

رَسُولُ اللَّهِ

LOWER
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Wife





In the Name of Allah,
The Compassionate, The Merciful



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صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



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



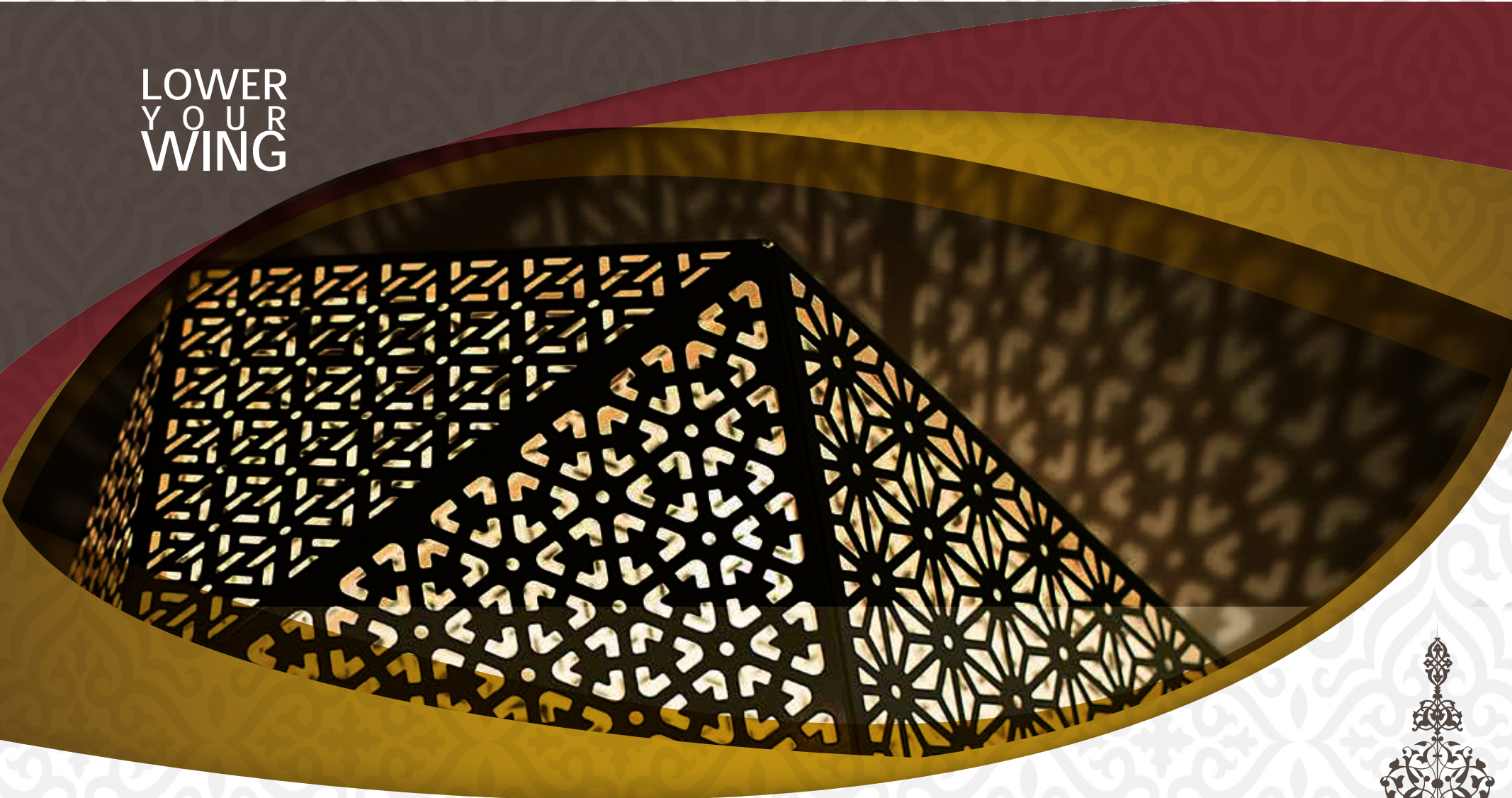
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Man and wife are created from one soul.

(O mankind, fear your Lord Who created you from one soul and created from it its mate and spread forth from them both many men and women.)⁽¹⁾

The relationship between them is depicted as a refuge of tranquility, surrounded by love and mercy. (And of His Signs is that He created for you from yourselves wives with whom you may dwell in tranquility; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.)⁽²⁾

⁽¹⁾ Translated meanings of An-Nisa' 4: 1.

