

The Role of “Maaz Ibn Jabal” in the Islamic Caliphate Formation

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Abstract: Prophet followers from the Quran view are divided into immigrant and supporters and hypocrite and pious and each of them had the role in the social and political events in the beginning of Islam era. In this extend the role of Maaz Ibn Jabal as one of the Madina supporters members pioneer was eminent and he is not evaluated comprehensively. The most prominent era in the Maaz life from the political and social effect is limited to 2 years before the Prophet death. In this research which is performed by the analytical-descriptive method, it is attempted to present a clear and correct view about the Maaz Ibn Jabal proceedings at the end of 2 years before Prophet death.

Key words: Maaz Ibn Jabal, immigrants, supporters, Yemen, Caliphate

INTRODUCTION

The statement about Prophet followers is quoted in the Quran, a number called Immigrants and other named Supporters, some of Muslims called as Muslims after the conquest of Mecca and other groups called as satisfied heart, a number of Muslims who gathered the Holy Prophet attributed as the hypocrites worse than pagans and other great group also known as the honest people. Investigation in their activities was not for reproaching rather for awareness about well and wrong doings of their activities and it is the necessity in religion. The Islamic Caliphate is the reality derived from Holy Quran and the Holy Prophet tradition. All muslims till today believe this institution, though in the caliphate visual samples determination and its fulfillment in the real personalities have faced discrepancies, the Shia and Sunni together agreed the government that claimed the Prophet substitution and they regard the divine value for the Caliphate institution, so the research in the formation of Islamic Caliphate is the inevitable necessity.

Maaz Ibn Jabal as one of the pioneer Muslims in the Madina had the great status in Muslims view, although he died in youth compared to other famous followers of Prophet that is why he was not eminent in the Islamic written history but during his short life he had the important role in events and he is called magnificently. In the traditional Sunni sources he is known as the wisest follower who knows all issues in Halal and Haram

(Ahmad Ibn Hanbal, Hakem Neyshabouri). Also, the higher status of all Islamic sages is regarded for him in resurrection. Omar cried for his death and he was annoyed a lot due to all Muslims lost his knowledge.

About the Maaz Ibn Jabal personality despite his initiation in the Islamic issues, there is ambiguous problems especially in relation with the Islamic Caliphate formation that requires inspection and the main question in this research is how are the role and status of Maaz Ibn Jabal in the Islamic Caliphate?

Research background: As pointed out before about Maaz Ibn Jabal, no serious work is observed about him, Sheth khattab published a work about the Maaz Ibn Jabal. The benefits of this work was gathered news collection about Maaz but no analysis was presented about his performance. In addition, the quoted work brings a new question to the mind because in this work Maaz was introduced as the wisest individual among the Prophet followers that even a problem response was not found in Quran and tradition, he could react by his vote but on the other hand by presence of Maaz in Yemen, Yemeni people do not know how to treat the Aswad Ansi sedition till the Prophet letter solved the problem.

Other research that has paid attention to the Maaz manner is the Rahmani book implicitly. This research is more summarized of previous books and it does not have the required comprehensiveness and it does not pay attention to the ambiguities and proposed questions

about Maaz. By investigation that is done by writers, no any considerable research found about Maaz. Among the Orientalists works also no considerable work was observed. Among the researches which have regarded Islamic Caliphate formation and Saqhibeh Bany Saedeh meeting, the role of Maaz attention is at zero level. Mudlong in his famous work has not paid attention to Maaz Ibn Jabal and Muntazar al-Qaim also in his research did not paid attention to Maaz.

The brief introduction about Maaz Ibn Jabal: Maaz the son of Jabal Ibn Amro was inhabitant in Yathrib city and he was from the Khazraj tribe who was born there in the 20th year or 19th before the Prophet immigration. From the childhood and youth we found no news in the sources, Maaz accompanied with Abdullah bin Rawahah participated in the Second Aqaba Meeting and became the Islam announcer, Maaz after the Islam with other youths who became muslim tried to proclaim Islam, after the Prophet immigration to Yathrib and beginning of Islam government in this city, he joint to the young followers of Prophet. He participated in different wars. Before Islam he got married and found some children but all of them died before him.

According to some of historical reports, Maaz life was costly to the point that all of his properties did not provide his debts(Ibn Majah), pointed out to this matter that some have quoted his properties are spent in Islam path (Haythami, 1998) and even nobody did not agree to forgive his debts to him (Ibn Qudama).Maaz properties was distributed between his creditors and therefore he was helpless and according to most of sources the Prophet sent him to Yemen to proclaim for Islam and also a solution emerges in his life (Tabari, 1982).

