

# Two Battles of Al – Taff ( 61 A.H / 680 A.D ) and Fakh (169 A.H / 768 A.D): A Study in Similarity and Difference Look<sup>1</sup>

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DOI:10.37648/ijrssh.v13i03.019

Received: 10 May 2023; Accepted: 20 July 2023; Published: 03 August 2023

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## ABSTRACT

The great similarity between the battle of al-Taff, which took place during the Umayyad era (41-132 AH / 661-749 AD), and which took place between the camp of truth and the tolerant principles and values of the true Islamic religion, led by the martyred grandson of Imam Hussein bin Ali (peace be upon them both), against the camp of falsehood led by the ruler. The Umayyad Yazid bin Muawiya, and this incident took place in the year (61 AH / 680 AD) and the incident of Fakh, which occurred during the Abbasid era (132-656 AH / 749-1258 AD), and this incident took place in the year (169 AH / 768 AD) under the leadership of its rebel and martyr Al-Hussein Ben Ali (may God be pleased with him) against the camp of al-Hadi al-Hakim al-Abbasid. This resemblance was mentioned by some of the twelve infallible imams (peace be upon them) who were contemporaneous with or who were close to this great event, which was similar to the incident of At-Taff, and it is what allowed me and other researchers to make a comparison between the two incidents due to the great similarity in many of their events, even if they differed in aspects. Less than the similarities, as there are also differences between them that distinguished between these two painful events, and these similarities and differences are what made my academic scientific study this in my modest and tagged research "The two events of Tuff (61 AH / 680 AD) and Fakh (169 / 768 AD) a study in similarities And the difference."

**Keywords:** The martyr grandson, Imam Hussein bin Ali "peace be upon them both", the revolutionary champion of the fakha of Hussein bin Ali "may God be pleased with him", in the year 61 A.H., in the year 169 A.H., the day of al-Tarwiyah, the battle of Taff, the battle of a fakha.

## INTRODUCTION

Many of the historical events and incidents of time have passed unnoticed, and they remained forgotten and ignored by history, and they are rarely remembered and mentioned, except that there are incidents that have imprinted a deep impact on the souls of mankind and imprinted on the forehead of history and became a beacon and a set of proverbs and lessons and accompanied by immortality, as is the case in the revolution of Imam Hussein bin Ali (peace be upon them both) (martyred 61 A.H. / 680 A.D.) the martyred grandson in the holy city of Karbala during the Umayyad period, and that this revolution and the principle of its leader, Imam Al-Hussein Bin Ali (peace be upon them both), which represents a great weight for the Imamate, which is the legitimate heir to the succession of the honorable Prophet Muhammad bin Abdullah (may God be pleased with him) (martyred 11 AH / 632 AD). This blessed revolution was printed in letters of gold in the pages of history and was and still is a beacon and a burning ember for the revolution against tyrants and became an enthusiastic revolutionary anthem It is chanted by the free generations that demand freedom and salvation from oppression and oppressors, and aspire to the realization of the principles of the true Islamic religion, the law of the tolerant sky, and the achievement of justice and fairness for all classes of human societies.

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<sup>1</sup> How to cite the article: Beage A.J.K.A. (July, 2023); Two Battles of Al – Taff ( 61 A.H / 680 A.D ) and Fakh (169 A.H / 768 A.D): A Study in Similarity and Difference Look; *International Journal of Research in Social Sciences and Humanities*, Jul-Sep 2023, Vol 13, Issue 3, 191-203, DOI: <http://doi.org/10.37648/ijrssh.v13i03.019>

Fate wills that a grandson from the dynasty of the House of Prophethood, the honorable, the righteous, the infallible, the infallible (peace be upon them), will appear, and after a period of more than a century, to catch the torch of the revolution again in the fall of a fakha, and revolt in the face of the arrogance and tyranny of the ruling authority from the sons of Abbas. ) (He was martyred 169 A.H. / 768 A.D.) to bring back to us other incidents of Taff that were similar in many of their details to the revolution of his grandfather, Imam Hussein bin Ali (peace be upon them), with the battle of Taff, although it differed with it in other aspects. these two locations.

The nature of the research necessitated that it be divided into an introduction, a preface, two chapters, and a conclusion. In the introduction, I explained the importance of the research and the reasons for choosing it as an academic scientific study, and a preface that served as an introduction before embarking on the study of the details of the subject of the research. In it, there was talk about the relationship of lineage between Imam Hussein bin Ali (peace be upon them) the martyr of Karbala Holy and Hussein bin Ali (may God be pleased with him), the rebel of Fakh and its heroic martyr, and in it the link of lineage between the two blessed personalities and the kinship link between an infallible imam (ﷺ) and a grandson descended from the family of the family of Muhammad, the honorable, the righteous, the immaculate, the infallible (peace be upon them), The similarities and differences between the characters of my hero, the event of the kinder incident, and its counterpart, the occurrence of a fakha, were studied in two parts. The first part showed the similarities between them, while the second part explained the differences and differences between the two personalities in all the details in terms of name, surname, and some aspects of the biography, specifically those that are directly related and relevant to the subject. Without going into the rest of the details for fear of deviating from the heart of the research topic and focusing on what is directly related to it and not others, while the second section of the research dealt with the similarities between the events of Tuff and Fakh in its first section, while its other section clarified the differences that distinguished between these two painful events. In the conclusion, I have included the most prominent results and conclusions that came out of my modest research. It also included the most prominent scientific recommendations that I recommended to the honorable researchers to study in the related topics of the research, especially the re-study of the Alawite revolutions, which were in the form of the Battle of Tuff and the revolution of Imam Hussein bin Ali (peace be upon them both), and the most prominent In focusing on her studies, as well as on the fall of a fakha and the revolution of its hero, Al-Hussein bin Ali (may God be pleased with him). Hence the need to study the rest of the revolutions that my offspring and the dynasty of the honorable and pure family of Prophethood (peace be upon them) came out to claim the legal right of the infallible imams (peace be upon them) and the right of their honorable and pure ancestors (peace be upon them) in the succession of their grandfather, the honorable Prophet Muhammad bin Abdullah (may God's prayers be upon him) and to stand up to injustice And the types of torment that they were subjected to throughout the two periods of the Umayyad era, as well as the Abbasid era in its different eras.

