Behaviorology of Elites and Experts in Determining a Successor after the Prophet Mohammad (PBUH) Death According to the Historical Sociology

Sayyid Hasan Ghazavi*[1], Ramezan Rezaei[2]

1. Associate Professor, Islam History and Civilization, Faculty of Theology and Islamic Studies, Tehran University, Tehran, IRAN.
2. Associate Professor, Islam History and Civilization, Faculty of Theology and Islamic Studies, Tehran University, Tehran, IRAN.

Abstract
The investigation into the factors that led elites and experts to choose a different path for selecting a ruler after the demise of the Prophet of Islam (PBUH), disregarding his directives, and the subsequent compliance of the people with them, is the primary focus of this research. The present study aims to uncover the factors that shaped the transformations at the time of the passing of the Prophet of Islam (PBUH). Utilizing historical data and a descriptive-analytical method, it examines and evaluates the cultural life of Arabs in the context of selecting a tribal chief and their customs and traditions in this selection process. According to its findings, considering the large number of newly converted Muslims at the time of the Prophet's (PBUH) passing and the absence of a centralized inter-tribal government prior to his rule in Hijaz, the prevailing beliefs among Arabs in selecting a tribal chief-such as the disregard for the explicit instructions of the previous chief and the appointment of a ruler based on material criteria like physical appearance, age, etc.-are evident. Furthermore, if the Prophet (PBUH) issued a directive that did not align with the preferences of certain companions or was beyond their limited understanding, they would openly or covertly oppose it. The discourse of the elites and experts present at the Saqifah Bani Sa'ida in determining the successor to the Prophet Muhammad (PBUH) can be evaluated in this context.

Keywords: Prophet of Islam (PBUH), Hijaz, Muslims, Tribal Chief, Age, Companions of the Prophet (PBUH).

∗. **Corresponding Author:** shghazavi@ut.ac.ir

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Introduction

In examining the historical position, it is sometimes necessary for other historical phenomena, such as social, cultural, and tribal history, to bring us closer to understanding the intended purpose. Therefore, undoubtedly, anyone considering the social, cultural, and especially political conditions at the time of the Prophet's (PBUH) passing will conclude that the Prophet (PBUH) should have resolved the succession issue during his lifetime and not left it to the choice of the community.

The internal and external policies of Islam during the Prophetic era necessitate that the successor of the Prophet (PBUH) be appointed by God through the Prophet himself (PBUH). This is because the Islamic community was constantly threatened by a triangle of "Rome, Iran, and internal hypocrites" during the time of the Prophet (PBUH), leading to war, corruption, and discord. It was essential for the interests of the community that the Prophet (PBUH), by appointing a political leader, unites the entire community against external enemies and eliminates the grounds for enemy infiltration and dominance, which were exacerbated by internal conflicts.

However, what occurred was contrary to the teachings of the Prophet of Islam (PBUH). Some of his companions took a different path, and the society of that day followed suit. Therefore, the present study, based on credible historical texts and an in-depth analysis of the events of that time and the historical sociology of Muslims, aims to answer several fundamental questions: 'Why, after the passing of the Prophet of Islam (PBUH), just two months and a few days after the significant event of Ghadir Khumm, did the Ansar-who had a very illustrious history in Islam and had not hesitated to sacrifice their lives and wealth for the advancement of Islam-gather first at the Saqifah and seek to determine a successor for the Prophet (PBUH)?' 'Why, after the passing of the Prophet (PBUH), was there a disregard for his directives in appointing a ruler?' 'Why did Muslims and the people forget everything and accept the discourse of Saqifah without paying attention to the Prophet's teachings regarding the appointment of a successor?' And 'What was the role of political elites after the passing of the esteemed Prophet of Islam (PBUH) in determining the ruler?'

