



## 111936 - What should be said when the imam sits down between the two khutbahs at Jumu'ah prayer?

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### the question

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### Detailed answer

Praise be to Allah.

It is proven that the Prophet (peace and blessings of Allah be upon him) used to deliver two khutbahs on Friday and he separated them by sitting down briefly on the minbar.

It was narrated that 'Abd-Allah ibn 'Umar (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) used to give two khutbahs and sit down between them. Narrated by al-Bukhaari (928).

It is not narrated that the Prophet (peace and blessings of Allah be upon him) or the Sahaabah, as far as we know, said any specific du`a or dhikr between the two khutbahs of Jumu'ah. Rather some of the scholars said that it is mustahabb to say du`a between the two khutbahs, seeking the time when du`a is answered on Friday. One of the strongest opinions about that time is that it is from when the imam first comes out to give the khutbah until the end of the prayer. This has been discussed in the answer to question no. [112165](#).

But because this du`a was not narrated from the Prophet (peace and blessings of Allah be upon him) or the noble Sahaabah, we should not affirm it or take it as a binding Sunnah; it is also not permissible to raise one's voice when saying it and disturb the others who are present. Some scholars have warned against that.

Ibn Hajar al-Haytami narrated that al-Qaadi said: Du'aa' during this sitting (between the two



khutbahs) will be answered. Then Ibn Hajar said:

It may be understood from what al-Qaadi said that the Sunnah is for the people present to make use of the time when the imam sits to say du`a, because it is affirmed that it is answered at that time. If they say du`a then it is better for it to be silent, because by saying it out loud they may disturb others, and because saying it silently is better in the case of du`a, unless it is for a reason. End quote.

Al-Fataawa al-Fiqhiyyah al-Kubra by al-Haafiz Ibn Hajar al-Haytami (1/251-252).

Shaykh 'Abd-Allah ibn 'Abd al-Rahmaan Abu Bateen (may Allah have mercy on him) said: Du'aa' whilst sitting between the two khutbahs - I do not know anything about it, and the one who does that seeking the time mentioned on Friday (when du`a may be answered) should not be objected to. End quote.

Rasaa'il wa Fataawa al-Shaykh 'Abd-Allah Abu Bateen (p. 163)

Shaykh Muhammad Rasheed Rida (may Allah have mercy on him) said:

As for raising the hands and the voice in du`a when the khateeb sits down between the two khutbahs, we do not know of any Sunnah to support that; there would be nothing wrong with it were it not for the fact that it disturbs others and because they regarded it as a Sunnah to be followed without any evidence.

What is narrated is to ask for silence when the imam ascends the minbar, but the silence is for the purpose of listening. Hence we say that there is nothing wrong with saying du`a at times other than when listening is required, but one should say du`a quietly and not disturb others with one's du`a. Not all the people should raise their hands so that this becomes one of the rituals of Jumu'ah for which there is no teaching in the Sunnah. Rather they are going against the clear Sunnah, if when the imam stands up and begins the second khutbah they continue with their du`as. It is better for them to listen and ponder at the time of the khutbah, and think and reflect at the time when the imam is resting. The least that can be said about this action of theirs is that it is an



inappropriate innovation. End quote.

Majallat al-Manaar (6/792).

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked whether there is a specific du`a or dhikr that the worshipper may say between the two Jumu'ah khutbahs? Is it narrated that the khateeb should say du`a between the two khutbahs or not?

He replied:

There is no specific dhikr or du`a, rather a person may say whatever supplication he wants, because this is a time when du`as are answered. The Prophet (peace and blessings of Allah be upon him) said: "On Friday there is a time when no Muslim slave asks Allah for something when he is standing and praying but He will give it to him."

In Saheeh Muslim it is narrated from the hadeeth of Abu Moosa: "It is between the time when the imam comes out - i.e., enters the mosque - until the prayer ends."

This is a time when du`as are answered, so one should make the most of this opportunity and say du`a between the two khutbahs, asking for whatever he wants of the good things of this world and the Hereafter.

