

## Prayer Rulings in the Manuscript Ganj al-Hadi by Shaykh al-Qur'an Qazi Abdul Hadi Rustami: An Analytical and Referential Exploration

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### ABSTRACT

*This research paper explores the jurisprudential rulings on prayer (Ahkām al-Ṣalāh) as presented in the manuscript Ganj al-Hadi authored by Shaykh al-Qur'an Qazi Abdul Hadi Rustami (RA). The study involves critical editing, scholarly referencing (takhrij), and Urdu translation of the manuscript's relevant sections. Topics examined include prayer times, prerequisites, integrals and obligations of prayer, prostration of forgetfulness (sajdah al-sahw), prayer for the ill and the traveller, as well as invalidators and disliked acts during prayer. The research highlights the manuscript's classical legal reasoning and its relevance to Hanafi jurisprudence. Through analytical commentary and source-based validation, the paper evaluates how Ganj al-Hadi presents structured guidance for common and exceptional prayer cases. The research contributes to Islamic legal heritage by reviving an important but lesser-known manuscript. It is hoped that this work facilitates future scholars and jurists in understanding traditional legal discourse, particularly within the South Asian Hanafi context.*

## Introduction

Prayer (Ṣalāh) is one of the fundamental pillars of Islam, and its legal details have been extensively discussed across all major schools of Islamic jurisprudence. Among the classical contributions to this subject is the rare manuscript Ganj al-Hadi, authored by Shaykh al-Qur'an Qazi Abdul Hadi Rustami (RA), a notable Hanafi scholar of the Indian subcontinent. This manuscript offers a systematically arranged discourse on key rulings related to prayer, such as its prescribed times, conditions, integrals (arkān), obligations (wājibāt), and exceptional cases like the prayers of the sick and the traveller. The classical Hanafi perspective embedded in the manuscript reflects a rich tradition of legal thought and educational methodology.

This research paper focuses on the editing, referencing (takhrij), and Urdu translation of the selected chapters of Ganj al-Hadi that pertain to the rules of prayer. These chapters include discussions on ritual purity, the correct method of prayer, causes that nullify prayer, compensatory prostration (sajdah al-sahw), and the performance of prayer under unusual circumstances. Each section has been examined with analytical commentary and supported with evidence from primary legal texts to verify the author's sources and positions. This helps demonstrate the continuity of legal reasoning within the Hanafi tradition.

By bringing to light this manuscript and its insights, the study aims to bridge the gap between classical legal texts and contemporary scholarship. It seeks to serve as a valuable reference for students and researchers engaged in the study of Islamic jurisprudence, particularly those interested in traditional Hanafi legal discourse. The preservation and presentation of such manuscripts not only revive historical knowledge but also provide foundational insights for modern legal and theological inquiry.

## Prayer Timings (اوقات نماز):

Prayer (Ṣalāh) becomes obligatory upon every sane (‘āqil), adult (bāligh), Muslim, and every Muslim woman who is pure from ḥayḍ (menstruation) and nifās (postnatal bleeding), upon the entrance of its prescribed time. If even one minute remains of the prayer time and a disbeliever accepts Islam, or an unconscious person regains consciousness, the prayer for that time becomes obligatory upon them. If they miss it, they must make up (qaḍā’) that prayer.[1]

The time for Fajr prayer (Ṣalāt al-Fajr) begins at Ṣubḥ Ṣādiq (true dawn) and lasts until shortly before sunrise — specifically until the upper edge of the sun appears. The time for Zuhr prayer begins just after Zawāl (the sun’s zenith) and continues until the shadow of an object becomes twice its length. The time for ‘Aṣr prayer extends from when the shadow becomes twice its length until sunset.

After ‘Aṣr and until sunset, it is impermissible to perform any obligatory (farḍ) or supererogatory (nafl) prayers. Then, after sunset, Maghrib time begins and continues until the disappearance of Shafaq (twilight). According to Imām Abū Ḥanīfah (RA), Shafaq refers to the whiteness that appears after the red twilight; whereas according to the other imams and the two students of Abū Ḥanīfah (al-Ṣāhibayn), it refers to the redness at the horizon.

After this, ‘Ishā’ prayer time begins. Performing Funeral prayer (Ṣalāt al-Janāzah) and prostration of recitation (Sajdat al-Tilāwah) is not allowed at the three prohibited times: sunrise, sunset, and zenith (Zawāl).[2]

## Preconditions of Prayer (شروط نماز):

There are six essential preconditions (shurūṭ) for the validity of prayer:

1. Purification from physical and ritual impurity (Najāsah ḥukmiyyah or ḥaqīqiyyah) from the body.
2. Wearing clean garments.
3. Purity of the place of prayer.
4. Facing the Qiblah (direction of the Ka‘bah).
5. Covering the ‘Awrah (concealable body parts).
  - In the absence of garments, prayer may be offered in a bare state, but one must sit and pray using gestures (ishārah) of the head.
  - If the person does not know the direction of the Qiblah, prayer may be offered in any direction, provided it is based on Ijtihād (best judgment after deliberation).
  - Performing prayer without any thought or estimation is not valid.
  - If one is in fear of an enemy, it is permissible to pray while facing any direction for safety.
6. Intention (Niyyah): One must make an internal resolve (in the heart) that the prayer is being offered sincerely for the sake of Allah and that it is a specific obligatory prayer (farḍ) for the appointed time.