Through the historical sociology of Muslims and the elucidation of the prevailing mindset among them, along with the overall conditions and factors affecting the people of that time regarding the selection of a tribal chief-which this article addresses-it can be inferred that the Ansar's predictions about the future and their concerns were entirely justified and calculated. However, their gathering before the completion of the Prophet's (PBUH) burial and preparation was a misstep, indicating their

haste and lack of planning, which even created an opportunity for others to impose their views upon them. It is also possible that the Ansar had been previously influenced by propaganda that excessively frightened them about the Bani Umayyah. Had they waited or insisted on supporting Ali (PBUH) at the Saqifah, other groups would certainly not have been able to easily seize power from Ali (PBUH).

The issue of Saqifah holds special significance and can be examined from various angles, which this article cannot encompass. We hope that other scholars will explore the dimensions of this important event and benefit the scientific and religious community from it.

1. Research Background

In a general overview, in both ancient and contemporary research dedicated to the subject at hand, no one has comprehensively addressed the topic. Some have briefly touched upon certain social factors, such as the society of that time's disregard for the teachings of the Prophet of Islam (PBUH) regarding the issue of succession, focusing on the event of Ghadir Khumm. Even Orientalists have extensively written from the perspective of Sunni sources.

For instance, in the article "Factors Overlooking Ghadir and the Gathering at Saqifah" (Tari, 2004 AD/1383 SH: 22-37), and the article "The Event of Ghadir Khumm and Factors Altering Its Main Course Based on Verses and Narrations" (Bayat and Noori Hamadani, 2014 AD/1393 SH: 33-57), some factors are mentioned that led the people, especially the Ansar, to gather at Saqifah and determine a successor for the Prophet (PBUH) without considering the event of Ghadir Khumm after the Prophet's passing. In all these studies, as well as in the works of Orientalists like Wilfred Madelung's book on succession, the main approach of researchers has been to provide a description of various aspects of the Saqifah Bani Sa'ida incident and the discussions that took place there. However, none have specifically addressed the subject of this research, nor have they engaged with what this research aims to explore.

Since understanding any historical event requires historical sociology, this article attempts to provide a comprehensive explanation of the topic, considering the absence of a centralized inter-tribal government in the Arabian Peninsula before the Prophet of Islam (PBUH) and acknowledging that the political structure was tribal, with the tribal chief being the central authority. This effort aims to analyze the sociological thought of Muslims regarding the selection of a tribal chief during that time, which seems to have not been accomplished thus far. Therefore, an attempt has been made to present a comprehensive analysis

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of the cultural and social conditions prevailing among the people of that time based on historical data and to elucidate the causes and factors leading to this event.To understand any historical event, historical sociology must be conducted.

2. Historical Sociology

Historical sociology, by creating a link between the fields of history and sociology, offers a novel approach to studying phenomena, events, and social issues that researcher in history and sociology face. Change and transformation have been central themes in historical and sociological studies, and historical sociology is the science that studies this core subject. The study of the past, in historical sociology, aims to understand how societies function and how they change (Akbari and Ardeshiriyan, 2014 AD/1393 SH: 1-24). Sociological research on historical topics can examine times and places, as well as the changes and transformations of human societies in the past, just as it can investigate processes of change over time leading up to the present.

The importance of this field of study, especially in historical research, is fundamental, particularly because modern historiographical approaches have moved away from merely political narratives and accounts of wars, or in other words, the lives of kings and rulers, to also consider and examine other layers and aspects of society (Ja'fari, 2012 AD/1391 SH: 1-23).

The present study aims to provide a clear picture of the behavior of elites and experts in determining a successor after the passing of the esteemed Prophet (PBUH) and the reasons for the people's and society's disregard for the Prophet's teachings regarding succession, from the perspective of historical sociology.

