

Takbeer of Eid (wordings and timing) During the occasion of Eid-Al-Adhaa

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Edited: Dhul Hijjah 9, 1439H

Edited: Dhul Hijjah 1, 1441H

Edited: Dhul Hijjah 1, 1444H

The wordings and timings of Takbeer

In the name of Allaah and peace and blessings be upon our Prophet Mohammad (Sallallaahu ‘alayhi wa sallam).

This short article covers the following topics:

- 1. The wordings of Eid Takbeer**
- 2. The timings of Eid Takbeer**

The Wordings of Eid Takbeer:

There is no authentic narration from the Prophet (Sallallaahu ‘alayhi wa sallam) with regards to the wording of takbeer. However, there are multiple narrations from the companions. We will present only those which are checked and verified by the Ulamaah of Hadith:

a) Takbeer of Ibn Mas’ud (May Allaah be pleased with him): There are two different forms of takbeer reported from him. [with authentic isnaad]

One with three times Allaahu Akbar (in the beginning)

الله أكبر الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد

Allaahu Akbar, Allaahu Akbar, Allaahu Akbar Laa ilaahaa Illallaahu wallaahu Akbar, Allaahu Akbar, Wa lillaahil Hamd

Allah is the greatest, Allah is the greatest, Allah is the greatest, there is no one worthy of worship except Allaah, and Allaah is the greatest, Allaah is the greatest, and all praise be to Allaah

[recorded by Ibn Abee Shaybah on the authority of Ibn Mas’ud and the chain authentic. Same has been reported by Al-Bayhaqi on the authority of Ibn ‘Abbas but the wordings of Ibn ‘Abbas is different (see below), see Irwaa Al-Ghaleel 654]

One with two times Allaah Akbar(in the beginning)

Abul Ahwas reported that Abdullaah used to make takbeer on the days of Tashreeq with the following words:

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد

Allaahu Akbar, Allaahu Akbar, Allaahu Akbar Laa ilaahaa Illallaahu wallaahu Akbar, Allaahu Akbar, Allaahu Akbar, Wa lillaahil Hamd

Allah is the greatest, Allah is the greatest, there is no one worthy of worship except Allaah, and Allaah is the greatest, Allaah is the greatest, and all praise be to Allaah

[Recorded by Ibn Abee Shaybah, chain has been authenticated by Al-Albaani, see Irwa Al-Ghaleel 654]

b) Takbeer of Ibn ‘Abbas (May Allaah be pleased with him): There are two different wordings reported from him. [with authentic isnaad]

On the authority of Ikrimah, on the authority of Ibn ‘Abbas that he used to say:

الله أكبر كبيرا الله أكبر كبيرا والله الحمد وأجل الله أكبر والله الحمد

Allaahu Akbaru Kabeera, Allaahu Akbaru Kabeera, Allaahu Akbar wa Ajall, Allaahu Akbar Walillaahil Hamd.

Allaah is the Greatest, Great indeed, Allaah is the greatest - great Indeed, Allaah is the Greatest, and the most majestic, Allaah is the greatest; and to Allaah belongs all Praise. [Ibn Abee Shaybah with an authentic chain, see Irwa Al-Ghaleel 654]

On the authority of Hakam on the authority of ‘Ikrimah on the authority of Ibn ‘Abbas that he would make takbeer from the morning of day of ‘Arafah to the end of day of Nafr and he wouldn’t make takbeer in the maghrib saying:

الله أكبر الله أكبر الله أكبر والله الحمد، الله أكبر وأجل، الله أكبر على ما هدانا

Allaahu Akbar, Allaahu Akbar, Allaahu Akbar wa lillaahil Hamd, Allaahu Akbaru wa Ajall, Allaahu Akbaru ‘alaa maa hadaanaa

Allaah is the Greatest, Allaah is the Greatest, Allaah is the Greatest, and all praise be to Allaah, Allaah is the Greatest and the most Majestic, Allaah is the Greatest for guiding us. [reported by Al-Bayhaqi, chain is authenticated by Al-Albaani, see Irwaa Al-Ghaleel 654]

It is not allowed to add wordings, change wording from these reports or have “customized takbeer” as is done in many cultures, masjids so please take note.