Without these six conditions, prayer is invalid. That which is a condition (sharṭ) remains external to the act it conditions (mashrūṭ).[3]

## Essential Elements of Prayer (Arkān al-Ṣalāh / ارکان نماز):

The essential elements (arkān) of prayer are: Takbīr al-Taḥrīmah (opening declaration of "Allāhu Akbar"), Qiyām (standing), Rukū' (bowing), Sujūd (prostration), and Qa'dah Akhīrah (final sitting). For Fajr prayer, the Qa'dah Akhīrah occurs after the completion of two rak'āt. For Zuhr, 'Aṣr, and 'Ishā, it is after the fourth rak'ah, and for Maghrib and Witr prayers, it is after the third rak'ah. In voluntary (nafl) prayers, the final sitting is after the second rak'ah.

According to Imām Abū Ḥanīfah (RA), it is a farḍ (obligatory act) to exit the prayer with the verbal salutation (taslīm). The fourth rukun is to stand (Qiyām) in every rak'ah, the fifth is to perform Rukū' (bowing), the sixth is to perform Sujūd (prostration), and the seventh is recitation (Qirā'ah). According to Imām Abū Ḥanīfah (RA), recitation is obligatory in every rak'ah of both obligatory and non-obligatory prayers. However, within the Ḥanafī school, in four- and three-rak'ah obligatory prayers, recitation is obligatory only in the first two rak'āt, not in the final ones.[4]

According to Imām Abū Yūsuf (RA), Qawmah (standing after Rukū'), Jalsah (sitting between the two prostrations), and Ṭuma'ninah (pause with calmness) are also obligatory. However, the majority of scholars do not consider them farḍ. Qawmah refers to standing straight after Rukū', and Jalsah refers to sitting briefly between the two prostrations.

According to Imām Abū Ḥanīfah (RA), reciting one verse is obligatory, while according to Imām Abū Yūsuf and Imām Muḥammad (RA), it is obligatory to recite three verses. Imām al-Shāfi'ī (RA) and Imām Muḥammad (RA) consider Sūrah al-Fātiḥah and Bismillāh obligatory as well, based on the view that Bismillāh is a verse of Sūrah al-Fātiḥah.[5]

Both of them also hold that it is obligatory to place both the nose and forehead on the ground during prostration, and in cases of necessity, using either one suffices.[6]

Imām al-Shāfi'ī, Imām Aḥmad, and Imām Muḥammad (RA) also consider it obligatory to place the forehead, nose, palms, knees, and toes on the ground in Sujūd.

Maintaining the prescribed order (tartīb) of prayer elements is obligatory in those rak'āt where a rukun is not repeated. For example, if someone unintentionally performs Rukū', remembers and then stands back up and recites Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ, they must repeat Rukū' again. Failure to do so invalidates the prayer because the order (tartīb) of a non-repeating rukun (ghayr mukarrar) was broken.[7]

However, if someone forgets the second Sujūd of a rak'ah and compensates for it in the next rak'ah and also performs Sajdat al-Sahw (prostration of forgetfulness), then the prayer is not invalidated. This is because Sujūd is a repeating rukun in every rak'ah, so tartīb is not obligatory but wājib (necessary). Missing a wājib does not invalidate the prayer. Even if Sajdat al-Sahw is missed, the prayer remains valid.[8]

If a person begins the prayer, completes Qirā'ah and Rukū', but skips Sujūd, and then stands for the second rak'ah, performs Qirā'ah and Sujūd but forgets Rukū', then all of this is counted as one rak'ah, because the Rukū' of the first and the Sujūd of the second joined together form one rak'ah. The same applies if Rukū' is performed first, followed by recitation and Sujūd. Even if one performs Sujūd first, then recitation, Rukū', but skips Sujūd again, and then recitation again without Rukū' and Sujūd — it is still counted as one rak'ah.[9]

Similarly, if someone performs Rukū' in the first rak'ah but skips Sujūd, and again performs Rukū' in the second rak'ah and skips Sujūd, and then performs Sujūd in the third rak'ah but skips Rukū' — then all of this together counts as one rak'ah. The reason in all these cases is that approximation (taqrīb) must be applied.<sup>0</sup>

According to Imām Aḥmad (RA), performing the first sitting (Qa'dah Ūlā), reciting al-Taḥiyyāt, and reciting Tashahhud in the final sitting are all obligatory (farḍ). However, Imām Abū Ḥanīfah (RA) considers these acts to be wājib (necessary but not obligatory).[10]

Likewise, reciting Durūd (ṣalawāt) after al-Taḥiyyāt in the final sitting is considered obligatory (farḍ) by Imām al-Shāfi'ī and Imām Aḥmad (RA), whereas Imām Abū Ḥanīfah (RA) regards it as wājib.

