

IN THE NAME OF ALLAH, THE COMPASSIONATE  
THE MERCIFUL

## Have the four Qaliph disagreed with one another?

THE BOARD OF THE SUNNITES

A QUESTION BY; SURAN

RESPONSE

According to your religion in what narration has been referred to the dispute which emerged among the four Rashedin Qaliphs (may GOD be pleased with them)?

Our dear friend, prior to present such a question if you have referred to your own books and have read a little about this issue then you would find your own answer and there was no need to ask us but in the direction of aiding our Moslem brothers and in order to act as the holy verse

“Aid one another in the good deeds and piety and do not aid each other in the wicked acts and oppression” as well as in the aim of enlightenment and removing the religious doubts from the your mind we direct your attention to the below points

The commander of the faithful (peace be upon him) considered Abu Bakr as a despotic man

ولكنك استبددت علينا بالأمر وكنا نرى لقرابتنا من رسول الله صلى الله عليه وسلم نصيباً حتى فاضت عينا أبي بكر..

-Sahih Bokhari, 5/ 82, Ketab Al-Moghazi, chapter Ghazvat Kheibar

Bokhari says that; the commander of the faithful Ali (peace be upon him) stated to Abu Bakr that you have done injustice to us pertaining to the issue of Caliphate and we believe that as a result of our close ties and relations with holy prophet of GOD this was our right to Qaliph after the holy prophet

of GOD (this statements has been stated by His Holiness) until the tears covered the face of Abu Bakr

In Sahih Moslem has mentioned that

استبددت علياً بالأمر وكنا نحن نرى لنا حقاً لقرابتنا من رسول الله صلى الله عليه وسلم...

-Sahih Moslem: v 5 p 154, chapter Ghaol Al-Nabi Salallahu Alaihe va Salam La Nurath Ma Tarakna Fahova Sadaghat

The commander of the faithful stated to Abu Bakr that; you have done in justice to us pertaining to the issue of the Caliphate but we believe that as a result of close ties and relations with the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) we were rightful to be the Qaliph after the holy prophet of GOD

The view of the commander of the faithful Ali (peace be upon him) pertaining to Abu Bakr and Omar

His Holiness the commander of the faithful (peace be upon him) and Abbas the uncle of the holy prophet of GOD have regarded Abu Bakr and Omar as liar, sinful, betrayer and oppressive and pay a close attention to this statement that Moslem says in his own Sahih that

فلما توفي رسول الله صلى الله عليه وسلم ، قال أبو بكر : أنا ولي رسول الله ، ... فقال أبو بكر: قال رسول الله صلى الله عليه وسلم : نحن معاشر الأنبياء لا نورث، ما تركناه فهو صدقة، فرأيتماه كاذباً آثماً غادراً خائناً ،... ثم توفي أبو بكر فقلت: أنا ولي رسول الله صلى الله عليه وسلم و ولي أبي بكر، فرأيتماني كاذباً آثماً غادراً خائناً .

-Sahih Moslem, v 5 p 152, Ketab Al-Jahad, chapter 15, Hokm Al-fi Hadith 49, Fatah Al-Bari, v 6 p 144

Omar says to the commander of the faithful (the peace and mercy of GOD be upon him) and Abbas the uncle of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that

When the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) passed away, then Abu Bakr said that I am the successor to the holy prophet of GOD... Abu Bakr said that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has stated that; we the holy prophets of GOD do not leave any heritage after our demise, and whatever remains after us is Sadaqah (charity) and it has to spent for the whole Moslems and your believed that he was a liar, sinful, betrayer and oppressive in what he claims... then he passed away and after his death I said that I am the successor to the holy prophet of GOD and Abu Bakr then you have called me just like Abu Bakr as a liar, sinful, betrayer and oppressive

Reluctance of the commander of the faithful to companionship with Omar

فأرسل إلى أبي بكر أن انتنا ولا يأتنا أحد معك كراهية لمحضر عمر.

