What Should a Muqtadī Do If the Imām Stands After He Has Just Sat for Tashahhud?

Darulifta Ahlesunnat (Dawateislami)

(Translated Fatwa)

Question

What do the noble scholars and jurists of Islamic law say about the following: I came and joined the congregation while the imām was sitting in the first qaʿdah. As soon as I sat down in the qaʿdah, the imām had stood up for the third rakʿah. I completed my al-Taḥiyyāt then stood up and joined the imām in the third rakʿah. My question is: Was this the correct thing to do?

Answer

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَھَّابِ اَللّٰھُمَّ ھِدَایَۃَ الْحَقِّ وَالصَّوَابِ

In the inquired situation, what you did was correct because you were required to complete the tashahhud before following the imām. The principle is that it is wājib to follow the imām in the fard and wājib acts of salāh without any delay. However, if following the imām results in a wājib remaining incomplete or abandoning a wājib entirely, then the ruling is that one should first complete the wājib and then follow the imām. Hence, even after the imām stood up, it was correct for you to complete the tashahhud and then join the imām in the third rakʿah.

In this situation, you were required to stand after completing the tashahhud. ʿAllāmah ibn ʿĀbidīn al-Shāmī al-Dimishqī رحمة الله تعالى عليه (d. 1252 AH/1836 CE) writes:

شمل بإطلاقه مالو اقتدى به في أثناء التشهد الأول أو الأخير، فحين قعد قام إمامه أو سلم، ومقتضاه أنه يتم التشهد ثم يقوم ولم أره صريحا، ثم رأيته في الذخيرة ناقلا عن أبي الليث: المختار عندي أنه يتم التشهد

Translation: (The ruling mentioned in *al-Durr al-Mukhtār*) due to its unrestricted nature, includes the case where a muqtadī joins the imām during the first or final tashahhud, and when he sits, the imām stands up or performs salām. This would entail that the muqtadī completes his tashahhud and then stand. But I did not find this ruling explicitly written anywhere. Later, I found that it was written in *al-Dhakhīrah* with reference to Abū Layth that "According to me, the mukhtār (chosen opinion) is that he should complete the tashahhud." (Radd al-Muḥtār, Book of Salāh, Vol. 02, p. 244, Publ. Quetta)

The reason for this is that it is wājib to follow the imām in fard and wājib acts without any delay, unless it results in leaving a wājib incomplete or abandoning a wājib. In this situation, it is necessary to follow the imām after having completed

the wājib. ʿAllāmah Aḥmad Taḥtāwī Ḥanafī رحمة الله تعالى عليه (d. 1231 AH/1815 CE) mentions this principle in this way:

أن متابعة الامام في الفرائض والواجبات من غير تأخير واجبة، فإن عارضها واجب آخر لا ينبغي أن يفوت ذلك الواجب، بل يأتي به، ثم يتابع

Translation: Following the imām in fard and wājib acts without delay is wājib. But if another wājib contradicts it, he should not abandon that wājib. Instead, he should perform it and then follow the imām. (Ḥashiyah al-Taḥtāwī ʿAlā Maraq al-Falāḥ, p. 255, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

The Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān, رحمة الله تعالى عليه (d. 1340 AH/ 1921 CE) writes:

مقتدی قعدہ اولیٰ میں آکر ملا اس کے شریک ہوتے ہی امام کھڑا ہوگیا، اب اسے چاہیئے کہ التحیات پوری پڑھ کر کھڑا ہو اور کوشش کرے کہ جلد جا ملے۔

Translation: If the muqtadī joined the imām in the first qaʿdah and then the imām stood up as soon as he joined, the muqtadī should completing his al-Taḥiyyāt and then stand. He should try to join the imām quickly. (Fatāwā Razawiyah, Vol. 07, p. 275, Publ. Razā Foundation, Lahore)

وَاللہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

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