While rising or lowering during Rukū' and Sujūd, one should say "Allāhu Akbar"; in Rukū', say "Subḥāna Rabbi al-ʿAzīm" [Glory is to my Lord, the Most Great]; in Sujūd, say "Subḥāna Rabbi al-Aʿlā" [Glory is to my Lord, the Most High]; when rising from Rukū', say "Sami'ā Allāhu liman ḥamidah" [Allah hears the one who praises Him]; and between the two Sujūd, say "Rabbi ighfir lī" [My Lord, forgive me]. According to Imām Aḥmad (RA), all these are obligatory (farḍ), while according to other imams and jurists, they are not farḍ.[11]

If any of these mentioned elements is missed unintentionally, the prayer is not invalidated, even according to Imām Aḥmad (RA). However, Imām al-Shāfi'ī (RA) considers recitation (Qirā'ah) obligatory for a follower (muqtadī) as well, whereas Imām Abū Ḥanīfah (RA) considers recitation behind the imam prohibited (mamnū').[12]

## Obligatory Acts of Prayer (Wājibāt al-Ṣalāh / نماز کے واجبات)

According to Imām Abū Ḥanīfah (RA), there are fifteen wājibāt (obligatory acts) in prayer:

1. Reciting Sūrat al-Fātiḥah completely, ending with "wa lā al-ḍāllīn".
2. Reciting another sūrah along with Sūrat al-Fātiḥah in the first two rak'āt of obligatory prayers, and in every rak'ah of Witr, Sunnah, and Nafl prayers.
3. Dedicating the first two rak'āt of four-unit prayers for recitation (Qirā'ah) only.
4. Maintaining the proper sequence (tartīb) between the positions: Qiyām (standing), Rukū' (bowing), and Sujūd (prostration) — i.e., performing each farḍ and wājib at its designated place.[13]
5. Remaining stationary for at least the duration of one tasbīḥah (e.g., saying "Subḥān Allāh" once) in both Rukū' and Sujūd.
6. Standing straight (Qawmah) after Rukū'.
7. Sitting (Jalsah) between the two prostrations. o It is stated in Fatāwā Qāḍī Khān that if someone moves into Sujūd without first standing straight after Rukū', the prayer remains valid according to both Imām Abū Ḥanīfah and Imām Muḥammad (RA), but Sajdat al-Sahw (prostration of forgetfulness) becomes wājib because a wājib act (Qawmah) was omitted.
8. Performing the first sitting (Qa'dah Ūlā) in prayers that contain two sittings.[14]
9. Reciting al-Taḥiyyāt (i.e., al-tashahhud) in both sittings.
10. Performing the acts of prayer consecutively without delay.
11. In the final sitting (Qa'dah Akhīrah), at least al-Taḥiyyāt must be recited.
12. Loud recitation (jahr) in the first two rak'āt of Fajr, Maghrib, 'Ishā', and both 'Eid prayers by the imām is wājib, while in Zuhr, 'Aṣr, and daytime nafl prayers, silent recitation (sirr) is wājib.[15]

13. Ending the prayer with verbal Salām.
14. Reciting the Du‘ā’ al-Qunūt in Witr prayer.
15. Saying six additional takbīrs in ‘Eid prayers. According to Imām Abū Ḥanīfah (RA), Farḍ (obligatory) and Wājib (necessary) are distinct. Omission of a farḍ invalidates the prayer, whereas omission of a wājib due to forgetfulness necessitates Sajdat al-Sahw. If that too is omitted, then the prayer must be repeated.[? ]

### Prostration of Forgetfulness (Sajdat al-Sahw / سجده سهو)

If forgetfulness occurs, one should say al-Taḥiyyāt up to ‘Abduhū wa Rasūluh [His servant and His messenger] in the final sitting, turn the head once to give Salām, and then perform two prostrations of forgetfulness (Sajdat al-Sahw). After that, recite al-Taḥiyyāt, Durūd, and Du‘ā’, and end the prayer by turning the head to both sides for Salām. If the two prostrations are performed without first giving Salām, it is still valid. If multiple wājib acts were missed, a single Sajdat al-Sahw suffices.[17]

If the imām performs Sajdat al-Sahw, the masbūq (latecomer who missed one or more rak‘āt with the imām) must also follow and perform it. Even if the imām committed the error before the masbūq joined, he must still perform Sajdat al-Sahw in compliance with the imām. If the masbūq himself commits an error after the imām concludes the prayer, he must also perform Sajdat al-Sahw.[18]

### Congregational Prayer (Ṣalāh bi al-Jamā‘ah / نماز باجماعت)

A masbūq is a follower (muqtadī) who joins the imām in the second, third, or fourth rak‘ah of a congregational prayer.

