

Ubayd Allah Ibn Ziyad's Repressive Policy Against Opposition Movements Prior to the Killing of Imam Hussein (peace be upon him) - Maytham Al-Tammar as an Example¹

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ABSTRACT

The period following the peace treaty between Imam Hassan (peace be upon him) and Muawiyah in 41 Hijriya saw the Umayyads take control of the Islamic state, pursuing figures known for their loyalty to the Ahlulbayt (peace be upon them) and targeting them by the government. Many of them were martyred under the authority of the regime for their beliefs, while those who could escape fled, and many migrated to far corners of the earth to escape the oppression and tyranny of the Umayyad authority. The Umayyads suspected and punished anyone who was remotely associated with the Alawite family, especially those known for their close relationship with the Amir al-Mu'minin (peace be upon him).

Despite many followers of Imam Ali (peace be upon him) adhering to the principle of Taqiyya to protect themselves, many of them, when faced with the demand of the Umayyad state to curse Amir al-Mu'minin (peace be upon him) in front of the public people, would rebel against the authority and offer their lives as a sacrifice without doing so. Many of the best companions of the Amir al-Mu'minin (peace be upon him), such as Hujr Ibn Adi, Amr Ibn al-Hamiq al-Khuzai, and many others, fell victim to that policy. When Muawiyah died and his son Yazid took over, Kufa in particular, and Iraq in general revolted against the Umayyad authority. Therefore, Yazid used a ruthless and unjust man to control Iraq after the news reached him of Imam Hussain's (peace be upon him) movement from the Hijaz to Kufa. He declared that Ubayd Allah Ibn Ziyad is the governor of Basra and Kufa together, and this man used most of the methods of cruelty, injustice, and human rights violations against opponents, especially the followers of Imam Ali (peace be upon him). The prisons were filled with them in anticipation of their support for Imam Hussain (peace be upon him) if he had been able to reach Kufa. Among those who suffered from this persecution, imprisonment, oppressive policy, then murder and mutilation of their bodies, was Maytham al-Tammar, a companion of Amir al-Mu'minin (peace be upon him).

Keywords: *Amir al-Mu'minin (Commander of the Faithful) Imam Ali; Imam Hussain; Maytham al-Tammar; Muawiyah bin Abi Sufyan; Yazid bin Muawiyah; Ubayd Allah bin Ziyad; repressive policy; opposition movements.*

UBAYD ALLAH IBN ZIYAD'S REPRESSIVE POLICY AGAINST OPPOSITION MOVEMENTS PRIOR TO THE KILLING OF IMAM HUSSEIN (PEACE BE UPON HIM)

After the revolution became the final decision of Imam Hussein (peace be upon him), he was keen to prepare for the political situation in Iraq, which was his final destination. He was facing the urgent requests of the Iraqis and their continued letters to him. He wrote to them saying, "... My brother and cousin, and my trusted relative from the people of my household, has been sent to you, and I have ordered him to write to me that he has gathered the opinions of your leaders and those of merit and authority among you, and they all agree on what your messengers have brought to me

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and what I have read in your letters. Then, certainty, I will come to you if God willing [1]. Then, he sent his cousin Muslim Ibn Aqil [2] to Kufa and his servant Suleiman to Basra [3].

When Muslim Ibn Aqil arrived in Kufa, the governor, Nu'man Ibn Bashir, did not show any opposition or limit his activities [4]. However, the Umayyad supporters in Kufa wrote to Yazid Ibn Muawiya, warning him that Kufa might be lost if Nu'man continued to be the governor [5]. The rapid events in Kufa alarmed Yazid, who took decisive measures to control the situation. He consulted with his servant Sargon, and he suggested sending Ubayd Allah Ibn Ziyad from Basra to Kufa [6]. He wrote to him and gave him authority over both Basra and Kufa [7], and ordered him to kill Muslims if he caught him. He said, "If you capture him, then kill him and send me his head, and you must know that you have no excuse before me for not following my orders [8].

After Yazid's letter reached Ubayd Allah Ibn Ziyad, he began a policy of harsh oppression in order to impose Umayyad authority on the areas under his influence. Before leaving Basra, he managed to arrest Suleiman, who is a servant and the envoy of Imam Hussein (peace be upon him) to the people of Basra. He killed him and crucified him [9], making him the first martyr of Imam Hussein's revolution. Then, He warned the people of Basra against dissent and threatened them with killing and crucifixion, and promised to take the lesser by the greater. Later, he headed to Kufa, leaving his brother as his deputy in Basra [10].

Ibn Ziyad arrived in Kufa at night, covering his face and wearing a black turban that he used to cover his face. He entered the city with his family and attendants. Whenever he passed by a group of people, they thought he was Imam Hussein (peace be upon him), which made the situation worse [11]. He then went to the governor's building to start his oppressive measures aimed at killing Muslim Ibn Aqeel and gaining control of the situation in Kufa before the arrival of Imam Hussein.

Ibn Ziyad began pressuring the leaders of Kufa, and he sent them a letter saying: "Write to me the names of the strangers among you and those who are students of Amir al-Mu'minin. Also, write down the names of the Kharijites and those who have doubts, whose opinions differ and cause discord. Whoever writes their names for us will be absolved, and whoever does not write anyone's name, must guarantee that no one of them will oppose us, nor act against us. Anyone who does not comply will be liable for punishment, and his wealth and blood will be permissible for us. Additionally, Whoever if any leader is found to have anyone relative to the Commander of the Faithful, and he does not bring him to us, he will be crucified at his doorstep, and he and his tribe get nothing (money) from us [12].

Ubayd Allah did not stop using his spies. He made every leader of his people, a spy who would report to him any news about any stranger who came to their people. If they did not report it, their blood and wealth would be permissible. In the same context, he also worked on arresting those who were known for their loyalty and support of Amir al-Mu'minin (peace be upon him) and his sons. Al-Mukhtar al-Thaqafi, Abdullah bin al-Harith, and many others were arrested and thrown into prisons to intimidate the people [13].

The policy of Ubayd Allah Ibn Ziyad was successful in reducing the influence of Muslim Ibn Aqil in Kufa after he was able to attract the elite of Kufa, who infiltrated the palace and began to turn the people away from supporting Muslims. They also frightened the people by saying that an army from Al-Sham (known as Syria nowadays) was coming to crush the resistance in Kufa. This led to a spirit of complacency and defeatism among the people of Kufa. Even women would tell their sons or brothers to give up fighting because the people were turning away from it, and men would tell their sons or brothers that the people of Al-Sham were coming tomorrow, so there was no point in fighting. The people continued to disperse until Muslims were left alone at the door of a woman named Taw'ah, who took him in for one night. In the morning, her son snitched to Ubayd Allah Ibn Ziyad, who arrested him after a fierce battle [14].

