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betweenThe Battle of Karbala and Malik ibn NuwayrahAl-Hurra and the Speicher massacreAnd the soldiers of Al-Mukhtar (blood, captives, and rights) ص( 397 - 439 )

M. Ali obayes Hussein Ali Al-Maamouri M.M. Mithaq Kazem Abdel Abbas Abdullah

# Between The Battle of Karbala and Malik ibn NuwayrahAl-Hurra and the Speicher massacreAnd the soldiers of Al-Mukhtar (blood, captives, and rights)

# بين معركة كربلاء ومالك بن نويرة والحرّة ومجزرة سبايكر وجنود المختار (الدم، الأسرى، والحقوق)

M. Ali obayes Hussein Ali Al-Maamouri

M.M. Mithaq Kazem Abdel Abbas Abdullah

University of Babylon, Iraq

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**Summary:**

The idea for this research arose from the social reality thatWe went through it inOur country, Iraq, in the yearsthesystemtheSaddamYThe criminal. We lived through painful experiences during that dark period, from my birth until 2003. We witnessed terror and fear in our homeland, where life was unstable as a result.militarizationIraqi society has been subjected to forced displacement, murder, imprisonment, and mass graves. The events that have befallen our nation are linked to Islamic history and the persecution and displacement suffered by those devoted to the Prophet's family throughout the ages. There is no safety from the fascist Ba'athist regime; we must remain vigilant, for treachery is in their nature. These traditional norms are based on widespread violations encompassing all kinds of crimes and evils, permitting the forbidden, and completely seizing rights and freedoms. Individuals are reduced to slaves and tools of war, and the country becomes a vast prison, amidst the ugly manifestations of ignorance, poverty, corruption, moral decay, and theft. All of this is done in the pursuit of power, leading to the abandonment of homeland, religion, honor, and dignity.The study addressed the crimes that occurred to the followers of the Ahlulbayt, peace be upon them, up to the Speicher massacre against the heroic soldiers, may God have mercy on them.

andIraqi memory cannot ignore or forget the crimes committed by Saddam's regime and the violations against humanity that took place. The country witnessed genocide from which no one escaped, most notably the forced displacement of the Faili Kurds, the suppression of the popular uprising, and the discovery of mass graves. The infamous Anfal campaign and other

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crimes targeted opposition forces, political parties, and social and religious figures, who were subjected to disappearance or execution, while others were assassinated. Those who survived managed to flee the country.

Keywords:
Iraq, Saddam Hussein's Regime, Ba'ath Party, Ahl al-Bayt (peace be upon them), Persecution, Forced Displacement, Mass Graves, Anfal Campaign, Speicher Massacre, Iraqi Memory, Human Rights, Crimes Against Humanity.

الملخص:
انبثقت فكرة هذا البحث من الواقع الاجتماعي المؤلم الذي عاشه العراق خلال سنوات حكم نظام صدام حسين الإجرامي. فمنذ الطفولة وحتى عام 2003، عاش العراقيون في أجواء من الرعب والخوف وعدم الاستقرار نتيجة عسكرة المجتمع والسياسات القمعية التي انتهجها النظام البعثي. وقد شهدت البلاد التهجير القسري، والسجن، والإعدامات، والمقابر الجماعية، والانتهاكات الواسعة لحقوق الإنسان، حيث جُرّد المواطن من حرياته وتحول إلى أداة لخدمة الحروب والسلطة الاستبدادية، حتى أصبح العراق أشبه بسجن كبير تسوده مظاهر الفقر والفساد والجهل والانحلال الأخلاقي.
وترتبط هذه الأحداث المأساوية بتاريخ طويل من المعاناة التي تعرض لها أتباع ومحبو أهل البيت عليهم السلام، الذين واجهوا الاضطهاد والتشريد عبر مختلف العصور التاريخية. وقد واصل النظام البعثي هذا النهج القائم على القمع والعنف الممنهج واستهداف الهوية الدينية والسياسية.
تناولت الدراسة الجرائم التي ارتُكبت بحق أتباع أهل البيت عليهم السلام، وصولاً إلى مجزرة سبايكر التي راح ضحيتها عدد كبير من الجنود العراقيين. كما تؤكد الدراسة أن الذاكرة العراقية لا يمكنها أن تنسى الجرائم والانتهاكات الإنسانية التي ارتكبها نظام صدام، ومن أبرزها التهجير القسري للكرد الفيليين، وقمع الانتفاضة الشعبانية سنة 1991، وحملات الأنفال، واكتشاف المقابر الجماعية في مختلف مناطق العراق.
كذلك استهدف النظام قوى المعارضة والأحزاب السياسية والعلماء والشخصيات الدينية والاجتماعية من خلال الاعتقال والإخفاء القسري والإعدام والاغتيال، فيما اضطر من نجا منهم إلى الهجرة خارج الوطن طلبًا للأمان. وتسعى هذه الدراسة إلى توثيق تلك الجرائم، والحفاظ على الذاكرة التاريخية، وإبراز حجم المعاناة التي عاشها الشعب العراقي خلال واحدة من أحلك المراحل في تاريخه الحديث.
الكلمات المفتاحية:
العراق، نظام صدام حسين، حزب البعث، أهل البيت عليهم السلام، الاضطهاد، التهجير القسري، المقابر الجماعية، حملات الأنفال، مجزرة سبايكر، الذاكرة العراقية، حقوق الإنسان، الجرائم ضد الإنسانية.

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the introduction :

The reader is aware of the time gap between the events of Karbala and al-Harrah.And the eye of the roseThe Speicher massacre is a very large event; the Karbala incident occurred in 60 AH, and the Speicher massacre occurred in 2014 AD, meaning there is a significant time difference. 1375yearThe Umayyad hatred continued. The sectarian violence against Shiites and followers of the Ahlulbayt (peace be upon them) included killing, displacement, beheadings, the murder of children, terrorizing women, burning homes, killing based on identity, and bombings that claimed thousands of lives. From the Iraqis...We compared the events of Karbala and the Battle of al-Harrah on one hand, and the Speicher massacre on the other. We found a difference.Characters only, but roles are the sameThe same hatred and hateful sectarianism remained.

Imam Hussein (peace be upon him) realized that the people would not leave him alone, and he could not remain silent about what the nation had done in appointing(He increases)In addition to other Muslims, especially since the matter of Yazid's immorality and debauchery had spread among the Muslims, until he was given the title "Yazid the Monkeys." This is one of the important differences between him and his father Muawiyah, who took over the rule of Syria by order of Umar ibn al-Khattab, and had gained the approval of Abu Bakr from the beginning. He was able, through his cunning and trickery, to confuse matters for the Muslims, and to try to show himself as a companion who was concerned about them, which he did not possess any of in his son Yazid.

The Hajj season was approaching, so Al-Hussein (peace be upon him) announced his departure from the Sacred House, informing the people of his movement, and calling on those who wanted to join him, to strive in the way of God and reform the nation on the one hand, and so that his blood would not be shed and the sanctity of the Sacred House would not be violated on the other hand. After thousands of messages reached him from the people of Iraq, he left Mecca for Iraq with his family and household on Tuesday, the Day of Tarwiyah, which is the eighth day of Dhu al-Hijjah, accompanied by eighty-two men from his Shia and

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household. This was when Muslims from all parts of the Islamic world gathered for Hajj, and it was natural for people to come to him from every direction to benefit from him and connect with him, knowing his position with the Messenger of God (may God bless him and his family) and his position in this religion. His departure at this particular time was like an earthquake that struck the Muslims on a psychological level, causing them to wonder about the reason for his departure from Mecca at this particular time, and prompting them to listen to the voice of truth. This means presenting the argument to everyone without exception, so that no one would have an excuse later if they failed to support the Imam (peace be upon him).

When morning came, a man from Kufa, known as Abu Hurayrah al-Azdi, approached him and greeted him. Then he said, "O son of the Messenger of God, what has driven you from the sanctuary of God and the sanctuary of your grandfather Muhammad, peace and blessings be upon him and his family?" Al-Husayn, peace be upon him, replied, "Woe to you, Abu Hurayrah! The Umayyads seized my wealth, and I endured it; they insulted my honor, and I endured it; they sought my blood, and I fled. By God, the aggressor will surely kill me, and God will clothe them in utter humiliation and unsheathe a sharp sword. He will empower over them one who will humiliate them until they are more abject than the people of Saba when a woman from among them ruled over them and controlled their wealth and their lives."

(Ibn Utham, Al-Futuh: Part 5: 123-124).

In doing so, he confirms what he had replied to Abdullah ibn Ja`far when the latter wrote to him, advising him not to go to Iraq, for they would kill him, fearing that he would extinguish the light of the earth, the spirit of guidance and Commander of the Faithful. Al-Husayn (peace be upon him) wrote in his reply: "...And I inform you that I saw my grandfather, the Messenger of God (peace and blessings be upon him and his family), in my dream, and he told me of a matter which I am determined to carry out, whether it benefits me or harms me. By God, my cousin, even if I were in the burrow of a viper, they would drag me out and kill me. By God, my

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cousin, they will transgress against me as the Jews transgressed against the Sabbath." (Al-Futuh, vol. 5, p. 116)).

