

رَسُولُ اللَّهِ

LOWER
YOUR
WING

Kings not Slaves





In the Name of Allah,
The Compassionate, The Merciful



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WING

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صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
هَرَمُ كِنَانِ عَمْرٍو



Birds, soaring and diving, must end their flight slowly. Landing and lowering their wings is harder than taking off and stretching their wings.

Like a bird coming down from sky to earth that slows its wing beats and lowers them to gently touch land so was the Command of **ALLAH** (Glorified be He) to His Messenger (peace and blessings be upon him) regarding believers:

(And lower your wing to those of the believers who follow you)⁽¹⁾

⁽¹⁾ Translated meanings of Ash-Shu'ara' 26: 215.



Lower your wing
Lay down your pride
Let go of your own life
Adopt patience
Give and care for people
Relieve their burdens
Remove their ignorance
Let not your eyes overlook them
Man or woman, young or old, rich or poor,
strong or weak, enslaved or free
Humble yourself to them, O Muhammad
(peace and blessings be upon him)
And turn the darkness into light



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The first seven people to openly declare their belief were the Messenger of Allah (peace and blessings be upon him), Abu Bakr, 'Ammar, his mother Sumayah, Suhaib, Bilal, and Al-Miqdad.

The Messenger of Allah (peace and blessings be upon him) was protected by Allah through his uncle, Abu Talib, whereas Abu Bakr was protected by his clan. As for the rest, **the Mushrikin** ⁽¹⁾ seized them, clad them in iron armor and placed them in the hot sun until they all succumbed to what they wanted, except Bilal. He thought nothing of himself for the Sake of Allah, and his people thought nothing of him. With a rope tied around his neck, he was handed to the lads who dragged him through the streets of Makkah, the tightened rope



(1) *Plural of Mushrik: One who associates others with Allah in His Divinity and worship.*



wounding his neck, while he kept repeating, “**One and only God! One and only God!**”⁽¹⁾ These were the only converts to Islam at that time.

Fighting for Freedom

The slaves of Makkah joined the battle of truth against falsehood from the beginning, fighting with all their might to escape from slavery of man to man to freedom with Allah.

The Quraish unleashed its brutality on the weak who had no clans to support them, whether free or enslaved. The torment inflicted upon slaves was horrible. They were made to lie down on hot desert



⁽¹⁾ ‘Abdullah bin Mas‘ud, *Sunan Ibn Majah, Book of Al-Muqadimah (Beginning)*, Hadith no. 147.



sand while wearing iron armor or a crushing burden of stones was placed over their naked bodies. The burning sun on the desert sand made the iron amours hot like fire, lacerating their naked skin while they were savagely whipped. This merciless torture continued until they became unconscious.

Umaiya bin Khalaf would savagely beat Bilal bin Rabah (may Allah be pleased with him) or fling him onto the desert sand under the scorching sun with a huge stone placed over his chest and threaten him, **“So you will remain until you die or disbelieve in Muhammad and worship Al-Lat and Al-‘Uzza (two idols).”** Bilal would only say, **“One and only God! One and only (God)!”**





When Khabab bin Al-Arat (may Allah be pleased with him), the blacksmith, embraced Islam, his mistress, Umm Anmar Al-Khuzamiah, tortured him by fire. She used to bring a heated iron rod and place it on his back or head to make him disbelieve in Muhammad (peace and blessings be upon him), but it only increased his faith in and submission to Allah. The pagans of Makkah also used to make him lie on smoldering coals and then drag him over them; only the fat of his back put them out.⁽¹⁾

Among the early Muslims were 'Ammar bin Yasir and his parents, Yasir and Sumaiyah. They were subjected to ruthless torture under the blaze of the desert sun. The Prophet (peace and blessings be upon him), being grieved for the suffering family and unable to protect them, would go to them while



⁽¹⁾ *Safi-ur-Rahman Mubarakpuri, Ar-Raheeq Al-Makhtum (The Sealed Nectar): The Second Phase (Open Preaching): Persecution, pp. 91.*



