

A Précis

On the issue of

Wiping the face after Supplication

Compilation

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Introduction

Alhamdulillah,wabi-Hi nasta'een, thumma salaatu wa salaam `alarasuuliLlahi, to proceed:

This treatise is an overview of the works of scholars on the issue of rubbing the face with palms after the completion of supplication. It contains the summary of the treatise “Juz Fee Mash al wajah bi al-yadayn”¹ of Ash Shaykh Bakr bn Abee Zayd, where he verified all the narrations on the issue, mentioned the opinions of the companions, the four schools, other apart from them, and its ruling.

After it, I concluded with the statements of the scholars with absolute fairness.

May Allah purify our heart from all kinds of disease and elongate our life on righteousness.

¹ It is contained in the book Al Ajzaau Al Hadithiyyah

The Narrations on the Rubbing of the Face after Duaa'

With the close follow up and exploration on the narrations of rubbing the face with the palms after raising it for supplication, I got seven narrations; three among them are verbal, and four are actions. They are as follow:

The First Hadeeth

The hadeeth of Ibn Abbaas (radiyaLlahu anhu), collected by Abuu Daawud 1485, Al Bayhaqee, Ibn Majah 1181, Al Marweezee, Al Haakim and Al Baghwee.

The prophet (sallaLlahu alayhi was sallam) said:

لَا تَسْتُرُوا الْجُدْرَ مَنْ نَظَرَ فِي كِتَابِ أَخِيهِ بغيرِ إِذْنِهِ فَإِنَّمَا يَنْظُرُ فِي النَّارِ سَلُوا اللَّهَ بِبُطُونِ
أَكْفُكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا فَإِذَا فَرَغْتُمْ فَاْمَسَحُوا بِهَا وُجُوهَكُمْ "

Do not cover the walls. He who sees the letter of his brother without his permission, sees hell fire. Supplicate Allah with the palm of your hands; do not supplicate Him with their backs upwards. When you finish supplication, wipe your faces with them.

Gradation

Abu Daawud said: This narration was reported from another route from Muhammad bn Ka'b. All of them are weak and this path is its similitude, that is, it is weak.

Al Busayree in Zawaaid ibn Majah, entitled Misbaah Az-Zajaajah said. This chain of transmission is weak because of their (the scholars of hadeeth) consensus on its weakness.

Al Bayhaqee transmitted the previous comment of Abuu Daawuud (This shows his affirmation). Adh-Dhahabee refuted Al Haakim on its authentication. Ibn Hibbaan said: The narration is munkar (weak and contradict the authentic narration).

Al Marweezee said: Isa bn Maymuun (is deficient in adaalah (uprightness)) that reported this narration from Ibn Abbaas; He is not from those who can be used as evidence, likewise Saalih bn Hissaan. Al Baghawee said in Sharh As Sunnah vol.5 p.203; Saalih bn Hissaan Al Madanee Al Ansaaree is weak, thus the hadeeth is munkar as said by Al Bukhaaree.

In Fayd Al Wi'aai p.74 for As Suyutee; Shaykhul Islaam Abuu Fadhl Ibn Hajar (said) in his book Amaalee; this narration is Hassan.

Al Manaawee commented on this; It is not as he claimed, because Abuu Daawuud himself, only collected it, following it with explication of its grade, then cited his (Abuu Daawuud) comment; then said, Al Bayhaqee also mentioned it from him and Adh Dhahabee affirmed and pleased with it, ibn Hajar also affirmed it.

Ibn Jawzee said: The hadeeth (of rubbing the face with palms) is not authentic, it contains Saalih bn Hissaan; Matruk. Ibn Hibban said; He used to narrate fabricate narrations, though it has a corroborating evidence.

Al-Aajuree is of the opinion of avoiding rubbing palms with the face, because of the weakness of the hadeeth of Ibn Abbaas.

In Nazl Al Abraar of Sideeq Hassan Khaan p.36 (said): An-Nawaawee classed the chain of narration of rubbing (of the face) weak.

Al Albaanee said in As Saheehah vol.2 p.146: It is very weak and this increment (on the narration) If you finish, rub your face with your palms, I could not find any corroborating evidence for it till now.