In a reply letter sent by Abdullah bin Abbas to Yazid bin Muawiyah, he explains that he had sent his men to assassinate Al-Hussein (peace be upon him) in Mecca, so he left it so that the sanctity of the House would not be violated by his blood. Ibn Abbas says: "And I do not forget any of the things, I will not forget your expulsion of Al-Hussein bin Ali from the sanctuary of the Messenger of God to the sanctuary of God, and your sending men to him to assassinate him, so you brought him from the sanctuary of God to Kufa, so he left it in fear and anticipation" (Al-Yaqubi's History, Vol. 2, p. 249).

Finally, after he arrived in Karbala, the people who had sent him many letters gathered against him, urging him to come to them, and that they had no Imam other than him. They joined the camp of Ubayd Allah ibn Ziyad, and they had previously killed Muslim and Hani ibn Urwa, and killed al-Husayn and his companions and his family, and they robbed them and cut off the head of al-Husayn (peace be upon him) and the heads of some of his family, and sent it to Yazid, may God curse him. It was the greatest calamity that befell the Islamic nation in its long history, but it led to the rise of revolutions against the Umayyad rule, which led to its disappearance from the face of existence.

When Al-Hussein (peace be upon him) was killed, the first person to cry out in Medina was the Mother of the Believers, Umm Salama. The Messenger of God (may God bless him and his family and grant them peace) had given her a bottle containing soil and said to her: "Gabriel informed me that my nation will kill Al-Hussein, and he gave me this soil and said to me: When it turns into fresh blood, know that Al-Hussein has been killed." She had it with her, and when that time came, she looked at the bottle every hour. When she saw that it had turned into blood, she cried out: "O Hussein! O son of the Messenger of God!" The women cried out from every direction, until the city was shaken with a commotion the like of which had never been heard of before. (Al-Yaqubi's History, Vol. 2, pp. 245-246)So the Prophet's grandson and children were killed, the

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women were terrorized, heads were cut off and carried on spears and paraded around the countries, and the companions of Al-Hussein (70) and his family.

As forThe Battle of al-Harrah took place in 63 AH between the rebels of Medina, led by Abdullah ibn Hanzalah, and the army of Syria sent by Yazid ibn Muawiyah ibn Abi. Many Medinans were killed in this battle, including 80 Companions of the Prophet and 700 memorizers of the Quran. The city was pillaged for three days, during which the people's wealth was plundered and their women violated by the Syrian army. Imam al-Sajjad (peace be upon him) remained neutral during the uprising of the people of Medina, and many others sought refuge there, including the family of Marwan ibn al-Hakam. During these three days, the most heinous and shameful crimes were committed: they assaulted women and property, killed the elderly and children, and ripped open the bellies of pregnant women, killing their unborn children. They humiliated the Companions who were in Medina, such as Jabir ibn Abdullah al-Ansari, who lost his sight during this period, and Abu Saeed al-Khudri. It is said that the Syrian army killed more than 4,000 people, and some say 11,700.,And he askedPeople of the cityThat they pledge allegiance to Yazid ibn Mu'awiya on the condition that they and their fathers are his slavesThis is the religion of the Al Ziyad and Al Umayya families: killing, captivity, and terrorizing.

As for the Speicher incidentOn June 12, 2014, they launched an attack on Camp Speicher, an officers' training base located in Tikrit, Salah al-Din Governorate. Prior to the massacre, the base housed between 5,000 and 10,000 cadets.andofficer,As the students walked along the highway, looking for a bus to take them to Baghdad, two buses stopped near them, each carrying 10 armed men. Several more buses then arrived, carrying ISIS fighters.and henchmen of the former regimeThey went to the area, kidnapped the students at gunpoint, and then took them to the main palace area in Tikrit.And they killed them in a sectarian manner, in the name of the Shiites of the Ahl al-Bayt, peace be upon them, and the water turned red with pure and innocent blood, like the incident of Mukhtar al-Thaqafi when they gave the soldiers safety and then they

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killed them treacherously.The largest massacre in Iraq was committed against Iraqi youth, as a result of blind sectarian hatred, in the most heinous human massacre. I present to you these facts that some have tried to hide and remove for reasons of enticement or intimidation. The total number of martyrs is approximately more than 2500..

First topic:

**First hatred:**

After the martyrdom of Imam Ali (peace be upon him) and Muawiyah ibn Abi Sufyan's seizure of religious and civil authority, he transformed the caliphate into an absolute monarchy, thus establishing a clearly defined political state. Muawiyah was more inclined towards political leadership than religious affairs, as religious leadership had already been established by the Rightly Guided Caliphs with the consent of the people of authority and influence. Many companions of the Prophet and members of his family were more deserving of religious leadership than Muawiyah, most notably the Prophet's cousin, Imam Ali ibn Abi Talib (peace be upon him). Therefore, when Imam Ali (peace be upon him) opposed Muawiyah, he was seeking religious leadership as the successor to the Prophet (peace and blessings be upon him and his family). While fighting Muawiyah's army, he was defending a right he had acquired through his lineage, the consent of the people of authority and influence, and his status as the most intellectually and religiously qualified person of his time to assume that leadership. But Mu'awiya desired a kingdom and an empire, and so he opposed Ali politically instead of adhering to piety, righteousness, and concern for God's religion. He triumphed through his wealth and political cunning—being the shrewdest of the Arabs—over Ali's army, which succumbed to temptations and riches. After his victory in the arbitration debate, Mu'awiya established a new precedent that was closer to laying the foundations for a modern state in the region. Among the most prominent of these precedents was the issue of succession after the caliph, which was passed down from fathers to sons in perpetuity, like the kings of the Arabs. Abdullah ibn Umar warned Mu'awiya when he discussed the transfer

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of the caliphate to his son Yazid, telling him that this would open the door to a precedent that would continue among Muslims until the Day of Judgment, referring to the inheritance of the caliphate from fathers to sons. With this inherited precedent, the one and unified religion of God was transformed into fragmented states, contested by the sects and factions that arose as a result of this precedent, thus dividing the Muslims and tearing apart their ranks to this day.

Muawiyah and those who followed him exploited this precedent to rule over non-Arab peoples and nations as well. Wars of conquest began, and the borders of the state, which used religion for political purposes, expanded. Thus, the caliphate established by the Prophet was transformed.May God bless him and his family and grant them peace.Towards an Islamic state whose aim was expansion at the expense of others. Amidst these major transformations, a group of jurists and preachers emerged who capitalized on Mu'awiya's policies and sought to present the state in a religious guise. To achieve their goals, they introduced many dubious hadiths and devised numerous erroneous interpretations of the Quran to bolster Umayyad rule, a practice later adopted by the preachers of the Abbasid sultans..

These religious scholars, who controlled the opinions of rulers, played a crucial role in distorting the true image of Islam and the Prophet Muhammad's message, which is based on the principle, "There is no compulsion in religion. Righteousness has become distinct from error." They transformed this tolerant religion into a tool for expansion and the imposition of oppressive authority over peoples and nations. They distorted the meanings of Quranic verses and fabricated false hadiths attributed to the Prophet to serve the aims of the ruler known as the Caliph..

In a hadith about the Prophet, Al-Bukhari mentioned his saying: “Woe to Ammar! He will be killed by the rebellious group. He calls them to Paradise, and they call him to Hell.” Ammar then began to say, “I seek refuge in the Most Merciful from trials.”(Musnad of Imam Ahmad ibn Hanbal, Volume 3, Imam Ahmad ibn Hanbalp91).

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When Ammar was killed by Muawiyah's soldiers, the Muslims were divided and argued about how they had been deceived and had fought on the side of the rebellious faction. It was not difficult for Muawiyah to use his money to buy the advice of religious scholars who suggested he claim that the one who had driven Ammar from his home was the one who had killed him—referring to Ali—and that his faction was the rebellious one. Such advice was readily available for a fee from the ruler..

((When your Lord said to the angels, “Indeed, I will make upon the earth a successor,” they said, “Will You place upon it one who will cause corruption therein and shed blood, while we exalt You with praise and declare Your holiness?” He said, “Indeed, I know that which you do not know.”)God Almighty did not intend, by the caliph He appoints on earth, to appoint the drunkard Yazid ibn Muawiyah, nor the murderous criminal Hajjaj ibn Yusuf al-Thaqafi, nor Abu al-Abbas al-Saffah, nor Abu Ja’far al-Fattak, because God is the Most Gracious, the Most Merciful. So how could He appoint every vile liar who exploits religion and claims to be God’s representative and caliph on earth?! When Muawiyah took over the rule and made it a hereditary monarchy, he exploited religion in a hideous way to promote his state.AHe bought the loyalty of religious scholars and favored those who were easily swayed by money, opening the door to anyone who introduced falsehoods into the books of Islamic tradition, and building his state on unsound foundations. This led to a schism among Muslims in the context of the political struggle for power, where the Abbasids emerged and competed with Mu'awiya's state for control. How can we explain this conflict between two groups who shared the same religion, the same direction of prayer, and the same Prophet? What caused them to disagree to the point of taking up arms against each other? If there were differences of opinion, the Quran called for consultation (shura), so why wasn't this dialogue expanded?