⁽²⁾ Translated meanings of Ar-Rum 30: 21.





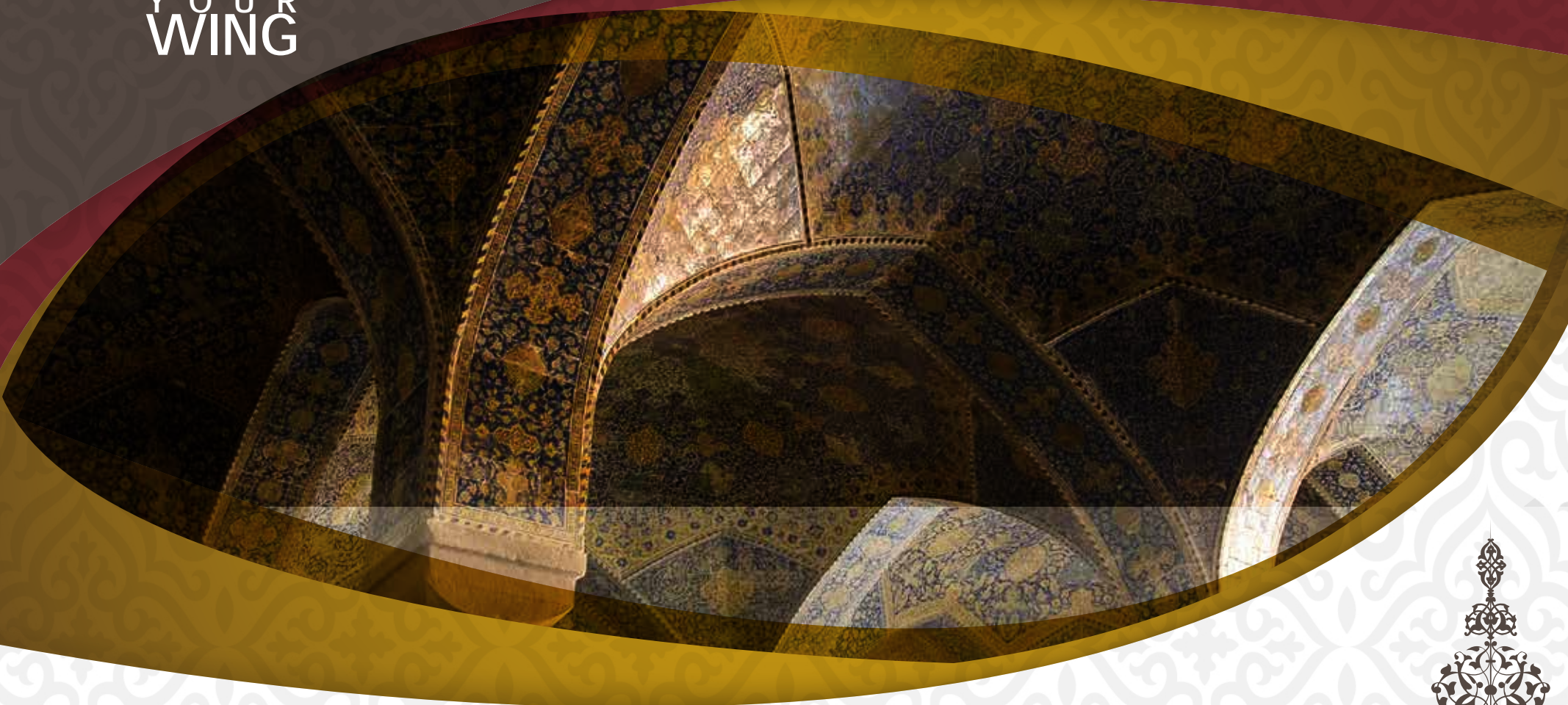
Each is the covering and protection of his life partner, as a garment is to the body. **(They are clothing for you and you are clothing for them.)⁽¹⁾**

In all matters, they are allies and supporters of each other: **(The believing men and women are supporters of one another; they enjoin good, and forbid evil; they perform the Salah, and give the Zakah (obligatory charity), and obey Allah and His Messenger. They are those whom Allah will have His Mercy upon. Indeed, Allah is All-Mighty, All-Wise.)⁽²⁾**

