

ومن كلام له (عليه السلام) في أمر البيعة

About the sincerity of his own intention and support of the oppressed

لَمْ تَكُنْ بِيَعْتِكُمْ إِذِي فِلْتَةً، وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاحِدًا، إِذِي أُرِيدُكُمْ لِلَّهِ وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ. أَيُّهَا النَّاسُ، أَعِينُونِي عَلَى أَنْفُسِكُمْ،
وَأَيُّمَ اللَّهِ لِأَنْصِفَنَّ الْمَظْلُومَ، وَلَا قُوْدُنَ الظَّالِمَ بِخِرَامَتِهِ حَتَّى أُوْرِدَهُ مِنْهُلِ الْحَقِّ وَإِنْ كَانَ كَارِهًا.

Your allegiance to me was not without thinking, [1] nor is my and your position the same. I seek you for Allāh's sake but you seek me for your own benefits. O people! support me despite your heart's desires. By Allāh, I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it.

Footnote :

[1] Here Amīr al-mu'rniṅin points to the view of 'Umar ibn al-Khaṭṭāb which he had on the allegiance of Abū Bakr on the day of Saqīfah when he said: ". . . let me clarify this to you that the allegiance with Abū Bakr was a mistake and without thinking (faltah) but Allāh saved us from its evil. Therefore, whoever (intends to) acts like this you must kill him . . ." (aṣ-Ṣaḥīḥ, al-Bukhārī, vol. 8, p. 211; as-Sīrah an-Nabawīyah, Ibn Hishām, vol. 4, pp. 308-309; at-Tārīkh, aṭ-Ṭabarī, vol. 1., p. 1822; al-Kāmil, Ibn al-Athīr, vol. 2, p. 327; at-Tārīkh, Ibn Kathīr, vol. 5, pp. 245-246; al-Musnad, Amad ibn Ḥanbal, vol. 1, p. 55; as-Sīrah al-Ḥalabīyah, vol. 3, pp. 388, 392; al-Anṣāb, al-Balādhurī, vol. 5, p. 15; at-Tarnhīd, al-Baqilānī, p. 196; ash-Sharḥ, Ibn Abi'l-Ḥadīd, vol. 2, p. 23)