-Sahih Bokhari, 5/ 82, Ketab Al-Moghazi, chapter Ghazvat Kheibar, Sahih Moslem: v 5 p 154, Ketab Al-Jahad, chapter Ghaol Al-Nabi Salallahu Alaihe va Salam La Nurath.....

The commander of the faithful (the peace and mercy of GOD be upon him) sent someone after Abu Bakr to give him his message that come alone and do not bring anyone with yourself since he was reluctant to keep company with Omar

To set aside the commander of the faithful from the Caliphate as a result of not treating based on the tradition of Abu bakr and Omar

... وخلا (عبد الرحمن بن عوف) بعلي بن أبي طالب ، فقال : لنا الله عليك ، إن وليت هذا الأمر ، أن تسير فينا بكتاب الله وسرّ نبيّه وسيرة أبي بكر وعمر. فقال : أسير فيكم بكتاب الله وسنة نبيّه ما استطعت.

-Tarikh Al-Yaghubi, v 2 p 162, chapter Ayam Osman Ben Efan, Refer to: Tarikh Al-Tabari, v 3 p 297

(after the death of Omar when the 6 men counsel intended to appoint the next Caliph) Abd Al-Rahman Ibn Oef drew aside the commander of the faithful Ali Ibn Abi Taleb (peace and mercy of GOD be upon him) and said

to His Holiness that; Allah will be witness between you and me and if you become the next Caliph then you have to treat and rule according to the holy book of GOD, the tradition of the holy prophet of GOD and the policy of Abu Bakr and Omar among us. The commander of the faithful Ali Ibn Abi Taleb (peace and mercy of GOD be upon him) stated to Abd Al-Rahman Ibn Oef that I will treat as I can only according to the holy book of GOD and the tradition of the holy prophet of GOD

The lack of cooperation of His Holiness with the Caliphs

Omar goes to Ibn Abbas and complains about Ali

أشكو اليك ابن عمك، سألته أن يخرج معي فلم يقبل، ولم أزل أراه واجداً فيم  
تظنّ موجدته ... قلت : يا أمير المؤمنين إنك تعلم، قال : أظنه لا يزال كثيراً لفوت  
الخلافة! قلت: هو ذاك .

-Sharh Nahaj Al-Balaghe, Ibn Abi Al-Hadid, v 12 p 78, chapter nakat Min Kalam Omar va Sirat Akhlagha

I want to complain about your cousin since I asked him to come with me in the battle but he rejected that and I always see him angrily and do you know why he is so angry? Ibn Abbas says that; you yourself really know why. Omar said that; I think he is angry as a result of the issue of Caliphate Ibn Abbas says; that is it

The view of His Holiness Ali (peace be upon him) pertaining to Othman

The dispute of His Holiness with Othman and the opposition of Othman with the tradition of the holy prophet of GOD

... عن مروان بن الحكم قال شهدت عثمان وعلياً رضي الله عنهما وعثمان  
ينهى عن المتعة وأن يجمع بينهما فلما رأى علي أهل بهما ليك بعمره وحجة قال  
ما كنت لأدع سنة النبي صلى الله عليه وسلم لقول أحد .

-Sahih Al-Bokhari, v 2 p 153, Kitab al-Haj, chapter Tamato va Al-Aghran va Al-Afrad be Al-Haj va Fasakha Al-Haj le Man Lam Yakon Maa Hoda

Marvan Ibn Hakam says that; I saw Ali and Othman while Othman prevented the same acts between Haj Tamto and Haj Omrah and ordered not to do them together but when Ali saw this then in opposition to Othman said Talbiah for the two Hajs and then stated that; I do not abandon the tradition of the holy prophet of GOD for the remark of anyone else

... عن شعبة عن عمرو بن مرة عن سعيد بن المسيب قال اختلف علي وعثمان رضي الله الله عنهما وهما بعسفان في المتعة فقال علي ما تريد إلى أن تنهى عن أمر فعله النبي صلى الله عليه وسلم قال فلما رأى ذلك علي أهل بهما جميعا .