According to Imām Aḥmad ibn Ḥanbal (RA), congregational prayer is individually obligatory (farḍ ‘ayn); according to Imām al-Shāfi‘ī (RA), it is a communal obligation (farḍ kifāyah); and according to Imām Mālik and Imām Abū Ḥanīfah (RA), it is a confirmed Sunnah (Sunnah mu‘akkadah) — near to wājib in emphasis.[19]

If only women are praying together and one of them leads, the congregation is disliked (makrūh). Imām Ibn Mājah (RA) narrates from Anas (RA) that the Prophet ﷺ said:

\*\*\*"Prayer performed at home earns one reward, prayer in the neighborhood mosque earns twenty-five, prayer in the central mosque earns five hundred, prayer in the Prophet’s Mosque ﷺ earns fifty thousand, and in the Ka‘bah earns one hundred thousand."\*\*[20]

### The Sunnah Method of Performing Prayer (Ṣalāh ka Masnūn Ṭarīqah / نماز کا مسنون طریقہ)

The Sunnah method of performing prayer begins with the first call to prayer (adhān) and then the second call (iqāmah). When the mu‘adhdhin reaches ”Ḥayya ‘ala al-Ṣalāh” during the iqāmah, the congregation should stand. At the words ”Qad Qāmati al-Ṣalāh”, the worshiper makes the intention (niyyah), raises both hands and pronounces Takbīr al-Taḥrīmah. While saying the takbīr, the index fingers should reach the earlobes.

According to Imām Abū Ḥanīfah (RA), after the Takbīr, the follower (muqtadī) should place both hands below the navel, while women should place their hands on the chest.[21]

Then the imām, the muqtadī, and the solo worshiper (mufrad) shall recite the opening supplication (thana’):

”Subhānaka Allāhumma wa bi ḥamdika wa tabāarak asmuka...”, softly, because Ta’awwudh and Tasmiyah (i.e., A’ūdhu biAllāh and Bismillāh) are related to recitation (Qirā’ah), and the muqtadī does not recite behind the imām but listens to his recitation. When the imām completes the prayer with Salām, the masbūq (latecomer) should stand and in the first rak’ah of what he owes, he should recite Thana’, Ta’awwudh, and Tasmiyah.[? ]

Then the imām and mufrad recite Ta’awwudh, Tasmiyah, and Sūrat al-Fātiḥah, followed by another sūrah. If the worshiper prefers a long sūrah, they may begin with one; otherwise, a short sūrah is acceptable. After completing recitation, he should say ”Allāhu Akbar” and move into Rukū’ (bowing).

In Rukū’, one should grasp the knees firmly with spread fingers and recite:

”Subhāna Rabbi al-‘Azīm” [Glory is to my Lord, the Most Great] three, five, or seven times.[23]

It is forbidden (ḥarām) for a muqtadī to bow or prostrate before the imām. When the imām raises his head from Rukū’, then the muqtadī may rise. At this point, the imām says ”Sami’a Allāhu liman ḥamidah” [Allah hears the one who praises Him] and the muqtadī responds with ”Rabbanā laka al-ḥamd” [Our Lord, to You belongs all praise]. The solo worshiper (mufrad) should say both phrases.[24]

Then the imām says Takbīr and proceeds to Sujūd (prostration). The proper method of Sujūd is to place the knees first, then the hands, followed by the nose and forehead between the palms. Facing the Qiblah, the fingers should be close together, elbows should be away from the ground and thighs, and the posture should be upright.

In contrast, women are to draw themselves in slightly during Sujūd, keeping elbows closer and limbs compact.[25]

During Sujūd, ”Subhāna Rabbi al-‘Alā” [Glory is to my Lord, the Most High] should be recited three to seven (even up to nine or ten) times. Then, saying Takbīr, the worshiper should sit in Jalsah (the sitting position) with calmness (Ṭuma’nīnah) and recite the following supplication:

”Allāhumma ighfir lī, warḥamnī, wahdinī, warzuqnī, warfa’nī, wajburnī.”

[”O Allah! Forgive me, have mercy on me, guide me, provide for me, elevate me, and make me upright.”]

This narration is reported by al-Tirmidhī from Ibn ‘Abbās (RA).[26]

Then saying Takbīr again, he should go into the second Sujūd, performed in the same manner. After the second Sujūd, while saying Takbīr, he should rise by lifting his forehead, hands, then knees, and stand upright. The second rak’ah is to be performed in the same manner as the first — except that Thana’ and Ta’awwudh are omitted.

After completing the Sujūd of the second rak’ah, the worshiper should sit for Tashahhud (testification). He should place his fingers over the knees.[27]

The right hand’s little finger and ring finger should form a circle with the thumb, while the index finger is left extended. During Tashahhud, he recites:

”Ashhadu an lā ilāha illā Allāh, wa ashhadu anna Muḥammadan ‘abduhu wa rasūluh.”

[”I bear witness that there is no deity except Allah, and I bear witness that Muhammad is His servant and messenger.”][28]

At ”Lā ilāha”, the index finger is raised, and at ”illā Allāh”, it is lowered. This gesture is established from all four imāms, but the preferred and well-known position of Imām Abū Ḥanīfah (RA) is that it should be done. Shaykh ‘Abd al-Hādī (RA) also supports this as recommended, since many scholars and jurists accept this practice.

In the first sitting (Qa'dah Ūlā), one should stop at "Abduhu wa Rasūluh" and not add further. Then, saying Takbīr, stand up for the third rak'ah. In the third and fourth rak'ah, recite "Bismillāh" and Sūrat al-Fātiḥah. Upon completion, sit for the final sitting (Qa'dah Akhīrah).[29]

Recite from al-Taḥiyyāt to Durūd (ṣalawāt) and then a supplication (du'ā'). Thereafter, end the prayer with Salām on both sides.