Every rebellion and uprising that has emerged from the beginning of Islam until today has aimed to compete for power and speak in the name of God. Even the Wars of Apostasy and the revolt of those who refused to pay zakat had political objectives, as some exploited these events to usurp the Prophet's position, such as

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Musaylimah, Tulayhah, and Sajah. Then came the Kharijites, the Zaydis, the Shiites, the Qarmatians, and even the Mongols and Tatars when they came to conquer Arab lands; some of them donned the cloak of Islam to control and subjugate the people. All the states that arose from the Caliphate, whether in Andalusia, Morocco, or elsewhere, They all stemmed from political disputes and power struggles, while religion had no connection to the goals of those movements, even though they used it as a cover.toMillions of Muslims perished in those battles and conflicts, all of them proclaiming "There is no god but God, and Muhammad is the Messenger of God," praying towards the Sacred Mosque, and fasting during Ramadan. Yet the rulers did not refrain from shedding Muslim blood; some of the most despicable among them even dared to bombard the Holy Kaaba with catapults.;Political Islam began in the time of Muawiyah and developed thanks to his efforts, continuing for fourteen centuries after him, until it brought us to the state of ISIS today..

**KarbalaThe pure blood and the glad tidings of the Messenger, may God bless him and his family and grant them peace. :**

The name "Karbala" was not mentioned in the ancient Arab heritage, but rather it came from the unseen realm, and the Arabs heard it for the first time in a hadith of the Prophet (peace and blessings be upon him and his family), as narrated by Saeed bin Jahman.:Gabriel brought the Prophet (peace and blessings be upon him and his family) soil from the village where Hussein (peace be upon him) would be killed.m)It was said: His nameA: ((Karbala))The Messenger of God (peace and blessings be upon him and his family) said: “Distress and affliction.

The words of the Commander of the Faithful (peace be upon him) regarding the killing of Al-Hussein (peace be upon him), and Al-Hussein's words to him regarding that.,On the authority of Abu Abdullah al-Jadali, he said: I entered upon the Commander of the Faithful and al-Husayn (peace be upon them) was beside him. He struck his hand on the shoulder of al-Husayn (peace be upon him) and then said: This one will be killed and

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no one will come to his aid. I said: O Commander of the Faithful, by God, that is a bad life. He said: That will surely happen..

The historical geographical location of the city of Karbala can be deduced from the words of Imam Hussein bin Ali (peace be upon them both) when he said: "It is as if I see my limbs being torn apart by the wolves of the desert between Nawawis and Karbala.".( Ibn Tawus, Ali ibn Musa ibn Muhammad: Al-Luhuf fi Qatla al-Tufuf25).

On the authority of Salih ibn Arbad, on the authority of Umm Salamah (may Allah be pleased with her), she said: The Messenger of Allah (peace and blessings be upon him) said: "Sit by the door, and let no one enter upon me." So I stood by the door when al-Husayn (may Allah be pleased with him) came. I went to take him, but the boy got there first and went in to his grandfather. I said: "O Prophet of Allah, may Allah make me your ransom, you commanded me that no one should enter upon you, and your son came, and I went to take him, but he got there first. When this had been going on for a while, I went out of the door and found you turning something over in your hands, with tears streaming down your face, and the boy on your lap?" He said: "Yes, Gabriel (peace be upon him) came to me and informed me that my nation will kill him, and he brought me the soil on which he will be killed, and that is what I am turning over in my hands."(Al-Askari, Mr. Murtadha: The Landmarks of the Two Schools, Vol. 3 /31 ).

Narrated by Abdullah bin Wahb bin Zam'ah: Umm Salamah (may Allah be pleased with her) told me: "The Messenger of Allah (peace and blessings be upon him and his family) lay down one night to sleep, then woke up bewildered. Then he lay down and slept, then woke up bewildered, though less so than the first time. Then he lay down and woke up with red soil in his hand, which he was kissing. I said: 'What is this soil, O Messenger of Allah?' He said: 'Gabriel (peace be upon him) informed me that this one will be killed in the land of Iraq—referring to al-Husayn.' So I said to Gabriel: 'Show me the soil of the land where he will be killed,'

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and this is its soil."(Al-Marashi, Sayyid Shihab al-Din: Al-Ihkaq Appendices, Vol. 11/329, (from Al-Hakim Al-Nisaburi in Al-Mustadrak, Vol. 4/398 - Hyderabad).

**Karbala in the early newspapers**

Men of different faiths have passed on some of that newsThis is Ka'b al-Ahbar, who, whenever Ali (peace be upon him) passed by, would say: "A man will emerge from the descendants of this man who will be killed in a band whose horses' sweat will not dry until they return to the Messenger of God (may God bless him and his family and grant them peace)." (Abridged History of Damascus: 7):133).The Exilarch—who was a descendant of the previous prophets—said: "We used to hear that a prophet's son would be killed in Karbala, so whenever I entered it, I would urge my horse on until I passed through it. But after Hussein was killed, I continued to walk in my usual manner."(A Brief History of Damascus: 7:133).

Ali (peace be upon him) also inquired about this name and received the same revelation from it.(Imam Hussein: His Life and Characteristics: 77)

The narrator said: We returned with Ali from Siffin, and we came to a place, and he said: "What is this place called?" We said: Karbala. He said: "Distress and affliction."(Abridged History of Damascus - by Ibn Manzur 7/134).

Then he sat on a hill and said: "Here will be killed a people who are the best martyrs on the face of the earth, and they will not be the martyrs of the Messenger of God (peace and blessings be upon him and his family)."And Al-Hussein himself, when he arrived in Karbala, wondered what the name of this land was. They said: Karbala. He (peace be upon him) said: "Distress and affliction." (Abridged History of Damascus - by Ibn Manzur 7/) 134).

All Islamic historical sources confirm that the tragedy of Karbala and the martyrdom of Imam Hussein (peace be upon him) and all his supporters in an unequal battle between Hussein's camp and the camp of Umar ibn

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Saad, was for the sake of preserving our true Islamic faith and its tolerant values. These are the values and principles for which Imam Hussein sacrificed himself... and giving one's life is the ultimate act of generosity..

Imam Hussein (peace be upon him) does not belong to any one sect or school of thought within Islam; rather, he belongs to all Islamic schools of thought as the grandson of the Prophet Muhammad (peace and blessings be upon him and his family). When Imam Hussein resolved to leave Mecca and head towards Kufa, he declared: "I have not set out to cause mischief, nor to act arrogantly, nor to spread corruption, nor to commit injustice. Rather, I have set out to seek reform within the nation of my grandfather." This statement was addressed by Imam Hussein to the entire Muslim community, meaning all Muslims, not to one sect over another, as no specific Islamic school of thought existed at that time...

When news of Imam Hussein's martyrdom spread, the senior Companions and their sons grieved his death. The canonical hadith collections and historical books also mention Hussein's status and what befell him in Karbala. At-Tirmidhi, in his Sunan, narrated with his chain of transmission from Al-Bara' ibn Azib (may God be pleased with him) that the Messenger of God (peace and blessings be upon him) saw Hassan and Hussein and said, "O God, I love them, so love them." Ahmad, with his chain of transmission from Abu Sa'id al-Khudri (may God be pleased with him), narrated that the Messenger of God (peace and blessings be upon him) said, "Hassan and Hussein are the masters of the youth of Paradise.".

andImam Hussein had absolutely no desire for bloodshed, killing, or fighting. He said to Umar ibn Sa'd, who was leading the army against him: "Choose one of three options: either you call me back and I return from whence I came, or you call me to go to Yazid, or you call me to join the border forces." Umar ibn Sa'd accepted, but Ubayd Allah ibn Ziyad, the governor of Kufa, wrote to him: "No, not at all, until he places his hand in mine." Hussein replied, "By God, that will never happen."(Al-Tabari, 1989 AD, 4: 293).

The tenth day of Muharram (Ashura) in the year 61 AH witnessed a great tragedy that befell the Muslims, as the army of Yazid ibn Mu'awiya killed Imam Hussein, may God be pleased with him, and severed his noble

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head along with the young men of the Prophet's family, the sons of Imam Hassan and Imam Hussein, and the sons of Lady Zainab, may God be pleased with them all. Not only that, but the women of the Prophet's family were taken captive by order of Yazid ibn Mu'awiya.

**The Day of Ashura and the Martyrdom of the Youth of the Prophet's Family:**

When morning came and it was the tenth day of Muharram, the day of Ashura, Imam Hussein, peace be upon him, prepared himself, accompanied by thirty-two horsemen and forty foot soldiers, and Yazid's army, led by Omar bin Saad, prepared itself, accompanied by four thousand fighters.

The companions of the nations fought Hussein in front of him until they were all martyred. The first martyr from the family of our master Imam Hussein was Ali al-Akbar bin Hussein. Lady Zainab, the sister of Imam Hussein, came out mourning him and crying. Then our master Hussein brought her into the tent with his own hand.

