

Relationship between the Event of Ghadir and Tribal-political System of Hejaz

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Abstract

A particular culture was ruling in Hejaz, so there was no certain bias in some areas such as religion and the people had religious tolerance; but it was well-established in political, social and cultural terms were not easy to change. Accordingly, after the death of Prophet Muhammad, that less than three months had passed The Ghadir event, apparently was ignored and the caliphate path was out of the Prophet's family but it did not have any certain reaction from Muslims. On the contrary the allegiance to the first caliph was done quickly and with the support of the dominant Muslims. In subsequent periods, especially our current time there are different interpretations of the events between Shias and Sunnis. The problem is that: What was the relationship between the event of Ghadir and tribal political system? The assumption is that there was a divergence relationship between the event of Ghadir and tribal political system; in a way that what prophet in the event of Ghadir emphasized on had no dominant tribal political features. Event of Ghadir was not consistent with the tribal political system and the political and social culture of the Hejaz was firmly established. After the death of the Prophet, despite Ghadir event, often it was acted based on tribal political culture and selecting the caliph was almost identical to selecting the tribal sheikh, which in Saqifah in the specification tribal sheikh for Caliphate was emphasized. So apparently the Islamic government path followed the earlier path and it was a common Amir for the people of that time. This is a historical research, which was carried out in an analytical-descriptive method.

Key words: The event of Ghadir Khumm, Tribe, Political system, Hejaz

INTRODUCTION

The Holy Prophet in his last pilgrimage to Hajj participated with a large number of Muslims. Meanwhile performing the Hajj, he advised Muslims during the numerous essential sermons and even announced that his death was going to happen. But after the return of all the tribes at the end of the path, it was announced to stop all caravans, and all were gathered in the Ghadir Khumm area and the prophet said his famous sentence: "Those I am their leader, from now on Ali is their Imam". Some of the followers like first and second caliphate congratulated Imam and Hossan Ibn Sabet in his poem described Ali as Imam. It has different interpretations among Muslims,

Shia believes it has caliphate meaning but Sunni believes "Vali" means a friend. But based on the reasons of both parties will come in addition to text; it will be proved that "Vali" means as caliphate. The problem is after the death of Prophet Muhammad, that less than three months had passed Ghadir, why was it not obeyed?¹⁻¹⁵

The importance and necessity of the issue is expressed here becomes clear that for many Muslims it is unacceptable that how is it possible that the Prophet has identified his successor, but unlike his will the companions did not obey it. If Imam Ali right was ignored, why he was cooperating with them and had family relationship. Based on these uncertainties, the Sunnis interpret the meaning of Ghadir based on a historical event. While the truth must be analyzed based on the culture of that time not analyzing the performance of that time with today mindset, thus the analysis of the event is essential with the culture of that age.

The conducted researches have expressed the reasons of both Shi'ite and Sunni, but they did not pay attention to the culture of the time. This creates serious doubts

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as to the relationship of Imam Ali and the Caliphs that based on these relationships some historical facts become uncertain.¹⁶⁻²² But in this study, the tribal political system in the selecting style of tribal sheikh, features and specifications needed for the presidential clan, will be discussed and it is regarded as theoretical framework and in following parts the event of Ghadir after the death of the Prophet (SAW) based on this framework will be analyzed.

THE POLITICAL CULTURE OF TRIBAL SYSTEM OF HEJAZ IN DETERMINING THE SUCCESSOR

They had their own conditions and practices in the tribal political system, especially the Hejaz region, to determine tribal sheikh, to analyze the aftermath events of the death of the Prophet is considered as a theoretical argument.

The Internal Structure of the Tribe

Internal structure of a tribe of Bedouin and urban communities had no significant difference, and includes two groups.

The first group

The descendants of the original members of that tribe and clan ties of blood, they bind to each other, the sheikh or chief, Mullah or Shorafa and Sadat, ordinary members. In fact Shorafa were advisers of the chief, and the interface of the chief and common people. At the wartime they were gathering soldiers and when it was necessary, they mediated disputes among them. Shorafa were prized by Arab and they knew them as political activists. In fact, this group did not see much difference between themselves and the chief and for making fundamental decisions it must be consulted with this group. This group after Islam was claimed for this right. In pre-Islamic Mecca in Parliament named Daralandouh or Nadi (House of Sorrow) they were gathered to manage and resolve disputes and conflicts of tribal affairs. Regular members of the clan were its column and their sword and its existence was dependent on tribal power.²³⁻³⁰

The second group

They were affiliated with the tribe, which includes refugees and their slaves. Refugees due to committing a crime was excluded of his clan and joined to other clans. The slaves were purchased or captured in war and were deprived of any rights (Figure 1).