After Ibn Ziyad was able to capture Muslim Ibn Aqil and Hani Ibn Urwa al-Mudhajji, he killed them and sent their heads to Yazid bin Muawiyah [15], who expressed joy and happiness at Ibn Ziyad's actions. He then sent a message to him to pave the way for the next step, writing: "I have been informed that Al-Hussein bin Ali has headed towards Iraq. Set up barriers, prepare yourself very well, and arrest anyone who has a charge... And write to me about any news that happens [16].

Ubayd Allah Ibn Ziyad began carrying out Yazid bin Muawiyah's orders by closing off the entrances to Imam Hussein's path and preventing those from Kufa from joining his camp. Al-Husayn bin Namir, the police officer, was

sent to Al-Qadisiyah [17], and his army was deployed from there to the area of Khafan [18] and towards the mountain of La' la' [19] and ordered to cut off the road from Al-Sham to Basra so that no one could enter or leave Kufa [20]. His policy resulted in the arrest of those who were sent by Imam Hussein on his way to Iraq to the people of Kufa, as the patrols that were deployed along the road captured Qais Ibn Musahhar al-Saidawi [21] and killed him, and then arrested Abdullah Ibn Yaqutur and killed him as well [22].

Ubayd Allah Ibn Ziyad was spreading terror among Al-Kufa's people, killing anyone who opposed him and torturing them and their tribes, so that the slain would serve as a lesson and punishment for others. Ibn Ziyad killed abed Al-A'la al-Kalbi and Amara Ibn Salakh al-Azdi, whom he accused of supporting Muslim bin Aqil, by cutting off their heads in front of the people [23]. Rashid Al-Hajri, a companion of the Prophet (peace be upon him), who participated in the Battle of Uhud with him, was also killed, and he was called Abu Abdullah [24]. Rashid was one of the sincere followers of Imam Ali (peace be upon him) [25]. Ibn Ziyad then invented another way of killing, which was mass execution, by presenting ten people at a time to be executed by crucifixion in front of the people in Kufa. This was the method by which Maytham bin Yahya al-Tammar Al-Asadi was killed [26], as we will explain in detail in Chapter two.

On the other hand, Ubayd Allah Ibn Ziyad had planned well to suppress any movement from Imam Hussain (peace be upon him) that could pose a threat to his rule over Kufa, especially, and Iraq in general. Ibn Ziyad sent al-Hurr Ibn Yazid al-Riyahi with a thousand horsemen to intercept Imam Hussain (peace be upon him) in case he escaped from the forces of al-Husayn bin Numayr, who were scattered along the road between Iraq and the Hijaz. Al-Hurr's task was to prevent Imam Hussain (peace be upon him) from heading to Kufa. They met in the area of Shuraf [27], and when Imam Hussain (peace be upon him) saw al-Hurr's army, he took refuge on high ground to do it behind his back, and this high ground is known as Dhul-Husum, which the Imam (peace be upon him) chose to receive anyone who came to him from one direction [28]. Al-Hurr continued to accompany Imam Hussain's camp, but when he hurried his army by riding, al-Hurr and his men pushed them back with great force, preventing them from heading toward Kufa. They continued to hesitate about the road until they reached Nineveh [29]. In Nineveh, a letter from Ubayd Allah Ibn Ziyad arrived at al-Hurr, in which he said: "After this, tremble for Hussein when you receive this letter of mine, and welcome my messenger, and do not dismount him except in an open and desolate place, without greenery or water. I have ordered my messenger to stay with you and never leave you until my order is fulfilled, and peace be upon you [30]."

It seems that Ubayd Allah Ibn Ziyad had made his final decision to fight and kill Imam Hussain (peace be upon him), or capture him and force him to submit to his authority by pressuring him with siege and thirst. Therefore, he asked the carrier of his book to Al-Hurr Al-Riyahi to stay with the army to observe the implementation of his orders to besiege Imam Hussain (peace be upon him) in the barren land, to facilitate his army's later elimination of Imam Hussain's (peace be upon him) army and his killing.

It is worth mentioning that the series of measures taken by Ubayd Allah Ibn Ziyad in Kufa during the arrival of Imam Hussein (peace be upon him) to Iraq and his descent in Karbala on the second day of Muharram in the year 61 AH [31] was harsh measures that most historians overlooked despite their great importance. If we follow them through the eyes of a fair historian of historical events, we find that they painted a vivid picture of the situation in Kufa at that time.

Ubayd Allah Ibn Ziyad ordered those who did not join Omar bin Saad's army, which he sent to Karbala to kill Imam Hussain (peace be upon him), to camp at Al-Nakhila [32] area and not to leave anyone behind. Then, he addressed the people and praised Muawiyah and mentioned his kindness, and emphasized the obligation of obedience and unity against the enemy. He also praised Yazid and how he followed his father's approach of kindness and goodness. In order to buy people's loyalty with dinars and dirhams (money), he informed the people of Kufa that he had increased their allowances by a hundred each. Then, after urging the people to go out to fight Imam Hussain (peace be upon him), he ordered that no man from the notables or inhabitants who had reached the age of understanding should remain behind. Anyone who was found to be lagging after that was considered free from blame [33]. Ibn Ziyad completed his procedures in Kufa by ordering the nobles of Kufa to tour among the people and urge them to join Ibn Ziyad's camp in the Al-Nakhila. Then, Amr bin Hareeth was appointed as the governor of Kufa, and he went out to the camp. Those who toured Kufa carried out the mission very well. They found a man from Hamdan, who came to

Kufa to claim his inheritance, and he did not know about Ibn Ziyad's order. He was arrested and sent to Ibn Ziyad, who killed him. After that, no one remained behind, and they all went out to Ibn Ziyad's camp at the Al-Nakhila [34].

It seems from these texts that Ubayd Allah bin Ziyad sought to gather as many Kufans as possible and send them to fight Imam Hussein (peace be upon him), despite his prior knowledge of the small size of Imam Hussein's army and his few supporters. It also appears that Ibn Ziyad was preparing heavily for any setback or retreat by Kufa's army or any of them joining Imam Hussein's camp, so he wanted his forces to remain in a large number that would intimidate the other side and ensure his victory in the promised battle.

The persuasive and intimidating efforts exerted by Ubayd Allah bin Ziyad resulted in a reversal of the situation in Kufa and the Kufans turning against Imam Hussein (peace be upon him). However, this does not mean that all the people of Kufa were on his side, as Ibn Ziyad would send a man with an instruction "that asking them for a thousand men should not join except with a force of at least three or four hundred, and less than that is detestable from them [35]" to participate in the fight against Imam Hussein (peace be upon him). Abdallah bin Yasar worked against Ibn Ziyad's policy in Kufa, as he urged people to strike the Umayyads and support Ibn Al-Bint Al-Rasool (peace be upon him), and he was chased by Ibn Ziyad's cavalry until he was arrested and killed [36].

