



**The Study of the General Condition of the People and the World in
the Traditions of the End Time**

Revista Publicando, 4 No 13. (2). 2017, 939-949. ISSN 1390-9304

**The Study of the General Condition of the People and the World in the Traditions
of the End Time**

Rayej Jassim¹

1. University: Payame Noor University of Qom, Rayej.2016@gmail.com

ABSTRACT

The present study seeks to examine the general condition of the people at the End Time and express public opinion. The main goal is to make the proper preparation and the appropriate field in the community and beyond the world for the advent of the savior of the world of humanity, the Promised Mahdi ('atfs). Many researchers have left valuable works in the field of Mahdism since early times. The used method is a library method and the historical sources and traditions of the Ahl-al-Bayt (AS) have been used. In this study, some of the conditions of the people at the end time have been examined, such as: The spread of corruption, worldliness, lack of interest in religion, sedition and disasters, the economic condition, disagreements, and abundant conflicts.

Keywords: End Time; Mahdism; Promised Mahdi; People; Culture, Tradition



1. INTRODUCTION

The End Time is a term that is seen in the culture of most of the world's great religions, especially in the Abrahamic religions, it has a particular place and importance, and this term usually refers to the period of the end of the world and the events that may happen in that part of the worldly life. Sociological scientists define the community as the people who have come together and there are relationships among them; these relationships are strengthened by regulations, institutions or social institutions, and there are punishments with the executive guaranty to continue and maintain these relationships. Usually, each community has an imam or leader, and its entire people follow him, whether the imam or leader is righteous and guiding, or is dishonest, tyrant and misleading. At the end time, the international community moves towards the Mahdavi community and the fulfillment of the divine promise in its evolutionary path. The fulfillment of this divine promise requires that it should be prepared in accordance with the religious and monotheistic values and conditions of the community. At the end time, the movement towards the advent of the promised Saviour and the fulfillment of the divine promise require a lot of effort, recruitment, and the training of the efficient and responsible expectants which can be said that the most important factor in paving the ground for the advent is the training of the efficient and responsible expectants . The community's preparation for the advent of the Mahdavi government requires the recruitment, teaching and training them, but the condition of the people and the international community at the end time encounter many seditions and damage, such as the spread of corruption and chaos, worldliness and lack of attention to religion and emergence of deviant sects that are not easy to deal with these pests and deviations and the existing condition. It has been mentioned in the traditions that the advent time refers to the age of enlightenment, but the condition of the people of the world has already been described as the darkest period of human life, and oppressive stage of life. Prophet Muhammad (PBUH) says:

«يَأْتِي عَلَى أُمَّتِي زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ كَالْقَابِضُ عَلَى الْجَمْرَةِ»^{1}

"The people will see a time when someone adhering to his religion will be like one who will hold a hot coal in his hand."



But, at the end time, those who have the right education can have a suitable condition, and due to maturity and intellectual growth, they can deal with the existing condition at that time.

The Wise God says in the Qur'an:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾^{2}

"And those who strive hard for Us, We will most certainly guide them in Our ways, and Allah is most surely with the doers of good."

Some of the general conditions of the people are examined.

2. THE SPREAD OF CORRUPTION AND DECADENCE

Traditions that predict this life at the end of the era and at the advent and uprising of the promised Mahdi ('atfs) can be considered in two parts of the transformation of individual and social life.

The most significant change in person's life can be seen in the way of the religiosity, despair, and frustration of humans.

Allah's tests are the same for men and women, but some of the traditions are narrated, especially about men's individual lives, as some narratives are about women's individual lives.

Imam Sadiq ('a) said:

«.... و رأيت الرجل إذا مرَّ به يومٌ ولمَّ يحسب فيه الذنوب العظيم من فجورٍ أو بحس مكيالٍ أو ميزانٍ أو غشيانٍ حرامٍ أو شربٍ مُسكرٍ كنيباً حزيناً»^{3}

"You will see a man who he does not commit a great sin such as prostitution, defrauding, fraud, or inebriant drinks one day and he feels sad."