Tribal Chief Characteristics and Duties

Syed or Sheikh was the head of the clan. He was selected by the council of tribal elders. And if the difference between the elders and the lack of consensus on one person, they

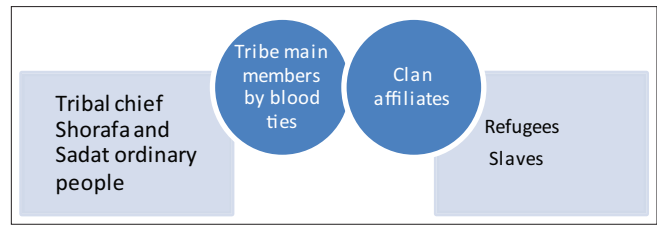


Figure 1: Diagram of internal structure of the tribe

were asking an aware judge of the traditions and customs of the tribe to make the call. The judges must fulfill the unwritten rules of the tribe's ancient. This method was common among settlers and primitive of Hejaz.

Accordingly, the Council of elders were identified and appointed the sheikh. Among the Arabs it was not accepted to be head of tribe by inheritance as Amer Ibn Tofil said: although I am the son of leader of the Bani Amer and of the indigenous and refined peoples, but Amer did not give me this respect, God forbidden that I be selfish for my parents, I support the tribe and fight with anyone who hurt my tribe". Another poet said: "Although our forefathers were great but we never do not rely on genealogy, we follow our parents path and make our destiny". In this election, hereditary succession was meaningless but the characteristics and performance of the person was important; however, the former head of the clan is focused on a specific person, that if the elected person was former president, there is no guarantee for its enforcement.³¹⁻³⁸

Abdolaziz Salem wrote about the chief of the tribe: "Tribal society based on democracy and equal spirit and each tribe has a chamber of tribal elders and it was headed to one of the tribal elders that people choose among themselves and called him Boss, Sheikh, Amir or Sayed and some conditions were considered to select him like: he must tribesmen noblest, and the most zealous, the richest and oldest, and the most influential person and of good character and attributes such as generosity, power of expression, patience, experience, and knowledge and braveness (Figure 2)."

Tribal chief and his command were effective for the tribal people. As the rich man he must have been so generous to the needy at the expense of his own supporters. He was obliged to open their home to travelers and guests and pay money on behalf of the needy and poor of the tribe. He must have had extraordinary wisdom and foresight and be steadfast, decisive and realistic, he also should have high power to detect and judge correctly, not to cause animosity among fans. The remarkable thing is that tribal chief had no right to legislate and the dispute was resolved in accordance with tribal customs and traditions. This belief and mentality

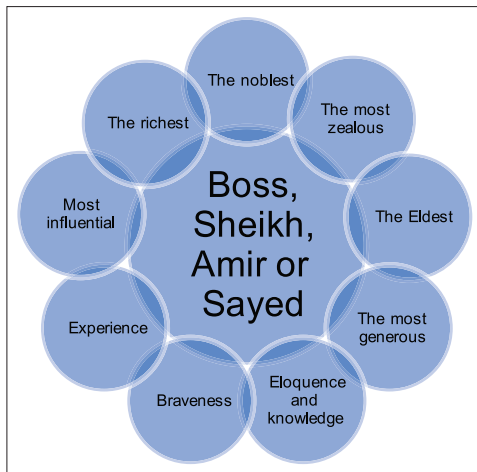


Figure 2: Diagram of features of tribal sheikh

was often reserved as difficult nomadic life and the lack of a unique unifying power, was the reason of preserving the characteristics of personal and tribal and a real sense of communitarianism was forgotten.