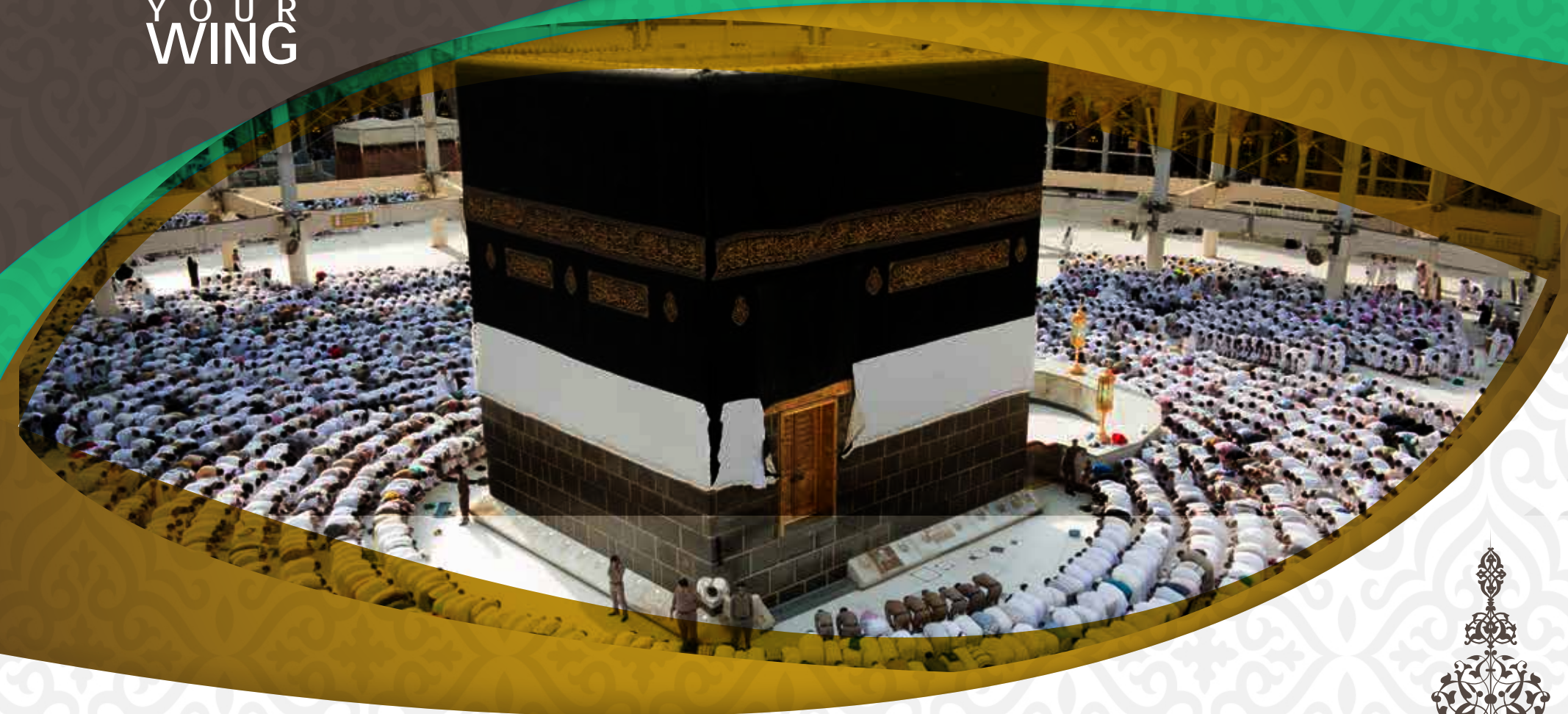
they were being tortured and give them hope and courage to forbear the tyrannies of their tormentors, saying to them, **“Patience, O family of Yasir. Your meeting place will be Paradise.”** ⁽¹⁾

Sumaiyah, the old, weak mother, was savagely stabbed with a spear in her chaste (private) parts by Abu Jahl and died, and thus earned the title of the first martyr in Islam. Yasir, the father, also died under torture.

