

Imam Ali's argument against their convening at Saqeefa

Imam Ali-asws's argument against those who convened at Saqeefa before the burial of the Holy Prophet is presented.

الإحتجاج عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ بِإِسْنَادِهِ الصَّحِيحِ عَنْ رِجَالِهِ ثِقَّةٍ عَنْ ثِقَةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي مَرَضِهِ الَّذِي تُؤْتِي فِيهِ إِلَى الصَّلَاةِ مُتَوَكِّئًا عَلَى الْفَضْلِ بْنِ الْعَبَّاسِ وَغُلَامٍ لَهُ يُقَالُ لَهُ تُوْبَانُ وَهِيَ الصَّلَاةُ الَّتِي أَرَادَ التَّخَلُّفَ عَنْهَا لِثِقَلِهِ

(The book) 'Al Ihtijaj' – From Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani, by his correct chain from his men, a reliable one from a reliable one –

'The Prophet-saww came out to the Salat during his-saww illness in which he-saww passed away, relying upon Al-Fazl Bin Al-Abbas, and a slave of his-saww called Sowban, and it is the Salat which he-saww wanted a replacement for it due to his-saww heaviness (of illness).

ثُمَّ حَمَلَ عَلَى نَفْسِهِ صَ وَ خَرَجَ فَلَمَّا صَلَّى عَادَ إِلَى مَنْزِلِهِ فَقَالَ لِغُلَامِهِ اجْلِسْ عَلَى الْبَابِ وَ لَا تَحْبُجْ أَحَدًا مِنَ الْأَنْصَارِ وَ بَحَلَّةُ الْعَشِيِّ وَ جَاءَتِ الْأَنْصَارُ فَأَخَذُوا بِالْبَابِ وَ قَالُوا ائْتِدُنَا لَنَا عَلَى رَسُولِ اللَّهِ

Then he-saww (took the) load upon himself-saww and went out. When he-saww prayed Salat, he-saww returned to his-saww house. He-saww said to his-saww slave: 'Sit at the door and do not bar anyone from the Helpers', and the faintness came to him-saww, and the Helpers came and they knocked on the door and said, 'Give permission to us upon seeing Rasool-Allah-saww!'

فَقَالَ هُوَ مَعْشِيٌّ عَلَيْهِ وَ عِنْدَهُ نِسَاؤُهُ فَجَعَلُوا يَبْكُونَ فَسَمِعَ رَسُولُ اللَّهِ صَ الْبُكَاءَ فَقَالَ مَنْ هَؤُلَاءِ قَالُوا الْأَنْصَارُ فَقَالَ صَ مَنْ هَاهُنَا مِنْ أَهْلِ بَيْتِي قَالُوا عَلَيٍّ وَ الْعَبَّاسِ

He said, 'He-saww is with unconsciousness upon him and with him-saww are his-saww wives. Then went on to wail and Rasool-Allah-saww heard the wailing. He-saww said: 'Who are they?' They said, 'The Helpers'. He-saww said: 'Who is over here from my-saww family?' They said: 'Ali-asws and Al-Abbas'.

فَدَعَاهُمَا وَ خَرَجَ مُتَوَكِّئًا عَلَيْهِمَا فَاسْتَنَّادَ إِلَى جَدْعٍ مِنْ أَسَاطِينِ مَسْجِدِهِ وَ كَانَ الْجَدْعُ حَرِيدُ نَخْلَةٍ فَاجْتَمَعَ النَّاسُ وَ خَطَبَ وَ قَالَ فِي كَلَامِهِ إِنَّهُ لَمْ يَمُتْ نَبِيٌّ قَطُّ إِلَّا خَلَفَ تَرَكَةً وَ قَدْ خَلَفْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَمَنْ ضَيَعَهُمْ ضَيَعَهُ اللَّهُ

He called them, and went out reclining upon them, and he-saww reclined to a trunk from the pillars of his-saww Masjid, and the trunk was a branch of a palm tree. The people gathered, and he-saww addressed and said in his-saww speech: 'No Prophet-saww dies at all except and a replacement (successor) is left behind, and I-saww am leaving behind among you all the two weighty things – Book of Allah-azwj and People-asws of my-saww Household, so the one who wastes them, Allah-azwj would Waste him.

أَلَا وَ إِنَّ الْأَنْصَارَ كَرِشِي الَّتِي آوَى إِلَيْهَا وَ إِلَيَّ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ الْإِحْسَانَ إِلَيْهِمْ فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَ بَحَاوَرُوا عَنْ مُسِيئِهِمْ

Indeed! And the Helpers are like my^{-saww} feathers which I^{-saww} can shelter to, and I^{-saww} am bequeathing you with fearing Allah^{-azwj}, and the doing of good to them. Accept from their good deeds and overlook from their evil deeds.

ثُمَّ دَعَا أُسَامَةَ بْنَ زَيْدٍ فَقَالَ سِرْ عَلَيَّ بِرِكَةِ اللَّهِ وَ النَّصْرِ وَ الْعَافِيَةِ حَيْثُ أَمَرْتُكَ بِمَنْ أَمَرْتُكَ عَلَيْهِ وَ كَانَ صَ قَدْ أَمَرُهُ عَلَى جَمَاعَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ الْأُولَى وَ أَمَرُهُ أَنْ يُعِيرُوا عَلَيَّ مَوْتَةَ وَادٍ فِي فَلَسْطِينَ

Then he^{-saww} called Usama Bin Zayd and said: 'Travel upon Blessings of Allah^{-azwj} and the Help, and the well-being where I^{-saww} order you to, with the ones I^{-saww} make you to be in charge upon'. And he^{-saww} had made him to be a commander upon a group of Emigrants and the Helpers, among them being Abu Bakr, and Umar, and a group of the Emigrants in the beginning, and he^{-saww} instructed him to change at Mowtat, a valley in Palestine.

فَقَالَ لَهُ أُسَامَةُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي فِي الْمَقَامِ أَيَّامًا حَتَّى يَشْفِيكَ اللَّهُ فَإِنِّي مَتَى حَرَجْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالَةِ حَرَجْتُ وَ فِي قَلْبِي مِنْكَ فَرْحَةٌ

Usama said to him^{-saww}, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Will you^{-saww} permit me to stay for days until Allah^{-azwj} Heals you^{-saww}, for when I go out and you^{-saww} are upon this state, I would be going out and in my heart would be a sore about you^{-saww}'.

