UNITY OF PURPOSES, DIFFERENT PLANS

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March.2020

Abstract: *all divine religions seek one thing: justice for all. To make this happen, people have to stand up against tyrannies and injustices. But this does not mean war. In different eras and situations this combat can have different forms. In some cases even it needs to be calm and by this calmness go to war of injustices. The present article reviews some examples of the behaviors of the people around or contemporaries of Amir al-Mu'minin 'Ali in order to find out about the difference between the programs.*

Keywords: *unity, infallible imams, Hazrat Zahra, Salman*

First, the reason for the Tarmah bin 'Uday in accepting and behaviors of Abu al-Aswad Due'li and not accepting Mu'awiyah's gifts is

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examined. These two are among the sincere companions of Imam ‘Ali, Amir al-Mu'minin. The first one returned gift of Mu'awiyah to him and the second person asked for thousands gold coins from Mu'awiyah.

Then Salman's manner with the ruling system of his time are examined, in particular his guiding role for the Christians and Jews who came to Medina and did not find answers to their ideological questions in the expression of the claimers of caliphate.

Finally, we read about Hazrat Zahra and the sermon of Fadakiyeh, and her position in the path of the main goal of the unity.

The purpose of discussion about finding the orientation of life by the help of the behavior and actions of the Imams (as) in their own time, is to become familiar with the behavior and speech of the Imams; to learn about their manner we should:

a. Consider all aspects of their lives.

B. Know ourselves.

J. Practice like what they do.

We do not see an identical behavior, neither from the Imams nor from their companions. If the study of the life of the companions of the Imams is one-dimensional and unilateral, and we want to make one of the companions of the Imams - without observing the aspects of their actions- a role model in our lives and claim all people should do the same as them in all circumstances and situations, we will inevitably make a mistake.

In this speech, I will make examples of some of the companions of Amir al-Mu'minin who had completely contradictory behaviors. We then put these behaviors besides each other to see what we should do.

1. Abu al-Aswad Du'eli is an eloquent and powerful poet, the

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founder of Arabic literature and the first student of literature in the school of Amir al-Mu'minin ‘Ali. He is an eloquent poet and usually these people are used or abused by ruling systems. Abu al-Aswad was a poet whose poetry could be at the service of rightness or falseness. He could be both the speaker of Amir al-Mu'minin ‘Ali or the speaker of the caliphs, if he desired.

During the caliphate of Mu'awiyah, Abu al-Aswad gave up poetry and became isolated. He thought with him now that I could not compose poetry for Hazrat ‘Ali, I should not be at the service of Mu'awiyah. He preferred life in the deserts in tents and hot weather to living in Shaam near Mu'awiyah Palace.

Abu al-Aswad Du’eli has been gathering sticks in the desert since morning and in the evening he has entered his tent. His daughter comes out to greet the father, the father sits in the tent. The girl put a beehive and a letter in front of her father and and says: Mu'awiyah's courier came. He brought us this gift. This beehive and this is Mu'awiyah's letter to you.

Notice that this beehive does not seem very vital and necessary to us in these normal welfare conditions of life. But if we go to the deserts of Mecca and Medina, we see the dream of an Arab is to go to Shaam and drink a few spoonfuls of that saffron honey of there.

Every time it was talked of nectar in front of an Arab child in the desert, he sighed and wished he could see the color of saffron honey of Shaam, because it was very valuable to him in that desert, especially if it was sent there on behalf of the greatest personality of the country. For Abu al-Aswad, a letter of appreciation signed by Mu'awiyah himself and the Zaffron beehive is brought on behalf of the powerful emperor of the Islamic world at that time.

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What should Ali's Shiites do in such a situation? Does he accept this beehive, hang the letter on his house and show it to others, or does he have another duty? Accept or reject? Acceptance or refusal?