In Al-Nakhila where Ubayd Allah bin Ziyad was in charge of people's affairs, Ammar bin Abi Salama al-Dulani led an attempt to assassinate Ubayd Allah bin Ziyad and get rid of him, but he failed in his mission and was able to escape from Ibn Ziyad and join Imam Hussein (peace be upon him) and was martyred with his [37].

Ibn Ziyad was keen to never sleep at night without having the messenger of Ibn Saad in front of him, informing him of the latest developments on the battlefield. He arranged horses between himself and Ibn Saad's camp so that news came to him at all times [38]. The last repressive measures taken by Ibn Ziyad before the incident of al-Taff were sending Shamar bin Dhi al-Jawshan to Omar bin Saad to punish him for negotiating with Imam Hussein (peace be upon him) and urging him to choose between surrendering or descending to the rule of Ibn Ziyad or to fight them and kill them because they were, in Ibn Ziyad's view, deserving of that. If Imam Hussein (peace be upon him) was killed, Ibn Ziyad ordered that his chest and back should be trampled by horses. Shamar complied with the recommendations, and Ibn Saad obeyed him [39]. This happened on the ninth day of Muharram, and the tragedy of Karbala occurred the following day in the manner that historical accounts agree upon.

THE POLICY OF MASS EXECUTION THAT WAS IMPLEMENTED BY UBAYD ALLAH IBN ZIYAD AGAINST THOSE WHO OPPOSED THE UMAYYAD STATE, MAYTHAM BIN YAHYA AL-TAMMAR'S KILLING AS AN EXAMPLE

Before discussing the issue of the killing of Maytham al-Tammar, let us first talk about his life, his name, lineage, his children, and what the Imams of the Ahlul Bayt (peace be upon them) have said about him:

Name and Lineage:

He was Maytham al-Tammar, or Maytham bin Yahya al-Tammar al-Asadi al-Kufi. The sources do not mention his date of birth, but he was considered one of the prominent figures of the first century of Islam. He was attributed to Al-Nahrawan due to his birthplace, so he was called Al-Nahrawani. It is not known how Maytham al-Tammar was transferred to the ownership of a woman from the Asad tribe. He was known as Salim, as it was customary among the Arabs to change the names of slaves and servants for good luck. Maytham became affiliated with the Asad tribe and resided in Kufa, despite some claims that he lived in Basra for a while [40]. As for the title "Al-Tammar," it was given to him because he used to sell dates in Kufa. The historical sources state that Amir al-Mu'mineen (peace be upon him) bought him from the Asadi woman and freed him. He asked him about his name, and he answered "Salim." Amir al-Mu'mineen (peace be upon him) told him that the Prophet (peace be upon him and his family) informed him that his name given by his father in Persian was Maytham. Maytham replied, "Allah and His Messenger speak the truth, and you speak the truth, O Amir al-Mu'mineen. It is indeed my name." Amir al-Mu'mineen (peace be upon him) then told him to use his original name and stop using the name "Salim" [41]. Therefore, he was called "Abu Salim.

Position and Status:

Maytham was one of the companions of Amir al-Mu'mineen and his sons Hasan and Hussain (peace be upon them). Also, he was a member of the Shurta al-Khamis in the government of Amir al-Mu'mineen (peace be upon him),

and he was a preacher and one of the speakers of the Shia in Kufa. He was a righteous person, and his skin was dried from worship and asceticism. Once, Maytham al-Tammar said to Ibn Abbas: "Ask me anything you want about the interpretation of the Quran, for I have read its revelation upon the Prophet (peace be upon him and his family) and Imam Ali (peace be upon him) taught me its interpretation [42]." He was known for his close relationship with Ali (peace be upon him) and his proximity to him, to the extent that he was counted among his close companions and friends [43]. He was very close to the household of the Prophet (peace be upon them), and this is evidenced by what Umm Salama, one of the Prophet's wives (peace be upon him and his family) said about him that Imam Hussain (peace be upon him) used to mention him frequently [44]. Furthermore, It was also narrated that Maytham had performed Hajj in the year he was martyred, and he went to visit Umm Salama. She asked him who he was, and he replied that he was an Iraqi. She asked him about his lineage, and he mentioned that he was a servant of Imam Ali (peace be upon him). Um, Salama said, "Glory be to Allah! I swear by Allah that perhaps I heard the Messenger of Allah (peace be upon him and his family) recommending you to Ali (peace be upon him) in the middle of the night." Then she called for some perfume and scented his beard. Maytham told her that his beard would be dyed with blood, and she asked him who had informed him of this. He replied that his master had informed him. Umm Salama cried and said to him, "He is not only your master, but he is my master and the master of the Muslims." Then she bade him farewell [45].

The Najashi said about him, "He was one of the great orators among our companions [46]." In addition to being one of the interpreters of the Holy Quran and narrators of the Prophetic hadith, it was reported that one day he left the house of Umm Salama, the wife of the Prophet (peace be upon him), and he found Ibn Abbas sitting there. Maytham said to him, "Ask me anything you want from the interpretation of the Quran, for I have read its revelation upon Amir Al-Mu'minin (peace be upon him) and he taught me its interpretation." Ibn Abbas said, "O maidservant, bring the inkwell and paper," and then he began to write down what Maytham was saying [47]. Maytham was of high status in the eyes of Ali (peace be upon him), who taught him many of the hadiths he had heard. Sheikh Al-Mufid considered him one of the pillars of the followers [48], so Maytham became one of the most knowledgeable followers of the companions and close associates who lived with Amir Al-Mu'minin (peace be upon him) and learned vast knowledge from him. As a result of his close association with Ali (peace be upon him), Maytham became one of the knowledgeable scholars in the science of interpretation, and Amir Al-Mu'minin (peace be upon him) entrusted him with many other sciences, such as the science of deaths and calamities. In a narration by Ibn Abi Al-Hadid, he said, "Ali (peace be upon him) revealed to me much knowledge and hidden secrets of the will [49]."

One of the most prominent positions of Maytham Al-Tammar was his abandonment of the principle of Taqiyya, especially for himself, in order to be able to complete the argument against his enemies and to demonstrate the superiority of Ahlul Bayt (peace be upon them). His work in spreading their virtues to consolidate the foundations of the Islamic faith is similar to the work of his master and leader Imam Hussein bin Ali (peace be upon him) when he presented himself as a sacrifice for the sake of religion and disseminated the judgments of the master messengers Muhammad (peace be upon him and his family). So, why did Maytham abandon Taqiyya, even though it was permissible for him and he was not prohibited from it? He chose to abandon Taqiyya and sacrificed himself for the sake of religion and gave priority to the Hereafter over the world. He had vast knowledge, not only about the deaths and calamities, but he had also acquired several sciences from Amir Al-Mu'minin, and he knew how to behave and what his role was in such situations. Imam Sadiq (peace be upon him) mentioned that Maytham was not prohibited from Taqiyya and said [50] "By Allah, Maytham knew that this verse was revealed about Ammar and his companions (except for one who is forced [to renounce his religion] while his heart is secure in faith) [51]". Maytham was content and a Muslim satisfied with the decree of God. He knew how his end would be, by whom, and in which way he would be killed, and he remained steadfast in his belief, confessing his loyalty and love for the family of his prophet (peace be upon him and his family), even if the reward for this love and loyalty was death. Maytham knew his duty, which was in line with the saying of Imam Baqir (peace be upon him), " Taqiyya principle is used to protect the blood, so when the blood is spilled, there is no need for Taqiyya [52]."