The researcher used a group of primary sources from which he drew the scientific research material, so it enriched the contents of the research and covered its aspects, including the sources of Islamic history, including the book "The Long News" by Al-Dainuri (T. Al-Hussein bin Ali (may God be pleased with him), which came through the contexts of historical narratives on the hadeeth of Al-Dinuri about the details of the event of Al-Taff and the movement of Imam Al-Hussein bin Ali (peace be upon them) and his elaboration in explaining the details and his reference to the occurrence of a fakha incident and the book "The History of the Messengers and Kings" by Al-Tabari (d. 310 AH / 923 AD) and the book "Al-Kamil fi al-Tarekh" by Ibn al-Athir (d. 630 AH / 1232 AD), both historians have mentioned historical events and narrations in the incidents of the years (61 AH / 680 AD) and (169 AH / 768 AD) about the two events of al-Taff and Fakh and the exit of Imam al-Hussain bin Ali (peace be upon them both), the holy martyr of Karbala and the hero martyr al-Hussein bin Ali (may God be pleased with him). He authored a fakha in their revolts against the unjust rulers in the Umayyad and Abbasid eras, respectively, and narrated the details of these events and the book "The Beginning and the End" by Ibn Katheer (d. 774/1373 A.D.) and it contains historical information and narrations about the events of the incident of Taff and fakha. He also helped the researcher to check the names of the two blessed personalities and establish their lineage. sheriffs, the researcher also benefited from the auxiliary sciences, the geographical sources, which helped the researcher to know some details of the geographical locations, in addition to what these sources also contain of useful historical information, including the book "Dictionary of the names of countries and places" by al-Bakri (d. 478 AH / 1085 AD) and the book "Dictionary Al-Buldan" by Al-Hamwi (d. 626 AH / 1228 AD) and the book "Observatories of Inquiry into the Names of Places and Bekaa" by Al-Baghdadi (d. 739 AH / 1338 AD).

As for the secondary references, the researcher benefited from the book "Al-Alam (A Dictionary of Biographies of the Most Famous Arab, Arab, Orientalist, and Orientalist Men and Women" by Al-Zarkali (d. 1396 AH / 1976 AD). Its revolutionaries are Al-Hussein Bin Ali (may God be pleased with him), and follow the series of their two noble lineages, and the book "General Islamic History and the Pre-Islamic State - The Arab State - The Abbasid State" by Dr. Ali Ibrahim Hassan. The revolutionary hero Al-Hussein bin Ali (may God be pleased with him) in the event of a fakha and the reasons for its outbreak, the interpretations and viewpoints of his own, and the book "The hero of the fakha of Al-Hussein bin Ali bin Al-Hassan bin Al-Hassan bin Ali bin Abi Talib, peace be upon them, the prince and conqueror of Mecca" by Al-Amini. The researcher benefited from this secondary reference in identifying the analysis of the revolution of the hero of the fakha of Al-Hussein Bin Ali (may God be pleased with him) and the reasons for his blessed revolution against the tyranny of the rule of Bani Abbas and trace the stages of this blessed revolution and what the author was evaluating in terms of comparisons between it and the revolution of Imam Hussein bin Ali (peace be upon them both), the holy martyr of Karbala This researcher's reference is to find some scientific primary sources that dealt with the fall of a fakha in particular.

**Introduction: The genealogical relationship between the grandson of the martyr Imam Hussein bin Ali (peace be upon them both), the martyr of the holy Karbala, and Al-Hussein bin Ali (may God be pleased with him), the hero of Fakh and its rebel martyr:**

Some of the events of time and the facts of history are similar in many times, especially those events that imprint in the mind and the heart painful, heartbreaking images and events that remain stuck in the mind and bleed the heart and tears overflow and flow involuntarily, and their flow is with burning and pain when talking about them, as happened in the events of the revolution of Imam Hussein bin Ali (peace be upon them both), the holy martyr of Karbala and the Battle of At-Taff in the year (61 A.H. / 680 A.D.) and what happened to the honorable, righteous, infallible family of the Prophet (peace be upon them) in terms of killing, displacement, and captivity. And it happens that the same painful incident is repeated, except for what happened to the descendant and grandson of the honorable, righteous, infallible family of the Prophet (peace be upon them), and he is Al-Hussein bin Ali (may God be pleased with him), so the tragedy of the honorable, righteous, infallible House of Revelation and Prophecy (peace be upon them) was repeated after a century of Time is almost like a fakha incident \* so its events were similar, although they differed in other respects, which made Imam Muhammad bin Ali Al-Jawad (PBUH) (martyred 220 AH / 835 AD) say: "We have not yet had a death greater than a fakha than a fakha" <sup>(1)</sup>, considering the incident of a fakha is The greatest incident for the honorable and immaculate family of the Prophet (peace be upon them) after the battle of At-Taff <sup>(2)</sup>.

Before talking about the similarities and differences between these two painful incidents, we must go through the statement of the lineage between the owners of these two sad calamities that shook the events of history, not only in their time, but even to the present time, even if the fame of a kinder incident is more famous than the fame of a fakha incident in terms of familiarity. People and their knowledge of all the details of the revolution of Imam Hussein bin Ali (peace be upon them both) and its occurrence is more likewise in the primary sources (the authors of books), as well as the writings and research of secondary references of modern writers, which focus on analyzing the events of the revolution of Imam Hussein bin Ali (peace be upon them both). And explaining the causes of the Taff incident and knowing the consequences and details of its events more than writing about the events and details of the fakha incident. It is obvious that the fame of the Tuff incident and its events is much more than the similar and similar incident of the fakha incident, which some writers and researchers described as another second taf with a second repeated version that brought to mind Details of what happened in the Holy Karbala in the year (61 AH / 680 AD).