فَقَالَ أَنفَذُ يَا أُسَامَةُ فَإِنَّ الْعُودَ عَنِ الْجِهَادِ لَا يَجِبُ فِي حَالٍ مِنَ الْأَحْوَالِ فَلَبَّعَ رَسُولُ اللَّهِ صَ أَنَّ النَّاسَ طَعَنُوا فِي عَمَلِهِ فَقَالَ رَسُولُ اللَّهِ صَ بَلَّغَنِي أَنْتُمْ طَعَنْتُمْ فِي عَمَلِ أُسَامَةَ وَ فِي عَمَلِ أَبِيهِ مِنْ قَبْلُ وَ إِيَّاهُ اللَّهُ إِنَّهُ لَخَلِيقٌ بِالْإِمَارَةِ وَ إِنَّ أَبَاهُ كَانَ خَلِيقًا بِهَا وَ إِنَّهُ مِنْ أَحَبِّ النَّاسِ إِلَيَّ فَأَوْصِيكُمْ بِهِ خَيْرًا فَلَيْنُ فُلْتُمْ فِي إِمَارَتِهِ فَقَدْ قَالَ قَاتِلُكُمْ فِي إِمَارَةِ أَبِيهِ

He^{-saww} said: 'Implement, O Usama, for the sitting back from the Jihad is not obliged in a state from the states'. It reached Rasool-Allah^{-saww} that the people were taunting regarding his deed, so Rasool-Allah^{-saww} said: 'It reached me^{-saww} that you are taunting regarding a deed of Usama and regarding a deed of his father of before, and I^{-saww} swear by Allah^{-azwj}, he is creative in his command, and his father was creative with it, and he is from the most beloved of the people to me^{-saww}. I^{-saww} bequeath good with him, so if you were to say (taunts) regarding his command, so your speaker had said regarding the command of his father'.

ثُمَّ دَخَلَ رَسُولُ اللَّهِ صَ إِلَى بَيْتِهِ وَ حَرَجَ أُسَامَةَ مِنْ يَوْمِهِ حَتَّى عَسَكَرَ عَلَى رَأْسِ فَرْسَخٍ مِنَ الْمَدِينَةِ وَ نَادَى مُنَادِي رَسُولِ اللَّهِ صَ أَنْ لَا يَتَحَلَّفَ عَنْ أُسَامَةَ أَحَدٌ مِّنْ أَمْرَتِهِ عَلَيْهِ

Then Rasool-Allah^{-saww} entered into his^{-saww} house, and Usama went out from his day until the army was on top of a cliff, a Farsakh from Al-Medina, and a caller of Rasool-Allah^{-saww} called out: 'No one from the ones I^{-saww} have made him a commander upon should stay behind from Usama!'

فَلَحِقَ النَّاسُ بِهِ وَ كَانَ أَوَّلَ مَنْ سَارَعَ إِلَيْهِ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ فَنَزَلُوا فِي زُقَاتٍ وَاحِدٍ مَعَ جُمْلَةِ أَهْلِ الْعَسْكَرِ

The people joined up with him, and the first one to hasten to him were Abu Bakr and Umar and Ubeyda Bin Al-Jarrah. They descended in one lane with the total of the people of the army’.

قَالَ وَ تَقَلَّ رَسُولُ اللَّهِ ص فَجَعَلَ النَّاسُ يَمُنُّ لَمْ يَكُنْ فِي بَعْثِ أُسَامَةَ يَدْخُلُونَ عَلَيْهِ أَرْسَالًا وَ سَعْدُ بْنُ عُبَادَةَ شَاكٍ فَكَانَ لَا يَدْخُلُ أَحَدٌ مِنَ الْأَنْصَارِ عَلَى النَّبِيِّ ص إِلَّا انْصَرَفَ إِلَى سَعْدٍ يَعُوذُهُ

He (the narrator) said, ‘And Rasool-Allah^{-sawww} became heavy (with illness), so the people, from the ones who did not happen to be among the sending of Usama, went on to entered to see him^{-sawww} in an orderly manner, and Sa’ad Bin Ubada had a complaint (illness). So, no one from the Helpers entered to see the Prophet^{-sawww} except he left to see Sa’ad to console him’.

قَالَ وَ قُبِضَ رَسُولُ اللَّهِ ص وَفَتِ الصُّحَى مِنْ يَوْمِ الْإِنْتِنِ بَعْدَ خُرُوجِ أُسَامَةَ إِلَى مُعَسِكَرِهِ بِيَوْمَيْنِ فَرَجَعَ أَهْلُ الْعَسْكَرِ وَ الْمَدِينَةُ قَدْ رَجَعَتْ بِأَهْلِهَا فَأَقْبَلَ أَبُو بَكْرٍ عَلَى نَاقَةٍ لَهُ حَتَّى وَقَفَ عَلَى بَابِ الْمَسْجِدِ فَقَالَ أَيُّهَا النَّاسُ مَا لَكُمْ تَمُوجُونَ إِنْ كَانَ مُحَمَّدٌ قَدْ مَاتَ فَارْبُ مُحَمَّدٍ ص لَمْ يَمُتْ

He (the narrator) said, ‘And Rasool-Allah^{-sawww} passed away at morning time of the day of Monday, two days after the exit of Usama to his soldiers. The people of the army returned and Al-Medina trembled with its inhabitants. Abu Bakr came upon a camel of his until he paused at the door of the Masjid and said, ‘O you people! What is the matter with you all rippling? If Muhammad^{-sawww} has died, so perhaps he^{-sawww} did not die:

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144]’.

ثُمَّ اجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ وَ جَاءُوا بِهِ إِلَى سَقِيفَةِ بَنِي سَاعِدَةَ فَلَمَّا سَمِعَ بِذَلِكَ عُمَرُ أَحْبَرَ بِهِ أَبَا بَكْرٍ وَ مَضَى مُسْرِعِينَ إِلَى السَّقِيفَةِ وَ مَعَهُمَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ فِي السَّقِيفَةِ خَلْقٌ كَثِيرٌ مِنَ الْأَنْصَارِ وَ سَعْدُ بْنُ عُبَادَةَ بَيْنَهُمْ مَرِيضٌ

Then the Helpers gathered to Sa’ad Bin Ubada and they came with him to a shed (Saqeefa) of the clan of Saida. When Umar heard of that, he informed Abu Bakr with it, and they both went quickly to the shed and with them was Abu Ubeyda Bin Al-Jarrah, and in the shed there was a lot of people from the Helpers, and Sa’ad Bin Ubada was between them, sick.

فَتَنَازَعُوا الْأَمْرَ بَيْنَهُمْ قَالَ الْأَمْرُ إِلَى أَنْ قَالَ أَبُو بَكْرٍ فِي آخِرِ كَلَامِهِ لِلْأَنْصَارِ إِنَّمَا أَدْعُوكُمْ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَوْ إِلَى عُمَرَ وَ كِلَاهُمَا قَدْ رَضِيَتْ لِهَذَا الْأَمْرِ وَ كِلَاهُمَا أَرَاهُ لَهُ أَهْلًا

They contended the command between them, saying the command is to’ – up to Abu Bakr saying at the end of his speech to the Helpers, ‘But rather, I am calling you all to Abu Ubeyda Bin Al-Jarrah, or to Umar, and both of them have agreed to this command, and both of them see themselves to be rightful for it’.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا يَنْبَغِي لَنَا أَنْ نَتَقَدَّمَكَ يَا أَبَا بَكْرٍ أَنْتَ أَقْدَمُنَا إِسْلَامًا وَ أَنْتَ صَاحِبُ الْعَارِ وَ ثَابِي اثْنَيْنِ فَأَنْتَ أَحَقُّ بِهَذَا الْأَمْرِ وَ أَوْلَانَا

Umar and Abu Ubeyda said, 'It is not befitting for us that we precede you, O Abu Bakr. You are our foremost one in Islam, and you were the companion (of Rasool-Allah^{-sawww}) in the cave, and second of the two, so you are more rightful with this command, and first one of us with it'.

