

In the Name of Allah, the Most Compassionate, the Most Merciful

Classification Of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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BOOK THIRTY

THE

SUCCESSOR

TO

MUHAMMAD^{PBUH} AND THE HOUSEHOLD

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"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii
&
His Masterpiece:
" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

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Part One

The **Successor** to
Muhammad_(PBUH)
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Chapter One

The Household of Muhammad(PBUH)

"Zwil'Qurba " – Prophet's Near Kin"

Who are Household of Prophet?

” إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ! “ (احزاب / ٢٨-٣٥)

***" Verily, Allah's Will is to remove away impurity from You,
the people of the Messenger's Household
and to purify you with a thorough purification!"
(Holy Quran. Ahzab: 33)***

The Verses 25 to 35 of the Surah Ahzab are related to the wives of the Prophet, where the famous "Verse of Purification" has also been placed among them, and has granted the Purification and Innocence to the Household of Prophet.

For the sake of the significance of the "Verse of Purification" which illuminates the cognition of the household, two separate issues are being discussed hereunder:

- 1- Who are the Household of Holy Prophet?
- 2- What is the meaning of Purification?

This Verse, which begins with a term that monopolizes the Will of God, shows that God wants to remove away impurity *only* from the *Household of the Prophet*, and to grant them Purification and Innocence.

This is a Special issue for those whom the God Almighty Says:

***" Verily, Allah's Will is to remove away impurity from You,
the people of the Messenger's Household
and to purify you with a thorough purification!"***

In fact, in this Verse, the Allah Almighty first monopolizes His Will and Desire to take away impurity from the Household and to purify them, then to make this

Purification exclusive in the Household of the Messenger of Allah!

The Traditions narrated on the Revelation of this Verse show that this Verse has been revealed for the benefit of the Messenger of Allah_(PBUH), Ali_(AS), Fatemeh-Zahra_(SA), Hassan_(AS), and Hussain_(AS), and nobody else was participated in this Honor and Virtue with them!

These traditions are very much and more than seventy hadiths, most of which are through Sunnis, and Sunnis have narrated them in many ways: From Um Salma, Aisha, Aby Saeed Khadri, Sa'd, Valeh ibn al-Qa'i, Aby al-Harmra, Ibn Abbas, Thooban(the freed slave of the Messenger of Allah), Abdullah ibn Ja'far, Ali_(AS) and Hasan ibn Ali_(AS); quoted in forty modes.

Shi'a has quoted them from Ali_(AS), Imam Sajjad, Imam Baqir, Imam Sadiq and Imam Reza_(PBUH); and also from Um'Salmah, Abu'Zar, Abi'laily, Aby al-Asvad-Dāuly, Amr'ibn Maimon Oudy, and Sa'ad ben Abu-Vaqas in about thirty ways.

Many of these narratives, and especially those of Um'Salmah (the Verse was revealed in her house,) have been narrated that the Verse is Unique and refers only to those Five Persons and does not include anyone else, even the spouses of the Prophet _(PBUH).

Although the above mentioned Verse is included in the Verses related to the wives of the Holy Prophet, but the narratives all indicate that the said Verse has been revealed on its own and upon a separate case, and even among these seventy narratives there is not even one narrative saying that the Verse follows the Verses relating to the Prophet's wives!

Not even one commentator had said so. Those who have said the Verse is about the wives of the Prophet,(like, Akrameh and Orveh,) they also have not specified that this Verse has been revealed within the other relative Verses!

Therefore, the Verse under discussion, from the view of Revelation is not part of the Verses relating to the wives of the Prophet of God, and is not attached to them! Now we can say that may be this special Verse has been inserted within the Verses related to the wives of Prophet, either by order of the Holy Prophet himself, or after his death, by the companions while arranging the Quranic Verses.

According to the above, the term "*Ahl al-Bayt - Household of Prophet*," in the terms of Quran is a special name, wherever it is mentioned, the meaning is those

known fives (known as: *"Five Ale'Aba - five ones under cloak"*) that are:

- 1- The Messenger of Allah(PBUH)
- 2- Ali (AS)
- 3- Fatemeh-Zahra (SA)
- 4- Hasan (AS)
- 5- Hussein (AS)

The Verse does not refer to anyone else other than these Five Personalities even though he or she is a kin relative to the Prophet of God!