-Sahih Al-Bokhari, v 2 p 153, Kitab al-Haj, chapter Tamato va Al-Aghran va Al-Afrad be Al-Haj va Fasakha Al-Haj le Man Lam Yakon Maa Hoda

Saeed Ibn Mosayeb says that; there was a dispute between Ali and Othman over the Mata Haj in the land of Asfan then Ali stated to Othman that; for what reason you prevent the act which has been ordered to be done by the holy prophet of GOD and when Ali saw the opposition of Othman to the tradition of the holy prophet of GOD say Labayk for both Hajs (Omrah and Tamato)

فقال علي عليه السلام : لا أجد شرا منه ولا منهم ، ثم قال : هل تعلم عمر يقول : والله ليحملن بنى أبي معيط على رقاب الناس ...

-Sharh Nahaj Al-Balaghe, Ibn Abi Al-Hadid, v 3 p 31, chapter Zakara Al-Mataen Alati Taan Baha Ala Osman va Al-Rad Alaiha, v 6 p 326, chapter Tabaza Min Kalam Amro Ben Al-As

The commander of the faithful (peace be upon him) stated that; I have never seen such a wicked man as Othman and his tribe then his Holiness stated that; do you know that Omar was saying pertaining to him that; I swear to GOD (if he becomes Caliph) he will give power to Bani Abi Moit to mount on the shoulder of the people

The view of Omar pertaining to Abu Bakr

... إنه بلغني ان قائلا منكم يقول والله لو مات عمر بايعت فلانا فلا يغترن امرؤ  
أن يقول إنما كانت بيعة أبي بكر فلتة وتمت إلا وإنها قد كانت كذلك ولكن الله وقى  
شرها ...

-Sahih Al-Bokhari, v 8 p 25, 26, Krtab Al-Maharein Min Ahl Al-Kofr va Al-Rada,  
chapter Rajam Al-Habali Min Al-Zena Eza Ahsanat

Omar says that

I was informed that one of you has said that; if Omar dies then I will swear  
allegiance to that man and try not to be deceived by anyone and says that;  
the allegiance to Abu Bakr was a fault and it finished then beware that the  
allegiance to Abu Bakr was a fault but Allah the Almighty prevented its evil  
results

The opposition of Omar to Abu Bakr

روي أن عيينة والأقرع جاءا يطلبان أرضا من أبي بكر فكتب بذلك خطا فمزقه  
عمر رضي الله تعالى عنه وقال : هذا شيء يعطيكموه رسول الله صلى الله عليه  
وسلم تأليفا لكم فأما اليوم فقد أعز الله تعالى الإسلام وأغني عنكم فإن ثبتم على  
الإسلام وإلا فبيننا وبينكم السيف . فرجعوا إلى أبي بكر فقالوا : أنت الخليفة أم عمر  
؟ بذلت لنا الخط ومزقه عمر ، فقال رضي الله تعالى عنه : هو إن شاء ووافقه ...

-Tafsir Al-Ruh Al-Maani, Alusi, v 10, p 122, under thr verse 60 surah Tobe, Kanz  
Al-Emal, v 1 p 315, chapter Al-Ertedad va Ahkam, chapter Mosnad Abibakr Al-  
Sedigh, Hadith: 1479

Motaqi Hendi has quoted this story in the book Kanz Al-Omal in such a way  
that

عن طاووس قال قطع النبي صلى الله عليه وسلم لعينة بن حصين أرضا فلما  
ارتد عن الاسلام بعد النبي صلى الله عليه وسلم قبض منه فلما جاء فأسلم كتب  
له كتابا فدفعه عيينة إلى عمر فشقه وألقاه وقال إنما كان لو أنك لم  
ترجع عن  
الاسلام فاما إذ ارتددت فليس لك شيء فذهب عيينة إلى أبي بكر فقال أما أنت

الأمير أم عمر قال بل هو إن شاء الله قال فإنه لما قرا كتابك شقه وألقاه فقال أبو بكر  
أما إنه لم يألني وإياك خيرا