Imam Hussein bin Ali (peace be upon them both), the martyr of Holy Karbala, is the third infallible Imam from the honorable, righteous, infallible family of the Prophet (peace be upon them), so he is Imam Hussein bin Ali bin Abi Talib (peace be upon them both) <sup>(3)</sup>, He is the second martyred grandson of the honorable Prophet Muhammad bin Abdullah (PBUH) with his elder brother, the grandson of the Mujtaba Imam Al-Hassan (PBUH) from his daughter, the pure friend, the mistress of the women of the worlds from the first and the last, the pure Lady Fatima Al-Zahraa Al-Batoul (peace be upon her) (martyred 11 AH / 632 AD) The wife of Imam Ali Ibn Abi Talib (PBUH) (martyred 40 AH / 661 AD) and he is the cousin of our noble Prophet Muhammad Ibn Abdullah (may God bless him and his family) and her mother, the pure lady Khadija bint Khuwaylid (may God be pleased with them both) (d. 619 AD before the honorable prophetic migration So Imam Al-Hussein bin Ali (peace be upon them both), the martyr of Holy Karbala, is, of course, Rihanna and the descendant of the pure house of prophecy, the abode of virtues, sublime virtues, good qualities, bravery and courage <sup>(4)</sup>, historical narratives depict to us that the martyr grandson, Imam Hussein, like

his brother, the grandson, Imam Hassan al-Mujtaba (peace be upon them both), was immersed in the flood of tenderness from his grandfather to his mother, the noble Prophet Muhammad bin Abdullah (may God's prayers be upon him), being the second son of Imam Ali and his friendly wife, Fatima al-Zahra (peace be upon them both) <sup>(5)</sup> The position of Imam Al-Hussein bin Ali (peace be upon them both) is high because of his lineage from the Hashemite Qurashi Al-Adnani, and to him the lineage of many of the Hussainites is attributed <sup>(6)</sup>, and this becomes clear when reviewing and turning pages in the texts of books and scientific sources related to the science of lineage and the disputes of Alawite families and families, while many families and families trace back Al-Hasaniyyah is for his brother, Grand Mujtaba, Imam Al-Hassan bin Ali (peace be upon them both).

Whereas, Al-Hussein bin Ali (may God be pleased with him), the hero of the battle of Fakh and its revolutionary martyr, belongs to the descendants of the noble, righteous, infallible family of the Prophet (peace be upon them), and from the offspring of this honorable, pure and blessed Alawi dynasty, he is Al-Hussein bin Ali (may God be pleased with him) <sup>(7)</sup>, And his father is Ali, who is called the worshiper, according to the words of Ibn Inaba when translating the character of Al-Hussein bin Ali (may God be pleased with him) by saying "...from the son of Ali the worshiper..." <sup>(8)</sup>, and it is also said that his father is called (Ali the Good) <sup>(9)</sup>, The investigator of the book *Sirr al-Silsilah al-Alawiyah* of al-Bukhari, namely, the great scholar Muhammad Sadiq Bahr al-Uloom, mentioned that his father is also called, in addition to the above names, Dhul Thafnat and Ali al-Aghar, but he did not tell us where he got this information from, and he did not indicate or mention to us the source of these names, as he mentioned in the margin of this The book wrote this phrase, and he said: "...Ali al-Abed al-Khair al-Aghar al-Aghrafat, and he is called 'Ali al-Khair and Ali al-Aghar..." <sup>(10)</sup>, and that is when talking about the father of Ali al-Abed al-Khair al-Aghar al-Gharf al-Aghrafat, who is the son of al-Hasan <sup>(11)</sup>, and this al-Hasan is of course the one named With (Al-Hassan Al-Muthalath) <sup>(12)</sup>, Ibn Al-Hassan <sup>(13)</sup>, and he is Al-Hassan, who was nicknamed Al-Hassan Al-Muthanna <sup>(14)</sup>, Ibn al-Hassan <sup>(15)</sup>, meaning Imam al-Hassan the grandson <sup>(16)</sup>, al-Imam al-Hasan al-Mujtaba, son of Imam Ali Ibn Abi Talib (peace be upon them both) <sup>(17)</sup>, and al-Baghdadi called him al-Alawi <sup>(18)</sup>, after his lineage to Imam Ali Ibn Abi Talib (peace be upon him), while al-Hanbali called him Al-Hasani <sup>(19)</sup>, and this is a reference to his lineage to Imam Al-Hassan Al-Mujtaba (peace be upon him), and Al-Zarkali gave him the title Al-Talibi <sup>(20)</sup>, thus, Al-Hussein bin Ali (may God be pleased with him) is a hero who is a fakha according to what the books of biographies and history have said, a branch of the Al-Doha Al-Alawiyah branch from a pure Arab spring and from the cubs of the Lady of the Women of the Worlds, Mrs. Fatima Al-Zahraa (peace be upon her) and her good grandchildren whom God "Almighty and Sublime" singled out. With the ownership of the mind, steadfastness, determination, sacrifice and redemption, and they have risen in history, and have taken precedence over matters and the revival of the faith, so they were martyred, then history arose, and revived them among its pages with an immortal life after which there will be no death, no oblivion, and no decay <sup>(21)</sup>, therefore, after examining the kinship of these two blessed personalities, we find that the infallible Imam Al-Hussein bin Ali (peace be upon them) is the martyr of the Holy Karbala and the hero of Al-Taff, and Al-Hussein bin Ali (may God be pleased with him) the rebel of a fakha and its hero, we find that they are similar in name, and not only this, but there are many points of similarity that we will mention Successively, we show the differences also wherever they appear in the texts of books and scientific sources, and this is what allowed me and other honorable researchers to make a comparison between them, and due to the correspondence between what happened in the holy Karbala in the year (61 AH / 680 AD) and in the event of the fakha of the year (169 AH / 785 AD). This coincidence made Al-Amini question the reason for their ugliness and the ugliness of their events with his impressive phrase, comparing them, saying: "I am thinking of a calamity in Iraq and Karbala of another fakha" <sup>(22)</sup>, This is the main justification that allowed us to make a comparison of the similarities and differences between these two painful incidents.

## **THE FIRST TOPIC / THE SIMILARITIES AND DIFFERENCES BETWEEN THE PERSONALITIES OF MY HERO, MY LOVE, THE KINDEST IMAM, THE GRANDSON OF IMAM HUSSEIN BIN ALI (PEACE BE UPON THEM BOTH), THE MARTYR OF THE HOLY KARBALA, AND HUSSEIN BIN ALI (MAY GOD BE PLEASED WITH HIM), THE HERO OF ITS FAKHA AND ITS REVOLUTIONARIES:**

### **1- Similarities:**

Imam Al-Hussein bin Ali (peace be upon them both) and the owner of the fakha of Al-Hussein bin Ali (may God be pleased with him) are descended from one root, which is the offspring of that good tree, the blessed branch of the upper Doha. Their pure fathers and grandfathers are among the infallible imams (peace be upon them). Their names are like Muhammad, Ali, Hassan and Hussein for boys, and the names of girls such as Fatima, Zainab, Ruqayyah and other blessed names are always given by parents to the children of this honorable, pure and blessed dynasty.

