

Question 119) - What do you say about Nafil after sunset and before Salatul Maghrib?

A: One should not make Nafil after sunset, but should hasten to perform Maghrib. 22

21 - Nafil means extra and is applied here to anything besides Fard because it is extra to Fard, hence it encompasses Sunnah Muakkadah [emphasized] and

others.

22 - The Nabi Sallallahu Alayhi Wa Sallam said thrice, "Pray before Salatul Maghrib." At the third time he added, "whoever wants to." He disliked that the

people should regard it as Sunnah. Narrated by al-Bukhari in his Kitabut Tahajjud under the Chapter of Salah before Maghrib. The Hadith is clear that

there is a Shar'i basis for Nafil before Maghrib but that it is not Sunnah Muakkadah. Ibn Qudamah said in al Mughni [766/1], "The apparent opinion of Ahmad

is that the two Rak'at are allowed but not Sunnah."

We see the people in two groups on this issue. One group prays it and does not leave it ever. Others never pray it and regard it as insignificant. This is

extremism and overstepping the bounds. The first group's actions show that they are making it Muakkadah which is never left out. This contradicts

Rasulullah's Sallallahu Alayhi Wa Sallam's words, "...whoever wants to." He said it that it not be construed as Sunnah. The other group makes as if Nafil

before Maghrib is absolutely forbidden in the severest of terms. They will never pray it, no matter how much time is available when waiting for the Imam.

This is especially true in the Haramayn where the Imams come to the Musallis some time after the Azan, so that if anyone wishes to pray in that time he

may do so. What harm is there to pray the two Rak'at in that free time sometimes and leave it out the next time? What is mentioned in some Hanafi books

about it being Makruh to pray Nafil before Maghrib refers to lengthening it and stretching the time between Azan and Iqamah. If it is a short time and one

prays two short Rak'at then it is not Makruh. Ash-Shami said in Raddul Muhtar ~252/1' and he noted in al-fath and affirmed in Halabah al-Mujalla the

commentary of Munyatul Musalli and al-Bahr, "When time is allowed for the two Rak'a (and) it is a short time, so to pray it is allowed."

~ al-Quduri ~