The advantages tribal chief

Although the sheikh elected by Council of Elders, but as long as they were pleased he was remained in his position otherwise he was dismissed. According to the Arabs in general and Bedouin and particularly strong and looking for equality, each one of them sees themselves as the chief and even better. But the chief had also some advantages, Abdollah Ibn Zabi was writing about the rights of chief of the tribe: "That is a quarter of what already divided the booty and spoils and booty draft and army officers before the war to come and what is not divisible is yours".

Although some privileges were given to the Tribal chief, but it was not in a way that leads to tyranny because it requires allegiance to chiefs and tribal elders in every decision and action he was taken. So that Sheikh had to consult with tribal elders and clan leaders in legal matters, war and involvement in public affairs and has no independent authority.³⁹⁻⁴²

After Islam some features of Arab that they were much biased about not like religious matters, was changed which was also often the consequence of the tribe. But complete transformation did not happen for the political and social beliefs, but mostly what remained was of political and social beliefs ignorance time. Although the charismatic personality of Prophet Muhammad fade all the thoughts and beliefs of tribal areas and at his time they did not show serious reactions, but as soon as Arab were informed of the imminent demise of the prophet, they showed their former inner beliefs and after the death of the Prophet, that belief was evident in practice. In fact, these thoughts

were not compromised but at the time of the Prophet had not opportunity to be revealed. In a way that many companions had heard about Ghadir event and not a long time was passed but no one seriously mentioned Imam Ali. It seems that ignorance of the caliphate of the Prophet, was the spirit of the Medina. And the date of acceptance of the caliphate of Abu Bakr without any serious objection from the residents of Medina was proved; there was still the dominant political culture of tribe although it was beyond one tribe and after the prophet it was the governance of one tribe over all tribes under the Islamic rule so each tribe was struggling to gain some power and according to the former culture already the tribal elders were appointed the chief. Thus for the analysis of Ghadir relationship with tribal political system based on the principles expressed at first, this event will be discussed in historic term and then Sunni and Shia views expressed about the incident and in accordance with the above principles, the event of Ghadir relationship with tribal political system will be analyzed.

THE EVENT OF GHADIR KHUMM IN HISTORICAL PERSPECTIVE

Is the Ghadir event was occurred or supporters of the Imam (the Shia) have made it? To clarify the question it is necessary to explain the last trip of the prophet to perform Hajj. The prophet in the tenth year of AH and in Ramadan, sent Imam Ali to Yemen to promote Islam and collect zakat from Christians of Najran, and the letter of a prophet was in his hand, which was expressed in multiple animal charity Tabari and Ibn Kasi quoted from Ahmad Ibn Hanbal: he was sent for a war, but what happens was just advertise and get people to Islam without war.

Braeh said: When we arrived in Yemen after reading the letter of the Prophet, all of Hamadan tribal people accepted Islam in one day and Ali wrote the event for the prophet. After the prophet heard about what happened there said: God bless all of them. Then the people of Yemen became Muslim.

In that year the pilgrimage command was revealed to the Prophet (Hajj/27): Invite people the public to Hajj on foot and on every animalto come (towards the house of God).

Prophet ordered people to be prepared for the pilgrimage in Zeyqadeh month of the tenth year AH, the number of Muslims in this trip was written 90 to 124 thousand. Five nights were left of Zeyqadeh month that Muslims left Medina. When they came to Mecca they saw Imam Ali at the state of Ihram, this means that he had returned from Yemen and joined the prophet. He fully reported their mission to the Prophet's and was ready to perform Hajj.

After rites of the pilgrimage, his army that came from Yemen and Zakat was entrusted property and fabrics to them used the fabrics, Imam condemned them but they went to prophet and complained about Imam. Prophet supported the Imam and said:” You people do not complain of Ali that we are the same and he follows God order.” Then prophet reminded the intensity of Imam Ali act on the way of God to the complainants.

The Prophet delivered a sermon at Arafat; several subjects were mentioned in this sermon including the abolition of all the ignorance, ignoring the blood that has been shed in the pre-Islamic, abandoning the money benefits in the pre-Islamic, reminding on women who are the trust of God in man’s hand, detailed instruction Hajj, and the proximity of his death. He also delivered a sermon on the Eid ul Adha and other advice to Muslims. After farewell of the Kaaba, the prophet left Mecca. Gradually the Jahfeh and then Ghadir land became visible from a distance. This is the crossroads that separates the people from the land of Hejaz, Medina Way goes in the north, Iraq to the East, the Egypt to the West and Yemen to the south. Verse 67 of Maedeh Surah was revealed before Al-Ghadir area “O Prophet what the Lord has revealed to you perfectly deliver it to (people) and if you do not, you have not delivered His Message and Lord keeps (risk) of the people, and the Lord does not guide the disbelievers (stubborn). Many of Sunni commentators believe the verse to the Day of Ghadir. Vahedi Neyshaburi of Sunni scholars writes about this verse: this verse was for Imam Ali and his positions.

