

Raising the Hands in Supplication

Shaykh Muhammad Ibn Saalih Al-Uthaimeen (Rahimahu-llah) said:

"Raising the hands in *Du'aa* (supplication) is of three (3) types/divisions:

The First Division: (Those occasions) in which it (i.e. raising of the hands) has been reported in the *Sunnah*. So, this is clear (obvious) that it is *Sunnah* (in these cases) to raise the hands. For example, in the *Du'aa* of *Al-Is-tis-qaa'* (Rain Prayer), the *Du'aa* upon *As-Safaa* and *Al-Marwah* (the two hills, near the Ka'bah, at Makkah) and at *'Arafah* (during Hajj).

The Second Division: (Those occasions) in which the absence/negation of raising the hands is reported. For example, the *Du'aa* during the (performance of) *Salaah*, and during the *Final Tashah-hud* (i.e. saying: "*At-Taheeyatu lillahi was-Salawaatu wat-Tayyibaatu...*")

The Third Division: (Those occasions) in which *neither* the raising of hands nor negation/absence of it has been reported. In this situation the *ASL* (original ruling/position) is that from the *Aadaab* (Proper manners/Etiquette) of supplication is that a person should raise his hands."

Quoted from '*Liqaat* Al-Bab Al-Maftooh', pgs. 17-18 (Summarized), Shaykh

Muhammad ibn Saalih Al-Uthaimeen, Rahimahullah

Additionally, the raising of hands in *Du'aa* entails humility, submission, defeat, surrender, poverty, and *openly showing* one's need and dependence upon Allah, *Al-Karim* (The Generous) – and this is a **cause/reason** for the acceptance and answering of the *Du'aa*.

As-Safaareene (Rahimahu-llah) said:

"The scholars said: Indeed, the very reason why raising the hands in *Du'aa* was legislated (into the *Sharee'ah*) was to increase one's humility, such that the states of *Daraa'ah* (humbleness, Submission, begging, supplication), (of the heart, tongue and limbs) will come together

for the human being at the time of *Uboodiyyah* (worship).

“Additionally, perhaps the servant (worshipper of Allah) is incapable of awakening his **heart** from *Al-Ghaf-lah* (i.e. being unmindful). Yet, he may be capable of *moving* the **hand** and the **tongue**. So, this (i.e. the raising of the hands and moving the tongue) would be a means (*waseelah*) to attain the *Khushoo'* (the state of humility and awe) of the **heart**.

“It has been said that: ‘*Harakaat Adh-Dhawaahir*’ (the movements of the **outer limbs of the body**), ‘*Toojibu Barakaat As-Saraa'ir*’ (necessitate the blessings of the **inner human faculties**).

“And this is similar to (the case of) raising the index finger during the *Ta-shah-hud of Salaah*; so the **heart** acknowledges the *Tawheed*, and the **tongue** translates it into speech, and the **limbs** follow through with the **acts** of purification (i.e. worship).”

'Sharh Thulaathiyaat Al-Musnad' 1/655-656) By: As-Safaareenee, Rahimahullaah

**The above quotations were taken from the Book:
'Fiqh of Supplications & Words of Remembrance' 2/422-423
by Shaykh Abdur-Razzaq Ibn Shaykh Abdul-Muhsin Al-Abbaad
(May Allah Protect and Preserve him and his father)**

[Translation: Abu Muhammad, 1433 AH/2012 CE]