The martyrdom of the pure young men of the House of the Prophet continued. Abdullah bin Muslim bin Aqil was killed, then Awn and Muhammad, the sons of Abdullah bin Jaafar, were killed, then Abd al-Rahman and Jaafar, the sons of Aqil bin Abi Talib, were killed, then al-Qasim bin al-Hasan bin Ali bin Abi Talib was killed, and Abdullah bin al-Hussein, Abu Bakr, al-Abbas, Uthman, Jaafar and Muhammad, the sons of Ali bin Abi Talib, the half-brothers of Imam al-Hussein, were also killed.

Imam Hussein was killed with thirty-three stab wounds and thirty-four blows. After Imam Hussein was martyred, Shimr ibn Dhi al-Jawshan intended to kill Ali al-Asghar Zayn al-Abidiyah, the son of Hussein, who was a young and sick child, but they prevented him from doing so, and the offspring of Imam Hussein were preserved in the lineage of Imam Ali Zayn al-Abidin.

They cut off the head of Imam Hussein, peace be upon him, and the heads of his companions and sent them to Ibn Ziyad. Then he carried them to Yazid Ibn Muawiyah - may the curses of God be upon him - and when the head of Imam Hussein was placed in the hands of Yazid, it is said that he began to poke with a stick that

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was in his hand into the mouth of Imam Hussein, moving his lips with it. Abu Barzah Al-Aslami said to him: By Him besides Whom there is no god, I saw the lips of the Messenger of God on these lips, kissing them. Indeed, this one will come on the Day of Resurrection and his intercessor will be Muhammad, may God's prayers and peace be upon him and his family, and your intercessor will be Ibn Ziyad, may the curse of God be upon him. Then he got up from his seat and left.

**Captivity of the women of the Prophet's family**

As for the rest of Imam Hussein's family and his women, along with our master Imam Zain al-Abidin Ali bin Hussein, Ibn Ziyad took them to Yazid - may God's curses be upon him - bound and imprisoned, and they remained there for a while. Then he brought them to Medina after he feared the Muslims' uprising against him for killing Imam Hussein and taking captive the grandchildren of the Messenger of God, may God bless him and his family and grant them peace.

**Representation of pure bodies:**

"Mutilating the body of the slain after death indicates the baseness and wickedness of the perpetrator. A noble and honorable man, upon capturing his enemy, is content with killing him if there is no room for pardon. His soul recoils, and his noble character forbids him from mutilating his adversary, even if he were his most bitter enemy. He does not even strip him of his clothes or armor, as the Commander of the Faithful, peace be upon him, did when he killed Amr ibn Abd Wudd. His sister used this as evidence that her brother's killer was a noble man, and some of his companions said to him: 'Why didn't you take his armor, for it is Davidic?' He, peace be upon him, replied: 'No, Amr is a noble man,' and he boasted of this, saying..."(Al-Amin, Muhsin, A'yan al-Shi'a: Vol. 7, p. 122. See: Ibn Kathir, Isma'il ibn 'Umar, Al-Bidaya wa'l-Nihaya: Vol. 4, pp. 120-122. Al-Yusufi, Muhammad Hadi, Encyclopedia of Islamic History: Vol. 2, p. 498 and following. Ibn Hisham, 'Abd al-Malik, Al-Sirah al-Nabawiyya: Vol. 3, p. 709).

I refrained from wearing his clothes, even though I was the one who wore them.

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From here, we must see what the camp opposed to Al-Hussein, peace be upon him, and his companions did. Did they refrain after the killing from robbing Al-Hussein, peace be upon him, and mutilating him, or were the baseness and evil of their souls driving them to mutilate Al-Hussein, peace be upon him, and his companions?

**Trampling on the body of Hussein, peace be upon him**

The incident of trampling on the noble body is one of the established matters in the Battle of Karbala, and the words of the general public and the elite have agreed on its transmission, whether in the books of biography, battles, hadith, and men. This is considered one of the examples of forbidden mutilation, and even the most heinous of them after cutting off heads.

On the authority of Al-Mufid: "Umar ibn Sa'd called out to his companions: Who will volunteer to trample Al-Hussein with his horse? Ten people volunteered, including Ishaq ibn Hayah and Akhnas ibn Marthad, and they trampled Al-Hussein, peace be upon him, with their horses until they crushed his back."( Al-Mufid, Muhammad ibn Muhammad, Al-Irshad: Vol. 2, p.113).

andAccording to Al-Baladhuri: "The heads of the slain were cut off, and seventy-two heads were carried to Ibn Ziyad with Shimr ibn Dhi al-Jawshan, and..."(Al-Baladhuri, Ahmad ibn Yahya, Ansab al-Ashraf: Vol. 3, p. 412).

andOn the authority of Ibn Saad: "And Khawli ibn Yazid al-Asbahi went down with him - that is, with Sinan ibn Anas - and cut off his head - that is, al-Husayn - then it was brought to Ubayd Allah ibn Ziyad, and he said: 'Fill my saddlebags with silver or gold...'"(Al-Zuhri, Muhammad ibn Sa'd, Al-Tabaqat al-Kubra (Fifth Class): Vol. 1, p. 474)

onAl-Qalqashandi: "The head of Al-Hussein, peace be upon him, was hung in Damascus when he was killed, in the same place where the head of Yahya ibn Zakariya was hung.")) (Al-Qalqashandi, Ahmad ibn Abdullah, Subh al-A'sha: Vol. 4, p.97)

It is mentioned in some history books thatImamAl-Husayn, peace be upon him, turned towards the people and said, "Woe to you! Why are you fighting me? Is it because of a right I abandoned, or a tradition I altered, or

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a law I changed?" They replied, "Rather, we fight you out of hatred for your father and what he did to our forefathers at Badr and Hunayn." When he heard their words, he wept.)) (The Hadith Committee at the Baqir al-Ulum Institute, Encyclopedia of the Words of Imam al-Husayn, peace be upon him: p.593).

eNThe beheading of the slain Muslims was part of that Time A new style entirely did not He knows In Islamic culture, and not practice Before the Battle of Karbala, except for those before Muawiyah ibn Abi Sufyan's governor of Mosul beheaded Umar ibn al-Hamaq al-Khuza'i, as mentioned, though the matter did not become widely known. What al-Tabari reported indicates the novelty of this element in Islamic culture.

((Ata ibn Muslim told us, on the authority of someone who told him, on the authority of Asim ibn Abi al-Najud, on the authority of Zirr ibn Hubaysh, who said: The first head that was raised on a cross was the head of al-Husayn.))The History of al-Tabari (History of Nations and Kings) (Dar al-Ma'arif), vol. 5, Muhammad ibn Jarir al-Tabari, p.394 This is the culture and history of the Umayyads, who considered it a tradition to eliminate those who opposed them.

**They robbed the innocent bodies and left them naked without burial.**

Adopting the linguistic, customary, and even technical meaning of some interpretations in defining mutilation leads us to consider the stripping of Imam Hussein (peace be upon him) and his companions—as well as leaving them naked and unburied—as forbidden mutilation. Some narrations state that two days remained after the martyrdom of Hussein (peace be upon him).m,The people of al-Ghadiriyah are from the Banu Asad tribe, who supposedly live some distance from the battlefield..

Ibn Tawus: "[Ibn Sa'd] stayed the rest of the day and the following day until noon, then he departed with those of al-Husayn's family who remained behind, and he placed his women, may God's blessings be upon him, on the saddlebags of the camels without any padding."))( Ibn Tawus, Ali ibn Musa, Al-Luhuf 'ala Qatla al-Tufuf: p. 189. Al-Majlisi, Muhammad Baqir, Bihar al-Anwar: vol. 45, p.107).

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On the authority of Al-Mufid: "Then they proceeded to plunder Al-Hussein, peace be upon him. Ishaq bin Hayat Al-Hadrami took his shirt, Abjar bin Ka'b took his trousers, Akhnas bin Marthad took his turban, a man from Bani Darim took his sword, and they looted his saddle, camels, and belongings, and they plundered his women." (Al-Mufid, Muhammad ibn Muhammad, Al-Irshad: Vol. 2, p. 112)

**Dragging the purified bodies through the alleys and markets:**

The dragging of martyrs' bodies through the streets was another crime committed by the Umayyads. After the killing of Muslim ibn Aqil and Hani ibn Urwa, those bodies were dragged through the market..

Al-Tabari, on the authority of Abu Mikhnaf, said: "When al-Husayn stopped on the road at a place called al-Tha'labiyya, the two Asadi men who were traveling with him said: 'The rider who met you yesterday told us that he did not leave Kufa until Muslim and Hani were killed, and until he saw them being dragged by their feet through the market.' He said: 'To God we belong and to Him we shall return! May God have mercy on them.' He repeated this several times.")) (See: Al-Tabari, Muhammad ibn Jarir, History of Nations and Kings: Vol. 5, p. 397 (summarized). Also: Al-Tustari, Muhammad Taqi, Dictionary of Men: Vol. 10, pp. 495-496.).

What happened onbodiesThe persecution and abuse of the pure Imam Hussein was not a random or sudden act committed by some members of the Umayyad army or by some of its commanders. Rather, it was a systematic policy with multiple dimensions, all carried out under strict orders issued by the commander-in-chief and implemented by officers and soldiers in a coordinated manner over a period of time. This began with the beheading of Hussein (peace be upon him) and culminated in the display of the severed heads in Damascus. The period was extended, marked by several incidents, including the Battle of al-Harrah, the Battle of Ayn al-Wardah, and the beheading of Mukhtar's army despite their having been granted safe passage.They also gave safe passage to the Speicher soldiers, who were in training, unarmed, and most of them were from the Shiite sect. They were killed on the river one after the other and thrown into the river.