Motaqi Hendi narrates that; the holy prophet of GOD granted a piece of land to Aeinat Ibn Hosayn and when he became unbeliever after the demise of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then that land has been taken back from him and when he once again became Moslem then Abu Bakr wrote a document for him and when Aeinah gave that document to Omar then he cut tom pieces and dropped that on the ground and said to him this land was belonged to you some days when you were not became apostate but when you became apostate then all of your rights have been vanished and you have no right then Aeinah went to Abu Bakr and said to him that; are you the Caliph or Omar? Abu Bakr responded that; if GOD willing Omar is the Caliph then Aainah said that; when Omar wrote your letter he cut it into pieces and dropped that on the ground and Abu Bakr responded that; the fate of this act will not be good for you and me

It has been quoted that Ayniah and Aqrah came to Abu Bakr and asked him a land and Abu Bakr wrote a document on a piece of paper for them and gave that to them but Omar cut it into pieces and said to them this land was the land which was granted to you by the holy prophet of GOD in order to make peace among you and pleased you but this day Allah the Almighty has granted honor and dignity to Islam and we do not need you and now if you believe in Islam now then it is better for you and if you do not believe in it then sword will be between you and us and then Aeniah and Aqra returned to Abu Bakr and said that; are you the Caliph or Omar? You have written to us the document of that land but Omar destroyed that then Abu Bakr said to them; O yes, my decision was that but if Allah the Almighty and Omar agrees...

سيف بن عمر عن الصعب بن عطية ابن بلال عن أبيه وعن سهم بن منجاب  
قالا : خرج الأقرع والزبيرقان إلى أبي بكر فقالا : اجعل لنا خراج البحرين ونضمن لك أن  
لا يرجع من قومنا أحد ، ففعل وكتب الكتاب ، وكان الذي يختلف بينهم طلحة بن  
عبيد الله ، وأشهدوا شهودا بينهم منهم عمر فلما أتى عمر بالكتاب ونظر فيه لم

يشهد ثم قال : لا ولا كرامة ، ثم مزق بالكتاب ومحاه ، فغضب طلحة وأتى أبا بكر فقال له : أنت الأمير أم عمر ؟ فقال : الأمير عمر غير أن الطاعة لي فسكت .

-Tarikh Medina Damascus, Ibn Asaker, v 9 p 194, Translated by:Aghra Ben Habes Ben Eghal, no 797, p 583, chapter Fazael Al-Farugh, Hadith 35812, 35813, chapter Mosnad Omar

Motaqi Hendi says in the narration No 35813 that

عن نافع أن أبا بكر أقطع الأقرع بن حابس والزبرقان قطيعة وكتب لهما كتابا ، فقال عثمان : أشهدا عمر ، فإنه أحرز لأمركما وهو الخليفة بعده ، فأتيا عمر فقال : من كتب لكما هذا الكتاب ؟ قالا : أبو بكر ، قال : لا والله ولا كرامة ! والله ليغلغن وجوه المسلمين ثم الحجارة ثم يكون لكما هذا ! وتغل فيه فمحاه ، فأتيا أبا بكر فقالا : ما ندري أنت الخليفة أم عمر ؟ ثم أخبراه : قال : إنا لا نجيز إلا ما أجازه عمر ؛ به نقل از تاريخ مدينة دمشق - ابن عساكر - ج 9 ، ص 196 ، ترجمه أقرع بن حابس بن عقال رقم 797) .