Sons (offspring):

Al-'Askalani said, "Maytham al-Tammar came down to Kufa and had offspring there. Al-Mu'ayyad bin al-Nu'man mentioned him in the virtues of Ali [53], as Maytham al-Tammar (may Allah have mercy on him) had a select group of children and grandchildren, whom Maytham granted honor and pride. Similarly, those who love their children also

take pride and honor in them. There is a difference in their number; some narrators mentioned that he had six children: (Muhammad, Shu'aib, Saleh, Ali, Imran, and Hamza) [54], while some have listed them as Imran bin Maytham al-Tammar, whom Sheikh al-Tusi mentioned in the Layer of the Companions of Ali bin al-Hussein Zayn al-Abidin (peace be upon him) [55], Shu'aib bin Maytham Al-Tammar, whom Sheikh al-Tusi mentioned in the Layer of the Companions of Imam Ja'far bin Muhammad al-Sadiq (peace be upon him) [56], Saleh bin Maytham al-Tammar, whom Sheikh Al-Tusi mentioned in the Layer of the Companions of both Imam Muhammad al-Baqir and Ja'far al-Sadiq (peace be upon them) [57]. Then Hamza bin Maytham al-Tammar [58], and historians have mentioned that his children were also narrators of the hadith of the Ahl al-Bayt (peace be upon them) and the companions of the Imams (peace be upon them). They also narrated hadiths about their father. The topics of these hadiths were related to the love of the Ahl al-Bayt (peace be upon them) and some of the unseen matters related to the knowledge of the deaths and calamities that Amir al-Mu'minin (peace be upon him) taught their father [59].

THE STATEMENTS OF THE IMAMS (PEACE BE UPON THEM) AND THEIR COMPANIONS ABOUT HIM:

- It is narrated that Imam Amir Al-Mu'minin (peace be upon him) informed Maytham about the Prophet Muhammad (peace be upon him and his family) and his non-Arabic name, and how the Prophet had instructed him to return to his original name. He also informed him that he had received an order from the Prophet (peace be upon him and his family) and from Imam Ali (peace be upon him) as well [60].
- Imam Ali (peace be upon him) was asked one day about Maytham Al Tammar and he said, "Where is someone like Maytham? If there were people like Maytham among the people, happiness would have engulfed the whole world [61]."
- Maytham, in his position with Allah, said, " Amir Al-Mu'minin (peace be upon him) called me and said, 'How are you, O Maytham, if the slave of Umayyads Ubayd Allah ibn Ziyad, invite you to dissociate from me?' So Maytham said, 'O Amir Al-Mu'minin, I swear by Allah, I will not dissociate from you' He (Ali) said, 'Then, by Allah, they will kill you and crucify you' I said, 'I will be patient. That (reward) is small for Allah.' So he (Ali) said, 'O Maytham, then you will be with me in my rank [62]."
- The Imam Muhammad al-Baqir (peace be upon him) said to Salih bin Maytham al-Tammar, "Indeed, I love you and I love your father with great love [63]."
- This is a hadith (narration) attributed to Imam Abu al-Hasan Musa bin Ja'far al-Kadhim (peace be upon him) heard from the Narrators of hadith (Muhammad bin Al-Hassan bin Ahmed bin Al-Walid, from Muhammad bin Al-Hassan Al-Safar, from Ali bin Suleiman bin Dawood Al-Razi, from Ahmed bin Mohammed bin Yahya, from Saad bin Abdullah, from Ali bin Suleiman, from Ali bin Isbat, from his father Isbat bin Salem, from Imam Musa bin Ja'far al-Kadhim (peace be upon him):
"When the Day of Judgment comes, a caller will call out, 'Where are the companions of Muhammad bin Abdullah, the Messenger of Allah (peace be upon him), who did not break their covenant and remained true to it?' Salman, Al-Miqdad, and Abu Dhar will stand up. Then he will call out, 'Where are the companions of Ali bin Abi Talib (peace be upon him), the successor of Muhammad bin Abdullah, the Messenger of Allah (peace be upon him)?' Amr bin al-Hamaq al-Khuzai, Muhammad bin Abi Bakr, Maytham bin Yahya al-Tammar, the freed slave of Banu Asad, and Awais al-Qarani will stand up... and Maytham bin Yahya al-Tammar will also stand up... They will be the first of those who changed (i.e. Repented) and the first to be brought near (be close), and the first of the followers to change (i.e. Repented) [64]."
- Regarding him, Muhammad ibn al-Hanafiyya said that Maytham was the spiritual leader of this Ummah (community), and he used to say, "Ask me about any interpretation of the Quran that appears to you, for I have read its revelation upon Amir al-Mu'minin (peace be upon him) and he taught me its interpretation." Ibn Abbas did not object to this matter. Instead, he got up and brought a pen and inkwell to write down what Maytham was saying [65].

Regarding his relationship with Amir Al-Mu'minin Imam Ali (peace be upon him), Maytham al-Tammar was one of his close associates, and he would often sit with him and talk to him after he left the Grand Mosque in Kufa. Sometimes, when Maytham was absent, Imam Ali would sell him dates [66]. According to one narration, Imam Ali (peace be upon him) would go to the market to meet Maytham al-Tammar and sit with him and talk to him. Some people would pass by and not recognize the Caliph, while others who knew him would be surprised that the Caliph was sitting with a man who sold dates. One day, the Imam (peace be upon him) went to Maytham al-Tammar's shop

in the market, as usual, and sat with him and talked to him. Maytham had something to finish, so he asked Imam Ali (peace be upon him) for his permission and left the shop. Amir Al-Mu'minin (peace be upon him) remained in the shop to sell dates. Meanwhile, a man came and bought dates for four dirhams and left. When Maytham came and saw the dirhams, he was surprised because they were counterfeit. Amir Al-Mu'minin (peace be upon him) smiled and said, "The owner of the dirhams will come back." Maytham was surprised again, as he wondered how the man would come back after buying good dates with counterfeit dirhams. However, the man returned after an hour, complaining that he did not want the dates because they tasted bad. The Imam (peace be upon him) told him, "Just as your dirhams were counterfeit," and the man was astonished and quickly took his dirhams and left [67].

