

Chapter Thirteen

Raising Both the Hands and Making Dua

Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.

Hadith 1-6

Muadh ibn Jabal said that the Prophet (may Allah bless him and grant him peace) said to him, “O Muadh, by Allah, I love you! So never forget after every prayer to say, “O Allah! Help me to remember You, to thank You, to worship You well.”¹

Hadith 6-8

Abu Bakrah said, “O Allah, I seek refuge in You from disbelief and poverty and the punishment of the grave.” The Prophet used to supplicate with these words after every prayer.”²

Hadith 9-10

Suhayb said, “The Prophet used to say when he finished his prayer, “O Allah! Straighten my way in religion for me.”³

Hadith 11-12

Zaud ibn Arqam said, “I hear Allah’s Messenger supplicating after every prayer ‘O Allah! Our Lord and the Lord of everything.’”⁴

Hadith 13

Abu Musaal-Ash’ari said, “The Messenger of Allah (may Allah bless him and grant him peace) raised his hands and I saw the whiteness of his armpits.”⁵

1 Bukhari. Ahmad, Abu Dawud and Nasai. Ibn Hibban and Hakim declared it Sahih.

2 Ahmad, Nasai and al-Hakim who declared it Sahih.

3 Nasai with a strong chain and ibn Hibban declared it Sahih.

4 Abu Dawud and Ahmad with a good chain.

5 Bukhari

Hadith 14

Ibn ‘Umar said, “The Messenger of Allah (may Allah bless him and grant him peace) raised his hands and said, “O Allah, I am innocent before you of Khalid (ibn Walid’s) doing.”⁶

Hadith 15

Al-Uwaysi said, “Muhammad ibn Jafar narrated to me from Yahya ibn Said and Sharik that they both heard Anas say, “The Prophet raised his two hands until I saw the whiteness of his armpits.”⁷

Hadith 16

Jabir narrates that, “The Messenger of Allah (may Allah bless him and grant him peace) said, “O Allah, forgive even his hands!” and raised his own hands.⁸

Hadith 17

It is related through many different chains that ‘Umar ibn al-Khattab narrates the Prophet (may Allah bless him and grant him peace) raised his hands in *du’a* and that he did not rest them before wiping his face with them.⁹

Hadith 18

Abu umama (may Allah be pleased with him) narrates that, The Messenger of Allah (may Allah bless him and grant him peace) was asked, ‘O Messenger of Allah (may Allah bless him and grant him peace) which supplication is heard?’ He said, “The end of the night and at the end of the obligatory Salaah.”¹⁰

Hadith 19

It is narrated that ‘Abdullah Ibn Zubair (may Allah be pleased with him) saw a man raising his hands and making *du’a* before completing

6 Bukhari

7 Bukhari

8 Muslim

9 Tirmidhi.

10 Tirmidhi

his *Salaah*. When the person had completed his *Salaah*, ‘Abdullah Ibn Zubair (may Allah be pleased with him) went up to him and said: “Verily, the Messenger of Allah (may Allah bless him and grant him peace) used to only raise his hands and make *du’a* after completing his *Salaah*.”¹¹

Hadith 20-21

Umme Salama related the Messenger of Allah (may Allah bless him and grant him peace) used to say after the dawn prescribed prayer, ‘O Allah, I ask You for beneficial knowledge, acceptable action and good provisions.’¹²

Hadith 22-24

In the book ‘Du’a: the essence of worship’ the author Allama Naqi ‘Ali Khan and the explanation by Shaykh Ahmad Raza Khan it states under the chapter of places du’as are accepted, “After the five Fard *Salaah* this is narrated by Tirmidhi and Nisa’i on the authority of Abu Amanah (may Allah be pleased with him). In fact, after any *Salaah* as it is narrated by Tabrani in Mo’jam Kabir from ‘Irbad bin Sariyah (may Allah be pleased with him) on the merit of Marfoo’ (directly traced).¹³

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that raising the hands to the ears is a Sunnah.

Hafiz Ibn Hajar after citing the different chains of narrations says, “From their collated weight it is concluded that the hadith is hasan (well authentic).”¹⁴

It is also mentioned in the *Fataawa of Ahle Hadith* (vol. 1, pg.190) as well as in *Fataawa Nazeeriyaa* (vol. 1, pg. 566) that in the light of the

11 The narrators of this *Hadith* are all trustworthy — *Majmauz Zawaaid*, vol. 1, pg. 169.

12 Ibn Majah and Tirmidhi.

14 Bulugh al-maram

Shariah, the *dua* after *salaah* is an authentically established practice and it is *mustahab* to do so.

It is authentically related from ‘Umar, his son, and ‘Abdullah ibn al-Zubayr¹⁵ as well as al-Hasan al-Basri, The Tabi’i ‘Ubayd ibn ‘Umayr ibn Qatada al-Laythi al-Makki al-Qass, Abu Ka’ab al-Basri, Ma’mar ibn Rashid al-Azdi, ‘Abd al-Razzaq, Ishaq ibn Rahuyah, Ahmad ibn Hanbal; as well as Abu Muhammad al-Juwayni, ibn ‘Abd al-Hadi, and Imam al-Nawawi.

Hafiz Ibn Hajar in the Chapter on wiping the face in *Bulugh al-Maram* said that the narrations related from the Prophet to its licitness, even if individually weak, collectively attain the rank of “Fair” that is, well authentic (Hasan).

Shaykh Abu Gudda said: “This is frank evidence to the effect that wiping the face with two hands after raising them in supplication was practiced in the first generations.”¹⁶

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) missed this out all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) he missed it out etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) he missed it out all the time and that he did this action until he passed away. Good luck!

15 Narrated by ‘Abd al-Razzaq. *Al-Sakhawi, al-Fatawa al-Hadithiyya*.

16 *Thalath Rasa’il*. P. 94.