Motaqi Hendi quotes that; Abu Bakr gave a land to Aqra Ibn Habes and Zabarqan and wrote them a document and Othman said to them that; if you want to have no problem pertaining to the possession of this land then you have to call witness Omar since his testimony is good for you to make sure since he is the next Caliph after Abu Bakr then they two came to Omar and Omar said to them who has written this document for you? They said that; Abu Bakr. Omar said that; I swear to GOD I do not accept that document since you make the whole Moslems anxious and unhappy because at first you stopped the people to come to your land then you set the borders of that land by stones then it will become for you and then he salivated that paper and erased its written text. Aqra Ibn Habes and Zebarqan came to Abu Bakr and said to him that; we do not know you are the Caliph or Omar? And said the whole story to him from the beginning to the end and Abu Bakr responded that; we cannot allow something that Omar has not allowed that

Aqra and Zebarqan came to Abu Bakr and said to him that; give us the treasury of Bahrain to us and we will guarantee that none of our people will

become apostate then Abu Bakr accepted that and gave the treasury of Bahrain to them as well as he gave them a document pertaining to this agreement and Talha Ibn Obayd Allah was the mediator among them and after they got the document from Abu Bakr then they called some witnesses pertaining to this story and Omar was one of these witnesses but when they brought the order of Abu Bakr to Omar and when he saw that he did not accepted to witness that and said that I do not agree with this contract then he cut the letter into pieces and destroyed its written text and meanwhile Talha became angry and went to Abu Bakr and said to him that; are you the Caliph or Omar? Abu Bakr said that; in fact, Omar is the Caliph but the people obey me then Talha became silent after he heard this remark

عن عمر بن يحيى الزرقى قال : أقطع أبو بكر طلحة ابن عبيد الله أرضا وكتب له بها كتابا ، وأشهد له بها ناسا فيهم عمر ، فأتى طلحة عمر بالكتاب فقال : اختم على هذا : فقال : لا أختم ، أهذا كله لك دون الناس ! قال فرجع طلحة مغضبا إلى أبي بكر فقال : والله ! ما أدري أنت الخليفة أم عمر ! قال : بل عمر ولكنه أبى ( أبو عبيد في الأموال ) .

-Al-Amval, Ghasem Ben Salam, v 2 p 145, chapter Al-Eghta, Hadith 590, Kanz Al-Emal, v 12 p 546, chapter Fazaal Al-Farugh, Hadith 35738, (quoted from: Abu Obeid Ghasem Ben Salam in Al-Amval book)

Omar Ibn Yahya Zarqi says that; Abu Bakr gave a land to Talha Ibn Obayd Allah as well as he wrote a document for him and in order to prove that case he called witness some people and one of them was Omar and Talha came to Omar and said to him that; set your seal to this document Omar said that; I do not seal that do you possess all of this land and no one has any share in that? Omar Ibn Yahya says that; Talhah got angry and came to Abu Bakr in such a manner and said to him that; I swear to GOD that I do not know which one of you are the Caliphs? Abu Bakr said that; in fact, Omar is the Caliph but he did not set his seal on that document

I do not set aside Khaled Ibn Valid

Study and attention to the story of Khaled Ibn Valid can help to make evident the hidden secrets

ولما بلغ الخبر أبا بكر وعمر رضي الله عنهما قال عمر لأبي بكر رضي الله عنه  
إن خالدًا قد زنى فأرجمه قال ما كنت لأرجمه فإنه تأول فأخطأ قال فإنه قتل مسلمًا  
فاقتله به قال ما كنت لأقتله به إنه تأول فأخطأ قال فاعزله قال ما كنت لأشيم سيفًا  
سله الله عليهم أبدا

-Vafiyat Al-Ayan, v 6 p 15, Harf Al-Vav, Under the Translation Vathimat Ibn Al-Forat, no 769, in no 294,( under no 769), Malek Ben Noveire story quoted from Ibn Khalakan

Ibn Kholakan quotes that; when the news of the adultery of Khaled Ibn Valid and the wife of Malek Ibn Novayrah came to Abu Bakr and Omar, Omar said to Abu Bakr that; Khaled has committed adultery then you have to stone him to death abu bakr said that; I do not stone him to death he is a Mojtahed (religious jurist) who has made mistake in his judgment and Omar said to Abu Bakr that; he has killed a Moslem then you have to kill him (punish him) Abu Bakr said; I do not kill him since he is a Mojtahed who has made mistake in his own judgment then Omar said to Abu Bakr that; you have to set him aside and Abu Bakr responded that I never put the sword in its case which has been drawn over their heads by GOD