3.Historical Sociology of the Prophet (PBUH) Passing Time

1) In the Hijaz Peninsula, the first centralized governmental authority beyond tribal boundaries was established by the revered Prophet of Islam (PBUH). Before the formation of the comprehensive governance by the Prophet Muhammad (PBUH), there was no centralized government beyond tribal lines in the Hijaz Peninsula,[1] and the political and social

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1. The Arabian Peninsula is a large peninsula located at the southernmost tip of Southwest Asia, bordered by water on three sides: To the west by the Red Sea, which separates the Arabian Peninsula from the African continent; to the south by the Indian Ocean; and to the east by the Sea of Oman and the Persian Gulf. It is only connected by land to Kuwait, Iraq, and the Levant to the north. Due to the flow of rivers such as the Euphrates in its northern region which effectively makes the peninsula resemble an

structure in this region prior to the Prophethood of the revered Prophet of Islam (PBUH) was tribal. The first government that encompassed all tribes was that of the Prophet Muhammad (PBUH). To understand the mindset of the people of that time regarding the selection of a ruler, the criteria for choosing leaders and tribal chiefs during that period must be examined and analyzed.

2) The selection of a tribal chief was based on worldly and material criteria. Before the formation of the Medina State by the Prophet Muhammad (PBUH), the people of the major cities in Central Arabia (Hijaz) and the Bedouins lived under a tribal system. In this system, excellence in attributes such as generosity, humility, courage, resilience, and patience was the criterion for selecting a leader (Alusi, 1963 AD/1342 SH: 2, 187). The tribal chief usually held a special sanctity among the people and was respected and revered by both himself and the nobility of the tribe (Javad Ali, 1976: 4, 546-555).

In the tribal system, the nobility and leadership of tribal affairs were typically entrusted to an elder, experienced, wise, brave, and wealthy man. It was natural for a tribe to obey only when they found someone with these qualities. The tribal chief was responsible for matters of war, peace, treaties, and organizing important tribal gatherings. He was the one who had to guide and lead the tribe in distributing spoils, paying blood money, aiding the needy, freeing prisoners, and other such responsibilities (cf. Ayinevand, 1980 AD/1359 SH: 47).

The command and decree of the tribal chief were tied to his personality and status. If this chief was strong, patient, and imposing, he would elevate the tribe's standing and enhance its prestige among other tribes, imposing his will on them as well. However, if he was weak, opportunists would infiltrate his tribe, leading to fragmentation and division within it.

Since the people entrusted all their powers to the tribal chief, any decision he made regarding religious, moral, or social matters was accepted without question. If a tribal chief converted to religions such as Christianity, Judaism, or even Zoroastrianism for certain reasons, all the people of that tribe would accept it. This phenomenon was fully manifested at the time of the emergence of Islam. If a tribal chief embraced Islam, all members of the tribe would become Muslims, and if

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island-most ancient and modern geographers and historians have referred to the area as "Jazirat al-Arab" (Island of the Arabs) (Lahuti, 2006 AD/1385 SH: 10, 303-314). The Hijaz Peninsula, or Jazirat al-Arab, is a peninsula in Southwest Asia. This peninsula is the largest in the world. The countries that make up the Arabian Peninsula include Saudi Arabia, Yemen, Kuwait, the United Arab Emirates, Qatar, and Oman (al-Hamawi, 1995: 2, 137).

the chief opposed Islam, all tribe members would adopt a hostile stance against it.

In such a society where divine thought was not present and the majority of people were idol worshippers and polytheists living under a tribal political structure, the prevailing culture among the tribes was such that no one could attain governance based on divine texts, explicit statements, or the designation of the tribal chief. As mentioned, the criteria for determining a ruler were based on worldly and material standards such as physical appearance, old age, wealth, numerous offspring, courage, physical strength, and so on. If a tribal chief appointed or suggested someone for leadership after himself, the proposed candidate had to meet the mentioned conditions, particularly old age, to compete with other available options; otherwise, they would be excluded from the competition.