After the Salām, it is Sunnah to recite the collective supplication:

\*\*"Allāhumma anta al-salām..."\*\*[30]

Or to recite:

- Āyat al-Kursī once;
- Subḥān Allāh 33 times,
- Al-ḥamdu lillāh 33 times,
- Allāhu Akbar 34 times,
- Followed by the Kalimah:

"Lā ilāha illa Allāh, waḥdahu lā sharīka lahu, lahu al-mulku wa lahu al-ḥamdu wa huwa 'alā kulli shay'in qadīr."

["There is no deity except Allah, alone, without partner. To Him belongs the dominion and all praise, and He has power over all things."]

— as preferred by the author (muṣannif).[31]

## Breaking Wudu During Prayer (Namāz mein Bay-Wuḍū Honā / نماز میں بے وضو ہونا)

If a person's wuḍū' (ablution) breaks during the prayer, they must immediately go and renew their wuḍū' and then restart the prayer. If the person is praying alone (munfarid), it is preferable to start the prayer from the beginning (this is called binā', i.e., reconstruction of prayer). If the person is leading (imām) the prayer, he should appoint someone from behind as his successor (khalīfah) and go to perform wuḍū'. He should then join back as a follower (muqtadī) behind the new imām.[32]

If a muqtadī (follower) breaks his wuḍū', he should renew it and return to the same spot if available, or stand elsewhere in the row. If any rak'ah was missed during this, it must be completed without repeating the recitations. If the imām has already completed the prayer with Salām, the follower will complete the remainder of his prayer alone. If wuḍū' breaks after Tashahhud in the final sitting (Qa'dah Akhīrah), he must perform wuḍū' again, sit down, and give Salām, thereby completing the prayer.

If wuḍū' is broken deliberately, then according to Imām Abū Ḥanīfah (RA), the prayer remains valid, although the person is sinful for doing so.[33]

Imām Abū Ḥanīfah's reasoning is that it is wājib (necessary) for the worshiper to exit the prayer through deliberate action.[34]

If the worshiper was in a state of tayammum and after completing Tashahhud becomes capable of using water, or someone previously unclothed becomes capable of wearing clothes, then according to Imām Abū Ḥanīfah (RA), the prayer is invalidated (bāṭil).

If the imām had appointed a khalīfah (successor) who was a masbūq (a latecomer who missed part of the prayer), then that masbūq must complete the remaining prayer of the original imām and then appoint another adrak (مدرِك) (a follower who joined the imām for the full prayer) to lead the rest. The adrak imām will give Salām, and the followers who had joined from the start will complete their remaining portions.[35]

If a person's wuḍū' breaks while in rukū' or sujūd, repeating that rukū' or sujūd after wuḍū' is mustaḥabb (recommended) but not wājib. Imām Abū Ḥanīfah (RA) considers repeating it preferable (awlā).

If the imām forgets a portion of recitation (Qirā'ah) and cannot proceed further, it is better to appoint a successor (khalīfah) — provided that the imām had not yet completed enough recitation to validate the prayer. If a person joins the imām during rukū', he is counted as having caught the rak'ah; if he joins after rukū', he misses that rak'ah and must make it up after the imām completes his prayer.[36]

According to Imām Abū Ḥanīfah (RA), it is invalid for a masbūq to lead the imām's prayer (i.e., become imām for the remaining rak'āt), while Imām al-Shāfi'ī (RA) considers it valid.

If the imām mistakenly begins to rise from the first sitting (Qa'dah Ūlā) and is closer to sitting, he should return and no Sajdat al-Sahw (prostration of forgetfulness) is required. But if he is closer to standing, then he should continue standing and complete his prayer, and perform Sajdat al-Sahw at the end.

The reasoning is: Standing (Qiyām) is farḍ, while Qa'dah Ūlā is wājib. Therefore, leaving a farḍ for a wājib would invalidate the prayer, hence Sajdat al-Sahw becomes necessary. If someone skips the final sitting (Qa'dah Akhīrah) of the fourth rak'ah and stands without sitting...[37]

...and performs no sujūd in the fifth rak'ah, sits down, says Salām, and does Sajdat al-Sahw, the entire prayer is invalid. If he performs two sujūd of Sajdat al-Sahw in the fifth rak'ah and ends with Salām, then the four rak'āt become a nafl prayer, and one rak'ah becomes void because odd-numbered rak'ah disrupts the format. In such a case, the worshiper should complete a sixth rak'ah, and at the end, perform Sajdat al-Sahw to correct the prayer.[38]

## Missed (Make-up) Prayers (Qaḍā' Ṣalāh / قضا نماز )

Performing a prayer within its prescribed time is referred to as "adā'" (اداء), while offering a prayer after its time has expired is called "qaḍā'" (قضا). When a missed farḍ (obligatory) or wājib (necessary) prayer is performed in congregation, it should be accompanied by adhān (call to prayer) and iqāmah (second call to prayer). The prayer should be offered in the same manner as a regular prayer. For vocal prayers such as Maghrib, 'Ishā', and Fajr, the recitation should be done aloud (jahr). However, if the person is praying alone (munfarid), then the recitation should be done silently (sirr).[39]

