

Extra Takbeer During Eid Prayer
From the Sunnah for those who care
By Abu-Abu-Hurayrah
10 of Dhul Hijjah, three hours after Midnight, 1440H

This is a small effort to enlighten the heart, broaden the knowledge regarding the extra takbir done during the Eid prayer.

When we examine the sunnah from the books of the hadith, we see the Prophet (Sallallaahu ‘alayhi wa sallam) used to make takbeer during Eid in two different ways. Both of these ways are recorded with authentic chains of narration.

The two ways are as follows:

- a) First Way: In the first rakat, 7 extra takbeer before the recitation. In the second rakat, 5 extra takbeer before recitation. [These takbeerat does not include the normal takbeerat of the prayer]
- b) Second way: In the first rakat, 3 extra takbeer before the recitation. In the second rakat, 3 extra takbeer after recitation. [These takbeerat does not include the normal takbeerat of the prayer]

Now, let’s look at the evidence. I would like to mention here that when counting the numbers, the numbers are sometimes not including the normal takbeers of the prayer (all the evidences of the first way) and sometimes are including the normal takbeers of the prayer (all the evidences of the second way).

Evidences for the First way (1st rakat 7 takbeer before recitation, 2nd rakat 5 takbeer before recitation):

- 1) Hadith of Abdullaah Ibn ‘Amr

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيدَيْنِ -الْأَضْحَى وَالْفِطْرِ- ثِنْتَيْ عَشْرَةَ تَكْبِيرَةً فِي الْأُولَى سَبْعًا، وَفِي
الْآخِرَةِ خَمْسًا، سِوَى تَكْبِيرَةِ الصَّلَاةِ

The Messenger of Allaah Sallallaahu ‘alayhi wa sallam made 12 takbeerat in the two Eids - Eid Al-Fitr and Eid Al-Adha, seven in the first, and five in the second other than (i.e. not counting) the (regular) takbeerat of the salat.

[recorded by Imam Ahmed, Al-Daraqutnee, Sheikh Shuayb Al-Arnaout graded this hadith as Hasan in checking of Musnad and the sunan]

- 2) Hadith of Ibn ‘Umar on the authority of Abu Hurayrah

مُوطاً مَالِكٍ < عَنْ مَالِكٍ عَنْ نَافِعٍ ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ ، أَنَّهُ قَالَ : شَهِدْتُ الْأَضْحَى وَالْفِطْرَ مَعَ أَبِي هُرَيْرَةَ " فَكَبَّرَ فِي الرَّكْعَةِ الْأُولَى سَبْعَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ ، وَفِي الْأَخْرَةِ خَمْسَ تَكْبِيرَاتٍ قَبْلَ الْقِرَاءَةِ " قَالَ مَالِكٌ : " وَهُوَ الْأَمْرُ عِنْدَنَا " .

On the authority of Malik ‘an Nafe’ ‘an Ibn ‘Umar who said: I witnessed Al-Adha and Al-Fitr with Abu Hurayrah. He made seven takbeerat in the first rakat before the recitation and in the last rakat 5 rakat before recitation. [Reported by Imam Malik in his Muwatta, Al-Albani said Isnad is Saheeh in Al-Irwa]

The Sunan Al-Sagheer of Al-Bayhaqi the narration adds

وَالأَضْحَى بِتِلْكَ الْمُنْزِلَةِ وَهِيَ السُّنَّةُ " .

“And in the Al-Adha the same way, and this is the sunnah” [this hadith has an authentic isnad according to the checking of our noble teacher Sheikh Ghassan Abdel-Fattah]

3) The narration of Aisha (RadiAllaahu ‘anha)

عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَبَّرَ فِي الْفِطْرِ وَالْأَضْحَى سَبْعًا وَخَمْسًا سِوَى تَكْبِيرَاتِي الرُّكُوعِ .

On the authority of Aisha that the Messenger of Allah (ﷺ) made the Takbir seven and five times in (the prayer for ‘Eid) Fitr and Adha, apart from the Takbir for Ruku’ (bowing). [Reported by Ibn Maajah, Imam Al-Albani considered this narration as saheeh, Sheikh Shuyab graded it as Hasan Li-Ghayrihi]

This is what is practiced most of the times in our community. May Allaah bless and guide the Muslims to the truth.

Evidences for the Second way (1st rakat 3 extra takbeer before recitation, 2nd rakat 3 extra takbeer after recitation before ruku without counting the numbers of the normal takbeer of the prayer):

When we read these narrations, we see the numbers are kind of different for each narration. But I have added the clarification, and if we take our time to understand the proper meaning, they all mean the same thing although apparently, the numbers are different (and might look conflicting but alhamdulillah there is conflict or contradiction).

1. The narration of Abdullah Ibn ‘Abbas

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، قَالَ : " صَلَّى بِنَا ابْنِ عَبَّاسٍ ، يَوْمَ عِيدِ فَكَبَّرَ تِسْعَ تَكْبِيرَاتٍ ، خَمْسًا فِي الْأُولَى ، وَأَرْبَعًا فِي الْأَخْرَةِ ، وَالَى بَيْنَ الْقِرَاءَتَيْنِ " .

‘Abdullah Ibn Al-Harith reported: ‘Abdullah Ibn ‘Abbas prayed with us on the day of Eid and he gave 9 takbeerat. 5 takbeers in the first and 4 takbeer in the second. And between them is the recitation.

[reported by Imam Ibn Abee Shaybah in his musannaf, Al-Albani graded the isnad to be authentic according to the grade of Bukhari and Muslim]

Note: the five takbeer means (takbeeratul ihram + 3 extra takbeer + takbeer of Ruku)

Four takbeer means (3 extra takbeer + takbeer of Ruku). So, as you can see, here, they are counting the takbeer of the prayer... The clarification will come from the hadith of Abdullah Ibn Mas’ud.