(1) *Translated meanings of Al-Baqarah 2: 187.*

(2) *Translated meanings of At-Tawah 9: 71.*





In his beloved wife Khadijah (may Allah be pleased with her), the Prophet (peace and blessings be upon him) first confided the secret of receiving the Divine Revelation. She became the first believer in Islam and the first supporter of the Prophet of Allah (peace and blessings be upon him), saying to her husband, **“By Allah, Allah will never disgrace you; for by Allah, you keep good relations with your kith and kin, speak the truth, support the poor, earn a living for the destitute, entertain your guests generously, and assist those who are stricken with calamities.”**⁽¹⁾



⁽¹⁾ Lady ‘Aishah, *Sahih Al-Bukhary, Book of Tafsir Al-Qur’an, Hadith no. 4572.*



And in the arms of his beloved wife ‘Aishah (may Allah be pleased with her), the Prophet (peace and blessings be upon him) breathed his last breath and uttered his last words. Reclining against her chest, she heard him saying, **“O Allah, forgive me, bestow Your Mercy upon me, and let me join the highest companions.”**⁽¹⁾ **About these last moments, Lady ‘Aishah narrated:**

Truly, among the Blessings of Allah upon me is that the Messenger of Allah (peace and blessings be upon him) died in my house, on the day of my turn, while resting (his head) between my chest and chin, and Allah made my saliva mix with his at his death.



⁽¹⁾ Lady ‘Aishah, *Sahih Al-Bukhary, Book of Al-Marda (Patients), Hadith no. 5242.*



‘Abdur-Rahman came in with Siwak (teeth-cleansing twig) in his hands while I was supporting the Messenger of Allah (peace and blessings be upon him) (against my chest).

I saw him looking at it, and I knew that he (peace and blessings be upon him) wanted the Siwak. I asked (him), **“Shall I take it for you?”** He (peace and blessings be upon him) nodded his approval. So I took it, but it was too stiff for him to use. I said, **“Shall I soften it for you?”** He (peace and blessings be upon him) nodded his approval.

I softened it, and he (peace and blessings be upon him) cleansed his teeth with it. In front of him there was a leather or a wooden container





(the sub-narrator, 'Umar, is in doubt as to which was right) containing water. He (peace and blessings be upon him) started to dip his hands in the water and wipe his face with them, while saying, **“There is no god but Allah. Verily, death has its agonies.”** He (peace and blessings be upon him) then lifted his hands (towards the sky) and started saying, **“With the highest companions,”** until he (peace and blessings be upon him) died and his hand dropped down. ⁽¹⁾

In between passed a noble history not less than these two sublime incidents, showing mutual affection and mercy between the Prophet (peace and blessings be upon him) and his wives, after the dark ages the wife had lived through before the rise of Islam.



⁽¹⁾ Sahih Al-Bukhary, Book of Al-Maghazi, Hadith no. 4094.



Corrupted Types of Marriage of Jahiliyyah

Lady 'Aishah

(may Allah be pleased with her) narrated:

There were four kinds of marriage during Jahiliyyah (pre-Islamic Days of Ignorance), one of which was as people have it today; that is, a man would ask another man for his daughter's or his ward's hand in marriage, would pay the marriage-gift, and would marry her.





The second type of marriage was that a man would tell his wife, when she was purified from menses, to go to such-and-such a (fine specimen of) man and become pregnant by him.

Her husband would then stay away from her and would never touch her until the signs of her pregnancy from that man appeared. If her pregnancy became obvious, her husband could have sexual intercourse with her, if he wished. He did so that he might have a child of noble breed. Such marriage was called Istibda'.

A third form was a group of less than ten men who would assemble and go to a woman, and all of them would have sexual intercourse with her. If she became pregnant and delivered the child, and





some nights had passed after childbirth, she would send for all of them. No man of them could refuse to come. When they would all gather, she would tell them, ***“You all know what you have done, and now I have given birth to a child. It is your child, O so-and-so,”*** naming whoever she liked, and her son was ascribed to that man. He could not refuse this.

A fourth form was that many men would go to one woman, who refused none of those who came to her. These women were prostitutes. They used to hoist a flag at their door as a sign; he who wished, could have sexual intercourse with them.

