

## **85171 - Should the imam and the congregation raise their hands when he says the du'aa' during the Friday khutbah?**

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### **the question**

When the imam says du'aa' during the khutbah on Friday, should he raise his hands or not? Should the congregation raise their hands or not?.

### **Detailed answer**

When the khateeb says du'aa' on Friday when he is on the minbar, the Sunnah is for him not to raise his hands when saying du'aa', and the members of the congregation should not raise their hands either, rather it is sufficient for the imam to point with his forefinger, as is proven from the Prophet (peace and blessings of Allaah be upon him). Some of the Sahaabah criticized those who raised their hands when du'aa' was said in the khutbah, because that was not the practice of the Prophet (peace and blessings of Allaah be upon him).

Muslim (874) narrated from 'Umaarah ibn Ru'aybah (may Allaah be pleased with him) that he saw Bishr ibn Marwaan on the minbar, raising his hands, and he said: How ugly are these two hands. I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) doing no more than this with his hand, and he pointed with his index finger.

Al-Nawawi (may Allaah have mercy on him) said in Sharh Muslim: This shows that the Sunnah is not to raise the hands during the khutbah, and this is the view of Maalik, our companions and others. Al-Qaadi narrated that some of the salaf and some of the Maaliks allowed it because the Prophet (peace and blessings of Allaah be upon him) raised his hands in the Friday khutbah when he prayed for rain. But the earlier scholars responded by saying that this raising of the hands was for a reason. End quote.

If the imam prays for rain during the Friday khutbah, then it is Sunnah for him to raise his hands, following the example of the Prophet (peace and blessings of Allaah be upon him),

and the members of the congregation should also raise their hands and say Ameen to his du'aa', because of the report narrated by al-Bukhaari (933) and Muslim (897) from Anas ibn Maalik (may Allaah be pleased with him) who said: The people were stricken with a drought and famine at the time of the Prophet (peace and blessings of Allaah be upon him) and whilst the Prophet (peace and blessings of Allaah be upon him) was delivering the khutbah one Friday, a Bedouin stood up and said: O Messenger of Allaah, our wealth has been destroyed and our children are starving; pray to Allaah for us. He raised his hands and we could not see any cloud in the sky, but by the One in Whose hand is my soul, no sooner had he lowered them but there appeared clouds like mountains. Then he did not step down from the minbar but I saw rain flowing down his beard (peace and blessings of Allaah be upon him).

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked: What is the ruling on one who raises his hand when the khateeb is praying for the Muslims in the second khutbah? Please quote the evidence, may Allaah reward you.

He replied: Raising the hands is not prescribed in the Friday khutbah or in the Eid khutbah, for the imam or the congregation. Rather what is prescribed is to listen attentively to the khutbah and say Ameen to the du'aa' quietly without raising one's voice. As for raising the hands, that is not prescribed, because the Prophet (peace and blessings of Allaah be upon him) did not raise his hands during the Friday khutbah or the Eid khutbah, and when one of the Sahaabah saw one of the governors raising his hands in the Friday khutbah, he criticized him for that and said: The Prophet (peace and blessings of Allaah be upon him) did not raise (his hands). Yes, if he prays for rain during the Friday khutbah, then he may raise his hands when praying for rain, because the Prophet (peace and blessings of Allaah be upon him) used to raise his hands in that situation. So if he prays for rain in the Friday khutbah or in the Eid khutbah, then it is prescribed for him to raise his hands, following the example of the Prophet (peace and blessings of Allaah be upon him). End quote from Majmoo' al-Shaykh Ibn Baaz (12/339).

And Allaah knows best.