Imam Ali ('a) said:

«يظهرُ في آخر الزمانِ و اقترابِ الساعةِ و هو شرُّ الأزمنةِ نسوةً كاشفاتٍ عارياتٍ متبرجاتٍ من الدين داخلاتٍ في الفتنة مايلاتٍ إلى الشهواتِ مُسرعاتٍ إلى اللذاتِ مُستحلاتٍ للمحرّماتِ في جهنم خالداً»^{4}

"At the end time and the approach of the resurrection, which is the worst of times, women are naked and bare, they reveal their ornaments, try to protest, and tend to their inner desires and sensualities. They will hurry to find pleasure and pretend that the divine prohibitions are permitted and they will be eternal in hell."



Although these mentioned features have been in all lifetimes of humans, it seems to be at its peak at the end of the era; hence, they have been emphasized in the traditions.

Prior to the advent of the Imam of Time ('atfs), the prevailing atmosphere in the world will be the atmosphere of oppression, sin, and corruption, as stated in the Holy Qur'an.

{5} «افْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِي غَفْلَةٍ مُّعْرِضُونَ»

"Their reckoning has drawn near to men, and in heedlessness are they turning aside."

In this verse, the people neglect and turn away from God on the threshold of the establishment of the Universal Government of Imam Mahdi.

In the traditions, the meaning of "Ashrat al-Sa'ah" is considered as the spread of infidelity, debauchery, and oppression and numerous cases have been recounted.

Imam Baqir (A) narrated some of the disagreements with divine orders on the threshold of the advent:

«إِذَا تَشَبَّهَ الرَّجَالُ بِالنِّسَاءِ وَ النِّسَاءُ بِالرِّجَالِ وَ انْحَقَى الرَّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَ رَكِبَ دَوَاتُ الْفُرُوجِ السُّرُوجِ وَ قُبِلَتْ شَهَادَاتُ الزُّورِ وَ رُدَّتْ شَهَادَاتُ الْغَدُولِ وَ اسْتَحَقَّتْ النَّاسُ بِالِدِمَاءِ وَ ارْتَكَبَ الرِّنَاءِ وَ أَكَلَ الرِّبَا وَ اتَّقَى الْأَشْرَارُ مَخَافَةَ أَلْسِنَتِهِمْ وَ...» {6}

" When men will resemble women and women will resemble men and when men will suffice themselves with men and women with other women. Women will sit on the saddles and false testimonies will be accepted and the reliable testimonies will be rejected. Killing, committing adultery and usury will be easy for people and they avoid mischievous people because of their tongues. It will come a time to the people when their religion will be their drachms.

3. WORLDLINESS AND THE LACK OF ATTENTION TO THE RELIGION

At that time, the abundant factors will cover the religion in dust and neglect it; hence, in the human communities, the religion will be unnoticeable and insignificant, and various superstitions and deviations will be in the communities and when Imam Mahdi ('atfs) rises up, he will clean the dust from the religion; many believe that this is a new religion that Imam has brought.

Imam Ali (A) narrated this from the Prophet (PBUH) and said that:

«سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ عَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهُدَى» {7}



The Study of the General Condition of the People and the World in the Traditions of the End Time

Revista Publicando, 4 No 13. (2). 2017, 939-949. ISSN 1390-9304

"A period will come for my people when there will be no trace of the Quran but its form and outline and nothing will be left of Islam but its name. The Muslims will be called Muslims by name but of all the people they will be the most alien to Islam. Their mosques will be flourishing but they will be devoid of guidance."

