

# Method of Completing Salah for a Resident Muqtadi Behind a Traveller Imam

Darulifta Ahlesunnat

(Dawateislami)

## Question

What do the noble scholars and jurists of Islamic law say about the following: The Imam was a Shar'i traveler, due to which he was to shorten the four Rak'ah Salah. After offering one Rak'ah a non-traveler came and joined the Salah. He offered one Rak'ah with the Imam and sat for Tashahhud after which the Imam performed Salam. How will the non-traveler Muqtadi offer his remaining Rak'ah? Please explain the method in detail.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the enquired situation, after the Imam performs Salam, the non-traveler Muqtadi will first offer one Rak'ah without Qirat and then sit for Qa'da and recite Al-Tahiyyat. After that, he will stand to offer the second Rak'ah without recitation and sit for Qa'da once again. He will stand for the third Rak'ah. If he didn't recite Sana in the beginning (of the first Rak'ah he offered with the Imam), he will recite it in this third Rak'ah along with Ta'awwuz, Tasmiyyah, Surah Fatihah, and Surah. Then he will perform Ruku', Sujood, Qa'da and complete his Salah.

The details are as follows: If a non-traveler Muqtadi offers one Rak'ah of a four Rak'ah Salah with a traveler Imam, he is considered a Lahiq-Masbooq. The ruling of a Laqih-Masbooq is that he will offer the first two Rak'ah without Qirat because he is a Lahiq. He will quietly stand for the time it takes to recite Surah Fatihah. Now because of being a Masbooq, he will offer one Rak'ah with Qirat (of Fatihah and a Surah). Because he joined the second Rak'ah and missed one Rak'ah, he will sit for four Qa'da and recite Al-Tahiyyat in each one of them. The details of the Qa'da are as follows:

(1<sup>st</sup>) The first Qa'da was offered along with the Imam. (2<sup>nd</sup>) After the Imam has performed Salam, the Muqtadi will offer one Rak'ah without Qirat. Because of having offered a pair as a Lahiq, he will

perform the second Qa'da. (3<sup>rd</sup>) After offering another Rak'ah without Qirat, he will sit for the third Qa'da, because this is the fourth Rak'ah of the Imam. Though this is his own third Rak'ah, he must perform Qa'da because a Lahiq must follow the Imam in terms of the order of Salah. Therefore, he will sit at the end of this Rak'ah as well. (4<sup>th</sup>) Now from the aspect of being a Masbooq, he will offer the first Rak'ah that he missed with the Imam with Qirat. Then he will perform the (4<sup>th</sup>) in the end of his Salah.

About the non-traveler Muqtadi being a Lahiq-Masbooq behind a traveler Imam, Allama Ala-Uddin Haskafi رحمۃ اللہ تعالیٰ علیہ (D. 1088 AH/1677 CE) writes:

مقیم ائتم بمسافر فهو لاحق بالنظر للاحيرتين، وقد يكون مسبوقا ايضا كما اذا فاتته اول صلاة  
امامه المسافر

(Durr Al-Mukhtar Ma'a Radd Al-Muhtar, Vol. 1, p. 594, Publ. Dar Al-Fikr, Beirut)

Explaining the details of how a Lahiq-Masbooq will offer the remaining Rak'at, it is stated *Durr Al-Mukhtar, Badai' Al-Sanai', Mabsoot Sarakhsi* (the text is from *Durr Al-Mukhtar*):

اللاحق يبدأ بقضاء ما فاتته بلا قراءة ثم ما سبق به بها ان كان مسبوقا ايضا

(Durr Al-Mukhtar Ma'a Radd Al-Muhtar, Vol. 1, p. 595, Publ. Dar Al-Fikr, Beirut)

Allamah Ibn Abideen Shami Dimishqi رحمۃ اللہ علیہ (D. 1252 AH/ 1836 CE) states in explanation of 'ما سبق به بها':

قوله الخ اي ثم صلى اللاحق ما سبق به بقراءة ان كان مسبوقا ايضا بان اقتدى في اثناء صلاة  
الامام ثم نام مثلا وهذا بيان للقسم الرابع وهو المسبوق اللاحق الخ

(Durr Al-Mukhtar Ma'a Radd Al-Muhtar, Vol. 1, p. 595, Publ. Dar Al-Fikr, Beirut)

Mentioning the Shar'i ruling of a non-traveler Muqtadi who missed some Rak'ah behind a traveler Imam, it is stated in *Fatawa Razawiyah*:

یہ صورت مسبوق لاحق کی ہے، وہ پچھلی رکعتوں میں کہ مسافر سے ساقط ہیں، مقیم مقتدی لاحق ہے۔ ”لانه لم  
یدر کہما مع الامام بعد ما اقتدی به“ اور اس کے شریک ہونے سے پہلے ایک رکعت یا دونوں جس قدر نماز  
ہو چکی ہے، اس میں مسبوق ہے۔ ”لانہا فاتتہ قبل ان یقتدی“ اور حکم اس کا یہ ہے کہ جتنی نماز میں لاحق ہے، پہلے

