

## After Completing Ablution (Wudoo’)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ..

(a) Ash-ha-du al-lā ilā-ha il-lal-lāh waḥ-da-hu lā sha-ree-ka la-hu

(I bear witness that nothing deserves to be worshipped except Allāh, Alone, without any Partner

Wa ash-ha-du an-na- Muḥammadan 'ab-du-hu wa ra-soo-lu-hu

and I bear witness that Muḥammad is His servant/worshipper and His Messenger)<sup>1</sup>

### The text of the Hadeeth:

"There is no one of you who performs ablution and performs it well, and then says: **Ash-ha-du al-lā i-lā-ha il-lal-lāh waḥ-da-hu lā sha-ree-ka lahu, wa ash-ha-du an-na Muḥammadan 'ab-du hu wa ra-soo-lu-hu**, except that the eight (8) gates of *Jannah* (Paradise) will be opened for him, so that he may enter from anyone that he desires."<sup>2</sup>

**The reward** for one saying these words is mentioned in the text of the Hadeeth: "...The eight (8) gates of *Jannah* (Paradise) will be opened for him..."

### Explanation of the Hadeeth:

**The saying of the Prophet** (Sallallahu Alaihi wa Sallam): "**Ash-ha-du**" (I bear witness) means: I acknowledge in my **heart** while expressing upon my **tongue** - since bearing witness is an act of expressing (in speech) and informing of what is in the **heart**.

The original meaning of "**Ash-sha-hā-dah**" is from *Shu-hood*, the **witnessing** of something, i.e., being **present** for it and actually **seeing** it. So, it is as though this person who is informing about what is in his **heart** and expressing it upon his **tongue** - it is as though he is **witnessing** this matter with his **eyes**.

---

<sup>1</sup> Fortress of the Muslim, no. 13

<sup>2</sup> Reported by Imām Muslim, no. 234; on the authority of 'Uqbah Ibn 'Āmir al-Juhane (may Allāh be pleased with him).

**His saying** (Sallallahu Alaihi wa Sallam): "**Lā i-lā-ha il-lal-lāh**" means: There is nothing that is worshipped in truth - or with a right to be worshipped - except Allāh, the Most High.

**His saying** (Sallallahu Alaihi wa Sallam): "**Wah-da-hu**" (Alone) is re-emphasis of the **ith-bāt** (i.e., affirmation that Allāh *Alone* has the right to be worshipped).

**His saying** (Sallallahu Alaihi wa Sallam): "**Lā sha-ree-ka la-hu**" (without any Partner) is re-emphasis of the **Naf-ye** (i.e., negation of the right of *anyone* to be worshipped along with Him).

**His saying** (Sallallahu Alaihi wa Sallam): "**Ab-du-hu**" (His Servant/Worshipper) is a description of the Prophet (Sallallahu Alaihi wa Sallam) as a servant, i.e. **worshipper**, since he is the greatest of the people in **worshipping** Allāh and the most perfect of all people in actualizing the **worship** of Allāh, the Most High.

**His saying** (Sallallahu Alaihi wa Sallam): "**Wa ra-soo-lu-hu**" (and His Messenger) is a description of the Prophet (Sallallahu Alaihi wa Sallam), as a Messenger, since he conveyed the *greatest message*, i.e., the message of Islam - i.e. **Tawheed** - to all of humanity.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

(b) Allāhum-ma-j-'al-nee mi-na-t-taw-wā-bee-na

(O Allāh, make me among those who turn to You in *repentance* ;

wa-j-'al-nee mi-nal-mu-ta-ṭah-hi-ree-na.<sup>3</sup>

And make me among those who *purify* themselves.)

### **The text of the Hadeeth:**

The previous Hadeeth of 'Uqbah Bin 'Āmir (may Allāh be pleased with him) which was narrated by Muslim with the following words:

"**Ash-ha-du al-lā i-lā-ha il-lal-lāh wah-da-hu lā sha-ree-ka la-hu wa ash-ha-du an-na Muḥammadan 'ab-du-hu wa ra-soo-lu-hu**"

(I bear witness that nothing deserves to be worshipped except Allāh, Alone, without any partner, and I bear witness that Muḥammad is His Servant/Worshipper and His Messenger) **was**

---

<sup>3</sup> Fortress of the Muslim no. 14.

also narrated in the *Sunan* of at-Tirmidhi with the additional words:

"**Allāhum-ma-j-'al-nee mi-nat-taw-wā-bee-na wa-j- 'al-nee mi-nal-mu-ta-ṭah-hi-ree-na.**"

(O Allāh, make me of those who turn to You in *repentance*, and make me among those who *purify* themselves.)<sup>4</sup>

### **Explanation of the Hadeeth:**

**The saying of the Prophet** (Sallallahu Alaihi wa Sallam): "**At-taw-wā-bee-na**" (Those who turn to You in *repentance*) is the plural of **Taw-wāb** (one who repents), and it is the intensive form of the noun, indicating *frequent* repentance. **At-Tawbah** means turning back, from disobedience of Allāh, to obedience to Him.

It is obligatory to repent from every sin; and it must be done within the time when it is accepted, i.e., before the soul reaches the throat, at the time of death; or before the sun rises from the place of its setting, at the approach of the Day of Judgment.

**His saying** (Sallallahu Alaihi wa Sallam): "**Al-mu-ta-ṭah-hi-ree-na**" (Those who *purify* themselves) is the plural of **Mu-ta-ṭah-hir** (one who purifies himself), and it is the intensive form of the noun, indicating *frequent* purification. **At-Ṭahārah** indicates cleanliness by removing the *ritual state* of impurity, as well as the removal of any impure *substance* from the body or clothing or place of prayer.

In consideration of the fact that **repentance** is the purification of the **inner being** from the filth of sins, and **ablution** is the purification of the **outer being** from the impurities which prevents one from getting near to Allāh (through worship), it is fitting that the two (repentance and ablution) be combined in this Hadeeth, as well as in the saying of Allāh, the Most High:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

"Indeed, Allāh loves those who turn to Him in repentance (*At-Taw-wā-been*), and He loves those who purify themselves (*Al-Mu-ta-ṭah-hi-reen*)." (2:222)

[Taken from: '*Reflections Upon Selected Daily Supplications*' - Abu Muhammad]

<sup>4</sup> Sunan at-Tirmidhee, no. 55, and authenticated by Shaykh al-Albānee in Saḥeeḥ Sunan at-Tirmidhee, no. 48.