بسم اللہ الرحمن الرحیم

Ruling of Offering Nawāfil at the Time of Fajr

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: I know that it is prohibited to offer nawāfil during the time of Fajr. However, if one began a nafl at this time, is he required to nullify the nafl, as is the case when offering nafl during makrūh times? Furthermore, if he nullifies the nafl, is it wājib for him to offer its qadā, or not?

Answer

According to the aḥādith, from the beginning of the Fajr time until sunrise, it is not permissible to intentionally offer any nafl other than the two sunnahs of Fajr, as offering nafl during this time is makrūh taḥrīmī and a sin. But, if one initiates a nafl salāh during this time, then, just as the person who initiates a nafl during any of the three makrūh times (from sunrise until approximately 20 minutes after sunrise, from midday until the sun begins to decline, and during the approximately 20 minutes before sunset) is required to nullify the salāh and offer its qadāʾ in a mubāḥ time, likewise, it is wājib for the one who initiates a nafl during the time of Fajr to nullify the nafl and offer its qadāʾ in a mubāḥ time. However, if one completes the nafl salāh, he will be sinful, but it is not wājib to offer its qadāʾ in this case.
Thus, Abū Saʿīd Khudrī رضي اللہ تعالی عنہ reports that the Noble Prophet ﷺ said:

لا صلاة بعد الصبح حتى ترتفع الشمس ولا صلاة بعد العصر حتى تغيب الشمس

Translation: There is no (nafl) salāh after Fajr until the sun rises, and there is no salāh after ʿAsr until the sun sets. (Saḥīḥ al-Bukhārī, Vol. 01, p. 121, Publ. Dār Tawq al-Najāh, Beirut)
Commenting on the narration above, ʿAllāmah Badruddīn ʿAynī Ḥanafī رحمۃ اللہ تعالی علیہ (d. 855 AH/1451 CE) writes:

هذا نفي بمعنى النهي، والتقدير: لا تصلوا

Translation: This negation carries the meaning of prohibition, which means: Do not offer nafl after Fajr and ʿAsr. (ʿUmdah al-Qārī, Vol. 05, p. 81, Publ. Dār Iḥyāʾ al-Turās al-ʿArabiy, Beirut)
ʿAllāmah Burhānuddīn Ibrahīm Bin Muḥammad Ḥalbī رحمۃ اللہ تعالی علیہ (d. 956 AH/1549 CE) writes:

ما بعد طلوع الفجر إلى أن ترتفع الشمس فإنه يكره في هذا الوقت النوافل كلها إلا سنة الفجر

Translation: ...from the beginning of Fajr till sun rises, for it is makrūh to offer all nafl salāt during this time except the sunnah of Fajr. (Ghunyah al-Mutamallī Sharḥ Munyah al-Musallī, Vol. 01, p. 436, Publ. Quetta)

The one who initiates a nafl salāh during the time of Fajr must nullify the nafl and offer its qadāʾ in a mubāḥ time. Thus, ʿAllāmah Ibn ʿĀbidīn Shāmī Dimishqī رحمة الله تعالى عليه writes:

واعلم أن الأوقات المكروهة نوعان: الأول الشروق والاستواء والغروب، والثاني ما بين الفجر والشمس، وما بين صلاة العصر إلى الاصفرار۔۔ ۔والنوع الثاني ينعقد فيه جميع الصلوات التي ذكرناها من غير كراهة، إلا النفل والواجب لغيره فإنه ينعقد مع الكراهة، فيجب القطع والقضاء في وقت غير مكروه

Translation: There are two types of makrūh times: The first type includes sunrise, midday, and sunset. The second type includes the times between Fajr and sunrise, from ʿAsr until the sky begins to turn yellow… In the second type, all the salāt we have mentioned are valid during this time without karāhah, except nafl and wājib li-ghairihī, for they will be valid but with karāhah. Therefore, it is wājib to nullify the salāh and perform qadāʾ in a non-makrūh time. (Radd al-Muḥtār, Vol. 01, Book of Salāh, p. 373, Publ. Dār al-Fikr, Beirut)

It is similarly stated in Al-Muḥīt al-Burhānī, Tabyīn al-Ḥaqāʾiq Sharḥ Kanz al-Daqāʾiq, and Fatāwā Tātārkhāniyah (cited from the former):

ووقتان آخران يكره فيهما التطوع وهو ما بعد طلوع الفجر إلى طلوع الشمس إلا ركعتي الفجر. وما بعد صلاة العصر إلى وقت غروب الشمس۔۔۔ولو شرع في الوقتين في النافلة، ثم أفسدها لزمه القضاء

Translation: In the latter two times, it is makrūh to offer nafl. Those two times are (1) after true dawn until sunrise, except the two sunnahs of Fajr, and (2) after ʿAsr salāh till sunset. If one initiates a nafl salāh during these two times then breaks it, it is necessary to offer the qadāʾ. (Al-Muḥīt al-Burhānī, Vol. 01, p. 276, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

But if one did not nullify the nafl and completed it, then it is not necessary to perform its qadāʾ. Thus, Imām Muḥammad رحمة الله تعالى عليه states in Kitāb al-Asl:

قلت أرأيت رجلا افتتح الصلاة تطوعا نصف النهار أو حين احمرت الشمس أو بعد الفجر أو قبل طلوع الشمس فصلى ركعتين قال قد أساء و لا شيء عليه قلت أرأيت لو قطعها و أفسدها قال عليه أن يقضيها بعد ذلك في ساعة تحل فيها الصلاة قلت لم جعلت عليه القضاء وقد افتتحها في ساعة لا تحل فيها الصلاة قال لأنه دخل في صلاة فافتتحها و أوجبها على نفسه

Translation: I said: What do you say about the person who initiated a two rakʿāt nafl salāh during midday, when the sun turns red, after Fajr, or before sunrise? Abū Ḥanīfah رحمة الله تعالى عليه said: He has done wrong, but nothing is due upon him. I said: What do you say if he breaks it and nullifies it? He said: He must make it up afterwards at a time in which it is permissible to offer salāh. I said: Why do you require him to offer qadāʾ even though he had initiated the salāh at a time when offering salāh was not permitted? He said: Because by entering into the salāh and initiating it, he made it obligatory upon himself. (Kitāb al-Asl Li-Muḥammad Bin al-Ḥasan, Vol. 01, p. 212, Publ. Majlis Dāʾirah al-Maʿārif)

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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

Answered By: Mufti Muhammad Qasim Attari
Ref No: OKR-0263
Date: 5th Zul-Qaʿdah al-Ḥarām 1447 AH / 23rd April 2026



Dar-ul-IftaAhlesunnat (Dawat-e-Islami)


www.fatwaqa.com


daruliftaahlesunnat


DaruliftaAhlesunnat


Dar-ul-ifta AhleSunnat


feedback@daruliftaahlesunnat.net