

Wiping the Face with the Palms of the Hand after Dua

Compiled & Translated

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A - Summary

Imam al-Bayhaqi *-Rahimahullaah-* (d. 458 A.H.) said:

‘Therefore, it is foremost not to do it, but **rather limit oneself to what the Salaf -
Rahimahullaah- did**, which is raising the hands in making Dua without wiping the face in the prayer.’

[Sunnan al-Kubra 2/212]

Shaykh Muhammad Nasiruddeen Al-Albaani -

Rahimahullaah- (d. 1420 A.H.) said:

‘As for wiping the hands on the face after ending the *Dua*’ in the prayer, **then this is not established with an authentic narration, nor**

an authentic statement, nor by analogy.

This is a *Bida'*, as for outside the prayer, then it is not authentic, and everything that is narrated regarding this is weak, some of it is more severe in its weakness than other narrations.'

[Taken from 'the Original Sifat as-Salah' vol 3 p.957-959]

B - Those of the People of Knowledge who Did not Allow wiping the Face with the Hands after Dua

1 – Imam Malik bin Anas *-Rahimahullaah-* (d.179 A.H.)

Al-Mirwaazi said:

'Malik *-Rahimahullaah-* was asked about a man who wipes his face with his hands after making

Dua; he criticized that and said: ‘I do not know of this.’

[Kitab al-Witr p.236]

2 – Imam Ahmad bin Hanbal *-Rahimahullaah-* (d. 248 A.H.)

Al-Mirwaazi said:

‘As for Ahmad bin Hanbal; Abu Dawood narrated to me saying: I heard Ahmad, and he was asked about the man who wipes his face with his hands when he finishes from Witr.

Ahmad said: ‘I never heard anything about this.’

Abu Dawood said: ‘I saw that Ahmad did not do this.’

[Kitab al-Witr p.236]

3 – al-Bayhaqi *-Rahimahullaah-* (d. 458 A.H.) said:

‘As for wiping the face with the hands after finishing from making Dua, then I do not know of it being preserved from any one of the Salaf in the Dua Qunoot, even though it is attributed to be narrated from some of them, that it is done for Dua outside the prayer.

There are Hadeeth narrated from the Prophet *-sallAllaahu alayhi wa Salam-* about this, but there is weakness in the Hadeeth, and some use these

Hadeeth outside the prayer.

As for in the prayer, then it is an action which is not established with an authentic report nor an affirmed Athar (narration), nor with Qiyas (analogy). Therefore, it is foremost not to do it, but rather limit oneself to what the Salaf - *Rahimahullaah*- did, which is raising the hands in making Dua without wiping the face in the prayer.'

[Sunnan al-Kubra 2/212]

4 – Imam Nawawi *-Rahimahullaah-* (d. 676 A.H.)

'It is not recommended to wipe the face after Dua outside the prayer.'

[al-Mamjoo' & Ibn Aalaan mentioned it in 'Sharh al-Adhkaar 2/311]

5 – Shaykh ul Islaam Ibn Taymeeyah *-Rahimahullaah-* (d. 728 A. H.)

‘As for the Prophet *-sallAllaahu alayhi wa Salam-* raising his hands in Dua then this has been mentioned in many authentic Ahadeeth. As for him wiping his face with his hands, then there is nothing mentioned except one or two Ahadeeth, **which cannot be used as evidence.** And Allaah knows best.’

[Majmoo' al-Fatawa 22/519]

C - The rulings according to the Madhahib (schools of thought)

Madhab al-Hanafiyya

There is nothing mentioned in the Hanafi Madhab regarding this. And Allaah knows best.

Madhab al-Malikiyya

Not allowed

Madhab ash-Shafi'eeya

Not recommended outside the prayer

[Taken from 'Juzz Fee Masaah al-Wajah bilyadain baad Rafahumma lildua]

D - Wiping the face with hands after making Dua does not have an authentic origin in the Sunnah

A Question was asked to Shaykh Muhammad

Nasiruddeen Al-Albaani

Questioner: Regarding Wiping the face with hands after making Dua?