‘Ammar was subjected to horrible methods of torture, such as being put in the blazing heat with heavy stones placed upon him, or being submerged in water until he lost consciousness. They said to him, **“We will not leave you until**



⁽¹⁾ Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum (The Sealed Nectar): The Second Phase (Open Preaching): Persecution*, pp. 9091-; Ibn Hisham, *As-Sirah An-Nabawiyah: Aggression of the Polytheists against the weak Muslims*, vol. 1, pp. 150--151.



you curse Muhammad or praise Al-Lat and Al-‘Uzza.” In a moment of weakness, under compulsion, ‘Ammar did it, and so they released him.

‘Ammar hurried to the Prophet (peace and blessings be upon him), weeping and begging pardon; consequently, Allah revealed⁽¹⁾: (He who disbelieves in Allah after having believed, not he who is forced thereto while his heart is at rest with faith, but he who opens (his) breast to disbelief, on these is the Wrath of Allah, and theirs will be a great torment.)⁽²⁾

The Messenger (peace and blessings be upon him) asked him, “How do you find your heart?” ‘Ammar, “Secure in faith.”



(1) Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum (The Sealed Nectar): The Second Phase (Open Preaching): Persecution*, pp. 91.

(2) *Translated meanings of An-Nahl 16: 106.*



The Messenger (peace and blessings be upon him), “If they should return (to forcing you to curse me), return (do it).”⁽¹⁾

Keep Yourself With Them, O Muhammad!

The dignitaries of Quraish passed by the Prophet (peace and blessings be upon him) while he was sitting with Suhaib, ‘Ammar, Bilal, Khabab and other weak Muslims, and they said, “O Muhammad! Are you pleased with these (slaves) from among your people? Has Allah bestowed His Grace on these from among us?”



⁽¹⁾ Ibn ‘Abbas: Al-Qurtubi, Al-Jami li-Ahkam Al-Qur’an: Interpretation of Surat An-Nahl [16: 106].



Should we be followers of these? Drive them away from you! Perhaps if you drive them away, we will follow you.”

As a consequence, the following Ayat were revealed ⁽¹⁾: (Do not drive away those who call upon their Lord morning and afternoon seeking His Face. Nothing of their account falls upon you, and nothing of your account falls upon them, that you should drive them away and thus be of the unjust. Thus We have tried some of them with others, that they might say, “Are these the ones whom Allah has favored from among us?” Does not Allah know best those who are grateful?) ⁽²⁾



⁽¹⁾ ‘Abdullah bin Mas‘ud: *Tafsir Ibn Kathir*; Jalal Al-Din As-Suyuti, *Ad-Durr Al-Manthur*; *Tafsir At-Tabari*, *Jami’ Al-Bayan: Interpretation of Surat Al-An‘am* (6: 5253-).

⁽²⁾ *Translated meanings of Al-An‘am 6: 5253-.*



About those slaves whom the Prophet (peace and blessings be upon him) was ordered not to drive away, Allah further revealed: **(When those who believe in our Ayat come to you, say, “Peace be on you.” Your Lord has decreed upon Himself mercy.)** ⁽¹⁾

Therefore, whenever the Prophet (peace and blessings be upon him) saw them, he was the first to greet them. He (peace and blessings be upon him) said, **“All praises and thanks to Allah Who made in my Ummah those whom He ordered me to greet first.”** ⁽²⁾

