

The Uprising of Mukhtar

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Al-Mukhtar b. Yousif al-Thaqafi was among the Arab and Muslim brilliant figures in history. He was the Arab hero who could overcome the events and lead the greatest social revolt. He adopted political and social justice, and accomplished equal opportunities among the people, regardless of their nations and religions. We will briefly speak about his qualities and the achievements of his revolt

His Qualities

:As for the prominent qualities of this great figure, they are as follows

Sharp Cleverness .1

Al-Mukhtar was very clever. An example of his sharp cleverness was that he could understand inner selves and address the feelings of the people. Through his cleverness he was able to lead his great revolt and make the hearts and feelings of the people incline to him. He grasped the events from their beginnings. The biographers have mentioned many examples of his cleverness.

Al-Mukhtar was among the most brilliant persons of the Arab world. An examples of his brilliancy is that he succeeded in executing his political plans aiming at destroying the forces which showed enmity toward the members of the House (ahl al-Bayt) , peace be on them. Though these forces represented the capitalist and aristocratic classes in Ku`fa, al-Mukhtar could destroy their influence, brought them down their thrones, and sent them to prisons and cemeteries

Inspired Leadership .2

Among the qualities of al-Mukhtar was that he was a military inspired commander. He was the most brilliant of the army commanders in designing war plans and appointing military methods to overcome the events. It was he who schemed the successful plans of the military coup. He led this coup against the government of Ku`fa. Hence his plans were then unique in the Islamic world

Allah-fearingness and Piety .3

Al-Mukhtar was Allah-fearing and pious. He devoted his life to his religion. He built the foundations of his government on inclusive justice among the people. In spite of his many works, he sat among the people and gave them legal decisions. He followed the policy of Ima`m 'Ali, the Commander of the faithful, peace be on him. The narrators mentioned that al-Mukhtar fasted by daytime during his short-termed Caliphate, and always mentioned Allah, the .Most High

Friendship toward Ahl al-Bayt .4

As for the friendship toward the members of the House (ahl al-Bayt), peace be on them, it was among the qualities of al-Mukhtar. He showed sincere friendship toward them and adored them. A proof for this is that Muslim b. 'Aqil, al-Husayn's emissary to Ku`fa, stopped at his house, told him of his secrets, negotiated with him about the affairs of the revolt, and informed him of those who pledged allegiance to Ima`m al-Husayn, peace be on him. Yazid, the tyrannical, appointed 'Ubayd Allah b. Ziya`d governor over Ku`fa, and he arrested the followers of Ima`m al-Husayn, peace be on him. Al-Mukhtar was one of those arrested. He remained in prison until Ima`m al-Husayn, peace be on him, was martyred. Then 'Abd Allah b. 'Umar, his brother -in- law, interceded for him with Yazid, and he accepted his intercession. When al-Mukhtar left prison, he struggled for holding the reins of authority to avenge the blood of al-Husayn. When Allah granted him victory over his enemies, he killed the murderers of Ima`m al-Husayn, peace be on him, and demolished their houses. We will mention this when we speak about his exalted position with the Ima`ms.

His Exalted Position with the Ima`ms

It was normal for al-Mukhtar to occupy an exalted position with the Ima`ms of ahl al-Bayt, peace be on him, and attain their good pleasure. He pleased them when he avenged their blood, destroyed those who shed their blood. There are many traditions concerning lauding him, respecting him, and admiring his benefits toward the Household of the Prophet, may Allah bless him and his family. The following is some of them:

1. Ima`m Abu` 'Abd Allah al-Sa`diq, peace be on him, said: "No Ha`shimite woman combed (her hair) nor did she dye (it) with henna until al-Mukhtar sent us the heads of those who killed al-Husayn, peace be on him.

Al-Mukhtar gladdened the Household of the Prophet, may Allah bless him and his family, who were sad for Ima`m al-Husayn, Lord of the youths of heaven, peace be on him. For he avenged his blood.

2. Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, said: "Curse not al-Mukhtar, for he killed those who killed us, demanded vengeance for us, made our widows join in marriage, and divided properties among us in the strained circumstances."