Amir al-Mu'mineen (peace be upon him) specialized Maytham in the knowledge of calamities and death, and he informed him of some unseen matters that Amir al-Mu'mineen (peace be upon him) knew of. Among them, Maytham came to the house of Amir al-Mu'mineen (peace be upon him) while he was asleep, so Maytham called out to him in a loud voice, "Wake up, O sleeper! By Allah, your beard will turn red from your head." Amir al-Mu'mineen (peace be upon him) woke up and said, "Bring Maytham in." Maytham said, "O sleeper, by Allah, your beard will turn red from your head." Amir al-Mu'mineen (peace be upon him) said [68], "You speak the truth, and by Allah, your hands, legs, and tongue will be cut off, and the palm tree in the courtyard will be cut into four pieces." Maytham said, "By Allah, I doubted myself and said, 'Ali must be informing us of the unseen.' So I asked him, 'O Amir al-Mu'mineen, will this happen?' He replied, 'By the Lord of the Kaaba, this is what the Prophet (peace be upon him and his family) entrusted me with.' In another report, he said, 'You will be taken after me and crucified and stabbed with a spear. On the third day, blood will gush out of your nostrils and mouth, and your beard will turn red. Wait for the dye, and you will be crucified at the door of Amr Ibn Hareth's house [69]. You will be the tenth of ten people, the shortest crucified, and the closest to the purification station. Keep walking until you see the palm tree that you will be crucified on. I will show it to you. Then he said, O Maytham, you and it have a special place among the creations. Maytham used to come and pray next to the palm tree and say, 'Blessed be you, O palm tree, for you have nourished me.' He kept visiting the tree until it was cut down, and he knew the exact location where he would be crucified. Maytham used to meet Ibn Hareth and tell him, 'I live next to you, so be a good neighbor.' Amr would say to him, 'Do you want to buy the house of Ibn Mas'ud or the house of Ibn Hakim?' Without knowing what he meant by his words [70].

One of the matters that Maytham foretold and came true was the death of Muawiyah Ibn Abi Sufyan. Abu Khalid al-Tammar was reported to have said: "I was with Maytham al-Tammar at the Euphrates on Friday when a strong wind blew while he was on a pomegranate ship. He came out and looked at the wind and said: 'Tighten the head of your ship, for this, is a stormy wind. Muawiyah has died at this hour.' When the next Friday arrived, mail from Al-Sham arrived, and I met him and asked him: 'O Abdullah, what is the news?' He replied: 'The people are in the best condition. Muawiyah has died, and the people have pledged allegiance to Yazid.' I asked: 'On which day did he die?' He said: 'On Friday, just as Maytham al-Tammar had said [71]."

Maytham was informed of the killing of Imam Hussein (peace be upon him) and from Jabala al-Maqya, she said: "I heard Maytham al-Tammar say, 'This nation will kill the son of its prophet in Muharram in the first ten days of its. The enemies of Allah will take that day as a day of blessing, and this has been mentioned in the knowledge of Allah the Almighty. I know this from the covenant that He made by my master, Amir al-Mu'mineen (peace be upon him). Then the sky rained blood and ashes, and he said, 'The curse of Allah is due upon the killers of Hussein (peace be upon him), as it is upon the polytheists who associate other gods with Allah, the Jews, the Christians, and the Magi.' Jabala said, 'I asked him, 'O Maytham, how can people take as a day of blessing the day on which al-Hussein ibn Ali (peace be upon them) is killed?'" Maytham wept and then said, "They will claim that it is the day on which Allah forgave Adam (peace be upon him), but Allah forgave Adam in Dhu al-Hijjah. They will claim that it is the day on which Allah accepted the repentance of David, but Allah accepted his repentance in Dhu al-Hijjah. They will claim that it is the day on which Allah brought Jonah out of the belly of the whale, but Allah brought him out in Dhu al-Qidah. They will claim that it is the day on which the ship of Noah rested on Mount Judi, but it rested on the eighteenth day of Dhu al-Hijjah. They will claim that it is the day on which the sea was split for the Israel people, but that happened in the month of Rabi al-Awwal." Then Maytham said, "O Jabala, know that Al-Hussein Ibn Ali is the master of the martyrs (peace be upon them) on the Day of Judgment, and he and his companions will have a rank above that of all the other martyrs. O Jabala, if you ever see the sun red like blood, then know that your master al-Hussein (peace be upon him) has been killed." Then she said, "One day I went out and saw the sun on the walls as if they were sheets dyed in blood. At that moment, I cried and said, 'By Allah, our master Al-Hussein Ibn Ali (peace be upon them) has been killed [72]. Also, from the covenant that Imam Amir al-Mu'minin Ali (peace be upon him), made with Maytham

al-Tammar, it is narrated that "everything weeps over him, even the wild beasts in the deserts, the whales in the oceans, the birds in the sky, the sun, the moon, the stars, the heaven and earth, the believing humans and jinn, all the angels, Radwan, Malik, and the Campaign of the Throne [73]."

When Maytham was in the prison of Ubayd Allah Ibn Ziyad before the arrival of Imam Hussain (peace be upon him) to Karbala and his martyrdom, he met with Al-Mukhtar bin Abi Ubaidah Al-Thaqafi in prison. Maytham said to him, 'You will escape and rebel with the blood of Imam Hussain (peace be upon him), and you will kill this one who kills us and trample on his head with your feet. Later, What Maytham informed to Al-Mukhtar happens after six years, and Al-Mukhtar avenges the killers of Imam Hussain (peace be upon him) [74].

Mass execution by crucifixion- Maytham Al-Tammar killing as an example:

The Umayyad authority used various means to eliminate its opponents, and Ubayd Allah ibn Ziyad, the governor of Kufa and Basra during the reign of Yazid bin Muawiya, excelled in devising methods of torturing the opposition to his rule before killing them. One of the most prominent of these methods was the policy of mass crucifixion. As we have mentioned before, Amir al-Mu'minin (peace be upon him) told Maytham about how he would be killed and that he would be crucified on a palm tree. After this incident, Maytham noticed the palm tree and developed a special relationship with it. Whenever he passed by it, he would hit it with his hand and say, "O palm tree, you were nourished for me." Maytham used to say to Amr bin Hareeth, "If you have to live next to me, then be a good neighbor." Amr used to think that he was buying a house or a farm from him next to his farm. Amr used to say, "I will do that [75]." When Ubayd Allah Ibn Ziyad became the governor of Kufa, he learned about the palm tree in Kanasa and ordered it to be cut down. A carpenter bought it and cut it into four pieces. Maytham al-Tammar said, "I said to my son Saleh, 'Take an iron nail and inscribe my name and the name of my father on it and hammer it into some of those trunks' [76].