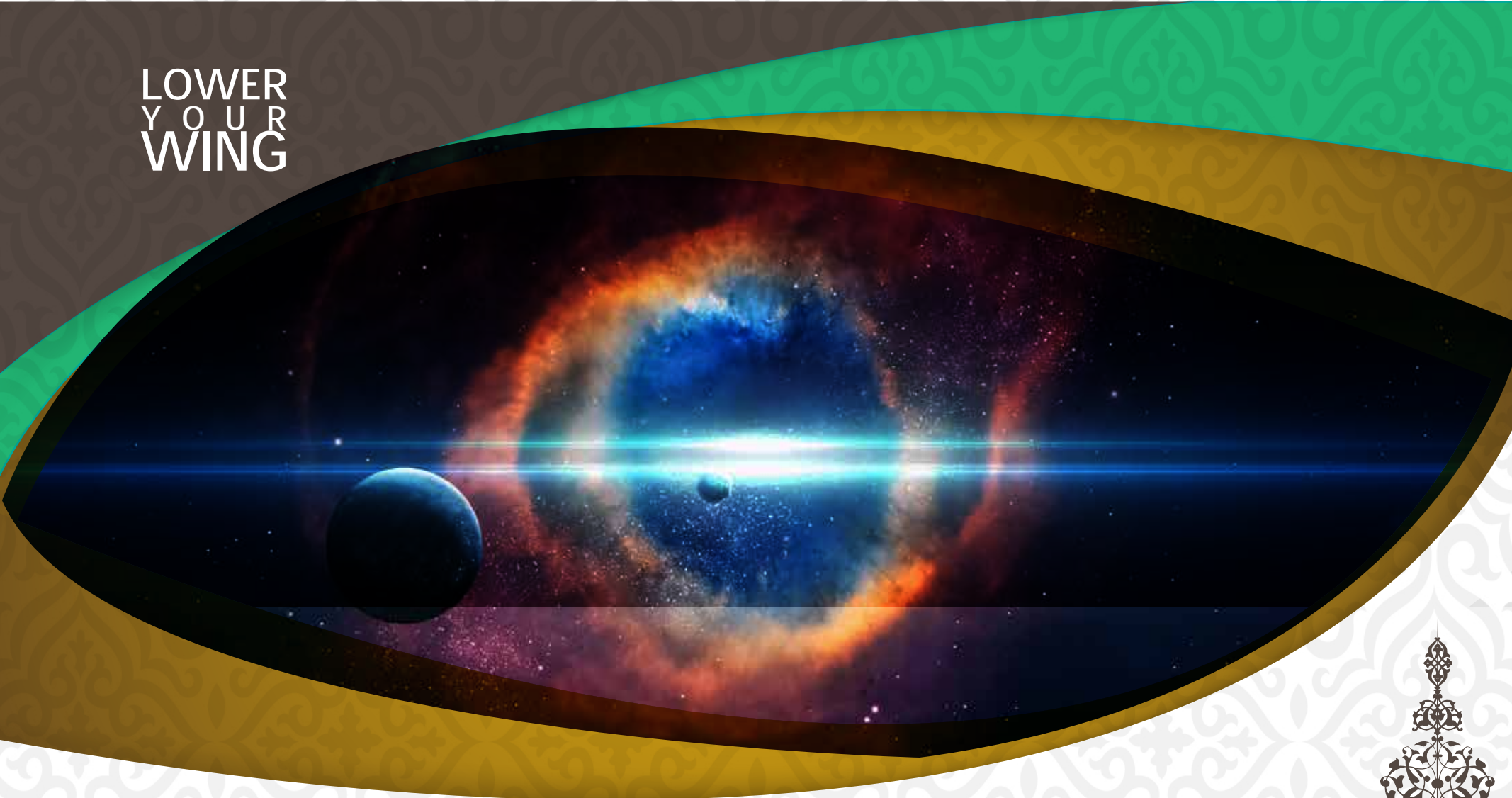
Khabab said, **“So we sat so close to him until we placed our knees over his knees.”** ⁽³⁾



⁽¹⁾ *Translated meanings of Al-Anam 6: 54.*

⁽²⁾ *Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al-An'am (6: 54).*

⁽³⁾ *Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4117; Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al-An'am (6: 52).*



Khabab went on narrating, “The Messenger of Allah (peace and blessings be upon him) used to sit with us. When he (peace and blessings be upon him) wanted to get up, he would rise and leave. Then Allah revealed: *(Keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face, and let not your eyes turn away from them, desiring the adornment of the worldly life. And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lust and whose affair (deeds) has been lost.)*⁽¹⁾”

Khabab said, “So we used to sit with the Prophet (peace and blessings be upon him), and when we



⁽¹⁾ Translated meaning of Al-Kahf 18: 28.



reached the hour in which he (peace and blessings be upon him) used to get up, we stood up and left him so that he (peace and blessings be upon him) could leave (after we had gone).” ⁽¹⁾

