



would say that Nabi (SAW) said, 'The person upon whom three r̥ affs of Muslim's read Janāzah r̥ alāh, then indeed Jannah is obligatory for him.'

(Tirmidhi vol.1 pg.200. There is a similar narration in Abu Dawūd).

Due to these Aḥādith the Fuqahā have preferred to have three r̥ affs, to such an extent that if they are only seven people present in a Janāzah then one will lead the r̥ alāh, three shall stand in the first r̥ aff, two in the second and one person in the third r̥ aff.

(Fatāwā Alamgīrī vol.1 pg.164; Shāmī vol.2 pg.214; Al Nuḥaf fil Fatāwā pg.82;

Kabīrī pg.588; Al Fiqhul Ḥanafī vol.1 pg.309)

An odd number of r̥ aff's is Mustaḥab in Janāzah r̥ alāh.

(Fatāwā Maḥmūdiyyah vol.16 pg.474; Fatāwā Haqqāniyyah vol.3 pg.446)

In conclusion, three r̥ affs are Mustaḥab. If they are many people which make up five or seven r̥ affs then this will be excellent, however if they are less people which only complete four r̥ affs, then the fourth r̥ aff should not be left incomplete to form the fifth r̥ aff to gain the virtue of an odd number of r̥ affs because the virtue has already been achieved by three r̥ affs.

If more than three r̥ affs of an odd number are formed without any difficulty then this will obviously be best.

Allah alone knows best

Fatāwā Darul Uloom Zakariyyā, Vol. 2, Pg 745-746

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Mufti Raḥmān-ḥaq

Faculty of Iftā

Darul Uloom Zakariyya

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