



Ponder on a Hadith

Hadith 13

(When anyone of you has done his Tashahud)

Part One

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Hadith

13

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjaal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjaal (Antichrist))."

[Narrated Muslim]



Terms

Tashahhud: is the portion of the Muslim prayer where the person kneels or sits on the ground facing the qibla, glorifies Allah, and greets the Messenger and the righteous people of Allah followed by the two testimonials.

‘udhu: I seek refuge in Allah.

Fitnatil-mahya wal-mamat: trials of life and death, and the questioning of the two angels in the grave.



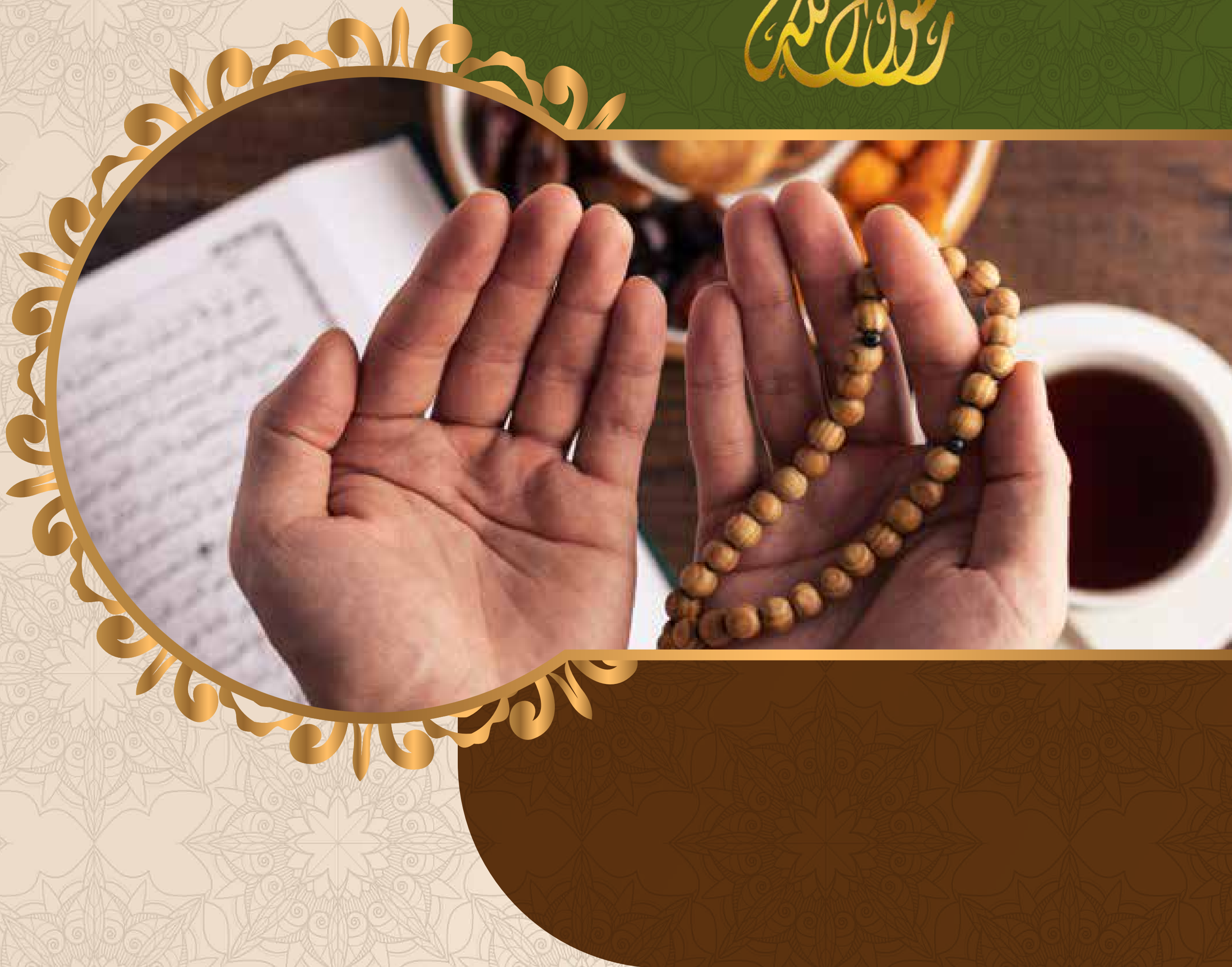
Values

Values of Supplicating and Seeking Refuge in Allah:

Praying and supplicating to Allah is very important, the Prophet, Peace Be upon Him, made sure to guide Muslims to supplication. Allah's Messenger said: "Nothing but supplication averts the decree..."