The timings of Eid Takbeer

Unlike Eid Al-Fitr, during 'Eid Al-Adha, there are the following occasions

- General, unrestricted takbeer at any time during the first thirteen days of Dhul Hijjah
- Restricted and General Takbeer from day of 'Arafah to end of 13th of Dhul Hijjah
- Takbeer on the day of Eid while going to the prayer

General, unrestricted Takbeer at any time during the first thirteen days of Dhul Hijjah:

Regarding this, we have the practice of Abu Hurayrah and 'Abdullaah Ibn 'Umar as follows:

كَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي أَيَّامِ الْعَشْرِ يُكَبِّرَانِ وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا

Ibn 'Umar and Abu Hurayrah would go to the market on the ten days making takbeer and the people would make takbeer following their takbeer. [reported by Bukhari in mu'allaq form and connected by 'Abd Ibn Humayd and it is authentic according to Al-Albaani see Irwa Al-Ghaleel 651]

So, we should try to do as much takbeer possible at any time without any restriction on the first ten days of Dhul Hijjah (at home, in the market, while working/cooking etc...). And yes, it is also extended to the next three days (i.e. the days of Mina). The proof for the general takbeer on the days of Mina (11th to 13th) are discussed later (from the practice of 'Umar and his son may Allaah be pleased with both of them).

So, general takbeer starts from the sunset of the last day of Dhul Qa'dah to the sunset of 13th of Dhul Hijjah.

Restricted takbeer from the day of 'Arafah to end of 13th of Dhul Hijjah: With regards to this, there is nothing authentically reported from the Prophet (Sallallaahu 'alayhi wa sallam), however from several companions we have their practices authentically reported in the books of the sunnah.

مُصَنَّفُ ابْنِ أَبِي شَيْبَةَ << كِتَابُ صَلَاةِ الْعِيدَيْنِ >> عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ " أَنَّهُ كَانَ يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ ، إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ ، وَيُكَبِّرُ بَعْدَ الْعَصْرِ

On the Authority of Abu 'Abdir-Rahman 'Alee (Ibn Abee Taalib) used to make takbeer after salat al fajr on the day of Arafah to Salat Al-Asr of the last day of Tashreeq and would make takbeer after 'Asr.

[recorded by Ibn Abee Shaybah, Ibn Khuzaymah, Bayhaqi, Sheikh Albani graded the chain as good]

Almost similar practice has been reported from Ibn Mas'ud and Ibn 'Abbas [See Irwa Al-Ghaeel 654, all with authentic chain from Bayhaqi, Ibn abee Shaybah]

This means this restricted takbeer should start from Salat al Fajr of Day of 'Arafah all the way to Salat al-'Asr of the 13th of Dhul Hijjah and it should be only done after obligatory salah after the person makes his general dhikr.

However other than this restricted takbeer (i.e. after obligatory salah starting from 'Arafah to the 'Asr of 13th of Dhul Hijjah) there is the general takbeer at any time as much as possible (without any specification and restriction of time) on these days. So, what came to us restricted, we keep it restricted, and what reached us general, we keep it general.

Below are the reports from other companions mentioned in muallaq form in Saheeh Al-Bukhari in the "book of the two Eid prayers"

chapter: Takbeer on the days of Mina and when it is the morning of Al-'Arafah (بَابُ التَّكْبِيرِ أَيَّامًا) (مِنَى وَإِذَا غَدَا إِلَى عَرَافَةَ)

• وَكَانَ ابْنُ عُمَرَ يُكَبِّرُ بِمِنَى تِلْكَ الْأَيَّامَ وَخَلْفَ الصَّلَوَاتِ، وَعَلَى فِرَاشِهِ وَفِي فُسْطَاطِهِ، وَمَجْلِسِهِ وَمَمَشَاهُ تِلْكَ الْأَيَّامَ جَمِيعًا.