Upon the revelation of the aforementioned Ayah, the Prophet (peace and blessings be upon him) said, “All praises and thanks to Allah Who has made in my Ummah those whom I am ordered to keep myself patiently with.” ⁽²⁾

⁽¹⁾ *Ibid.*

⁽²⁾ *Qatadah, Tafsir At-Tabari, Jami' Al-Bayan: Interpretation of Surat Al-Kahf [18: 28].*





Paradise Longs for Them

01 'Ammar, the Pure and Purified One

The Messenger of Allah (peace and blessings be upon him) said, **“Truly, paradise longs for three people: ‘Ali, ‘Ammar, and Salman.”**⁽¹⁾

It was narrated that ‘Ammar came asking permission to see the Prophet (peace and blessings be upon him), who said, **“Allow him to enter. Welcome to the pure and purified one.”**⁽²⁾



⁽¹⁾ Anas bin Malik, Sunan At-Tirmidhy, Book of Al-Manaqib, Hadith no. 3732.

⁽²⁾ ‘Ali, Sunan At-Tirmidhy, Book of Al-Manaqib, Hadith no. 3733.



The Prophet (peace and blessings be upon him) further said about ‘Ammar:

- ***“I do not know how long I shall remain among you, so follow those after me – and he pointed to Abu Bakr and ‘Umar – and be guided by the way of ‘Ammar, and whatever Ibn Mas‘ud reports to you believe it.”⁽¹⁾***

- ***“‘Ammar is filled with faith to his epiphysis.”⁽²⁾***

- ***“Whoever antagonizes ‘Ammar, Allah will antagonize him and whoever hates him, Allah will hate him.”⁽³⁾***



(1) *Hudhaifah bin Al-Yaman: Sunan At-Tirmidhy, Book of Al-Manaqib, Hadith no. 3735.*

(2) *Transmitted by ‘Amr bin Sharhabil: Sunan An-Nasa’iy, Book of Al-Iman wa Sharai’hu (Faith and Its Laws), Hadith no. 4921.*

(3) *Transmitted by ‘Amr bin Sharhabil: Sunan An-Nasa’iy, Book of Al-Iman wa Sharai’hu (Faith and Its Laws), Hadith no. 4921.*