فَقَالَتِ الْأَنْصَارُ نَحْذَرُ أَنْ يَغْلِبَ عَلَيَّ هَذَا الْأَمْرُ مَنْ لَيْسَ مِنَّا وَ لَا مِنكُمْ فَتَجْعَلُ مِنَّا أَمِيرًا وَ مِنكُمْ أَمِيرًا وَ نَرْضَى بِهِ عَلَيَّ إِنَّهُ إِنْ هَلَكَ اخْتَرْنَا آخَرَ
مِنَ الْأَنْصَارِ

The Helpers said, 'We are cautious that he would overcome upon this command, one who is neither from us nor from you, so we shall made a ruler to be from us and a rule to be from you we shall be pleased with him upon that if he were to die, we shall choose the other one from the Helpers'.

فَقَالَ أَبُو بَكْرٍ بَعْدَ أَنْ مَدَحَ الْمُهِاجِرِينَ وَ أَنْتُمْ مَعَاشِرَ الْأَنْصَارِ مِمَّنْ لَا يُنْكِرُ فَضْلَهُمْ وَ لَا نِعْمَتُهُمُ الْعَظِيمَةَ فِي الْإِسْلَامِ رَضِيَكُمْ اللَّهُ أَنْصَارًا لِدِينِهِ وَ لِرَسُولِهِ وَ جَعَلَ إِلَيْكُمْ مُهَاجِرَتَهُ وَ فِيكُمْ مَحَلَّ أَزْوَاجِهِ فَلَيْسَ أَحَدٌ مِنَ النَّاسِ بَعْدَ الْمُهِاجِرِينَ الْأُولَى بِمَنْزِلَتِكُمْ فَهُمْ الْأَمْرَاءُ وَ أَنْتُمْ الْوُزَرَاءُ

Abu Bakr said after having praised the Emigrants, 'And you, community of the Helpers, are from the ones whose merits cannot be denied, nor your great favours to Al-Islam. You Helpers have Pleas'd Allah^{-azwj} for His^{-azwj} Religion and for His^{-azwj} Rasool^{-sawww}, and Made His^{-azwj} Emigrants to be to you, and among you is a place of his^{-sawww} wives. Thus, there isn't anyone from the people, after the first Emigrants, being with your status, for they are the rulers and you are the ministers'.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ الْأَنْصَارِيُّ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَمَلِكُوا عَلَيَّ أَيْدِيكُمْ وَ إِنَّمَا النَّاسُ فِي فَيْئِكُمْ وَ ظِلَالِكُمْ وَ لَنْ يَجْتَرِيَّ جُتْرِيَّ عَلَيَّ خِلَافِكُمْ وَ لَنْ يَصُدِّرَ النَّاسُ إِلَّا عَن رَأْيِكُمْ وَ أَتَيْتَنِي عَلَى الْأَنْصَارِ

Al-Hubab Bin Al-Munzar Al-Ansari stood up and said, 'O community of the Helpers! Take control upon your own hands, and rather the people are in your shadow and your shade, and no audacious one will have the audacity upon opposing you, and the people will never implement except you your view', and he praised upon the Helpers.

ثُمَّ قَالَ فَإِنْ أَبِي هُوَ لَا تَأْمِيرَكُمْ عَلَيْهِمْ فَلَسْنَا نَرْضَى تَأْمِيرَهُمْ عَلَيْنَا وَ لَا نَقْنَعُ بِدُونِ أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ

Then he said, 'So, if they were to refuse to make you rulers on them, then we do not agree their being rulers upon us, and we will not be content without there happening to be a ruler from us and a ruler from them'.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ هَيْهَاتَ لَا يَجْتَمِعُ سَيْفَانِ فِي غِمْدٍ وَاحِدٍ إِنَّهُ لَا تَرْضَى الْعَرَبُ أَنْ تُؤْمَرَكُمْ وَ نَبِيُّهَا مِنْ غَيْرِكُمْ وَ لَكِنَّ الْعَرَبَ لَا تَمْتَنِعُ أَنْ تُؤَلَّى أَمْرَهَا مَنْ كَانَتِ التُّبُوَّةُ فِيهِمْ وَ لَنَا بِذَلِكَ عَلَيَّ مَنْ خَالَفَنَا الْحُجَّةُ الظَّاهِرَةُ وَ السُّلْطَانُ الْبَيِّنُ

Umar Bin Al-Khattab stood up and said, 'Far be it! Two swords cannot be gathered to be in one sheath! The Arabs are not pleased to make you rulers and (although) their Prophet^{-sawww} is from other than you (Helpers), but the Arabs will not refuse for their affairs to be ruled by the ones the Prophet-hood was among them (Emigrants), and for us with that is the apparent argument against the ones who oppose us and the clear proof.

فَمَا يُنَازِعُنَا فِي سُلْطَانِ مُحَمَّدٍ صَ وَ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ إِلَّا مُدْلِلٍ بِبَاطِلٍ أَوْ مُتَجَانِفٍ لِإِثْمٍ أَوْ مُتَوَرِّطٍ فِي الْهَلَاكَةِ مُحِبٍّ لِلْفِتْنَةِ

Therefore do not contend us regarding the authority of Muhammad^{-saww} and we are his^{-saww} friends and his^{-saww} clan, except the one pointing to the falsehood, or deviating to the sins, or entangled in the destruction, loving the Fitna’.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ ثَانِيَةً فَقَالَ يَا مَعَاشِرَ الْأَنْصَارِ أَمْسِكُوا عَلَى أَيْدِيكُمْ وَ لَا تَسْمَعُوا مَقَالَهَ هَذَا الْجَاهِلِ وَ أَصْحَابِهِ فَيَدْهَبُوا بِنَصِيحَتِكُمْ مِنْ هَذَا الْأَمْرِ وَ إِنْ أَبَوْا أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ فَأَجْلُوهُمْ عَنْ بِلَادِكُمْ وَ تَوَلَّوْا هَذَا الْأَمْرَ عَلَيْهِمْ فَأَنْتُمْ وَ اللَّهُ أَحَقُّ بِهِ مِنْهُمْ

Al-Hubab Bin Al-Munzar stood up for a second time and said, ‘O community of the Helpers! Withhold (the command) upon your hands and do not listen to the words of the ignoramus and his companions, for they will go away with your share from this command, and if they refuse for a ruler to be from us and a ruler to be from them, then evacuate them from your city (Al-Medina) and take charge of this command upon them, for by Allah^{-azwj}, you are more rightful with it than them.