Maintaining chronological order (tartīb) between qaḍā' and adā' prayers is obligatory. According to Imām Abū Ḥanīfah (RA), even in farḍ and witr prayers, the order must be preserved. If a person has missed a prayer and knowingly prays the current one without first making up the missed one, the current prayer becomes invalid (fāsīd).[40]

If someone performs five current prayers (waqtī prayers) before making up a previously missed prayer, all five become invalid. However, if the missed prayer is performed before the current prayers, then according to Imām Abū Ḥanīfah (RA), those prayers remain valid.[41]

The explanation is as follows: a person who is classified as a (Ṣāḥib al-Tartīb صاحب الترتيب — one bound to maintain order) must perform his qaḍā' prayers in order with the current (adā') ones. For such a person, maintaining order is obligatory (farḍ).[42]

A Ṣāḥib al-Tartīb is one who has not missed six or more prayers consecutively — that is, if the missed prayers are fewer than six. As long as this condition remains, he is obligated to offer the missed prayer

before the current one. If he performs the current prayer while remembering the missed one, the current prayer becomes invalid (fāsīd).[43]

For example, if a person has missed one prayer, remembers it, and still proceeds to perform the current prayer, that prayer becomes provisionally invalid (fasād mu‘allaq). This provisional invalidity means that if he performs at least six current prayers without offering the missed one, then all those prayers — including the first one — become valid. The initial invalidity is automatically lifted.[44]

However, if after offering the current prayer without making up the missed one, the person makes up the missed prayer before the next current prayer, then the first current prayer becomes voluntary (nafl) and not farḍ, because the obligation (farḍiyyah) no longer applies.

## Legal Ruling (Mas’alah / مسئله) When Tartīb is Waived

The requirement of tartīb (chronological order) is lifted in three cases:

1. When the time for the current prayer becomes too short to accommodate a qaḍā’ prayer.
2. When six or more prayers have been missed — whether consecutively or over time, old or recent. For example, if someone has missed six prayers and performs the seventh without completing the earlier ones, that seventh prayer is still valid. However, if he later performs the missed prayers, he again becomes Ṣāhib al-Tartīb.[45]
3. According to some scholars, if a person had more than six missed prayers but later performs qaḍā’ for enough of them that fewer than six remain, then he once again becomes a Ṣāhib al-Tartīb. However, the official fatwā is that in this case, the person must perform the remaining missed prayers, even if he is no longer formally classified as Ṣāhib al-Tartīb.[46]

## Invalidators and Disliked Acts of Prayer (Mufsidāt wa Makrūhāt al-Ṣalāh / مفسدات و مکروہات نماز)

Speaking during prayer — whether done intentionally (qaṣḍan) or unintentionally (sahwan) — invalidates the prayer. So does falling asleep, or making a supplication for things typically requested from people, such as: “O Allah, grant me marriage to so-and-so.” Such worldly supplications invalidate the prayer.

Crying due to grief, pain, or sorrow also invalidates the prayer, but crying out of fear of Hell or longing for Paradise does not invalidate it. If someone sneezes and says “Alḥamdu lillāh” [All praise is due to Allah], and another responds with “Yarḥamuka Allāh” [May Allah have mercy on you], the prayer is invalidated.

Expressions like “Innā li-llāhi wa innā ilayhi rāji‘ūn” [Indeed, to Allah we belong and to Him we shall return] when hearing bad news, or “Alḥamdu lillāh” upon receiving good news, or saying “Subḥān Allāh” [Glory be to Allah] out of amazement, or “Lā ḥawla wa lā quwwata illā biAllāh” [There is no power nor strength except with Allah] — all invalidate the prayer.[47]

If a person offers correction (faṭḥ) to someone other than his own imām, his prayer becomes invalid. Likewise, deliberately greeting someone or responding to a greeting invalidates the prayer. However, if this occurs unintentionally, the prayer remains valid.

Reciting the Qur’ān by looking at a mushaf (copy of the Qur’an) during prayer, or reciting aloud while looking, or engaging in excessive bodily movements (amal kathīr) also invalidate the prayer.[48]

‘Amal kathīr refers to such movements that involve both hands — such as an action requiring both hands to execute. Other scholars define it as performing any movement that makes a person appear as if not praying. Some say, if one action is repeated excessively, it counts as ‘amal kathīr.[49]

Prostrating on a surface that is impure (najāsah) invalidates the prayer. If during prayer someone makes a new intention (niyyah) to join another prayer and recites Takbīr al-Taḥrīmah, the first prayer becomes invalid.

If one swallows something stuck between the teeth, it does not invalidate the prayer if it is smaller than a chickpea. If it is equal to or larger than a chickpea, it invalidates the prayer.[50]

Clearing one’s throat without need, in a way that produces audible sound, invalidates the prayer. If someone looks at written text during prayer and understands its meaning mentally, the prayer is not invalidated, provided nothing is spoken.

