

Ruling on Longer Qirat in Second Rak'ah Than the First Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: If someone recites Surah Kawthar in the First Rak'ah and Surah Ikhlas in the Second Rak'ah of a Fard or Nafl Salah, will the Salah be valid?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

According to the rules of Shari'ah, for Fard Salah, it is regarded unanimously, and according to the 'Asahh' (most correct) opinion for Nafl, it is Makruh Tanzihi to recite three or more extra verses in the Second Rak'ah compared to the number of verses recited in the First Rak'ah. However, if only one or two extra verses are recited, the Salah will be complete without any Karahah (dislike). Therefore, as per the asked scenario, if someone recited Surah Kawthar in the First Rak'ah and Surah Ikhlas in the Second Rak'ah, their Salah would be complete without Karahah. This is because Surah Kawthar has three verses and Surah Ikhlas has four verses. So, if we look at this according to the afore-mentioned ruling, there is only one extra verse in Surah Kawthar and this minimal lengthening will not be a reason for Karahah. This is why the Salah will be completed without Karahah (dislike) in the asked scenario.

Lengthening the recitation of the second Rak'ah compared to the first is only Makruh if the lengthening is of three verses or more. If it is less than that, it isn't Makruh. It is stated by Allamah Muhammad

B. Ibrahim Halbi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 956 AH/1049 CE):

اطالة الركعة الثانية على الركعة الأولى فمكروه بالإجماع، لكن لا بمطلق الإطالة، بل ان كانت تلك الإطالة بثلاث آيات او بما فوقها تكرهه وان كانت تلك الإطالة آية او آيتين لا تكرهه

(Ghunyah Al-Mutamalli Sharah Muniyah Al-Musalli, Vol. 2, p. 165, Publ. Al-Jami'ah Al-Islamiyah)

While mentioning the '*Illah* (reason) for the recitation of three extra verses being Makruh, Allamah Tahtawi Hanafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1231 AH/1815 CE) says:

”بثلاث آيات“ انما قيد بها لانه لا كراهة فيما دونها لما ورد انه صلى الله عليه وسلم صلى الفجر بالمعوذتين والثانية اطول من الاولى بآية وكراهة الاطالة بالثلاث فأكثر في غير ما وردت به السنة تنزيهية

(Hashiyah Al-Tahtawi A'la Maraqi Al-Falah, p. 351, Publ. Dar Al-Kutub Al- 'Ilmiyah, Beirut)

The Karahah here is Tanzihi, as stated in *Tanwir Al-Absaar Ma'a Durr Al-Mukhtar*:

(اطالة الثانية على الأولى يكره) (تنزيها) (اجماعا ان بثلاث آيات)

(Tanwir Al-Absaar Ma'a Durr Al-Mukhtar, Vol. 2, p. 322, Publ. Quetta)

Fard and Nafil Salah are regarded as having the same ruling on this issue, meaning that a longer recitation in the Second Rak'ah is Makruh only when reciting three verses or more. Reciting less than that will not be Makruh, just like Allamah Tahtawi Hanafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1231 AH/1815 CE) has stated:

يكره تطويل الركعة الثانية على الركعة الأولى بثلاث آيات فأكثر... في جميع الصلوات
الفرض بالاتفاق والنفل على الأصح إلحاقه بالفرض

(Hashiyah Al-Tahtawi A'la Maraqi Al-Falah, p. 350, Publ. Dar Al-Kutub Al- 'Ilmiyah, Beirut)

Similarly, Allamah Ibn Abideen Shami Dimishqi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (D. 1252 AH/1836 CE) quoted *Sharah Al-Munyah* and said:

الأصح كراهة اطالة الثانية على الأولى في النفل أيضا إلحاقه بالفرض
(Radd Al-Muhtar, Vol. 2, p. 325, Publ. Quetta)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

Answered By: Mufti Muhammad Qasim Attari

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



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