The Second Hadeeth

The hadeeth of Ibn Umar, collected by Al Haytamee in Majmu Az Zawaaid vol.10 p.169.

The Prophet (salallaahu akhyi wa sallam):

إِنَّ رَبَّكُمْ حَيِّيٌّ كَرِيمٌ يَسْتَحِي أَنْ يَرْفَعَ الْعَبْدُ يَدَيْهِ فَيُرُدَّهُمَا صِفْرًا لَا خَيْرَ فِيهِمَا فَإِذَا رَفَعَ أَحَدُكُمْ يَدَيْهِ فَلْيَقُلْ يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ ثَلَاثَ مَرَّاتٍ ثُمَّ إِذَا رَدَّ يَدَيْهِ فَلْيُفْرِغِ الْخَيْرَ عَلَى وَجْهِهِ

Your Lord is Bashful (and) Generous; He is shy of returning the palms of the slave who raises his palm empty, without any goodness in them. If anyone of you raises his palm, he should say; Yaa Hayyu Yaa Qayyum Laillahaila Anta, Yaa Arhaamur Raheemeen thrice, then, when he returns his palms, he should rub the face with the goodness.

Gradation

The axis of their narration is Al Jaruud, Ibn Abee Haatim said about him in (the book) Al Jarhwat wa Tadeel and said; I heard my father my father (Abuu Haatim) said; He is Munkar², Laayaktubu hadeethahu, liar.

Al Bukhaaree said about him in Al Kabeer: The hadeeth is munkar.

Note: This exact narration also reported from Salmaan (radiyyaLlaahu anhu) in sunan Abee Daawuud and Tirmidhee and Ibn Majah with their (weak) chain of transmitters- then the latter narration was mentioned- .

² That is, it contradict another hadeeth that is more authentic

The Third Hadeeth

The hadeeth of Waleed bn AbdiLlaahi bn Abee Mugheeth, collected by At Tabaraanee. The prophet said:

إِذَا دَعَا أَحَدُكُمْ فَرَفَعَ يَدَيْهِ فَإِنَّ اللَّهَ جَاعِلٌ فِي يَدَيْهِ بَرَكَةً وَرَحْمَةً فَلَا يَرُدُّهُمَا حَتَّى يَمْسَحَ بِهُمَا وَجْهَهُ

If one of you supplicate, thus raises his palm, Allah will indeed place baraakah in it, he should not return it till he wipe it with his face.

Gradation

Ibn Hajar said in his (book) Amaalee; Al Waleed is at the seventh level of those who heard from the companion (radiyaLlaahu anhum), but I don't see any of his report from any companion, thus, this chain of narration is Mu'dal³. And Ibraheem, who reported from him, is; Al-Khuuzee, he has reservations. Al-Haafidh Adh-Dhahabee said about him; a native of makkah (and) weak.

³ It is a chain, in which two or more reporters were skipped.

The Fourth Hadeeth

The hadeeth of Umar, collected by At Tirmidhee, Al Haakim, Ibn AbeeHaatim, At Tabaraanee in Al Awsaat, Ibn Asaakir, Adh-Dhahabee in As Siyar, Ibn Qudaamah in An Naseehah, Az-Zala'ee, Al Baghwee in Sharh As Sunnah, Ibn Hajar in Al Buluugh and among others.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا مَدَّ يَدَيْهِ فِي الدُّعَاءِ لَا يَرُدُّهُمَا ، حَتَّى يَمْسَحَ
بِهِمَا وَجْهَهُ

Whenever the prophet (sallaLlaahu alayhi was sallam) spreads his palms to supplicate, he never returned them, until he wipes them with his face.

Gradation

An Nawawee said on its isnaad: Weak as mentioned by Sideeq (Hassan Khan) in Nazl Al Abraar. Abuu Zur'ah via As Saheehah vol.2 p.146 said;Munkar hadeeth, I fear it may not have source. Al Albaaneesaid;There is in chain of this narration who was alleged with fabrication.It is not fit for corroborating evidence, check Irwaaul Ghaleel vol.2 p.178.