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The group subsequently released deeply disturbing videos of the mass killing, showing some victims shot in the head and thrown directly into the river, while others were killed in groups and then buried in large vehicles. Politicians exploited the incident, even accusing some local tribes of complicity in the crime, which played a major role in exacerbating sectarian divisions in the region.

This group, which has remained in existence to this day – based on beheadings – also refers to carrying those pure heads to the tyrant Ibn Ziyad, just as it did in beheading the subjugated soldiers of Spike.I slaughtered them on the river and their pure blood flowed until the color of the water changed.

Sheikh Muhammad Hassan Al-Muzaffar said, after reviewing some of the tragedies of the Umayyad dynasty:((Through these events, the world witnessed the true nature of the Prophet's family's faith and their struggle to revive Islamic law, and the worldly nature of their enemies' war against the faith. The intentions of both sides became clear, and their ultimate goals in those actions were revealed. Otherwise, what sin did the infant, whose milk had dried up and whose lips were parched with thirst, commit to be killed on his father's chest, leaving him fluttering like a slaughtered bird?)) (Al-Muzaffar, Muhammad Hassan, Imam al-Sadiq, peace be upon him: p.37).

**Malik ibn Nuwayrah and the accusation of apostasy:**The first incident of beheading in Islamic history after the Prophet Muhammad, peace and blessings be upon him and his family.

The practice of beheading was common among the Byzantine and Persian empires when they exacted revenge on their enemies after killing them. The first to practice it in Islam after the martyrdom of the Prophet Muhammad (peace be upon him) was Khalid ibn al-Walid, the commander of the first Caliph. He killed Malik ibn Nuwayrah and committed adultery with his wife. Umar ibn al-Khattab wanted to carry out the prescribed punishment, but Abu Bakr pardoned him, uttering his famous words, "Khalid acted in good faith and erred." This statement has cost Muslims rivers of blood to this day. According to the followers of the various schools

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of thought, including Wahhabism, whoever acts in good faith and errs receives a reward. This innovation was introduced by Abu Bakr (Kanz al-Ummal, vol. 1, p. 221)..

Malik ibn Nuwayrah (may God be pleased with him) was the chief of the Banu Yarbu' tribe of Banu Tamim and a man of high standing among the Arabs. He was renowned for his courage, generosity, and benevolence, and his word carried great weight within his tribe. When he embraced Islam and returned to his tribe, they all converted at his hands. He held a high position with the Messenger of God (peace and blessings be upon him and his family), who appointed him as his representative to collect the zakat (alms) from his people and distribute it to the poor. This demonstrated his trustworthiness, as he was a trusted confidant of the Messenger of God (peace and blessings be upon him and his family). When the Messenger of God (peace and blessings be upon him and his family) passed away and disagreements arose in Medina regarding the successor, Malik ibn Nuwayrah decided not to collect the zakat until the matter of the caliphate was clarified. Malik ibn Nuwayrah believed in the imamate and caliphate of the Commander of the Faithful, Ali (peace be upon him). When Khalid ibn al-Walid came to him demanding the zakat, Malik was astonished because Khalid ibn al-Walid had come as a representative of the Prophet. On the authority of Abu Bakr, and Malik bin Nuwaira did not hear the Prophet (peace and blessings be upon him and his family) explicitly state that Abu Bakr was the successor. Rather, the matter is the opposite, for Malik bin Nuwaira heard the Messenger of God (peace and blessings be upon him and his family) in the Hadith of Ghadir stating that the successor after him was Ali bin Abi Talib (peace be upon him).

He was the first person killed during Abu Bakr's reign, a victim of an attack by Khalid ibn al-Walid, who ordered his execution along with several men from his tribe. Afterward, Khalid assaulted Malik's Muslim wife. Khalid ibn al-Walid then marched toward Malik ibn Nuwayrah's tribe. When Malik learned of this, he dispersed his tribe and instructed them to take their possessions with them. Khalid and his soldiers arrived at night, and Malik declared to Khalid, "We are Muslims." Khalid responded, "Then lay down your weapons."

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They did so, and everyone performed the prayer. A discussion ensued between Malik and Khalid concerning zakat (almsgiving) and Islam. Despite knowing that Malik ibn Nuwayrah was a Muslim and professed the two testimonies of faith, Khalid ibn al-Walid killed Malik and some of his tribesmen, claiming they had refused to pay zakat. Furthermore, Khalid assaulted Malik's wife on the very night her husband was killed. These acts of murder and assault did not provoke the Caliph's anger. He felt no remorse toward God, the religion, the man unjustly killed, or the wife whose honor was violated. Nevertheless, he defended Khalid ibn al-Walid. To God we belong and to Him we shall return. May God have mercy on Malik ibn Nuwayrah, who was martyred, his pure blood flowing, defending his Imam and guardian, the Commander of the Faithful, Ali ibn Abi Talib. Peace be upon him the day he was born, the day he was martyred, and the day he is resurrected.. (Ibn al-Athir:Lion of the Forest, Vol. 4, p.295;Sheikh Muhammad Taqi al-Tustari, Dictionary of Men, Vol. 8, p.661).

**Section Two:**

**My experience during Saddam's regime and the Ba'athist government:**

**The history of modern Iraq is replete with political conflicts and attempts at change. One of these significant events was the Sha'ban uprising of 1991.mThis uprising was not merely a coincidence resulting from temporary circumstances, but rather the culmination of political, economic, and social grievances stemming from the policies of the Ba'athist regime that ruled Iraq since 1968. The uprising served to reaffirm the value and dignity of the Iraqi citizen, who had become a commodity in the hands of the regime's followers and its hateful and hostile ideology. And killingTowards any patriotic voice demanding freedom, justice, equality, and dignity.**

Given the significance of the uprising in Iraq's history, it became essential to understand its causes. Among these causes were the Iraqi invasion of Kuwait, military tensions with Saudi Arabia during the Second Gulf War, and the military defeat suffered by the Iraqi army, which ultimately led to the outbreak of the uprising on March 16, 1991.The hunger, poverty, destitution, and oppression suffered by the Iraqi people.Saudi Arabia

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had a specific perspective on the uprising and its approach to dealing with the Iraqi opposition abroad. It supported the convening of the Beirut Conference for the opposition in 1991, as well as backing certain parties it believed were best suited to lead Iraq after Saddam Hussein. However, all these attempts ultimately failed, as sectarianism played a role in complicating matters. Furthermore, Saudi Arabia pressured the United States not to provide any military or logistical support to the insurgents in the south. Saudi Arabia also agreed to the establishment of camps for Iraqi refugees at the request of the United States, and discussions regarding their conditions in these camps and their treatment by Saudi authorities have taken place..

We suffered greatly from the cruelty of the former regime led by Saddam.The criminal and his criminal partywho ruled with an iron fistAnd fire,During the periodMy studiesIn middle schoolWe are the family that did not belong to the Ba'ath Party.We were aware of how students from all levels were being recruited; the Ba'ath Party forced us to participate in demonstrations and marches, especially during holidays.July and AprilBut in 1990, the biggest shock came when the revolutionaries who called for freedom against the regime were killed. I witnessed it firsthand during my childhood; I was ten years old, and the situation was tragic, as we suffered from shortages of water and food.Wells were dug for drinking water, but we were punished by having the water well in front of our house hit by a shell and be buried.Where we lived on scrapsFrom the bread, and he was present for a strollAs time passed, when she reached the age of 18,yearWe were accepted into collegeUniversity of EducationAl-Qadisiyah, but the university had turned into a military camp, where there was immense pressure on the students. Our journeys from Diwaniyah to Hilla took a long time.In trainingThis prevented us from attending the lectures.When we left the university, we would ride in trucks to our city of Hilla. Not only that, but the regime also forced us to join the army for a compulsory period.(In the Jerusalem Army in July for two months, during the heat and extreme poverty, we were soldiers and students because we did not belong to the defunct party. I was punished for not belonging to the party by the professors at that time, and the order to serve two months in the Jerusalem Army was a costly punishment for

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me while I was a student.) And on Fridays, we would go to Najaf to attend prayers with the martyred Sayyid Muhammad Baqir al-Sadr II..When we went to pray, there was a fight with the family, and while we were heading to prayer, it was like a curfew imposed by the Ba'athists and security forces.After graduation, we were sent to service camps.Compulsory military service: I was a soldier assigned to air defense, and I was sent from Hilla to Baghdad, then to Mahawil. We were imprisoned more than once.,God helped us and saved us from the Ba'athist regime, especially during the Sha'ban pilgrimages and on the tenth of Muharram, when we were arrested. But by the blessing of Imam Hussein, peace be upon him, we were released.When the regime fell, we were discharged by the American forces. Those were very difficult days..