Shaykh: Wiping the face with hands after making Dua **does not have an authentic origin in the Sunnah, in fact what has been mentioned is Hadeeth Da'eef.**

Questioner: Is it regarded as a Bida'?

Shaykh: Yes, no doubt; when you come to know that weak Hadeeth are not acted

upon then it is a Bida’.

As for raising hands [for Dua] then that has been affirmed in many Ahadeeth from the statement of the Prophet and his action.

However, it is obligatory upon the Imams of Masajid not to adhere to a habit which is found in our country, Syria, Jordan and other places, which they call in some countries *Khatam as-Salah* (completion of the prayer). *Khatam as-Salah* is when the Imam turns to the people praying, who remain in their places after the prayer and they follow his orders in saying

SubhanAllaah thirty three times to the end of the Dhikr which is well-known in the authentic Sunnah.

However, it is not done in this way. The Sunnah is that when the Imam gives Salam at the end of his prayer, then every person in the congregation says what is specific to him and what he wants to say from the established Adhkaar in the Sunnah.

As for what these people, following the Imam in *Khatam as-Salah* (completion of the prayer), and the command of the Imam, by only saying SubhanAllaah when the Imam

says SubhanAllaah, and likewise until the Dhikr is ended. Then the Imam raises his hands and makes Dua and those who he is facing say Ameen.

This form of gathering upon a Dhikr does not have a foundation in the Sunnah. It is upon the Imams to teach the people with wisdom. Also, that every person should make Dhikr of Allaah, glorify Allaah and praise Him, which is done individually. This is how it was at the time of the Prophet – *sallAllaahu alayhi wa Salam*, and the best guidance is the guidance of Muhammad.’

[From Shaykh Al-Albaani's Fatawa in Jeddah tape no. 15B]

E - When Making Dua without Raising Hands

At-Tayybi *-Rahimahullaah-* said:

‘If a person does not raise his hands whilst making Dua and does not wipe his face then this is a good stipulation; this is because the Prophet *-sallAllaahu alayhi wa Salam-* used to make a lot of Dua, like in the prayer, Tawwaf, and other times of supplications which have been narrated: like after the prayer, when going to sleep, after eating etc, and he did not raise his hands and did not wipe his face with his hands.’

[Awaan al-Ma'abood 1/554]

F - Raising the Hands in the Qunoot

Shaykh Muhammad Nasiruddeen Al-Albaani (d.

1420 A.H.) said:

‘There is a recommendation in this hadeeth of raising the hands while supplicating the *Qunoot*.

Farj the freed slave of Abu Yusuf said:

‘I saw my master Abu Yusuf, if he would enter into the *Qunoot* for the *Witr* he would raise his hands in the *Dua*.’

From ‘*Sharh al-Hidayah*’ (1/306)

Likewise, Ahmad holds this opinion and so does Ishaq.

The raising of the hands is established from the Ameer-ul-Mumineen Umar bin al-Khattab - *Radi Allaahu anhu*- as is narrated by Bukhari in ‘Rafa’ al-Yadain’ (23), Ibn Nasr (134) and al-Bayhaqi (2/212) on the authority of Abu Uthmaan an-Nahdi:

‘Umar would perform the *Qunoot* with us in the early morning prayer, and would raise his hands, so much that the side of his body under his arms would be seen.’

As for wiping the hands on the face after

ending the *Dua*' in the prayer, then this is not established with an authentic narration, nor an authentic statement, nor by analogy.

This is a *Bida*', as for outside the prayer, then it is not authentic, and everything that is narrated regarding this is weak, some of it is more severe in its weakness than other narrations; I have researched it in 'Da'eef Abi Dawood' (262) and 'al-Hadeeth as-Saheehah' (597), this is why al-Izz bin Abdus-Salaam said in some of his *Fatawa*: 'None does this except an ignorant person.'

So it is foremost that it should not be done,

and to restrict to what the Salaf -*Radi Allaahu anhum-* did, raising the hands in the *Dua'* without wiping the face in the prayer. And success lies with Allaah.'

[Taken from 'the Original Sifat as-Salah' vol 3 p.957-959]

G - The Practice of the Companions regarding raising the hands in al-Qunoot

From Ibn Mas'ood that he used to raise his hands in the *Witr* then after that he would lower them.'