Ibn Umar used to takbeer in Mina, throughout these days, after the prayers, in his bed, in his tent, in his sittings, and his walking. [Ibn Al-Mundhir and Al-Fakehee in Akhbar Mecca connected the chain and it is saheeh, see Mukhtasar Sahih Al-Bukhari of Al-Albaanee]

• وَكَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ فِي قُبَّتِهِ بِمِنَى فَيَسْمَعُهُ أَهْلُ الْمَسْجِدِ، فَيُكَبِّرُونَ وَيُكَبِّرُ أَهْلُ الْأَسْوَاقِ، حَتَّى تَرْتَجَّ مِنَى تَكْبِيرًا.

'Umar used to say takbeer in his tent in Mina, so the people in the masjid would hear him and would make takbeer. The people in the market place would make takbeer until Mina echoed with Takbeer.

[Abu Ubayd connected it and with his chain Al-Bayhaqi also [3/312] and Sa'eed Ibn Mansoor also connected from another route with his chain. See Mukhtasar Sahih Al-Bukhari of Al-Albaani]

The scholars clarified that this doesn't mean they used to lead the takbeer in unison, but rather they would hear the sahabah making takbeer and would make their own takbeer. These are clear from the explanation of the major scholars and all praise be to Allaah.

Takbeer on the day of 'Eid: With regards to this, we have the sunnah confirmed from the Prophet (Sallallaahu 'alayhi wa sallam) and the companions. This practice is equivalent to what is done on the day of Fitr too. The proofs are as follows:

Zuhri reported: "Allaah's Messenger (sallallaahu 'alayhi wa sallam) would leave his house on the day of Fitr, saying takbeer until he reached the musallah to perform the prayer. Once he had performed the prayer, he would stop saying the takbeer."

[See Saheehah Hadith 171. This is a saheeh Mursal narration, this is a saheeh mursal narration]

This mursal report is strengthened by the report in Al-Bayhaqi on the authority of ‘Abullaah Ibn ‘Umar who said: the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) would go out on both of the eid days with Fadl Ibn ‘Abbas, ‘Abdullaah, ‘Abbas, ‘Ali, Ja’far, Al-Hasan, Al-Husayn, Usamah Ibn Zayd, Zayd Ibn Al-Harithah and Ayman ibn Umm Ayman (may Allaah be pleased with them) raising his voice with “tahleel” and “takbeer” and would take the way of “al-hadh-dhayn” until they he would reach the musallah and he would finish (the salah), he would return to the way of “al-hadh-dhayn” to until he would return home.”

[all of the men in this chain is trustworthy except ‘Abdullah Ibn ‘Umar al-‘Umari Al-Mukabbir who has some issues with his memory; hence this report was used by the Sheikh to strengthen the narration of Zuhri. The conclusion of the Sheikh is that **this sunnah of takbeer of Eid is authentic to the Prophet (sallallaahu ‘alayhi wa sallam) for both Eid al-Fitr and Eid Al-Adhaa**] For more information, see silsilaah al-Ahadith As-Saheehah, hadith 171.

مُشْكِلُ الْأَثَارِ لِلطَّحَاوِيِّ < عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ أَنَّهُ " كَانَ يَخْرُجُ يَوْمَ الْفِطْرِ ، وَيَوْمَ الْأَضْحَى يُكَبِّرُ ، يَرْفَعُ بِذَلِكَ صَوْتَهُ حَتَّى يَجِيءَ الْمُصَلَّى "

Nafee reported: “When Ibn Umar went out on the morning of al-Fitr and al-Adha, he would say the takbeer aloud till he reached the musallaa, then he would say it until the Imam arrived” [At-tahawee in Mushkil Al-Athar, Al-Firyabi in “Ahkamil ‘Eedayn and others. Authenticated by Imam Al-Albaani 650]

Also, Imam Al-Firyabi reported with authentic chain to Al-Waleed Ibn Muslim who said: “I asked Al-Awza’ee and Malik Ibn Anas regarding making takbeer loudly on the day of the two Eids. Both of them said: yes, ‘Abdullaah Ibn Umar used to make it loud on the day of Fitr until the Imam came (to lead the prayer).”