3. 'Abd Allah b. Shurayk narrated: "We visited Abu` Ja'far (al-Ba`qir), peace be on him, on the Day of al-Nahr. He was resting. He had sent for the barber. I sat before him. Then a Kufa`n came. The Kufa`n took Abu` Ja'far's hand to kiss it, but he prevented him from this and asked him:

'Who are you?' '(I am) Abu` Mohammed al-Hakam b. al-Mukhtar b. Abi 'Ubayda al-Thaqafi,' replied the Kufa`n. He sat far from Abu` Ja'far. Hence Abu` Ja'far reached out his hand to him, and was about to seat him on his lap, after he had withheld his hand from him. Then Abu` Mohammed al-Hakam b. al-Mukhtar said to Abu` Ja'far: 'May Allah set you right, the people have said many words concerning my father. By Allah, I want your opinion of him.'

"Abu` Ja'far asked: 'What did they say?' 'They say that he was a liar,' answered Abu` Mohammed al-Hakam b. al-Mukhtar, 'I accept your orders.' Abu` Ja'far, peace be on him, said: 'Glory belongs to Allah! By Allah, my father told me that al-Mukhtar had sent the dower of my mother. Did he not build our houses, kill those who killed us, and avenge our blood? May Allah have mercy on him!.

In this tradition there is a clear proof for the exalted position of al-Mukhtar with Ima`m Abu` Ja'far (al-Ba`qir), peace be on him. Besides the tradition shows that he did the ahl al-Bayt, peace be on them, many favors. For example, he demanded vengeance for them, helped them with properties of which were the dowers of their womenfolk, and built their houses demolished by the Umayyad authorities.

4. Al-Mukhtar sent the heads of 'Ubayd Allah b. Ziya`d and 'Umar b. Sa'd to Ima`m Zayn al-'Abidin, peace be on him, and he prostrated himself in prayer for Allah, and said: "Praise belongs to Allah who has taken my revenge on my enemies! May Allah repay al-Mukhtar good!

The Alids were satisfied with al-Mukhtar, just as the members of the House (ahl al-Bayt) , peace be on them, were satisfied with him. They thanked him for his benefits toward them. The narrators reported on the authority of Mohammed b. al-Hanafiya, who said:

"When al-Mukhtar sent me the heads of 'Ubayd Allah b. Ziya`d and 'Umar b. Sa'd, I prostrated myself in prayer for Allah, raised my hands in supplication for al-Mukhtar, and said: 'O Allah, forget not this day for al-Mukhtar, and repay him the best repayment on behalf of the Household of Your Prophet, Mohammed. By Allah, none can blame al-Mukhtar for this!(Al-(Majlisi, Biha`r al-Anwa`r, vol. 45, Chapter on the Conditions of al-Mukhtar

Insignificant Accusations

The enemies and opponents accused this great figure (al-Mukhtar) of:

1. Revelation. They said that Gabriel came down to him and told him about unseen things.
2. Angels. They said that the angels came down in the form of white pigeons and warred against his enemies.
3. The Garden. They said that he guaranteed men the Garden, and wrote to them letters like Christian indulgences.(Al-Farq bayna al-Furaq, pp. 33-34).

They accused al-Mukhtar of these things because he avenged the blood of Ima`m al-Husayn, (father of the free, peace be on him), ruined the Umayyad government through his great revolt, treated the Arabs and non-Arabs equally, and adopted the policy of Ima`m 'Ali, peace be on him.

Being an experienced leader, al-Mukhtar occupied the highest position in the society of his time, became one of the historical heroes, who adopted the truth, raised the banner of the revolt against backwardness, and dullness.

Hence it was normal for his enemies to envy him and accuse him of false things. As for the accusation that al-Mukhtar told (men) about unseen things, it is certain that he told them about the occurrence of some events, and they occurred. He took this knowledge from Maytham al-Tamma`r(the most brilliant disciple and student of Ima`m 'Ali, the Commander of the faithful, peace be on him)(when he was with him in prison during the days of 'Ubayd Allah b. Ziya`d.

?Does foretelling such events mean prophecy

His Great Revolt

Al-Mukhtar announced his great revolt, which aimed at accomplishing social justice among men and demanding vengeance for al-Husayn, father of the free, peace be on him. He adopted this and appointed as motto for his revolt.