[Hasan – Collected by Abdur Razzaq (4/325)]

H - The Qunoot in the five prayers when a calamity befalls

Shaykh Muhammad Nasiruddeen Al-Albaani said:

Under the title: **The Qunoot in the five prayers when a calamity befalls:**

‘When the Messenger *-sallAllaahu alayhi wa Salam-* wanted to make Dua against anyone, or make Dua for someone..... and he would raise his hands.’

The Shaykh commented in the footnotes about raising the hands:

‘As for wiping the face with the hands, then it is not mentioned at this place, so **it is a Bida’**.’

As for doing it outside of the prayer then **it is not authentic**. Everything what is narrated about this is weak and some of the narrations are more severely weaker than others, as I have researched it in ‘Da’eef Abee Dawood, and al-Ahadeeth as-Saheehah. This is why al-Izz bin Abdus-Salam in some of his Fatawa said: ‘No one does it except the ignorant!’

[Sifat as-Salah p.155]

I - Extra wording of ‘That when you finish from Dua then wipe your face with the hands’ is Weak
Shaykh Al-Albaani -*Rahimahullaah*- said in as-Saheehah about raising the hands, after he graded the

Ahadeeth Da'eef, which mentioned the command of wiping the face with the hands after Dua, he commented saying:

‘Perhaps this is why al-Izz bin Abdus-Salam said, ‘No one does it except the ignorant!’ al-Mannawi objecting to him is not correct. How can he, since if this extra wording ‘That when you finish from Dua then wipe your face with the hands’ has a weak chain then there is no reward for performing it. Because this wording contains a Sharia ruling, which is the recommendation of wiping the face with the hands after Dua as

is mentioned, then how can it be when it is
Da'eef Jiddan (very weak)?!

[Silsilah Saheehah no. 595]

J – Shaykh Al-Albaani’s Detailed Research of the Hadeeth

Shaykh Muhammad Nasiruddeen Al-Albaani

commented on the Hadeeth:

‘Hadeeth Umar:

كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ

يَحِطُّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ

When the Prophet used to raise his hands in

Dua he would not lower them until he had wiped his face with them.’

Da’eef – Weak

Collected by Tirmidhi (2/244) and Ibn Aasakir (7/12/2) from way of Hamad bin Isa al-Juhani from Hanthala bin Abi Sufyaan al-Jamhi from Salim bin Abdullaah from his father from Umar bin al-Khattab -*RadhiAllaahu anhu*- who said:

كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ

يَحْطُّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ

‘When the Prophet –*sallAllaahu alayhi wa Salam*–

used to raise his hands in Dua he would not lower them until he had wiped his face with them.’

Tirmidhi said: ‘Hadeeth Saheeh Ghareeb, we only know it from the Hadeeth of Hamad bin Isa and he alone narrated it, he has very little Hadeeth, and people narrated from him.’

I (Al-Albaani) said: however Hamad bin Isa is Da’eef (weak) as is mentioned in the book ‘al-Taqreeb’ and ‘al-Tahzeeb’:

‘Ibn Ma’een said: (The narrator) is a Shaykh and is Salih (righteous).

Abu Hatim said: Da'eef al-Hadeeth.

Abu Dawood said: Da'eef and narrated Hadeeth Manakeer.

Al-Hakim and al-Nuqaash said: He narrates Mawdoo Ahadeeth (fabricated Hadeeth) from Ibn Jurayj and Jafar as-Sadiq.

Ad-Darqutni graded him Da'eef.

Ibn Hibban said: He narrates narrations the wrong way round from Ibn Jurayj and AbdulAziz bin Umar bin AbdulAziz, so it makes a person presume who researches that his narrations can be acted upon, however, it is not permissible to use his

narrations as evidence.

Ibn Makoola said: his Hadeeth are graded as weak.’

I (Al-Albaani) say: The likes of this narrator is Da’eef Jiddan (very weak), so his Hadeeth cannot be graded Hasan (Good) more over than being graded Saheeh (authentic)!

Al-Hakim, along with being lax, when he collected it in his book ‘al-Mustadrak’ (1/536) remained silent about him and did not grade it to be authentic, and al-Hafidh ad-Dhahbi followed him.