What a strange religion. Neither the adultery with the married woman nor the murder of a Moslem will be punished

Our dear friend I think only this Fatva will be sufficient to propaganda your own religion

The view of Omar pertaining to Othman

عن الزهري عن عبيد الله بن عبد الله عن ابن عباس قال بينا أنا أمشي مع  
عمر يوما إذ تنفس نفسا ظننت أنه قد قضيت أضلاعه فقلت سبحان الله والله ما  
أخرج منك هذا يا أمير المؤمنين إلا أمر عظيم فقال ويحك يا بن عباس ما أدري ما  
أصنع بأمة محمد صلى الله عليه وسلم قلت ولم وأنت بحمد الله قادر أن تضع ذلك

مكان الثقة قال إني أرك تقول إن صاحبك أولى الناس بها يعنى عليا رضي الله عنه  
قلت أجل والله إني لأقول ذلك في سابقته وعلمه وقرابته وصهره قال إنه كما ذكرت  
ولكنه كثير الدعابة فقلت فعثمان قال فوالله لو فعلت لجعل بنى أبى معيط على  
رقاب الناس يعملون فيهم بمعصية الله والله لو فعلت لفعل ولو فعل لفعلوه فوثب  
الناس عليه فقتلوه ...

-Al-Estiah, v 3 p 1119, Under the Translation Amir Al-Momenin no 1855, Tarikh  
Medina Damascus, v 44 p 439, Under the Translation Omar Ben Al-Khatab no  
5206. Sharh Nahaj Al-Balaghe, Ibn Abi Al-Hadid, v 12 p 52, chapter Nokat Min  
Kalam Omar va Sirat Akhlagh, v 12 p 259, chapter Al-Taana Al-Tase Ma Rui Anho  
Min Ghesat Al-Shuri, va Kaono Kharaja Beha An Al-Ekhtiyar va Al-Nas Jamian  
va Anho Zam Kole Vahed, Bean Zakara Fih Tanan Thoma Ahloh lel Khalafat  
Bada An Tana Fih...,Kanz Al-Emal, v 5 p 738, hadith 14262, chapter Khalafat  
Amir Al-Momenin Osman Ben Afan, v 5 p 741, hadith 14266, chapter Khalafat  
Amir Al-Momenin Osman Ben Afan

He says in that book in quotation from Omar that

أواه كلف بأقاربه ، ثم قال : لو استعملته استعمل بني أمية أجمعين أكتعين  
ويحمل بني أبي معيط على رقاب الناس ، والله لو فعلت لفعل ذلك لسارت إليه  
العرب حتى تقتله ، والله لو فعلت لفعل والله لو فعل لفعلوا ... .

Motaqi Hendi (the writer of Kanz Al-Omal) says that; Omar said that; woe  
he will appoint all of his own relatives and if I appoint Othman as the next  
Caliph after myself the he will appoint the whole Bani Omayah in the top of  
the government and will divide all of the jobs and responsibilities among  
them and he will mounts Bani Abi Moit on the shoulder of the people and if  
I appoint him as the next Caliph then he will do all of these cases then the  
whole Arabs will rise against him until they murder him and I swear to GOD  
if I appoint him as the next Caliph then he will do all of these cases and I  
swear to Allah the Almighty if Othman do the same thing then the whole  
Arabs will rise against him and he will be murdered

