

Fifth hadith

عن أبي عمارة البراء بن عازب رضي الله عنهما قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا فُلَانُ إِذَا أُوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ. رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ مِنْكَ خَيْرًا

Bara' ibn 'Azib reports that Messenger of God asked me to recite whenever I go to bed: "O God! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment. There is no refuge and no place of safety from You but with You. I believe in the book You have revealed and in the Prophet You have sent." Messenger of God (pbuh) said that if anyone recited these words and died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good."²⁷⁸

Bara ibn 'Azib

He and his father are the Companions. He is from Aws tribe in Medina and embraced Islam before *hijrah*. He is known with his deep love to the Prophet (pbuh) and also loyalty to Islam. He strictly followed Sunnah in every aspect of life and paid great attention to relate the acts and words of the Prophet. He always showed the Prophet as best role model. For example, he was very sensitive concerning keeping the rows straight in the prayer. He often would say; "when we stand up for the prayer the Prophet used to touch our chests or backs and correct the rows saying; 'do not let crookedness in the lines of the prayer otherwise this deviation pass on your hearts'"²⁷⁹. Bara narrated 305 hadiths in number of total. He accompanied with the Prophet in many expeditions. He settled down in Kūfa in the time of Caliph 'Umar and died in the year 72 of *hijrī* there. May God be well pleased with him.

Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *saḥīḥ* collections. This hadith is another piece of evidence that the Prophet supplicated God constantly in every aspect of his life. Even before going to sleep he made many invocations and advised his followers to do same. Sleep is a brother of death and before going into sleep Believers should take necessary cautions. In order to be safe from evil spirits and Satan they should protect themselves by Sunnah supplications. This prayer is seeking refuge in God before temporarily losing the conscious in sleep.

The words of the hadith have deep meaning and accord exactly with the surrounding circumstances for they reflect absolute submission and complete confidence in God. *Tawakkul* and trust in God must cover 24 hours of people and they should live with this

²⁷⁸ Bukhari, *Saḥīḥ*, Wudu, 75; Muslim, *Saḥīḥ*, Zikr, 56.

²⁷⁹ Ahmad bin Hanbal, *Musnad*, vol.4, 304.

conscious. The Prophet guided his followers to the best conducts in every sphere of life and the supplications before sleep is one of them. This prayer is known among Muslims as ‘supplication of bed’. Reliance on God and submission to His will is the main theme here. With this trust Believers will achieve the best reward; “if anyone recited these words and died that night, he would die in the true religion and if he remains alive till morning, he will obtain good”.

Servants are in need of God in every moment of their life therefore they should always rely on Him and trust in Him. With this supplication they create protecting atmosphere against all kind of evils. Taking *wudu* as if performing prayer before sleep will lead people into the mood of worship. Remembering God and seeking refuge in Him turn sleep into worship. Remaining servant to God in every part of life can be achieved with this conscious, because the last words before sleep is remembrance of God. In other words, Believers do their best concerning their servanthood to God while they are awake and they seek refuge in His mercy before sleep because it is beyond their capacity and free will. With their sincere intention they change their sleep into obedience and worship. This hadith emphasizes on being in the state of spiritual purification all the time. It is Sunnah to make supplications with the same words of the Prophet for they have deep meanings and express our loyalty to God best.

Sixth hadith

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ، وَاسْمُهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ حَدِيْفَةَ الْمُخْزُومِيَّةِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

Umm Salama reports that whenever the Prophet (pbuh) stepped out of his house, he would say: “I begin with the Name of God, I trust in God; O Lord! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me.”²⁸⁰

Umm Salama

Umm Salama, her real name is Hind and she is the daughter of Abū Umayya. She immigrated to Abyssinia with her first husband Abdullah ibn Asad to avoid the unbelievers’ persecution and gave birth her son Salama there. Later, they settled down in Medina with her husband and four children. She lost her husband in the battle of Uhud and became widow. Abū Bakr and ‘Umar proposed marriage, aware of her needs and suffering as a widow with children but she refused, believing that no one could be better than her late husband.²⁸¹ Upon this the Prophet offered to marry her for this great believer sacrificed a lot in the way of Islam and now she was alone. By marrying her, the Prophet was doing what he had been doing since his

²⁸⁰ Abū Dāwūd, *Sunan*, Adab, 103; Tirmidhi, *Sunan*, Daawāt, 34.

²⁸¹ Fethullah Gulen, *Messenger of God*, p. 176.

youth, namely, befriending those lacking friends, supporting those without support, and protecting those without protection.²⁸²

Umm Salama was intelligent and had all the capacities to become a spiritual guide for Muslims. After her marriage to the Prophet, she became a new student in the school of knowledge and guidance, one to whom all women would be grateful.²⁸³ Umm Salama narrated 378 hadiths total in number and passed away in the year 62 of *hijrī* when she was 90 years old. May God be well pleased with her.

Analysis of the hadith

Abū Dāwud and Tirmidhi reported this hadith with authentic and unbroken links of narrators. This hadith is not recorded by Bukhari and Muslim but still is considered authentic by other scholars according to their hadith methodology. The hadith reflects the complete trust and submission of the Prophet (pbuh).

Tawakkul is the state of consciousness concerning being present before God all the time. Before leaving home and being busy with worldly matters the Prophet (pbuh) expressed his trust in God one more time and asked His protection and guidance. He never left his home before making this supplication and renewing his submission to God. Umm Salama, one of the wives of the Prophet, observed that Muhammad (pbuh) had absolute confidence in God and often would seek refuge in Him against the trials of this world.