Also on this same topic is the narration

from as-Saaib bin Yazeed from his father:

‘That the Prophet *-sallAllaahu alayhi wa Salam-* used to raise his hands when making Dua and he would wipe his face with his hands.’

Collected by Abu Dawood (1492) from Ibn Laheeya from Hafs bin Hashim bin Utbah bin Abi Waqqas from as-Saaib.

I (Al-Albaani) say: This chain is weak due to the narrator Hafs being unknown and Ibn Laheeya being weak.

The Hadeeth cannot be strengthened due to gathering the two chains because of the

severity of the weakness of the first narration as you see.

As for as-Suyooti assigning the Hadeeth as being Hasan and al-Mannawi acknowledging him is not Hasan (good) at all, so be aware.

The statement of the Prophet *-sallAllaahu alayhi wa Salam-* in the Hadeeth of Ibn Abbas:

‘When you finish from Dua then wipe your hands on your face.’

Collected by Abu Dawood and Ibn Majah.

Da’eef (weak). Collected by Ibn Majah (1181,

3866), Ibn Nasr in ‘Qayyam al-Layl’ (p. 137), Tabarani in ‘al-Mua’jam al-Kabeer’ (3/98/1) and al-Hakim (1/536) from Salih bin Hassan (what occurs in the book of al-Hakim is Hayyan and that is a mistake), so from Muhammad bin Ka’b from Ibn Abbas -*Radhi Allaahu anhu*- with the wording:

‘When you make Dua to Allaah, then make it with the palms of your hands and not the back of them, and when you finish from the’ to the end of the Hadeeth.

This is their wording, as for the wording of

Abu Dawood then it is more complete than this wording from another chain, and I will mention it.

I say: This chain is weak due to this Ibn Hassan, since he is Munkar al-Hadeeth like Bukhari said.

Nisa'ee said: Matrook al-Hadeeth.

Ibn Hibban said: He was a companion of female musicians and singers, and used to narrate fabricated narrations claiming they are from trustworthy narrators.

Ibn Abi Hatim said in his book 'al-ilal' (2/351) : 'I asked my father about this Hadeeth? And

he said: Munkar.’

I say: Isa bin Maymoona followed on the hadeeth from Muhammad bin Ka’b from Salih bin Hassan. Collected by Ibn Nasr.

I say: there is no delight with this follow up narration because the condition of Ibn Maymoon is close to that of Ibn Hassan.

Ibn Hibban said: He narrates all fabricated (Mawdoo) Ahadeeth.

Nisa’ee said: He is not Thiqaa (trustworthy).

Al-Bayhaqi (2/212) narrated from Abu Dawood (1485) by way of AbdulMalik bin

Muhammad bin Ayman from Abdullaah bin Yaqoob bin Ishaq from, who narrated to him from, Muhammad bin Ka'ab from Salih bin Hassan, and the wording is:

‘Do not cover up walls, whoever looked into his brother’s book without his permission, then he looks into the fire. Ask Allaah with the palms of your hands and not with the back of the hands, and when you finish from that wipe the hands on your face.’

I (Al-Albaani) say: This chain is weak. Abu

Dawood graded (the narrator) AbdulMalik as weak. Also, in this chain is the Shaykh of Abdullaah bin Yaqoob who is not named, and he is unknown. It is possible that he is Ibn Hassan who is in the first path, or he is Ibn Maymoon who is in the second path.

Al-Hakim (4/270) collected from the first path from the path of Muhammad bin Muwaweeyah who said that Musadif bin Ziyad al-Madini who said: I heard Muhammad bin Ka'ab al-Qarthi from Salih bin Hassan and ad-Dhahabi followed up and mentioned that ad-Daraqutni said Ibn

Muwaweeyah is a liar, so the hadeeth is Batil (invalid).

Abu Dawood commented on the Hadeeth:

‘This hadeeth is narrated from more than one chain from Muhammad bin Ka’ab but they are all weak, and this chain is the best of them, and it is also weak.’

Al-Bayhaqi also graded it weak as we will mention.

Ibn Nasr said at the end of the Hadeeth:

‘I saw that Ishaq would hold the opinion that it was good to act upon this Hadeeth.