Maytham Al-Tammar used to pass by the leader of his tribe and say: "Oh so-and-so, it seems that you have been called by a slave of the Umayyads who is asking for me. When you are asked about me, you say that I am in Mecca." Then Ibn Zaid would reply: "I don't know what you are talking about, but you must bring him to me." So you would then go to Al-Qadisiyah and stay there for a few days when I come to you, you take me to Ibn Zaid so he kills me at the door of Amr bin Hareeth's house. That is exactly happening, what Maytham said, When the slave of the Umayyad caliphate came looking for him, the tribe's leader told him that he was in Mecca. The slave threatened the tribe's leader, saying if you didn't bring Maytham to me, I will kill you. The tribe's leader then went to Al-Qadisiyah to wait for Maytham [77]. After a few days had passed, Maytham arrived in Al-Kufa after the Hajj. Ibn Ziyad was oppressing the people of Al-Kufa, imposing taxes and his agents were treating people at the market unfairly. Maytham and his companions could not tolerate the brutal methods of the people and their disregard for justice. A group of people from the market came to Maytham and said: "Oh Maytham, come with us to Ibn Ziyad so we can complain about the market agent, and ask him to remove him from us and appoint someone else." Maytham went with them to a demonstration at the palace. Maytham was the speaker of the group and gave a speech in front of Ibn Ziyad, who listened and admired his eloquence and logic [78]. In another version of the story, the tribe's leader waited for Maytham in Al-Qadisiyah and when he arrived, he took him to Ubayd Allah Ibn Ziyad [79]. Whatever the details of the story, they both end with Maytham standing before Ibn Ziyad. Ibn Ziyad said to him: "Denounce Abu Turab (Imam Ali)." Maytham replied: "I don't know who Abu Turab is." Ibn Ziyad then said: "Denounce Ali ibn Abi Talib." Maytham asked: "What if I don't?" Ibn Ziyad replied: "Then by Allah, I will kill you." Maytham said: "It was said to me that you would kill me [80]." Ibn Ziyad ordered him to be imprisoned along with Al-Mukhtar Ibn Abu Ubaidah. Maytham told Al-Mukhtar: "You will be released from the grasp of this tyrant, then you will kill him." When Ubayd Allah ordered Al-Mukhtar to be killed, a messenger arrived with a letter from Yazid, ordering Al-Mukhtar's release, which was granted through the intercession of Abdullah Ibn Omar Ibn Al-Khattab, who was married to Al-Mukhtar's sister. While, Maytham Al Tammar was brought before Ubayd Allah bin Ziyad, and he was told, "He was one of the closest people to Ali." Ibn Ziyad asked, "What does this foreigner have to do with Ali?" They replied, "Yes, you are." Ibn Ziyad asked him, "Who is your Lord?" Maytham replied, "The Almighty God who keeps a close watch on every oppressor, and you are one of the oppressors." Ibn Ziyad said, "Do you think you can get away with your foreignness?" Amr bin Hareeth was present, so he said to Ibn Ziyad, "May God guide the leader, do you know who this speaker is?" He replied, "This is Maytham Al Tammar, the liar and slave of the lying Ali bin Abi Talib." Ibn Ziyad was amazed and bit his teeth, and he sat up straight and turned to Maytham, saying, "What are you saying?" He pointed to Amr bin Hareeth. Maytham replied, "The man is lying. I am the truthful one and the slave of the truthful Amir al-Mu'minin Ali bin Abi Talib."

Ibn Ziyad became angry, and his eyes turned red, and he shouted at Maytham, "Get up and climb the pulpit, disavow Ali and mention his faults, or else I will cut off your hands and legs and crucify you." Maytham's tears flowed down his pure beard. Ibn Ziyad thought that these tears were the result of fear and panic, so he turned to Maytham and said, "Are you crying because of your words, not your actions?" Maytham replied, "I swear to God, I did not cry because of my words or my actions, but I cried because of the terrible doubt that overwhelmed me when my master and leader Amir al-Mu'minin, informed me of my punishment." Ibn Ziyad asked, "And what did your companion (referring to Ali) tell you? [81] And what did he inform you that I would do to you?" Maytham replied, "I swear to God, my master told me that the treacherous tyrant would kill me, cut off my hands, legs, and tongue, and then crucify me. He also asked me, 'Who is the treacherous tyrant? I can't find him in the Book of God.' I replied, 'My master, he is the son of the immoral woman.' " Ubayd Allah ibn Ziyad said, "I swear to God, I will kill you, and I will also lie to your master." Maytham asked, "How will you contradict him? I swear to God, he only told me the truth, and he is the honest and trustworthy Messenger of Allah (peace be upon him and his family)." Ibn Ziyad said to his guards, "Take him out and cut off his hands and legs, but leave his tongue intact so he knows that he is the lying slave of a liar [82]." They cut off his hands and legs, and then he was ordered to be crucified [46]. It is said that he was crucified on the door of Amr Ibn Hareth's house [83], which is a confirmation of what Maytham said to Ibn Hareth about honoring his debt. After Maytham was crucified, he called out loudly, "O people, whoever wants to hear the hidden speech about Ali ibn Abi Talib (peace be upon him) should come to me, and I will inform him." People gathered and Maytham told them amazing stories about the Amir al-Mu'minin (peace be upon him), while Amr Ibn Hareth came out of his house and saw the gathering of people at his door. He asked, "Who are these people?" They said, " Maytham al-Tammar is informing people about Ali (peace be upon him) [84]." Ibn Hareth approached Maytham and heard him speaking about the virtues of the Imam (peace be upon him) and exposing the flaws of the Umayyad family. Ibn Hareth hurried back to Ibn Ziyad and said to him, "May Allah reform the prince, but you must act immediately against Maytham al-Tammar, cut out his tongue, and rid the Umayyads of him. I am not safe in case the hearts of the people of Kufa change and they turn against you. This servant has begun to speak about the virtues of Ali, reminding people of his justice, wisdom, and proximity to the Prophet (peace be upon him and his family), and exposing the disgraceful and oppressive acts of the Umayyads [85]." Salih ibn Maytham described his father's situation and said, "So I went to my father, his clothes stained with blood, and he sat up and shouted at the top of his voice, 'Whoever wants to hear the hidden speech about Amir al-Mu'minin Ali ibn Abi Talib, should listen.' People gathered, and he spoke to them about the virtues of the Hashemites and the disgraceful acts of the Umayyads while he was crucified on the wood [86]." Ibn Ziyad was obsessed with this matter and went insane. He ordered his swordsmen to immediately cut off Maytham's tongue. When the swordsmen reached Maytham, the people moved away from him in terror. He approached Maytham and conveyed Ibn Ziyad's order to him. Maytham's face brightened, his eyes filled with joy, and the people present were amazed by him. The wounded man felt this and said: "Do not be amazed. The son of the immoral slave, Ibn Ziyad, has falsely accused me and my master, Imam Ali (peace be upon him). His plan has failed, and his fate is sealed. Here is my tongue, O swordsman, cut it off, and carry out your master's order. Allah will reward the patient [87]." The swordsman gagged him with a strip of cloth, becoming the first person in Islam that gagged him with a strip of cloth [88]. Then, the swordsman carried out his order to cut off Maytham's tongue. Maytham continued in this state, treating his wounds and his soul. Despite the severe pain, he did not change or collapse. On the second day, his nostrils and mouth bled, and his beard was stained with blood. On the third day, a man from the Kufa's gang came to him, pointed his spear at him, and said, "I swear by Allah, I have never seen someone like you except among those who fast and pray." He then stabbed him in the side with the spear, and Maytham groaned, his pure soul departing his body [89]. Salih ibn Maytham al-Tammar said, "After that, I went on for several days, and then I saw my father hanging on the quarter where I had pounded the nails [90]."