As role model Muhammad (pbuh) represented the best manners in every aspect of life and encouraged his Believers to follow his Sunnah. Supplication and invocation is one of the most important pillars in the life of Muslims. The Prophet reminded them that before engaging with society and daily matters they should ask God's protection against leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to them.

Starting a day with God's name is very positive attitude for it motivates and also reminds people to do righteous deeds. Heart may deviate from straight path anytime during a day while engaged with worldly things. For this reason, Believers, who perform daily prayers along with *nawāfil* (optional prayers) ask God guide them to straight path by reciting Surah Fatiha. The Prophet, who performed additional prayers most besides the obligatory ones, did not see them sufficient and therefore he added this supplication before starting his day. He asked God one more time to guide him straight path and protect him from deviation.

He also asked God's help against doing injustice or being done injustice to him. In many occasions he clearly stated that God does not forgive sins if they are related to people's rights; rather they are forgiven by people who have rights. In daily relationships people may do wrong or injustice to others without knowing or sometimes they do it deliberately. If they believe in God and Judgement Day they must compensate their violations and sins by asking forgiveness from the wronged ones and also providing their due rights. If the compensation is left to Afterlife they cannot enter Paradise before solving themselves from such rights. Even

²⁸² Gulen, *ibid.*

²⁸³ Gulen, *ibid.*

martyries cannot enter Paradise if they have rights of others upon them. They have to compensate their offenses to people and solve themselves from all kind of rights and then they will be able to enter Paradise. With this small introductory information now, we can understand better the value and importance of this supplication. The prophet warned people against the most devastating sins and also encouraged them to supplicate God constantly to keep them on straight path as long as they live. This indicates the importance of *tawakkul* and trust in God.

Seventh hadith

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يُقَالُ لَهُ هُدَيْتَ وَكُفِّيتَ وَوُقِّيتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ

Anas reports that Messenger of God (pbuh) said: “whoever says upon leaving his house, ‘I begin with the Name of God; I trust in God; there is no avoidance (against the sins) or obedience (to God) but by the power of God,’ it will be said to him, ‘you are guided, defended and protected.’ The devil will go far away from him.”²⁸⁴

Abū Dāwud reported it with this addition: “One devil will say to another: ‘How can you deal with a man who has been guided, defended and protected?’”²⁸⁵

Analysis of the hadith

The hadith is not recorded by Bukhari or Muslim. However, it has been reported by Tirmidhi, Abū Dāwud and Nasāī. Tirmidhi holds that this hadith is *Hasan* (mid category between authentic and weak) according to his hadith methodology because the narrators in the chain of hadith transmission are not in the highest category in regards to uprightness and retentive memory.

This supplication is connected to the previous one. Indeed, the Prophet made many supplications after *Fajr* prayer and some hadith scholars collected them under separate chapter. They are known as ‘morning supplications’. But this prayer can be made anytime that people are about to leave their houses during different hours of a day. This invocation shows the importance of reliance and trust in God. Believers should request from God security against the mischief of Satan.

To be able to do righteous deeds and avoid sins people should supplicate to God, because without His power they cannot achieve this. If people trust in God He never leaves them alone against Satan; rather protects and guides them to the straight path. Security, inner peace and tranquillity comes with reliance on God. If one knows the importance of *tawakkul* he gains eternal bliss and infinite power. *Tawakkul* is source of security and strong shelter against Satan.

²⁸⁴ Tirmidhi, *Sunan*, Daawāt, 34.

²⁸⁵ Abū Dāwud, *Sunan*, Adab, 103.

Eighth hadith

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْآخَرُ يَحْتَرِفُ، فَشَكَا الْمُحْتَرِفُ أَخَاهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَعَلَّكَ تُرْزَقُ بِهِ

Anas reports that there were two brothers in the days of the Prophet (pbuh). One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn his living. Once the latter complained to the Prophet (pbuh) against the former (for not earning his living). The Prophet (pbuh) replied: “perhaps you are being provided because of him.”²⁸⁶

Analysis of the hadith

Bukhari and Muslim did not record this hadith in their collections but it is reported by Tirmidhi upon the authentic hadith conditions of Muslim. The transmission chain is unbroken and the narrators are upright and have retentive memory.

There were two brothers in the days of the Prophet; one dedicated himself to the Prophet to learn knowledge from him while the other worked to earn his life. The working one was annoyed by the state of his brother and therefore complained to the Prophet about him. He wanted his brother to work as he did and contribute the home budget. Apparently, he was right, but the Prophet brought his attention to different aspect; ‘perhaps you are being provided because of him’. In other words, if you find job, have chance to perform your skills in work and make money easily it is because of your brother who dedicated himself to the Prophet and Islam. For the sake of your brother you are being provided, so you are not taking care of him, but God takes care of you for his sake.

With this expression the Prophet did not encourage people to leave work; rather he brings harmony to life with Islamic principles. Accordingly, some work while others study and one support the other for the establishment of harmony in the community. If everyone does same thing in the community many duties are neglected and this ruins harmony and consequently effects the welfare negatively. The other important thing is that people should utilize their capacity and capability in right direction. Some might be inclined to work while others like to study. Similarly, some may be interested in arts while others like to do business.

Acquiring knowledge is not against work. People can learn while working and increase their knowledge with good time management. God always helps His servants if they rely on Him. He provides people in various ways, but most of them are ignorant of this fact. If wealthy people support students financially God will reward them. This hadith indicates that God provides them as long as they support students whether they are aware or not. So, they should trust in God and expect from His infinite bounties.

²⁸⁶ Tirmidhi, *Sunan*, Zuhd, 33.