2. عَنْ يَحْيَى بْنِ حَمْرَةَ قَالَ : حَدَّثَنِي الْوَضِيُّ بْنُ عَطَاءٍ أَنَّ الْقَاسِمَ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَهُ ، قَالَ : حَدَّثَنِي بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : **صَلَّى بِنَا ، النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدٍ ، فَكَبَّرَ أَرْبَعًا ، وَأَرْبَعًا ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ حِينَ أَنْصَرَفَ ، قَالَ : " لَا تَنْسُوا ، كَتَّكْبِيرِ الْجَنَائِزِ ، وَأَشَارَ بِأَصَابِعِهِ ، وَقَبِضَ إِبْهَامَهُ " فَهَذَا حَدِيثٌ ، (حَسَنُ الْإِسْنَادِ وَأَقْرَهُ الْأَلْبَانِي)**

One of the companions of the Prophet (Sallallahu ‘alayhi wa sallam) reported that the Prophet (Sallallahu ‘alayhi wa sallam) prayed with us on the day of Eid, four and four (ie. takbeerat). Then after he finished his salah, he faced us and said “Don’t forget, like the takbeer of the funeral prayers and showed us with his fingers and folded his thumb.”

[reported by Imam At-Tahawi in Sharh Ma’aani Al-Athaar and he graded the isnad as hasan and so did Al-Albaani]

Note: Here the first four includes the takbeeratul ihram

The last four includes the takbeer of ruku’. So, essentially three extra takbeer in the first, and three extra in the second.

3. The narration of Ibn Mas’ud

- ، أَنَّ ابْنَ مَسْعُودٍ " كَانَ يُكَبِّرُ فِي الْعِيدَيْنِ تِسْعًا تِسْعًا : أَرْبَعًا قَبْلَ الْقِرَاءَةِ ، ثُمَّ كَبَّرَ فَرَكَعَ ، وَفِي الثَّانِيَةِ يَفْرَأُ فَإِذَا فَرَغَ كَبَّرَ أَرْبَعًا ، ثُمَّ رَكَعَ "

Ibn Mas’ud used to make takbeer during Eid nine and nine [ie. in Eid al Fitr and Eid Al-Adha]. Four takbeer (out of these four, the first one is takbeeratul Ihram) before the recitation then (after recitation) he would make takbeer and make ruku’. In the second rakat, he would recite and after he finished recitation, he would make four takbeer and then he would make ruku (i.e. the fourth takbeer is for the ruku). [reported by ‘Abdur-Razzaque in his musannaf, Al-Albani graded the chain has saheeh]

4. عَنْ إِبْرَاهِيمَ ، أَنَّ أَمِيرًا مِنْ أَمْرَاءِ الْكُوفَةِ ، قَالَ سَفِيَانُ : أَحَدُهُمَا سَعِيدُ بْنُ الْعَاصِي ، وَقَالَ الْآخَرُ : الْوَلِيدُ بْنُ عُقْبَةَ ، بَعَثَ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، وَخَدِيفَةَ بْنِ الْيَمَانِ ، وَعَبْدَ اللَّهِ بْنِ قَيْسٍ ، فَقَالَ : إِنَّ هَذَا الْعِيدَ قَدْ حَضَرَ فَمَا تَرَوْنَ ؟

فَأَسْنَدُوا أَمْرَهُمْ إِلَى عَبْدِ اللَّهِ ، فَقَالَ : " يُكَبِّرُ تِسْعًا ، تَكْبِيرَةً يَفْتَتِحُ بِهَا الصَّلَاةَ ، ثُمَّ يُكَبِّرُ ثَلَاثًا ، ثُمَّ يَقْرَأُ سُورَةً ، ثُمَّ يُكَبِّرُ ، ثُمَّ يَرْكَعُ ، ثُمَّ يَقُومُ فَيَقْرَأُ سُورَةً ، ثُمَّ يُكَبِّرُ أَرْبَعًا ، يَرْكَعُ بِإِحْدَاهُنَّ "

One leader from the leaders of Kufah sent to ‘Abdullah Ibn Mas’ud, and Hudaifah Ibn Al-Yaman and ‘Abdullaah Ibn Qais and said: “This is the day of Eid which has come, what do you think” (i.e was asking about Eid prayer)? So, they delegated the matter to ‘Abdullah and he (i.e. Abdullah Ibn Mas’ud) said: “You give nine takbeer. One takbeer to start your salah, then you give three takbeer, then recite surah, then you give takbeer and then make ruku.

Then you get up, and recite Surah, then you give four takbeer, and make ruku with one of them. [I.e in the second rakat, make three extra takbeer after recitation and then make another takber to go to ruku, that is the total of four]

[Recorded by Imam Ibn Shaybah in his musannaf and graded by Al-Albaani as Saheeh]

In conclusion, all these four narrations are confirming one and the same thing. Three extra takbeer in the first rakah and three extra takbeer in the second rakah. Sometimes, the narrators are including the normal takbeers of the prayer in the total count. This is the reason the narrations look contradicting but with the explanation I hope the matter will be clear as the sun shining in a cloudless sky.

I ask Allaah to bless the people of hadith and especially my teacher, Sheikh Ghassan Abdel Fattah, whose research work helped me produce this small piece. I ask Allaah to count me and my family amongst those who serve the sunnah of his prophet (Sallallaahu ‘alayhi wa sallam) and make us die amongst them. I ask Allaah to engulf my parents with his special Mercy, forgive me, my family, and all the Muslims.

In need of Allaah’s Mercy the Most
His Faqeer Slave
Abu-Abu Hurayrah

10 Dhul Hijjah, 1440H
3 hours after midnight
Austin, Texas, USA