For example, after bringing Ali (AS) to the mosque to pledge allegiance to Abu Bakr, when Abu Ubaydah saw that Ali (AS) was unwilling to pledge allegiance to Abu Bakr, he turned to him and said: "You are young, and these are the elders of your tribe, and you do not have the knowledge and experience like them, so pledge allegiance to Abu Bakr, and if you live long enough, due to your virtue, religion, knowledge, understanding, and your previous kinship, you are worthy of this matter." (Ibn Qutaybah Dinawari, 1989 AD/1410 AH: 1, 29)

As this incident shows, they considered Ali to be deserving of this position, or even more deserving than all, but they could not accept that a young man could be their leader.

This issue can also be observed in the army of Osama bin Zaid. When the Prophet (PBUH) chose the young Osama bin Zaid to lead an army that included the elders of the tribe, some people objected to this choice of the Prophet (PBUH) and said: "The Prophet (PBUH) is appointing this youth as the commander of the forefront migrants." When the Prophet (PBUH) became aware of this objection, he was very angry, tied a turban on his head, donned a cloak, and went to the pulpit. After praising and glorifying Allah, he said: "O! people, what is this that some of you are saying regarding why I have appointed Osama as the commander? It doesn't matter if you are objecting, for you had previously objected to the command of his father, and I swear by Allah that he was a worthy commander, and after him, his son is also worthy of command." Then he descended from the pulpit and went to his home (Ibn Sa'd, 1995 AD/1374 SH: 2, 146).

3) Regarding the powers of leadership, their obedience to the Prophet (PBUH) was conditional. There is no consensus on the worldly matters regarding the events during the lifetime of the noble Prophet of Islam

(PBUH). Contrary to the views of some historians, it was not the case that everything the Prophet (PBUH) said was accepted by all Muslims. Among Muslims, there were individuals whose obedience to the Prophet (PBUH) was conditional-that is, as long as obeying him did not cause them harm, they had no objections; however, if the Prophet (PBUH) issued orders that did not align with their desires or that they could not comprehend with their limited understanding, they would openly or secretly oppose him. A few examples of this are as follows:

A) During the Battle of Badr, after the Islamic army camped in a general area of Badr in a place known as "Adwat al-Dunya" (a part of the desert that is closer to Medina), Hubab ibn Mundhir came to the presence of the noble Prophet (PBUH) and after asking whether your stopping here is an order from Allah and a revelation about which we cannot express an opinion, or if we can make a proposal, the Prophet (PBUH) replied that you may express your opinion. Consequently, Hubab ibn Mundhir said that this is not a good campsite and is not a suitable position strategically. In my opinion, we should move the army to the water nearby, close to the enemy, and then build a reservoir there so that we and our animals always have access to water.

Therefore, command that we proceed to the last water well; there is a well there with sweet and abundant water that never runs dry! We will build a reservoir next to it and store enough water so that access to water during the battle will be easy for us. The Messenger of Allah (PBUH) said: "The correct opinion is indeed what you have said." He then rose and moved towards the last well. Based on Hubab ibn Mundhir's suggestion, they took the wells and built a reservoir over them, and they camped there (Ibn Hisham, n.d.: 1, 620).

Hubab was the standard-bearer of the Khazraj tribe during the Battle of Badr and was in command of them. Before the Messenger of Allah (PBUH) arrived at Badr, he consulted his companions about the battlefield (Ibn Sa'd, 1995 AD/1374 SH: 3, 427; Ibn Athir, 2006 AD/1385 SH: 7, 137; 1988 AD/1409 AH: 1, 150-169).

B) The actions of a group of archers during the Battle of Uhud, who were stationed on the left side of the Islamic army on Mount 'Aynayn, led them to abandon their positions for the sake of spoils of war, disregarding the orders of the noble Prophet of Islam (PBUH). The insistence of their commander, Abdullah ibn Jubayr, who called them to obey the Prophet's (PBUH) orders, was of no benefit (Tabari, 1967: 2, 499; Ibn Khaldun, 1988 AD/1409 AH: 2, 434).

