



# Masā'il Of Takbīr Tashrīq



## Ruling of Takbīr Tashrīq after Farḍ Ṣalāh

It is *wājib* (compulsory) to recite the *takbīr tashrīq* once after every *farḍ ṣalāh*.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

Allāh is the greatest, Allāh is the greatest. There is no god besides Allāh and Allāh is the greatest. Allāh is the greatest and for Allāh is all praise.

Kitābul Masā'il

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# Masā'il of Takbīr Tashrīq

## Time of Takbīr Tashrīq

It is *wājib* on men to recite the *takbīr tashrīq* loudly, and on women to recite it softly from the *Fajr* of the 9th of *Dhul Hijjah* until the *'Aṣr* of the 13th of *Dhul Hijjah*.

Allāh is the greatest, Allāh is the greatest. There is no god besides Allāh and Allāh is the greatest. Allāh is the greatest and for Allāh is all praise.

Kitābul Masā'il

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ،  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

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# Masā'il of Takbīr Tashrīq

## On Whom is Takbīr Tashrīq Wājib?

Takbīr tashrīq is wājib on [every bāligh (mature) person whether] a muqīm (resident), musāfir (traveller), munfarid (one who is performing ṣalāh alone), one who is performing ṣalāh in congregation, a woman, one who resides in a city, or one who resides in a village.

Allāh is the greatest, Allāh is the greatest. There is no god besides Allāh and Allāh is the greatest. Allāh is the greatest and for Allāh is all praise.

Kitābul Masā'il

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

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# Masā'il of Takbīr Tashrīq

## Takbīr Tashrīq On Women

Takbīr tashrīq is also  
wājib on women,  
however, they will say  
it very softly.

Allāh is the greatest, Allāh is the  
greatest. There is no god besides  
Allāh and Allāh is the greatest.  
Allāh is the greatest and for Allāh  
is all praise.

Kitābul Masā'il

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

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# Masā'il of Takbīr Tashrīq

## Takbīr Tashrīq For a Masbūq

Takbīr tashrīq is also *wājib* on a *masbūq* (one who missed a *rak'ah* or more in congregation). He will say it after completing his missed *rak'āts*.

Allāh is the greatest, Allāh is the greatest. There is no god besides Allāh and Allāh is the greatest. Allāh is the greatest and for Allāh is all praise.

Kitābul Masā'il

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

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# Masā'il of Takbīr Tashrīq

## Takbīr Tashrīq After 'Īd Ṣalāh

There is a consensus on the permissibility and establishment of the *takbīr tashrīq* after the *'Īd ṣalāh*. However, there is a difference regarding its *wujūb* (obligation) or *istihbāb* (desirability). The preferred opinion is of *wujūb*.

Allāh is the greatest, Allāh is the greatest. There is no god besides Allāh and Allāh is the greatest. Allāh is the greatest and for Allāh is all praise.

Aḥsanul Fatāwā 4/145

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

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# Masā'il of Takbīr Tashrīq

**How Many Times Should the Takbīr Tashrīq  
Be Recited?**

In principle it is *wājib* to recite the *takbīr tashrīq* once. However, there is no problem if anyone recites it more than once.

Allāh is the greatest, Allāh is the greatest. There is no god besides Allāh and Allāh is the greatest. Allāh is the greatest and for Allāh is all praise.

Kitābul Masā'il

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

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# Masā'il of Takbīr Tashrīq

## Forgetting to Recite the Takbīr Tashrīq [Part 1]

It is *wājib* to say the *takbīr tashrīq* [immediately after every *fard ṣalāh*]. [If one forgot to say it, but one is still sitting in the place one performed *ṣalāh*, then one must say it. However] if an obstacle occurs [which separates it from the *ṣalāh* and prevents *binā* (continuation)], for instance, the person exits the *masjid*, spoke to someone (whether deliberately or not), or voluntarily broke their *wuḍū'*, in all these situations, the *takbīr tashrīq* will fall off.

Kitābul Masā'il

Ad-Durr Mukhtār

Aḥsanul Fatāwā

Muftī Salmān Maṣṣūrī حفظه الله

Muftī Rashīd Aḥmad Ludhyanvī رحمه الله

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# Masā'il of Takbīr Tashrīq



## Forgetting to Recite the Takbīr Tashrīq [Part 2]

On the other hand, if someone's *wuḍū* broke involuntarily (after the *salām* of *ṣalāh*), they must still say the *takbīr tashrīq*.

If someone had already turned their chest away from the *qiblah*, [but is still in the *masjid*\*], then there are two narrations regarding its ruling. Out of caution, one should recite it.

\* If *ṣalāh* is performed in congregation in a place other than a *shar'ī masjid*, then the boundary of the '*masjid*' will be the parameters of the immediate room. In the case of a person performing *ṣalāh* alone, male or female, the boundary of the '*masjid*' will be the area or distance of their *sajdah* from all four sides. If they had a *sutrah* in front of them, then the *sutrah* would be the boundary for the front. [Raddul Muḥtār Vol.4 Pg.9, Durr Pg.10]

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# Masā'il of Takbīr Tashrīq



اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

1

It is wājib to recite it once immediately after every farḍ ṣalāh. It can also be recited more than once.

2

It is wājib on every bāligh (mature) person whether a muqīm (resident), musāfir (traveller), munfarid (one who is performing ṣalāh alone), one who is performing ṣalāh in congregation, a woman, one who resides in a city, or one who resides in a village.

3

It is also wājib on a masbūq (one who missed a rak'ah or more in congregation). He will say it after completing his missed rak'āts.

4

Recite it:  
From: Fajr 9th Dhul Hijjah  
Until: 'Aṣr 13th Dhul Hijjah.

5

It is wājib on men to recite the takbīr tashrīq loudly, and on women to recite it softly.

6

If one forgot to say it immediately, but one remembers when one is still sitting in the place one performed ṣalāh, then one must say it.

7

Its obligation will fall off if an obstacle occurs such as exiting the masjid, speaking to someone (whether deliberately or not), or voluntarily breaking one's wuḍū'.

8

If one's wuḍū broke involuntarily (after the salām of ṣalāh), one must still say the takbīr tashrīq.

9

If one had already turned one's chest away from the qiblah, [but is still in the masjid], out of caution, one should recite it.

10

According to the preferred opinion, it is wājib to recite it after 'Īd Ṣalāh.

[Kitābul Masā'il, Aḥsanul Fatāwā, Ad-Durr Mukhtār]