02 Bilal, the Muezzin of the Prophet:

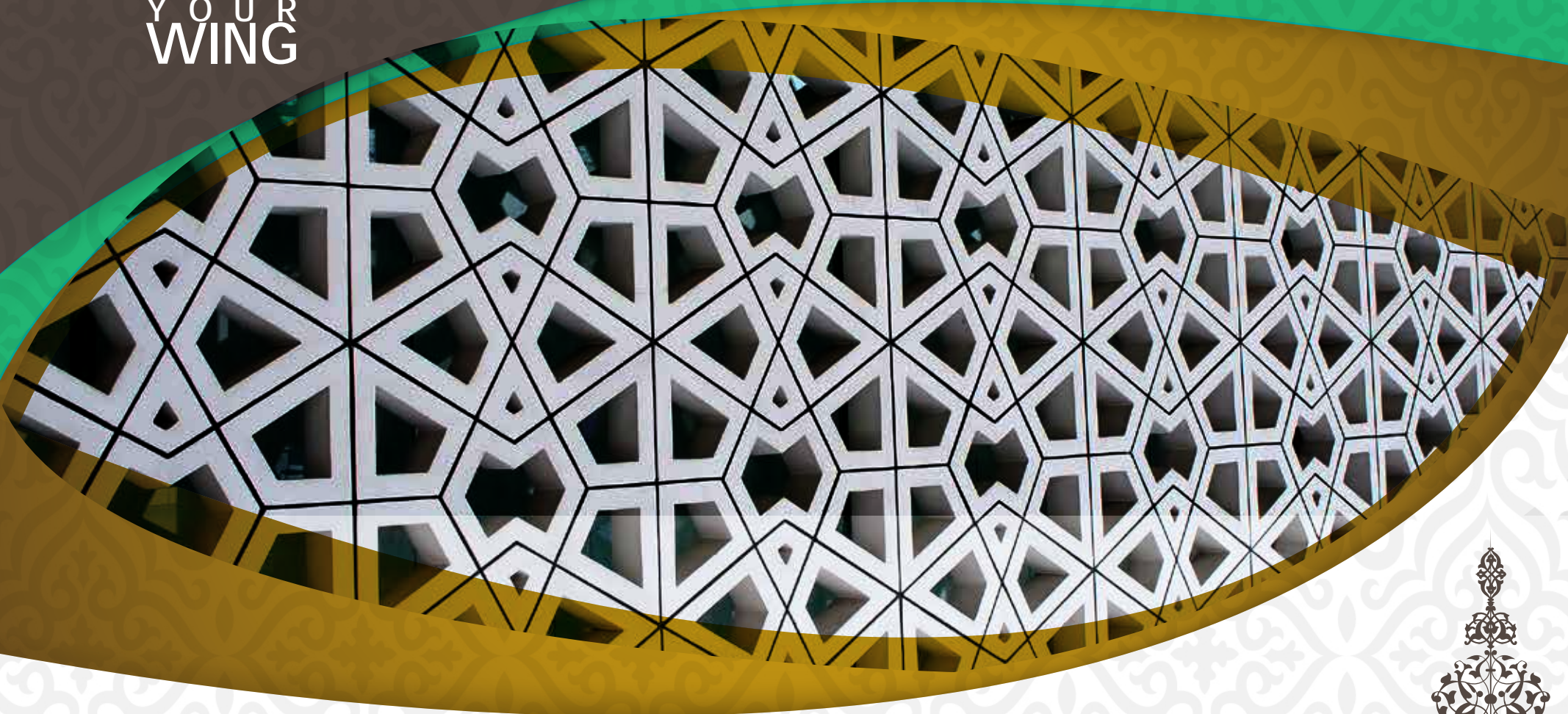
The Messenger of Allah (peace and blessings be upon him) said, “There was never a prophet before me who was given more than seven outstanding companions and ministers, and I am given fourteen: Hamzah, Ja’far, ‘Ali, Hassan, Husain, Abu Bakr, ‘Umar, Al-Miqdad, ‘Abdullah bin Mas’ud, Abu Dhar, Hudhaifah, Salman, ‘Ammar, and Bilal.” ⁽¹⁾

Abu Hurairah narrated that at Fajr (Dawn) Prayer the Prophet (peace and blessings be upon him)

⁽¹⁾ ‘Ali bin Abu Talib, Musnad Ahmad, Book of Al-‘Ashrah Al-Mubasharin

⁽²⁾ Bil-Jannah (The Ten given the Glad Tidings of Entering Paradise), Hadith no. 1198.





said to Bilal, “O Bilal, tell me about the deed you did in Islam of whose reward you are most hopeful, for truly I heard the rustle of your shoes before me in Paradise.”

Bilal said, “I have not done a deed for which I am more hopeful of reward, except that I have never performed ablution at any hour of night or day without praying with that ablution as much as destined for me to pray.”⁽¹⁾