Of course, this meaning is what the Quran has assigned to the term of "Household of Prophet," but in general, the term refers to the relative, too.

(Almizan, V.32 - P.176.)

Concept of the Purification and Infallibility
of the Household

***" Verily, Allah's Will is to remove away impurity from You,
the people of the Messenger's Household
and to purify you with a thorough purification!"
(Holy Quran. Ahzab: 33)***

The concept of the purifying the Household of Prophet, by considering the items of the Verse will be as follows:

- God wants to take away all sorts of evil and vicious characteristic and sinful features from your soul, those features that take away the Rightful Believe and Truthful Deed from human beings. Such a removal coincides with the Divine Infallibility, which is a scientific form in the soul, that preserves human being from all kind of falsehood, either in beliefs or in deeds!

This Verse is one of the reasons for the Infallibility of the Houshold of the Holy Prophet(PBUT).

In the analysis of the Verse, it should be noted that if the term has not such a meaning as above, and it refers to the piety or hardening the duties (as some have said,) it will no longer be specific to the people of the Household, and God aspires it to all his servants, not only to the people of the Household, and also it should be noted that one of the people of the Household is the Prophet himself, although he is

innocent with the general belief of Muslims, Shiites and Sunnis, it does not mean that God will aspire to him the piety!

Therefore, there is no other way than to interpret the Verse to the infallibility of the Household of the Prophet, and to say that the purpose of removing impurity is the infallibility in faith and infallibility from the falsehood deed. And the meaning of purifying in the phrase: "Thorough Purification!" is the annihilation of the effect of impurity, by entering its opposer, which is the Belief in the Truth!

Thus, the purification of the household means: *to equip them with Perception of Right, Right in Belief, and Right in Action, then, the Will of God in the Phrase: " God wants to do so...", refers to His Genetive Will !*

It is obvious that God's Legislative Will which is the source of the Religious Duties and the source of guiding the believers to perform the required duties, does not match with this status! (The Legislative Will of God includes everybody, not only the Household of the Holy Prophet.) Therefore the meaning of the Verse will be that:

*-The Glorious God's Will is constantly and permanently,
to make exclusive His Favor of Purification on the Household of the
Prophet,
by means of removing from the Household of Prophet, the false beliefs
and the effect of improper deeds,
instead of it, will grant them an infallibility, that pulls any trace of the
false beliefs and improper deeds out from their souls!*

(Almizan, V.32 - P .176.)

An Analysis of "Zwil'Qurba" – Prophet's Near Kin

« قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ...! » (شورى ٢٣)

¹ ***" Say, O, Messenger! No wage I ask you for my Mission, but all I expect is the affection to my near kin! And if Anyone does any good We shall give him an increase of good instead. Verily, Allah is the Appreciative Forgiving! "***

(Holy Quran. Shoura: 23)

What is denied in this Verse is asking a wage for religious invitation. God has narrated such meaning from some Prophets such as Noah, Hood, Saleh, Lot, and Shoaib, that they spoke the same words to their people:

In the Verse 90 of Surah al-Anam, the Almighty God refers to the reason for this prevention and says:

Say: " I do not ask Any reward from you for my Mission . This Holy Qur'an is a Reminder to the whole world!"

- The Quran is a reminder for the whole world,
Not for a certain people,
So I may ask a wage from that people!
Because when the Quran was for all people,
If I get a wage from someone, I have received a wage from the property his own !

In different Verses of Quran, the wage of the Prophet was mentioned in various ways, as in the Verse 57 of the Surah-Furqān which states:

Say: O, Messenger! " I do not ask any Wage from you for my Mission. I am only to guide anyone who wishes to be Guided to the Straight Path of his Creator!"

- Say ! My wage is that:
One of you wants to take a path to his Lord!
It means accepting my invitation, this is my wage!
And, in short, there is nothing but an invitation to be performed! No Wage! No Reward!

But the God Almighty, in contrast to the Verses mentioned above, has assigned in the Verse 23 of Surah-Shoura, a Reward to the Messenger of Allah, namely:

"LOVE TO HIS NEAR KIN!"

(Almizan, V.35 - P.70.)

