*, p. 216; Ibn Katheer, *Al-Bidayah wa al-Nihayah*, Vol. 8, pp. 281-284.
- (97)Mus'ab ibn al-Zubayr: ibn al-'Awam ibn Khuwaylid and his mother was al-Rubab bint Aniq from Kalb. He was called (Abu Abdullah). His brother, Abdullah ibn al-Zubayr, appointed him governor of Iraq, and the people of Basra and Kufa pledged allegiance to him in the year (65a) When Al-Mukhtar appeared in Kufa, Mus'ab marched towards him with a large army until he killed him in the year (76a) Then Abd al-Malik ibn Marwan marched towards him and killed Mus'ab in the year (72a) Ibn Saad, *Al-Tabaqat Al-Kubra*, Vol. 5, pp. 139-140; Al-Dhahabi, *Biographies of the Noble Figures*, Vol. 4, pp. 14-145.
- (98)Harura: It is a village outside Kufa. Yaqt al-Hamawi, *Mu'jam al-Buldan*, Vol. 2, p. 245.
- (99)Al-Tabari, *History of the Prophets and Kings*, Vol. 6, p. 34.
- (100) *Meadows of Gold*, Vol. 2, p. 89.
- (101)He is Ubayd Allah ibn Ali ibn Abi Talib ibn Abd al-Muttalib ibn Hashim ibn Qusayy. His mother is Laila bint Masoud ibn Khalid. He came from the Hijaz to al-Mukhtar in Kufa, but did not find what he wanted with him, so he headed towards Basra and went out reluctantly to fight al-Mukhtar. He was killed in al-Madhar in the year (67a) Ibn Saad, *Al-Tabaqat*, Vol. 5, p. 118.
- (102)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 89.
- (103)Ibn Saad, *Al-Tabaqat*, Vol. 5, p. 117; Al-Musawi, *Shi'ism in Basra*, p. 178.
- (104)Ibn Saad, *Al-Tabaqat*, Vol. 5, pp. 117-118; Al-Tabari, *History of the Prophets and Kings*, Vol. 6, p. 63; Ibn Qutaybah, *The Imamate and Politics*, Vol. 2, p. 27.
- (105)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 89.
- (106) *Meadows of Gold*, Vol. 2, p. 89.
- (107)Samra bin Jundub bin Hilal bin Harij bin Murrah bin Hazn bin Amr bin Jaber bin Khashin bin La'i bin Asim bin Shamkh Shamkh bin Fazara, he was a companion of the Prophet but did not benefit from his companionship. He was disobedient to the command of the Messenger of God, including his refusal to ask the Messenger to allocate his wealth from palm trees in the garden of one of the Ansar after that Ansar complained to the Messenger because he was harming him. During his life, he sold wine. He lived in Kufa and was appointed governor of Kufa and Basra, six months for each of them as a successor to Ziyad bin Abihi. He fell into a pot filled with hot water that he was treating for severe tetanus that had afflicted him, and he died in the year (60a) Ibn Saad, *Al-Tabaqat Al-Kubra*, Vol. 6, p. 34; Al-Majlisi, *Bihar Al-Anwar*, Vol. 34, p. 289.
- (108)She is Umrah bint Al-Nu'man bin Bashir bin Saad Al-Ansariyya, a poetess who lived in Damascus, and her mother is Laila bint Hani Al-Kindi. She married Al-Mukhtar bin Abi Ubaid Al-Taqqi, and she was killed by Mus'ab bin Al-Zubayr in the year (67a) After refusing to acquit the chosen one Ibn Asakir, *History of the City of Damascus*, Vol. 69, pp. 294-297.
- (109)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 89.
- (110)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 89.
- (111)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 89.
- (112)Al-Masoudi, *Meadows of Gold*, Vol. 2, p. 89.
- (113)Mughniyeh, *Shiites in the Balance*, p. 104.
- (114)Al-Kashi, *Men of Al-Kashi*, Vol. 2, p. 208.
- (115)Ibn Numa, *Dhub al-Nadhar*, p. 144.
- (116)Al-Majlisi, *Bihar al-Anwar*, vol. 45, p. 379; Al-Bahrani, *Al-A'lam*, p. 649.

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📖 Ibn Hajar al-Asqalani (d. 852 AH) Ahmad ibn Ali ibn Muhammad.

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5. Tahdhib al-Tahdhib. Beirut: Dar al-Fikr, 1404 AH.
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