Ibn Jawzee said in Al Ilaal Al Mutanahiyah vol.2 p.356 that the hadeeth is not authentic. Al Iraaqee said in Takhreej Ahaadeeth Al-Ihyaa vol.1 p.305 (the hadeeth is) weak.

Al Haafidh Ibn Hajar said in Al Buluugh;It has corroborating evidence in Sunan Abee Daawuud from the hadeeth of ibn Abbaas and others. Combining them together necessitates that the hadeeth is fair.

Shakhyh Bakr Zayd said: The statement of Al Haafidh, despite his loftiness, cannot be established vis-a-vis criticism.

Firstly, what he meant was the hadeeth is hasan due to corroborating evidence not by itself. The axis of this hadeeth is Hammad bn Eesa Al Jahnee. He is weak and from the eighth level. Ibn Hibbaan and Adh-Dhahabee explained his weakness, that he is deficient on uprightness (adaalah) not memory (hifdh). Thus it has no mutaba as was previously mentioned.

The Fifth Hadeeth

The hadeeth of ('Umar) ibn Umar, collected in Kanz Al `Amaal;

عن عمر رضي الله عنه قال : رأيت رسول الله ﷺ عند أحجار الزيت يدعو بباطن كفيه ، فلما فرغ مسح بهما وجهه

I saw the messenger of Allah (sallaLlaahu alayhi was sallam) at Ahjaar Az-Zayt⁴ supplicating with his palms, when he finished, he rubbed them with his face.

Gradation

The axis of its chain is Hammād bn 'Īsaa and his weakness have been mentioned in the preceding narration.

⁴ A place in Madinah near to Az Zawraa.

The Sixth Hadeeth

The hadeeth of Saaib bn Yazeed from his father radiyaLlahu anhumaa, collected by Al Imaam Ahmad in Al Musnad and Abuu Daawuud in his Sunan.

أن النبي ﷺ كان إذا دعا فرفع يديه مسح وجهه بيديه

If the prophet (sallaLlahu alayhi was sallam) supplicate and he would raise his palm, he would wipe his face with it.

Gradation

Az Zila'ee said it is defective (Ma'lul) because of ibn Lahayha. Al Albaanee said; It is not authentic to use the hadeeth of Saaib as corroborating evidence for the hadeeth of Umar because of its defect. (As Saheehah vol.2 p.126).

The Seventh Hadeeth

The Mursal of Az-Zuhree, collected by Abdur-Razzaq in his Musannaf, Ibn Atheer in Jaami in Al Usul and As Suyuutee in Fayd Al Wi'aai.

كان رسول الله ﷺ يرفع يديه بحذاء صدره إذا دعا ثم يمسح بهما وجهه

The prophet sallallahu (alayhi was sallam used to raise his palm to his chest when supplicating, then he would wipe his face with them.

Gradation: It is known in the science of terminologies (of hadeeth) that Mursal according to the majority of the scholars is not an evidence, especially the maraaseel (pl. of mursal) of AzZuhree. The scholars of jarh (criticism) do not please with it, till ibnQattaan said; Mursal Az-Zuhree is worse than others.

Those that Acted upon it among the Salaf

I did not find any report from the companion (radiyaLlaahu 'anhu) on wiping of the face with the hand after supplication, except a report which can be given two possible meanings.

'Abdur Razaq mentioned it in his Mussannaf and titled its heading as **Chapter regarding a Person that Wipes his Face when he Supplicates.**

Jurayj who was alleged of Tadlees⁵ and 'an'anah narrated from Yahyah bn Sa'eed from Ibn 'Umar: He used to raise his hand with Al Aasiy. They mentioned that the former generation used to supplicate and then they would return their hands on their faces in order to seek the supplication and the blessing.

'Abdur Razaq said: I saw Ma'mar supplicating while his hand is at the position of his chest, then he returned the hand and wiped it on his face.

His statement "they mentioned that the former generation" till the end...possibly means those who preceded in the epoch of the companions and those who came after them: or to those after them. Allaah knows best.