The police placed strict guards around the crucified man, and one night, seven people who also sold dates in the market gathered. They loved that martyr and decided to carry his pure body for burial. When midnight came, they watched the police, who were busy lighting a fire. When the fire ignited and its flames rose in the air, two of the date sellers approached. One of them held onto the palm tree trunk while the other spread to the trunk, and in moments the trunk separated. The friends carried the body of Maytham Al-Tammar and headed outside Kufa, where they lowered the martyr and opened his bonds, throwing the wood away. They buried the martyr and left a mark indicating his grave [91], and his burial was in the Al-Murad Mosque, which is the location of his current shrine [92].

The important thing in the process of the killing of Maytham al-Tammar is that it was a collective execution carried out by the Umayyad authority against its opponents. Collective execution was a common practice among the

Umayyads, and it was practiced by Ubayd Allah bin Ziyad in the killing of Maytham. If it were not for the fame of Maytham al-Tammar and the narration of his killing as reported by historians, we would have lost the method of killing and execution as well as the names of the nine killed along with Maytham al-Tammar. This is evidenced by the report of Amir al-Mu'minin (peace be upon him) to Maytham that he would be the tenth to be crucified at the door of 'Amr bin Hareth's house, and he would be the shortest one on the cross: (you will be crucified at the door of 'Amr bin Hareth's house, the tenth one, and you will be the shortest one on the cross, and the closest to the purification...)[93].

The narrations agreed that the day of the killing of Maytham al-Tammar was ten days before the arrival of Imam Hussein (peace be upon him) to Karbala. His arrival (peace be upon him) was on the second day of the holy month of Muharram in the year 61 AH. Therefore, the martyrdom of Maytham al-Tammar would have taken place on the 22nd of Dhul-Hijjah in the year 60 AH [94].

CONCLUSION

After we completed our research with the grace of Allah, we attempt to shed light on specific points of the most important findings we have reached through our investigation and inquiry into the most significant features of the repressive political policies of Ubayd Allah Ibn Ziyad against opposition movements before the killing of Imam Hussein (peace be upon him), taking the killing of Maytham al-Tammar as an example for that policy:

- After the death of Muawiyah bin Abi Sufyan, Kufa was engulfed in unrest, especially since its people had invited Imam Hussein to come to them. Therefore, he (peace be upon him) sent his cousin and trusted companion Muslim Ibn Aqil to investigate the situation in Kufa.
- After Muslims arrived in Kufa, the Umayyads wrote to Yazid, frightening him about Kufa potentially slipping out of his control and accusing its governor Nu'man bin Bashir of weakness in dealing with the disturbances. Upon consulting with Sargun Al-Rumi, Yazid gathered the Basra and Kufa under the rule of Ubayd Allah Ibn Ziyad to be the governor of both cities and to control the situation, especially in Kufa, which was preparing to receive Imam Hussein (peace be upon him).
- Ubayd Allah bin Ziyad used the policies of persuasion and intimidation to solidify his control over the city of Kufa, using various methods of violence and brutality to eliminate opposition against the Umayyad state.
- Among those killed by Ibn Ziyad, the close friend of Amir al-Mu'minin (peace be upon him) was Maytham al-Tammar known for being a speaker for the Shia and one of the prominent theologians of the Imamiyya. He acquired his knowledge and expertise from Amir al-Mu'minin (peace be upon him) and was praised by the Imams of the Ahlul Bayt (peace be upon them) and some companions for his firm stance in defending and supporting the truth against the oppression and tyranny of the Umayyads.
- Maytham had a close relationship with Amir al-Mu'minin (peace be upon him). Also, the Imam shared with him many of the reports on the occultation, including the news of his martyrdom.
- Ubayd Allah used the brutal collective execution method by crucifixion to kill Maytham al-Tammar, who was a tenth of the ten crucified by Ubayd Allah Ibn Ziyad. It seems that this method was common in killing opponents of the Umayyad state as a means of intimidating and frightening the people.
- Maytham was killed in the manner described to him by Amir al-Mu'minin, Imam Ali (peace be upon him), and he was gagged before his execution, making him the first person in Islam to be gagged before being killed.