Accordingly, it can be said that naming the owner of a fakha incident with Hussein bin Ali (may God be pleased with him) by the name of his grandfather, Imam Hussein (ؓ) is natural and not This is not only, but his martyrdom was like the martyrdom of Imam Al-Hussein (PBUH), and this is what made the similarity between these two personalities not only in the name, but rather exceeded it because the owner of the battle of the fakha was called Abi Abdullah <sup>(23)</sup>, which is the same as the nickname of Imam Al-Hussein bin Ali (peace be upon them both) <sup>(24)</sup>, and therefore The owner of the fall of the fakha of Al-Hussein bin Ali (may God be pleased with him) wanted to imitate Imam Al-Hussein (ؓ), his grandfather in everything, not only in resemblance to the issue of martyrdom, but he went beyond that in many other aspects.

Just as Imam Hussein bin Ali (peace be upon them both) had an older brother, Imam Al-Hassan (ؓ), so Imam Al-Hussein bin Ali (may God be pleased with him) was the name of his brother Al-Hassan, according to what Al-Isfahani mentioned when he talked about the genealogy of his mother, Mrs. Zainab bint Abdullah, son of Al-Hassan Ibn Imam AL-Hasan, the son of the Commander of the Faithful, Imam Ali ibn Abi Talib (peace be upon them), said: "His mother, Zainab, used to dance with al-Hussein, the martyr, and his brother al-Hassan when he was young, and she said... And she was mourning for them and weeping until he was feared for her" <sup>(25)</sup>, and al-Isfahani said on the authority of al-Hussain ibn Ali (Radwan God be upon him), while he was young, there is an indication that his brother Al-Hassan (may God be pleased with him) was apparently older than him older.

## 2- Differences:

Although there is a similarity between the two personalities of the grandson, Imam Hussein bin Ali (peace be upon them both), the martyr of Holy Karbala, and Ali bin Al-Hussein (may God be pleased with him), the hero and martyr of the Fakh battle, including what is similar in the name, the nickname, etc. There are differences and differences in the names of the lineage, the mother of Imam Hussein (ؓ) She is the lady of the women of the worlds, from the first to the last, the lady, the friend, the pure, the virgin, Lady Fatima, the daughter of the most honorable Prophet Muhammad bin Abdullah (may God's blessings and satisfaction be upon her and her father) <sup>(26)</sup>, as for the name of Umm Tha'er Fakh Al-Hussein bin Ali (may God be pleased with him), it is Zainab (May God be pleased with her) the daughter of Abdullah bin Al-Hassan, the son of Imam Al-Hassan bin the Commander of the Faithful Ali bin Abi Talib (peace be upon them), Al-Isfahani mentioned it on his talk about the hero of a fakha and indicated that his mother, Zainab, used to dance with the martyr Al-Hussain (may God be pleased with him) when he was young and his brother Al-Hassan (may God be pleased with him) and she says:

Learn, son of Zainab and Hind      How many enemies do you have in the desert?

Through the sincerity of what was found and found

And she was mourning them and crying so that he feared for her <sup>(27)</sup>.

## THE SECOND TOPIC / SIMILARITIES AND DIFFERENCES BETWEEN THE TWO EVENTS OF AL-TAF (61 AH / 680 AD) AND FAKH (169 AH / 768 AD):

### 1- Similarities between the two events:

There are many incidents and events of time that are very similar and make these incidents and events to a great degree of similarity and congruence, and according to the words of our professor, Professor Dr. His lectures and among these incidents that were attended by their tragic, painful and terrible events in the forehead of history is the martyrdom of Imam Hussein bin Ali (peace be upon them) and a group of his family and his companions, the imposing Miamians (may God Almighty be pleased with them all).

And the events want him to emerge from the same lineage of the honorable, infallible imams, the righteous, the pure, the infallible (peace be upon them), a young Alawite Haidari Fatimi Hosni Hosseini. Their martyrdom was in another incident, again in Medina, after a century and a few years, in the events of the Fakhr year (169 AH / 768 AD), and according to the words of Al-Amini, "And the implication of it is that tragedy and the crime that falls into a fakha... The battle of a fakha in most of its aspects If we do not say that they are all similar to the killing of Al-Hussein bin

Ali (peace be upon him) in Karbala”<sup>(28)</sup>, this is what made the infallible imams (peace be upon them) refer to the similarity between the two incidents, including Imam Muhammad bin Ali al-Jawad (ؑ) referring to this similarity in terms of atrocities and brutality when he said: “Neither after al-Taf did we have a death greater than a fakha”<sup>(29)</sup>, and he is also the descendant of the family of the House The honorable, pure prophets (peace be upon them) in their texts and narratives, and this prompted some researchers to focus on this similarity in terms of horror and ugliness and the comparison between the two incidents, including Al-Amīnī’s saying, “I am thinking of an affliction in Iraq and Karbala of another fakha.” / 768 AD)<sup>(30)</sup>, which is like a second taff, and he brought us back to the events of the year (61 AH / 680 AD)<sup>(31)</sup> in the first tuff in the holy Karbala.

The first point of similarity between the two sad and painful incidents of al-Taf and Fakhah was that Imam Hussein bin Ali (peace be upon them both) and the hero of Fakh and its rebel, al-Hussein bin Ali (may God be pleased with him), their emergence coincided with the change of rulers during their revolutions, so the emergence of Imam Hussein bin Ali was (Peace be upon them both), coinciding with the death of Muawiyah bin Abi Sufyan in the year (60 AH / 679 AD), when it was the order of the people of Kufa to write to Imam Hussein bin Ali (peace be upon them both), asking him to come and come to them, saying in their correspondence to him (ؑ) “We have locked ourselves I pledge allegiance to you, and we will die without you, and we do not attend Friday prayer or congregation because of you”<sup>(32)</sup>. In the meantime, Imam Hussein bin Ali (peace be upon them both) was asked to pledge allegiance to Yazid bin Muawiyah, and the continuation of the usurpation of the caliphate from him, considering him to be one of its rightful owners and heirs, and that was the year (60-61 AH / 679-680 AD). Imam Hussein bin Ali (peace be upon them both) was in Al-Madinah Al-Munawwarah, but he refused that and refused categorically, and he got tired of the delay and went out to sway among his masters and say<sup>(33)</sup>:

In the meantime, Imam Hussein bin Ali (peace be upon them both) was asked to pledge allegiance to Yazid bin Muawiyah, and the continuation of the usurpation of the caliphate from him, considering him to be one of its rightful owners and heirs, and that was the year (60-61 AH / 679-680 AD). Imam Hussein bin Ali (peace be upon them both) was in Al-Madinah Al-Munawwarah, but he refused that and refused categorically, and he got tired of the delay and went out to sway among his masters and say<sup>(34)</sup>:

**I do not fear people in the morning attacker, nor was I called Yazid**

**The day he gave the fear of death grievance**

**And fate is observing me to be alone**

The same was the case with the rise of the hero of Fakh and its rebel, Al-Hussein Bin Ali (may God be pleased with him) after the destruction of the Abbasid ruler Al-Mahdi and the advent of his son Al-Hadi. 170 AH / 769 AD) as mentioned by the historian Ibn Anaba, and he was the only one to say this without the rest of the historical sources<sup>(35)</sup>.