Apart from them among the Taabi'een and those after them, the research is completed on the seven reports (from the Taabi'een) on acting (upon wiping of the face after supplication): They are arranged as follows with their verdicts:

- Hasan Al Basri (D. 110 A.H)

⁵ Tadlees (concealing) refers to an isnad where a reporter has concealed the identity of his shaikh

- Abu Ka'b Al Basri
Mu'tamar narrated: I saw Abu Ka'b the owner of the hareer supplicating while raising his hands, if he ends his supplication, he would wipe them on his face. I then asked him, who did you see doing this, he said: Al Hasan
- Ma'mar bn Rasheed Al Azdiy
- 'Abdur Razaq bn Hammaam As Sana'aanee
- Ibn Raahawayh: Ishaaq bn 'Ibraaheem (238 A.H)
Al Marwazee said in Kitaab Al Witr p. 236 after mentioning the narration of 'AbduLlaahi bn 'Abbaas: I saw Ishaq recommending acting upon this narration.
- Imaam Madhab Al Hanaabilah: Ahmad bn Hanbali.⁶
- Al Juwaynee Abu Ahmaad, the father of Imaam Al-Haramayn; AbduLlaahi bn Yusuf (D. 438 A.H)
Al Bayhaqi wrote a letter to him refuting him on some of the issues, among those issues is "wiping of the face after al Qunut"
- Ibn 'Abdul Haadee in his book Aaadab Ad Du'aa, he said: He should wipe the face with the hand after supplication, according to the report of 'Umar.⁷
- Specifically out salah: Al Imaam An Nawaawee...see his statement in p. 20

⁶ His statements will be mentioned under the four schools.

⁷ The 6th hadith.

Those who denounce it among the Salaf

As I did not find any report from any of the companions (radiyaLlahu anhum) on its legislation, so also I didn't see anyone among them who said, it is not legislated, but by going through the statement of who followed them, the comprehension halt on the declaration of some of the Salaf, that it is not legislated, these are;

- Al Imaam Maalik bn Anas.[d.179A.H]
- 'Abdullahi bn Mubaarak.[d181A.H]
- Imaam Ahmad bn Hambal (in one of the riwaayah).[d.236A.H]
- Al Bayhaqee, the owner of As Sunan Al Kubrah [d458A.H]
- 'Izz bn Abdis-Salaam[d.660A.H]
- An Nawaawee [d.676]
- Shaykh Al Islaam Ibn Taymiyyah [d.728]
- Ibn 'Arafah; Muhammad bn Muhammad[d.803A.H], who chanted;

والمر باليد على الوجه كره***إثر الدعاء والفواتح انتبه
نقل عن إمامنا ابن عرفه***بدعته فلا تكن مخالفه
وقال قوم قد يورث العمى***ولم يقل بالمسح من تقدا

Passing of palms over the face is detested

At the openings and the completion of the supplication, be cautious

As was transmitted from our Imaam Ibn 'Arafah

He tagged it heresy, so don't be an opposition.

The people (of knowledge) said, it devises blindness

And, nobody from the pious predecessors (the companions) supported it.

- Ibn Marzuq
- Fayruz Abaadee [d.817A.H]
- Ibn 'Alaan As-Sideeqee [d.1057A.H]

The Locus of Difference

Know, the locus of difference on the rubbing of the face with the palm after dua'a' is only, when a beseeching individual raises his hands. Thus, is it legal for him after dua'a' to rub the face with it?

But, if he does not raise his palms, then he cannot rub his face with it. Thus, this is not the locus of difference. Allāh knows best.

In Awn Al Ma'bood⁸, on the commentary of the narration of Sa'ib from his father...

At Teebee said: It shows that he who does raise his palm will not rub his face with it. This is an excellent condition, as the messenger (sallaLlaahu 'alayhi wa sallam) used to beseech Allāh so much during the salawāt, tawāf, and other than them among the reported prayers: after salah, during sleep, after eating, and the likes. He neither raised his palms nor rub his face with it. (As said by Ali Qari) End Quote.

⁸ Sharh Sunan Abee Daawud by Al Allamah Al Azeem Aabaadiy

The Opinion of the Four Schools

Hanafiyyah School

I did not see the statement of the school regarding it, neither legality nor otherwise. Allāh knows best.

Maliki School

Imaam Malik was asked about a person who rubs his face with his palms after duā'; he refuted it and said: I do not know.