Abu al-Aswad took a look at the beehive and read Mu'awiyah's letter. In this letter, Mu'awiyah only expressed his friendship and said: This is an invaluable gift that we sent to you, Abu al-Aswad Du'eli. Abu al-Aswad asked his daughter: In your opinion, should we use this honey or not?

His daughter said, "Father! To what account did Mu'awiyah send us this honey? Did he send this honey because we were poor in a corner of his country and now he has divided the honeys and in the general distributions of honey products, this amount has also become our share or is it another story?" Her father said that Mu'awiyah wants to sweeten our palate with this honey, but to take the sweetness of Hazrat 'Ali friendship from us. Is this loss of losing 'Ali worth in the price of sweet beehive? The girl said: No, it is not worth it. They did not touch the beehive, sent it back and wrote to Mu'awiyah.

أبا الشهد المزعفر يابن هند

نبيع لک اسلاما و دينا؟

معاذ الله لا يكون كذلک

ومولانا أمير المؤمنينا[1]

This is the spirit of the Shiite of the Commander of the Faithful. He said, O son of Hind (and did not say the emperor of Islam, he mentions his mother's name with her bad background, otherwise he could have said Ibn Abi Sufyan) O son of Hind! With that shameful background that your mother had, should we exchange our personality and the friendship of Amir al-Mu'minin 'Ali with a saffron honey? No, it is impossible. Never this would happen. Our master is the Commander of the Faithful, and we will not exchange 'Ali with these

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precious honeys. He sends honey back and gave up this wish and hope of honey that all people living in desert might have.

2. If we consider his behavior the example of true behaviour, none of Ali's Shiites should accept anything from Mu'awiyah's system. But in the opposite of Abu al-Aswad, we see another Shiite (Tarmah ibn 'Uday) who stood up in the presence of Mu'awiyah and talked eloquently. Mu'awiyah said: O Tarmah! If we give you money, will you accept it or not? He said, "Yes, as much as you give." Tarmah Ibn 'Uday is the messenger of Amir al-Mu'minin, he is the courier and ambassador, and he should reflect the deep spirits, originality, power and courage of the sender of the letter.

He came to the city of Shaam, the capital of Mu'awiyah, and in the first meeting, he met with the cabinet of Mu'awiyah. He talked with each of them and they brought him to Mu'awiyah's place. He was standing at the door, Mu'awiyah asked: What do you say? "I have brought a sealed letter from an infallible Imam to you," He answered. Mu'awiyah said, "Come and give the letter." Tarmah said, "These carpets are usurped and Ali's Shiites do not set foot on usurped carpets." Mu'awiyah said, Give the letter to that slave. Tarmah said, "You bought him with usurped money, Shia of Ali did not use usurped property."

Mu'awiyah said, "Give it to Yazid to give the letter to me." He said, "No, this letter must be given to you directly." Mu'awiyah said, "What should I do?" He said: You should get up, come, take Ali's letter, and read it." He gave the letter to Mu'awiyah. Mu'awiyah read the letter and said to himself, "Let me see if I can buy this friend of 'Ali or not. Is it possible to remove Ali's greatness from his eyes with a large gift or not?" O Tarmah, if I give you money, will you take it or not?"

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What did Tarmah do here? Tarmah said, “Mu'awiyah! How much you give is good, because the less you have, the better for you. Because with this power and wealth, the more you have, the more crime and aggression you commit. So the less you have, the better for you.” Mu'awiyah said, “I will give you a reward that it has never been seen before.”

They brought tens of thousands, twenty thousand dinars, they brought bags of gold. He took these bags and said, “Mu'awiyah! Is that all? Was that all your generosity? Mu'awiyah said, “What a strange man! Go and bring twice back. They brought it twice and dropped them in front of him. This reapeted for several times. "Is that all?", Tarmah said, “These do not benefit us, give more.” The next time Mu'awiyah ordered to bring coins a little later. Tarmah said, “Mu'awiyah, your order was not taken either, no one take you serious in this country.” Money are brought.