The Prophet (PBUH) said about the religiosity of some of the people of this era:

«يَأْتِي عَلَى النَّاسِ زَمَانٌ... دِينُهُمْ دَرَاهِمُهُمْ وَ هَمُّهُمْ بَطُونُهُمْ وَقِبْلَتُهُمْ نِسَاؤُهُمْ يَرَكْعُونَ لِلرَّغِيفِ وَيَسْجُدُونَ لِلدَّرْهِمِ حَيَارَى سَكَارَى لَا مُسْلِمِينَ وَلَا نَصَارَى» {8}

"There will come a time for my people when their religion will be their drachms, and their efforts will be for their belly and their women will be their kiblah. They will genuflect for gold and silver. They will always be wandering and drunk; they are neither Muslims nor Christians. "

Imam Ali (as) stated this fact as follows:

«أَيُّهَا النَّاسُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يُخْفَأُ فِيهِ الْإِسْلَامُ كَمَا يُخْفَأُ الْإِنَاءُ بِمَا فِيهِ» {9}

"O, people! There will come a time when Islam fell down like a dish and what is in it will pour out. The most important factor in creating this condition is the distortion of the transcendental doctrines of religion during this period, which makes people move away from its original content and tend to disbelieving beliefs. Of course, the role of enemies should not be ignored in this field" .

The most important cause of salvation in the absence time is to act the words of the Infallible Imam ('a). Although in this era, many humans will deviate, all human beings will not follow the path of falsehood; some will be saved from this stage due to their personality traits and religious awareness.

In this regard, the Prophet (PBUH) reminded Imam Ali ('a) as one of the victorious figures of this era, and he told Imam Ali:

يَا عَلِيُّ أَعْجَبُ النَّاسِ إِيمَانًا وَ أَعْظَمُهُمْ يَقِينًا قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ لَمْ يَلْحَقُوا النَّبِيَّ وَ حُجِبَ عَنْهُمْ الْحُجَّةُ بَيَاضٍ {10} « فَأَمَّنُوا بِسَوَادٍ عَلِيٍّ

" Oh, Ali! The most amazing people in the faith and the greatest of them in certainty are those people who at the end time, despite the fact that they did not see their Prophet himself and his Imam, will believe in a black line on the white page."

Here, the most important cause is the certainty and salvation is to care and act the words of the Infallible Imam ('a). In some traditions, the survivors of this era among the



human beings are anonymous and strangers. The Prophet (PBUH) called them as good ones:

«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ» {11}

"Islam started while it was strange, and it will return to its starting point and its strangeness in the future, so good for strangers!"

4. SEDITIONS AND DISASTERS

Another manifestation of social transformation is the spread of chaos and great seditions. Confusion in the system of life and emergence of dark and misleading seditions as well as the disruptions in social order are the traits of oppression in the world. As this condition reaches its peak at the advent time, such a disturbance affects the international community.

«وَمِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ إِذَا صَارَتِ الدُّنْيَا هَرْجًا وَ مَرْجًا وَ تَظَاهَرَتِ الْفِتْنُ وَ تَقَطَّعَتِ السُّبُلُ وَ أَعَارَ بَعْضُهُمْ عَلَى بَعْضٍ فَلَا كَبِيرَ يَرْحَمُ صَغِيرًا وَ لَا صَغِيرَ يُوقِرُ كَبِيرًا فَيُبْعَثُ اللَّهُ عَزَّ وَ جَلَّ عِنْدَ ذَلِكَ مَهْدِيَنَا التَّاسِعَ مِنْ صُلْبِ الْحُسَيْنِ» {12}

"The Mahdi of this ummah is from our progeny, At the time when anarchy and confusion would envelop the whole world; when seditions would arise; when highways and roads would become insecure and groups attack each other; when the elders would not have mercy upon subordinates and the young would not respect the old, at that moment God will give permission to Mahdi who is the ninth child of al-Husain ('a) to rise up."

Yes, in some of the traditions, mass deaths are talked about. Regardless of their document review, a considerable amount of traditions have been devoted to this subject and various reasons have been explained to them.