Zwil'Qurba " – Prophet's Near Kin,
as the Religion's Guiding Authorities

Now, we should consider the meaning of " the Love for the Near Kin of the Holy Prophet? "

The commentators have spoken a lot about this and tried to identify certain groups (such as Quraysh, etc.) in close proximity to the Prophet Muhammad(PBUH), under this Verse, but the "Love" which is supposed to be the wage of the Prophetic Mission, is not something beyond the Mission itself and the religious invitation and its survival and constancy!

Therefore, the meaning of " ... the Love for the Near Kin of the Holy Prophet, " according to the previous Verses of the above Surah, which states: " *You, Messengers! should all be steadfast In establishing the Religion of Monotheism; and do not cause any Division therein,*" (*Shoura /13,*) and makes the establishing the Religion and its laws obligatory; wants to create a means, which in fact wants to make this Love a means, for referring people to the household of the Prophet as a Quranic Knowledge Reference! Therefore, the meaning of the friendship with the near kins, is the friendship with of the near kins of the Holy Prophet, those who are his "Etrat-Household" of the people of his "Beit-House."

Meanwhile, this "Wage of Freindship" is as a benefit to the human beings themselves, not as an income for the Household of Holy Prophet!

(Almizan, V.35 - P.70.)

Chapter Two

GUARDIANSHIP And Successor to the Messenger of God

Guardianship, and Successor
to the Prophet of Islam, in terms of Quran

”الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ! ... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ! “ (مائده / ٤)

***" Today, Those who reject Faith have given up all Hope
of opposing your religion...!***

Today, I Have perfected your religion for you ...!"

(Holy Quran, Maedeh: 3.)

The above Verse in the Holy Quran expresses a historical event at the early Islamic period, namely, the determination of the "Successor" of the Holy Prophet and the issuance of the Commandment of: "The Notification of Guardianship!"

Before interpreting and analyzing this Verse, we like to mention a summary of the way of notification of "The Guardianship," and the reading of this Verse; from a collection of the Islamic traditions and narratives:

The Duty of Guardianship

All Hadiths and Narratives agree that the event of "Ghadir Khom" has happened within the return of the Messenger of God from Mecca to Medina.

**"- To whom I am the Master!
This ALI is the Master! "**

(Said the Holy Prophet in the " Ghadir Khom!")

This "Guardianship" is of "Obligatory Duties" such as "*Tawwala-Like*" and

"*Tabarra-Dislike*", which the Holy Quran has a clear mention of it in many Verses!

If so, then we can not consider the legislation of this Duty later than the above Verse, namely: "***Today, I Have perfected your religion for you ...!***" Therefore, this Verse must have been revealed after the said "Duty" had been notified as obligatory by God's commandment. (Al-Mizan v. 9 p. 302)

Date of Notification of "Guardianship"

From the viewpoint of Time, this Event took place shortly before the death of the Holy Prophet, and it was on a Thursday, seventeen nights passed the month of *Zi'l-Hajjah*, the tenth year of "*Hijri-Lunar Calendar*." (Al-Mizan, V. 9, P. 300)

The Messenger of God was returning from the "*Hajja'tol'Veda- the Farewell Pilgrim*," descended into a land called "Zoujan", therein this Verse was revealed:

*" O, Messenger! Proclaim the Message
that has been sent down to you from Your Lord!
And if you do not Do so,
then you would not have conveyed your duty
as Allah's Messenger.*

*Know that Allah will protect You from the mischievous people!"
(Holy Quran, Maedeh: 67.)*

The Messenger of God, upon receiving this message from God that promised him to safeguard from the people, he shouted out:

- ***Group Prayer !***
- ***Group Prayer!***

Then the people gathered and the Prophet said:

" -Who is most authorized and preferable than yourself to you ?"

So people rushed together and said:

"- God and His Messenger!"

Then he took Ali ibn Abitaleb's hand and said:

" Whoever I am his Master! This Ali is his Master!"

O, God! Anyone who loves Ali, love him!

Whoever becomes his enemy, become his enemy!

Anyone who helps him, help him!

Whoever throws him down, throw him down!

Ali is from me and I am from him!

His relation to me is as Aaron to Moses, unless there will not be a prophet after me!

And this was the last "Duty" that God had obligated upon the Nation of Muhammad(PBUH), and after that, God revealed this Verse to the Holy Prophet:

" Today, Those who reject Faith have given up all Hope of opposing your religion; so, do Not fear them, but fear Me. Today, I Have perfected your religion for you and Completed My Favour upon you and Have chosen for you Islam as Religion...!"

