

Ruling of Sleeping After Fajr and Maghrib

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: What is the ruling of sleeping between Subh Sadiq (true dawn) and sunrise, as well as sleeping between sunset and the beginning of 'Isha time?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If one sleeps after offering Maghrib salah, there are two situations, and the ruling for sleeping at this time will be different for each situation.

(1) If there is no one reliable to wake up a sleeping person, and he has a slight doubt that he will stay sleeping long enough that either he will miss the entire 'Isha time, or if Jama'at is Wajib, he will miss Jama'at. In this case, sleeping at this time is Makruh Tanzihi and disliked in Sharī'ah. But if one has the dominant assumption or surety that he will remain sleeping and miss the entire time of Isha or miss the Jama'at and will only wake up in the morning – and there is no one to wake him up – sleeping is impermissible and a sin because this is being negligence.

(2) If the one who is sleeping knows that he will not remain sleeping in heedlessness, but if he does, there is someone reliable who will wake him up for Jama'at or to offer Isha', in this case, there is no Karahah (dislike) for him to sleep after Maghrib. This is because the reason for Karahah was the fear of missing the Jama'at of Isha' or the time of Isha'. Since this fear no longer remains in the presence of someone reliable to wake him up, the Karahah will be removed, and sleeping will become Mubah(permissible).

If there is a fear of missing the time of salah or the Jama'at, sleeping is Makruh. Thus, Abu Abdullah, Imam Muhammad Bin Isma'il Bukhari رحمه الله تعالى (d. 256 AH/ 870 CE) narrates:

كان يكره النوم قبلها، والحديث بعدها

Translation: The Prophet ﷺ would dislike sleeping before offering Isha' and dislike talking after Isha' (without a valid purpose). (Sahih Al-Bukhari, Vol. 1, p. 123, Publ. Dar Tawq Al-Najah, Beirut)

In this narration, the Karahah isn't at the level of Tahrimi (impermissibility) because some companions رضي الله تعالى عنهم would, generally and especially in Ramadan, appoint someone to wake them up and then sleep after Maghrib. Thus, mentioning that this isn't Makruh Tahrimi, the commentator of Al-Bukhari, Allamah Badr-Uddin 'Aini رحمه الله تعالى (d. 855 AH/ 1451 CE) writes:

فدل على أن النهي ليس للتحريم لفعل الصحابة

Translation: This Hadith informs us that this Karahah and discouragement isn't for Tahrim (impermissibility) because this was the practice of some companions. ('Umdah Al-Qari, Vol. 5, p. 66, Publ. Dar Ihya Al-Turas Al-'Arabi, Beirut)

Ibn 'Umar رضي الله تعالى عنهما would sometimes sleep during the time of Maghrib for a short period and tell his family to wake him up. Thus, Allamah Badr-Uddin 'Aini رحمه الله تعالى (d. 855 AH/ 1451 CE) writes:

أنه كان ربما ينام عن العشاء الآخرة ويأمر أن يوقظوه

Translation: Sometimes, Ibn 'Umar رضي الله تعالى عنهما would sleep before 'Isha and command his family to wake him up. ('Umdah Al-Qari, Vol. 5, p. 66, Publ. Dar Ihya Al-Turas Al-'Arabi, Beirut)

It is stated in Al-Musannaf Li-Ibn Abi Shaybah:

كان الأسود لا يفطر في رمضان حتى يصلي، فكان ينام ما بين المغرب والعشاء

Translation: In Ramadan, Aswad رضي الله تعالى عنه would not eat iftar until he prayed, and he would sleep between Maghrib and 'Isha. (Al-Musannaf Li-Ibn Abi Shaybah, Vol. 2, p. 121, Publ. Maktabah Al-'Uloom Wal-Hikam, Madinah)

These are just two narrations. It is also narrated from many other companions and Tabi'een that they would sleep at this time. For more details, see the reference to Al-Musannaf Li-Ibn Abi Shaybah above.