And just as the method of going out was similar in the two events, the place and the day of the exit were similar to it, as they had left Medina heading towards the holy city of Makkah, and their exit coincided with the same day, which is the day of al-Tarwiyah, and both of them came out against the injustice, oppression and tyranny that befell Islam and Muslims, even if the rule of the two states differed from the ruling Bani Umayyah to Bani Abbas, but the methodology was the same unjust approach that contradicts the laws of the true Islamic religion<sup>(36)</sup>. While the martyrdom of Imam Hussein bin Ali (peace be upon them both) was on the tenth day of the sacred month of Muharram in the year (61 AH / 680 AD)<sup>(37)</sup>, and the exit of Imam Hussein bin Ali (peace be upon them both) had clear dimensions, indications and indications, since his exit from the city of Mecca Al-Mukarramah has missed, and with this considered timing, the opportunity for the ruling Umayyad authority to get rid of him in the way it sees it or by surrounding his blessed revolution, besieging it and killing it in its place, just as Imam Hussein bin Ali (peace be upon them both) and through his conversations that he said during his departure and his determination not to announce the pledge of allegiance to Yazid the Umayyad was avoiding That his pure blood be spilled inside the sanctuary of Mecca<sup>(38)</sup>.

Among the similarities also is that the grandson of Imam Hussein bin Ali (peace be upon them both), the martyr of Holy Karbala, as well as the revolutionary hero of Fakh and its martyr Al-Hussein bin Ali (may God be pleased with him), when they were martyred, their heads and the heads of their companions were cut off, and the heads were raised on the spears. The strange paradox is that these heads were sent to the two capitals ruled the country at the time, whether for the rulers of the Umayyads or the Abbasids alike, which is a clear indication that refutes the opinions of the skeptics and proves the direct involvement of the two states, especially Yazid the Umayyad and Al-Hadi Al-Abbasid in killing them, and that they were the ones who planned to liquidate their two honorable opponents from the descendants of the pure, blessed and holy Alawite dynasty (may God's peace be upon them all), When Imam Hussein bin Ali (peace be upon them both) was martyred and his honorable head was cut off along with the heads of his household (peace be upon them) and his honorable and righteous companions (may God Almighty be pleased with them), the honorable heads were put before the order to kill them, and he is Yazid bin Muawiyah, who falsely pretended to be sorry<sup>(39)</sup>, and his eyes teared up and he said and judges I would have been satisfied with your obedience without killing Imam Al-Hussein (PBUH), may God curse the son of Marjan [Morgana], but by God, if I were his companion, I would have forgiven him, may God have mercy on Abu Abdullah) Then he acted saying<sup>(40)</sup>:

**We will set off an important group of men who are dear**

**To us, and they were the worst and most unjust**

And Yazid's saying this is not surprising when it comes from an immoral immoral personality who manipulates monkeys and kills the respected soul, as he is the one who planned and ordered the killing of Imam Hussein bin Ali (peace be upon them both) as evidenced by what Yazid wrote when he assumed the helm of power in the year (60 AH / 679 AD) to the governor of Medina And al-Walid bin Utbah bin Abi Sufyan dealt with him on it, so he wrote to him: "In the name of God, the Most Gracious, the Most Merciful. From Yazid... to Al-Walid bin Utbah.... Now, Hussain, Abdullah bin Omar, and Abdullah bin Al-Zubayr took the oath of allegiance severely, in which there is no permit until they pledge allegiance, and peace."<sup>(41)</sup>.

This is the same as what happened with the revolutionary, the hero of the fakha of Al-Hussein bin Ali, the martyr (may God be pleased with him), as Yaqteen bin Musa (d. 186 AH / 802 AD) brought his head, and it was placed in the hands of Al-Hadi Al-Abbasid, and he said, "It is as if you, by God, have come with the head of a tyrant of the tyrants! What shall I reward you with by depriving you of your prizes? He said: So he forbade them and did not give them anything."<sup>(42)</sup>, Al-Hadi Al-Abbasi said, exemplifying the killing of the revolutionary Fakh Al-Hussein Bin Ali (may God be pleased with him), exemplifying<sup>(43)</sup>:

**May do justice to the continent of Ramaha**

**I am if there is no class to meet her**

**We return its first to its last**

His saying this, with his miserable poetic verses, ignoring the reality of things and their facts, which indicate a state of recovery and expressed what stirs in his chest of buried grief and the extent of grudges against the sons of the Alawite house (may God's peace be upon them all), what Yazid said, for the two approaches are similar, whether it was an Umayyad or Abbasid approach.

The way in which the Umayyad and Abbasid ruling authorities decided to kill Imam Hussein bin Ali (peace be upon them both) and the revolutionary hero Hussein bin Ali (may God be pleased with him) was similar, as both Yazid and al-Hadi instructed their agents to confront the killing of the two blessed personalities. His wish and intent was sent to Obaidullah bin Ziyad (may God curse him) and his governor over Kufa after he deposed the previous governor, Al-Nu'man bin Bashir on the pretext that he was weak. To it from Medina, and then after being prevented from entering Kufa, he headed towards Karbala, finally, and settled in it, and it was the station of his travels<sup>(44)</sup>, and the same thing happened with the revolutionary hero Al-Hussein bin Ali (may God be pleased with him). After Al-Hadi Al-Abbasi assumed the throne of power, which is the goal of the oppressors' ambitions, after the death of his father, Al-Mahdi Al-Abbasid, he sent to his new guardian over Al-Madinah Al-Munawwarah. Who, in turn, appointed a man from the descendants of Umar bin Al-Khattab, known as Abdul Aziz bin Abdullah<sup>(45)</sup>, isaac had gone out to Baghdad to congratulate Al-Hadi Al-Abbasid on his position and console him on the death of his father, Al-Mahdi Al-Abbasid<sup>(46)</sup>, and Abdul Aziz's reckless and heinous policy was the first spark that ignited the revolution of the revolutionary

hero Al-Hussein bin Ali (may God be pleased with him) because he attacked the Taliban, abused them, and overestimated prejudice against them and asked them to show up every day with the intention of insulting them<sup>(47)</sup>, Al-Isfahani considered this a direct reason for the revolt of the revolutionary hero Al-Hussein (may Allha pleased with him)<sup>(48)</sup>.