Isti'adha is to seek refuge with Allah, turning to Him for protection from all kinds of evil and trials such as the ones mentioned in the hadith, and also polytheism, poverty, cowardice, miserliness, debt, the devils, the evil eye, the evils of creatures, tribulations, and we also seek refuge in Allah from the Jinn when we enter the toilet.

In another hadith Allah's Messenger taught his companions to seek refuge in Allah from those four, just as he taught them a surah from the Qur'an, because he was so keen that they memorize them and adhere to reciting them.



Repeating the Isti'adha from these four things five times a day, at least, every day and night, is a proof of the importance of such matter. We should keep that in mind and pray to Allah to help us and protect us from such evils and trials.

Allah's Messenger, Peace Be upon Him, asked Allah to protect him from these four, even though He is always protected and safeguarded by Almighty Allah, to show humbleness, submission and need to Allah, set an example for all Muslims to follow, and teach them their religion.

It is forbidden to seek refuge in anyone or anything other than Allah, it is forbidden to seek refuge in someone, by calling on to him, who is not present or dead, seeking refuge should only be addressed to Almighty Allah. Whoever seeks refuge in the dead, for help or protection, has become a disbeliever in Almighty Allah.



Seeking refuge in someone who is capable and present to push away some evil is permissible, it is narrated by Abu Mas'oud al-Ansari that he was hitting a young servant, when the boy saw the Messenger (PBUH) he said “I seek refuge with Allah’s Messenger” to save him from his master.

When anyone of you has done his Tashahud

رَسُوْلُ اللهِ



Aqeedah Values:

The hadith proves the grave's torment and blessing, and the obligation to believe in them, because it is the first step of belief in the Last Day.

The hadith proves the fitnah of ad-Dajjaal, it will be the greatest fitnah from the time Allah created Adam until the Hour begins

When anyone of you has done his Tashahud

رَبِّكَ اللَّهُمَّ



Juristic Values:

It is recommended to supplicate before tasleem (the concluding portion of the Muslim prayer), because Allah's Messenger said about that in a hadith: "...Then he may choose any supplication which pleases him and offer it."

It is highly recommended to seek refuge in Allah from the previously mentioned four, the majority of scholars agree on that, and some of them even say it is obligatory to do so.



Generic Values:

1. The trials are continuous from the beginning of man's creation till his death, when one trial ends another begins.
2. Bearing in mind death and what happens after it, which fits with the Prophet's saying: "Frequently remember the destroyer of pleasures – death."
3. Some trials are good for the Muslim if he stays patient and steadfast during them, which increases the faith and certainty of the believers, but trials can be bad for those who have weak faith, but that represents a test and purification of the Muslims.
4. Trials of life: What the human faces through all his life such as disbelief, polytheism, bid'ah (misguidance or an invented matter into the religion), unlawful desires, doubts and everything good or bad that might happen.
5. Trials of death:

The first meaning: dying, the departure of the soul from the body, and the pains and agonies of death, also it is narrated that the shaytan comes to the dying person at the time of death to call the person to disbelieve in Allah. So, the trial of death is actually part of the trial of life, it



is mentioned right after it to ascertain that important moment of life.

The second meaning: the questioning of the two angels in the grave about the Lord, the religion and the Messenger, it is mentioned right after the trial of life because it is close in time, or it is an outcome.

6. Foreseeing the callers for evil and those who spread atheism and corruption, they claim to people that they are the neo reformers, while they are actually the destroyers of virtues and religion.

7. Closing the prayer with this supplication links it with life and the afterlife at the same time.

It is a link between prayers and the attempts to overcome the trials of life then the trials of death, to be safeguarded from the torment of the grave, the Hellfire and the trial of ad-Dajjaal.

This is actually a reminder of the practical nature of salah which is to forbid and eliminate obscenity and evil.

8. It is recommended to pray and supplicate with concise words, i.e. asking Allah for all that is good and seeking refuge with Allah from all that is evil.



Linguistic Values:

1. Isti'adha (seeking refuge with Allah) is to deter evil and Layadha (resorting to Allah) is to bring and seek good.

2. Meaning of the word “Messiah”:

A- First when it is said about Jesus, Peace Be upon Him: It means the one moving on earth to worship and strive, and He is the one who wipes over the people with disabilities, so they heal because of the blessing of his wiping, by Allah's Will.

B- Second when it is said about the Antichrist (Ad-Dajjal): It means the one moving on earth to corrupt, or because he is one-eyed as he is blind in his right eye.

3. The Messiah, when it is used without any adjective it means Prophet Jesus, while when the adjective Ad-Dajjal is added to al-Messiah it means the Antichrist.

4. It is not authenticated in the Sunnah that ad-Dajjal is called al-Masikh.