(Holy Quran, Maedeh: 3.)

(The meaning of the "Perfection of Religion" is to make the Religion completed and perfected in the sense of " Obligatory Duties" so that there would be no more "Duties" to be legislated thereafter.)(Al-Mizan, V. 9, P. 307)

The People accepted each of the Obligatory Duties that God had commanded them, including prayers, fasting, alms(zakat,) and pilgrimage, from the Holy Prophet, and confirmed him in this regards. (Quotation from the Imam Baqir(AS) in book: al-Manaqib al-Fakhereh.) (Al-Mizan, V. 9, P. 299)

(Almizan, V.9 - P.258.)

The Guardianship of Ali ibn-Abitaleb(AS)

” يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ...! “ (مائده / ٦٧)

***" O, Messenger! Proclaim the Message
that has been sent down to you from Your Lord...!"***

(Holy Quran, Maedeh: 67.)

In this topic, the history of the true Guardianship and Imamate of the first Imam of Muslims, as well as, a thorough study of the Verses and Narrations about his appointment to this divine position, will be discussed and analyzed, but not his historical Caliphate after the three former Caliphs, as the fourth Caliph of the

Muslims!

The Verses relating to the Caliphate and the Guardianship of Imam Ali show that his real Governance and Caliphate has been started and ruled immediately after the death of the Holy Prophet, although for political reasons of the day, this governance and authority, which had been resolved on him by God and His Prophet, were appeared only after a long period of time, after the reign of the three previous Caliphs.

As it is recorded in history, the historical events of that period require separate study and discussion, which is not related to the present interpretive discussion, therefore, in this context, the history of the Guardianship of Ali(AS) will be analyzed only in terms of the Quranic Verses.

There are many Verses in the Holy Quran that refer to the Guardianship of Amir al-Mu'minin Ali ibn Abi Talib(AS). Each of these Verses has been quoted in this book separately. The Verse mentioned above is one of the most prominent of them, and this Verse is the main instruction of the notification of the Guardianship, according which God Almighty in the Holy Quran commands His Prophet as follows:

" O, Messenger! Proclaim the Message

that has been sent down to you from Your Lord!

***And if you do not do so, then you would not have conveyed your duty as
Allah's Messenger.***

***Know that Allah Will protect You from the mischievous people. Verily,
Allah does not guide the disbelievers!"***

(Holy Quran, Maedeh: 67.)

In this Verse, two points are clearly stated:

- One is the command that the Almighty God has given to the His Prophet, of course, an emphatic command, followed by pressure and threatening, that to proclaim the new message to man!

- The second is the promise that God has given to His Prophet, which will keep him from the dangers that this notice may convey to him!

(Almizan, V.11 - P.70.)

Chapter Three

The Spouses of the Messenger of God (The Prophet's Marriages)

The Number of Spouses of
Muhammad(PBUH) the Messenger of Allah

(A Traditional Discuss)

The Messenger of God married 15 women. He copulated with 13 of them. While he died he had 9 of them as his wife. But the two, whom he did not associate with them, were one Umrah, and the other Sena.

The 13 spouses were:

- 1- Khadijeh(SA), the daughter of Khavilad,
- 2- Soodeh, the daughter of Zom'eh,
- 3- Umm'Salmeh(Her name was Hend,) the daughter of Abi'Omayyeh
- 4- Aisha(Umm'Abdollah,) the daughter of Abi-Bakr,
- 5- Hafaceh, the daughter of Omar,
- 6- Zain'ab, the daughter of Khzimeh, (the mother of the poor,)
- 7- Zain'ab, the daughter of Jahesh,
- 8- Umm'Habibeh Ramleh, the daughter of Abi-Sofyan,
- 9- Meymuneh, the daughter of Hareth,
- 10- Zain'ab, the daughter of Amiss,
- 11- Jovireh, the daughter of Hareth,
- 12- Safyyeh, the daughter of Hayy-ibn-Akhtab,
- 13- Kholeh(who endowed her to Prophet,) daughter of Hakim Salma.

Those 9 who were his wives when the Holy Prophet died, are:

Aisha, Hafaceh, Omm'Salmeh, Zain'ab daughter of Jahesh, Meymuneh,

Omm'Habibeh, Jovireh, Soodeh, and Safyyeh.