فَقَدْ دَانَ بِأَسْبَابِكُمْ قَبْلَ هَذَا الْوَقْتِ مَنْ لَمْ يَكُنْ يَدِينُ بِعَظِيمِهَا وَ أَنَا جُدَيْلُهَا الْمُحْكَمُكَ وَ عُدَيْتُهَا الْمُرَجَّبُ وَ اللَّهُ لَئِنْ رَدَّ أَحَدٌ قَوْلِي لِأَخْطَمَنْ أَنْفَهُ بِالسَّيْفِ

So, he has made it a religion with your swords before this time, one who did not happen to make it a religion with other than it, and its charm is worn out and its taste is desired. By Allah^{-azwj}! If anyone were to refute my words, I shall destroy his nose (pride) with the sword’.

قَالَ عُمَرُ بْنُ الْخَطَّابِ فَلَمَّا كَانَ الْحُبَابُ هُوَ الَّذِي يُجِيبُنِي لَمْ يَكُنْ لِي مَعَهُ كَلَامٌ فَإِنَّهُ جَرَتْ بَيْنِي وَ بَيْنَهُ مُنَازَعَةٌ فِي حَيَاةِ رَسُولِ اللَّهِ صَ فَهَاتَيْنِي رَسُولُ اللَّهِ صَ عَنْ مُهَاتَرَتِهِ فَحَلَفْتُ أَنْ لَا أُكَلِّمَهُ أَبَدًا

Umar Bin Al-Khattab said, ‘When Al-Hubab was the one who answers me, there would not happen to be any speech for me with him, for there had flowed a contention between me and him during the lifetime of Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} forbade me from battling him, and I vowed that I will not speak to him, ever!’

ثُمَّ قَالَ عُمَرُ لِأَبِي عُبَيْدَةَ يَا أَبَا عُبَيْدَةَ تَكَلَّمَ فَقَامَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ تَكَلَّمَ بِكَلَامٍ كَثِيرٍ ذَكَرَ فِيهِ فَضَائِلَ الْأَنْصَارِ فَكَانَ بَشِيرُ بْنُ سَعْدٍ سَيِّدًا مِنْ سَادَاتِ الْأَنْصَارِ لَمَّا رَأَى اجْتِمَاعَ الْأَنْصَارِ عَلَى سَعْدِ بْنِ عُبَادَةَ لِتَأْمِيرِهِ حَسَدَهُ وَ سَعَى فِي إِفْسَادِ الْأَمْرِ عَلَيْهِ وَ تَكَلَّمَ فِي ذَلِكَ وَ رَضِيَ بِتَأْمِيرِ قُرَيْشٍ وَ حَتَّى النَّاسِ كُلُّهُمْ لَا سِيَّمًا الْأَنْصَارِ عَلَى الرِّضَا بِمَا يَفْعَلُهُ الْمُهَاجِرُونَ

Then Umar said to Abu Ubeyda, ‘O Abu Ubeyda! Speak’. Abu Ubeyda Bin Al-Jarrah stood up and spoke with a lot of things, mentioning in it the merits of the Helpers. Bashir Bin Sa’ad was a chief from the chiefs of the Helpers. When he saw the unity of the Helpers upon Sa’ad Bin Ubada to make him the ruler, so he envied him, and strive in spoiling the matter upon him, and spoke regarding that, and agreed with a ruler of Quraysh and urged the people all of them, in particular the Helpers upon the agreement with what the Emigrants were doing.

فَقَالَ أَبُو بَكْرٍ هَذَا عُمَرُ وَ أَبُو عُبَيْدَةَ شَيْخَا قُرَيْشٍ فَبَايَعُوا أَيُّهُمَا شِئْتُمْ

Abu Bakr said, 'This is Umar and Abu Ubeyda, sheykhs of Quraysh, so pledge allegiance to whichever of the two you desire to'.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا نَتَوَلَّى هَذَا الْأَمْرَ عَلَيْكَ ائْتَدُّ يَدَكَ نُبَايَعُكَ فَقَالَ بَشِيرٌ بِنُ سَعْدٍ وَ أَنَا نَالَيْتُكُمَا وَ كَانَ سَيِّدَ الْأَوْسِ وَ سَعْدُ بْنُ عُبَادَةَ سَيِّدَ الْخَزْرَجِ

Umar said and Abu Ubeyda said, 'We will not be in charge of this command upon you. Extend your hand, we shall pledge allegiance to you'. Bashir Bin Sa'd said, 'And I am the third of you', and he was a chief of the Aws (tribe) and Sa'ad Bin Ubada was chief of Al-Khazraj (tribe).

فَلَمَّا رَأَتْ الْأَوْسُ صَنِيعَ بَشِيرٍ وَ مَا دَعَتْ إِلَيْهِ الْخَزْرَجُ مِنْ تَأْمِيرِ سَعْدٍ أَكْبُوا عَلَى أَبِي بَكْرٍ بِالْبَيْعَةِ وَ تَكَاثَرُوا عَلَى ذَلِكَ وَ تَرَاخَمُوا فَجَعَلُوا يَطْفُونَ سَعْدًا مِنْ شِدَّةِ الرَّحْمَةِ وَ هُوَ بَيْنَهُمْ عَلَى فِرَاشِهِ مَرِيضٌ

When Al-Aws saw the doings of Bashir and what he had called Al-Khazraj to from making Sa'ad a rule, they leapt upon Abu Bakr with the allegiance and augmented upon that, and crowded him and went on to trample Sa'd from the intensity of the crowd, and he was between them upon his bed, sick.

فَقَالَ قَتَلْتُمُونِي قَالَ عُمَرُ افْتُلُوا سَعْدًا فَتَلَّهُ اللَّهُ فَوَنَبَ قَيْسُ بْنُ سَعْدٍ فَأَخَذَ بِلِحْيَةِ عُمَرَ وَ قَالَ وَ اللَّهُ يَا ابْنَ صُهَيْكَ الْجَبَانَ الْفَرَّارَ فِي الْحُرُوبِ اللَّيْثَ فِي الْمَلَايَ وَ الْأَمْنِ لَوْ حَرَّكَتَ مِنْهُ شَعْرَةً مَا رَجَعْتَ وَ فِي وَجْهِكَ وَاضِحَةٌ فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا عُمَرُ فَإِنَّ الرِّفْقَ أَتْلَعُ وَ أَفْضَلُ

He said, 'You are killing me!' Umar said, 'May Allah^{-azwj} Kill him'. Qays Bin Sa'ad leapt and grabbed the beard of Umar and said, 'By Allah^{-azwj}! By Allah^{-azwj}, O son of Suhaak, the coward, the fleer in the wars, the lion in the assemblies and during the peace time! Even if a hair moves from him, you will not return and in your face would be clearness!' Abu Bakr said, 'No, O Umar, for the kindness is more reaching and better'.