Ibn Abbas says that; one day I was walking with Omar then he took a deep  
breath in such a way that I thought his side bones were broken I said Glory

to Allah the Almighty in fact, a big event has occurred that you sighed Omar said; woe to you O the son of Abbas I am not sure what disaster will be happened to the people of Mohammad after me? Ibn Abbas says that; I said, why are you so worried? thank GOD you are able to appoint a trustworthy man as the next Caliph after yourself. Omar said that; I know that you consider Ali as the most merit man to become Caliph. Ibn Abbas says that; I said Yes, this is it. Omar said that; I have the same view due to my knowledge pertaining to Ali and his background in Islam and his acts as well as his relationship with the holy prophet of GOD as His Holiness' son-in-law and he is the most merit man to be Caliph but he says jokes a lot and Ibn Abbas says that; what are you think about Othman to be the next Caliph? He said that; I swear to Allah the Almighty that if I appoint him as the next Caliph after myself then he will mount Bani Abi Moit on the shoulder of the people and they will rule oppressively and sinfully among the people then the people will rise against Othman and he will be killed

May the creator will be glorified, that Omar is so sympathetic toward the Moslem nation and he is thoughtful pertaining to the fate of the Moslem people but the holy prophet of GOD who has suffered and have made a lot of efforts during 23 years of his own prophecy is not so sympathetic pertaining to the Moslem nation as Omar is and he does not appoint a man as his own successor?

فنظر (عمر) اليهم، فقال: اكلّمكم يطمع بالخلافة بعدى؟ فوجموا عن الكلام ! فأعاد عليهم القول ثانياً، فانبرى إليه الزبير قائلاً، «ما الذي يبعتها - اى الخلافة - منا؟ وليتها أنت، فقمتم بها . ولسنا دونك في قريش، ولا في السابقة، ولا في القرابة . . . أقبل على عثمان، فقال: هيهأ اليك كآتي بك قد قلدتك قريش هذا الأمر لحبها اياك، فحملت بنى امية وبنى أبي معيط على رقاب الناس وآثرتهم بالفى . فسارت اليك عصابة من ذؤبان العرب، فذبحوك على فراشك ذبيحاً، ... (قال ابن أبي الحديد: ذكر هذا الخبر كله شيخنا أبو عثمان في كتاب السفينيه) .

-Sharh Ibn Abi Al-Hadid, v 1 p 185, 186, chapter Ghesat Al-Shuri, Ghala Al-Masudi Fi Maruj Al-Zahab, v 3 p 253, An Al-Jahez Alef Ketaban Fi Nosrat Moaviye Ben Abi Sofyan. Tarikh Al-Tabari, v 3 p 294, Ghesat Al-Shuri

(After being injured due to the attack of Abu Lolo and Omar was dying in his bed) then he looked at the man who were around him and said that; indeed all of you are willing to become Caliph after me? but no one answered him and Omar repeated his own comment for the second time and Zobayr turned to Omar and said that; what is going to make distance between the Caliphate and us? You became Caliph then why do not we become Caliph? While we are not so inferior than you in the tribe of Qoraysh as well as our background in Islam is not less than yours and even our relationships with the holy prophet of GOD. Omar turned to Othman and said; take it easy as if I can see that Qorysh will put the yoke of Caliphate on your neck as a result of their interest toward you and then you will mount Bani Omayah and Bani Moti on the shoulder of the people and grant them Fi (the property which reached to the Moslems with no war which belongs to the holy prophet of GOD and His Holiness' Ahl Al-Bayt) then the wild wolves of Arabs will attack you and cut your head off in your house ... Ibn Abi Hadid says that; this narration of my master Abu Othman has been completely mentioned in his own book

The opposition of the companions to the appointment of Abu Bakr

... عن عمر : حين توفى الله نبيّه صلى الله عليه وسلم أنّ الأنصار خالفونا ،

واجتمعوا بأسرهم فى سقيفة بنى ساعدة وخالف عنا على والزبير ومن معهما .

-Sahih Al-Bokhari, v 8 p 26, Ketab Al-Moharabin, chapter Rajm Al-Habali Min Al-Zena

Bokhari narrates from Omar that

When the holy prophet of GOD passed away( when we intended to invite the people to swear allegiance to him) Ansars (the people of Medina) opposes us and all of them gathered in the Saqifah Bani Saedah as well as Ali, Zobayr and their companions and made opposition to us

Yaqubi quotes that

تخلف عن بيعة أبي بكر قوم من المهاجرين والأنصار ، ومالوا مع علي بن أبي

طالب ، منهم : العباس بن عبد المطلب ، والفضل بن العباس ، والزبير بن العوام بن

العاص ، وخالد بن سعيد ، والمقداد بن عمرو ، وسلمان الفارسي ، وأبو ذر الغفاري ،  
وعمار بن ياسر ، والبراء بن عازب، وأبي بن كعب .