Suleiman Ibn Khalid reported that Imam Sadiq said:

«قَدَّامَ الْقَائِمِ مَوْتَانِ مَوْتٌ أَحْمَرٌ وَ مَوْتٌ أَبْيَضٌ... الْمَوْتُ الْأَبْيَضُ الطَّاعُونُ» {13}

"Before the advent of the Qa'im ('atfs), two types of death will surface: the "red death" and the "white death"... White death is the plague. The intention of the Prophet in this tradition of the plague is its spread of epidemics."

Today, it is proven that in spite of all human advances in knowledge, sometimes an epidemic disease threatens the international community seriously! Types of influenza



are an example of the cause of these epidemic diseases that affect many global programs.

At the advent time, the killing will also be widespread. Because in a community that is based on the oppression and avoidance of the divine doctrine, the sedition, chaos, and disagreements will reach its peak, and people will be in desperation to organize their lives, bloody wars will break out, and many people will be killed. This fact has been reflected in many traditions of infallible Imams ('a). On the threshold of the advent, there will be many bloody wars that many people will be killed. This massacre, it is called Red Death.

Imam Ali ('a) said:"

«بَيْنَ يَدَيِ الْقَائِمِ مَوْتٌ أَحْمَرٌ وَمَوْتٌ أَبْيَضٌ وَجَرَادٌ فِي حِينِهِ وَجَرَادٌ فِي غَيْرِ حِينِهِ أَحْمَرٌ كَأَلْوَانِ الدَّمِ فَأَمَّا الْمَوْتُ
الْأَحْمَرُ فَالسَّيْفُ وَأَمَّا الْمَوْتُ الْأَبْيَضُ فَالطَّاعُونُ» {14}

“Before the advent of the Qa’im (‘atfs), there will be the “red death” and the “white death” and timely and untimely grasshoppers will be red like blood. The red death is through the sword (weapon) while the white death is through the plague.”

Although there are some doubts about these great wars and mass killings, the abovementioned factors will undoubtedly make such a condition natural, especially as seen by human rights organizations, instead of supporting global peace and oppressed people, they issue statements in the interests of the arrogant.

5. THE ECONOMIC CONDITION OF THE PEOPLE

Economically, the general public will be in a difficult life due to departing from the religious doctrine and remembrance of the Lord. As Allah says:

{15} (وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا)

"And whoever turns away from my remembrance, his life shall be a straitened life", it seems that human societies are going to prosperity, but there are many parts in the layers of society that are still struggling with poverty.

Muhammad ibn Muslim quoted Imam Sadiq ('a) said: 'there will be signs before the uprising of Qa'im ('atfs), God will send some signs for the believers. God will put faithful people to the test in a difficult situation." I said: "what is that test?" He answered:" the same things that God mentioned:

{16} (وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ)



"We will surely test you with a measure of fear and hunger and a loss of property, lives, and fruits; and give good news to the patient."

Then he said: "God will test the believers on account of the fear caused by the kings of the dynasties of so-and-so at the end of their rule; starvation caused by price inflation; what is meant by the insufficiency of properties is trade recession and the inadequacy of income; and by the loss of lives."

Abu Basir reported that Imam Sadiq (AS) said:

«لَا بُدَّ أَنْ يَكُونَ قُدَّامَ الْقَائِمِ سَنَةٌ تَجُوعٌ فِيهَا النَّاسُ وَ يُصِيبُهُمْ خَوْفٌ شَدِيدٌ مِنَ الْقَتْلِ وَ نَقْصٌ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ فَإِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ لَبَيِّنٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ» {17}

"Before the advent of the Qa'im," it must inevitably be the year in which people remain hungry that year, and they will experience the fear of massacre, a loss of property, lives, and fruits." This is very evident in the Book of God, and then he recited this verse:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ...﴾ {18}

"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits."

6. ABUNDANT DISAGREEMENTS AND CONFLICTS

In some traditions, these conflicts have been specially considered in the political arena. Hence, one of the signs of the End Time is disagreements and conflicts between groups and parties.

