



# Description of the Takbīrs of the ‘Eid Prayer

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## The Description of the Takbīrs of the ‘Eid Prayer

Question:

Is the takbīrat al-iḥrām in the ‘Eid prayer considered among the seven takbīrs legislated in it, or is it an additional takbīr beyond the opening takbīrah? And are these takbīrs to be consecutive without any remembrance in between, or is that not required? And what is the ruling on the ‘Eid prayer for one who deliberately abandons these takbīrs, and is sujūd al-sahw legislated for one who forgets them?

Benefit us — may Allah have mercy upon you.

Answer:

All praise is due to Allah, Lord of the worlds, and blessings and peace be upon the one whom Allah sent as a mercy to the worlds, and upon his family, his companions, and his brothers until the Day of Judgement. To proceed:

It is known in jurisprudence that the ‘Eid prayer is two rak‘ahs, in the first of which one says takbīr before the recitation seven times, and the takbīr of bowing is not counted because there is recitation between them. And in the second rak‘ah, he says takbīr before the recitation five times, and the takbīr of rising is also not counted, due to the establishment of these twelve takbīrs in the hadith of ‘Ā’ishah (may Allah be pleased with her):

“That the Messenger of Allah ﷺ used to say takbīr in al-Fiṭr and al-Adḥā, seven takbīrs in the first [rak‘ah], and five in the second.” (1)

And it is also established in the hadith of ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (may Allah be pleased with them both), who said: The Prophet ﷺ said:

“The takbīr in al-Fiṭr is seven in the first, and five in the last, and the recitation is after both.” (2)

And the previous hadith of ‘Ā’ishah (may Allah be pleased with her) — although it matches the number of takbīrs — is more general, as it covers both al-Fiṭr and al-Adḥā.

These takbīrs mentioned in the two hadiths are what is well-known in jurisprudence and practice. They are the greatest in number and most virtuous in worship and compliance. This does not prevent the performance of the takbīrs of the ‘Eid prayer as four and four —

whether in al-Fiṭr or al-Aḍḥā — due to the establishment of that also in the purified Prophetic Sunnah. It is narrated from al-Qāsim Abū ‘Abd al-Raḥmān that he said: A companion of the Messenger of Allah ﷺ narrated to me, saying:

“The Prophet ﷺ prayed with us on the day of ‘Eid, and he said takbīr four and four, then turned to us with his face after he finished and said: ‘Do not forget — like the takbīr of funerals,’ and he pointed with his fingers and folded his thumb.” (3)

— meaning: in the ‘Eid prayer.

There is no contradiction between this hadith and the one before it, due to the possibility of reconciling them with differing circumstances — for it is a variation of allowance, ease, and diversity. All of this is established from the Messenger of Allah ﷺ — just as they took from him the wuḍū’ as once, twice, and three times. And what is done more often is preferred because it is more virtuous in worship and compliance — as previously mentioned — according to the principle:

“What is done more is more virtuous.” (4)

Also, continuity between the takbīrs is not a condition — contrary to the madhhab of Mālik and those who agreed with him — for he does not separate between the takbīrs with remembrance or otherwise. Rather, it is permissible — according to the correct view — to mention remembrance between each two takbīrs, such as praising Allah, glorifying Him, due to the hadith of Ibn Mas‘ūd (may Allah be pleased with him) regarding the ‘Eid prayer:

“Between every two takbīrs is praise of Allah and glorification of Him.” (5)

And because they are takbīrs while standing, it is recommended that remembrance be between them — like the takbīrs of the funeral prayer. And it differs from tasbīḥ, because it is a quiet remembrance and not apparent — unlike takbīr. (6)

These takbīrs and the remembrance between them are Sunnah, not obligatory. The prayer is not invalidated by leaving out the takbīrs or the remembrance — whether intentionally or forgetfully. There is no known difference of opinion in that, as stated by Ibn Qudāmah — may Allah have mercy on him. (7)

However, the one who deliberately abandons the Sunnah is sinful for deliberately abandoning it, as al-Nawawī transmitted consensus on the sinfulness of the one who abandons the Sunnah intentionally. As for one who forgets the takbīrs and begins the recitation, it is better not to return to them — as in the case of du‘ā’ al-istiftāḥ — though it is recommended for him to perform sujūd al-sahw, according to the more correct opinion, due to the statement of the Prophet ﷺ:

“For every forgetfulness, there are two prostrations after the salām.”  
(8)

As for the initial takbīrs, the scholars differ — does he say seven including the takbīrat al-iḥrām? This is the view of most scholars among the Companions, the seven jurists of Medina, ‘Umar ibn ‘Abd al-‘Azīz, al-Zuhrī, Mālik, Aḥmad, al-Muzanī, and it is also the view of Ibn Taymiyyah and his student Ibn al-Qayyim — may Allah have mercy on them. (9)

Or does he say seven in the first excluding the takbīrat al-iḥrām? This is the view of al-Awzā‘ī, al-Shāfi‘ī, and others. (10) There are other opinions as well.

What appears stronger to me in this issue is that the takbīrat al-iḥrām is counted among the first seven, due to numerous hadiths — including the aforementioned hadiths of ‘Ā’ishah and ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ — and others. Ibn ‘Abd al-Barr — may Allah have mercy on him — said:

“It has been narrated from the Prophet ﷺ that he said takbīr in the two ‘Eid prayers: seven in the first rak‘ah and five in the second, from many good chains.”

He mentioned a number of these chains, then said:

“If the takbīrat al-iḥrām was not among the seven, it would have been said: he said takbīr eight and six.” (11)

It is also established from the hadith of ‘Amr ibn al-‘Āṣ (may Allah be pleased with him) that the Messenger of Allah ﷺ:

“Said takbīr in the ‘Eid prayer twelve takbīrs: seven in the first, and five in the second. And he did not pray before it, nor after it.” (12)



And the basis in speech is no ellipsis or omission unless there is an indicator or evidence proving it. And what came in al-Muwaṭṭaʿ supports the independence of the wording. It is narrated from Nāfiʿ, the freed slave of ʿAbdullāh ibn ʿUmar (may Allah be pleased with them both):

“I witnessed al-Adḥā and al-Fiṭr with Abū Hurayrah, and he said takbīr in the first rakʿah seven takbīrs before the recitation, and in the second five takbīrs before the recitation.” (13)

As for the hadith of ʿĀʾishah (may Allah be pleased with her):

“That the Messenger of Allah ﷺ used to say twelve takbīrs in the two ʿEids, excluding the opening takbīrah,”

and also from her:

“He said twelve takbīrs, excluding the takbīrat al-iḥrām and the takbīr for bowing,”

al-Ḥāfidh said about it:

“Its chain revolves around Ibn Lahīʿah, and he is weak.” (14)

And what further confirms this is that the previous hadith of al-Qāsim Abū ʿAbd al-Raḥmān clarifies that the Prophet ﷺ used to say takbīr in the ʿEid prayer four times — like the takbīr for funerals — and said:

“Do not forget — like the takbīr of funerals.” (15)

And it is not hidden that the takbīrat al-iḥrām in the funeral prayer is included among the four takbīrs, which proves that the takbīr of ʿEid is like it, and that the original wording is independent, not requiring ellipsis. It should be taken as independent due to minimal inconsistency on one hand, and the lack of any diverting indicator or evidence on the other — as mentioned earlier. Therefore, the view of the majority of scholars among the Companions, the seven jurists of Medina, and others is stronger, because most of the Sunnah texts and reports agree with their view regarding the extra takbīrs of ʿEid: the first seven, including the takbīrat al-iḥrām, and five in the second — as explicitly stated by Ibn Taymiyyah — may Allah have mercy on him. (16)

And knowledge is with Allah, exalted is He. Our final call is that all praise is due to Allah, Lord of the worlds. And may blessings and peace

be upon our Prophet Muḥammad and upon his family, his companions, and his brothers until the Day of Judgement.

Algeria on: 15 Dhū al-Qa‘dah 1441 AH / Corresponding to: 06 July 2020 CE

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(1) Narrated by Abū Dāwūd in Kitāb al-Ṣalāh (Book of Prayer), no. 1149, chapter: “The Takbīr in the Two ‘Eids”; Ibn Mājah in Iqāmat al-Ṣalāh wa al-Sunnah fihā, no. 1280, chapter: “What Has Been Reported About How Many Takbīrs the Imām Says in the ‘Eid Prayer”; Aḥmad (24409); and authenticated by al-Albānī in Irwā‘ al-Ghalīl (3/107).