C) Umar ibn al-Khattab's objection to the Messenger of Allah (PBUH) when, after Ali's (AS) victories in the Battle of Hunain, he secluded himself for a conversation with him, questioned whether he was

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confiding in Ali (AS) in their absence. The Prophet (PBUH) said: "I do not confide alone with him; it is Allah who discloses all of His secrets to him." Umar became upset and mockingly said: "Yes, your words are just like what you said at Hudaybiyyah: If Allah wills, you will enter the Sacred Mosque safely, while we did not enter there." The Messenger of Allah (PBUH) called him and said: "I did not say that you would enter the Sacred Mosque this year." (Ibn Sa'd, 1995 AD/1374 SH: 2, 78; Mufid, 1967: 1, 153)

D) The opposition from some Muslims regarding certain rituals of the Farewell Pilgrimage: During the pilgrimage, the Prophet (PBUH) said: "Whoever does not have a sacrifice with him should make his pilgrimage an Umrah, and those who have sacrifices should remain in their ihram." Most of the companions complied, but some members of the Prophet's (PBUH) entourage opposed this, one of whom was Umar ibn al-Khattab (Mufid, 1992 AD/1413 SH: 1, 173 and 174).

E) The objection of some Muslims to the appointment of Osama as the commander of the army was not only a matter of dissent but also resulted in their refusal to accompany the army; even though the Prophet (PBUH) had issued a strict order that all individuals from the Muhajirin and the Ansar should leave Medina with Osama's army, some of the Muhajirin disobeyed this order and made excuses to avoid joining Osama's army. The Prophet cursed those who disobeyed this order and did not accompany Osama's forces (Tabari, 1967: 3, 184; Ya'qubi, 1993 AD/1414 AH: 2, 113).

F) Additionally, there is the story of the Prophet Muhammad's (PBUH) request for a pen and paper in the last moments of his life to write something that his community would never go astray after. This was opposed by some, including Umar ibn al-Khattab, who accused the Prophet of being delirious. This event signifies that Umar and others disobeyed the command of the Messenger of Allah (PBUH) and even accused him-who the Quran clearly states does not speak out of whim (Quran 53: 3)-of being delirious! (Ibn Khaldun, 1988 AD/1409 AH: 1, 245-237; Mufid, 1992 AD/1413 AH: 1, 183 and 184)

4) The majority of Muslims embraced Islam during the lifetime of the noble Prophet (PBUH) after the conquest of Mecca in the ninth[2] and tenth years of Hijra.

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2. The ninth year of Hijra is referred to as "The Year of Delegations" due to the arrival of delegations--ppersonalities and groups representing various tribes and nations—coming to Medina. After the Messenger of Allah (PBUH) conquered Mecca and returned from the Battle of Tabuk, the delegation from the Thaqif tribe came to Medina and embraced Islam. Delegations from other Arab tribes also began to come to Medina.

Embracing Islam does not mean that individuals will adhere to and act upon all the commandments of Islam. There is a difference between accepting Islam and having faith. In the Holy Quran, Allah addresses the new Muslims who came to the noble Prophet Muhammad (PBUH) and said, "We have believed." He says: "The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say, "We have submitted," for faith have not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful." (Quran 49:14).

Therefore, it seems that the thoughts of appointing a tribal leader still existed among these people. The majority of Muslims embraced Islam in the ninth and tenth years, and considering that the discourse prevailing at the Saqifah Bani Sa'ida was precisely based on the prevailing thoughts of that society, people sought out this group of elites who, at the Saqifah, pledged allegiance to the first caliph based on their Quraysh lineage, their precedence in Islam, and their closeness to the Prophet (PBUH). This first caliph was among the early companions of the Prophet (PBUH) and possessed characteristics that were accepted by the Arabs in appointing a leader, particularly his old age.