Shafi'yyah School

The scholars (rahimahumuLlaahu) of the school classified the issue as follows:

In-Salah

They differ on raising of the hand during al Qunoot and the rubbing of the face with it on three phases:

- They are both recommended, that is raising and rubbing.
- They are not recommended.
- Raising (of hands) is recommended but rubbing (them on the face) is not.

Out-Salah

An Nawaawee plain declared that it is not recommended, but in Al Tahqeeq he affirmed that it is recommended, as ibn 'Alaan mentioned in Sharh Al Adhkaar 2/311.

The apparent is the statement of Al Bayhaqi that, it is not linked (to Imaam Ash Shaafi'), but some of them (the comrades of the school) act on it out-salah.

Hanaabilah School

Our comrades -Al Hanaabilah- have the most comprehensive research on this issue.

In Salah and the First Opinion of Imaam Ahmad

Abu Daawud said I heard Ahmad bn Hanbal when he was asked about a person who rubs his face with the palm after al witr. He said: I did not hear anything about it. And I (Abu Daawud) did not see Imaam Ahmad doing it.

The owner of Al Mughni 1/786 said: This is one of the reports from him. Then he said: Rubbing the face after duaa' in salah is not recommended, unlike others.

Al Mardawi commented in Al Insaaf 2/173 on this report: Qadi said: The group of scholars mentioned it and Al Aajuri favoured it.

In Salah and the Second Opinion of Imaam Ahmad

The rubbing is recommended: The owner of Al Mughni mentioned it as the second opinion from Imaam Ahmad.

For the report that we collected- he mentioned the reports of ibn 'Umar and Yazeed, then he said: Because it is duaa', the hand should be raised and they should be rubbed with the face, just like as out-salah.

Al Mardawi said in Al Insaaf 2/173: It is the opinion of the school. Imaam Ahmad did it. He (Al Maqdasi) then mentioned those who strengthened the opinion and preferred it over others.

He said in Al Furu'⁹: He should rub his palm with his face; Imaam Ahmad did it and this is the opinion of the owner of Al Mughni and Al Muharrar¹⁰.

Base on the discussions, we see that the report of abandoning rubbing of the face is the opinion of the school. Its reclination is the statement of Ahmad and he abandoned it. And the reclination of the opinion of rubbing is the action of Imaam Ahmad.

Abandonment (of wiping of the face after supplication) conforms to his statement that, he did not hear anything about it (and) it is more appropriate to be his opinion than the second.

Rubbing out-Salah

There are three opinions from Imaam Ahmad:

- He did it.
- He abandoned it.
- He is soft on it.

Al Mardawi said in Al Insaaf 2/173: To Imaam Ahmad: It is allowed to rub the face with the palms out-salah when he says duaah'. Likewise, Al Aajuri and others. Ibn Haanee¹¹ mentioned: He used

⁹ The book is in 12 volumes written by Ibn Muflih Al Maqdasi, one of the foremost students of Abul 'Abbaas ibn Taymiyyah

¹⁰ It is al Muharrar fil Fiqh written by Majidudeen Abul Barakaat 'Abdu Salaam bn 'AbdiLlahi bn Abi Qaasim bn Muhammad bn Taymiyyah Al Harraani (the grandfather of Ibn Taymiyyah Abul 'Abbaas).

¹¹ Muhammad Ibn Hani Al Andalusi al Azdi, the Andalusian poet, he was nicknamed as the East Mutanabiy. He died in the year 362 A.H

to raise his hand but did not rub, while Abu Hafs mentioned that, he was lenient on it. (End Quote).

Rubbing of the face after duaa' out-salah is the common opinion of the school, but the opinion of abandonment is from his deed. Allaah knows best.

The Supplementary Issue

There are three benefits here:

The First Benefit: The Wisdom behind Rubbing of the Face

In Sharh Shari'ah al Islaam lil Shaykh Ali Zaadhu (p. 169): There is optimism in it, just like he indicates that his hand is full of the heavenly blessing, thus he runs it over his face, which is the best the limbs to be honoured. (End Quote)

Ibn Qayyim in Al Zaad 4/209 said: There is no ruling in the Shari'ah except it has wisdom behind it, even if the some or majority do not understand it.