## 2- The differences between the two events:

Despite the great similarity and congruence between the two incidents of Al-Taf Sunna (61 AH / 680 CE) and Fakh Sunnah (169 AH / 768 CE), there are points of difference and differences, even if they are simple, and it is this congruence that made Al-Amini refer to that by saying, "And with reason." Among them is that tragedy and the crime that falls into a fakha... The battle of a fakha in most of its aspects, if not all of them, is similar to the killing of Hussein in Karbala"<sup>(49)</sup>, and by saying this he indicated the existence of similarities between them in most or all respects, and the reality is that the two events did not coincide 100 percent. After we have referred to the differences and differences between the two personalities of Imam Hussein bin Ali (peace be upon them both), the holy martyr of Karbala and the martyr of the fakha of Hussein bin Ali (may God be pleased with him), we must now shed light on the points of difference, distinction and differences between them.

One of the first points of difference is that Imam Hussein bin Ali (peace be upon them both) had left Medina for Makkah Al-Mukarramah in the beginning, and this same thing was done by the rebel Fakh Al-Hussein bin Ali (may God be pleased with him), except that the difference is that Imam Hussein bin Ali (peace be upon them both) ) He had left Makkah Al-Mukarramah, that is, he had left the region of what is called Hijaz, heading for Iraq, specifically the city of Kufa, where the messages that came to him wanted him to hurry to come to it, and after the attempts of the Umayyad authority to prevent him from reaching it, he headed towards the holy city of Karbala to be martyred there<sup>(50)</sup>, While the rebel Fakh al-Hussein bin Ali (may God be pleased with him) remained within the scope of the Hijaz, and his martyrdom was at the site of Wadi Fakh near the city of Makkah Al-Mukarramah, at a distance of three miles between him and it<sup>(51)</sup>, and the reason for that is that Imam al-Hussein bin Ali (peace be upon them both) had requested Al-Hussein bin Ali (may God be pleased with him) did not ask him to pledge allegiance to Al-Hadi Al-Abbasid, but rather he wanted to announce the revolution as a result of the injustice, arbitrariness and injustice of Bani Al-Abbas and his agent over Al-Madinah Al-Munawwarah, so his martyrdom was a fakha and close to The city of Makkah Al-Mukarramah is within the geographical area of the region and not outside it.

Among the most prominent aspects of the difference between the two incidents is the difference in the numbers of martyrs in the two battles. Despite the conflicting historical narratives about the actual numbers of the two events, they did not match in number. I disagree with this discrepancy with the numbers of the martyrs, and the same thing happened with the numbers of the martyrs of the fall of a fakha, but with a lesser disparity. It has been shown through historical narrations and texts that the number of those who were martyred in the fall of a fakha was more than they were in the battle of At-Taff. Narrations have indicated that the number of martyrs in the incident of At-Taff is more than what is known in the stomachs of books and scientific sources. The texts of historians have conflicted about the martyrs of the Battle of At-Taff and their numbers, including what was reported by al-Daniuri by saying, "...then he gave permission to the people to leave, and the heads were carried on the ends of the spears, and there were seventy-two heads"<sup>(52)</sup>, and this is what Al-Tabari also went to by saying "... so some of them were killed." The companions of Al-Hussein, peace be upon him, are seventy-two men"<sup>(53)</sup>, while Al-Yaf'i went on to say that their number when they were martyred was eighty-two of his companions who were killed in a duel<sup>(54)</sup>, And what he means by his companions is that he who was with Imam Hussein bin Ali (peace be upon them both) from among his honorable, righteous, pure and infallible household (peace be upon them) and with them were his honorable, righteous and pure companions (may God Almighty be pleased with them), this is their number because this is what approximates what the narrations mentioned from The number of those who were martyred in the holy Karbala in the battle of al-Taff, as he then referred to those of the family of al-Hussain (peace be upon them) who were martyred by saying, "...some of them mentioned that seventeen men of Fatima's children [peace be upon her] were martyred with him"<sup>(55)</sup>, Al-Dhahabi went on to say what contradicts these historians, and he mentioned a narration that their number was close to a hundred men, by saying, "...then fight them until you kill them." Saad said: And I look at them, and that they are close to a hundred men, and among them are from the loins of [Imam] Ali [peace be upon him] Five or seven and ten from the Hashemites, a man from Bani Sulaym, and another from Bani Kinana..."<sup>(56)</sup>, and he was mentioned in another place of his text "And sixteen men from his household were martyred with Imam Al-Hussein (peace be upon him)"<sup>(57)</sup>.

As for the number of those who were martyred with the hero of the fakha of Al-Hussein bin Ali (may God be pleased with him), it was about a hundred and a few men<sup>(58)</sup>, and the odd number, as is known, is between two and five. One hundred and more heads, the number of those who were martyred in a fakha, by saying, "...the heads were seized, and there were one hundred and odd heads"<sup>(59)</sup>, Ibn al-Atheer referred to the same thing and the same number by saying what is this text: "...and he took the heads of the dead, and there were a hundred and a half heads..."<sup>(60)</sup>, while al-Hanbali indicated that their number was only one hundred, when he talked about the events of the year (169 AH / 768). M) by his saying: "In it, Al-Hussein Bin Ali Bin Hassan Bin Hassan Bin Ali Bin Abi Talib Al-Hassani went out to Medina, and a large number pledged allegiance to him, and fought against the army in Medina... so they met a fakha, and Al-Hussein was killed along with a hundred of his companions"<sup>(61)</sup>, And this saying of Al-Hanbali makes us say with the concordance between the number of martyrs in the two incidents, according to what al-Dhahabi reported to us, that the number of martyrs in the battle of al-Taf is one hundred martyrs, as we mentioned previously, "...and I look at them, and they are close to a hundred men..."<sup>(62)</sup>, and this is what makes us We think carefully about the fact that this point is one of the similarities or differences between the two events, and this is something that cannot be determined because of the great contradiction and inconsistency in the texts contained in the historical narratives and the different opinions reported by the scientific sources.

