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### **A study of the political and religious calamities of today's Islamic community in the light of the Holy Quran**

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#### **Abstract**

In the Qur'an, "temptation" is used for two different meanings. One of them is positive which means trial, while the other is negative which is used in the sense of temptation and mischief. The second meaning is that corruption has a devastating effect. If there is sedition in a society, that society will not breathe a sigh of relief. Any kind of insecurity and oppression will become a part of this society. It kills personalities and destroys society. The Qur'an also points out many of its negative factors. The Temptation in Islam started with Saqifa. Due to the abandonment of Ghadeer, the Muslims were deprived of the divine leadership of Hazrat Ali (as). She was the name of Fatima Zahra (a.s).

How is it possible to forget all the companions of Ghadeer after the demise of the Messenger of Allah (peace be upon him) ? Why and how did he leave the journey of faith and start the journey of polytheism and idolatry again? Something like this is seen in the Muhammadan Ummah.

Keywords:

Temptation: Trials, Corruption, Quran, Society, Factors, Types.

Semantics:

This is how some lexicographers interpret temptation.

أصل الفتن إدخال الذهب النار لتظهر جودته من رداءته<sup>٢</sup>

The substance of temptation is fascinated. Its literal meaning is to burn gold in fire and it is known to be pure. Contemporary scholar Mr. Mustafavi writes:

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٢. راغب مفردات، ١٣٨٤ش، ص. ٦٢٣.

أَنَّ الأصل الواحد في المادّة: هو ما يوجب اختلالاً مع اضطراب. فما أوجب هذين الامرين فهو فِتْنَةٌ. ولها مصاديق: كالأموال، والأولاد، والاختلاف في الآراء، والغلو في الأمر، والعذاب، والكفر، والجنون، والابتلاء، وغيرها إذا أوجب الأمرين<sup>١</sup>

In fact, the only thing in this substance is that which causes disturbance along with anxiety and disturbance. The thing that causes both of them is temptation, so it is temptation. When caused by two things.

Meaning Of Temptation in Quran:

The word temptation is used 30 times and the same substance 16 times in the Quran. In the Quran, temptation is used in different meanings, concepts and instances. Some of them are as follows:

The temptation has come in the sense of trial and examination.

أَحْسِبَ النَّاسَ أَنْ يَتَزَكَّوْا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، (عنكبوت / ٢).

Temptation means to deceive:

«يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ» (اعراف / ٢٧).

Temptation has come in the sense of calamity and torment:

«يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ذُوقُوا فِتْنَتَكُمْ» (ذاريات / ١٣ - ١٤).

Temptation has come to mean misguidance:

«وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً» (مائده / ٤١).

Temptation means polytheism, disbelief and idolatry:

«وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ» (بقره / ١٩٣).

Temptation has come in the sense of collective mischief:

«إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ» (انفال / 73).

Temptation means children and wealth:

«إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ» (- / ٦٤ / ١٥).

Means madness: Temptation

«فَسْتَبْصِرْ وَيُبْصِرْ وَبِأَيْكُمُ الْمَفْتُونُ» (قلم / ٦).

The word fascinated is noun derived from a matter fascinated and in the same way this word can also become a source, so it is reasonable and Mysore.<sup>2</sup>

١. حسن مصطفوى، التحقيق في كلمات القرآن الكريم، ج ٩ ص ٢٤

٢. صافى محمود، الجدول في اعراب القرآن، ٣٦ / ٢٩

There is a common meaning in all these meanings of temptation which is called common spiritual meaning and it is to separate the pure thing from the pure thing due to going into the fire of gold but for this one has to endure pain, suffering and hardship.

Types and instances of sedition:

If we consider the types and instances of sedition, it becomes clear that there are innumerable instances and types of sedition, but here only a brief reference will be made to the ideological and political collective sedition.

A) Doctrinal intellectual temptation:

This type of sedition is the most dangerous and deadly of all kinds for human society. The negative effects of the sedition that arose in Islam with the demise of the Prophet (peace be upon him) and the Khilafah still remain. And there is no ambiguity left for any person, so the Sunni commentator, narrator and historian Mr. Tabari writes:

«يا بنى عبد المطلب إني والله ما أعلم شابا في العرب جاء قومه بأفضل مما قد جئتمكم به إني قد جئتمكم بخير الدنيا والاخرة وقد أمرني الله تعالى أدعوكم إليه فأيكم يؤازرنى على هذا الأمر على أن يكون أخى ووصيى وخليفتى فيكم قال فأحجم القوم عنها جميعا وقلت وإني لأحدثهم سنا وأرمصهم عينا وأعظمهم بطنا وأحشهم ساقا أنا يا نبى الله أكون وزيرك عليه فأخذ برقبتي ثم قال إن هذا أخى ووصى وخليفتى فيكم فاسمعوه وأطيعوا قال فقام القوم يضحكون ويقولون لأبى طالب قد أمرك أن تسمع لابنك وتطيع»<sup>١</sup>

The text in this tradition:

«إن هذا أخى ووصى وخليفتى فيكم فاسمعوه وأطيعوا قال فقام القوم يضحكون ويقولون لأبى طالب قد أمرك أن تسمع لابنك وتطيع»

It is of great importance that if we consider this sentence, the biggest dispute in the world of Islam will be resolved even today. The people present in the meeting also understood this meaning, so they mocked Abu Talib and said to him: You have been ordered to listen to your son and obey him. They have been fighting among themselves for fourteen hundred years. After the demise of the Prophet (peace be upon him) there have been three major battles between the Companions on the same issue, such as Jang-e-Jamal, Safin and Nehruwan. The Prophet (peace and blessings of Allah be upon him) himself reported these three wars. The Sunni scholar Ibn Abi al-Hadid Mu'izzali writes that the Prophet (peace and blessings of Allah be upon him) addressed Imam Ali (as) and said:

١. طبرى، محمد بن جرير: تاريخ الطبرى، ٢/٦٣

«سَتَقَاتِلُ بَعْدِي التَّائِكِيْنَ وَ الْقَاسِطِيْنَ وَ الْمَارِقِيْنَ. وَ هَذَا الْخَيْرُ مِنْ دَلَائِلِ نَبِيِّتِهِ صَلَّى اللهُ عَلَيْهِ لِأَنَّهُ إِخْبَارٌ صَرِيحٌ بِالْغَيْبِ لَا يَحْتَمِلُ التَّمْوِيَةَ وَ التَّدْلِيْسَ»<sup>۱</sup>

After me you will fight Naqshbandi, Qastin and Marqeen. This news is one of the signs of the prophethood of the Prophet (peace be upon him) because it is one of the clear unseen news in which there is no possibility of trickery.

Of these three tribulations, the most dangerous was the tribulation of Nehruwan and Jamal, says Imam Ali a.s himself.

«أَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ وَ لَوْ لَا أَنَا مَا قُوتِلَ أَهْلُ التَّهْرَوَانَ وَ لَا أَصْحَابُ الْجَمَلِ»<sup>۲</sup>

I opened the eye of sedition. If it were not for me, then there would be no one to fight with the people of Nehruwan and the companions of Jamal. That is to say, he has made a gap between truth and falsehood and has disgraced falsehood.

After the demise of the Prophet (peace and blessings of Allah be upon him), the greatest tribulation appeared in the form of Saqifa. Imam Ali (as) called Saqifa a temptation (Peace be upon him). Hazrat Zahra (peace be upon her) gave a long sermon in the crowded court in the Prophet's Mosque after the demise of the Prophet (peace be upon him).

«بِدَاراً رَزَعْتُمْ خَوْفَ الْفِتْنَةِ، أَلَا فِي الْفِتْنَةِ سَقَطُوا وَ إِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكَافِرِيْنَ فَهَبَّاتٍ مِنْكُمْ وَ أَنِّي بِكُمْ وَ أَنِّي تُؤْفَكُونَ»<sup>۳</sup>

This haste is due to the fear of tribulation even though you have fallen into tribulation and Hell encompasses all the disbelievers. What has happened to you? Where are you going astray?

The Sunni scholar Ibn Abi Al-Hadid writes:

Abu Dharr was absent at the time of the pledge of allegiance, and when he entered Medina and saw the changed situation, he said: If you had declared the matter (Khilafah) to be among the Ahl-Bayt of your Prophet, then not two of you would have disagreed about it.<sup>۴</sup>

Even the humblest student of history knows that the greatest damage to humanity has been caused by religious tribulations and even today this issue remains the biggest obstacle to intellectual coherence. The difference is that

۱. ابن أبي الحديد، شرح نهج البلاغة، ج ۱، ص ۲۰۱

۲. مجلسی، محمد باقر، بحار الانوار، ۳۳ / ۳۵۶

۳. مجلسی، محمد باقر، بحار الانوار، ۲۹ / ۲۳۸.