فَقَالَ سَعْدُ يَا ابْنَ صُهَيْكَ وَ كَانَتْ جَدَّةُ عُمَرَ حَبَشِيَّةً أَمَا وَ اللَّهُ لَوْ أَنَّ لِي قُوَّةٌ عَلَى التُّهُوضِ لَسَمِعْتُنَا مِنِّي فِي سِكَكِهَا زَبِيرًا يُزْعِجُكَ وَ أَصْحَابَكَ مِنْهَا وَ لَأَلْحَقْتُكُمْ بِقَوْمٍ كُنْتُمْ فِيهِمْ أَذْنَابًا أَذْلَاءَ تَابِعِينَ غَيْرَ مَتَّبِعِينَ لَقَدْ اجْتَرَأْتُمَا يَا آلَ الْخَزْرَجِ الْجُلُوبِي مِنْ مَكَانِ الْفِتْنَةِ

Sa'ad said, 'O son of Suhaak!' – a grandmother of Umar was Ethiopian, 'But, by Allah^{-azwj}, if there was strength for me upon the rising, you would have heard me roaring in the markets, you and your companions would have been distressed from it and I would have joined you to with a people you used to be among them, a disgraceful offspring, followers not being followed. You are being audacious, O family of Al-Khazraj! Carry me away from the place of Fitna!'

فَحَمَلُوهُ فَأَدْخَلُوهُ مَنْزِلَهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ أَنْ قَدْ بَايَعَ النَّاسُ فَبَايَعُ

They carried him and entered him into his house. When it was after that, Abu Bakr sent a message to him, 'The people have pledged allegiance, so (you) pledge allegiance'.

فَقَالَ لَا وَ اللَّهُ حَتَّى أُرْمِيَكُمْ بِكُلِّ سَهْمٍ فِي كِبَانَتِي وَ أَخْضِبَ مِنْكُمْ سِنَانَ رُحْمِي وَ أَضْرِبُكُمْ بِسَيْفِي مَا أَقَلَّتْ يَدِي فَأَقَاتِلْكُمْ بِمَنْ تَبِعَنِي مِنْ أَهْلِ بَيْتِي وَ عَشِيرَتِي ثُمَّ وَ ائِمَّ اللَّهُ لَوْ اجْتَمَعَ الْحَيْ وَ الْإِنْسُ عَلَيَّ مَا بَايَعْتُكُمْ أَبُيْهَا الْغَاصِبَانَ حَتَّى أُعْرَضَ عَلَى رَبِّي وَ أَعْلَمَ مَا حِسَابِي

He said, 'No, by Allah^{-azwj}, until I shoot at you with every arrow in my quiver, and dye the teeth from my spears, and strike you with my sword. I am not short of hands. I will fight you with the ones who follow me, from my family and my clan. Then, I swear by Allah^{-azwj}! Even if the Jinn and the humans were to gather against me, I will not pledge allegiance to you two (Abu Bakr and Umar), O you usurpers, until I am presented unto my Lord^{-azwj} and know what my Reckoning is'.

فَلَمَّا جَاءَهُمْ كَلَامُهُ قَالَ عُمَرُ لَا بُدَّ مِنْ بَيْعَتِهِ فَقَالَ بَشِيرُ بْنُ سَعْدٍ إِنَّهُ قَدْ أَبِي وَ لَجَّ وَ لَيْسَ بِمُبَايِعٍ أَوْ يُقْتَلُ وَ لَيْسَ بِمَقْتُولٍ حَتَّى تُقْتَلَ مَعَهُ الْخَزْرَجُ وَ الْأَوْسُ فَاتْرَكُوهُ وَ لَيْسَ تَرَكُوهُ بِضَائِرٍ

When his speech came to them, Umar said, 'There is no escape from his allegiance'. Bashir Bin Sa'ad said, 'He has refused and is vociferous, and will not be pledging allegiance, or he is killed, and he wouldn't be killed until Al-Khazraj and Al-Aws are killed along with him. So leave him, and leaving him is not harmful'.

فَقَبِلُوا قَوْلَهُ وَ تَرَكُوا سَعْدًا وَ كَانَ سَعْدٌ لَا يُصَلِّي بِصَلَاتِهِمْ وَ لَا يَقْضِي بِقَضَائِهِمْ وَ لَوْ وَجَدَ أَعْوَانًا لَصَالَ بِهِمْ وَ لَقَاتَلَهُمْ فَلَمْ يَزَلْ كَذَلِكَ فِي وِلَايَةِ أَبِي بَكْرٍ حَتَّى هَلَكَ أَبُو بَكْرٍ

They accepted his words and left Sa'ad, and Sa'ad did not use to pray Salat with their Salat nor fulfilled any needs with their needs, and had he found any supporters he would have been with them and fought against them. He did not cease to be like that during the rule of Abu Bakr until Abu Bakr died.

ثُمَّ وُلِّيَ عُمَرُ فَكَانَ كَذَلِكَ فَخَشِيَ سَعْدٌ عَائِلَةَ عُمَرَ فَخَرَجَ إِلَى الشَّامِ فَمَاتَ بِحَوْرَانَ فِي وِلَايَةِ عُمَرَ وَ لَمْ يُبَايِعْ أَحَدًا وَ كَانَ سَبَبُ مَوْتِهِ أَنْ رُمِيَ بِسَهْمٍ فِي اللَّيْلِ فَقَتَلَهُ وَ زُعِمَ أَنَّ الْحِجْرِيَّ رَمَوْهُ وَ قِيلَ أَيْضًا إِنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيَّ تَوَلَّى قَتْلَهُ بِجَعْلٍ جَعَلَتْ لَهُ عَلَيْهِ وَ رُوِيَ أَنَّهُ تَوَلَّى ذَلِكَ الْمُغِيرَةُ بْنُ شُعْبَةَ

Then Umar became ruler, and he was like that. Sa'ad feared the calamity of Umar, so he went out to Syria and died at Howran during the rule of Umar, and did not pledge allegiance to anyone, and the reason for his death was that he was shot at by an arrow during the night and it killed him, and it is claimed that the Jinn shot at him, and it is said as well that Muhammad Bin Maslama Al-Ansari was in-charge of killing him, and kept on coming against him. And it is reported that Al-Mugheira Bin Shu'ba was in charge of him.

قَالَ وَ بَايَعَ جَمَاعَةٌ مِنَ الْأَنْصَارِ وَ مَنْ حَضَرَ مِنْ غَيْرِهِمْ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ مَشْغُولٌ بِجَهَازِ رَسُولِ اللَّهِ صَ فَلَمَّا فَرَغَ مِنْ ذَلِكَ وَ صَلَّى عَلَى النَّبِيِّ صَ وَ النَّاسُ يُصَلُّونَ عَلَيْهِ مِنْ بَايِعِ أَبِي بَكْرٍ وَ مَنْ لَمْ يُبَايِعِ جَلَسَ فِي الْمَسْجِدِ

He (the narrator) said, 'And a group from the Helpers pledged allegiance, and the ones presented from others, and Ali^{-asws} Bin Abu Talib^{-asws} was pre-occupied with the funeral preparations of Rasool-Allah^{-saww}. When he^{-asws} was free from that and had prayed Salat upon the Prophet^{-saww}, and the people prayed Salat upon him, the ones who had pledged allegiance to Abu Bakr, and the ones who did not pledge allegiance sat in the Masjid.