## CONCLUSION AND RECOMMENDATIONS:

### Conclusion

After I finished this modest research, I came to a set of scientific results and conclusions that I reached during the journey of scientific research and investigation of historical facts. The following are the most important results and conclusions that I came out with:

- 1- The Fakhr revolution and its occurrence under the leadership of the noble grandson of the Prophet's family (peace be upon them), the heroic revolutionary Hussein bin Ali (may God be pleased with him), has brought back to mind the events of the revolution of Imam Hussein bin Ali (peace be upon them both) and the images of the painful incident of Taff, and there is a lot of coincidence in Their events, even if a fakha, have been mentioned in many of the opinions of ancient historians and modern researchers, as well as from me as a researcher in the incidents of Islamic history and the history of the honorable and pure Prophet's family (peace be upon them) again.
- 2- There is a similarity not only in the name between the two blessed personalities of Imam Hussein bin Ali (peace be upon them both), the martyr of Holy Karbala, and his grandson, the hero of the rebel fakha, Al-Hussein bin Ali (may God be pleased with him), but that the revolutionary Hussein has acted in the same way as his grandfather, Imam Al-Hussein bin Ali (peace be upon him). Peace be upon them both), so he went out in the same way that prompted Imam Hussein bin Ali (peace be upon them both) to reject the rule of the Umayyads, so he revolted against the Abbasids and on the same day, which is the day of al-Tarwiyah, and in the same way he left Medina to Mecca, except that Imam Hussein bin Ali (peace be upon them both) He was on his way to Iraq, and he was martyred there, while the martyrdom of a rebel Fakh was taking place in the Hijaz region and in Wadi Fakh, near the city of Makkah Al-Mukarramah.
- 3- In both incidents, the reason for the rebellion of Imam Hussein bin Ali (peace be upon them both) and the grandson of the revolutionary Hussein bin Ali (may God be pleased with him) is an expression of refusal to usurp the right of the honorable, righteous, immaculate and infallible family of Muhammad (may God's peace be upon them all) their legitimate right to The succession of the Messenger of God, the most honorable Prophet Muhammad bin Abdullah (may God bless him and grant him peace), which is a divine installation and a natural right for the twelve infallible imams (peace be upon them). society and change its general conditions.
- 4- The fall of a fakha under the leadership of its revolutionary hero, the martyr Hussein bin Ali (may God be pleased with him), was considered an extension of the revolution of Imam Hussein bin Ali (peace be upon them both), his grandfather, and that its occurrence after nearly eight years and a century of eternity confirms the non-submission of the Alawites from the sons and offspring of the infallible imams (upon them Peace) and demanding the rights of their honorable, righteous, infallible ancestors (peace be upon them), and explaining the extent of their oppression from those who hold the reins of government, usurping the legal right of the House of Prophethood, the honorable, righteous, infallible (peace be upon them), which is represented by the caliphate as their natural legal right.

### Recommendations

As for the scientific recommendations recommended by the researcher to the rest of the honorable researchers in the events of Islamic history, and in particular the history of Ahl al-Bayt (peace be upon them), I can summarize them as follows:

- 1- The necessity of researching the study of the Alawite revolutions and movements against the enemies of the House of Prophethood, the honorable, the righteous, the immaculate, the infallible (peace be upon them) throughout the Umayyad and Abbasid eras, and shedding light on the study of the Alawite personalities who carried out these revolutions and movements and who represented the political current opposing the authority of the government, and they baptized in many The times are to announce the armed choice and carry out revolutions against the oppression and oppression of the tyrants of the Umayyads and the Abbasids.
- 2- What the researcher presented in terms of similarities and differences is the goal of what he followed in the texts of the scientific sources and the stomachs of the secondary references that talked about the two incidents of al-Taf and al-Fakh and an attempt to monitor all these aspects by searching for them in the historical narratives contained in them, but we cannot be certain that they are fully and completely encompassed. Therefore, it became necessary to study such topics in other academic studies and with various titles in order to try to shed light on the two incidents. With reference to the fact that the space occupied by the battle of al-Taff is much larger than the battle of a fakha, whether at the level of historical narratives in the most authentic books and primary sources, or by academic studies from secondary references that followed on the battle of al-Taf, and through the foregoing, more lights must be shed on the battle of A fakha and giving it great importance as it is another child with a similar second copy.

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<sup>1</sup> For more on the event of a fakha and its events and details, see: Ali Beig, Amir Jawad Kazem, the event of a fakha 169 AH / 768 AD, an analytical study in the historical text, a research published in the Journal of the Islamic University College, Issue 67, the sixteenth year, (Al-Najaf Al-Ashraf - 2022 M), C 2, (the entire research).

<sup>2</sup> - See: Ali Beige, Waqat Fakh, 2/528-529.

<sup>3</sup> - See: Al-Dhahabi, Shams Al-Din Muhammad bin Ahmed bin Othman (d. 748 AH / 1347 AD), the history of Islam and the deaths of celebrities and notables (accidents and deaths 61-80 AH), investigation: Saad Yusuf Mahmoud Abu Aziz and others, technical equipment for Dar Al-Tawfiqia for printing, (Cairo - Dr.T) 5/3; Al-Yafei, Abu Muhammad Abdullah bin Asaad bin Ali bin Suleiman Al-Maliki Al-Yemeni Al-Makki (d. 768 AH / 1367 AD), The Mirror of Heaven and the lesson of vigilance in knowing what is considered to be the events of time, footnotes: Khalil Al-Mansur, 1st Edition, Dar Al-Kutub Al-Ilmiyyah, (Beirut - 1997) M, 1/106; Al-Hanbali, Abu al-Falah Abd al-Hay Ibn al-Imad (d. 1089 AH / 1679 AD), golden nuggets in news of gold, investigation: The Committee for the Revival of Arab Heritage in Dar Al-Afaq Al-Jadida, Dar Al-Afaq Al-Jadeedah Publications, (Beirut - Dr. T), 1/ 66.

<sup>4</sup> See: Al-Dhahabi, Biography of the Flags of the Nobles, investigation: Moheb Al-Din Abi Saeed Omar Bin Gharamah Al-Amrawi, 1st Edition, Dar Al-Fikr for Printing, Publishing and Distribution, (Beirut - 1997 AD), 1/55; Al-Yafa'i, op. cit; Golden, op. cit.

<sup>5</sup> - See: Vinsink and others, the Department of Islamic Encyclopedias, translating it into Arabic: Ahmed Al-Shintnawi and others, revising it: the Ministry of Public Education in Egypt, (Egypt - 1933 AD), vol. 7/247.