The Holy Prophet after the revelation of the verse above, ordered to stop the convoy in Ghadir, after noon prayers he went to the top spot and gave a sermon. Nasayi in Sonan quoted: I left two things among you, The Holy Book (Quran) and my family, do not disobey both of them, and they do not cause any split between you, and God appointed me as the ruler of all Muslims and who is obeying me, should obey Imam Ali.⁴³⁻⁴⁹

Ghadir hadith according to the quoted of Sunni leaders and Shiite leaders is part of successive narrations. But the difference is the interpretation of the hadith of Ghadir which appears at the time the dispute is weak but in terms of justification and interpretation of this event is taken regardless of the political culture of that time. The following analysis of each of Shia and Sunni will come from this hadith.

ANALYSES OF THE SHIITE AND SUNNI FROM EVENT OF GHADIR

Based on what was said originally of the event of Ghadir has been proven in historical perspective, but at the time

of the incident seems there was no dispute about its interpretation, but the disagreement appeared in following periods. Shia believes it has caliphate meaning but Sunni believes “Vali” means a friend. The reasons of each of the two groups will be discussed below:

- The revelation of advertisement verse (M/67): Shia commentators have mentioned this verse is about the event of Ghadir and Imam Ali. But some Sunni commentators have expressed the probability of this verse of Ghadir. As Fakhr Razi wrote that: this verse was revealed because of the knowledge of Imam Ali and at the time the prophet held Imam Hand in his hand and raised that as said: Whoever I am his prophet, then Ali is his Imam, his friends are respected by God and his enemies are disliked by him. Then ‘Umar met him and he said: you are blessed, O son of Abu Talib and you are my Mola and all Muslims Mola.

Also Alousi like Fakhr Razi in the interpretation of the verse quoted above, has stated (Alousi, 1415, 3, 358-359) But Judd Molly verses 3 and 67 of Maedeh Surah is not only about Al-Ghadir but also insists it is about the Caliphate and guardianship of Ali also (Judd Molly, 2001, 590-91). Shia argues on this verse that it is equal as the mission and if it is not notified the message the mission is not carried out, it cannot be anything else but successor to the Prophet including Allameh Tabatabai about the various possibilities of “What was revealed to you” and “You are innocent among the people” was quoted and criticized and the only thing that ultimately have proved is the controversial issue of Imam Ali caliphate and the infallibility from slander of people and the Prophet is accused that he chose his cousin and their position is according to tribal prejudice (Tabatabai, 1995, 6, 60-70). Because in tribal system selecting the boss for hereditary without consulting the council of elders was wrong and unacceptable.

Alusi in his commentary on the verse mentioned a narrator like; Abi Jafar, Abi Abdullah Ibn Abbas, Suyuti in Dralmnsrv of Abi Hatim, Ibn Asaker and Ibn Abi Said Marduyah of Khedri that allocated that verse to the Imam Ali and even said that the Prophet was afraid to give such a position to his cousin that cause schism between companions that with this verse was assigned to deliver his caliphate and said that famous sentence that “Those I am their leader, from now on Ali is their Imam” (Alousi, 1415, 3, -359).

- Another reason of Shiite rationally gathering a large number of people in extreme heat that day and simply for expressing friendship with one of the Muslims is absurd. Because at other times the Prophet had affirmed virtues and friendship with Ali bin Abi Talib.

- Writing poems by Hassan bin Thabit on that day that “Vali” has expressed synonymous with Imam and Hadi and he understood the meaning and knew it does not mean as a friend. Sheikh Saduq and Sheikh Mufid have expressed these poems as:
 “Prophet called them on Ghadir, in Khumm and hears the prophet calling
 He said if I am your Protector, and therefore your Vali, they said, and there seems no food
 Your Mola and Vali, and we did not find us to you today sinner,
 And said to the people, Ali is mine, and after me he is your Imam
 Those I am their leader, from now on Ali is their Imam

There are called God, and the guardian, and if they do not follow Ali, they are our enemy” (Mufid, 1413.220/Ibn Babvey (truthful).1997, Majles of 84, 575/Ibn Juzi, 1418.39).