فَاجْتَمَعَ إِلَيْهِ بَنُو هَاشِمٍ وَ مَعَهُ الزُّبَيْرُ بْنُ الْعَوَّامِ وَ اجْتَمَعَتْ بَنُو أُمَيَّةَ إِلَى عَثْمَانَ بْنِ عَفَّانَ وَ بَنُو زُهْرَةَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَكَانُوا فِي الْمَسْجِدِ مُجْتَمِعِينَ إِذْ أَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَقَالُوا مَا لَنَا نَرَاكُمْ حَلْفًا شَيْئًا فَوُومُوا فَبَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ الْأَنْصَارُ وَ النَّاسُ

The Clan of Hashim^{-asws} gathered to him^{-asws}, and with him^{-asws} was Al-Zubeyr Bin Al-Awwam, and the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra to Abdul Rahman Bin Awf, and they were gathered in the Masjid, when Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and they said, 'What is the matter we see you all (seated) in various circles? Arise and pledge allegiance to Abu Bakr, for the Helpers have already pledged and (so have) the people'.

فَقَامَ عُمَانُ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ مَنْ مَعَهُمَا فَبَايَعُوا وَ انصَرَفَ عَلِيٌّ ع وَ بَنُو هَاشِمٍ إِلَى مَنْزِلِ عَلِيٍّ ع وَ مَعَهُمُ الرَّبِيعُ

Usman and Abdul Rahman Bin Awf and the ones with them stood up and pledged allegiance, and Ali^{-asws} and the Clan of Hashim^{-asws} left to go to the house of Ali^{-asws}, and Al-Zubeyr was with them.

قَالَ فَذَهَبَ إِلَيْهِمْ عُمَرُ فِي جَمَاعَةٍ مِمَّنْ بَايَعَ فِيهِمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَلَمَةُ بْنُ سَلَامَةَ فَالْفَوْهُمُ مُجْتَمِعِينَ فَقَالُوا لَهُمْ تَابِعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ فَوَثَبَ الرَّبِيعُ إِلَى سَيْفِهِ فَقَالَ عُمَرُ عَلَيْكُمْ بِالْكَلْبِ فَانكفؤنا شَرُّهُ فَبَادَرَ سَلَمَةُ بْنُ سَلَامَةَ فَانْتَرَعَ السَّيْفَ مِنْ يَدِهِ فَأَخَذَهُ عُمَرُ فَضَرَبَ بِهِ الْأَرْضَ فَكَسَرَهُ وَ أَخَذُوا بِمَنْ كَانَ هُنَاكَ مِنْ بَنِي هَاشِمٍ وَ مَضَوْا بِجَمَاعَتِهِمْ إِلَى أَبِي بَكْرٍ

He (the narrator) said, 'Umar went to them among a group of the one who had pledged allegiance, among them were Aseyd Bin Huzeyr, and Salama Bin Salama, and took them altogether and said to them, 'Pledge allegiance to Abu bakr, for the people have already pledged!' Al-Zubeyr leapt to his sword. Umar said, 'Upon you is (to deal) with the dog and stop his evil from us'. Salama Bin Salama rushed and snatched the sword from his hand, and Umar took it and struck the ground with it and broke it, and they cordoned off the ones from the Clan of Hashim^{-asws} who were there, and they went with their group to Abu Bakr.

فَلَمَّا حَضَرُوا قَالُوا تَابِعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ وَ اِيْمُ اللَّهِ لَئِنْ اُبَيْتُمْ ذَلِكَ لَنُحَاكِمَنَّكُمْ بِالسَّيْفِ

When they were presented, (Umar) said, 'Pledge allegiance to Abu Bakr, for the people have pledged, and I swear by Allah^{-azwj}, if you were to refuse that, we shall judge you with the sword!'

فَلَمَّا رَأَى ذَلِكَ بَنُو هَاشِمٍ اُقْبِلَ رَجُلٌ رَجُلًا فَجَعَلَ يُبَايِعُ حَتَّى لَمْ يَبْقَ مِمَّنْ حَضَرَ اِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ تَابِعْ أَبَا بَكْرٍ فَقَالَ عَلِيُّ اَنَا اَحَقُّ بِهَذَا الْاَمْرِ مِنْهُ وَ اَنْتُمْ اَوْلَى بِالْبَيْعَةِ لِي اَخَذْتُمْ هَذَا الْاَمْرَ مِنَ الْاَنْصَارِ وَ اَحْتَجَّجْتُمْ عَلَيْهِمُ بِالْقُرَابَةِ مِنْ رَسُولِ اللَّهِ وَ تَأَخَّذْتُمْ مِنَّا اَهْلَ الْبَيْتِ غَضَبًا

When the Clan of Hashim^{-asws} saw that, man by man came and pledge allegiance until there did not remain anyone from the ones present except Ali^{-asws} Bin Abu Talib^{-asws}. He (Umar) said to him (Ali^{-asws}), 'Pledge allegiance to Abu Bakr!' Ali^{-asws} said: 'I^{-asws} am more rightful with this command than him, and you all are foremost with pledging the allegiance to me^{-asws}. You seized this command from the Helpers and argued against them with the kinship from Rasool-Allah^{-saww} and seized it from us^{-asws}, People^{-asws} of the Household, usurping.

أَلَسْتُمْ زَعَمْتُمْ لِالْاَنْصَارِ اَنْتُمْ اَوْلَى بِهَذَا الْاَمْرِ مِنْهُمْ لِمَكَانِكُمْ مِنْ رَسُولِ اللَّهِ ص فَأَعْطَوْتُمُ الْمَقَادَةَ وَ سَلَّمُوا لَكُمْ الْاِمَارَةَ وَ اَنَا اَحْتَجُّ عَلَيْكُمْ بِمِثْلِ مَا اَحْتَجَّجْتُمْ عَلَيَّ الْاَنْصَارِ اَنَا اَوْلَى بِرَسُولِ اللَّهِ حَيًّا وَ مَيِّتًا وَ اَنَا وَصِيُّهُ وَ وِزِيرُهُ وَ مُسْتَوْدَعُ سِرِّهِ وَ عِلْمِهِ

Didn't you claim to the Helpers that you (Emigrants) are foremost with this command than them due to your position from Rasool-Allah^{-sawww}, so they gave you the leadership and submitted the government to you? And I^{-asws} am arguing against you with the like of what you had argued against the Helpers. I^{-asws} am foremost with Rasool-Allah^{-sawww}, living and deceased, and I^{-asws} am his^{-sawww} successor^{-asws}, and his^{-sawww} Vizier, and a depository of his^{-sawww} secrets and his^{-sawww} knowledge.

وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ أَوْلُ مَنْ آمَنَ بِهِ وَ صَدَقَهُ وَ أَحْسَنُكُمْ بِلَاءٍ فِي جِهَادِ الْمُشْرِكِينَ وَ أَعْرَفُكُمْ بِالْكِتَابِ وَ السُّنَّةِ وَ أَفْقَهُكُمْ فِي الدِّينِ وَ أَعْلَمُكُمْ بِعَوَاقِبِ الْأُمُورِ وَ أَذْرَبُكُمْ لِسَانًا وَ أَتْبِئُكُمْ جَنَانًا فَعَلَامَ تُنَازِعُونَا هَذَا الْأَمْرَ

And I^{-asws} am the greatest truthful, the first one to believe in him^{-sawww}, and ratify him^{-sawww} and the best of you with hardship in fighting the Polytheists, and most recognising of you with the Book and the Sunnah, and most understanding of you in the Religion, and most knowledgeable of you with the results of the matters, and most eloquent of you in speaking, and most proven of you all with the Gardens, so upon what are you contending this command?

أَنْصِفُونَا إِنْ كُنْتُمْ تَخَافُونَ اللَّهَ مِنْ أَنْفُسِكُمْ وَ اعْرِفُوا لَنَا مِنَ الْأَمْرِ مِثْلَ مَا عَرَفْتُمُ الْأَنْصَارَ لَكُمْ وَ إِلَّا فَبُوءُوا بِالظُّلْمِ وَ أَنْتُمْ تَعْلَمُونَ

Be fair to us, if you are fearing Allah^{-azwj} than yourselves, and recognise to us of the command like what you introduced the Helpers as being for you, or else you are going with the injustice and you are knowing'.

فَقَالَ عُمَرُ أَمَا لَكَ يَا أَهْلَ بَيْتِكَ أَسْوَةٌ فَقَالَ عَلِيُّ ع سَلُوهُمْ عَنْ ذَلِكَ فَابْتَدَرَ الْقَوْمُ الَّذِينَ بَايَعُوا مِنْ بَنِي هَاشِمٍ فَقَالُوا مَا بَيْعَتُنَا بِحُجَّةٍ عَلَيَّ ع وَ مَعَادَ اللَّهِ أَنْ نَقُولَ إِنَّا نُوَازِيهِ فِي الْهَجْرَةِ وَ حُسْنِ الْجِهَادِ وَ الْمَحَلِّ مِنْ رَسُولِ اللَّهِ ص

Umar said, 'Isn't there an example for you^{-asws} with your family members (having pledged allegiance)?' Ali^{-asws} said: 'Ask them about that'. So, the group, those from the Clan of Hashim^{-asws} who had pledged allegiance, rushed and said, 'Our allegiances are not an argument upon Ali^{-asws}, and Allah^{-azwj} Forbid that we should be saying we are his^{-asws} equals in the Emigration, and the goodly Jihad, and the position from Rasool-Allah^{-sawww}'.

فَقَالَ عُمَرُ إِنَّكَ لَسْتَ مَثْرُوكًا حَتَّى تُبَايِعَ طَوْعًا أَوْ كَرْهًا

Umar said, 'You will not be left until you either pledge willingly or unwillingly'. Ali^{-asws} said: '

فَقَالَ عَلِيُّ ع احْلُبْ حَلْبًا لَكَ شَطْرُهُ اشْدُدْ لَهُ الْيَوْمَ لِيَرِدَّ عَلَيْكَ عَدَاؤُ اللَّهِ إِذَا وَ اللَّهُ لَا أَقْبَلُ قَوْلَكَ وَ لَا أَخْفِلُ بِمَقَامِكَ وَ لَا أَبَايِعَ

Ali^{-asws} said: 'You are milking milk for you, being harsh for it today, it will be returned upon you tomorrow when, by Allah^{-azwj} I^{-asws} will neither accept your words, nor will your place be celebrated, and I will not pledge allegiance'.

فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا أَبَا الْحَسَنِ مَا تُشَدِّدُ عَلَيْنَا وَ لَا تُكْرِهْنَا

Abu Bakr (at this point intervened and) said: Shh no, O Abu Al-Hassan^{-asws}! We are not being harsh upon you^{-asws}, nor forcing you’.

فَقَامَ أَبُو عُبَيْدَةَ إِلَى عَلِيٍّ فَقَالَ يَا ابْنَ عَمِّ لَسْنَا نَدْفَعُ قَرَابَتَكَ وَ لَا سَابِقَتَكَ وَ لَا عَلَمَكَ وَ لَا نُصْرَتَكَ وَ لَكِنَّكَ حَدَّثَ الْبَيْتَ وَ كَانَ لِعَلِيٍّ عَ يَوْمَئِذٍ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً وَ أَبُو بَكْرٍ شَيْخٌ مِنْ مَشَايِخِ قَوْمِكَ وَ هُوَ أَحْمَلُ لِثِقَلِ هَذَا الْأَمْرِ وَ قَدْ مَضَى الْأَمْرُ بِمَا فِيهِ فَسَلِّمْ لَهُ

Abu Ubeyda stood up to Ali^{-asws} and said, ‘O cousin! We are not refuting your^{-asws} kinship nor preceding you^{-asws}, nor your^{-asws} knowledge, nor your^{-asws} help, but you are of young age’ – and on that day Ali^{-asws} was thirty three years of age – ‘and Abu Bakr is an old man from the old men of your^{-asws} people, and he has more endurance for the weight of this command, and the command has already passed along with whatever is in it, so submit to him.

فَإِنْ عَمَّرَكَ اللَّهُ لَسَلَّمُوا هَذَا الْأَمْرَ إِلَيْكَ وَ لَا يَخْتَلِفُ عَلَيْكَ اثْنَانِ بَعْدَ هَذَا إِلَّا وَ أَنْتَ بِهِ خَلِيقٌ وَ لَهُ حَقِيقٌ وَ لَا تَبْعَثِ الْفِتْنَةَ قَبْلَ أَوَانِ الْفِتْنَةِ قَدْ عَرَفْتَ مَا فِي قُلُوبِ الْعَرَبِ وَ غَيْرِهِمْ عَلَيْكَ

If Allah^{-azwj} were to Make you^{-asws} a ruler, this command would be submitted to you^{-asws}, and no two would differ upon you^{-asws} after this, except and you would be appropriate with it, and competent for it, and do not resurrect the Fitna before the season of the Fitna (for) you^{-asws} do recognise what is in the hearts of the Arabs and other against you^{-asws}’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ يَا مَعْاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ اللَّهُ اللَّهُ لَا تَنْسُوا عَهْدَ نَبِيِّكُمْ إِلَيْكُمْ فِي أَمْرِي وَ لَا تُخْرِجُوا سُلْطَانَ مُحَمَّدٍ مِنْ دَارِهِ وَ فَعَرِ بَيْتِهِ إِلَى دُورِكُمْ وَ فَعَرِ بُيُوتَكُمْ وَ تَدْفَعُوا أَهْلَهُ عَنْ حَقِّهِ وَ مَقَامِهِ فِي النَّاسِ

Amir Al-Momineen^{-asws} said: ‘O community of the Emigrants and the Helpers! Allah^{-azwj}! Allah^{-azwj}! Do not forget the pact of your Prophet^{-saww} to you all regarding my^{-asws} command, and do not throw out the authority of Muhammad^{-saww} from his^{-saww} house and the bottom of his^{-saww} house, to your houses and bottom of your houses, and push away his^{-saww} family from its right and its position among the people.