The great interest of Maaz to Islam and Quran has changed him to an active brilliant Muslim. After the Mecca conquer by the Prophet order he remain there to make people familiar with religious rules and he was sent to Yemen 2 times from the Prophet side (Ibn Sa'ad) to be the agent for charities and also take the responsibility of different cities citizen training the frequent story about Maaz is that he returned to Madine after the Prophet death in the Abubakar Caliphate was busy in training and noting rules and in war with Rome army he participated in the war for the Islamic boundaries protection, at the time if death, he had 37 or 38 years old and Ibn Qutaybah quoted Maaz age about 38 years old (Ibn Qutaybah).

MAAZ LIFE IMPORTANT EVENTS

Travel to Yemen: Prophet sent many ambassadors to different points to make muslims familiar with Islamic rule

and the religious life style. These ambassadors were selected from the sages and wise men who were familiar with Islam and its principals, Maaz for the first time accepted the responsibly for the judgment and religious training among Yemen people. Since, there are reports based on the Maaz meeting with Prophet after return from Yemen (Ahmad, 1987) and because the Prophet told Maaz when he was leaving mecca to Yemen: this is the last time we see each other so some concluded that Maaz has traveled to Yemen two times (Beyhaqi).

Maaz first travel to Yemen had few events but his second travel was accompanied with challenges issues as it was pointed out Maaz had too many debts and some sources have written that he was sent to Yemen to find a solution for his difficulties, even it is quoted that Prophet allowed him to receive some gifts to compensate some of his life damages.

The last discussion of Prophet with Maaz Ibn Jabal: The Prophet gave some advises to Maaz when he was leaving for the travel to Yemen and advised him to obey divine faith and honesty and returning the rents and avoid traitor activity and keeping the neighbors right and kindness and passionate with orphans and contemplation in Quran and religion and fear of resurrection judgment. The Prophet avoids Maaz from conflict with justice Imam and declared hope that he visits Maaz in the resurrection. Although, many sources declared these wills but a number of people assumed these articles faked (Fazl, 2014).

Another testament also was presented to Maaz by Prophet that has remained in two types in referenced. In one of narrative declared by Prophet to Maaz: if you want to give a verdict, what will you order? Maaz replied: I will take help by the Prophet tradition, Prophet replied: if you do not find it in tradition, what will you do? Maaz replied: I will try to find the solution by my attempt and vote and then the Prophet touched the Maaz chest and said: thanks God that the God Prophet messenger has been successful to transfer what the Prophet accepts. This documented narrative is being personalized in jurisprudence discussion and therefore many of Sunni sages allowed it. There is another narrative in which the Prophet called Maaz: do not judge and do not terminate any struggle unless it is accompanied with your knowledge and if any issue was difficult for you, stop for the clarification or write a letter to me.

Based on the narratives revelation and according to sages evaluation, the narrative in which Maaz is allowed to apply personal idea has unknown tellers and it has cause the weakness in them (Askary, 1982; Bokhary, 1985) but the second narrative does not have this weakness and many tellers have realized it.

It seems that the Maaz Ibn Jabal scientific validity leads to fabrication and attribution of this narrative to her and a group of people have tried to open the way for the expression of their personal idea but because muslims specially the sages consider the rules only from the part of Quran and tradition, fakers had to take model from Maaz story to pretend the personal decision making as logical.

Maaz role events that led to Islamic Caliphate: One of the most challenging issues in Maaz life is his role in formation of Islamic Caliphate after the Prophet death that is possible to be followed in three issues as below.

Presence or absence of Maaz in Madina during the days after the Prophet death: Shia sources have emphasized on this point that Maaz Ibn Jabal in events after the Saqhibeh meeting had presence. Sulaym Ibn Qays book is one of the most Sunni source in the Islam history in which the name of Maaz Ibn Jabal is quoted as individuals who agreed with Abubakar after the Saqhibeh meeting in mosque other sources also have declared that Maaz gathered a group to support Abubakar and directed them to Prophet mosque to stand toward Abubakar oppositions but based on most of historical sources and Sunni followers narratives, Maaz not only was not present in Madina when the Prophet died, rather for several times he has returned to Madina. So which narrative is true? Does any of these narratives should be correct? Cannot we assume the essence of both narratives as true? It seems that the response to recent question is true. Maaz was not in Madine but he was aware of Madine news. There is the report that Abubakar send a messenger to Yemen to deliver the Madine news to Maaz. So the possibility to review Madine news is not removal and strange from Maaz thinking. On the other hand there is a report in one of the Sunni sources that shows Maaz has returned to Madine 2 day after the Prophet death. Although, this report is not rejected, it is ignored and no researcher or historian has talked about it.