Then he reported on the authority of Abu ‘Abdur Rahman Al-Sulami who said: “They used to make the (takbeer) of Fitr louder than the Al-Adha. Wakee said: That means in takbeer [See Irwa Al-Ghaleel, page 122, volume 3; same has been reported by Ad-Daraqutni and Al-Hakim]

مُشْكِلُ الْأَثَارِ لِلطَّحَاوِيِّ << عَنْ تَمِيمِ بْنِ سَلَمَةَ قَالَ : خَرَجَ ابْنُ الزُّبَيْرِ يَوْمَ الْعِيدِ ، فَلَمْ يَزَهُمْ (كَذَا/ صَوَابِهِ يَرَهُمْ/ بَرَاءٌ غَيْرٌ مَعْجَمَةٌ/ غَيْرٌ مَنْقُوطَةٌ) يُكَبِّرُونَ ، فَقَالَ : " مَا لَهُمْ لَا يُكَبِّرُونَ ؟ أَمَا وَاللَّهِ لَئِنْ فَعَلُوا ذَلِكَ ، لَقَدْ رَأَيْتُنَا فِي عَسْكَرٍ مَا يُرَى طَرَفَاهُ ، فَيُكَبِّرُ الرَّجُلُ ، وَيُكَبِّرُ الَّذِي يَلِيهِ حَتَّى يَرْتَجَّ الْعَسْكَرُ ، وَإِنْ بَيْنَكُمْ وَبَيْنَهُمْ كَمَا بَيْنَ الْأَرْضِ السُّفْلَى إِلَى السَّمَاءِ الدُّنْيَا "

Tameem Ibn Salamah said: Ibn Zubayr came out on the day of Eid and saw people not making takbeer. He said what happened, why don’t you make takbeer, by Allaah, since they stoppeded let me tell you, you would see us in a large group the end of which you can’t see, a man would

make takbeer and those around him, until the group will resonate. And between you and them is the distance between the lowest of the earth and the highest of the heaven... [Shiekh Al-Arnaout said the chain is authentic]

Note: The companion 'Abdullah Ibn Zubayr was admonishing those who were not making takbeer on the day of Eid loudly and compared the companions' practice with the practice of those who don't follow the sunnah properly

صحيح البخاري>>عَنْ حَفْصَةَ، عَنِ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ، حَتَّى نُخْرِجَ الْبِكْرَ مِنْ خَدْرِهَا، حَتَّى نُخْرِجَ الْحَيْضَ فَيَكُنَّ خَلْفَ النَّاسِ، فَيَكْبِرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطُهْرَتَهُ.

Narrated Um `Atiya: We used to be ordered to come out on the Day of `Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins. [Sahih Al-Bukhari]

Zuhri reported: "People said the takbeer on the day of Eid from the time they left homes till they reached the musallah, and until the Imam arrived. When the imam arrived, they became silent.."

[Ibn Abee Shaybah, see Irwa Al-Ghaleel 649]

From the above narrations it can be concluded safely that:

- Saying takbeer loudly from the time someone leaves home to the musallah until the imam comes to lead the prayer is the sunnah of the Prophet (Sallallahu `aalyhi wa sallam) for Eid al Fitr and Eid al Adha.
- It is also strongly supported by the narration of Umm Atiyyah and 'Abdullaah Ibn Az-Zubayr.
- This sunnah is clear from the authentic report which details the practice of 'Abdullaah Ibn 'Umar, attested and supported by two great Imams, Al-Awzaee and Malik Ibn Anas.
- This sunnah has been practiced by the people in the time of Imam Az-Zuhri, whose full name is Mohammad Ibn Shihab Az-Zuhri. He is from the generation of the youngest successors.
- Unfortunately, this sunnah is not practiced properly and also marred with the innovation of group takbeer of singing and chanting on the day of Eid! May Allaah help the Muslim leaders to return to the guidance of the salaf.