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4. Al-Tabari, Tarikh, 6/185; Al-Shaykh Al-Mufid, Al-Irshad, p.299.
5. Abu Makhnaf, Killing of Al- Hussein, p.22; Ibn A'tham, Al-Futuh, 5/35-36; Al-Nuwayri, Nihayat Al-Arab, 20/388.
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7. Ibn Khayyat, Tarikh, p.143.
8. Ibn A'tham, Al-Futuh, 5/36; Al-Khwarizmi, Maqtal Al- Hussein, 1/288.
9. Abu Makhnaf, Killing of Al- Hussein, p.26; Ibn Tawus, Al-Luhuf, p.28; Al-Sadr, Al-Husayn Yaktub, p.62-63.
10. Al-Dinawari, Al-Akhbar Al-Tawal, p.232; Ibn A'tham, Al-Futuh, 5/38; Ibn Tawus, Al-Luhuf, p.28.
11. Abu Makhnaf, The Killing of Al- Hussein, pp. 26-27; Al-Tabari, History, 6/187; Al-Mas'udi, Meadows of Gold, 3/49; Al-Khwarizmi, The Killing of Al- Hussein, 1/289.
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14. See: Abu Makhnaf, The Killing of Al- Hussein, pp. 44-45; Al-Dinawari, Al-Akhbar Al-Tawal, p. 239; Ibn A'tham, Al-Futuh, 5/50; Al-Khwarizmi, The Killing of Al- Hussein, 1/298.
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16. Abu Makhnaf, The Killing of Al- Hussein, p. 60; Al-Dinawari, Al-Akhbar Al-Tawal, p. 242; Al-Tabari, History, 6/200; Al-Nawawi, The End of the Arab Conquest, 20/403.
17. Between Al-Qadisiyyah and Kufa, there are fifteen farsakhs, and in this place occurred the incident of Al-Qadisiyyah during the conquest of Iraq. Ya'qubi, Mu'jam Al-Buldan, 4/291.
18. A place near Kufa that the Hajjaj used to take on his way to Mecca. Same source, 2/379.
19. A mountain at the end of Al-Sawad, located in the wilderness between Kufa and Al-Basrah. Al-Bukhari, Mu'jam Ma Isti'jam, 4/1156.
20. Al-Tabari, History, 6/207.
21. Imam Hussein (peace be upon him) had sent him with a letter to the people of Kufa, but Haseen captured him and sent him to Ibn Ziyad, who ordered him to curse Imam Hussein (peace be upon him) from the top of the government palace. He cursed Yazid, Obaidullah, and the Umayyads, and then he was thrown from the top of the palace and died. Al-Mufid, Al-Irshad, pp. 320-321.
22. He was the brother of Imam Hussein (peace be upon him) through breastfeeding. Imam Hussein (peace be upon him) sent him to Muslim bin Aqeel, but he was arrested by Haseen bin Nameer and sent to Ubaidullah bin Ziyad, who killed him before Muslim bin Aqeel's death. Al-Tabari, Tarikh, 6/211-212.
23. Al-Tabari, Ibid, 6/199.
24. Ibn al-Athir, Asad al-Ghabah, 2/176; Ibn Hajar, Al-Isabah, 1/516.
25. Al-Tusi, Amali Al-Sheikh Al-Tusi, p.165.
26. Maytham is considered one of the companions of the Prophet Muhammad (peace be upon him) who settled in Kufa and had descendants. Ubaid Allah bin Ziyad imprisoned him with Mukhtar Al-Thaqafi and then ordered his killing. Ibn Hajar, Al-Isabah, 3/504-505.
27. It is located eight miles from Al-Ihsa and has three wells with fresh water. Ya'qut, Mu'jam Al-Buldan, 3/331.
28. Al-Baladhuri, Ansab Al-Ashraf, 3/380; Al-Tabari, Tarikh, 6/213; Al-Khwarizmi, Maqtal Al-Hussein, 1/329.
29. A district near the Al-Kufa, which includes Karbala, where Imam Hussein (peace be upon him) was martyred. Ya'qut, Mu'jam Al-Buldan, 5/339; Ibn Abd Al-Hakam Al-Baghdadi, Marasil Al-Ittila', 3/1414.
30. Abu Makhnaf, Maqtal Al-Hussein, pp. 92-93; Al-Dinawari, Al-Akhbar Al-Tawal, p. 451; Al-Tabari, Tarikh, 6/218; Al-Khwarizmi, Maqtal Al-Hussein, 1/334.
31. Abu Makhnaf, Maqtal Al-Hussein, p.94; Al-Baladhuri, Ansab Al-Ashraf, 3/385; Al-Isfahani, Maqatil Al-Talibiyin, pp. 84-85; Ibn Kathir, Al-Bidaya Wal-Nihaya, 8/174.
32. A small palm grove located in Kufa, and it was where the Commander of the Faithful, Ali (peace be upon him), would go when he wanted to address the people or camp there if he wanted to go out to fight. Al-Bakri, Mu'jam Ma Isti'am, 4/1305.
33. Al-Baladhuri, Ansab al-Ashraf, 3/386; Al-Khwarazmi, Maqtal al-Hussein, 1/344.
34. Al-Dinawari, Al-Akhbar al-Tawal, pp. 254-255.

35. Al-Baladhuri, *Ansab al-Ashraf*, 3/387.
36. Al-Baladhuri, 3/377; 'Abidin, *Al-Dawafi' al-Zatayah*, p. 210.
37. Al-Baladhuri, *Ansab al-Ashraf*, 3/388.
38. Al-Khwarazmi, *Maqatal al-Hussein*, 1/344.
39. Abu Makhnaf, *Maqatal al-Hussein*, p. 101; Al-Tabari, *Tarikh*, 6/222; Ibn Athir, *Al-Futuh*, 5/93; Ibn Al-Athir, *Al-Kamil*, 3/414.
40. Al-Najashi, *Rijal Al-Najashi*, p. 251.
41. Al-Thaqafi, *Al-Gharat*, 2/797; Al-Sheikh Al-Mufid, *Al-Irshad*, 1/323; Ibn Hajar, *Al-Isaba*, 6/249.
42. Al-Sheikh Al-Tusi, *Ikhtiyar Ma'rifat Al-Rijal*, 1/294.
43. Al-Sheikh Al-Mufid, *Al-Ikhtisas*, p. 103; Al-Khoei, *Mu'jam Rijal Al-Hadith*, 20/103.
44. Al-Khoei, the same source, 20/104.
45. Al-Thaqafi, *Al-Gharat*, 2/798.
46. Al-Najashi, *Rijal Al-Najashi*, p. 251.
47. Ibn Abi Al-Hadid, *Sharh Nahj Al-Balagha*, 2/291; Al-Khoei, *Mu'jam Rijal Al-Hadith*, 20/104-105.
48. Al-Sheikh Al-Mufid, *Al-Ikhtisas*, p. 7.
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50. Al-Sheikh Al-Kulayni, *Al-Kafi*, 2/220.
51. *Surah Al-Nahl*, verse 106.
52. *Al-Kafi* by Sheikh Al-Kulayni, 2/220.
53. *Al-Isabah* by Ibn Hajar, 6/249.
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62. Sheikh Al-Tusi, *Ikhtiyar Ma'rifat Al-Rijal*, 1/295.
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66. Al-Baraqi, *Tarikh Al-Kufah*, p. 335.
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70. Al-Thaqafi, *Al-Gharat* 2/798.
71. Ibn Abi Al-Hadid, *Sharh Nahj Al-Balagha* 2/292.
72. Al-Saduq, *Al-Amali* 189-190.
73. Al-Saduq, *Al-Amali* 189, *Al-Saduq, Al-Illal Al-Sharai'* 1/227-228.
74. Al-Mufid, *Al-Irshad* 1/325.
75. Al-Sharif Al-Radi, *Khisal Al-Aimma* 54.
76. Al-Thaqafi, *Al-Gharat* 2/798.
77. Al-Sharif Al-Radi, *Khisal Al-Aimma* 54.
78. Al-Thaqafi, *Al-Gharat* 2/798; Al-Tusi, *Ikhtiyar Ma'rifat Al-Rijal* 1/297; Al-Shakiri, *A'lam Al-Sahaba Wa Al-Tabi'in* 6/91-92.
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91. Sheikh Al-Tusi, *Selection of Knowledge of Men*, 1/298.
92. Al-Majlisi, *Bihar al-Anwar*, 22/268.
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APPENDIX

A good start with the Holy Quran.

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