If such a woman became pregnant, after the delivery those men would be gathered for her and they would call experts in tracing resemblance,





who would ascribe her child to the one whom they saw resembling. Thus, the child was stuck to him, and was called his child, and the man could not reject this.

When Muhammad (peace and blessings be upon him) was sent with the truth, he (peace and blessings be upon him) abolished all the types of marriage observed in Jahiliyyah except the type of marriage people have today.⁽¹⁾



⁽¹⁾ *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4732.*



Jahiliyyah Society

The vice of adultery prevailed among almost all social classes, except a few whose self-dignity forbade them from falling into obscenity. Free women were in a much better condition than slave women, who were the greatest calamity. It seemed that the great majority of the Jahiliyyah (pre-Islamic) society did not feel ashamed of committing this obscenity.⁽¹⁾

‘Abdullah bin ‘Amr bin Al-‘As narrated that a man once stood up among the people and said, “**O Messenger of Allah! So-and-so is my son. I committed adultery with his mother in the Jahiliyyah time.**” The Messenger of Allah (peace



⁽¹⁾ Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum (The Sealed Nectar): Aspects of Pre-Islamic Arabian Society.*



and blessings be upon him) replied, “There is no claim of paternity (to an adulterer) in Islam. The Jahiliyyah state of affairs is gone. The child belongs to the bed (to the woman or the legal husband upon whose bed the baby was born), and for the adulterer is the stone (stoning penalty).” ⁽¹⁾

In such Jahiliyyah society there were no taboos, no women a man was forbidden to marry. They married two sisters at the same time, or even the wives of their fathers, whether divorced or widowed, until the Noble Qur’an forbade it. (And do not marry the women whom your fathers married, except what has already passed, indeed it was shameful and most hateful, and



⁽¹⁾ Sunan Abu Dawud, Book of At-Talaq, Hadith no. 1936.



an evil way. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster sisters by suckling, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in them there is no sin on you - and the wives of your sons who are from your own loins, and marrying two sisters at the same time, except for what has already passed. Verily, Allah is Oft-Ṭ-Forgiving, Most Merciful.) ⁽¹⁾



⁽¹⁾ *Translated meanings of An-Nisa' 4: 2223-*



Polygamy

The people of Jahiliyyah had an unlimited number of wives until the Noble Qur'an laid down the limit. (Marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or what your right hands possess. That is nearer to prevent you from doing injustice.)⁽¹⁾

In submission to the Command of Allah, all Muslim men who had more than four wives had to divorce them. Ibn 'Umar said, "Ghilan bin Salamah Ath-Thaqafi embraced Islam while having



⁽¹⁾ *Translated meanings of An-Nisa' 4: 3.*



ten wives in Jahiliyyah. They all embraced Islam with him, so the Prophet (peace and blessings be upon him) commanded him to choose only four of them.”⁽¹⁾ Al-Harith bin Qais Al-Asadi (may Allah be pleased with him) also said, “I embraced Islam while I had eight wives. I mentioned that to the Prophet (peace and blessings be upon him) who said, ‘Choose four of them.’”⁽²⁾

Thus, the limit set by Islam for those who fear injustice between wives is only one wife, and it is two, three, or four wives for those who are confident in their ability to deal equitably with more than one wife.

⁽¹⁾ Sunan At-Tirmidhy, Book of An-Nikah, Hadith no. 1047.

⁽²⁾ Sunan Abu Dawud, Book of At-Talaq, Hadith no. 1914.





The Ayah (Qur'anic verse) makes it clear that the permission of having more than one wife is only for a man who is capable of just treatment. If he cannot be just or cannot afford to marry another wife, then it is forbidden for him to marry more than one wife. **(If you fear that you shall not be able to deal justly (with them), then only one or what your right hands possess. That is nearer to prevent you from doing injustice.)⁽¹⁾**

The limit is flexible enough to apply to all times and relate to different societies, mentalities, cultures, circumstances, needs, problems, and possibilities and firmly shut the door on illicit relations with a strict restriction that prevents any abuse of such a right on the part of men, which is perfect justice,

⁽¹⁾ *Translated meanings of An-Nisa' 4: 3.*





even in feelings – something man can never achieve. **(You will never be able to do perfect justice (in feelings) between wives, even if it is your ardent desire.)** ⁽¹⁾