The Ba'athist regime of Saddam Hussein used a policy of injustice and mass graves in the country. A large number of mass graves carried out by the Ba'athist regime were studied and counted by Dr. Raed Abis (89 mass graves in Iraq) in a book published by the Holy Abbasid Shrine entitled "Guide to Mass Graves." The Ba'athist regime combined the authority of the party and the tribe.Faleh Abdul Jabbar, The New Leviathan State Book, p. 153).

It is important to note that the Ba'athist regime contributed significantly to the disintegration of Iraqi national identity. One researcher describes their influence as leading to a comprehensive deterioration of national identity. This deterioration and aggression have historical precedents and inspiring examples. It generally points to the reality of division and fragmentation within the structure of social and moral consciousness, and it speaks of the erosion of the foundations of the individual, society, state, and culture. In other words, the minimum standards guaranteeing each individual the right to exist and operate within the framework of the common good have diminished. With this erosion, Ba'athist totalitarianism and Saddam Hussein's dictatorship rose to the level of an authority that controlled every detail of social life. .

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**Repression and terrorism**

In the yearmIn 1991, a popular uprising known as the Sha'ban Intifada erupted in Iraq, which was brutally suppressed by the Ba'athist regime under Saddam Hussein. This uprising followed the end of the Gulf War and came after calls from the United States and other countries for the Iraqi people to rise up against the regime. The demonstrations began on March 1st in the city of Basra, with protesters demanding freedom and democracy and expressing their suffering under Ba'athist rule..

Government forces responded to these protests with extreme violence, using artillery, hand grenades, and live ammunition against demonstrators, resulting in civilian casualties. As Iraqi forces weakened and international coalition forces deployed, buffer zones were established under international protection. These events led to a decline in the Ba'athist regime's control..

The popular uprising in Iraq in 1991mA turning point in the country's history, demonstrating the people's desire for change, even though they were unable to completely overthrow the regime. This uprising contributed to strengthening the Iraqi regime's position in the international community, making Iraq a subject of discussions regarding the imposition of economic sanctions and the provision of humanitarian aid to the Iraqi people. That period was rife with crimes committed by the Ba'athist regime against the people in 1980.1991

**Among the most prominent crimes of the Ba'athist regime were:**

**The Ba'ath regime practiced various forms of torture against Iraqi citizens, with a particular focus on its opponents. Some of the forms of torture used included the following::**

**a) Amputation of the hands at the wrist and removal of the fingers.**

**b) Removal of the earlobe.**

**c) Tongue removal.**

**d) Getting a tattoo on the forehead.**

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**(f) Conducting experiments with chemical weapons and weapons of mass destruction on political prisoners and others.**

**g) Forcing detainees to drink tea or milk containing deadly poisons such as thallium, which is used to kill rats.**

**h) Creating incubators filled with acid (consisting of concentrated nitric acid and concentrated sulfuric acid) to dismantle the bodies of opponents of the Baath Party, as happened with the martyr Abdul Sahib Dakhil and it is also said that it happened to the martyr Amina al-Sadr.**

**(i) Throwing opponents into a tank full of lions, tigers, and hungry predators to get rid of them.**

**k) Hanging detainees by their hands after pulling them back and beating them with sticks and other tools.**

**N)**The forced displacement carried out by the Ba'athist regime in Iraq before 2003 did not end there, but continued afterward. This displacement included the confiscation of funds and property and their distribution to others. After 2003, with the return of most of the displaced, new problems arose. Some of these problems were social, involving interactions between the displaced and those who had settled on their lands, while others were legal, concerning how to reclaim lost property and rights. This issue requires separate study to clarify the legal efforts undertaken by the government and their outcomes.

**The Speicher massacre and the betrayal of the heroic youth:**

Heroic Iraqis commemorate the Speicher massacre, perpetrated by the ISIS terrorist group against innocent, unarmed civilians during their invasion of Salah al-Din province, which occurred one day after their invasion of Nineveh province in June 2014. The United Nations described this act as genocide, as ISIS terrorists committed a horrific massacre on June 12 of that year, a tragedy of our time. Approximately 2,000 unarmed cadets were killed at the Air Force College in Tikrit, north of the Iraqi capital, Baghdad, formerly known as Camp Speicher..

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This massacre is considered a symbol of crueltySectarian hatred toThe ISIS terrorist organization lured unarmed air force cadets to the presidential palaces overlooking the Tigris River and committed their horrific crime by shooting them and throwing their bodies into the river. The international community condemned this heinous act and formed an international coalition to confront this terrorist organization, working to reduce its financial resources and combat its ideology, which poses a threat to humanity..

On this painful anniversary, we pray for mercy and forgiveness for the souls of the martyred victims. We also appeal to the international community and human rights organizations to recognize this crime as a war crime, a crime against humanity, and a crime of genocide committed by ISIS against the Iraqi people..

The exact number of victims remains unknown. Salah al-Din province likely awoke this Wednesday to the tears of the victims' families as they commemorated the tenth anniversary of the massacre, in which between 1,700 and 2,500 students were killed by ISIS and their tribal allies.

and1200 remains of victims of the massacre have been found.

The term "massacre" refers to acts amounting to genocide against Shiites in Iraq. These acts are considered crimes against humanity, as soldiers are killed and their bodies thrown into rivers, while some are buried alive..

This crime was the first in the organization's history.terroristThe group began by attacking Mosul, and then expanded its control to include more than twenty Iraqi cities in less than a week, in the north and west of the country. These cities included Baaj, Tal Afar, Sinjar, Qayyarah, Hatra, Rabia, and Al-Jazira, followed by Tikrit, Balad, Ad-Dur, Ishaqi, Ramadi, Hit, Rutba, Al-Qaim, Karma, Rawa, Ana, Alus, and others..

Coinciding with the Fatwa of Sufficient Defense Festival, held at the Holy Abbasid Shrine on June 16-17, 2022, the representative of the Supreme Religious Authority, His Eminence Sayyid Ahmed al-Safi, announced the completion of the documentary encyclopedia on the Speicher massacre. This work was undertaken by the Iraqi Center for Documenting Crimes of Extremism, affiliated with the Department of Intellectual and Cultural

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Affairs at the Holy Abbasid Shrine. According to the team members, the documentary encyclopedia on the Speicher massacre was prepared to contribute to: providing justice for the victims, achieving redress, and preventing the recurrence of the crime..

The encyclopedia comprised twenty-three volumes, totaling approximately ten thousand pages. The team was responsible for sorting and classifying the documents according to the twenty-three volumes. Some documents were included in English and French, and some were translated into Arabic..

According to the encyclopedia, the number of victims of the Speicher massacre reached 2,167 martyrs. This statistic is specific to the Iraqi Center for Documenting Crimes of Extremism, based on data from the Supreme Judicial Council regarding the documentation of the Speicher massacre victims, the position of the human resources system in the Iraqi Ministry of Defense, forensic reports, and statistics from the Tikrit Massacre Commemoration Committee affiliated with the Popular Mobilization Forces..

THundreds of Iraqi families and grieving mothers flocked to the area.Every year fromThe Iraqi provinces are heading to Tikrit province, specifically the presidential palaces area, to commemorate the anniversary.AnnualSpeicher tragedy.

The Council of Ministers issued Resolution No. (92) of 2014, which recognized the atrocities committed against various components of the Iraqi people—including Shia, Yazidi, Turkmen, Christian, Shabak, and others—by ISIS terrorist gangs as genocide. Similarly, the Council of Representatives issued Law No. (12 of 2019) concerning the rights of the martyrs of the Martyr Pilot Majid al-Tamimi Air Base massacre. This law includes provisions affirming that the Speicher massacre constitutes genocide and crimes against humanity.,The law affirmed that the victims of the airbase attack in Salah al-Din Governorate in June 2014, perpetrated by ISIS terrorist gangs, are considered martyrs, whether their remains have been recovered or they are still missing. This includes those who sheltered the victims and survivors of the attack. The law also affirmed that the martyrs of the airbase are entitled to all the rights granted to martyrs under the Military

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Service and Retirement Law No. (3 of 2010), as amended, in accordance with their counterparts in the Ministry of Defense, as well as the rights and privileges stipulated in the Law on Compensation for Victims of Military Operations, Military Errors, and Terrorist Acts No. (20).)The year (2009), and the law emphasized that the perpetrators of the airbase crime are not covered by any general or special amnesty, and that the crimes do not lapse due to the statute of limitations for those among them who are minors, and that the judicial authorities must pursue the perpetrators or accomplices..