⁽¹⁾ *Sahih Al-Bukhary, Book of Al-Jumu'ah (Friday Prayer), Hadith no. 1081.*

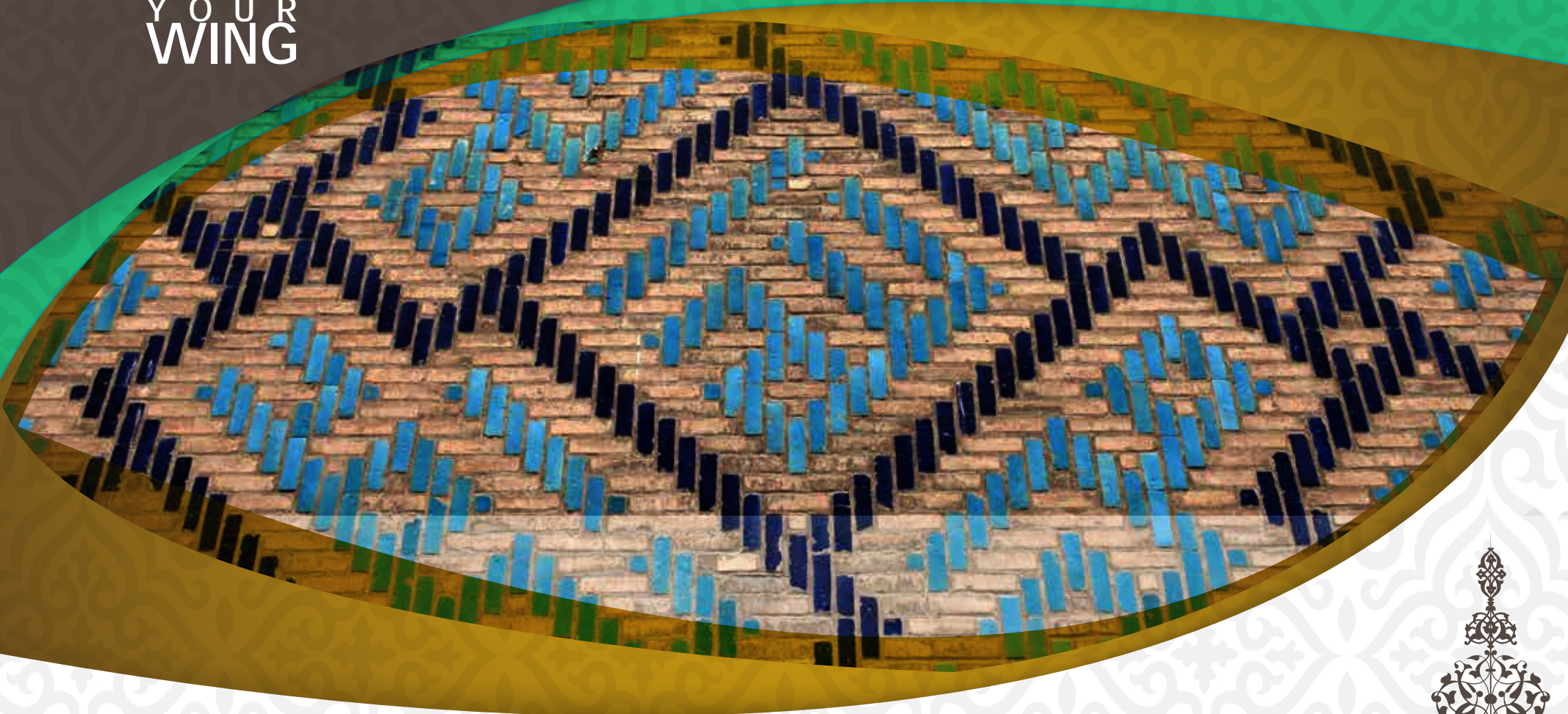


03 Al-Miqdad, the Powerful Knight:

‘Abdullah bin Mas‘ud (may Allah be pleased with him) narrated, “I witnessed Al-Miqdad bin Al-Aswad in a situation which would have been dearer to me than anything on the earth had I been its hero. He (Al-Miqdad, he was a chivalrous man) came to the Prophet (peace and blessings be upon him) and said, ‘Be pleased, O Prophet of Allah. By Allah, we will not say to you as Banu Israel said to Moses: (*Go you and your Lord and fight you two, we are sitting right here.*)⁽¹⁾ But by the One Who has sent you with the Truth, we will be in front of



⁽¹⁾ Translated meanings of Al-Ma‘idah 5: 24



you and on your right and on your left and behind you until Allah grants you victory.”⁽¹⁾

Ibn Mas‘ud added, “I saw the face of the Prophet (peace and blessings be upon him) brightening with happiness, delighted by his words.”⁽²⁾

04 Salim, the Qur’an Reciter:

Lady ‘Aishah said, “O Messenger of Allah, in the Masjid is a man whom I have never heard anybody recite better than.” The Messenger of Allah (peace and blessings be upon him) went and



(1) *Musnad Ahmad, Book of Al-Mukthrin min As-Sahabah, Hadith no. 4145.*
 (2) *Sahih Al-Bukhary, Book of Al-Maghazi, Hadith no. 3658.*



found that it was Salim, the freed slave of Abu Hudhaifah. The Messenger of Allah (peace and blessings be upon him) said, **“All praises and thanks to Allah Who has made in my Ummah someone like you.”**⁽¹⁾

‘Abdullah bin ‘Amr narrated that the Messenger of Allah (peace and blessings be upon him) said, **“Truly, among the most beloved to me of you are those who are the best mannered of you.”** He (peace and blessings be upon him) added, **“Learn the Qur’an recitation from four: ‘Abdullah bin Mas‘ud, Salim the freed slave of Abu Hudhaifah, Ubai bin Ka‘b, and Mu‘adh bin Jabal.”**⁽²⁾

Ibn ‘Umar (may Allah be pleased with him) narrated that Salim (may Allah be pleased with him), the freed



⁽¹⁾ Musnad Ahmad, Book of Al-Ansar, Hadith no. 24156.

⁽²⁾ Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3476.



slave of Abu Hudhaifah, used to lead in prayer the early Muhajirun (Emigrants) and the Companions of the Prophet (peace and blessings be upon him) in Quba' Masjid. Among those who used to pray behind him were Abu Bakr, 'Umar, Abu Salamah, Zaid, and 'Amir bin Rabi'ah. ⁽¹⁾

05 Salman, the Truth-Seeker:

The Messenger of Allah (peace and blessings be upon him) said, “Allah has ordered me to love four (of my companions) and told me that He loves them.” It was asked, “O Messenger of Allah, tell us their names.” He (peace and blessings be upon him) said, “Ali is one of them, (he said it thrice),



⁽¹⁾ *Sahih Al-Bukhary, Book of Al-Ahkam, Hadith no. 6640.*



Abu Dhar, Al-Miqdad, and Salman. He ordered me to love them and told me that He loves them.”⁽¹⁾

‘Amr bin ‘Awf (may Allah be pleased with him) narrated that the Muhajirun and the Ansar differed regarding Salman the Persian, who was a powerful man. The Ansar said, “Salman is from us,” whereas the Muhajirun said, “Salman is from us.” Whereupon, the Prophet (peace and blessings be upon him) said, “Salman is from us, Ahl-ul-Bayt (Household of the Prophet, peace and blessings be upon him).”⁽²⁾

(1) Buraidah bin Al-Hasib, Sunan At-Tirmidhy, Book of Al-Manaqib, Hadith no. 3652.

(2) Reported by Kathir bin ‘Abdullah bin ‘Amr bin ‘Awf Al-Muzani on the authority of his father ‘Abdullah bin ‘Amr bin ‘Awf, on the authority of his grandfather ‘Amr bin ‘Awf: Tafsir At-Tabari, Jami’ Al-Bayan; Al-Qurtubi, Al-Jami li-Ahkam Al-Qur’an: Interpretation of Surat Al-Ahzab [33: 10].





06 Suhaib, the Winning Dealer:

Suhaib (may Allah be pleased with him) set out as an emigrant to the Messenger of Allah (peace and blessings be upon him). He was hunted (on the way) by a group from Quraish. He leapt off his mount, snatched what was in his quiver, seized his bow, and said, “You know that I am one of the best archers among you. I swear by Allah that you shall not reach me before I have shot what is in my quiver and have struck with my sword until nothing is left of it in my hands. Then you can do as you please.” They said, “We will not let you get away a rich man when you have come to us a pauper. Lead us to your wealth in Makkah,





and then we may let you go.” They gave him their pledge, and he told them. When he reached the Messenger of Allah (peace and blessings be upon him) (in Al-Madinah), it was revealed: **(And of mankind is he who would sell himself seeking the Pleasure of Allah.)**⁽¹⁾

The Messenger of Allah (peace and blessings be upon him) said to Suhaib, **“The deal has won, O Abu Yaha,”** and he (peace and blessings be upon him) recited to him the Ayah.⁽²⁾



⁽¹⁾ *Translated meanings of Al-Baqarah 2: 207.*

⁽²⁾ *Reported by Razin and Sa'id bin Al-Musaib: Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an, interpretation of Surat Al-Baqarah [2: 207].*

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