Tarmah dropped the gold bags in his bag for the third time and said, “What are these? If we ask ‘Ali for money and gold, he will turn the mountains into gold and give them to us. Did you think you gave us any precious thing? Of course, these are not very important, now that you are giving, it is ok.” He took the money, and said what he liked.

Then Mu'awiyah said, “Tarmah! Go and tell ‘Ali we are going to send him an army from Shaam to Kufa, whose number is equal to the load of a caravan of millet and mustard.” He wanted to destroy the spirit of Tarmah. Tarmah answered, “O Mu'awiyah! Do you frighten ‘Ali from the war? It is like scaring a duck from the water. ‘Ali has a war rooster who send him and he picked up those millets in an hour.” He said, “who is he?” He said, “He is Malik Ashtar Nakhaei.” There was no answer left for Mu'awiyah.

Tarmah took the money. He fulfilled his mission, weakened the

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spirit of the enemy, introduced Ali, said his words, reduced the facilities of the enemy as much as he could. He brought the money to Amir al-Mu'minin ‘Ali and said, “O Ali! We were able to get this amount from the enemy, here you are.”[2]

Abu al-Aswad returned the honey, but Tarmah accepted the money. What can we conclude from them? The conclusion is that if you handed over the power to the enemies or sold yourself to them, you betrayed, if you ate honey and forgot Ali's guardianship, you betrayed him. If you had the power but you handed it over to enemies, you betrayed. See both Tarmah and Abu al-Aswad Du’eli. Learn from them both and make a decision.

3. Let us also mention Salman's example. Salman Farsi is one of the great companions. "Salman is from us Ahlul Bayt."[3] has been said about him. He came from Iran, went to Medina, took part in Khandaq battle and stayed with Prophet until the last battles of the Messenger of God. After the demise of Prophet, he saw he could not shout like AbaZar to defend Prophet. He wanted to speak out in the first days. But he could not. After a few days he delivered a speech in the Prophet's mosque. He wanted to say what he knew. He started talking about Ali’s virtues. But he saw no one listened and he did not say anything after that speech.

He was sitting quietly in the mosque of Medina and was watching the situation. He was careful to correct the caliph's mistake when needed. For example, one day he was sitting in the mosque of Medina, worshiping God and reciting prayers. Abu Bakr was on the pulpit. A Christian entered. He sat in the crowd. While Abu Bakr was speaking, he asked permission to ask a question. The question was, where is God? Another question was that now that you are the successor of the last prophet, do you have introduced

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yourself as the successor of the prophet of God or did he have introduced you or did God have appointed you? Now the crowd was sitting, the Prophet had passed away and Abu Bakr has taken his place. That is, he has become the custodian of school, religion and faith of Prophet.

He asked, “Where is God and how are you the successor of the Prophet?” Abu Bakr looked around. Salman and ‘Ammar Yaser and some of the famous companions of Prophet are sitting in different parts of the mosque, so not everything can be said. As for the caliphate, the truth is that neither God said anything nor the Prophet of God appointed caliph, but people gathered and chose us. So we are elected by the people. Abu Bakr said, “Have you not read the Qur'an?” He said, “Yes, but I did not understand.” He said, “It is in the explicit verse of the Qur'an: "The Most Merciful is on the Throne."[4] God is seated on the Throne.

The Christian said, “The throne is in the heavens, so God is in the heavens. Where is the God of the Earth?” Abu Bakr said, “This is what we have, do not ask more.” The Christion said, “What about our answer?” He said, "Do not say anything else." The Christian moved to escape before he was being punished.

Now you judge. One turned to Islam and said to this successor of the Prophet of Islam: Now that your school is the school of monotheism, introduce your God. Now one who claimed to be the successor of this school and this prophet, wanted to respond all anti-monotheistic schools of thought and philosophy, as the successor of the mission of Prophet, what would he have said? This answer would remain in history and would be passed on to the next generations.

