

The martyr scholar ... Maytham bin Yahya al-Tammar (historical study)

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Abstract : The period in which the Umayyads seized power in the Islamic state after the truce of Imam al-Hassan (peace be upon him) with Muawiya ibn Abi Sufyan in the year 41 AH witnessed the tracking down of figures known for their loyalty to Ahlu-Albayt (peace be upon them). Imam Ali (peace be upon him), and a number of the best friends, such as Hajar bin Uday, have fallen victim to that policy. Umar ibn al-Hamaq al-Khuza'i and many others, and when Muawiya bin Abi Sufyan perished and his son prevailed over the heights of power, Kufa in particular and Iraq, in general, were boiling in the face of Umayyad authority, so Yazid bin Muawiyah used a vulgar, unjust and deceitful man to control things in Iraq after they reached him. The news of the movement of Imam Hussein (peace be upon him) from Hijaz to Iraq, so Ubayd Allah bin Ziyad was appointed as governor of Basra and Kufa, This man used the cruelest, injustice and violation of human rights methods with the opponents, especially the companions of the Commander of the Faithful (peace be upon him) among them. Murder and mutilation of his corpse, Maytham al-Tammar, companion of the Commander of the Faithful Imam Ali (peace be upon him).

Keywords: *Imam Ali (peace be upon him) - Maytham al-Tammar - the Umayyad state - Ubayd Allah bin Ziyad - Amr ibn Harith - Kufa.*

1.Introduction

The period in which the Umayyads seized power in the Islamic state after the truce of Imam al-Hassan (peace be upon him) with Muawiya ibn Abi Sufyan in the year 41 AH witnessed the pursuit of personalities known for their loyalty to the family of al-Bayt (peace be upon them) and the pursuit of power for them, so many of them died under the influence of power as a martyr for the sake His belief, and those who fled from them fled, and many of them migrated to parts of the land far away from the oppression and oppression of the Umayyad authority, And taking it with guards, and punishing everyone who is related to the family of the upper house, especially those who were known for their affection and their intimate relationship with the Commander of the Faithful Imam Ali (peace be upon him), and despite the fact that many of his companions (peace be upon them) followed the principle of piety (peace be upon them) in order to preserve their souls, many of these when He would find the grandfather and the Umayyad state asking them to insult the Commander of the Faithful (peace be upon him) on the heads of the testimonies , And a number of the best friends of that policy went victim, such as Hajar bin Adi, Umar ibn al-Hamiq al-Khuza'i and many others, and when Muawiya bin Abi Sufyan perished and his son gained power over the heights of power, Kufa in particular, and Iraq in general, boiled in the face of Umayyad authority. Bin Muawiya is a filthy, unjust, and deceitful man to control his affairs in Iraq after news reached him about the movement of Imam Hussein (peace be upon him) from Hijaz to Iraq, He appointed Ubayd Allah bin Ziyad as the ruler of Basra and Kufa, and this man used the cruelest, injustice and violation

of human rights methods with the opponents, especially the owners of the Commander of the Faithful (peace be upon him) among them. Kufa was at the forefront of those who suffered this persecution and imprisonment, then murder and maiming of his corpse, Maytham al-Tammar, the companion of the Commander of the Faithful Imam Ali (peace be upon him). Ali (peace be upon him).

2.His name and lineage

It is Maytham al-Tammar or Maytham bin Yahya al-Tammar al-Asadi al-Kufi, the sources do not mention the date of his birth, except that he was considered one of the flags of the first century AH, and he was attributed to al-Nahrawan for his birth in it, so al-Nahrawani was called of his birth, without historians specifying the town in which he grew up in that vast region And we do not know how the tamarind Maitham was transferred to the property of a woman from the Asad tribe, so most of what is mentioned is that the Maytham al-tammar was a slave to a woman from BaniAsad, and was known then as Salem, It was one of the Sunnahs of the Arabs to change the original names of the slaves and maidservants, optimism and a request for blessing, so Maytham became a lion's loyalty, then he became a keffiyeh with housing, although some say that he lived in Basra for some time (1). In Kufa, and historical sources report that Imam Ali (peace be upon him) bought him from that Assad woman and freed him, and said to him: What is your name and said: Salem, He said: The Messenger of God (may God's prayers and peace be upon him and his family) told me that your name, which your father called you in the non-Arabs, Maytham. Maytham said: God has truthful and the truth of his Messenger, and you have believed O Commander of the Faithful. And bid farewell, we call you it (2), and that is why he was nicknamed (Abu Salem).

3. His standing and stature

Maytham was one of the companions of the imams, the Commander of the Faithful, Imam Ali, Hassan, and Hussein (peace be upon them), and he was one of the Thursday police in the government of the Commander of the Faithful (peace be upon him), and he was the preacher and speaker of the Shiites in Kufa, and may God have mercy on them from asceticism, and whoever withered their skins from worship and asceticism.

On one occasion, Maytham Al-Tammar said to Ibn Abbas: Ask me what you want from the interpretation of the Qur'an, because I read its revelation to the Prophet (may God's prayers and peace be upon him and his family) and the Commander of the Faithful (peace be upon him) taught me his interpretation (3). Maitham was one of the companions of the Commander of the Faithful (peace be upon him) He became famous because of his companionship with Ali (peace be upon him) and his closeness to him until he was considered one of his disciples and the purists of his companions (4), Maytham was very close to the people of the House of Prophethood (peace be upon them), and this is evidenced by what Umm Salamah, the wife of the Messenger (may God's prayers and peace be upon him and his family) said, that Imam Hussein (peace be upon him) often mentioned him (5), and it was mentioned in the narration that While he had performed Hajj in the year in which he was killed, then he entered Umm Salamah, the wife of the Prophet (may God's prayers and peace be upon him and his family), and she said to him: (Who are you)? He said: An Iraqi, so I asked him about his lineage, and he mentioned to her that he was Imam Ali (peace be upon him).

She said: Glory be to God, By God, perhaps I heard the Messenger of God (may God's prayers and peace be upon him and his family) recommending to you Ali (peace be upon him) in the middle of the night, then she called for perfume and his beard was perfumed, so he said to her:

Is it not going to be drenched with blood, and she said: Who told you this? He said: My master told me, then Umm Salamah cried and said to him: He is not your master alone, and he is my master and master of the Muslims, then I bid him farewell (6). Maytham al-Tammar was the preacher of the Shiites and one of the leading Imamate speakers (7). The Negus said about him: (He was one of the greatest speakers of our companions) (8) In addition to that he was one of the commentators of the Noble Qur'an and one of the narrators of the noble Prophet's hadith. The house of Umm Salamah, wife of the Messenger (may God's prayers and peace be upon him and his family). Then Ibn Abbas was seated, and Maitham said to him: O Ibn Abbas, ask me what you want from the interpretation of the Qur'an. I have read it to the Commander of the Faithful (peace be upon him) and he taught me its interpretation. So Ibn Abbas said: O slave girl, bring the instrument and the stationery, then I accept to write what Maitham says (9), and it is sufficient for a supreme standard of allegiance. Those close to the Commander of the Faithful, Ali bin Abi Talib (peace be upon him), as he was one of the disciples of Imam Ali (peace be upon him), and he used to transmit the hadiths that he heard about him, and the Sheikh Al Mufid considered him one of the pillars of the followers (10), Therefore, Maytham became for the sake of the Companions and those close to those who were contemporary with the Commander of the Faithful (peace be upon him) and took from him great knowledge. And the calamities, and in a narration by Ibn Abi Al-Hadid, he said: And he showed him (peace be upon him) a lot of knowledge and hidden secrets from the secrets of the will (11).

Perhaps one of the most prominent shrines of Maytham al-Tamar is that he left it to the principle of piety that is specific to him to be able to complete the argument against the enemies and to indicate the preference of the people of the house (peace be upon them). Where he offered himself an offering for the sake of religion and spread the rulings of the master of the messengers Muhammad (may God's prayers and peace be upon him and his family), so why did he abandon Maitham al-Taqiyya? Even though piousness was permissible for Maitham al-Tamar and that he was not prohibited from it. But he chose to abandon piety and hastened to sacrifice for the sake of religion and prefer the hereafter to the first, and he was well aware not only in the Minya and the calamities, but he had surrounded several sciences that he took from the Commander of the Faithful, so he knew how to act and what his job is in such situations and he mentioned Imam Al Sadiq He did not prevent MaythamMittham from piousness, saying: (12) By God, Maytham knew that this verse was revealed in Ammar and his companions (except for those who are coerced and whose heart is reassured by faith) (13). His Prophet (may God's prayers and peace be upon him and his family) even if the reward for this love and loyalty was murder ... and the narrators mentioned that the thamar of dates when he passed by, was crucified. A man said to him: O Maitham, I was about this A rich man, then Maytham turned to him and then said: By God, this palm tree did not grow except for me and I did not nourish me except for it (14), as if the man who was passed by Maytham at his crucifixion wanted to tell him if you worked for godly, but Maitham

knew his job from that man and he does not need to be reminded To what he does and what he leaves as valid for the saying of Imam al-Baqir (peace be upon him): (Rather, she made piety to inject blood with it, and if it reaches the blood, then it is not pious) (15).

4. His children:

Ibn Hajar al-Asqalani said: Maytham al-Tamar descended from Kufa and had offspring in it. Al-Muayad bin Nu'man mentioned him in the virtues of Ali (peace be upon him) (16), as Maitham al-Tamar (may God have mercy on him) had an elected elite of children and grandchildren. Those who love his children with pride and honor, and their number differed, as some narrators mentioned that he had six children: (Muhammad - Shuaib - Salih - Ali - Imran - and Hamza) (17), while some shortened his children and said that they were: Imran bin Maytham al-Tammar, and Sheikh Tusi considered it in the class of companions of Imam Ali bin Hussein Zain al-Abidin (peace be upon him) (18) And Shuaib bin Maytham al-Tammar, and Sheikh al-Tusi considered it in the class of companions of Imam Jaafar bin Muhammad al-Sadiq (peace be upon him) (19), and Saleh bin Maytham al-Tammar, which Sheikh al-Tusi considered in the class of the companions of the two imams Muhammad al-Baqir and Jaafar al-Sadiq (peace be upon them) (20) , Then Hamzah bin Maytham al-Tammar (21), and historians have mentioned that his children were also narrators of the hadith of the Ahl al-Bayt (peace be upon them) and among the companions of the imams (peace be upon them), as they narrated hadiths from their father as well. The topics of these hadiths were related to the love of the people of the household (peace be upon them) and some unseen matters related to the knowledge of misfortunes and misfortunes that the Commander of the Faithful (peace be upon him) taught to their father (22).

5. The sayings of the Imams (peace be upon them) and the Companions about it:

- He passed by us how the Imam, Commander of the Faithful (peace be upon him) told Mithma on the authority of the Messenger of God Muhammad (may God's prayers and peace be upon him and his family) about his non-Arab name and how he returned to him on the order of the Messenger of God (may God's prayers and peace be upon him), and the command of the Commander of the Faithful Ali (upon him) (Peace) (23).

.TheImam,Commander of the Faithful (peace be upon him) was asked one day about Maytham al-Tammar, and he said: (Where is there such a Maitham? If there were people like Maytham, happiness would overwhelm the whole world) (24).

- Maytham said in his position with God Almighty: (The Commander of the Faithful (peace be upon him) called me and said: How are you, Maytham? He said: If God kills you and crucifies you, I said: Be patient, for that in God is little, so he said: O Maitham, then you will be with me in my rank. (25).

- Imam Muhammad al-Baqir (peace be upon him) said in favor of bin Maytham al-Tammar: (I love you and love your father dearly) (26).

- Muhammad bin al-Hasan bin Ahmed bin al-Walid told me, on the authority of Muhammad bin al-Hassan al-Saffar, on the authority of Ali bin Suleiman bin Dawood al-Razi, and Ahmed bin Muhammad bin Yahya told us, he said: Sa'ad bin Abdullah told me, on the authority of Ali bin Suleiman, on the authority of Ali bin Asbat, on the

authority of his father The tribes of bin Salem that he said: (Imam Abu al-Hassan Musa bin Jaafar (peace be upon him) said: If on the Day of Resurrection, a caller called, where are the apostles Muhammad bin Abdullah, the Messenger of God (may God's prayers and peace be upon him and his family) who did not break the covenant and passed him? Salman, Al-Miqdad, and Abu Dharr rise. He said: Then where is the disciple Ali bin Abi Talib (peace be upon him), the guardian of Muhammad bin Abdullah, the Messenger of God (may God's prayers and peace be upon him and his family) be called? So Amr ibn al-Hamaq al-Khuza'i, Muhammad ibn Abi Bakr and Maytham bin Yahya al-Tammar, the slave of BaniAsad and Uwais al-Qarni, rises and... Maytham bin Yahya al-Tammar rises ... so these metamorphoses are the first of the former, the first of the close ones, and the first of the mutants of the followers) (27).

• He said about him, Muhammad Ibn al-Hanafiyah, that Mithma was the Lord of this nation, and he used to say: Ask me what appeared to you from the interpretation of the Qur'an. He came with a pen and a pen to write what Maytham says (28).

6. His relationship with the Commander of the Faithful Imam Ali (peace be upon him)

Maytham al-Tammar was a private matter of the Commander of the Faithful Ali bin Abi Talib (peace be upon him), and the Imam was the Commander of the Faithful (peace be upon him) as long as he left the mosque in Kufa and sat with him, and he would talk to him and perhaps he would sell him dates if he was absent (29). The believers (peace be upon him) used to go to the market to meet Maytham al-Tammar, and he would sit with him and talk to him !! One day, the Imam (peace be upon him) went as usual to the store of Maytham al-Tamar in the market and sat with Maytham talking. And he bought a date for four dirhams and went, when Maitham came and saw the dirhams, he marveled because the dirhams were counterfeit, so the Commander of the Faithful (peace be upon him) smiled and said: The owner of the dirhams will return. Maytham was amazed once again, as to how would he return after buying a good date with counterfeit dirhams, except that the owner of the dirhams came an hour later and said with annoyance: I do not want these dates because they passed like melon, so the Imam (peace be upon him) said to him: As the dirhams were fake The owner of the dirhams opened his mouth in astonishment, took his dirhams and drove away (30).

6.1. Telling him some unseen matters:

6.1.1 Telling him how to kill him:

Maytham was one of those close to the Commander of the Faithful, Ali bin Abi Talib (peace be upon him). Therefore, he singled out him with knowledge of misfortunes and misfortunes and told him about some unseen matters that the Commander of the Faithful (peace be upon him) taught him, including that (that a pilgrim had come to the house of the Commander of the Faithful (peace be upon him) and he was asleep, so Maytham called him at the top of his voice. Your head, then the Commander of the Faithful (peace be upon him) noticed and said: Enter a pilgrimage, and Maytham said: O sleeper - and God - to dye your beard from your head, so the Commander of the Faithful (peace be upon him) said: You are right, and you and God are to be cut off ...) (31) Then the Commander of the Faithful (peace be upon him) said to Maitham telling him how to kill him when he said to him: (By God, you cut off your hands) And your feet and your tongue, and cut off the palm that is in the sweep, and split four pieces,

and you should be crucified on a quarter of it, and the stone of Uday on a quarter of it, and Muhammad bin Aktam on a quarter of it, and Khaled bin Masoud on a quarter of it, Maytham said: So I doubted myself and God said: Ali is to tell us of the unseen! So I said to him: Or is it, O Commander of the Faithful? And he said: (That is, the Lord of the Kaaba, as well as his entrusted to me by the Prophet.) (May God's prayers and peace be upon him and his family), and in another report: (You will be taken after me, and be crucified and stabbed with a spear, and if the third day is your mouth and your mouth, then blood will drop your beard, so wait for that pigment, " And you are to be crucified at the door of the house of Amr bin Harith (32), a tenth of ten, He went until I showed you the palm tree that was hardened on its trunk, and I saw it, O Maitham, then he said: O Maitham, you have a matter of affairs.) Then Maytham used to come to her and pray there, and say: You were blessed by a palm tree, for you were created, and I nourished, and he continued to observe it until it was cut off, and even He knew the place where he was crucified, and Maytham would meet Amr bin Harith and say to him: I am next to you, so good my neighborhood, so Amr said to him: Do you want to buy the house of Ibn Masoud or the house of Ibn Hakim? And he does not know what is meant by his words (33).

} The announcement of the loss of Muawiyah bin Abi Sufyan:

Among the things that he was informed about and was achieved as he was told, the destruction of Muawiyah bin Abi Sufyan, as it was narrated on the authority of Abu Khaled al-Tammar that he said: I was with Maytham al-Tammar in the Euphrates on Friday, and the wind blew while he was in a ship of pomegranate ships. At the head of your ship, this is a stormy wind. Muawiyah died at the time. He said: When next Friday came mail from the Levant, I met him and I asked him, so I said to him: O Abdullah, what is the news? He said: People are at best. Muawiyah perished and people pledged allegiance to more. I said: On what day he died? He said: Friday was as Maitham Al-Tammar said (34).

} The news of the killing of Imam Hussein (peace be upon him):

On the authority of Jableh al-Makiya, she said: (I heard Maytham al-Tammar say: Let this nation kill the son of its prophet in Muharram for ten to pass from it, and take the enemies of God on that day as a blessing day. ... and the sky rains blood and ashes, then he said: The curse of God is obligatory on the killers of Al-Hussein (peace be upon him) just as it is required of the polytheists who make another god with God, and as it is obligatory on the Jews, Christians and Magi Jabla said, and I said to him, "Maytham," and how can people take that day when Hussain bin Ali (peace be upon them) is killed as a blessing day, so Maytham cried and then said, "They will claim a hadith that they put in place that it is the day on which God repented against Adam (peace be upon him), but God repented on Adam (peace be upon him)) In Dhu al-Hijjah, and they claim that it is the day on which God accepted David's repentance, but God accepted his repentance in Dhu al-Hijjah, and they claim that it was the day when God removed Yunus from the belly of the whale, but God removed him from the belly of the whale in Dhu al-Qi'dah, and they claim that it was the day that I settled There is Noah's Ark on the Judi, but it took over the Judi on the eighteenth day of Dhu al-Hijjah, and they claim that it was the day when the sea was separated for the children of Israel, but that was in the month of Rabi'a al-Awwal. On the Day of Resurrection and for his companions on the way of the martyrs a degree, O Jabla, if you look at the sun red as if it is the blood of a frustrated man, know that your master Hussain (peace be upon him) has been killed, he said, so I went out one day and I saw the sun on the walls as if it were the fluffy slippers. Peace be upon them both) (35).

} Informing all creatures crying over the killing of Imam Hussein (peace be upon him):

And from the covenant that Imam, Commander of the Faithful Ali (peace be upon him) entrusted to Maitham al-Tammar, that he came in it: (And he told me that he cries over everything, even monsters in the flutes, whales in the seas, birds in the atmosphere of the sky, and the sun, moon and stars, the sky and the earth weep for him. And the believers of mankind and jinn, all the angels of the heavens, Radwan, Malik, and bearers of the throne) (36).

} Telling al-Mukhtar al-Thaqafi to avenge the killers of Imam Hussein (peace be upon him):

Ubayd Allah bin Ziyad imprisoned Maytham al-Tammar before Imam Hussein (peace be upon him) came to Karbala and killed him, so he met in prison with the Mukhtar bin Abi Ubaidah al-Thaqafi, and he said to him: And trample on his head with your feet, and what happened to Maytham al-Mukhtar was told after six years, and the Mukhtar was spared from the killers of Imam Hussein (peace be upon him) (37).

7. His death and grave in the city of Kufa

7.1. The killing of Maytham Al-Tammar:

We previously talked that the Commander of the Faithful (peace be upon him) told Maytham about how he was killed and that he would be crucified on a palm tree. You were fed only to me, and Maitham used to say to Amr bin Harith: If I adjacent to you, I would be better with me: I will do (38). When I, Ubayd Allah Ibn Ziyad Al-Kufa, knew of the palm tree that was in the sweeping, and he ordered it to be cut, then a man from the carpenters bought it and split it into four pieces. Trunks (39).

Maytham Al-Tammar used to pass by the monitor of his people, and he said: O so-and-so as if I have invited you. I invite the sons of Umayya and Ibn. Then the tyrant sent to the corporal Maitham asking him to tell him that he was in Makkah and he said to him: If you do not bring him to kill you, then postpone him, and the corporal went out to Qadisiyah waiting for an oath (40), Maytham says: When days passed after that, Maytham came to Kufa after Hajj, and Ibn Ziyad was intensified by the injustice of the people of Kufa and the imposition of taxes, and the abuse of his work on the market, and Maitham and his companions would not be patient with the brutal methods of the people and their disdain for judgment, then some of the people of the market came to him and said O Maytham, get up with us to the prince, we complain to him, the market operator, and we ask him to isolate him from us and turn him over to us, so he went out with them in a demonstration, going to the emirate's house, so Maytham presented the demonstration with the people of the market until they entered Ibn Ziyad and Maytham was the preacher of the people. He admires his eloquence and logic, (41), And in another narration that the corporal kept waiting for a Maytham in al-Qadisiyah, and when he came to Maitham, he took his hand, and Ubayd Allah bin Ziyad brought him, and he brought him to him (42). Abu Tarab, then Maytham said: I do not know Abu Tarab, so Ibn Ziyad said: He was released from Ali bin Abi Talib, so Maytham said to him: If I don't? He said: So, by God, I will kill you. He said: As for it was told to me that you will kill me (43), then Ibn Ziyad ordered his imprisonment and the imprisonment of the Mukhtar bin Abi Ubaidah with him. Mail with a letter Yazid to Ubaid Allah ordering him to release the Mukhtar and release him and let him, with the intercession of Abdullah bin Omar bin al-Khattab because he was the husband of the Mukhtar's sister. As for Maytham al-Tammar, he entered

Ali Ubayd Allah bin Ziyad, and it was said to him: This was one of the people preferred by Ali. He was told yes, so Ibn Ziyad said to him: Who is your Lord? He said: In the lookout for every unjust, and you are one of the darkness. He said: Are you on your toil to reach what you want? Amr bin Harith was with him, so he said, may God reform the prince, do you know this speaker? This is Maitham Al-Tammar, the liar, the liar of the liar, Ali bin Abi Talib: What does this say? He referred to Ibn Harith. Maytham said: The man lied, but I am the truthful one, the follower of the truthful Ali bin Abi Talib, Commander of the Faithful (peace be upon him). And your feet, and your crucifixion, so Maytham's tears flowed down his pure beard, so Ibn Ziyad thought that these tears were the product of fear and anxiety, so he turned to him saying: Did you cry from saying without action? He said: By God, I never cried from saying or from the deed, but I cried from doubt On the day my master and Moulay, Commander of the Faithful (peace be upon him), told me of my punishment, then Ibn Ziyad said: What did your friend tell you? What do I tell you that I will do for you? (44) Then Maytham said: By God, my Lord has told me to kill me, so he cuts my hands, feet, and tongue, then he crucifies me, so he said to me: What is the fatigue, for I find it in the Book of God? So I said: My lord told me that he is the son of the immoral woman, so Ubayd Allah bin Ziyad said: By God, I will lie to you and to lie to your master. By God, he did not tell me except on the authority of the honest and trustworthy Messenger of God (may God bless him and his family and grant them peace), Then he said to the owner of his guard: Take him out, cut off his hands and feet, and leave his tongue, until he knows that he is a liar, the saint of the liar (45), His hands and feet were cut off, then he was taken out and he was commanded to be crucified (46), and it was said that he was crucified at the door of Amr bin Harith (47) and it is attested to Maytham's saying to Ibn Harith of honoring his honor. On the authority of Ali bin Abi Talib (peace be upon him), Amr bin Harith went out wanting his house, and saw people gathered at the door of his house and said: What is this group? They said: Maytham al-Tammar tells people about Ali (peace be upon him) (48), so Ibn Harith approached Maitham and heard him talk about the virtues of the Imam (peace be upon him), and revealed the misfortunes of the Umayyads, so Ibn Harith quickly returned to Ibn Ziyad and said to him: God reconciled the Prince Immediately hasten to meet the dates of someone who cuts his tongue and relieves the Umayyads from it because I do not believe that the hearts of the people of Kufa will change and turn against you. This servant started talking about the virtues of Ali, and reminded people of his justice, wisdom, and closeness to the Messenger of God (may God's prayers and peace be upon him and his family) and exposes my shame and the faults and shortcomings of the Umayyads and their iniquities, (49). Then he was sitting upright, and he called out loudly: Whoever wants the muffled hadith on the authority of Ali bin Abi Talib, Commander of the Faithful (peace be upon him), let him listen, and the people gathered, so he began to talk to them about the virtues of Bani Hashem, and the shame of BaniUmayya while he was crucified on the stake (50), Ibn Ziyad was appalled about this matter and his madness was mad, so he ordered his swordfish to immediately cut his tongue, and when the swordfish arrived at Maitham, and the people turned away from him in terror, he approached him, and delivered Ibn Ziyad's order to him. The wounded man in this sense said: Do not be surprised. Ibn Ziyad, the son of the immoral nation, claimed to lie to me, and my Lord the Imam (peace be upon him) is lying. He has been disappointed and lost his family. Here is my tongue, O Sword. So cut, and carry out the command of your Emir, and God will reward the patient (51), So the swordsman bounded him with a harness of

tape, so he was the first to be struck by a bridle in Islam while he was crucified (52), and then the swordsman carried out what he had ordered of cutting Maitham's tongue, and Maitham went on to this case in which he treated his wounds and himself, and despite the severity of his pain, he did not change and did not collapse, but increased hardness On the second day his nostrils and his mouth started with brittle blood before sunset or at the time, so his beard was dyed with blood, and on the third day he came to him A man from the Ubash of the people of Kufa, who referred to him with a spear and said: By God, I was, I did not teach you to stop, fasting, then he stabbed him with a spear in his side and he cut him dry, so he grew and his pure spirit flooded (53). He was crucified on the quarter in which I checked the nail (54), the police imposed tight security around the crucified one, and one night seven people gathered, who were also the ones who sold dates in the market, They liked that martyr, and they decided to carry the pure body to bury him, when midnight they came watching the police, they were busy lighting the fire, and when the fire caught fire and its tongues rose in space, two exercises progressed, one of them grabbed the trunk of the palm, and the other started spreading the trunk, and what It is only a few moments and the torso was separated, and the friends carried the body of Maytham al-Tammar, and they took him outside Kufa and there they lowered the martyr, opened his ties, threw the tree away, and buried the body of the martyr, and left a mark indicating his grave (55), His burial was in the Al-Murad Mosque, which is a neighborhood of Bani Murad from Madhhaj, where his current shrine was (56).

The narratives agreed that the day of killing Maytham al-Tammar was ten days before the arrival of Imam Husayn (peace be upon him) to Karbala, and his arrival (peace be upon him) was on the second of the month of Muharram in the year 61 AH, so the testimony of Maytham al-Tamar was on the twenty-second of Dhu al-Hijjah in the year 60 AH (57).

7.1.2 Tomb of Maytham Al-Tammar in Kufa:

We do not know the exact date of the discovery of the tomb of Maytham al-Tammar, as his tomb remained hidden for six years, even if the Mukhtar al-Thaqafi announced his revolution in Kufa until he announced the location of the grave as reported by some historians (58). Commander of the Faithful (peace be upon him), is a broad structure (59), As for its shape before the current renovation, one of the researchers says: (There was an old wall around the grave that was about five meters away from the tomb room, and if they exposed the dirt a little, its foundation would appear. From the east, the width of this foundation is approximately one meter. He mentioned to me that they found between the ancient and modern Surahs from the east, ancient graves, and on the grave, there was a low dome that the neighbors to the Kufa Mosque did not know When was the era of its construction, and this dome was covered with Qashani by Hajj Abbas Naji al-Najafi, as for the wall surrounding the square the tomb, it was built by Sayyid Ata Allah al-Urumi from the people of Azerbaijan, and he was one of the students of religious sciences in Al-Najaf al-Ashraf, and he who built the iwan that In front of the tomb room, he repaired the room and the dome, and it has traces that remain in the mosque and around it Merchants of Muscat when he made restorations in the Kufa Mosque, and there was a rudder on the grave and it was a rock written with the name of Maitham and that he is the owner of the Commander of the Faithful (peace be upon him). Peace be upon him, Maitham bin Yahya al-Tammar.

In the year 1360 AH (60), As for the honorable shrine today, its area is said by the Deputy Special Secretary of the Shrine: (When the Shrines Law was issued in 2005 AD, the General Secretariat of the Shrines was established, and it is considered the legitimate custodian of all the shrines of the saints, so the shrine became its trust and it was before that, specifically in the 1950s. A small place with a small dome, its modest construction and was more like a cemetery, and the old building, its area not exceeding 350 meters, Now, after the reconstruction, it has become 1100 AD and we are seeking to increase it to 2500 AD, he adds, saying: We have completed the first phase of reconstruction, and included construction in Kashi Karbalai and alabaster and used modern construction techniques implemented by the Construction Authority in Najaf Governorate in cooperation with the governorate, the Shiite endowment and the General Secretariat of the shrine and the expansion was in three directions : One towards the Kufa Mosque, the second towards Najaf, and the third towards the squares , As for the designs of the shrine, it is almost different from the rest of the shrines due to the wide space inside the sanctuary, when the visitor enters the presence he visits smoothly, and fills him with relief when he sees the dome, which was built at a height of 32 m and the lighthouses at a height of 34 m and was covered with the green Kashi Karbalai, and about the urban form of the shrine says the Deputy Special Secretary In the shrine: The shrine of Maytham al-Tammar has three gates, and each door has a name, so the door that is located towards Najaf We called it Bab al-Imam al-Sadiq (peace be upon him), which is towards Kufa is Bab al-Mustafa, which towards the square is called Bab al-Imam al-Baqir (peace be upon him), and the sanctuary is divided into two parts: a women's campus and a men's campus, and the window was small in size, measuring 2 m x 2 m And it was copper and some silver, so we went to the brothers who donated from inside and outside Iraq, and we constructed a new window with a length (5.70 x 3.40) and a height of more than 5 meters, it was made in a workshop in Isfahan, and it was covered with gold and silver, And in the cleansed window and the doors we placed the image of the date palm, due to the depth of the tammar's connection with the palm trees, because it was crucified on a palm tree. Amenities available, with a private roof for women, which can accommodate 350 visitors (61). The tomb of Maytham (may God be pleased with him) is still a shrine for lovers and loyalists, and it is close to the Great Mosque of Kufa on the southwest side, to the left of the one who goes from Kufa to the Noble Najaf, and people have witnessed from that immaculate grave dignities as those of saints and righteous people.

8. Conclusion

After we have completed the research with the grace of God Almighty, we try to shed light on specific points on what we have achieved through research and investigation about this great figure in Islamic history who offered itself as an offering in the way of preserving true principles and standing up to the oppressors:

- That his real name was safe, and that what he called Maitham was the Commander of the Faithful, Imam Ali (peace be upon him), according to the commandment of the greatest Messenger Muhammad (may God bless him and his family and grant them peace).
- Maytham al-Tammar was the preacher of the Shiites and one of the leading speakers of the Imamate, and he understood him and took his knowledge from the Imam, the Commander of the Faithful (peace be upon him).

- Many of the imams of the Ahl al-Bayt (peace be upon them) and some of the Companions praised him for his steadfast position in defending and supporting the truth against the oppression and tyranny of the Umayyads.
- Maytham had an intimate relationship with the Commander of the Faithful (peace be upon him), and the Imam led to Maytham al-Tammar with much-unseen news, including the news of his martyrdom, may God Almighty be pleased with him.
- Maytham was killed in the way that the Commander of the Faithful Imam Ali (peace be upon him) described to him, and was restrained before he was killed, so he was the first man to be restrained in Islam before he was killed.
- Maytham al-Tammar has a shrine on his grave that is visited by millions, and the grave and its owner have well-known dignities that people circulate.

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- (28) Al-Majlisi, Bahir Al-Anwar, 41/343.
- (29) Al-Baraki, The History of Kufa, p. 335.
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- (32) Abu Sa'id Amr bin Harith bin Amr bin Uthman al-Makhzoumi al-Qurashi died in Kufa in the year 85 AH. Ibn Al-Atheer, Lion of the Forest, 4/97; Ibn al-Atheer, The Complete History, 2/249.
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