۴. ابن ابی الحدید شرح نهج البلاغه، ۶ / ۱

people consider truth to be false and falsehood to be true. In tribulations, the religion and the world of man are all destroyed and irreparable damage is inflicted. In this way even future generations are burnt in this fire. Towards the truth, Syeda (peace be upon her) pointed out that those who left Ghadeer as a pretext to avoid the temptation which they had made an excuse to avoid, in fact, they have fallen into the same temptation. Now it is not possible to get out of this temptation. No conception is possible. Communication of Ghadeer, Amr Rasalat (maidah67) , Perfection of Religion and Completion of Blessings and Religion Wanted Divine (maidah3) and Salvation of the Ummah and Survival and Secret of Islam.

B) Political Collective Temtitation:

Anyway, political strife has been rising in every era. Ghadeer was by all means a comprehensive and complete political collective system of Islam. If we did not have the Quranic pattern before us, the issue would have been even more difficult and complex. In a short period of two months, people should not forget everything, but in the case of Saqifa, they should present another system of government. As a result, Ghadeeri Mulla had to work hard for 25 years:

«صَبَرْتُ وَفِي الْعَيْنِ قَدَى وَفِي الْحُلُقِ شَجَى»<sup>١</sup>

Shia Sunni hadiths say:

«أنت مني بمنزلة هارون من موسى»<sup>٢</sup>

There are a number of reasons for this resemblance. In the same way, the Ummah of Muhammad has to leave Ali. The Qur'an has narrated this incident in different suras. Here some verses are narrated as evidence:

«وَإِعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ

اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ» (اعراف/١٤٢)

And We made a covenant with Musa a.s for thirty nights, and We fulfilled it with ten (other) nights. Thus the appointed term of their Lord came to an end forty nights. And do not follow the path of the corrupters.

For a very short period of time (30 days) Mr. Musa a.s separates from his people and arranges for the guidance of the people:

«وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمٍ»

In the same way, Aaron is given the responsibility of reforming the ummah, and with another responsibility, he is reporting the deterioration of the ummah:

١. مجلسی، محمد باقر، بحار الانوار، ٥١٤/٢٩

٢. رازی، فخرالدین، مفاتیح الغیب، ٦٠/١٦

«وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ»

It is important to remember that any revolution is more at risk from external enemies than from internal enemies and snakes in the sleeve:

«قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ»

He said: So after you we have tried your people, and the Samaritan has led them astray:

«قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدَفْنَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ» (سوره طه ۸۷ - ۸۸)

And after Musa (a.s) his people made a calf out of their ornaments, a body in which was the sound of an ox. Did they not see that it could not speak to them? Nor can he guide them. They have taken such a god as theirs, and they have transgressed. God then he forgot.

The Samaritan was one of the companions of Moses but he rejected faith and the serpent of this sleeve incited the nation of Moses against Aaron even though Aaron was the successor of Moses. The extreme ignorance of this ignorant nation was that the Samaritan offered this calf as a deity of God and persecuted him not only for this but also made him the god of Moses and the whole nation became calf worshipers in this short period of time. And the revolution of Aaron (peace be upon him) did not save them, and the Ummah, believing and emigrating with Moses, returned to disbelief and idolatry:

«وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ» (بقره ۵۱)

And (remember) when We made a covenant with Musa (Moses) for forty nights, then you took the calf (for worship) and you became unjust.

The same was the case with the ummah of Mustafa. This ummah also forgot about Ghadeer! He lifted the veil that if such an accident occurs, it is necessary to see it with the naked eye, so he informed about the existence of a strategist in every nation and said:

«...أَمَا إِنَّ لِكُلِّ قَوْمٍ سَامِرِيًّا وَ»<sup>1</sup>

Every nation will have a strategist and the task of this strategist is to mislead the nation and deprive them of the leadership of a true and divine leader.

At the time of temptation, the common people are burnt in its fire, but even its properties do not seem to be able to understand truth and falsehood. On the other side are people like Ayesha, Talha and Zubair. what to do now? In this world of confusion, a man Harith ibn Hout asks Hazrat Ali (as):

لَا يُعْرِفُ الْحَقُّ بِالرَّجَالِ اعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ»<sup>١</sup>

The truth is not known by the people but the truth is known, the people of truth will be conveyed automatically. That is, the people are known by the truth and not the truth by the people.

Negative signs of temptation in the Quran:

The Quran mentions various worldly and other negative effects of temptation. Here is a brief mention of some of the most important negative effects.