The same may also be said of the imam; he should say du`a between the two khutbahs but it should be silent, asking for whatever he wants of things in this world and in the Hereafter.

The same may also be said concerning prostration during Jumu'ah prayer, after reciting the adhkaar that were narrated from the Prophet (peace and blessings of Allah be upon him), one may say du`a as one wishes.

And after the tashahhud and before the salaam, one may say du`a for whatever one wants, after saying du`a for that which it is narrated one should say du`a for. End quote.

He also said (may Allah have mercy on him):



Du'aa' during this time is good and is mustahabb, because this time is a time when it is hoped prayers will be answered. The Prophet (peace and blessings of Allah be upon him) told us that on Friday there is a time when no Muslim slave asks Allah for something when he is standing and praying but He will answer him.

The time of prayer is the most likely to be the time when du`as are answered, because of the report narrated by Muslim from Abu Moosa al-Ash'ari (may Allah be pleased with him), according to which the Prophet (peace and blessings of Allah be upon him) said: "It is between the time when the imam comes out until the prayer ends."

Based on this, one should make the most of this opportunity and say du`a between the two khutbahs.

With regard to raising the hands, I do not think there is anything wrong with it, because the basic principle with regard to du`a is that its etiquette includes raising the hands. So if a person raises his hands there is nothing wrong with it, and if he says du`a without raising his hands there is nothing wrong with it. This has to do with du`a between the two khutbahs. End quote.

Fataawa Noor 'ala al-Darb (Fataawa al-Salaah/Salaat al-Jumu'ah)

Thirdly:

Some fuqaha' said that it is mustahabb to recite Quran when the imam sits down between the two khutbahs, and some of them mentioned Soorat al-Ikhlaas in particular, based on the hadeeth of Jaabir ibn Samurah (may Allah be pleased with him) who said: The Prophet (peace and blessings of Allah be upon him) used to give two khutbahs, sitting in between them. He would recite Quran and remind the people. Narrated by Muslim (862). A similar version was narrated by Ibn Hibbaan in his Saheeh (7/42), which he included in a chapter entitled "Mention of what the Prophet (peace and blessings of Allah be upon him) used to say when he sat down between the two khutbahs." End quote.

Al-Khateeb al-Sharbeeni (may Allah have mercy on him) said:



His sitting between the two khutbahs was about the length of Soorat al-Ikhlaas.

Should he recite Quran or dhikr therein, or remain silent?

They did not discuss it, but in Saheeh Ibn Hibbaan it says that the Prophet (peace and blessings of Allah be upon him) used to recite Quran therein. End quote.

Mughni al-Muhtaj (1/557).

The correct view is that the words of Jaabir ibn Samurah in the hadeeth, "he would recite Quran and remind the people" do not refer to the sitting between the two khutbahs, rather they refer to what is mentioned at the beginning of the hadeeth, "The Prophet (peace and blessings of Allah be upon him) used to give two khutbahs", i.e., he (peace and blessings of Allah be upon him) would deliver two khutbahs on the minbar, which both included recitation of Quran and exhortation and reminders to the people.

Hence al-Haafiz al-Dhahabi said in Siyar A'laam al-Nubala' (16/102), in his biography of Ibn Hibbaan, in an important discussion of mistakes made by Ibn Hibbaan in his Saheeh: One of the things which al-Dhahabi regarded as a mistake on his part was his categorizing of this hadeeth, when he - Ibn Hibbaan - said: Mention of what [the Prophet] (peace and blessings of Allah be upon him) used to recite when he sat down between the two khutbahs. And he did not mention anything. End quote. Meaning that the hadeeth does not indicate what he mentioned in the chapter heading.

The more correct view -and Allah knows best - is that there is no binding Sunnah from the Prophet (peace and blessings of Allah be upon him) concerning this matter. The one who wants to use this brief moment of silence to say du`a or dhikr or recite Quran may do so, so long as he does not disturb others.

And Allah knows best.