The Second Benefit: Rubbing other than the Face

I did not see anything reported regarding this issue, rather it is mentioned that host of scholars loathe it and there is concord on its illegality. I do not see anyone that plainly declared its legality not to talk of recommending it, except a statement that the owner of Al Furu' mentioned from Ash Shaykh Abdul Qadir Al Jaylaanee and it authentic is vague to me, likewise, nobody amidst the scholar authenticated it. The owner of Al Furu' disapproved it, despite the fact that it did not mention rubbing explicitly.

In Al Kifaayah Al Akhyaar¹² 1/71: It is not recommended to rub the chest without any difference among the scholars, rather the group of scholars said it is detested.

¹² Its complete title is Kifaayah Al Akhyaar fi halli Ghayaah al Ikhtisaar, the commentary to Matn Abee Shijaa' by Taqiyyudeen Abu Bakr bn 'Abdil Mu'min Al Khusniy Al Husayniy Ad Dimashqiyy Ash Shaafi'iy (752-829 A.H)

As Sa'aatiy¹³ said in Fat'h Ar Rabaanee 3/313: Apart from the face, such as the chest and the likes: Our comrades agreed upon its illegality, rather ibn As Sabaagh and others said: It is loathsome.

The Third Benefit

- Kissing of the hand after duaa': Raising of the hand (to say the duaa') is the prophetic tradition, while kissing it has no basis.
- Rubbing of the eyes with the thumbs, when the Mu'adhin says the shahadatayn.

This was reported in the fabricated narration¹⁴, collected by Ad Daylami in Musnad Al Firdaws as was mentioned in Fawaaid Al Majmoo'ah of Ash Shawkaanee and others.

The report of Jaabir bn 'AbdiLlaahi collected by Al Haakim in Al Mustadrak 1/455, Bayhaqi 4/75, Muhib At Tabari in Al Qura' p. 375, Al Haafidh in Talkhees al Habeer 2/245, and he said: it has

¹³ He is Ahmad 'Abdur Rahmaan As Sa'aati (1301-1378 A.H), the grandfather of Hassan al Banna. He was an hadith expert, Sunni and born in Egypt.

He arranged Musnad of Imaam Ahmad, authenticated its narration and he titled it Fat'h Ar Rabaani li Tartib Musnad Ahmad Ash Shaybaani. He also explained the book and titled it Bulugh Al Amaani min Asraar Fat'h Ar Rabaani

¹⁴ Shaykh Bakr Aboo Zayd said: Bowing air to the two thumbs, then use them to rub both eyes is ignorance (and) has no source in Shariah

And also, the narration of Anas (bn Malik) (radiyaLlaahu 'anhu) on placing of the right palm on the head after as-salaam (the end of salah) is weak. (Tasheehud Duaa' p. 447)

corroborating evidence in the narration of Ibn 'Umar. Al Muhib said: The narration is fair and Al Haakim said: It is on the condition of the two Sheikhs.

We entered Makkah after the sunrise, then the prophet (SallaLlaahu 'alayhi wa sallam) went to the entrance of the mosque and has ridding beast knelt down. Then, he entered the mosque, and began from the black stone, he kissed it and his eyes gushed out with a cry. Then, he sprinkled the sand thrice and two four steps until he ends. When he ends, he kissed the black stone, placed his hand on it and then rubbed his face with it.¹⁵

The Conclusion

Ash Shaykh Bakr bn Abi Zayd said: On wiping of the face after the completion of the supplication; I don't memorize anything from anyone among the Salaf (on it) in the supplication of qunoot, though it was reported from some of them during supplication

¹⁵ I gave a copy of this treatise to Shaykh 'Abdul 'Azeez bn Baz, thus Shaykh Ibraaheem 'Abdur Rahmaah bn Husayn read it to him and he commented on it with his pen from the dictation of our Shaykh thus:

While revising the narration of Jaabir, collected by Al Haakim and Al Bayhaqi it became obvious that it is from the narration of Ishaq, who is Mudalis and alleged of 'ananah. Thus, with this route the narration is weak.

It is authentic in Sahih Muslim that, when he (sallaLlaahu 'alayhi wa sallam) ended at tawaaf, he offered two units prayer behind the Maqaam, he then went to the black stone, kissed it and went out to as Safaa.