If someone passes in front of a person praying, whether man, woman, donkey, or dog — the prayer remains valid, though the person passing is sinful if he is an adult and sane.[51]

If the person praying is on a raised surface, and the passerby is on a lower path, such that the passer’s head is only level with the worshiper’s feet, no sin is incurred. Therefore, it is recommended that when praying in open spaces, the worshiper should place a sutrah (barrier) of at least half a cubit in front of him.

If the person is leading (imām), then his sutrah suffices for the whole congregation.[52]

If no object like a stick or wall is available, the worshiper should signal with a hand or use tasbīḥ (verbal glorification) to stop someone from passing. Only one of the two methods should be used.

If the prayer mat is double-layered, with the upper layer pure and the lower one impure (najis), then the prayer is invalid, provided both layers are sewn together. But if not sewn, the prayer is valid.[53]

If someone prays on one side of a cloth or sheet, and the other side is impure, then the prayer is valid, provided the worshiper’s body is on the pure side.

If someone ties a long garment around himself for prayer, and its lower portion is impure, the prayer remains valid as long as that portion does not move with the body. However, if the impure part shifts due to body movement, the prayer becomes invalid.[54]

Playing with one’s clothes or hair during prayer is disliked (makrūh). Excessive movements (‘amal kathīr) invalidate the prayer, as mentioned earlier.

If during sujūd one removes a pebble or obstacle without any discomfort, it is makrūh. If this is done once or twice, it does not invalidate the prayer. But if done three times, it does.[55]

Placing hands on hips, cracking fingers, or turning the face during prayer is makrūh. If the chest is turned away from the qiblah, the prayer becomes invalid.

Iqnā‘ — sitting like a dog (on one’s haunches, feet upright, hands on the ground) — is also makrūh, unless one has an excuse.[56]

Spreading both feet in sujūd, responding to greetings with a hand gesture, sitting in Qa‘dah with sudden, excessive movement, wrapping one’s garment or cleaning dust/mud from clothes unnecessarily, all are makrūh. So is sadal — letting a shawl hang over one’s head — and unnecessarily breathing heavily with an open mouth.[57]

Disliked Acts (Makrūhāt) and the Prayer of the Sick (Ṣalāh of a Bīmār)

Suppressing a cough as much as possible during prayer, and avoiding turning the head left or right unless absolutely necessary, is preferred. Closing the eyes without necessity is makrūh (disliked) during prayer according to the Ḥanafīs, though not considered makrūh by Imām al-Shāfi‘ī. The gaze should ideally remain fixed on the place of prostration (sajdah-gāh).[58]

Tying hair into a bun using a band during prayer is *makrūh*. Rather, hair should be left free so that it too touches the ground in prostration, which is *Sunnah*. For men, unnecessarily uncovering the head during prayer is *makrūh*, unless done out of humility, in which case it is acceptable.

Using fingers to count verses (*āyāt*) is also *makrūh*. In congregational prayer, if the *imām* stands inside the *miḥrāb* while the followers (*muqtadīs*) are outside the mosque, this is considered *makrūh*. Similarly, if the *imām* is praying on a raised platform while followers are below, or if a follower stands alone in a row despite space being available, it is disliked. If no space is available, it is better for the person to pull someone back and form a new row.[59]

Wearing clothing with images (*taṣwīr*) or praying while an image is in front, left, or right is *makrūh*. However, killing a snake or scorpion during prayer is not *makrūh*. Inanimate images (e.g., patterns or drawings) do not invalidate the prayer.

## Prayer of the Sick (صلاة المريض)

If a person is unable to stand or fears exacerbating an illness, he may pray while sitting. If he cannot perform *rukūʿ* and *sujūd*, even though he can stand, then according to *Imām Abū Ḥanīfah* (RA), he should pray seated and perform *rukūʿ* and *sujūd* with head gestures (*ishārah*).[60]

In such cases, the gesture for *sujūd* should be lower than that for *rukūʿ*. If a person prays standing while using head gestures for *rukūʿ* and *sujūd*, the prayer is still valid. If he is able to stand, he should not abandon standing and must pray while standing. If he cannot stand or sit, he should lie down with his feet toward the *Qiblah*, supporting his back with a pillow if necessary, and offer *rukūʿ* and *sujūd* by moving the head.[61]

If even head movement is not possible, he should delay the prayer until he regains the ability. If he dies during this time, he is not sinful. If a person begins the prayer in a state of ability, and a disability occurs during prayer, he should complete the prayer in whatever manner possible.

If someone starts seated due to illness and regains the ability to stand, he must stand and complete the rest of the prayer accordingly.[62]

However, according to *Imām Muḥammad* (RA), in such a case, the person should restart the prayer from the beginning. And if a sick person praying with head gestures becomes capable of performing *rukūʿ* and *sujūd*, he must restart the prayer. On this issue, there is consensus among all four *Imāms*.[63]

If a legally responsible adult (*mukallaf*) remains unconscious or insane for less than a full day and night, he is obligated to make up the missed prayers. But if the condition lasts more than six prayers, then making them up is not obligatory.