اسے بے قراءت ادا کرے، یعنی حالت قیام میں کچھ نہ پڑھے، بلکہ اتنی دیر کہ سورہ فاتحہ پڑھی جائے محض خاموش کھڑا رہے۔ بعدہ جتنی نماز میں مسبوق ہوا، اسے مع قراءت یعنی فاتحہ و سورت کے ساتھ ادا کرے، پس اگر دونوں رکوع نہ پائے تھے، تو پہلے دور کعتیں بلا قراءت پڑھ کر بعد التحتیات دور کعتیں فاتحہ و سورت سے پڑھے، اور اگر ایک رکوع نہ ملا تھا، تو پہلے ایک رکعت بلا قراءت پڑھ کر بیٹھے اور التحتیات پڑھے، کیونکہ یہ اس کی دوسری ہوئی، پھر کھڑا ہو کر ایک رکعت اور ویسی ہی بلا قراءت پڑھ کر اس پر بھی بیٹھے اور التحتیات پڑھے کہ یہ رکعت اگرچہ اس کی تیسری ہے، مگر امام کے حساب سے چوتھی ہے اور رکعات فائتہ کو نماز امام کی ترتیب پر ادا کرنا ذمہ لاحق لازم ہوتا ہے۔ پھر کھڑا ہو کر ایک رکعت بفاتحہ و سورت پڑھ کر بیٹھے اور بعد تشہد نماز تمام کرے۔

Translation: This is the case of a Masbooq Lahiq. The non-traveler is a **Lahiq** for the latter two Rak'ah that are forgiven for the traveler (because the non-traveler didn't attain them with the Imam after having joined him). He is a **Masbooq** for the Rak'ah that he missed before joining the Imam, whether they are one or two (because he missed them before joining him). The ruling is that he must first offer without Qirat, that which he is Lahiq in. He must stand quietly for the time it takes to recite Surah Fatihah. After that, he will offer what he is Masbooq in with the Qirat of Fatihah and Surah. If he missed both Rak'ah, he will offer the first 2 Rak'ah without Qirat and sit for Tashahud then offer 2 more Rak'ah with Qirat. If he attained one Ruku', he will sit and recite Tashahud after offering one Rak'ah without Qirat (because this is his second Rak'ah). Then he will stand and offer another Raka without Qirat and sit again for Tashahud as this is his third Rak'ah, but the Imams forth Rak'ah and it is necessary to offer the missed Rak'at according to the order of the Imam. Then he must stand to offer another Rak'ah with Fatiha and Surah, then sit for Tashahud and complete his Salah. (Fatawa Razawiyah, Vol. 7, p. 238, Publ. Raza Foundation, Lahore)

If a Lahiq-Masbooq didn't recite Sana in the beginning, he should recite it in the final Rak'ah. Thus, Mufti Jalaluddin Amjadi رحمۃ اللہ تعالیٰ

(D. 1422 AH/ 2001 CE) has written:

بکر لاحق مسبوق ہے امام کے سلام پھیرنے کے بعد جب کھڑا ہوا، تو قیام میں کچھ نہ پڑھے، بلکہ سورہ فاتحہ پڑھنے کی مقدار خاموش کھڑا رہے، پھر رکوع و سجدہ سے فارغ ہو کر التحیات پڑھے کہ یہ اس کی دوسری رکعت ہوئی، پھر کھڑا ہو کر ایک رکعت اور ویسی ہی بلا قراءت پڑھے اور پھر التحیات کے لیے بیٹھے کہ یہ رکعت اگرچہ اس کی تیسری ہے، مگر امام کے حساب سے چوتھی ہے اور پھر کھڑا ہو کر ثناء پڑھے اگر پہلے نہیں پڑھی اور تعوذ و تسمیہ سورہ فاتحہ اور سورت پڑھے، پھر رکوع سجدہ اور تشہد کے بعد نماز پوری کرے۔

Translation: Bakr is a Lahiq-Masbooq. After the Imam has performed Salam, he should stand and recite nothing in Qiyam. Rather, he should stand quietly for the time of reciting Fatiha. Then after having offered Ruku' and Sujood, he will recite Al-Tahiyyat because this is his second Rak'ah. Then he will stand and offer another Rak'ah the same way without Qirat and sit for Al-Tahiyat as though this may be his third Rak'ah, it is the fourth Rak'ah of the Imam. Then he will stand and recite Sana if he hasn't already, and recite Ta'awwuz, Tasmiyyah, Surah Fatiha and a Surah. Then after performing Ruku', Sajdah and Tashahhud, he will complete his Salah. (Fatawa Faiz Al-Rasool, Vol. 1, p. 373, Publ. Akbar Book Sellers, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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