**The Battle of al-Harrah**

**The Battle of al-Harrah took place in 63 AH between the rebels of Medina, led by Abdullah ibn Hanzalah, and the Syrian forces sent by Yazid ibn Muawiyah ibn Abi Sufyan, commanded by Muslim ibn Uqbah al-Murri. In this battle, many Medinans were killed, including 80 Companions of the Prophet and 700 memorizers of the Quran. The city was occupied for three days, during which time people's property was looted and the Syrian army violated women. Imam al-Sajjad (peace be upon him) remained neutral in the uprising of the Medinans and offered refuge to many, including the family of Marwan ibn al-Hakam. Al-Harrah is an area consisting of a black stone, located near Medina, where this famous battle between the Medinan rebels and the Syrian army sent by Yazid ibn Muawiyah under the command of Muslim ibn Uqbah al-Murri took place. Most historical accounts indicate that the events of al-Harrah lasted two or three days at the end of Dhu al-Hijjah in 63 AH.**

**There are several accounts explaining the reasons for this revolt. The governor of Medina, Uthman ibn Muhammad ibn Abi Sufyan, sent a group of prominent figures from the city to meet with Yazid ibn Mu'awiya. Among them was Abdullah ibn Hanzala, known as "the one washed by angels." After Yazid hosted them, the delegation returned to Medina to inform the people of the corruption and debauchery they had witnessed in Yazid's court. They described him as an irreligious man who drank wine, killed innocent people, and kept company with dogs, and that he should be removed from his**

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**caliphate. They then called for Yazid's removal. It is said that Yazid's removal in Medina was linked to the revolt of Abdullah ibn al-Zubayr in Mecca, and that Abdullah ibn Hanzala was an agent of Ibn al-Zubayr in Medina.,Abdullah ibn Hanzala played a crucial role in this revolt after the people pledged allegiance to him, inclining towards his leadership (Al-Mas'udi, Muruj al-Dhahab: 3: 267). The people of Medina responded to the orders of Abdullah ibn al-Zubayr and deposed the governor appointed by Yazid ibn Mu'awiya. They then besieged the Umayyads in the house of Marwan ibn al-Hakam, numbering a thousand people. Ibn al-Zubayr appointed Abdullah ibn Hanzala as governor of Medina (Ibn Qutayba, Al-Imama wa al-Siyasa, vol. 1, p. 177). Subsequently, Yazid decided to attack Medina and prepared a large army under the command of Muslim ibn Uqba al-Murri after Ubayd Allah ibn Ziyad refused the assignment. The Syrian army succeeded in crossing the trench with the help of Ibn Haritha, after he promised them money, and then entered the city..**

They committed such heinous crimes that the army commander became known as a spendthrift. Al-Mas'udi described the actions of the Syrian army in the city as a calamity.(Al-Mas'udi, Al-Tanbih wal-Ishraf, p. 306)This was the most tragic event after the martyrdom of Imam Hussein (peace be upon him). The city was subjected to the sack of three days, during which the most heinous and shameful crimes were committed. They violated women's honor, plundered property, killed the elderly and children, and ripped open the bellies of pregnant women, killing their unborn children.(Ibn Qutaybah, Al-Imamah wa al-Siyasah, vol. 1, p. 184; Ibn al-Jawzi, Al-Muntazam fi Tarikh al-Muluk wa al-Umam, vol. 6, p. 15) They insulted the companions who were in Medina, such as Jabir bin Abdullah al-Ansari, who lost his sight during that period, and Abu Saeed al-Khudri.(aIbn Hisham, The Biography of the Prophet, Vol. 6, pp. 253-254)It was reported that the army of Sham killed more than 4,000 people.(Al-Maqdisi, The Book of Beginning and History, Vol. 6, p. 14.)It was said 11700 or 10700(Ibn Qutaybah, Al-Imamah wa Al-Siyasah, Vol. 1, pp. 184-185; Al-Mas'udi, Al-Tanbih wa Al-Ishraf, p. 305.)Among them are 700 people who have memorized the Quran.(Al-Dhahabi, Accidents and

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Deaths, p. 30.18)And 80 companions of the Messenger of God, some of them from the people of Badr, and Abdullah bin Hanzala and his sons were killed in this battle.(Ibn Qutaybah, Al-Imamah wa al-Siyasah, vol. 1, pp. 181-1815)Three days after the city was ransacked, money was stolen, and honor was violated, Muslim ibn Uqba al-Murri gathered the remaining people of the city and asked them to pledge allegiance to Yazid ibn Muawiya, on the condition that they and their fathers were his slaves.(Al-Ya'qubi, Tarikh al-Ya'qubi, vol. 2, pp. 250-251; Al-Mas'udi, Muruj al-Dhahab, vol. 3, p. 267)In other words, they are war booty for Yazid ibn Muawiyah, and whoever does not accept this pledge of allegiance, they cut off his head.(Al-Tabari, Tarikh al-Tabari, Vol. 5, pp. 491-493; Al-Samhudi, Wafa' al-Wafa bi-Akhbar Dar al-Mustafa, Vol. 1, p. 126.)Imam al-Sajjad (peace be upon him) adopted a neutral stance in this uprising. Sources mention various reasons for the Imam's position, including: his awareness of the weakness and small numbers of the people of Medina compared to the overwhelming numbers, oppression, and cruelty of the people of Syria.[24] Another reason was the Medinans' mistake in choosing a location for the uprising, just as Ibn al-Zubayr erred in choosing Mecca as the base for his movement. This exposed both holy sites—the two sacred sanctuaries—to attacks and desecration by the Syrians. Therefore, all the Alawites who revolted against the rulers left the two holy sanctuaries to preserve their sanctity and prevent bloodshed and violation of their sanctity. This was due to Imam Zayn al-Abidin's knowledge... Peace be upon him, because his participation in that movement would lead to the complete annihilation of the Prophet's family and their followers, so he, peace be upon him, was able to stand against this action by remaining neutral.(Al-Bajawi, Days of the Arabs in Islam, p. 424) Perhaps he, peace be upon him, adopted neutrality to preserve the lives of many people, even those who were not Alawites. It is reported that he, peace be upon him, took in four hundred women from the Banu Abd Manaf (i.e., Banu Abd Manaf) and cared for them until the army dispersed (Al-Zamakhshari, Rabi' al-Abrar, vol. 1, p. 472). Among those he sheltered was the family of Marwan ibn al-Hakam, whose wife was Aisha bint Uthman ibn Affan al-Umawi. Marwan was grateful to Ali ibn al-Husayn for this. (Al-Bajawi, Days of the Arabs in Islam,

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p. 424). Despite his neutral stance, the Imam (peace be upon him) undertook to provide for 400 families throughout the presence of Muslim ibn Uqba and the army.

**There are several different historical events, which can be explained as follows:**

The Battle of KarbalaandDate: It occurred on the 10th of Muharram, 61 AH (680 AD)

Description: The Battle of Karbala was a confrontation between Hussein ibn Ali, the grandson of the Prophet Muhammad, and Yazid ibn Muawiyah. The battle resulted in the death ofImamHusseinPeace be upon him and his family From his family membersAnd his companions..

**impact**The Battle of Karbala is considered a significant event in Islamic history, especially for Shiites.hurtcountingImamHussein ibn Ali, a martyr and oppressed.

**As forSpiker:**

Signed in June 2014

**Description**Speicher massacre attackbrutalISIS launched an attack on Camp Speicher airbase in Tikrit, Iraq, resulting inmartyrdomthousandsfromIraqi soldiersThe innocent.

**impact**The massacre was one of ISIS's most prominent crimes in Iraq, and it sparked widespread condemnation.Globallywide

**The Battle of Al-Harrah**

**the date:**It occurred on the 27th of Dhu al-Hijjah, 63 AH (683 AD)

**Description:** The Battle of al-Harrah was a confrontation between the forces of Yazid ibn Mu'awiyahand the peopleMedina, where the city's inhabitants revolted against Umayyad rule.,The confrontation resulted in the deaths of a large number of the city's residents..

-Impact: The Battle of Al-HarrahWithA painful event in Islamic history, especially for the Muslims of Medina..

The difference between events

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**Historical context:** The Battle of Karbala in the 7th century AD while The Battle of Al-Harrah occurred in the same century, while the Speicher massacre took place in the 21st century..

**nature:** The Battle of Karbala was a confrontation between Hussein ibn Ali and the forces of Yazid ibn Muawiyah, while the Battle of al-Harrah was a confrontation between the forces of Yazid ibn Muawiyah and the inhabitants of Medina.As forThe Speicher massacre was a terrorist attack carried out by ISIS against Iraqi soldiers.The innocent.

**impact**: The events of Karbala had a significant impact on Shiites. While the incident at Al-Harrah had an impact onResidents inAL Madinah AL Munawwarah.andThe Speicher massacre was a painful event for Iraqis.Who killed the innocent?

Conclusion

There are several different historical events on this list, each with its own context and impact. Studying these events can help in understanding Islamic history and the conflicts that occurred within it..

Conclusion:

1-The Speicher massacre was a complete collapse of security and peace due to the power of extremism and criminality. This tragedy starkly reflected the rhetoric of takfir (excommunication) and hatred that transformed into bloody practices, including the wailing of mothers, the anguish of widows, and the cries of orphans. The destructive sectarian mentality manifested itself in the targeting of the nation's own sons, and the blood of the innocent mingled with the tears of mothers. The river bore witness to these atrocities, while the world remained uneasyly silent.

2-The Speicher massacre was a symbol of moral suicide and a blatant assault on human conscience. A deep analysis of the massacre reveals it to be an act of organized terrorism and an ideological crime before it is considered genocide. This crime stemmed from extremist ideologies, not from natural causes; Speicher is a horrific consequence of a perverse mindset. It is indeed one of the greatest betrayals in modern history,

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demonstrating the barbarity of some who consider themselves human, and underscoring the depravity of all who participated in these events.and lackTheir humanity.