Hence his people shouted in the lanes and streets of Ku`fa with this motto: "Come on to demand vengeance for al-Husayn!" This effective call echoed in the heaven of Ku`fa. It was a thunder-bolt against the traitors and criminals who committed the most atrocious crime in human history. The righteous, deprived people responded to him. Let's listen to the wonderful poem of 'Abd Allah b. Huma`m al-Salu`li, the poet of the revolt. In the poem he tells us about the people who supported al-Mukhtar eagerly. He says:

The night of al-Mukhtar astonished the youths and distracted them from their heyday of youth.

He (al-Mukhtar) called out: "Come on to demand vengeance for al-Husayn!"

Hence phalanxes came from Hamada`n after part of night, from Madhhajj came Ibn Malik, the

chief, leading a troop followed by troops,
from Asad came Yazid along with all the young defenders Na'im, the best and strongest of all
the Shayba`n came to the battle.
As for Ibn Shumayt, he moved his people there, and they did not abandon him, nor did they lose
him.

Qays part of Nahd and Ibn Hawza`n came. They all were humble (before Allah).(Al-Tabari,
Ta`rikh, 2/2/637).

In this poem 'Abd Allah talks about the motto al-Mukhtar raised for his revolt, and which is:
"Come on to demand vengeance for al-Husayn!" This motto had great impression on the
Shi'ites, and they responded to it. Besides he talks about the tribes who took part in this revolt.
Any how the revolt was successful and all things went well with it. As for al-Mukhtar, he
undertook the affairs of the country. Then he formed a government including the members of
.his revolt and the leaders of his party

The Objectives of his Revolt

:As for the objectives al-Mukhtar sought through his revolt, they are as follows

Equality between the Arabs and non-Arabs .1

Al-Mukhtar accomplished equality between the Arabs and non-Arabs in all the rights and
duties. He demolished the barriers the Umayyad government established to prefer the Arabs to
non-Arabs and singled them out for distinctions. Some orientalists thought that the equality
adopted by al-Mukhtar served Islam and spread it among the non-Arabs nations.(Da`irat al-
Ma'a`rif al-Isla`miya (French Edition), vol. 3, p. 765).

Filha`wzin said: "Al-Mukhtar is worthy of praise, for he preceded others in understanding the
states standing then. He thought that such states had not to be as they were. Only the Arab
elements enjoyed the full civil rights in the State. If al-Mukhtar had accomplished his original
objective, he would have been the savior of the Arab State.(Al-Mukhtar, p. 6).

Al-Khartu`bi said: "It was al-Mukhtar who strengthened and activated the party of the non-
Arabs. He raised the importance of the non-Arabs, treated them with justice, and defended
them. He moved their hopes and ambitions. Moreover, he improved their political, social, and
economic conditions. The non-Arabs craved for these rights throughout the time of the
Umayyads and the 'Abba`sids.(Al-Mukhtar, p. 6).

It is worth mentioning that the non-Arabs were the backbone of al-Mukhtar's government.

Hence al-Mukhtar entrusted the important offices to them, and appointed them as commanders-in-chief of his army. He was sure of their sincerity to him

Demanding Vengeance for al-Husayn .2

Al-Mukhtar was not craving for kingdom when he announced his great revolt, as those who envied him said. Rather, he wanted to demand vengeance for Ima`m Abu` 'Abd Allah al-Husayn, the martyr, peace be on him. He was indignant with those who killed him, peace be on him. When the power went well with him, he ordered them to be pursued everywhere and arrested. Then he ordered them to be killed, their properties to be confiscated, and their house to be demolished. Now we will briefly present some of his measures against them

Spreading Fear and Terror

Al-Mukhtar spread fear and terror among those who warred against Allah and His Messenger, killed Ima`m al-Husayn, the plant of sweet basil of Allah's Messenger, may Allah bless him and his family, and master of the youths of Paradise. Some murderers fled Iraq and went to 'Abd al-Malik b. Marwa`n in order to seek protection in him. One of them addressed him saying:

I have come to you, that you may have mercy on me
and protect me, but I see that you repel me, hence where is
the defender?(Ibn Qutayba, 'Uyyu`n al-Akhba`r).

'Abd al-Malik b. al-Hajja`j al-Taghlubi turned his back in flight. He was among those who took part in fighting against al-Husayn, peace be on him. He sought refuge in 'Abd al-Malik b. Marwa`n and said to him: "I have fled Iraq for you."

