

Making Du`a' and Dhikr during Tarawih

It is noteworthy that Ramadan is a time when Muslims are required to concentrate on their faith and spend less time on the concerns of their everyday lives. The whole atmosphere is permeated with religious piety and devotion to Allah. One of the significant features of the month is *Tarawih* prayer for which Muslims gather every night in the mosque and listen to the recitation of the whole Qur'an during the month. There is nothing wrong if people make *du`a'* (supplication) or *dhikr* (remembrance of Allah) during the intervals between *rak`ahs* of the *Tarawih* prayer.

Commenting on this issue, **Sheikh `Atiyyah Saqr**, former head of Al-Azhar Fatwa Committee, states: There is no proof against making *du`a'*, *dhikr*, or reciting the Qur'an in the intervals separating every two or four *rak`ahs* in *Tarawih* prayer. This is included in the general command of making *dhikr* at all times. The fact that the righteous predecessors, through whom legislation reached us, did not do it is not an indication that it is prohibited, not to mention that there is no authentic report from them that it is impermissible. This interval is similar to the practice of the people of Makkah who used to make *tawaf* around the Ka`bah during the intervals, which incited the people of Madinah to perform more than twenty *rak`ahs* in *Tarawih* in order to compensate for the *tawaf* they missed (as they are not in the Holy Mosque).

In fact, it is a way that enable people to know the number of *rak`ahs* they have offered in addition to getting refreshed. Therefore, there is nothing wrong in it at all, and it does not fall under the heading of *bid`ah* (innovation). This is because the general texts and rules support this practice and do not go against it. If this practice is called an innovation, then we would say: **'This is a good *bid`ah*,'** as Caliph `Umar (may Allah be pleased with him) stated when he saw all Muslims gathering to pray *Tarawih* in congregation behind Ubayy ibn Ka`b (though they mostly prayed it individually during the Prophet's lifetime).

In the *Egyptian Encyclopedia of Fatwas*, it is stated:

It is recommended to wait for a period (equal to four *rak`ahs* of prayer) after each four *rak`ahs* they offer and between the fifth interval and the *witr* prayer. This is the practice of the righteous predecessors since Ubayy ibn Ka`b led Muslims in the *Tarawih* prayer. Abu Hanifah stated that this is inferred from the Arabic word *Tarawih* (from the Arabic root *rawah* meaning 'to have a rest'). What is recommendable is to wait for a while. But there is nothing reported from the righteous predecessors to be said in such intervals. The people of each city can choose between reciting the Qur'an, saying *tasbeih* (the formula *subhan Allah*), performing four *rak`ahs* individually, saying *la ilaha illa-Allah* (there is no god but Allah), *takbir* (the formula *allahu akbar*), or remain silent while sitting.

In conclusion, it is clear now that it is recommendable for Muslims while performing *Tarawih* prayer to make pauses between its *rak`ahs* as a means of refreshment. There is nothing wrong in saying *du`a'* or making *dhikr*, but they have freedom to say *dhikr*, recite the Qur'an or remain silent.

Read also:

[Collective *Du`a'* after Obligatory Prayers](#)