- The verse of the completion of religion and the completion of blessing (Maedeh/3): Today the unbelievers were disappointed from (harming) your religion, therefore do not afraid of them and fear og my opposition, today I have completed your religion and completed my favor upon you and have chosen Islam as a (eternal) religion (Tabatayi, 1995, 256, 5).

Many Sunni and Shia scholars stated this verse after the event of Ghadir. The interpretation given to the expression and rejects the possibility of six verses because they are not compatible with the contents. But another possibility of Shia commentators are agreed upon and confirmed its multiple narratives and also it is consistent with the content of the verse that it means the day of Ghadir. The day the Prophet, officially appointed Imam Ali as his successor, the infidels were disappointed, because they expected that the Muslim faith is vested with the individual, and with the death of the Prophet the situation become like before, and Islam gradually be removed, but with the election of Imam Ali which was unparalleled among Muslims, they realized that Islam is rooted and sustainable religion. It was on that day that the God blessing was evolved and Islam was accepted by God as a religion with its plan has been completed and the final (Makarem Shirazi, 1995, 4, 264-5).

Fakhr Razi in the interpretation of (Fakhr Razi, 1420, 11, 288), interpreting Ruh Almany (Alusi, 1415, 3, 233) and commentary on Al-Manar (Rashid Rida, 1988, 6, 116) have quoted this verse the Prophet after this verse did not live more than eighty-one, two or three days. Due to the death of the Prophet in Sunni tradition (Ibn al-Athir, 1992, 7, 403) and even in some Shiite narrations twelfth day of Rabi al-Awwal which is based on revelation, is the eighteenth day Zulhijja (Makarem Shirazi, 1995, 4, 256).

Or Khatib Baghdadi also quotes from Abu Hurayrah after greeting Umar Ali bin Abi Talib on the day of Ghadir, the verse “Today your religion was completed” was revealed (Baghdadi, 1417, 8, 284). Many Sunni scholars have also expressed their possibilities verses 3 and 67 of Maedeh Surah refer to the event of Al-Ghadir (Haksani, 2002, 355/Suyuti, 1404, 2, 259 and 298/Ibn Kathir, 1419, 3, 25/ Meybodi, 1371, 3, 182-180).

- Sunni interpretation of the event of Ghadir is different. Some criticize the frequency of this hadith because it had not quoted by all companions while Allameh Amini has mentioned three hundred sixty only the Sunni scholars in their books have narrated the hadith of Ghadir (Amini, 2008, 1, 73-151). The aforementioned hadith among the Sunnis is approved, but its interpretation is controversial which Sunni Hadith scholars and scientists are often analyzes as the friendship and knowledge of Ali ibn Abi Talib based on a historical event that goes on previously stated. He is dealing with some of his companions in return from Yemen that made him upset and caused rumors against him and the Prophet to maintain unity and solidarity among Muslims, recommended the friendship and the grace of Ali ibn Abi Talib (Alusi, 1415, 3, 364-360/ Zmkhshry, 1407, 2, 630/Ibn Kathir, 1407, 7, 334).

Historically, the encounter of Imam Ali in Mecca was during the Hajj and the Messenger of Allah delivered several sermons, but in any hadith of Ghadir was not mentioned, on the other hand the number of people bothered by the Commander of the Faithful were very limited compared to the pilgrims that year which according to historical sources and anecdotal above was proven that the Prophet pointed out to upset people, the right to justice and grace of the Imam Ali bin Abi Talib. Even the resentment was so insignificant, that the Messenger of Allah did not mention it insermons delivered in Mecca after this event. But after finishing the rituals and several recommendations on Muslims and on the way back to Medina in a place where caravans were separated from each other all caravans were given order to stay and famous sermon of Ghadeer was read. According to some Quranic verses and poems with the time of day and type of interaction of companions expressed congratulations to Ali ibn Abi Talib, Ghadir event brings a deeper meaning of friendship.