-Tarikh Al-Yaghubi: v 2 p 124, chapter Khabar saghifat Bani Saedat va Beiat  
Abibakr

Some of the migrants and Ansars rejected to swear allegiance to Abu Bakr and they intended to swear allegiance to Ali and some of them are; Abbas Ibn Abd Al-Motaleb, Fazl Ibn Abbas, Zobayr Ibn Avam Ibn Ase, Khaled Ibn Saeed, Meqdad Ibn Amr, Salman Farsi, Abu Zar Qafari, Amar Yaser, Bar Ibn Azeb and Abi Ibn Kab

Zobayr Ibn Bakar quotes that

لما بويع أبو بكر واستقر أمره، ندم قوم من الأنصار على بيعته ولام بعضهم  
بعضاً وذكروا على بن أبي طالب وهتفوا باسمه.

-Al-Movafaghiyat: 583

When the people sworn allegiance to Abu Bakr and then he became the Caliph then some of the Ansars were became regretful to sworn allegiance to him and some of them blamed and censured the other ones ( why did you say us to swear allegiance to Abu Bakr) and they were talking about Ali Ibn Abi Taleb and they were calling his name in a loud voice ( and they were talking about his good acts and virtues and precedence for the position of the Caliphate)

The opposition of the companions to the appointment of Omar

لَمَّا اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ لِمُعَيْقِبِ الدَّوْسِيِّ مَا  
يَقُولُ النَّاسُ فِي اسْتِخْلَافِي عُمَرَ قَالَ : كَرِهَهُ قَوْمٌ ، وَرَضِيَهُ قَوْمٌ آخَرُونَ قَالَ فَالَّذِينَ  
كَرَهُوهُ أَكْثَرُ أَمْ الَّذِينَ رَضَوْهُ ؟ قَالَ : بَلِ الَّذِينَ كَرَهُوهُ

-Al-Adab Al-Shariyat: v 1 p 71, chapter Faslon (Fi Hefz Al-Lesan va Tavaghi Al-  
Kalam), Researched by: Shoaib Al-Arnout/ Omar Al-Ghiyam, Resalat Institute,  
Beirut, Sonat Al-Nashr: 1417, 3 Volume

When Abu Bakr appointed Omar as the next Caliph after himself said to Moeqeb Dusi that; what the people think about the appointment of Omar as the next Caliph? Moeqeb Dusi said that; some of the people are displeased of what you have done and some are pleased. Abu Bakr asked; are the opponents to the Caliphate of Omar more or the proponents of his Caliphate? Moeqeb Dusu responded that; the opponents are more

Ibn Asaker quotes that

دخل على أبي بكر طلحة والزبير وعثمان وسعد وعبد الرحمن وعلى بن أبي طالب فقالوا: ماذا تقول لربك وقد استخلفت علينا عمر .

-Tarikh Medina Damascus: v 44 p 248, under translation Omar Ben Al-Katab Ben Nafil....., Tarikh Medina Le Ibn Shebhe Al-Nomeiri: v 2 p 666, chapter Zakara ahd Abibakr Ela Omar va Estekhlafa Eyaho va Vasiyat Eyah

( Whwn Abu Bakr appointed Omar as the next Caliph) the Talhah, Zobayr, Othman, Sad, Abd Al-Rahman and Ali Ibn Abi Taleb (peace be upon him) arrive at him and said to him that; what will be your response in the presence of Allah the Almighty while you have appointed Omar as our Caliph?

GOOD LUCK

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THE RESEARCH INSTITUTE OF HIS HOLINESS VALIASR (IMAM OF THE AGE) MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE