

Ibn Taymiyyah (رحمته الله) said:



“The most correct opinion, which agrees with the majority of the *salaf* and ‘*ulamā*’ among the *ṣaḥābah* and *imāms*, is that *takbīr* extends from *fajr* on the Day of ‘Arafah to the end of the Days of *Tashrīq*, and is said following each prayer. It is also recommended for people to raise their voice with the *takbīr* when heading to the ‘*īd* prayer. The Four *Imāms* agreed on this.”¹

WORDING OF THE TAKBĪR

There are no authentic reports describing how the Prophet (ﷺ) said the *takbīr*. However, his companions (رضي الله عنهم) used to say the following:

- ① “الله أكبر الله أكبر، لا إله إلا الله، والله أكبر الله أكبر، والله الحمد.”

“*Allāhu akbar; Allāhu akbar; lā ilaha illa-llāh; Allāhu akbar; Allāhu akbar; wa-lillāh il-ḥamd* — Allāh is the greatest; Allāh is the greatest; there is no (true) god except Allāh. Allāh is the greatest; Allāh is the greatest; and to Allāh belongs all praise.”²

- ② “الله أكبر الله أكبر الله أكبر، لا إله إلا الله،

والله أكبر الله أكبر الله أكبر، والله الحمد.”

“*Allāhu akbar; Allāhu akbar; Allāhu akbar; lā ilaha illa-llāh; Allāhu akbar; Allāhu akbar; Allāhu akbaru; wa-lillāh il-ḥamd* — Allāh is the greatest; Allāh is the greatest; there is no (true) god except Allāh. Allāh is the greatest; Allāh is the greatest;

verified that it is recorded with authentic *isnād* by Ibn Abī ad-Dunyā.

1 *Al-Fatāwā* 24:220.

2 Recorded by Ibn Abī Shaybah and al-Muḥāmilī from Ibn Mas‘ūd (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā‘ul-Ghalīl* no. 654).

Allāh is the greatest; and to Allāh belongs all praise.”¹

③ “الله أكبر كبيراً، الله أكبر كبيراً، الله أكبر وأجل، الله أكبر، والله الحمد.”

“*Allāhu akbaru kabīrā; Allāhu akbaru kabīrā; Allāhu akbaru wa-ajall; Allāhu akbaru, wa-lillāh il-ḥamd* — Allāh is the greatest — great indeed; Allāh is the greatest — great indeed; Allāh is the greatest, and the most majestic; Allāh is the greatest; and to Allāh belongs all praise.”²

④ “الله أكبر، الله أكبر، الله أكبر، والله الحمد،

الله أكبر وأجل، الله أكبر على ما هدانا.”

“*Allāhu akbar; Allāhu akbar, Allāhu akbar, wa-lillāh il-ḥamd, Allāhu akbaru wa-ajall, Allāhu akbaru ‘alā mā hadānā* — Allāh is the greatest; Allāh is the greatest; Allāh is the greatest; and to Allāh belongs all praise. Allāh is the greatest and the most majestic; Allāh is the greatest for guiding us.”³

ERRORS AND INNOVATIONS

There are various innovations and wrong practices relating to the ‘īd *takbīr*. The following are a few important ones that should be noted:

1. Adding unauthentic wording to the *takbīr*. For example, adding, “*Allāhu akbaru kabīrā, wal-ḥamdu lillāhi kathīrā, wa-subḥān Allāhi wa-bi-ḥamdihī bukratan wa-aṣīlā, ...*”

Even though these additional statements generally have good meanings, they should be avoided because the *ṣaḥābah* did not say

1 Recorded by al-Bayhaqī from Ibn ‘Abbās (رضي الله عنه), and by Ibn Abī Shaybah from Ibn Mas‘ūd (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

2 Recorded by Ibn Abī Shaybah from Ibn ‘Abbās (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

3 Recorded by al-Muḥāmilī from Ibn ‘Abbās (رضي الله عنه). Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 654).

them. Similar to many other *bid'ahs*, these statements have crept into the Muslims' *takbīr* over the centuries. Ibn Hajar (رحمہ اللہ), who died as early as 857 H (1453 CE), said:

"Some baseless additions to the *takbīr* have been innovated in our time."¹

2. Saying the *takbīr* in unison. This is often done with one man leading over a loudspeaker, and everyone else following his exact rhythm. Shaykh al-Albānī (رحمہ اللہ) said:

"Saying the *takbīr* in unison, as many people do, is not permissible. This applies as well to any other *thikr*, whether it is supposed to be said aloud or silently."²

And Shaykh Ibn 'Uthaymīn (رحمہ اللہ) said:

"In some *masjids*, a *mu'athin* (announcer) says the *takbīrs* (of 'īd) on the loud-speaker, and people echo what he says. This is a *bid'ah*, because it is known from the Prophet's (ﷺ) guidance in regard to *thikr* that every person should mention Allāh (ﷻ) by himself. It is not permissible to depart from the guidance of the Prophet (ﷺ) and his companions."³

This warning from the 'ulamā' applies to deliberately saying the *takbīr* in unison. But there is nothing wrong in following another person's pace of *takbīr* from time to time in an involuntary manner, as we saw in the earlier reports where the people followed 'Umar, Ibn 'Umar, and Abū Hurayrah (رضی اللہ عنہ) in saying *takbīr*.

3. Fixing a time for the beginning of *takbīr*. This is most common in Western countries where some Islāmic organizations may announce, for example, "*Takbīr* will start at 7:00 and the prayer will start at 7:30".

1 *Fath ul-Bārī* 2:595.

2 *Aṣ-Ṣaḥīḥah*, vol. 1a, p. 331.

3 *As'ilatun wa-Ajwibatun fī Ṣalāt il-'Īdayn* pp. 31-32.

Following this, some people would not start *takbīr* before the announced time!

Since *takbīr* should start from the time of leaving the house, a less misleading announcement would say, for example, "You should start saying the *takbīr* from the time you leave your home; and we will also open our facility for the *takbīr* at 7:00. The prayer will start at 7:30".

4. We saw earlier that *takbīr* continues on 'Īd ul-Adḥā until sunset of the third day of *Tashrīq*. Some 'ulamā' restrict this *takbīr* to three rounds immediately after each *jamā'ah* prayer — as we have seen in Ibn Taymiyyah's (رحمته الله) earlier quotation. This, however, should be avoided for the following reasons:

- a. It has no evidence from the Sunnah.
- b. It conflicts with the practice of the *ṣaḥābah*, as we have seen in some of the above-cited reports that they said the *takbīr* at all times without restriction.
- c. It obstructs people from saying their regular *thikr* after the prayers.

WISDOM IN TAKBĪR

We are instructed to proclaim *takbīr* frequently — especially in certain situations that may insinuate feelings of pride, such as the following:

Situation	Feeling that May Induce Pride
Fighting for Allāh's cause	Might and ability to kill
Slaughtering an animal	
Throwing the stones in Minā	Power and aggression
Ascending a hill	Highness and supremacy

By declaring that "*Allāhu Akbar*" in these and similar situations, we remember our true position and limitations. We remember that, great