'Abd al-Malik shouted at him saying: "You have told a lie! You have not fled Iraq for us! You have fled it because you are afraid of those who demand vengeance for the blood of al-Husayn! You have feared for your life, hence you have sought refuge in us!(Haya`t al-Ima`m Mohammed al-Ba`qir, vol. 2, p. 176).

Asma` b. Kha`rija was one of those whom al-Mukhtar terrified, for he was one of those who warred against Ima`m al-Husayn. Concerning him al-Mukhtar said: "A deep-black fire will come down from the heaven and burn the house of Asma`." When Asma` heard of these words of al-Mukhtar, he was frightened and said: "By Allah, al-Mukhtar will burn my house!"
(Then he fled Ku`fa.(Ibn al-Athir, al-Ka`mil, vol. 3, p. 368

General Annihilation

Al-Mukhtar quickly order his followers to kill all those who took part in murdering Ima`m al-Husayn, master of the youths of heaven, peace be on him. He ordered them to kill two hundred and forty-eighty people at one time. Shimr b. Dhi al-Jawshan(who harbored malice against Ima`m al-Husayn, peace be on him(escaped.

However, the men of al-Mukhtar pursued and killed him. Al-Mukhtar said: "It is not an act of our religion to leave the murderers of al-Husayn alive! If I do not kill those who killed the males from among the family of Mohammed, peace be on him, then I am a liar in this world. I ask all to help me against them. Food and drink are not permissible for me until I purify the earth from them.(Ibn al-Athir, al-Ka`mil, vol. 3, p. 369). A group of those who took part in war against al-Husayn was brought to al-Mukhtar. They were 'Abd Allah b. Usayd al-Jahni, Ma`lik b. Bashir al-Baddi, and Haml b. Ma`lik al-Muha`ribi. Al-Mukhtar said to them: "O enemies of Allah and His Messenger, where is al-Husayn b. 'Ali? Bring me al-Husayn! You killed him upon whom you were ordered to call down blessings!"

They said to him: "We were sent (to war against him) by force. Hence be kind to us, and leave us alive." Al-Mukhtar shouted at them saying: "Were you kind to al-Husayn, son of your Prophet's daughter? Did you leave him alive and give him water?"(Ibn al-Athir, al-Ka`mil, vol. 3, p. 369). Then he ordered the hands and legs of Ma`lik b. Bashir al-Baddi to be cut off. He left him in this state until he died. This is because it was he who deprived al-Husayn of his cap.

Then al-Mukhtar ordered the two men to be killed.

(Ibn al-Athir, al-Ka`mil, vol. 3, p. 369).

Then the police arrested Ziya`d b. Ma`lik al-Dab'i, 'Umra`n b. Kha`lid al-Qushayri, 'Abd al-Rahma`n b. Abi Khusha`ra al-Bajali, and 'Abd Allah b. Qays al-Khawla`ni. When they brought them before al-Mukhtar, he shouted at them with anger: "O You who killed the righteous! O You who killed the Lord of the youths of heaven! Allah has punished you on this unlucky day for your depriving (al-Husayn) of his garments!" It was they who deprived al-Husayn, peace be on him, of his garments. Hence al-Mukhtar ordered them to be executed.(Ibn al-Athir, al-Ka`mil, vol. 3, p. 368).

'Umar b. Sa'd was very afraid of al-Mukhtar. He sent him (a letter) and asked him to write him security. Al-Mukhtar did this. Then he announced before his companions that he would kill a man with great foot, hollow eyes, prominent eyebrows, and whose murder would gladden the believers and the angels brought nigh.

Al-Haythem b. al-Aswad al-Nakha'i understood that al-Mukhtar meant his friend 'Umar b. Sa'd. He sent his son to him, and he told him. Hence 'Umar b. Sa'd, the wicked, became

terrified. He mounted his she-camel and fled Ku`fa. Al-Mukhtar was told about this, and he said: "There is a chain around his ('Umar's) neck, and it will bring him back." 'Umar b. Sa'd passed all the night (riding) his she camel, but he felt nothing. The she-camel took him through Ku`fa and brought him to his house in the morning. He came into his house. Al-Mukhtar sent Abu` 'Umra and a group of the police, and they attacked 'Umar b. Sa'd's house. 'Umar b. Sa'd stood to take his sword, but he stumbled over his jubbah. Abu` 'Umra hurried to him, cut off his head and brought it to al-Mukhtar. Hafs b. 'Umar b. Sa'd was sitting beside al-Mukhtar. His father had sent him to seek for him security from al-Mukhtar.