- Some Sunni scholars reject the word “Vali” means the first including Fakhr Razi and Ghazi Azod iji that Mola does not mean the best so Mola in Ghadir sermon means a friend (Amini, 2008, 1, 350, 54, 56). Allama Amin rejected the criticized above revocation statement according to Quran and Hadith evidence. It is including in Tobah Surah, verse 51 which says: no incidents happen to us

except what Allah has written for us, He is our Molla (and supervisor) and those who believe only trust in God. Imam Fakhr Razi in the above verse believed that Mola means to capture the sense in the world that motivation is the owner and creator (Fakhr Razi, 1420, 16, 67).

In hadith “Any woman who got married and without the permission of her Mola her marriage is invalid. ” (Ibn Batriq, 1407, 113), here Mola means the guardian of that woman (Amini, 2008, 1, 354) so the literal criticism of the word Lord is not provable. According to what was said above the research hypotheses are analyzed below.

GHADIR AND PERFORMANCE IN ACCORDANCE WITH TRIBAL POLITICAL CULTURE

Based on the above explanation, the characteristics of tribal political system, the historical event of Ghadir, some Sunni and Shia interpretations of the event of Ghadir stated were investigated, the meaning of the caliphate seems more reasonable. But what often are formed are related to periods after the caliphate, especially in the present era of Caliph Ali ibn Abi Talib is confirmed based on historical sources and anecdotal Muslims but its adoption is subject to question three caliphs after the Prophet. To solve this problem, many Sunni scholars of hadith of Ghadir allegorical interpretation and hadith have raised Yom Alanzar. Although the performance of the Prophet companions is incompatible with today’s culture but it is normal in the culture of the tribal system.

In the majority Sunni sources about eighty days after the event of Ghadir, the Prophet passed away. In such a short time the event of Ghadir was certainly not forgotten because even during the caliphate of Imam Ali about twenty-five years had passed of Ghadir, but in Rahabeh Imam asked of the Companions about the hadith of Ghadir that who heard it from the Prophet? Companions stood up and gave testimony (Ibn Asir, 1409, 3, 366), accordingly eighty days after the incident certainly in the minds of the companions who had not forgotten it.

The second hypothesis that Muslims renegade and were unimportant denounces the religious teachings, cannot be substantiated, in fact, the opposite can be proven that religion was important to them and to practice was wide efforts. Even people, who at the time of the Prophet were known as the Shia of Ali ibn Abi Talib, cooperated with the caliphs especially the first two caliphs. Such as the participant of Salman in the conquest of Ctesiphon (Dinawari, 1992, 160) and Ammar bin Yaser was governor of Kufa at the time of Omar. (Dinawari, 1992, 63/

Alblazry, 1988, 309) Shiite cooperation with the first two caliphs shows that efforts to spread the religion of Islam and their own religion and believed in the mission were people in Medina.

The third hypothesis was that after the death of the Prophet people did not obey the Event of Ghadir, but according to tribal political culture is rational action and because in the tribal system, the hereditary selection was very unpopular and the chief was chosen by a council of elders and if someone was chosen by the former head of the tribe, after his death it did not have executive guarantee. But the council of elders of the tribe endorsed the person suggested by former chairman according to the characteristics and customary conditions or appointed someone else, who had the necessary features in the system and tribal culture. After the advent of Islam some aspects of the tribal system was changed in twenty-three year mission like religious system. Certainly, when the aspects of religious tribalism are examined, it is clear that in this system too was not concerned with religious institutions and a sort of religious tolerance prevailed on the system, including the Hejaz. Accordingly, in such societies that religious discourse is not firmly established discourse, changing this discourse is made easier. As at the time of the Messenger of Allah as long as the main content of religion (against the prevailing system of ignorance) was not revealed, no one has protested it was not him, but as soon as they invite the public and clarify the main content of the new religion, the opposition also started.

Tribal political system that was part of the discourse that was firmly established in the Hejaz and it was not easy to change and so much time was required to change and during the mission of prophet this was not possible and due to the lack of the necessary background but he did not remove the tribal political system completely, and tribes selected their own leaders and tribal elders largely maintain their former social and political status. They had very effective behavior on their people so that even for the wars at the time of prophet, such as pre-Islamic tribal chief or tribal elders with his troops in the war attend and if they returned, their people also follow them. Such as the Battle of Uhud and Tabuk that Abdullah Ibn Abi with about a third of forces returned. (Al-Humairi Almafry, Bit, 2, 64) in fact this behavior is the Islam is a sign of obedience to elders. In some judgments between the Prophet and relatives, he had accepted the mediation of elders and their allies. Such as mediation Abdullah ibn Abi Qaynuqa about Jewish children who were their allies and insisted for the favor of his allies and friends; so that the prophet agreed with the Jewish migration (Alvaqdy, 1409, 1, 178-177), when the Bani Qorayzeh tribe was surrendered, the Ous tribe told prophet: they were our allies against Khazraj,

and as you forgave Bani Qeyta because of Khazraj, forgive them because of us. The prophet said: do you accept that a person from Ous Tribe judges them? They accepted it and Saad Ibn Moaz was selected and they all promised to listen to him (Alhamiri Almoaferi, 1996, 2, 176-7).

By that he understood that many political-social competitions were remained from the pre-Islamic and the Ous Tribe asked the same forgiveness of Khazraj for their own allies too. Or when they were taking the Saad Ibn Moaz, they asked him to give a friendly sentence and do not follow the God orders. Finally when Saad realized that every person make a different request, has said; everyone in their lives experience a day that they should not be afraid of anyone and people blame does not deviate him from the right and this is my day (Alhamiri Moarefi, 1996, 2, 177).

Here Saad wanted to judge against tribal politics, but most of his tribe, have requested demands a tribal and partisan warrant. It means the political-social thinking among residents of Medina tribe is a priority although Islam widely accepted and measures to spread this religion have shown.

Thus the general rules of tribal political system still remain in the Medina community and immigrants at the end of life of Prophet and after his death, repeatedly cite pre-Islamic thoughts. Like protesting to the leadership of Osama Ibn Zaid because he was young (Alhashemi Albasari, 1410, 2, 146). Because the tribal system, the youth did not have a prominent place in society, or those who claimed for their political status and rights, after the death of the Prophet in Medina elders gathered Saqifah, like Saad Ibn Ebadeh, Asid Ibn Hozayr, Khazima Ibn Sabet (Alhamiri Almoarefi, 1996, 2, 430).

In Saqifah for prioritizing immigrants on residents, Abu Bakr cite reasons that tribal sheikh was chosen for the same reasons and laws. Among the reasons he claimed that immigrant are more knowledgeable than residents for their migration (as do something extraordinary for the tribe here for Islam), the terms of ancestry, Quraysh is the most famous and popular of all the Arab tribes which are the migrants (same terms and tribal lineage while Islam speaks of faith rather than ancestry), and Quraysh is the tribe of Prophet so his behalf better be from Qureshi (Abarghu, 1998, 2, 1118). In fact, immigrants in Saqifah tried, in any way, to deliver the power to Quraysh. But in Quraysh to whom is entrusted with the fittest selection did not happen with thinking, in a way that Omar mentioned selecting the Abubakr as the caliphate "Unthoughtful" (Alblazery, 1417, 1, 583/Aldmshqy Ibn Kathir, 1407, 5, 245/Maqdisi, Bita-5, 190/gold, 1413,3,6/Aalsalhy al-Shami, 1414, 11, 127). Other speech in protest against the political beliefs of Ahl al-Bayt shows the dominance of the tribal system,

like what Omar said to Abbas that Quraysh did not want to give the caliphate to Bani Hashem so do not glory over us. So they wanted the caliphate for themselves where they wanted and succeeded in doing so. (Ibn Abi al-Hadid Mu'tazili, 1999, 2, 58) Sometimes they said that Ali bin Abi Talib is younger than other children of Abdulmutallab (Ibn Abi al-Hadid Mu'tazili, 1999, 12, 82). According to these words the ignorant prejudices and traditions at that time is quite apparent. When the Bani Hashim Such notions among Muslims are definitely the event of Ghadir and choose one from Bani Hashim were not acceptable to the general public even if the Prophet has introduced him. If we look at socio-political situation in Medina after the death of the Prophet it is clear that there was no serious people protest in support of Ali bin Abi Talib with the exception of some companions like Salman, Miqdad and Abuzar and the likes of him at the time of the prophet was called the Shia of Imam Ali. It seems that the point of making him the caliphate after the death of the prophet is like making him the chief of the tribe, but he did not have the qualifications for becoming the chief. Besides becoming the prophet, people were just familiar with appointing the tribal chief and method of selecting it and if they go against the prophet, apart from the Caliph al-Bayt is not strange for the people of Medina and it is perfectly acceptable. Thus when Ali saw people's satisfaction of the non-Ahle al-Bayt selection, he cooperated to maintain and spread Islam, and in fact, it was the general culture of society that provided the change the context of the Caliphate of the Prophet's family and in this environment, according to the general rules of tribal people could acquire Caliphate power. After the Caliphate, the positions were divided based on pre-Islamic political system and tribes that had power before Islam, won their former strength. Such as Khalid bin Walid from Bani Makhzum who had the military affairs, training, buy weapons and military supplies before Islam or Bani Hashim were responsible for religious and the sacred leaders and the judiciary (Ayinevand, 1416, 30-31). After the caliphate of Abu Bakr these matters were transferred to the former tribes.

Inner beliefs and the semantic space of the society do not change people's mentality, so popular culture cannot be changed easily and continuous changes occur. Today, if the former colonialists to dominate the world, have tried to gradual change of different cultures, after studying the course of the past as scientists came to the conclusion that to dominate and overcome competitors and continuing that they need to push cultural communities in line with their goals. But at the time of the Prophet there was no possibility of a complete change in all aspects of the Arab culture, although many believe were faded temporarily, but not institutionalized. So with the slightest flick, previous beliefs were implemented. So those after the death of the

Prophet, in spite of Ghadir events, the former thoughts were in practice; even if the daughter of the Prophet protest them or be offended.

CONCLUSION

The Messenger of Allah, after inviting relatives, in the hadith of Yom Alanzar mentioned the caliphate of Ali ibn Abi Talib. This hadith in Sunni sources such as Tabari also was expressed; on the day of Ghadir his caliphate was also emphasized and people who were present that day that seemed to understand the meaning of the Caliphate. As Hassan bin Thabit in his poems mentioned this important matter. But after the death of the Prophet, his selection was not appreciated and the caliphate path got out of his family. The reason for this lack of attention to the relationship between tribal political system dates back to the event of Ghadir. It means in tribalism the successor and tribal chief is determined by tribal elders and the Council, the selection was made based on the conditions and special features. In the tribal system, the hereditary selection was very unpopular and the chief was chosen by a council of elders and if someone was chosen by the former head of the tribe, after his death it did not have executive guarantee. But the council of elders of the tribe endorsed the person suggested by former chairman according to the characteristics and customary conditions or appointed someone else, who had the necessary features in the system and tribal culture.

After the mission of the Prophet about thirteen years in Mecca tribal culture was totally dominated, that also continued until the eighth year AH (Mecca). In Medina also the invitation also continued about ten years, during this time, the tribal culture was not removed; but in many aspects of life, there was a tribal culture. Elders claimed their right in respect of the macro political choices and decisions. The prophet was aware of society and culture situation. Much time was needed to change the tribal thinking and political system of, which was not possible in the era of the Prophet's short reign. Accordingly, the word caliphate of Ali ibn Abi Talib in the future executive guarantee and despite the hadith of Alanzar Day and Ghadir event, leaving the Caliphate of the Prophet's family was not strange to most people and elders of Medina. Shortly after the incident Saqifah, the caliphate path was quite normal and all Muslims were associated with the new government. If religious affairs were given to Ali bin Abi Talib, it was due to the pre-Islamic tradition is divided into different positions, that Bani Hashim was in charge of religious affairs; or if someone such as Khalid ibn Walid, who was the conquest of Mecca, is the supreme commander of the Army of Islam, there is no problem

since pre-Islamic military affairs was with his people. If the daughter of Imam Alimarries someone that even is known as the killer of her mother is not irrational in tribalism; because it has seen even among the nomadic system of some parts of Iran, including Lorestan, that after the wars, peace was restored and the marriages between the parties, based on an end to hostilities and to forget what had happened, began a new peaceful relationship. Normally most of the tribal system had the same characteristics that if in Medina a marriage happened between the family of Imam Ali and Omar Ibn Khatab, it is fully compatible with the culture of the community.

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