The Messenger of Allah (peace and blessings be upon him) divided justly and used to supplicate Allah, saying, **“O Allah, this is my division in what I own. O Allah, please blame me not for what You own, and I do not own (i.e. love and affection).”**⁽²⁾

Since equality of rights, not feelings, is what lies within human capability, Allah (Glorified and Exalted be He) warns: **(So do not incline too**

⁽¹⁾ *Translated meanings of An-Nisa’ 4: 129.*

⁽²⁾ *Lady ‘Aishah, Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1822.*





much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and fear Allah, then indeed, Allah is Ever Oft-Forgiving, Most Merciful.)⁽¹⁾

The Prophet (peace and blessings be upon him) said, “Whoever has two wives, and he inclines to one of them, he will come on the Day of Resurrection with his side inclined.”⁽²⁾

And he (peace and blessings be upon him) said, “If a man has two wives and he does not do justice between them, he will come on the Day of Resurrection with his side fallen.”⁽³⁾

⁽¹⁾ *Translated meanings of An-Nisa’ 4: 129.*

⁽²⁾ *Abu Hurairah, Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1821.*

⁽³⁾ *Abu Hurairah, Sunan At-Tirmidhy, Book of An-Nikah, Hadith no. 1060.*

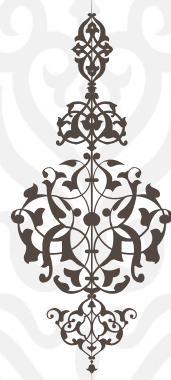




An exception to the rule was the Prophet (peace and blessings be upon him). Almighty Allah allowed him to have more than the four wives allowed to other men. The Prophet (peace and blessings be upon him), therefore, kept the wives married to him. Allah forbade him to marry any more women or change them for other wives.⁽¹⁾

(It is not lawful for you (to marry other) women after this, nor to change them for other wives, even if their beauty were to please you, except what your right hand possesses. And Allah is Ever a Watcher over all things.)⁽²⁾

The wives of the Prophet of Allah (peace and blessings be upon him) have a special status.



⁽¹⁾ *Sheikh Yusuf Al-Qaradawi, Refuting Claims regarding the Prophet's Marriages.*

⁽²⁾ *Translated meanings of Al-ʾAhzab 3352-.*



They are titled in the Qur'an as **“Mothers of the Believers.”** (The Prophet is more worthy of the believers than their own selves, and his wives are their (the believers’) mothers.)⁽¹⁾

By this honor and position, all believers were forbidden to marry the Prophet’s wives, widowed or divorced, because they were their mothers. (And it is not for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the Sight of Allah an enormity.)⁽²⁾

Thus, the Prophet (peace and blessings be upon him) had to keep all his wives; otherwise, they would have been deprived of being part of the



⁽¹⁾ Translated meanings of Al-Ahzab 33:6.

⁽²⁾ Translated meanings of Al-Ahzab 33:53.



Prophet's family and denied the honor of being Mothers of the Believers. ⁽¹⁾

Monasticism

At the other extreme of having unlimited wives, there was monasticism, that is, having no wife at all, in which a man removed all women from his life forever, considering them a distraction or impediment in the way of worship.

This is something the Prophet (peace and blessings be upon him) rejected, and declared, **“Verily, I am sent with the lenient Hanifiyyah (monotheistic upright religion). I am not sent**



⁽¹⁾ *Ibid, end of quotation.*



with invented monasticism. Yet, some people invented monasticism, and thus it was imposed on them; but they did not observe it with due observance. Therefore, eat meat, marry women, fast and break your fast, pray and sleep, for with this I have been commanded.”⁽¹⁾

Mankind inflicting austerities upon themselves will cause austerities to be inflicted upon them, from which the Prophet (peace and blessings be upon him) forbade his followers. “Do not straiten it for yourselves (by imposing austerities upon yourselves); consequently, it becomes straitened for you. A people have straitened it

(1) Al-Haythami, *Majma' Al-Zawaid wa Manba' Al-Fawaid*, Hadith no. 7613; Jalal Al-Din As-Suyuti, *Ad-Durr Al-Manthur: Interpretation of Surat Al-Ma'idah*.



for themselves; consequently, Allah straitened it for them. These are their remainders in hermitages and abodes (...and monasticism, which they invented. We (Allah) did not prescribe it for them.)^{(1) (2)}