As for Ahmad bin Hanbal; Abu Dawood narrated to me saying: I heard Ahmad and he was asked about the man who wipes his face with his hands when he finishes from Witr?

Ahmad said: ‘I never heard anything about this.’

Abu Dawood said: ‘I saw that Ahmad did not do this.’

[Kitab al-Witr p.236]

Ibn Nasr said: As for this Isa bin Maymoon who narrated the Hadeeth of Ibn Abbas then his Hadeeth are not used as evidence,

and likewise Salih bin Hassan.

Malik was asked about a man who wipes his face with his hands after making Dua, and he criticized that and said I do not know of this.

Abdullaah (Ibn Mubarak) was asked about a man who spreads out his hands, makes Dua then wipes his hands on his face? He answered, Sufyaan disliked that.'

Important Point: The author presented this Hadeeth and the previous one as an evidence that the person praying should wipe his face with his hands after the Dua

al-Qunoot, and also outside the pray.

When you know that these two Hadeeth are weak then it is not correct to use them as evidence, especially since the Madhab (school of thought) of Ahmad opposes that as you see.

al-Bayhaqi said:

‘As for wiping the face with the hands after finishing from making Dua, then I do not know of it being preserved from any one of the Salaf in the Dua Qunoot, even though it is attributed to be narrated from some of them that it is done for Dua

outside the prayer.

There are Hadeeth narrated from the Prophet *-sallAllaahu alayhi wa Salam-* about this but there is weakness in the Hadeeth, and some use these Hadeeth outside the prayer.

As for in the prayer, then it is an action which is not established with an authentic report nor an affirmed Athar (narration), nor with Qiyaas (analogy). Therefore, it is foremost not to do it, and limit oneself to what the Salaf - *Rahimahullaah-* did, of raising the hands in

making Dua without wiping the face in the prayer.’

Raising the hands in the Qunoot for hardships is affirmed from the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* in his Dua against the Mushrikeen who killed seventy of the Qura’aan recitors.

Collected by Imam Ahmad (3/137) and Tabarani in ‘as-Sageer’ p. 111 from the Hadeeth of Anas with an authentic chain, it is also affirmed the like from Umar and others in the Qunoot of the Witr.

There is absolutely nothing mentioned of

wiping the face with hands in the Qunoot from the Prophet *-sallAllaahu alayhi wa sallam*, nor from anyone of his Companions, therefore, it is without doubt a Bida’.

As for wiping them outside the prayer then there is nothing about this except this Hadeeth and the previous one. It is not correct to say that one of them strengthens the other due to gathering their two narrations – as did al-Manawi – due to the severe weakness in these chains. This is why Nawawi said in his book ‘al-Majmoo’:

‘It is not recommended.’ Which was following on from Bin Abdus-Salam who said: ‘No one does it except the ignorant!’

What aids that wiping the hands on the face is not legislated is that there are many authentic Ahadeeth about raising the hands for Dua, and none of them mention about wiping them on the face, so that indicates - In Shaa Allaah - that it is criticized and that it is not legislated.’

[Irwa al-Ghaleel 2/ Hadeeth no. 433 & 434 p.178 -

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Shaykh AbdulMuhsin Abbad al-Badr was asked:

Is there anything affirmed about the issue of
wiping the face with the hands after every Dua?

Shaykh answered:

‘It is not affirmed that the hands, when a
person makes Dua and raises his hands to
lower them without wiping his face with
them, because there is nothing affirmed
from the Messenger of Allaah *-sallAllaahu alayhi wa
sallam.*

There is a mention of Ahadeeth about it

however, they are Da'eef (weak).

There are from the scholars who say that some of the Hadeeth support each other with the grade of Hasan (good), however, some other scholars said that it does not reach to the level of Hasan.

This issue of wiping the face with the hands cannot be turned to except with an evidence, it cannot be accepted except with an affirmed evidence. Therefore, what is necessary and foremost is that a person does not wipe his face after finishing from Dua, indeed he raises his hands and lowers

them without wiping.’

[<https://safeshare.tv/x/ss63d7f4568ec3b>]

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.