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What should Salman do here? Amir al-Mu'minin ‘Ali was not in the mosque. Salman, who could move, sneaked out of the mosque so as not to be accused of having links with a Christian. He took the hand of this Christian in the middle of the streets of Medina. He greeted him warmly, as a researcher who sought the truth. The Christian has come there from morning, faced with that unfriendly situation and was about to be beaten. He was upset. Where to go? Now a Muslim showed humanity and greeted him and asked how he was. "We are disappointed with this Islam of yours and your prophet and your religion," says Christian. Salman says, “No, do not despair, let's go somewhere else (this is Salman's role. This has happened dozens of times). “Where to go?” “Let's go to the house of the real successor of our Prophet.”

Christian asked, “Who is the real successor of the prophet?” He said, “If you want the right, let's go to the real successor.” He came to Ali’s house. They knocked on the door. Ali was not at home, where was he? In the morning he picked up his shovel and worked in the date grove. He said, “Brother, if you have time, let’s go to the deserts of Medina.”

They went out of the city of Medina. Next to the date grove, he saw a young man shoveling. He said, “This young man is the successor of our Prophet.” They came forward. Amir al-Mu'minin ‘Ali saw Salman come with a stranger. Imam welcomed him, dropped the shovel. Imam greeted the stranger warmly and replied: About the question of the caliphate, neither did I say I am the caliph, nor did the Prophet of God say on his own behalf, God commanded His prophet to appoint me as his successor. This is the answer to the second question.

But where is God? Shall I say from the Torah and the Bible or from the Holy Quran? First, I will tell you

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from the Torah, the story of Musa ibn ‘Imran, who sat down and the angels came upon him from six directions, and every angel said, “I came from God.” Angels come from all directions and said, “ [I came] From God.” And as for the Holy Qur'an: “Wherever you turn your face, God is there, God is beyond time and space.”[5]

A Christian asked about a verse that the caliph recited, “The Most Gracious is on the Throne.” The Commander of the Faithful ‘Ali said, “The word استوى على العرش has one meaning with the word "الرحمن" in all. [It means if you say the rein of science is in my hands, it does not mean science is a beast which has hands and legs. الرحمن على العرش استوى expresses the ultimate power of God over the universe. ‘Arsh is a group of skies, galaxies and creatures and God dominate all. This verse shows the ultimate Power of God and does not mean ‘Arsh, a throne on which God sits).

When Amir al-Mu'minin words ended, a Christian said,

اشهد ان لا اله الا الله و اشهد ان محمدا رسول الله

4. For those who spent their lives to prove the originality and legitimacy of Shiism, the issue is not whether Imam ‘Ali ruled for four years or more. The question is about the originality of the school from which we know God. They know the problem is not that Fadak was taken from Fatima and financial loss had been happened. Rather, the problem is if Fadak was taken, what was Fatima's reaction to it? The point is that by pushing Imam ‘Ali to the margin, the true teachings of Islam are set aside.

Let’s read a sentence on the issue of monotheism from Imam Baqir about God. His logic is, “As much as you have identified God in your mind and said that God is this and you have set a mental limit for God, God is different from [your imaginary

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God].”[6] The human mind can move beyond the galaxy, in the same mind, he brought God with all His Greatness. Imam Baqir said, “It is not God even, but this is the limit of your mind and the creature of your mind.”

The point is that if Imam ‘Ali is the successor of the Prophet, his school, his logic, his words, his justice and his creed represent Islam. If he stepped down, he would be replaced by someone. And this caliph introduced God sitting on the throne as Islamic monotheism. It is why Hazrat ‘Ali is upset and Fatima is moaning.