1. Collective grip:

The Qur'an mentions some of the negative effects of temptation, the negative effects of which are not limited to the perpetrators of temptation, but also affect the most silent and neutral section of society, and this is also manifested in the form of a collective grip:

«وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ» (انفال/ ٢٥)

And guard yourselves against a temptation which will befall not only the unjust among you, but know that Allah is severe in requiting (evil). What is happening is that if sin becomes common in the society and the majority of the society does not fulfill its religious, moral and collective responsibility in this environment or is satisfied with the crimes and collective sins of the oppressors, then the punishment will be meted out to the silent spectators and collective evils. Those who live will also get it. Therefore, the fight against sins is obligatory in all circumstances and at least the level of hatred is heartfelt:

«لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ

بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ» (حديد/ ٢٥)

Verily, We have sent Our Messengers with clear proofs, and sent down with them the Book and the Balance, that they may establish justice. He helps unseen God and His messengers. Indeed, Allah is Powerful and Exalted in Might.

Just as it is obligatory for everyone to fight against sin, so it is obligatory for everyone to strive for the implementation of goodness and justice.

2. Deprivation of security:

Due to sedition, unrest will spread in the society and it is forbidden for people to live in such a society. The Qur'an introduces sedition as a greater crime than murder:

«وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ» (بقره/ ٢١٧)

And sedition is a greater crime than murder. The sin of depriving society of security is greater than murder. Its wrong effect encompasses the whole society. Therefore, the negative effect of sedition should be far greater than murder:

«وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ» (بقره/۱۹۱)

And incitement to sedition is worse than murder. Murder will harm a person, but the house in which there is sedition will be destroyed, in which society, that society will be destroyed. Tribulation itself justifies thousands of murders. Tribulation burns human religion and faith to ashes. Thousands of Muslims were killed in the tribulation of the President of Islam alone.<sup>1</sup>

Factors of Temptation:

The Qur'an refers to some of the causes of temptation, and here is a brief summary of some of them:

1. Deviation of the heart:

If the heart is deviant, then there will be strife and disorder in the society:

«فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ» (آل عمران / ۷)

Now those who have a crooked heart follow the same analogies in order to cause temptation.

2. Do not help the believers against the disbelievers:

Enemies of religion and faith, friendship and leaving the believing society alone against them will cause strife and great corruption in the land.

«وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ نَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ» (انفال / ۷۳)

Those who disbelieve are allies of one another, and if you do not help the believers, there will be strife and disorder in the land.

-Following similar verses: ۳

Leaving the firm verses and following the similar verses cause people to fall into temptation:

«هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ» (آل عمران / ۷)

He has sent down to you the Book, the verses of which are clear and clear, which are the original Book, and some of which are similitude. Interpret it, though the interpretation is only for Allah, and for those who are in knowledge - who say: We believe in this Book, and it is from our Lord that it is firmly established. And no one can understand this except the wise.

۱. آلوسی، محمود، روح المعانی فی تفسیر القرآن العظیم، ۱۹۱/۱۱



#### 4. Espionage:

Spying and gossip is the worst sin and breaks the back of society. It causes hatred, envy and enmity in the hearts of the people. The peace of the society is destroyed. Islamic power is shattered:

«لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَوُا خِلَالَكُمْ يَبْعُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ وَ

اللَّهُ عَلِيمٌ بِالظَّالِمِينَ» (توبه / ۴۷)

Even if they went out with you, they would only add to the evil for you, and they would rush to create strife among you, and among you are their spies.

#### 5. News of Disobedient:

Believing in the news of a transgressor threatens to cause strife and disorder in the society

«يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ

نَادِمِينَ» (حجرات / ۶)

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

#### 6. Cruelty:

Oppression is one of the main causes of temptation in society:

«وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ» (انفال / ۲۵)

And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and Know Allah is severe in punishment.

#### Summary

There is a broad concept of temptation in the Quran and there are different instances of it. Difficulty and suffering have a common meaning in all the instances of temptation. The Islamic society was deprived of the divine leadership of Hazrat Ali (PBUH) due to the abandonment of Ghadeer. I went and gave a sermon and called Saqifa a temptation. There is not much distance between Ghadeer and saqifah. Therefore, some doubts have arisen as to how it is possible for the Companions to forget Ghadeer after the demise of the Prophet (peace be upon him). The hadiths and verses in the Qur'an concerning the caliphate of Haroon (as) and the role of the Samaritans answered all doubts. The people of Prophet Moses (p.b.u.h) abandoned the journey of faith and resumed the journey of polytheism and idolatry. This is exactly the situation of the Muhammadan Ummah. The patience and insight of Hazrat Ali (PBUH) led the Ummah in dangerous battles like Jamal, Safin and Nehruwan and distinguished the people between truth and falsehood and the factors also point to temptation.



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