Mentioning both cases of sleeping between Maghrib and 'Isha, Allamah Ibn 'Abideen Shami Dimishqi رحمه الله تعالى (d. 1252 AH/ 1836 CE) writes:

قال الطحاوي: إنما كره النوم قبلها لمن خشي عليه فوت وقتها أو فوت الجماعة فيها، وأما من وكل نفسه إلى من يوقظه فيباح له النوم

(Radd Al-Muhtar Ma'a Al-Durr Al-Mukhtar, Vol. 2, p. 518, Publ. Dar Al-Saqafah Wal-Turas, Damascus)

But if one has the dominant assumption that he will miss the salah if he sleeps, then it is impermissible to sleep. Thus, it is stated in Hashiyah Ibn 'Abideen:

لو غلب على ظنه تفويت الصبح لا يحل؛ لأنه يكون تفريطا

(Radd Al-Muhtar Ma'a Al-Durr Al-Mukhtar, Vol. 2, p. 519, Publ. Dar Al-Saqafah Wal-Turas, Damascus)

Sleeping between Subh Sadiq (true dawn) and sunrise:

Sleeping after offering Fajr salah without any reason is Makruh Tanzihi and disliked by Sharī'ah. In the Ahadith, it is stated about the time between Subh Sadiq and sunrise: in this time, Allah distributes sustenance amongst the creation. Therefore, the one who sleeps during this time becomes from amongst the heedless.' However, if anyone has a valid excuse, such as he is ill, he hasn't gotten enough sleep required for his body, or he stayed awake till late at night and not sleeping at this time will cause difficulty for him to work throughout the day, sleeping at this time after having offered Fajr isn't Makruh or disliked for such a person.

Regarding sustenance being distributed at this time, it is stated in Shu'b Al-Iman:

مربي رسول الله صلى الله عليه وسلم وأنا مضطجعة متصبحة فحركني برجله ثم قال: يا بنية قومي اشهدي رزق ربك ولا تكوني من الغافلين فإن الله يقسم أرزاق الناس ما بين طلوع الفجر إلى طلوع الشمس

Translation: Fatimah Bint Muhammad (صلى الله تعالى عليه واله وسلم ورضي الله) states that The Messenger ﷺ passed by me while I was

sleeping during the morning time. The Prophet ﷺ shook me with his blessed feet and stated: Oh My beloved daughter, get up and present yourself to attain sustenance from your lord and don't be amongst the heedless. Indeed, Allah Almighty distributes the sustenance for his creations between the beginning of Fajr and sunrise. (Shu'b Al-Iman, Vol. 4, p. 181, Publ. Dar Al-Kutub Al-'Ilmiyah, Beirut)

Sadr-Ush-Sharī'ah, Mufti Amjad 'Ali A'zami رحمه الله تعالى (d. 1367

AH/ 1947 CE) writes:

دن کے ابتدائی حصہ میں سونا یا مغرب و عشا کے درمیان میں سونا، مکروہ ہے۔

Translation: It is Makruh to sleep in the early part of the day and between Maghrib and 'Isha. (Bahar-e-Shari'at, Vol. 3, Sect. 16, p. 436, Publ. Maktaba-Tul-Madinah, Karachi)

It is stated in Al-Fiqh Al-Islami Wa Adillatih:

يكره---النوم بعد الفجر، لأنه وقت قسم الأرزاق، كما ثبت في السنة

(Al-Fiqh Al-Islami Wa Adillatih, Vol. 1, p. 470, Publ. Quetta)

However, there is no Karahah for the one who sleeps in this time due to a valid reason. Thus, Abu Sa'eed Muhammad Bin Mustafa Khadimi رحمه الله تعالى عليه (d. 1176 AH/ 1762 CE) in his book Al-Burairah Al-Mahmoodiyah Sharh Al-Tareeqah Al-Muhammadiyah placed the restriction of 'without any excuse' and wrote:

النوم في أول النهار---بلا عذر، فإنه مكروه

Translation: If there is no valid excuse, sleeping in the earlier part of the day (i.e., during the time of Fajr) is Makruh. (Al-Burairah Al-Mahmoodiyah Sharh Al-Tareeqah Al-Muhammadiyah, Vol. 4, p. 202, Publ. Dar Al-Kutub Al-'Ilmiyah, Beirut)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

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