In response to the actions of the people that contradicted the Prophet's (PBUH) explicit instructions, it may be possible to view this from another angle: The actions of the people are not always a valid argument:

Firstly, they are sometimes influenced by various agendas; just as the followers of Moses were deceived by the Samiri, or how the Muslims killed Husayn ibn Ali (AS), the leader of the youth of Paradise, with the intention of seeking closeness to God and attaining Paradise. In the important matter of the caliphate, an occurrence of this nature is not beyond imagination. Since the elites of society did not support Ali (AS),

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This was because the Arabs had been concerned about the fate of the Quraysh and were eager to see how the matters would unfold between them and the Messenger of Allah (PBUH), as the Quraysh held a leadership and guiding role among the Arabs due to their lineage as the custodians of the Sacred Sanctuary of God and descendants of Ishmael. The Arab leaders all acknowledged the status of the Quraysh. However, after the conquest of Mecca and the Quraysh's submission and allegiance to the Messenger of Allah (PBUH), the Arabs realized they could not fight against him. Hence, they accepted the religion of God and entered Islam in large numbers from every direction. The city of Medina witnessed the arrival of various delegations almost every few days as they came to see the Prophet of Islam, embrace Islam, and pledge their friendship to him. As Allah informs His Prophet: "When the help of Allah and the victory comes, and you see the people entering the religion of Allah in multitudes, then glorify the praises of your Lord and seek His forgiveness. Indeed, He is the Most-Forgiving." (Quran 110: 1-3; Ibn Hisham, n.d.: 2, 559-560)

and because the discourse prevailing at the Saqifah was entirely based on the accepted discourse of the people at that time regarding the selection of a tribal leader, the Islamic community took a different path, and the caliphate succeeded in seizing the governance of the Islamic community.

Secondly, the presence of hypocrites among the Muslims was one of the greatest challenges faced by the noble Prophet Muhammad (PBUH) during his years of prophethood. These individuals, while claiming to be Muslims, would strike at Islam at opportune moments and lead others astray.

The hypocrites, who constituted one-third of the Muslims during the Battle of Uhud, withdrew from the battle under the leadership of Abdullah ibn Ubay, causing division within the ranks of the Muslim army, to the extent that Surah al-Munafiqun was revealed concerning these individuals (Tabari, 1967: 2, 504; Irbili, 2002 AD/1381 SH: 1, 187).

It is noteworthy that at a time when Islam had few supporters and lacked significant power, and there was little motivation to conceal their beliefs, this group accounted for one-third of the Muslims. It is evident that during the period of Islam's complete dominance and widespread acceptance, this number could have increased significantly.

The Prophet Muhammad (PBUH) always faced difficulties with this group. They were certainly present during the Farewell Pilgrimage, and it was clear that these individuals would never accept Ali's (AS) leadership and were plotting to create chaos in the Islamic community, jeopardizing the essence of Islam and the Quran. Therefore, it makes sense that the noble Prophet (PBUH) would be worried and fearful of this matter.

Thus, the existence of hypocrites until the last moments of the life of the noble Prophet Muhammad (PBUH) is undeniable. Even Umar ibn al-Khattab denied the passing of the Prophet (PBUH) after his demise, saying, "Some hypocrites think that the Prophet (PBUH) is dead, whereas the Messenger of God (PBUH) has not died; he has gone to his Lord just as Moses ibn Imran did, who was absent for forty nights and then returned after they said he was dead. By God, the Messenger of God (PBUH) will return and will cut off the hands and feet of those who claim he is dead." (Ibn Sa'd, 1995 AD/1374 SH: 2, 205; Tabari, 1967: 3, 200; Ibn Kathir, 1986 AD/1407 AH: 5, 241; Ibn Khaldun, 1988 AD/1409 AH: 2, 486)

This group was among the most dangerous enemies of the noble Prophet Muhammad (PBUH) during his time. However, it is unclear how this group suddenly disappeared after the death of the Prophet (PBUH) during the time of the first three caliphs and ceased any activities against

the caliphate. Did this group all return and suddenly become Muslims after the death of the Prophet (PBUH)? Or were there reconciliations made with them? Or had individuals come to power that had no issues with them?