In this regard, Allah Almighty says:

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾ {19}

"But parties from among them disagreed with each other, so woe to those who disbelieve, because of the presence of a great dreadful day!"

Some traditions refer to this verse as the emergence of various sects in the Islamic world at the End Time and it will cause many conflicts.

Imam Baqir ('a) said: "Imam Ali ('a) was asked about this verse:

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ﴾ {20}

He replied: "expect opening from three things." The narrator asked: "O Amir, what are they?" He answered:

«اِخْتِلَافُ أَهْلِ الشَّامِ بَيْنَهُمْ وَ الرَّاياتِ السُّودِ مِنْ خُرَاسَانَ وَ الْفُرْعَةَ فِي شَهْرِ رَمَضَانَ» {21}



The Study of the General Condition of the People and the World in the Traditions of the End Time

Revista Publicando, 4 No 13. (2). 2017, 939-949. ISSN 1390-9304

"The disagreement among the Ahl al-Sham, black banners from Khurasan, and loud voice during Ramadan."

Regardless of the validity of such traditions, it is clear that some of the narrations in the tradition refer to the advent of Hadrat-al- Mahdi ('atfs). The short period of a government and the death of rulers is also one of the political events of that time.

In some of the traditions, at the last era and on the threshold of the global uprising, governments will not find many opportunities. On the threshold of the advent, oppression and injustice will reach their peak, and the most oppression is from the rulers to the people and as mentioned in the traditions God will soon overthrow the oppressors.

7. THE END OF THIS CONDITION

From the totality of narratives, it can be concluded that on the threshold of the advent, the system of creation will undergo some changes. Major natural phenomena include severe earthquakes, mass deaths, high rainfall and natural pests.

Although some may find it out of reach due to the remarkable advances in various fields, the experience has proven that despite the great advances in natural areas, the improper human interference in nature has resulted in some pests that are the outcome of unwanted jumps in the movement path of nature. One of these damages is the occurrence of many earthquakes.

Abu Sa'id al Khudri quoted from the Prophet (PBUH) as saying:

أُبَشِّرُكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي عَلَى اخْتِلَافٍ مِنَ النَّاسِ وَ زَلَّازِلَ فَيَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلِنْتَ ظُلْمًا وَ
{جُورًا}» {22}

"Mahdi will rise when there will be disagreements among people and earthquakes; so he will fill the earth with justice, as it would be filled with oppression and injustice".

Another of these damages is severe disasters. Of course, all that is said can be a test for humans in this era. That is, what you are waiting for will not come until you are purified and separated, and to remain you less and less.

8. CONCLUSION:

According to the traditions of the Ahl al-Bayt ('a), the condition of the people and the world community will be the worst possible state at the End Time. Fear and insecurity, corruption, worldliness, great disasters and disagreements will spread over the world in



that period. The condition is that if a man does not do bad actions, such as prostitution, defrauding, fraud or having inebriant drinks, he will be sad.

When men will resemble women and women will resemble men, false testimonies will be accepted and the reliable testimonies will be rejected. It will come a time to the people when their religion will be their drachms, their efforts will be for their belly.

Islam started while it was strange, and in the future, it will return to its starting point and strangeness just as its beginning when it was a stranger. There will not be security and tranquility. The people will feel fear and insecurity. People will experience a variety of disasters and seditions. The short period of a government, disagreement, conflicts, and the death of rulers are also the events of that time. But eventually this inappropriate condition will result in Prophet's (PBUH) the good news of the advent of promised Mahdi ('atfs) and he will fill the earth with justice as it would fill with oppression and injustice.