5. Hazrat Zahra is asked, “What is the best thing for a Muslim woman? She said, “In the first stage, the best thing is no man sees him.”[7] At the same time, one day people saw that the daughter of the Messenger of God informed Abu Bakr and sent a message to him to stay in the mosque, I have something to say to you. Couldn't Fatima Zahra have told her message to Imam Ali and he talked to him? Couldn't she have said to Abu Bakr: We have something to say to you, come to our house to talk? Couldn't she go to Abu Bakr's house quietly and spoke there? Why did she not do this, and said, “You stay in the mosque, and people stay there too, on Friday after Friday prayers, I, the daughter of the Prophet, have a word with you.”

Fatima moved with some women of Bani Hashem, and came to the mosque of Medina. The crowd knew that Fatima wanted to talk to the caliph on that day. The crowd gathered in the mosque. Abu Bakr was also there. Now it was reported to Fatima that the caliph's agents had gone to Fadak, expelled Fatima's workers and officially confiscated Fadak.

Now, Fatima had a reason to go to the mosque and spoke, but not for the land, not to talk about the caliphate. If she talked about the caliphate, they would say that she was upset for her wife's caliphate.

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But on that time that one of the principle of the Islamic Ahkam (the principle of ownership) was neglected, came a good opportunity to complain.

Abu Bakr stayed in the mosque, people all listened. Fatima began. If you and I were in such a situation, we would start like this: Give us the document of Fadak. But Fatima did not come for Fadak, she came for the survival of God of Fadak. Therefore, the beginning of her speech is as follows: بسم الله الرحمن الرحيم الحمد لله رب العالمين and explained important issues in monotheism. All these nobles, Hazrat Zahra, Hazrat Zeinab, Imam Sajjad, Imam Hussein, after apparent defeats, the beginning of their speech was this:

بسم الله الرحمن الرحيم الحمدلله رب العالمين.

One month after the demise of the last Prophet that people had not heard a word from God, Fatima once again remembered that God that her father introduced. He came to take Fadak, but first she named God, then she explained about the reasons of Islamic rules. She then argued with Abu Bakr.

She said, "You wrote on the agenda of your government and caliphate: حسبنا كتاب الله (the Book of God is enough for us.) Now, I, Fatima, am talking to you, Abu Bakr, as his successor, as the emperor of the Islamic world. O son of Abi Qahafa! Is it written in the book of God that you inherit from your father and I should not?[8] and then the explicit book of God is: "And then You wrote on the agenda of your government and caliphate: حسبنا كتاب الله . Where is such a thing written in the Book of God? It is directly said in Quran, " *Solomon inherited from David.*" The speech ended with the depiction of her being oppressed and the oppression and injustice of the caliphate, while everyone wept and took Fadak's document and left the Prophet's mosque victoriously. This is the same

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Fatima who said that women should not talk to not-mahram men, but there was a place to talk and shout, because of the verse of the Qur'an:[9]

لا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ

Fatima took the document and went home victoriously. In some chronicles, it is written that on her way ‘Umar reached her and asked: Fatima, did you win and did you take Fadak back? Give me to see. Fatima did not want to do that. But he took the document with a slap in the face of the daughter of the Messenger of God, and the dynasty of usurpation began in the history of Islam. But Fatima announced that this extortion is usurpation in Medina Bazaar and next to the Prophet's Mosque.

End Notes:

[1] ‘Arba’in, Muntajab al-Din Razi,p.81, 4th story

[2] Bihar al-Anwar, vol.33,p.289, h.550; Khatemeh Mustadrik al-Vasa’il, vol.8,p.90-92

[3] Tafsir Imam ‘Askari, p.121,h.63

[4] The holy Quran, Surah Taha, verse 5.

[5] The holy Quran, Surah Baqarah, verse.115

[6] Minhaj al-Bara’ah, Mirza Habibullah Khu’ei, vol.11, p.65, Riyad al-Salikin, vol.5, p.24.

[7] Manaqib Ale-Abi-Talib, vol.3,p.341; Bihar al-Anwar, vol.43,p.84.

[8] Ihtijaj, vol.1,p.98; Bihar al-Anwar, vol.29,pp.220, 240

[9] The holy Quran, Surah Nisa’, verse 148.

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