Thirdly, revengefulness is one of the prominent traits of Arabs. Given Ali's (AS) history in multiple battles, there were individuals who were killed by Ali (AS) during these conflicts, and at that time, the tribes of those slain individuals were among the large Muslim population. It is evident that these individuals held a longstanding grudge against Ali (AS) and were never willing to accept his leadership.

The assumption that these individuals had become Muslims and forgotten the past stems from a lack of understanding of Arab nature, particularly that of the Arabs at that time; for example, when Surah al-Munafiqun was revealed and Abdullah ibn Ubay (the chief of the hypocrites of Medina) was exposed, Abdullah, the son of Abdullah ibn Ubay, learned of his father's actions and went to the noble Prophet Muhammad (PBUH) and said, "O Messenger of God (PBUH), I have heard that you intend to kill Abdullah ibn Ubay because of the words you have heard from him. If you are planning to do this, say so, and I will bring his head to you. By God, the people of Khazraj know that no one is more virtuous toward my father than I am, and my fear is that someone else will commit this act (killing Abdullah ibn Ubay), and I will not be able to bear seeing my father's killer and harboring resentment against him, thus killing him and causing a believer to kill a disbeliever, leading me to Hell." (Tabari, 1967: 2, 608; Ibn Athir, 2006 AD/1385 SH: 2, 194)

In the early days of Islam, many examples can be found regarding this matter, but it suffices to ponder this one example to understand how an individual is willing to kill his own father by his own hand but is unwilling to let others do so, lest he harbors resentment against them. This illustrates why some individuals held grudges against Ali (AS).

During his rule, Imam Ali (AS) described the conditions of that time from the pulpit in response to Ash'ath ibn Qays, who asked him, "O Ali! Why did you not draw your sword?" He said:

"I called upon all the people of Badr and the veterans among the Muhajir and Ansar for support, but out of all those Muslims, only four responded positively: Salman, Abudhar, Miqdad, and Zubair. And among my own family, I had no one with whom I could claim my rights. Be aware! I swear by God! If Hamza and Ja'far (AS) had been alive and present, those two (the first and second) would not have reached that position (caliphate), and if Hamza and Ja'far had been there as witnesses, they would not have survived and would have met their demise. However, Hamza was martyred in the Battle of Uhud and Ja'far in the

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Battle of Mutah. I was left with two ignorant, unfortunate, humiliated, weak, and degraded individuals: Abbas and Aqil, who had just converted from disbelief to Islam. The people disliked me and abandoned me." (Sulaym ibn Qays, 2, 665)

Hamza was the sharp sword of Islam, and Ja'far was the eloquent voice of Islam-two things that Ali (AS) needed: Someone to speak the truth and someone to defend it. Thus, he was merely seeking his rightful claim, which both he and the people knew what it was and how it was established for him.

Imam Baqir (AS) describes the conditions of that time and the lack of support from the elite, saying:

"Sadir says: We were with Imam Baqir (AS), discussing matters that arose among the people after the Prophet (PBUH), and how much they humiliated Amir al-Mu'minin (AS). A man from that group said: May God improves your condition; what happened to the honor and number of Banu Hashim at that time? Imam Baqir (AS) replied: In that time, who from Banu Hashim remained?! Only Ja'far and Hamza had passed away, and only two weak and degraded new Muslims, namely Abbas and Aqil, were present, and they were also among the freed captives. By God, if Hamza and Ja'far had been present, those two [Abu Bakr and Umar] would not have attained the caliphate. And if those two had witnessed the actions of Abu Bakr and Umar, they would have eliminated them." (Kulayni, 1983 AD/1362 SH: 8, 189-190)

Considering the aforementioned points, it can be understood why the Prophet (PBUH) sought a more suitable opportunity to convey the revelation during the incident of Ghadir Khumm! Given the accurate understanding that the Prophet (PBUH) had of the conditions of the Muslims, he feared open rebellion; meaning he knew that if he appointed Ali (AS) as his successor, some would openly stand against him and would never agree to this matter. However, divine revelation assured the Prophet Muhammad (PBUH) in the last part of the verse of proclamation that: "God will protect you from the people's harm;" meaning He would safeguard you from their open opposition.