It was not mentioned that he kisses it after he offered two units prayer.

'Abdul Azeez bn Baz

outside (qunoot). A weak narration was reported from the prophet *sallaLlaahu 'alayhi wa sallam*, it is what some of them used (to legalize wiping of face) outside Salaah. Even, on Salaah, it is an act that, there is neither authentic narration (from the prophet) nor from the companions, nor Qiyaas (that legalize it). The best is not to act upon it, and to restrict acting upon what the Salaf (*radiyaLlahu 'anhum*) did, like raising of hands without wiping the face with them on Salaah).

Ash Shaykh Saalih Al 'Uthaymeen said: This narration is the evidence of wiping the face with palms after supplication, in which the hands is raised. If this narration is authentic; it is an act of worship.

So that, if he wiped his whole body, we will say, (he did that) in order to make the blessing of the supplication reaches the whole body, as the messenger *sallaLlaahu 'alayhi wa sallam* did, whenever he wanted to sleep; he would wipe his face and some part of his body. But, to wipe the face alone, we don't know. I don't know the ruling for this. Allah knows best.

But Ibn Hajar said; Combining the corroborating evidences necessitates that the hadith is hasan (good), but hasan (good) due to other (weak evidences).¹⁶

If we ponder about the places the messenger (*sallaLlahu 'alayhi wa sallam*) used to supplicate, you will notice that, the authentic narrations did not mention wiping (of the face) at all.

¹⁶ Please, read *Minhaatul A'alaam* vol.10 pp.428-429, to understand this better.

The prophet (sallaLlaahu 'alahi wa sallam) raised his hands at many places, on sermon (khutbah) during the supplication of seeking for rain (istisqaa'), likewise at 'Arafah, Mudhdalifah, Safaa and among others. All of these authentic narrations, despite the numbers of what were reported on raising of the hands, nothing was reported that he wiped his face in the authentic narrations except this (weak) report.

Thus, Shaykhul Islaam rahmatullaah said: Wiping of the face with the palms after supplication is an innovation, all of the corroborating evidences are weak, and they don't corroborate each other.

Thus, the issue of an analogical deduction; Whosoever opines that the supporting evidences corroborate each other, will say, it is Sunnah to wipe the face after the completion (of supplication). But, who said; it does not corroborate each other, because of its contradictions, while in many narrations that the messenger sallaLlaahu 'alayhi wa sallam supplicated in them, it was not reported that he wiped his face, and they say; It is not Sunnah, then said, It is an innovation, like Shaykhul Islaam Ibn Taymiyyah rahimahuLlaahu¹⁷ (Ibn Baaz and Al Albaanee).

Shaykh 'AbduLlahi Al Fawzaan mentioned; Al Marweezee said; Imaam Maalik was asked about a man that wipe his face with his palms in supplication. He (the Imaam) refuted it and said "I don't know this".

¹⁷ Fatih Dhill Jalaal vol.6 p.485

It was mentioned in the verdicts of 'Izz bn 'Abidis Salaam; He don't recommend raising of hands in supplication except the places where the messenger of Allah (sallaLlaahu 'alayhi wa sallam) rose his hands, and nobody wipes his face after the supplication except an ignorant.¹⁸

In conclusion, Shaykh Saalih Al Uthaymeen said: There are three opinions on this issue;

- I. It is Sunnah
- II. It is an innovation
- III. It is neither Sunnah nor Bid'ah that is recommended. If somebody does it, we will not accuse him of innovation, if it is abandoned, we will not blame him.

The nearest is, it is not Sunnah...The best is not to wipe (the face after supplication), though we will not refute who wipes, relying on the authenticity of the narrations¹⁹, because it is what the scholars differed on.²⁰

I seek blessing upon the noble soul of Prophet Muhammad sallaLlaahu 'alayhi wa sallam, his household and his companions.

27/11/1441 (19/07/2020)

Erin Osun,

Osun State.

Nigeria

¹⁸ Minhatul 'Alaam Sharh Buluughil Maraam vol.10 pp.431-432

¹⁹ Though, the correct stance it, it is not authentic.

²⁰ Summarized from Al Mumti' vol.4 p.41