

ومن كلام له (عليه السلام) وفيه يبين سبب طلبه الحكم ويصف الامام الحق

Grounds for accepting the Caliphate and the qualities of a ruler and governor

أَيَّتْهَا الدُّفُوسُ الْمُخْتَلِفَةُ، وَالْقُلُوبُ الْمُتَشَتِّتَةُ، الشَّاهِدَةُ أَبْدَانَهُمْ، وَالْغَائِبَةُ عَنْهُمْ عُقُولَهُمْ، أَظَارُكُمْ عَلَى الْحَقِّ وَأَنْتُمْ تَنْفِرُونَ عَنْهُ نَفَرًا
الْمَعزَى مِنْ وَعْوَةِ الْأَسَدِ! هِيَهَاتَ أَنْ أَطْلُعَ بِكُمْ سِرَارَ الْعَدْلِ، أَوْ أَقِيمَ اعْوِجَاجَ الْحَقِّ.

O (people of) differing minds and divided hearts, whose bodies are present but wits are absent. I am leading you (amicably) towards truthfulness, but you run away from it like goats and sheep running away from the howling of a lion. How hard it is for me to uncover for you the secrets of justice, or to straighten the curve of truthfulness.

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي كَانَ مِنْنا مُنَافِسَةً فِي سُلْطَانٍ، وَلَا التَّمَاسَّ شَيْءٍ مِنْ فُضُولِ الْحُطَامِ، وَلَكِنْ لِنَرِدَ الْمَعَالِمَ مِنْ دِينِكَ،
وَنُظْهِرَ الْأَصْلَاحَ فِي بِلَادِكَ، فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَتَقَامَ الْمَعْطَلَةُ مِنْ حُدُودِكَ.

O my Allāh! Thou knowest that what we did was not to seek power nor to acquire anything from the vanities of the world, We rather wanted to restore the signs of Thy religion and to usher prosperity into Thy cities so that the oppressed among Thy creatures might be safe and Thy forsaken commands might be established.

اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَنْابَ، وَسَمِعَ وَأَجَابَ، لَمْ يَسْبِقْنِي إِلَّا رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالصَّلَاةِ.

O my Allāh! I am the first who leaned (towards Thee) and who heard and responded (to the call of Islam). No one preceded me in prayer (ṣalāt) except the Prophet.

وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ عَلَى الْفُرُوجِ وَالِدِ مَاءٍ وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ الْبَخِيلُ، فَتَكُونَ فِي أَمْوَالِهِمْ نَهْمَتُهُ، وَلَا
الْجَاهِلُ فَيُضِلُّهُمْ بِجَهْلِهِ، وَلَا الْجَانِي فَيَقْطَعُهُمْ بِجَفَائِهِ، وَلَا الْجَائِفُ لِلدَّوْلِ فَيَتَّخِذُ قَوْمًا دُونَ قَوْمٍ، وَلَا الْمَرْتَشِي فِي الْحُكْمِ فَيَذْهَبُ
بِالْحَقِّ وَيَقِفُ بِهَا دُونَ الْمَقَاطِعِ، وَلَا الْمَعْطَلُ لِلْسَّنَةِ فَيَهْلِكُ الْأُمَّةَ.

You certainly know that he who is in charge of honour, life, booty (enforcement of), legal commandments and the leadership of the Muslims should not be a miser as his greed would aim at their wealth, nor be ignorant as he would then mislead there with his ignorance, nor be of rude behaviour who would estrange them with his rudeness, nor should he deal unjustly with wealth thus preferring one group over another, nor should he accept a bribe while taking decisions, as he would forfeit (others) rights and hold them up without finality, nor should he ignore sunnah as he would ruin the people.