This is supported by a narration found in the Tafsir of al-Ayyashi from Jabir ibn Abdullah and Ibn Abbas: "It is narrated from Ibn Abbas and Jabir that Allah commanded Muhammad (PBUH) to appoint Ali (AS) for the people so that he could inform them of his authority. The Prophet (PBUH) feared that the people might say that he supported his cousin and mock him in this matter, so Allah revealed to him: "O! Messenger, convey what has been revealed to you from your Lord-and if you do not do it, you have not conveyed His message-And Allah will protect you from the people." Therefore, the noble Prophet of Islam

(PBUH) announced his leadership at Ghadir Khumm." (Ayyashi, 2001 AD/1380 SH: 1, 331)

It means that "The Prophet (PBUH) feared that the people would say: He supports his cousin, and therefore would rebel against him." In some narrations, instead of "Supporting," it states "Coming" or "Displeased," and instead of "Rebelling," it says "Mocking." In that case, his fear would be due to the people's mockery, which would still point to our earlier points. However, it seems unlikely that the noble Prophet (PBUH) would delay conveying divine revelation solely regarding the people's mockery; apparently, the phrase "Rebelling" is more accurate, meaning the Prophet (PBUH) feared open rebellion and defiance.

With the explanation we have provided, the question arises: If the purpose of the verse is regarding the leadership of Ali (AS) and God has promised His Prophet protection from the harm of the people, then why did Ali (AS) not attain the caliphate after the passing of the Prophet (PBUH)? Can it be that the promise of God is not fulfilled?

The answer is the same as what divine revelation promised: That God would protect the Prophet (PBUH) from open rebellion and opposition from the people, which indeed occurred, as the narrations of Ghadir Khumm testify. Furthermore, this verse states: "And Allah will protect you from the people"; meaning that God will safeguard you (the Prophet) from the harm of the people, which aligns with what was previously mentioned-namely, that God protects His Prophet from the people's open opposition. It does not say, "And Allah will protect Ali (AS) from the people," so we cannot interpret this statement as a divine promise for Ali (AS) to achieve an apparent caliphate (Tari, 2004 AD/1383 SH: 22 - 37).

Conclusion

The investigation into the factors that led Muslims to choose a different path for selecting a ruler after the passing of the Prophet of Islam (PBUH), despite his explicit instructions, is the primary focus of this research. The present study aims to uncover the factors that shaped the events surrounding the demise of the Prophet (PBUH). This study utilizes historical data and a descriptive-analytical approach to examine the cultural life of the Arabs regarding the selection of a tribal leader and their customs in this regard. Based on its findings, considering the large number of new Muslims at the time of the Prophet's (PBUH) passing, it reveals the widespread beliefs of the Arabs regarding the selection of a chief, such as their disregard for the texts and explicit declaration of the previous chief and the establishment of leadership based on worldly and material criteria, like appearance, age, etc. Additionally, the obedience of some of the Prophet's (PBUH) companions was conditional; that is,

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they agreed as long as obeying the Prophet did not lead to any harm for them. However, if the Prophet (PBUH) issued a command that did not suit them or was beyond their limited understanding, they would engage in open or covert opposition. The understanding of the people at that time, when confronted with the words of the caliphs, clearly indicates this matter, and the behavior and discourse of the elites and experts present at the Saqifah of Bani Sa'ida in determining the successor to the Messenger of Allah (PBUH) were precisely shaped by this culture.

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