Footnotes

- 1) Majlisi, Muhammad Baqir. Bihar al-Anwar. Vol. 22. P.454.
- 2) Holy Qur'an. Surah AL-ANKABOOT 29: 69. Translated by Fouladvandi.
- 3) Al-Koleini, Mohammad Ibn Yaquub. Al- Kafi. vol.8, p.40.
- 4) Shaykh Saduq, Mohammad Ibn Ali. Man La Yahduruh al- Faqih. vol.3, p.391.
- 5) Holy Qur'an. Surah AL-Anbia 21:1. Translated by Fouladvandi.
- 6) Shaykh Saduq, Mohammad Ibn Ali. Man La Yahduruh al- Faqih. vol.3, p.390.
- 7) Shaykh Saduq, Mohammad Ibn Ali. Man La Yahduruh al- Faqih. vol.1, p.253.
- 8) Majlisi, Muhammad Baqir. Bihar al-Anwar. Vol. 52. P.454.
- 9) Safi, Lotfollah. Montakhab al asar. Vol.1, p.117.
- 10) Shaykh Saduq, Mohammad Ibn Ali. Man La Yahduruh al- Faqih. vol.4, p. 366.
- 11) Majlisi, Muhammad Baqir. Bihar al-Anwar. Vol. 67. P.200.
- 12) Ibn Tawus, Ali Ibn Musa. Al Malahim wa al Fitan. Vol.1, p.321.
- 13) Majlisi, Muhammad Baqir. Bihar al-Anwar. Vol. 67. P.200.
- 14) Shaykh Saduq, Mohammad Ibn Ali. Kamaluddin wa Tamam al Nemah. vol.2, p. 655.
- 15) Holy Qur'an. Surah AL-TAHA 20: 124. Translated by Fouladvandi.
- 16) Holy Qur'an. Surah AL-BAQARA 2: 155. Translated by Fuladvandi.



**The Study of the General Condition of the People and the World in
the Traditions of the End Time**

Revista Publicando, 4 No 13. (2). 2017, 939-949. ISSN 1390-9304

- 17) Nu'mani, Muhammad Ibn Ibrahim. Al- Ghaybah. Vol.1, p. 250.
- 18) Holy Qur'an. Surah AL-BAQARA 2: 155. Translated by Fuladvandi.
- 19) Holy Qur'an. Surah MARYAM 19: 37. Translated by Fouladvandi.
- 20) Holy Qur'an. Surah MARYAM 19: 37. Translated by Fouladvandi.
- 21) al-Koleini, Mohammad Ibn Yaqub. Al- Kafi. vol.8, p.40.
- 22) A Majlisi, Muhammad Baqir. Bihar al-Anwar. Vol. 51. P.81.

9. REFERENCE:

Holy Qur'an, translated by Fouladvand

Shaykh Saduq, Mohammad Ibn Ali. Man La Yahduruh al- Faqih, vol. 6, Dar al Kutub al-Islamiyah press, Iran, Tehran, 2nd Edition, 2006.

Shaykh Saduq, Mohammad Ibn Ali. Kamaluddin wa Tamam al Nemah. vol.2, Jamkaran Mosque Press, Iran, Qom, 6th edition, 2003.

Shaykh Saduq, Mohammad Ibn Ali, Savab al Amal, vol. 1, Sharif Razi press, Iran, Qom, 2nd Edition, 1989.

Al-Koleini, Mohammad Ibn Yaqub. Al- Kafi. vol.8, Dar al Kutub al-Islamiyah press, Iran, Qom, First edition, 1986.

Majlisi, Muhammad Baqir. Bihar al-Anwar. Vol. 110, Dar al-Ahya Al trath Al-Arabi press, Lebanon, Beirut, 3rd Edition, 1983.

Safi, Lotfollah. Montakhab al Asar. Vol.1, Maktab e Ayatollah Safi Golpayegani press, Iran, Qom, 1st Edition, 1976.

Nu'mani, Muhammad Ibn Ibrahim. Ghaybat Al Nu'mani. Vol.1, Iran, Tehran, 6th edition, 2008.

Ibn Tawus, Ali Ibn Musa. Al Malahim wa al Fitan. Vol.1, Islamiyah press, Iran, Tehran, 6th edition, 2001.