3-The Speicher massacre will remain a stain on our history, an unhealed wound, and a source of endless tears. Young men in the prime of their lives were crushed by sectarianism and the barbarity of violence, leaving mothers with silent cries, a pain of loss that continues to ache in their hearts, and a fire that burns without ceasing..

4-Al-Harra MassacreThousands killed: Thousands of the city's inhabitants were killed; some sources indicate that 10,000 people were killed. The city was looted: Medina was looted, women were raped, and buildings were destroyed..

The massacre contributed to the decline in the reputation of the Umayyad state and increased unrest against the rule of Yazid ibn Mu'awiya..

5-Opposition to Umayyad rule emerged, and revolutionary movements such as the Tawwabin and Shi'a began.

Impact on Islamic unity: The battle contributed to the decline of Islamic unity and increased divisions among Muslims..

6-The massacre of al-Harrah has become a painful memory in Islamic history, and is remembered as a symbol of oppression and injustice.

7- The events and wars against the followers of Ahl al-Bayt are rooted in deep-seated hatreds with hateful sectarian origins, according to a systematic war against the followers of Imam Ali, peace be upon him.

8-It is important to commemorate mass graves through any event, incident, or structure that serves as a mechanism for remembrance. This commemoration can be formal or informal (such as erecting a memorial like a mural in a local community).)>

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9-The crimes committed by the Ba'athists represented the other side of a brutal dictatorship founded on the ruthless oppression and domination of the Iraqi people. The atrocities of that era were not mere isolated incidents, but rather a systematic strategy aimed at extinguishing the human spirit of the Iraqi people and destroying their national identity and culture..

**The most prominent metaphors used against the Shia followers of the Prophet's family (peace be upon them):**

| The charge | Result | death toll | the reason | The name of the incident after the Messenger of God, may God bless him and his family and grant them peace | num ber |
|---|---|---|---|---|---|
| He was accused of apostasy. Because he refused to pledge allegiance to Abu Bakr and adhered to the pledge of allegiance at Ghadir. | 1- He was a man of high honor among the Arabs, to the point that he was an example of courage, generosity, and doing good in his tribe. After the martyrdom of the Messenger of God (peace and blessings be upon him and his family), Malik bin Nuwayrah decided not to take alms until the matter of the caliphate became clear to him. | He and a number of his tribesmen were killed after being given safe passage. | Zakat | Malik ibn Nuwayrah (may God be pleased with him), chief of the Banu Yarbu' tribe, from the Karbala massacre - the massacre of the Banu Yarbu' displacement | 1 |

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| | | | | | |
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| | So Khalid devised a trick to get to Malik and his people, so he tricked and lied to Malik and his people and swore to them by God Almighty that he did not intend any harm to them, claiming that he did not come to fight them. | | | | |
| rebellion against the ruler | Hussein, his family, and his companions were killed | | To support the Islamic religion | Battle of Karbala | 2 |
| At least 60 Shiites were killed in this massacre, Shiite homes were burned, their property was looted, and a | Mukhtar al-Thaqafi was a Shi'a leader in Iraq during the period following the death of Husayn ibn Ali, and he declared a revolt against the Umayyads. After Mukhtar's death in 687 CE at the hands of Abdullah ibn al-Zubayr's forces, a large number | | In support of the family of the Prophet (peace be upon | 3. Al-Mukhtar's Revolution | 3 |

| | | | | | |
|---|---|---|---|---|---|
| number of women were taken prisoner. | of his followers were killed.. historical novels<br>- Various historical sources: Some historical sources mention that Ibn al-Zubayr ordered the killing of a large number of al-Mukhtar's supporters, which led to a large number of deaths.<br>- Changing the color of the river: Some accounts indicate that the amount of blood was so great that it turned the color of the river red.<br>Ibn Kathir said in his book Al-Bidaya wa'l-Nihaya: "When he left the palace, two brothers, Tarfa and Taraf, sons of Abdullah ibn Dajaja from the Banu Hanifa, approached him and killed him in the place of the olive groves in Kufa. They cut off his head and brought it to Mus'ab ibn al-Zubayr, who had entered the | | them) | | |

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| | governor's palace, and placed it before him, just as the head of Ibn Ziyad was placed before al-Mukhtar.".<br>Just as the head of al-Husayn was placed in the hands of Ibn Ziyad, and just as the head of Mus'ab would be placed in the hands of Abd al-Malik ibn Marwan, when the head of al-Mukhtar was placed in the hands of Mus'ab, he ordered that thirty thousand be given to them.<br>Mus'ab killed a group of the Mukhtarites and captured five hundred prisoners, beheading them all in a single day. Among Mus'ab's companions killed in the battle was Muhammad ibn al-Ash'ath ibn Qays. Mus'ab ordered that Mukhtar's hand be cut off and nailed to the side of | | | | |

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| | the mosque. It remained there until al-Hajjaj arrived and inquired about it. He was told it was Mukhtar's hand, so he ordered it to be removed, as Mukhtar was from al-Hajjaj's tribe. (Ibn Kathir: 8))<br>death toll<br>- Various historical sources: Historical sources mention that the number of deaths among al-Mukhtar's supporters was large, but there is no agreed-upon exact number.<br>Estimates: Some estimates suggest that the death toll was in the thousands.<br>historical context<br>- The conflict between Al-Mukhtar and Ibn Al-Zubayr: Al-Mukhtar Al-Thaqafi and Ibn Al-Zubayr were among the most prominent figures in the political | | | | |

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| | and military conflict in Iraq and the Hijaz after the death of Al-Hussein bin Ali.<br>- The revolution against the Umayyads: Al-Mukhtar declared a revolution against the Umayyads, while Ibn al-Zubayr was ruling the Hijaz and also opposing the Umayyads, but in different ways.<br>**impact:**Impact on the Shiites: The killing of al-Mukhtar and his followers had a significant impact on the Shiites in Iraq, as they lost an important leader in their revolt against the Umayyads..<br>- Impact on conflicts: These events influenced political and military conflicts in the region, and contributed to shaping the subsequent history of the region. | | | | |
| Sulayman ibn | The Penitents carried out this | | | The Battle of Ain al- | 4 |

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| | | | | | |
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| Surad and his companions were martyred To avenge the blood of Imam Hussein, peace be upon him | revolution to compensate for their failure to support Imam Hussein, peace be upon him, in Karbala. Sulayman ibn Surad and his companions were martyred in this battle (Al-Mas'udi, Muruj al-Dhahab, Vol. 3, p. 94). Ayn al-Warda is a region in northeastern Syria, where a battle known as the Battle of Ayn al-Warda took place. The battle was fought between the Penitents, led by Sulayman ibn Surad al-Khuza'i, and the army of Ubayd Allah ibn Ziyad, seeking revenge for the blood of Imam Husayn (peace be upon him). In this battle, | | | Warda: The area where the Battle of Ain al-Warda took place between the Penitents, led by Sulayman ibn Surad al-Khuza'i, and Ubayd Allah ibn Ziyad.. | |
| | Zayd ibn Ali ibn al-Husayn (peace be upon them) was martyred in the Battle of Kufa on the day of Ashura in the year 122 | | | Zayd the Martyr's Revolution | 5 |

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| | AH, thus inscribing a glorious chapter in the history of Islam. His martyrdom was not merely the end of a hero's life, but the beginning of a long journey of struggle and jihad in the cause of truth. His martyrdom touched the hearts of Muslims and ignited their emotions, becoming a symbol of steadfastness and sacrifice. | | | | |
| | Al-Hajjaj killed the Shia followers of the Commander of the Faithful, peace be upon him, and arrested them on every suspicion and accusation. He killed Kumayl ibn Ziyad al-Nakha'i, Qanbar, the servant of the Commander of the Faithful, peace be upon him, Abd al-Rahman ibn Abi Layla al-Ansari, and Sa'id ibn Jubayr. It is mentioned in history that the | | | Hajjaj crimes | 6 |

| | | | | | |
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| | number of those killed by him outside of wars was 120,000. At the time of his death, there were 50,000 men and 30,000 women in his prison, 16,000 of whom were naked. Al-Hajjaj's practice was to imprison men, women, and children together in a prison without a roof.. | | | | |
| | | | | Umayyad crimes against the Shiites | 7 |
| | | | | Abbasid crimes against the Shiites | 8 |
| | | | | | |
| | It was launched by Saddam's criminal forces against Shiite civilians in the city of Nasiriyah, resulting in the killing of a large number of people..<br>- Impact: The massacre was one of the most prominent crimes committed by Saddam Hussein's regime against the Shiites in Iraq. | | | Nasiriyah massacre attack<br>.<br>- | 9 |

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| | A Loyalty to the Shiites Nasiriyah massacre<br>- Date: It occurred in March 1991, during the Shiite uprising in Iraq following the Second Gulf War | | | | |
| | MajThe Dujail massacre, or the Dujail case, occurred in 1402 AH / 1982 AD, when the Iraqi Ba'athist regime issued death sentences against 148 Shiites from Dujail, imprisoned and detained hundreds of families, and forced them to leave their homes, following a failed assassination attempt against them.criminalSaddam Hussein in this city. | | | Dujail massacre | 10 |