(2) Narrated by Abū Dāwūd in Kitāb al-Ṣalāh (1151), chapter: “The Takbīr in the Two ‘Eids”; al-Bayhaqī in al-Sunan al-Kubrā (6172). Al-Bukhārī declared the hadith authentic. See also Naṣb al-Rāyah by al-Zayla‘ī (2/217), and Irwā‘ al-Ghalīl by al-Albānī (3/110).

(3) Narrated by al-Ṭaḥāwī in Sharḥ Ma‘ānī al-Āthār (7273), and al-Muḥāmalī in Ṣalāt al-‘Īdayn (no. 3). Al-Albānī graded it ḥasan (sound) in al-Silsilah al-Ṣaḥīḥah (2997).

(4) al-Ashbāh wa al-Naẓā‘ir by al-Suyūṭī (p. 143). Then he said: “Its basis is the saying of the Prophet ﷺ to ‘Ā’ishah — may Allah be pleased with her: ‘Your reward is in proportion to your effort.’” Narrated by Muslim.

(5) See al-Istidhkār by Ibn ‘Abd al-Barr (2/396), al-Mughnī by Ibn Qudāmah (2/382), and al-Qawānīn al-Fiḥriyyah by Ibn Juzayy (p. 90).

(6) Narrated by al-Muḥāmalī in Ṣalāt al-‘Īdayn (no. 9); its isnād was graded sound by al-Albānī in Irwā‘ al-Ghalīl (3/115).

(7) al-Mughnī by Ibn Qudāmah (2/383).

(8) Same source and page: al-Mughnī (2/383).

(9) Narrated by Abū Dāwūd in Kitāb al-Ṣalāh (1038), chapter: “Whoever Forgot to Recite the Tashahhud While Sitting”; Ibn Mājah in Iqāmat al-Ṣalāh (1219), chapter: “Whoever Prostrated Twice After the Salām”; Aḥmad (22417), from the ḥadīth of Thawbān (may Allah be pleased with him). Al-Albānī graded it ḥasan in Irwā‘ al-Ghalīl (2/47).

- (10) See Majmū‘ al-Fatāwā by Ibn Taymiyyah (20/362), and Zād al-Ma‘ād by Ibn al-Qayyim (1/443).
- (11) See al-Istidhkār by Ibn ‘Abd al-Barr (2/395), and al-Mughnī by Ibn Qudāmah (2/380).
- (12) Same source as above: al-Istidhkār (2/395).
- (13) Narrated by Aḥmad (6688), and its isnād was authenticated by Aḥmad Shākir in his verification of Musnad Aḥmad (6/241). Also see Ṣaḥīḥ Sunan Abī Dāwūd by al-Albānī (4/316).
- (14) Narrated by Mālik in al-Muwatta‘ (no. 619), and by al-Bayhaqī in al-Sunan al-Kubrā (6179). Declared authentic by Abū ‘Abd Allāh al-Dānī in Silsilat al-Āthār al-Ṣaḥīḥah (no. 600), Zakariyyā al-Bākistānī in Mā Ṣaḥḥa min Āthār al-Ṣaḥābah fī al-Fiqh (1/508), and al-Arna‘ūt in his notes to Sharḥ al-Sunnah by al-Baghawī (4/309).
- (15) Narrated by al-Dāraquṭnī (1720), and al-Ḥākim (1108). The ḥadīth was critiqued by al-Dāraquṭnī, al-Bayhaqī, al-Ṭaḥāwī, Ibn ‘Abd al-Hādī, and al-Dhahabī. See Tanqīḥ al-Taḥqīq by Ibn ‘Abd al-Hādī (2/584), and by al-Dhahabī (1/287).
- (16) Talkhīṣ al-Ḥabīr by Ibn Ḥajar (2/85); see also Tanqīḥ al-Taḥqīq by Ibn ‘Abd al-Hādī (2/584).
- (17) Previously cited — see footnote (3).
- (18) See Majmū‘ al-Fatāwā by Ibn Taymiyyah (20/362).