Prohibiting oneself from having what Allah has allowed man transgresses Allah's Law. (O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.)⁽³⁾

Ibn 'Abbas (may Allah be pleased with him) said, "This Ayah was revealed regarding some of

⁽¹⁾ *Translated meanings of Al-Hadid 57: 27.*

⁽²⁾ *Anas bin Malik, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4258.*

⁽³⁾ *Translated meanings of Al-Ma'idah 5: 87.*





the Companions of the Prophet (peace and blessings be upon him), who said, ‘We should castrate ourselves, renounce worldly desires, and travel in the land just as monks do.’ The Prophet (peace and blessings be upon him), on being informed of this, summoned them and asked them if they had said this. They replied, ‘Yes.’ The Messenger of Allah (peace and blessings be upon him) said, ‘But I fast and I break my fast, I pray and I sleep, and I marry women. Whoever follows my Sunnah (way) is of me. Whoever turns away from my Sunnah is not of me.’”⁽¹⁾



⁽¹⁾ *At-Tabari, Jami' Al-Bayan Fi Ta'wil Al-Qur'an; Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur: Interpretation of Surat Al-Ma'idah [5: 87].*

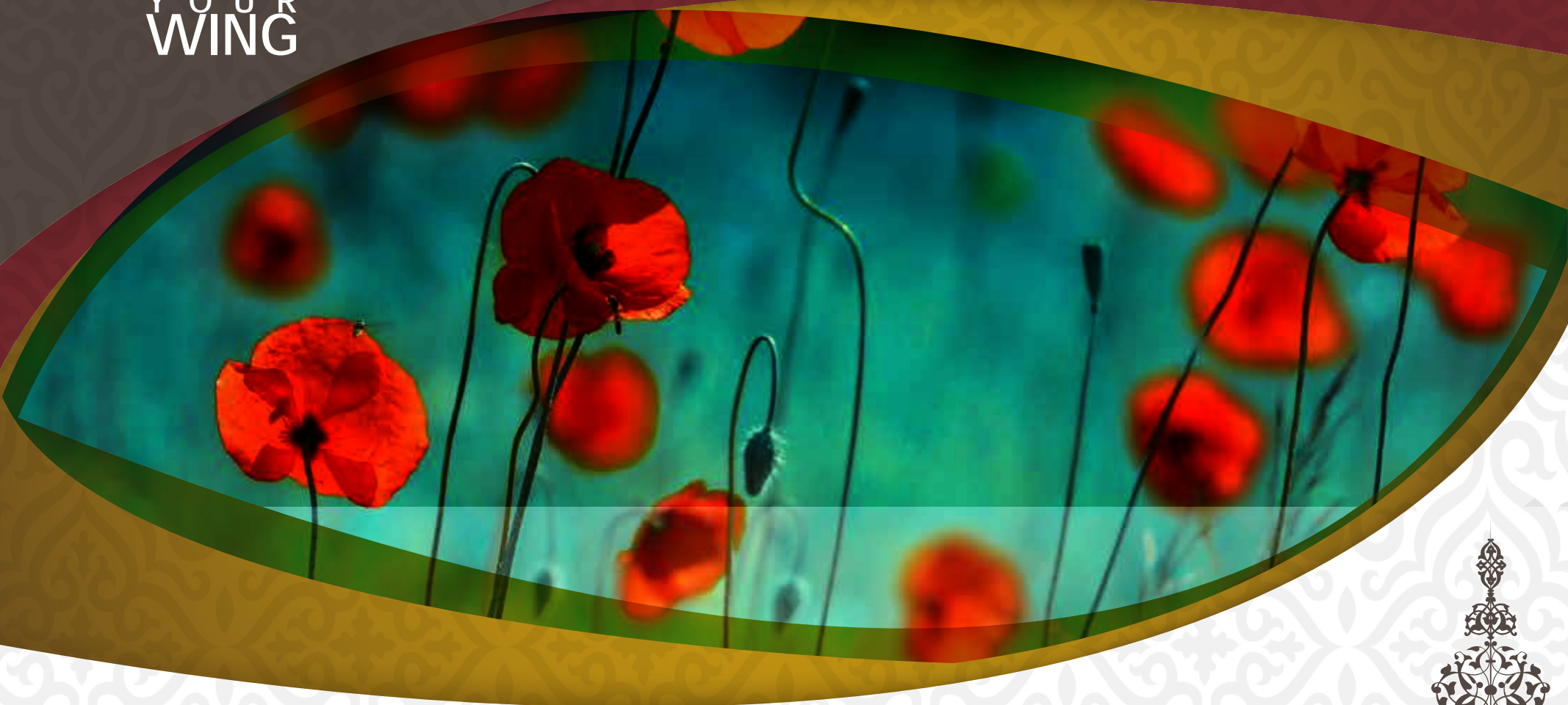


A heritage of rigid traditions prized celibacy over marriage, abstention over fecundity, and solitude over family life, which the Prophet (peace and blessings be upon him) corrected by restoring marriage to its rightful place and worth, exhorting that it be used for chastity, saying, “O company of young men, whoever among you can afford marriage, let him get married; for it is more effective in lowering the gaze (from looking at forbidden things) and guarding the private parts (from illegal sexual acts). Whoever cannot afford it, let him fast, for it will be a shield for him (against sexual desire).” ⁽¹⁾

Marriage and family are the true fortifications recommended by the Prophet (peace and



⁽¹⁾ ‘Abdullah bin Mas‘ud, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4678.



blessings be upon him) against immorality and the true means to moral purity, spiritual perfection, and elevation of character. They are so conducive to the welfare of society that intimacy between spouses within marriage is worthy of reward in Islam. The Prophet (peace and blessings be upon him) said, “Every utterance of glorification (Glory be to Allah) is an act of charity (good deed); every utterance of magnification (Allah is the Greatest) is an act of charity; every utterance of praise (All praise be to Allah) is an act of charity; every declaration of the Oneness of Allah (There is no god but Allah) is an act of charity; enjoinder of good is an act of charity; forbiddance of evil is an act of charity; and the marital sexual





