

If Takbirs Of A Muqtadi Remain Outstanding During Eid Salah, How Does He Complete His Salah?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the scholars of Islam say regarding the following matter: if a person joins Eid salah after one or two of the additional takbīrs in the first unit (rak'at) of salah, when will he say the additional takbīrs? If he misses three takbīrs and joins when the imam has commenced recitation, or if he joins after the imam moves into rukū', when will he say the additional takbīrs?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If a person joins Eid salah after the imam has already performed one, two or three *takbīrs* of the first unit (rak'at), such a person will first perform the additional *takbīrs* that he has missed even if the imam has started his recitation. After performing the *takbīrs*, he will then follow the imam, i.e., he will remain silent and listen to his recitation.

If he joins after the imam has moved to *rukū'*, and has predominant assumption that he will be able to recite the *takbīrs* in *qiyam* and still join the imam in *rukū'*, he should say the *takbīrs* whilst in *qiyam* and then join him in *rukū'*.

If a person has predominant assumption the imam will stand from *rukū'* before the former can say the *takbīrs*, he should not perform the *takbīrs* in *qiyam*. He should move into *rukū'* and recite *takbīrs* without raising his hands. If the imam stands from *rukū'* before the person can complete his *takbīrs* of Eid, he will follow the imam in standing from *rukū'*. Any remaining *takbīrs* will not be binding.

It is stated *Durr al-Mukhtār*:

ولو ادرك المؤتم الامام في القيام بعد ما كبر، كبر في الحال برأى نفسه لانه مسبوق

Under the above-mentioned text, 'allāmah Shāmi رَحْمَةُ اللَّهِ عَلَيْهِ writes in *Radd al-Muhtār*:

وان كان الامام شرع في القراءة كما في الحلية

He further mentions:

أما لو أدركه راكعاً فإن غلب ظنه إدراكه في الركوع كبر قائماً برأى نفسه ثم ركع، وإلا ركع وكبر في ركوعه خلافاً لأبي يوسف ولا يرفع يديه لأن
الوضع على الركبتين سنة في محله، والرفع لاني محله وإن رفع الإمام رأسه سقط عنه ما بقي من التكبير لئلا تنفوته المتابعة ولو أدركه في
قيام الركوع لا يقضيها فيه لأنه يقضى الركعة مع تكبيراتها فتح وبداء¹

It is written in *Fatāwa Hindiyyah*:

ولو انتهى رجل إلى الإمام في الركوع في العيد فإنه يكبر للافتتاح قائماً فإن أمكنه أن يأتي بالتكبيرات ويدرك الركوع فعل ويكبر على رأى
نفسه وإن لم يكنه ركع واشتغل بالتكبيرات عند أبي حنيفة ومحمد رحمهما الله تعالى هكذا في السراج الوهاج، ولا يرفع يديه إذا أتى بتكبيرات
العيد في الركوع، كذا في الكافي، ولو رفع الإمام رأسه بعد ما أدى بعض التكبيرات فإنه يرفع رأسه ويتابع الإمام وتسقط عنه التكبيرات
الباقية، كذا في السراج الوهاج، ولو أدركه في القومة لا يقضى فيها؛ لأنه يقضى الركعة الأولى مع التكبيرات²

The erudite Hanafi jurist, Mufti Amjad ‘Ali A‘zami رَحْمَةُ اللَّهِ عَلَيْهِ writes in *Bahār-i-Sharī‘at*:

If *muqtadi* joined in the first unit (rak‘at) after the *takbir* of the imam, he should then perform three *takbīrs* at once, even if the imam has started recitation. He should only utter three, even if the imam has said more than three. If he did not yet utter the *takbīrs* and the imam moved into *rukū‘*, he should not recite them whilst standing. He should instead go into *rukū‘* with the imam and say them whilst in this position.

If he found the imam in *rukū‘* and has predominant assumption that he will be able to perform the *takbīrs* and still join the imam in *rukū‘*, he should perform them whilst standing and then move into *rukū‘*. Otherwise, he should utter اللهُ أَكْبَرُ, move into *rukū‘* and say the *takbīrs* thereupon. If he had not yet completed his *takbīrs* when the imam raised his head, the remaining *takbīrs* will no longer be binding.³

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abu Muhammad Mufti Ali Asghar Attari Madani

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Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



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www.daruliftaahlesunnat.net



feedback@daruliftaahlesunnat.net



Dar-ul-ifta AhleSunnat

¹ Al-Durr al-Mukhtār Ma‘a Radd al-Muhtār, vol. 3, p. 64, Published in Quetta

² Al-Fatāwā ‘Aalamgeeri, vol. 1, p. 151, Published in Peshawar

³ Bahār-i-Sharī‘at, vol. 1, p. 782, part B, Maktaba tul Madina, Karachi