يَا مَعْاشِرَ الْجُمُعِ إِنَّ اللَّهَ قَضَى وَ حَكَمَ وَ نَبِيَّهُ أَعْلَمَ وَ أَنْتُمْ تَعْلَمُونَ إِنَّا أَهْلُ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَمَا كَانَ مِنَّا الْقَارِئُ لِكِتَابِ اللَّهِ الْفَقِيهَ فِي دِينِ اللَّهِ الْمُضْطَلِعَ بِأَمْرِ الرَّعِيَّةِ وَ اللَّهُ إِنَّهُ لَفِينَا لَا فَيْكُمْ فَلَا تَتَّبِعُوا الْهَوَى فِتْرَادًا مِنْ الْحَقِّ بَعْدًا وَ تُفْسِدُوا قَدِيمَكُمْ بِشَرِّ مَنْ حَدِيثِكُمْ

O community of gatherers! Surely, Allah^{-azwj} Decreed and Judged, and His^{-azwj} Prophet^{-saww} is more knowing, and you are all knowing that we^{-asws}, People^{-asws} of the Household are more rightful with this command than you are! Wasn’t there from us^{-asws} the reader of the Book of Allah^{-azwj}, the jurist in the Religion of Allah^{-azwj}, the expert with the matters of the citizens? By Allah^{-azwj}! It is to be in us^{-asws}, not among you! Therefore, do not pursue the whims for you will renege (default) from the truth far away and spoil your past from the evil of your newly occurring events’.

فَقَالَ بَشِيرُ بْنُ سَعْدٍ الْأَنْصَارِيُّ الَّذِي وَطَأَ الْأَمْرَ لِأَبِي بَكْرٍ وَ قَالَتْ جَمَاعَةُ الْأَنْصَارِ يَا أَبَا الْحَسَنِ لَوْ كَانَ هَذَا الْكَلَامَ سَمِعْتَهُ الْأَنْصَارُ مِنْكَ قَبْلَ الْإِنْضِمَامِ لِأَبِي بَكْرٍ مَا اخْتَلَفَ فِيكَ اثْنَانِ

Bashir Bin Sa'd Al-Ansari, the one who made it worse for Abu Bakr, and on behalf of the Ansar group (Helpers) said 'O Abu Al-Hassan^{-asws}! If the Helpers had heard this speech from you before the adherence to Abu Bakr, no two would have differed regarding you^{-asws}'.

فَقَالَ عَلِيٌّ ع يَا هَؤُلَاءِ أَكُنْتُمْ أَدْعُو رَسُولَ اللَّهِ ص مُسَجِّى لَأُؤَارِيهِ وَ أَخْرُجُ أَنَا فِي سُلْطَانِهِ وَ اللَّهُ مَا خِفْتُ أَحَدًا يَسْمُو لَهُ وَ يُنَارِعُنَا أَهْلَ الْبَيْتِ فِيهِ وَ يَسْتَجِلُّ مَا اسْتَحْلَلْتُمُوهُ وَ لَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص تَرَكَ يَوْمَ غَدِيرِ حُمٍّ لِأَحَدٍ حُجَّةً وَ لَا لِقَائِلٍ مَقَالًا

Ali^{-asws} said: 'O you all! Was I^{-asws} supposed to leave shrouding Rasool-Allah^{-saww} and not even bury him^{-saww}, and come out to dispute regarding his^{-saww} authority? By Allah^{-azwj}! I^{-asws} do not fear anyone, listening to him, and he would content us^{-asws}, People^{-asws} of the Household regarding it, and he could permit what you all have permitted it, and do you not know that on the day of Ghadeer Khumm Rasool-Allah^{-saww} neither left any argument for anyone nor any words for any speaker?

فَأَنْشَدُ اللَّهُ رَجُلًا سَمِعَ النَّبِيَّ ص يَوْمَ غَدِيرِ حُمٍّ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَاوَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخذَلْ مَنْ خَذَلَهُ أَنْ يَشْهَدَ بِمَا سَمِعَ

I^{-asws} adjure any man who heard the Prophet^{-saww} saying on the day of Ghadeer Khumm saying: 'One whose Master I^{-saww} was, so this Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him, and be inimical to the one who is inimical to him^{-asws}, and help the one who helps him^{-asws}, and Abandon the one who abandons him^{-asws}', he should testify with what he heard'.

قَالَ زَيْدُ بْنُ أَرْقَمٍ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا بَدْرِيًّا بِذَلِكَ وَ كُنْتُ مِمَّنْ سَمِعَ الْقَوْلَ مِنْ رَسُولِ اللَّهِ ص فَكُنْتُ الشَّهَادَةَ يَوْمَئِذٍ فَذَهَبَ بَصْرِي

Zayd Bin Arqam said, 'Twelve men, participants of Badr, testified with that, and I was from the ones who had heard the words from Rasool-Allah^{-saww}, but I concealed the testimony on that day, so my sight was gone' (as a result of concealing the truth).

قَالَ وَ كَثُرَ الْكَلَامُ فِي هَذَا الْمَعْنَى وَ ارْتَفَعَ الصَّوْتُ وَ حَشِيْبِي عُمَرُ أَنْ يُصْنَعِيَ إِلَى قَوْلِ عَلِيٍّ ع فَفَسَخَ الْمَجْلِسَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى يُقَلِّبُ الْقُلُوبَ وَ الْأَبْصَارَ وَ لَا يَزَالُ يَا أَبَا الْحُسَيْنِ تَرَعَّبُ عَنْ قَوْلِ الْجَمَاعَةِ فَأَنْصَرِفُوا يَوْمَهُمْ ذَلِكَ.

He (the narrator) said, 'And there was numerous talk in this meaning, and the voice was raised, and Umar feared that they would hearken to the words of Ali^{-asws}, so he annulled the gathering and said, 'Allah^{-azwj} the Exalted Overturns the hearts and the sights, and you^{-asws}, O Abu Al-Hassan^{-asws}, have not cease to be desirous of the words of the group'. They left on that day of theirs''¹.

¹ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 1