Ibn Habban has mentioned a caller from unseen world who send the news of Prophet death to Maaz and he returned to Madine by hearing the news and arrived to city at night and immediately went to the Ayesha house. Because in this report the Hazrat Fatemeh statement and the suggestion to visit him was announced, it is possible to say that the Maaz return at those days of Prophet death has occurred. In the same narrative it has been quoted that Maaz visited Prophet followers after talking with Ayesha. It seems that we can believe Maaz awareness about Prophet illness and came to Madine from Yemen and he received the Prophet death in the way

when he arrived to Yemen, the Prophet was buried then after he cooperated with Abubakar and followers to defeat the opponents and know Abubakar as the Caliphate he returned to Yemen again.

He did not have any thing with himself in his emergency return to Madine but some food and there was nothing from properties he had gathered in Yemen. After the Abubakar government establishment and his need to have a person who could be responsible to Halal and Haram issues, Maaz returned to Madine forever and he brought his properties this time, Omar told Abubakar that they should take Maaz properties. But Maaz and Abubakar disagreed. Abubakar told in defending himself that Prophet sent Maaz for taking some properties and welfare in his life and I don't take these wealth unless Maaz wishes to it by his own (Sanany).

Maaz companionship in Saqhibeh meeting decision and his status in the Caliphates' caliphate: Following the Maaz issue shows that he presented no any dissatisfaction about the result of Saqhibeh meeting. Does his financial need or the companionship with the Saqhibeh meeting force him to do so? (Ibn Qutaybah) or Abubakar was better than Imam Ali in his mind? Some of sources claimed that Maaz had considerable participation in Abubakar Caliphate. In addition to issue another source about cause of revelation of the Quran (verse in Zomar Sura 65) have been quoted in which Maaz Ibn Jabal told Prophet; do attribute other partner for Imam Ali caliphate so people will accept him easily, attention to this report could clarifies the unrealized angles of Maaz performance in caliphate issue after the Prophet.

In addition to what explained, there is another narrative in the book attributed to Sheikh Mufid in which the event of Hazrat Fatemeh asking for help from Maaz is described and Maaz avoided assistance to that pious woman. Also in other sources of Shia books, it has been quoted that Imam Ali documented to Prophet Recommendations to prove his caliphate but Abubakar calmed that he has heart from Prophet who said; the caliphate and prophecy are not together in my followers, the Abubakar witnesses in this claim were Abu Ubaidah, Huthaifah and Maaz.

Maaz performed in other direction to stabilize Abubakar and Omar caliphate and also to remove Imam Ali from caliphate, it is quoted from Maaz that told; when Prophet sent me to Yemen returned his face to Madine and told my followers thought my household are more prior that other people but the most prior people to me are the pious individuals, everybody from everywhere by attention to Bani Hashem tendency to Prophet, it could

be realized that such statement might have more influence in removing Imam Ali from caliphate. Such behavior presented by Maaz about Imam Ali was not limited to this item only, he even at the last time of his life avoided to introduce Imam Ali as the scientist who could be referred for religious issues, rather other persons as Abdullah Ibn Mas'ud, Abdullah Ibn Salam, salman, Abuzar were named as sages and he advised referring to them.

In general view as it is clarified from the stories in which Maaz presented his respect to first and second caliphs, we understand that Maaz frequently supported Abubakar caliphate and defend Omar that received judgment position instead of this supports to determined halal and haram rules in their caliphate (Sanany, Ibn Sa'ad, Beyhaqi). In confirmation of Maaz, the situation extended to the point that he was introduced as the wisest man in Prophet idea in Haram and Halal issues. Even, the early death in his life is simulated to the Jesus death (Ahmad, 1987).

About the Maaz importance for the caliphate in Abubakar era also it should be noted that Maaz was declared as one of the special individuals in Haram and Halal discussions and therefore Omar was dissatisfied of his exit from Madine and suggested Abubakar not to allow Maaz to go out of Madine for battlem (Ahmad, 1987).

The Maaz importance for Omar caliph was to the point when pestilence was declared in Sham area he said; if my death arrives and Maaz be alive I will attribute him to caliphate (Ahmad Ibn Hanbal 1408, Ibn Asem 1411, Ibn Hajar). This statement that the historians of Sunni and wise men have quoted shows the extend of relation between him and Maaz and also they dependence to his knowledge.

The last day of Maaz life and his confession about participation in Abubakar caliphate stabilization: Maaz Ibn Jabal in his last time of his life quoted some statements which are declared by Abdul Rahman Ibn Ghannam and these statements show that he has had important role in Abubakar caliphate.

To accept such story from the Rahman Ibn Ghannam we have to have an understanding about the teller, Abdolrahamn Ibn Qhanam is the teller of Maaz last words who became friend with Maaz in Yemen and became muslim, he was not succeeded to visit Prophet but he was alongside with Maaz and he has friendship with him and remain with him to the end of his life, he had important role in emersion of religious rule in Sham region. Abdolrahamn Ibn Qhanam did not participate in Siffin war but protect Imam Ali and assumed the right caliph, he did not regard any right for Moaviyeh and blamed Abu

Hurayrah and Abu Darda because they supported Muawiyah. He died in the year 87 AH. The summery of what quoted from Abdolrahamn Ibn Qhanam about Maaz to Sulaym Ibn Qays and Sulaym also reported to Aban Ibn Abi Ayyash reported that Maaz is greatly sorry due to supporting Abubakar and Omar and avoiding Imam Ali caliphate.

Some have considered such clear confession impossible (Tostari, 1419). But as it has been quoted before, presence of narratives about the Maaz last statements is not limited to Shia sources in a source it has been quoted that he swore to witness right statements before his death.

The considerable point in this issue is the rejection of Sulaym Ibn Qays book content from his opponents, although there are different reports about it but nobody exactly has rejected the Sulaym declaration. Of characters who have declared Maaz statements in his death time is the Ubada Ibn Nosay who was the officials of Abdul Malik Ibn Marwan in Jordan, he also quoted Maaz fear, doubtfulness and repentance about hell from the Abulrahman statements.

If we consider Sulaym book content in the Abdul Malik caliphate era, so find the possibility that there are discrepancies from the caliphate flow followers to remain the reality ambiguous. Also, Ubada has quoted a narrative to confirm Abubakar from Maaz declaration and also through the Abdolrahamn Ibn Qhanam (Heythami, 1992). Ubada was the follower of Muawiyah that has special resections toward him, so his attempt for respecting Maaz is not out of expectation.

In Sunni sources it is quoted from Maaz, Abu Ubaidah Jarrah, Abubakar and Omar that such analysis is difficult and it seem that these statements are quoted due to repentance. Although, there are some sources which have reported these statements, they have talked about the God torment. In another report it is quoted that Omar one day saw Maaz crying over the Prophet grave and asked him why do you cry? He replied I have heard Prophet that anybody who does struggle with the divine men obviously he had fought with God. Abu Ubaidah also have said about him that he wished to be sheep that sacrificed by the owner and eaten by him. Also, Abubakar have said about him that declared: I wish to be a sheep to be bred by my owner and then he cut off my head and then ate my meat and then buried the inside remains in the garden (Hindy, 1988). Maaz himself have said that Abubakar entered to the yard in which there was a bird below of the tree shadow, Abubakar sighed and told the bird, how fortunate you are that eat from the tree rest in its shadow and you are free, I wish I were you.

Remorse about committing activities was not so significant that Shia sources have attributed to Abubakar and frequently it is quoted in sources that Abubakar at the end of his life was resting due to illness and remorse for his past wrong doings of his failures was attack to Hazrat Fatemeh house that Abubakar wished not to committed this crime (Tarabi, 1982).

According to muslim and pious men description in Quran who have sure sole and they are hopeful to God's compassionate and at the same time they fear of God and by regarding statements quoted by Imam Ali and according to the strange narratives which are in the Sunni sources as: swear to Holy God that I became prosperous, or: I swear to God that death for Imam Ali is more pleasant than mother breast for baby, the combination of quoted statements and claimed degrees seem very difficult according to strange anecdotes declared about the Prophet followers eruditions and virtues among the Sunni sages, so it is not possible to introduce the Sulaym book content invalid.

Final analysis: Maaz ibn Jabal was the talent individual that was under the Prophet training and changed to famous sage. His considerable attempt in developing Islam made him as the volunteer for different missions. It is understood from historical narratives that among Prophet followers there were ethical and scientific competition. In this extend Maaz regard himself as rival to Imam Ali.

All of Shia agreed on the Imam Ali erudition and knowledge compared to all Prophet followers and Sunni groups have introduced Maaz Ibn Jabal as the wise man in realization of Haram an Halal, Maaz behavior also showed that after the Prophet he never respected Imam Ali, even at the end of his life he did not accept to confess to Imam Ali knowledge. Maaz was the scientific arm for caliphs before being the practical force for them and most of caliphs could fill their scientific cavity by his assistance. Maaz role in fixation of caliphate for Abubakar and Supporting the status quo and companionship with Imam Ali opponents is properly understood from ancient

sources. If Maaz did not die in the youth, maybe great events will remain in the Islamic history by him as Omar quoted that if Maaz Ibn Jabal was alive, I will not face with problem in determination of caliph.

CONCLUSION

Findings show that Maaz Ibn Jabal was the pious and learnt youth and he has received much erudition from the Prophet knowledge. But possibly he found himself as the rival with Imam Ali, hence regardless of emphasis on some of sources based on the obscene of Maaz in events after community in Saqhibeh Bany Saedeh and even absence in Madina to several time after the Prophet death witness derived from the historical texts showed the field preparation and support of Maaz from the Saqhibeh and attempt in omitting Imam Ali from the Caliphate. He had the judgment in the religious principals and established the government firmly and in reverse they respected Maaz relatively.

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