Al-Mukhtar said to him: "Do you know this?"

"Yes, and there is no good after him!" replied Hafs. Hence al-Mukhtar ordered him to be killed in order to follow his father. Then he said: "This, pointing at 'Umar's head, in stead of al-Husayn's (head), and this, pointing at Hafs's (head), in stead of (the head of) 'Ali b. al-Husayn. However, they do not equal al-Husayn. By Allah, if I killed three fourths of Quraysh, they would not equal one of his fingers.(Al-Ka`mil, vol. 3, p. 37). With this the life of this wicked traitor, 'Umar b. Sa'd, ended. This is because he warred against Allah and His Messenger, and spared no effort to spread corrupt in the earth. He thought that he would through murdering al-Husayn enjoy the power over al-Ray, live in ease, plenty, and kingdom. However, Allah disappointed his expectations. That was when Ibn Ziya`d broke his covenant concerning appointing him as governor over al-Ray. Hence he stayed in Ku`fa and was liable to curses until al-Mukhtar killed him and sent him to the Fire!

Among those who were punished justly was Harmala b. Ka`hil, the criminal, who killed 'Abd Allah, baby of Ima`m al-Husayn. This wicked person, Harmala, saddened the Alids through this crime of his. Al-Minha`l b. 'Umar narrated: "When I wanted to leave Mecca, I visited 'Ali b. al-Husayn, and he said to me: 'O Minha`l, what did Harmala b. Ka`hil al-Asadi do?'

"I have left him alive in Ku`fa," I (al-Minha`l) replied.

The Ima`m raised his hands toward the heaven and supplicated warmly saying: "O Allah, let him (Harmala) taste the heat of iron! O Allah, let him taste the heat of the Fire!"

Al-Minha`l said: "When I returned to Ku`fa, I visited al-Mukhtar, who was my friend. I greeted him, but he was busy thinking and waiting for a certain affair. Moments ago, then Harmala b. Ka`hil was brought. Al-Mukhtar ordered a fire to be prepared, Harmala's limbs to be cut off and thrown into the fire.( Ithba`t al-Huda`t, vol. 5, p. 214).

Hence I exclaimed: 'Allah is Great!' Al-Mukhtar turned to me and said: 'Exclaiming Allah is Great is good. Why have you exclaimed?' I (al-Minha`l) told him about the supplication of Ima`m 'Ali b. al-Husayn. This was great with al-Mukhtar. He fasted his daytime to show

thanksgiving to Allah for responding to the supplication of 'Ali b. al-Husayn at his hand." Al-Mukhtar killed those who killed Ima`m al-Husayn, peace be on him, filled their houses with bereavement, sadness and mourning

The Murder of Ibn Ziya`d, the Tyrannical

Al-Mukhtar knew that 'Abd al-Malik b. Marwa`n had appointed 'Ubayd Allah b. Ziya`d as commander over a huge army and sent him to conquer Ku`fa, that he commanded him to permit his soldiers to violate it for three days, as Yazid b. Mu'a`wiyah did in Medina, (the city of the Prophet, may Allah bless him and his family.

Hence al-Mukhtar prepared a strong believing army from among those who showed friendship toward the Household of the Prophet, may Allah bless him and his family, and harbored malice against the Umayyads. Then he appointed Ibra`him b. Malik al-Ashtar as commander over the army. The Army of Ibn Ziya`d surpassed Al-Mukhtar's Army in number and equipment. However, it suffered low spirits and faith in war. The two armies met at a terrible battle, but Allah granted victory to the troops of Islam and faith.

Accordingly the Syrian Army was defeated and suffered heavy casualties. As for Ibra`him, he killed 'Ubayd Allah b. Ziya`d with his own sword. He also killed al-Husayn b. Numayr and other Syrian commanders. Then he ordered their heads to be brought to al-Mukhtar, who became very pleased with seeing them.

The historians said: "A snake came into the mouth of the head of Ibn Marja`na ('Ubayd Allah b. Ziya`d) and went out of its nostril, and then it did this several times.(Ibn al-Athir, al-Kamil, vol. 3, p. 381).