According to *Imām Muḥammad* (RA), unless the time for the sixth prayer arrives, making up the missed prayers remains obligatory.[64]

## Prayer of the Traveller (Ṣalāh of a Musāfir / مسافر کی نماز)

From the perspective of Islamic jurisprudence, a traveller (*musāfir*) is defined as someone who travels from his hometown to a place that takes at least three days of walking at an average pace to reach. The distance calculated from morning until noon (*zawāl*) is considered valid for this ruling. For practical purposes, this distance is a minimum of 48 miles (approximately 77 kilometers).[65]

Even if the journey is made via tonga (cart), motor vehicle, or airplane, and the traveller reaches the destination quickly, he is still legally considered a *musāfir*. Such a *musāfir* is required to shorten (*qāṣr*)

three prayers: Zuhr, ‘Aṣr, and ‘Ishā’—meaning he will perform two rak‘āt instead of four. However, Fajr, Maghrib, and Witr prayers must be offered in full.

If the traveller mistakenly performs four rak‘āt instead of two, but sat for tashahhud after the second rak‘ah, the prayer remains valid, though only the first two rak‘āt count as farḍ and the latter two are considered nafl (voluntary).

However, it is sinful to combine farḍ and nafl in this way, unless it was done forgetfully, in which case Sajdat al-Sahw (prostration of forgetfulness) must be performed because of delayed salām. If the person did not sit for tashahhud after the second rak‘ah and completed four rak‘āt, the farḍ becomes invalid, and the prayer is rendered entirely nafl, and he must perform two Sajdahs of forgetfulness.

The musāfir must continue to shorten prayers unless he either enters his hometown (waṭan aṣlī) or makes a firm intention to stay at a location for 15 days or more. Until then, he will pray qaṣr (shortened prayers). However, if the musāfir follows (muqtadī) a resident (muqīm) imām, then he must complete all four rak‘āt. If a musāfir misses a prayer (qaḍā’), he cannot follow a muqīm imām for that missed prayer.[66]

Conversely, if a muqīm prays behind a musāfir imām, it is valid for both current and missed (qaḍā’) prayers. The musāfir imām will lead two rak‘āt and end with salām, after which the muqīm follower must stand up and complete the remaining rak‘āt. According to the Ḥanafī school, during this, the muqtadī does not recite Sūrat al-Fātiḥah on their own.

If Sajdat al-Sahw becomes necessary in this situation, the muqīm follower will not perform it because he remains under the imām’s legal command.

The reason why a musāfir cannot follow a muqīm imām in qaḍā’ prayer is that in current prayer, the musāfir must extend his prayer to four rak‘āt due to following the imām, but in qaḍā’ prayer, his obligation remains only two rak‘āt, and exceeding that is not permissible.

If a musāfir missed a prayer while at home (ḥaḍar), he must make up that prayer as four rak‘āt, even during travel. But if a prayer was missed during travel, it will remain two rak‘āt even if made up later in residence (ḥaḍar).

If the travel is for a sinful purpose (e.g., theft, highway robbery), then according to the three imāms (al-A’immah al-Thalāthah), the musāfir cannot shorten his prayer. He must offer all four rak‘āt.

However, Imām Abū Ḥanīfah (RA) holds that qaṣr is obligatory (wājib) in both scenarios, and even breaking the fast (iftār) during such a journey is permissible.[67]

When travelling in a group, the intention (niyyah) of the leader (matbū’)—such as a commander, husband, or master (mawlā’)—is considered valid for those following, not the followers’ own intentions. For example, if the mawlā’ intends to travel, then even the servant (‘abd) will pray as a traveller. Similarly, if the husband or amīr (commander) intends travel, the wife or army will pray as travellers, too.

## Conclusion:

The manuscript Ganj al-Hadi by Shaykh al-Qur’an Qazi Abdul Hadi Rustami (RA) serves as a significant source of Hanafi jurisprudential thought, particularly concerning the rules of prayer. This research focused on its critical editing, scholarly verification, and Urdu translation, highlighting its systematic structure and depth of legal insight. The manuscript proves to be a well-organized legal text that reflects both the scholarly precision and pedagogical style of traditional Islamic jurisprudence.

## Findings:

The study reveals that *Ganj al-Hadi* covers a wide spectrum of legal rulings on prayer, ranging from its basic prerequisites to exceptional circumstances. The author has closely adhered to classical Hanafi sources, and his use of technical terminology and sequence mirrors the standard juristic approach of renowned Hanafi works. It was also found that the manuscript offers concise yet clear responses to contemporary issues such as missed prayers, traveling prayer, and the prayer of the sick—making it relevant even in modern contexts.

## Recommendations:

It is recommended that the manuscript be fully edited, digitized, and published with annotations for wider academic use. Scholars and students should explore its other sections beyond prayer to assess its overall jurisprudential value. Additionally, such manuscripts should be integrated into the curricula of Islamic seminaries and universities, especially within the disciplines of *Usul al-Fiqh* and *Fiqh al-Ibadat*, to revive and preserve classical South Asian Islamic scholarship.

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