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<sup>8</sup> Umdat al-Talib, p. 183.

<sup>9</sup> See: al-Kafeel Forum: the official forum of the al-Abbas's (p) Holy Shrine, a fakha, article: (source from the Internet), <https://forums.alkafeel.net/showthread.php?t=6774>.

<sup>10</sup> Sir Al-Silsilah, footnote p. 7 (a footnote marked with an asterisk \*, a footnote put by the investigator with an asterisk, but he did not mention a number for it).

<sup>11</sup> Al-Dinori, The Long News, p. 386; Al-Tabari, History, 8/192; Al-Masoudi, Meadows of Gold, 3/336; Al-Isfahani, Fighter of the Talibis, p. 443; Ibn Katheer, The Beginning and the End, 10/157. Al-Hanbali mentioned that after the name of Al-Hussein Bin Ali, the name was pronounced like this (Bin Hassan Bin Hassan), see: Golden Nuggets, 1/269.

<sup>12</sup> Ibn Inaba, Umdat al-Talib, p. 183.

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<sup>14</sup> See: Al-Zarkali, Al-Alam, 2/265; Al-Kafeel Forum, a fakha (article from the Internet).

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<sup>18</sup> See: Observatory of Elegance, 2/1019.

<sup>19</sup> See: Shadharat al-Dahab, 1/269.

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<sup>22</sup> See: Batal Fakh, p. 145.

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<sup>24</sup> See: Al-Yafa'i, Mirat Al-Jinan, 1/106; Al-Dhahabi, gold nuggets, 1/67.

<sup>25</sup> muqatil altaalibiiyn, p. 431.

<sup>26</sup> See: Al-Dhahabi, Siyar Al-Alam, 1/55.

<sup>27</sup> See: Muqatil al-Talibeen, pg. 431.

<sup>28</sup> A fakhin hero, pg. 159.

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<sup>33</sup> See: Al-Dainoori, Al-Akhbar Al-Tawwal, p. 386; Al-Tabari, History, 8/201; Ibn al-Athir, al-Kamil, 5/76; Al-Hamwi, Abu Abdullah Yaqt Shihab Al-Din Bin Abdullah (d. 626 AH / 1228 AD), Mu'jam Al-Buldan, Dar Al-Fikr, (Beirut - D.T), 4/237; Ibn Inaba, Umdat al-Talib, p. 138; Al-Hanbali, Gold Fragments, 1/269.

<sup>34</sup> See: Umdat al-Talib, pg. 138.

<sup>35</sup> See: Al-Dainoori, Al-Akhbar Al-Tawwal, p. 386; Al-Tabari, History, 8/201; Ibn al-Athir, al-Kamil, 5/76; Al-Hamwi, Abu Abdullah Yaqt Shihab Al-Din Bin Abdullah (d. 626 AH / 1228 AD), Mu'jam Al-Buldan, Dar Al-Fikr, (Beirut - D.T), 4/237; Ibn Inaba, Umdat al-Talib, p. 138; Al-Hanbali, Gold Fragments, 1/259.

<sup>36</sup> See: al-Tabari, history, 8/192; Ibn al-Athir, al-Kamil, 5/76; Al-Hamwi, op. cit; Al-Baghdadi, Abd al-Mu'min ibn Abd al-Haqq (d. 739 / 1338 AD), Observatories of Perceiving the Names of Places and Bekaa, investigation: Ali

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Muhammad al-Bajawi, 1st edition, Dar for the Revival of Arab Books, Issa al-Babi al-Halabi and his partners, (Cairo - 1955 AD), 2/1019; Ibn Inaba, op. cit.

<sup>37</sup> See: Al-Dinouri, Al-Akhbar Al-Tawwal, p. 253; Al-Tabari, History, 5/453; Al-Masoudi, Meadows of Gold, 3/71; Ibn al-Athir, al-Kamil, 3/286.

<sup>38</sup> See: Al-Tamimi, Hadi Abd al-Nabi (the doctor), Imam Hussein (peace be upon him) in Egyptian works in the twentieth century, 1st edition, Dar Al-Diyaa Press for Printing and Design, (Najaf Al-Ashraf - 2012 AD), 2/65-66.

<sup>39</sup> See: Al-Daniuri, Al-Akhbar Al-Tawwal, pg. 261.

<sup>40</sup> See: Al-Dunori, op. cit.

<sup>41</sup> See: al-Tabari, op. cit. 5/338.

<sup>42</sup> See: al-Tabari, op. cit. 8/203.

<sup>43</sup> See: al-Tabari, op. cit.

<sup>44</sup> - See: Al-Masoudi, Murouj Al-Dahab, 1/64-70.

<sup>45</sup> See: Al-Isfahani, Fighter of the Talibis, pg. 443.

<sup>46</sup> See: Ibn Katheer, The Beginning and the End, 10/157.

<sup>47</sup> - See: Al-Isfahani, Fighter of the Talibis, 443.

<sup>48</sup> See: Al-Isfahani. op. cit.

<sup>49</sup> See: Batal Fakh, pg. 159.

<sup>50</sup> See: Ibn Al-Athir, Al-Kamil, 3/282.

<sup>51</sup> See: Al-Bakri, Abu Abdullah bin Al-Aziz (d. 478 AH / 1085 AD), a dictionary of what was used from the names of countries and places, he opposed it with the Cairo manuscripts, and verified it and corrected his explanation: Mustafa Al-Sakka, the authorship, translation and publishing committee press, 1st edition, (Cairo - 1949 AD) , 3/1014.

<sup>52</sup> - al'akhbar altiwal , p.259 .

<sup>53</sup> - tarikh , 5 / 455 .

<sup>54</sup> - See: Mirat Al-Jinan, pg. 107.

<sup>55</sup> Al-Yafa'i, op. cit.

<sup>56</sup> Deaths of Islam (accidents and deaths 61-80 AH / 680-699 AD), 5/11.

<sup>57</sup> Al-Dhahabi, op. cit, 3/5.

<sup>58</sup> See: Al-Tabari, History, 8/197; Ibn al-Athir, al-Kamil, 5/76.

<sup>59</sup> See: Al-Tabari, op. cit.

<sup>60</sup> Al-Kamil, 5/76.

<sup>61</sup> shadharat aldhahab , 1 / 269 .

<sup>62</sup> History of Islam (incidents 61-80 AH / 680-699 AD), 5/11.