Those who are present should inform those who are absent: Do not offer any prayer after dawn except for two Rak‘ahs

Yasār, the freed slave of Ibn ‘Umar, reported: Ibn ‘Umar saw me praying after the break of dawn. He said: "O Yasār, the Messenger of Allah (may Allah’s peace and blessings be upon him) came to us while we were offering this prayer. He said: ‘Those who are present should inform those who are absent: Do not offer any prayer after (the break of) dawn except two Rak‘ahs.'"

[Authentic hadith] [Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad]

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) saw his freed slave, Yasār, pray a voluntary prayer after the break of dawn and before the Fajr prayer. He said to him: "O Yasār, the Messenger of Allah (may Allah’s peace and blessings be upon him) came to us while we were offering this prayer," meaning: he saw them pray a voluntary prayer after the break of dawn and before the Fajr prayer. He then said to them: "Those who are present should inform those who are absent." He asked those who were present to inform those who were not there. He then said to them: "Do not offer any prayer after (the break of) dawn." This narration is supported by another related by Ahmad that reads: "No prayer is to be offered after the break of dawn except two Rak‘ahs." These Rak‘ahs are the voluntary ones that are prayed before the Fajr prayer. This corresponds with the way of the Messenger (may Allah's peace and blessings be upon him) as he had never prayed anything after the rise of dawn except for two short Rak‘ahs. Therefore, a Muslim is not permitted to pray voluntary prayers after the rise of dawn, which is according to the guidance of the Prophet (may Allah's peace and blessings be upon him) which is the best guidance. Accordingly, praying after the break of dawn other than its respective supererogatory prayer is thereby impermissible, as this time has become prohibited to pray in.

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