Of the Prophet's wives the most distinctive were:

First: Khadijeh (SA),

then: Umm'Salmeh,

latter: Meymuneh

(Almizan, V.32 - P.185.)

Reason for the Holy Prophet's Polygyny

(A Analytic Discuss)

From the objections that have been made to Islam, is the numerous women that married by the Messenger of God.

They said: "Polygamy is inherently not free from the greed and submission to the power of lust. Then the Prophet of God did not agree with the four women whom Allah legally had given to his people, he married nine women? »

This issue is associated with many Quranic verses.

The issue of the Prophet's wives is not so simple to say that he indulged in the interest of women so that the number of his wives reached to nine?!

The choices of the Prophet on each of them had been on a particular method during his life:

1- Marriage with Khadijeh Kobra(SA)

The The Messenger of God initially married Khadijeh Kabra, and for twenty years and more (about two thirds of his life after his marriage) lived with her, and did not marry any other spouse!

13 years after his Prophethood and before his Immigration to Medineh they both lived in Mecca, then she died.

The Holy Prophet immigrated to Medina, and began to publish his invitation and the religion. There in Medineh, he married the women who were some maidens

and some other widows, some of them young and some old and mature woman. Then it became forbidden to him to marry any more women! He had his own Spouses.

It is clear that these marriages with such a characteristics can not be interpreted solely by having interest in women and their lust or love, since the start and end of this process contradicts each other!

Moreover, as we observed, it is common for someone who is charmed and enthusiastic with women, he will be greedy to privacy, fascinated by the adornment, and loves young age and beauty of girls.

These characteristics are not reconciled with the Prophet's method. After marrying the virgin, he married a widow, and after marrying a young girl she married an old woman. For example, he married Umm'Salmah, an elderly woman, and Zainab, the daughter of Jahsh, who was then over fifty years old, after having had young women like Aishah and Umm'Habiba.

The Holy Prophet authorised his wives to choose either the advantages of the worldly life and its adornments with good liberation, namely, divorce, or the disinclination to the world and dislike the abandonment and luxury, just to pursuit the way of God, His Messenger, and the Hereafter, as the Holy Quran Says in the Verse 29 of the Surah Ahzab:

***" O, Messenger! Proclaim to your wives:
" If you prefer the life of this world And its luxury
then I will provide valuable gifts and let you free from
the marriage bond in a fair Manner!"
" But if you seek Allah's Way And the Messenger's pleasure
and The Abode of the Hereafter, in that Case,
be sure that Allah has prepared for the good-doers of you
a great Reward! "***

As you see, this does not make sense with the man who enjoys the beauty of women and their joining. Therefore, one who wants to discuss in depth, if he is fair, there is no way to him to justify the number of women of the Prophet, by other factors than the cause of lust and greed!

The Holy Prophet married:

Some of these women in order to gain strength of Muslims by increase of the

help of tribes.

Some to create relationship with them to avoid their mischief against Muslims.

Some to provide their living provisions and cover their expenses.

(Meantime, to establish a good social tradition among believers to protect widows and old women from misery and helplessness!)

Some for the establishment and implementation of a religious practice against the pre-Islamic false traditions, God ordered him to show the people the right way of such marriages; like his marriage with Zain'ab, the daughter of Jahesh, who was already the wife of Zayd ibn Haritha, and Zayd had divorced her. This was an example, because Zayd was the Prophet's adopted son, and in the old regulations it was forbidden to the man to marry the widow of his adopted son.

The Holy Prophet married her to cancel this false tradition. The Verses of the Holy Quran were also revealed in this respect.

2- Marriage with Soodeh, the daughter of Zom'eh

The Holy Prophet for the first time after the death of Khadijeh(SA) married Soodeh, whose husband had died after returning from the second emigration to Ethiopia. She was a faithful woman who had emigrated from Mecca in the way of her faith, and if she would return to her people, who were disbelievers on that day, would have been seduced like some other men and women with her faith. And she might be faced with blasphemy, murder or disbelief!

3- Marriage with Zain'ab, the daughter of Khzimeh,
(the mother of the poor!)