intercourse one of you have is an act of charity.” The Companions asked, “O Messenger of Allah, is there a reward for one of us when he satisfies his desire?” He (peace and blessings be upon him) said, “Tell me, if he were to place it in that which is forbidden, would it not be a sin on him? Similarly, when he places it in that which is lawful, he will have a reward.” ⁽¹⁾

That was the natural path of the most saintly and devoted people ever to have lived: ***the Messengers; and it remains the supplication of the righteous, who follow their good example, and beg for a family obedient to Allah:***

⁽¹⁾ Abu Dhar, Sahih Muslim, Book of Zakah, Hadith no. 1674.





(Our Lord, grant us from our wives and our offspring comfort to our eyes and make us leaders for the pious.)⁽¹⁾

Sa'd bin Hisham (may Allah be pleased with him) once came to the Mother of the Believers, 'Aishah (may Allah be pleased with her), and said, "I want to ask you about celibacy. What do you think about it?"

She said, "Do not do it. Have you not heard Allah (Glorified and Exalted be He) say: (And indeed We sent Messengers before you, and made for them wives and offspring ?)"^{(2) (3)}

⁽¹⁾ Translated meanings of Al-Furqan 25: 74.

⁽²⁾ Translated meanings of Ar-Ra'd 13: 38.

⁽³⁾ Sunan An-Nasa'iy, Book of An-Nikah, Hadith no. 3164.





The merciful Sunnah (acts, sayings, or approvals of the Prophet) is a response to, rather than a deviation from, human nature. It turns the individual towards rather than away from people, so that they may experience life together, rather than separately. They thrive in striving for each other and in so doing find self-fulfillment, as in the process it does not lessen their chance of living their life for Allah or waste their individual rights. It gives every owner of a right their right.

The Prophet (peace and blessings be upon him), therefore, cared that his married Companions should not dedicate themselves wholly to worship, and as a consequence neglect the rights of their spouses. 'Abdullah bin Amr bin 'Al-As (may Allah be pleased with him) narrated,





“The Messenger of Allah (peace and blessings be upon him) said to me, ‘O ‘Abdullah, I have been informed that you fast during the day and stand in prayer (all) the night.’ ‘Abdullah replied, ‘Yes, O Messenger of Allah.’ He (peace and blessings be upon him) said, ‘Do not do that! Fast and break your fast, stand in prayer at night and sleep; for your body has a right over you, your eye has a right over you, your wife has a right over you, and your guests have a right over you.’”⁽¹⁾



⁽¹⁾ Sahih Al-Bukhary, Book of As-Sawm, Hadith no. 1839.

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