Then al-Mukhtar sent the head to Ima`m 'Ali b. al-Husayn and ordered the messenger to put it before the Ima`m at the time when food was placed on the table-cloth after finishing the noon prayers. The messenger came to the door of the Ima`m at the time when the people went to have food, and then he called out: "O Household of the Prophet, Origin of the Message, Place of descent of the angels, the House of Revelation, I am the messenger of al-Mukhtar b. Abu` 'Ubayda, and the head of 'Ubayd Allah b. Ziya`d is with me!" Hence all the Alid womenfolk in the houses of the Ha`shimites cried. (Al-Ya'qu'bi, Ta'rikh, vol. 3, p. 6).

They remembered the crimes Ibn Marja`na ('Ubayd Allah b. Ziya`d) committed against the Prophet's womenfolk. When the Ima`m saw the head of 'Ubayd Allah b. Ziya`d, he prostrated himself in prayer, thanked Allah for this, and said: "Praise belongs to Allah who has not made me die until he has fulfill what he had promised and punished my enemy!(Gha`yat al-Ikhtisa`r, p. 156. Quttb al-Ra`wandi, Da'awa`t, p. 59).

Then the Ima`m turned to those who were present and said to them: "Glory be to Allah! None is deceived by the world except him who shows ingratitude toward Allah's favors! The head of Abi 'Abd Allah (al-Husayn) was sent to Ibn Ziya`d at the time when he was having lunch!(Al-'Aqdd al-Farid, vol. 5, p. 143).

The historians said: "None saw Ima`m Zayn al-'Abidin, peace be on him, smiling from the day when his father was martyred, except on the day when he saw the head of b. Marja`na ('Ubayd Allah b. Ziya`d). He had camels, and they carried fruit for him from Syrian. Hence , peace be on him, ordered the fruit to be divided among the people of Medina.( Al-Ya'qu`bi, Ta`rikh, vol. 3, p. 6).

All the Muslims were delighted when they heard of the death of 'Ubayd Allah b. Ziya`d. All the people cursed him. The poets satirized him and gloated over his death. Yazid b. al-Mufarragh said:

When death visits a tyrant, it tears apart the curtains of chamberlains and gatekeepers.

I say at his death: Away with the son of the lowly, wicked woman!

You were not jostled for power, and you defended it,
nor did you belong to the people.

You do not belong to Naza`r and Jadhim Dhi Yumn;
you are a mere rock when you are thrown into the flame!
The earth refuse to accept their dead. How does it accept
a dirty one in garments?(Al-Ka`mil, vol. 3, p. 381).

The poet added: Allah killed at al-Za`b him who lived
trickier and died slave!(Al-'Aqdd al-Farid, vol. 5, p. 143).

Sura`qa al-Ba`riqi praised Ibra`him al-Ashtar saying:
A young man from among the chiefs of Madhhajj has
come to you. He is bold against the enemies and does not
recoil (from fighting).

Hence, Ibn Ziya`d, draw on yourself the greatest death, and
taste the sharp sword!

May Allah reward the Troops of Allah, for they have
quenched my thirst upon 'Ubayd Allah.

'Umayr b. al-Habba`b al-Salmi satirized the Army of 'Ubayd Allah b. Ziya`d saying:
The army which brings together wine and fornication does not triumph when its meets an
enemy.

The army which hurried along with 'Ubayd Allah b. Ziya`d was composed of a criminal band

which did not believe in Allah and the hereafter. Rather it hurried with him to look for its interests and purposes. Any how, al-Mukhtar gladdened the Alids when he killed 'Ubayd Allah b. Ziya`d and his criminal friends, who took part in murdering Ima`m al-Husayn, Lord of the youths of Heaven.

He did not confine himself to this great act toward the Alids, rather he gave them a lot of money. He sent twenty thousand dinars to Ima`m Zayn al-'Abidin, and he accepted it and built the houses of the children of 'Aqil, which were destroyed by the Umayyads. He give as gift a lot of money to the Ima`m, Mohammed b. al-Hanafiya, and the rest of the Alids.

Al-Mukhtar was one of the good things of the world, object of pride of the Arab and Islamic communities, and hero of history. He revolted against the Umayyads to support the truth and to adopt the fatal affairs of the community. Through his immortal revolt Allah gladdened the hearts of the believers. For he destroyed that traitorous band and made it taste the outcomes .of its evil deeds. With this we will end our speech about the revolt of al-Mukhtar