The Holy Prophet married Zain'ab, whose husband Abdullah bin Jahesh was killed in the Battle of Ohud. Zain'ab was a virtuous woman during the pre-Islamic era, and for the sake of her donations given to poor people, they called her " Um' Al-Masakin-the mother of the poor! " The Holy Prophet married her to keep her honor.

4- Marriage with Umm'Salmeh

The Holy Prophet married Umm'Salmeh, whose name was "Hind," and was formerly the wife of Abdullah Abu Salmeh, the cousin and foster brother of the

Prophet, and the first emigrant to Ethiopia.

"Umm'Salmeh" was a woman with faith, virtue, eminence, and belief. When her husband died, she was an elderly woman, and then the Prophet married her.

5- Marriage with Safyyeh, the daughter of Hayy-ibn-Akhtab

The Holy Prophet married Safyyeh, the daughter of Hayy-ibn-Akhtab, the tribal chief of Bani Nazir, whose husband was killed during the Battle of Khaybar, and his father in the battle of Bani Nazir, and she was among the Khyber captives. The Prophet released her and married her. By doing so he saved her from the humiliation, and found a bond with the Israelites.

6- Marriage with Jovireh, the daughter of Hareth

The Holy Prophet married Jovireh (called "Bereh"), the daughter of Harith, the tribal chief of the "Bani Mostaleg", after the battle of Bani Mostaleg. Muslims had taken two hundred homes of them with their women and children as captives. When the Prophet married Jovireh, the Muslims said that these are the relatives of the Prophet, and do not deserve to be captured, so they freed all of them. Therefore, the tribe of Bani Mostaleg converted to Islam, and all of them, a large population, joined Muslims. This work also had an effect on other Arabs.

7- Marriage with Meymuneh, the daughter of Hareth

The Holy Prophet married "Meymuneh"(called "Bereh"), the daughter of Harith Helali. "Bereh" is the one who after the death of her second husband, Aburahman bin Abdullazi, donated herself to the Prophet. The Prophet freed her and then married. The Quran also spoke about this issue.

8- Marriage with Umm'Habibeh, the daughter of Abi-Sofyan

The Holy Prophet married "Umm'Habibeh", also known as "Ramleh", the daughter of Abu Sufyan. Umm'Habibeh was the wife of "Obeidullah ibn-Jahsh". She went to Ethiopia with her husband in the second emigration of Muslims. There, Obeidullah had converted to the religion of Christ, but Umm'Habibeh remained in Islam. Her father, Abu Sufyan, also was in the course of preparing the troops against Muslims, therefore the Holy Prophet married her, and thus protected her.

9- Marriage with Hafaceh, the daughter of Omar

The Holy Prophet married Hafaceh, the daughter of Omar, whose husband "Khanis bin Khadaqeh" has also been killed in the battle of Badr and she was widowed, therefore the Prophet married her.

10. Marriage with Aisha, the daughter of Abi-Bakr

The Holy Prophet, married also Aisha, the daughter of Abu Bakr. (Aisha was a virgin girl at her marriage.)

Prophet's Manner and Recommendation
in Respect of Women

Having a precise look on the above-mentioned characteristics, and also to the good manner of the Holy Prophet at start and end of his duty, and to his piety and simplicity, as well as his disregard to the worldly life, to which he invited his wives, too, there would be no longer any doubt for any researcher that his marriages with such folk of women was not the same as the other people!

Add to the above matter also the Holy Prophet's most outstanding method of dealing with women. He revived the forgotten rights of women imposed upon them in the era of ignorance, and lowered their social value in the human community, the Holy Prophet elevated them in Islamic Society, to the extent that his last word was his recommendation made to men and said:

*" Prayer ! Prayer ! And your Slaves!
Do not overdo them beyond their ability!
God! God! And the women!
They lose half of their lives in your hands ...! »*

The manner of the Holy Prophet in observing the Justice between his wives, in his good relationship with them, and in respecting them, he had a manner special for himself.

The decree of having " polygyny of more than four wives," and the fasting of "Wesal", was two special warrants granted to the Holy Prophet, which are prohibited

to other members of his nation.

These good qualities, which were clear to the people, had blocked the way of the enemies of the Prophet, and despite the fact that they were looking for the slightest opportunity to take an objection, did not leave for them a way to protest!

(Almizan: V.7, P. 322.)

The Translation is to be continued !