بسم اللّه الرّحمن الرّحيم

السلام عليكم و رحمة اللّه و بركاته

Question:

Is it Mustaḥab (preferable) to consider an odd number of ṣaffs (rows) in the Janāzah prayers? Can a ṣaff be left incomplete taking this into consideration?

Answer:

The virtue of Janāzah ṣalāh being performed with three ṣaffs is proven from many traditions (Aḥādith).

Marthad ibn Abdullah (RA) reports that when Mālik ibn Ḥubairah (R.A.) used to lead the Janāzah ṣalāh and the people were less, he used to split them into three ṣaffs and then he would say that Nabi (SAW) said, 'The person upon whom three □affs of Muslim's read Janāzah □alāh, then indeed Jannah is obligatory for him.'

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

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

(Fatāwā Alamgīrī vol.1 pg.164; Shāmī vol.2 pg.214; Al Nu□af fil Fatāwā pg.82;

Kabīrī pg.588; Al Fiqhul □anafī vol.1 pg.309)

An odd number of □aff's is Musta□ab in Janāzah □alāh.

(Fatāwā Ma□mūdiyyah vol.16 pg.474; Fatāwā Haqqāniyyah vol.3 pg.446)

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

If more than three □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

Mufti Raḍāul-Ḥaqq

Faculty of Iftā

Darul Uloom Zakariyya

25 Muharram 1428

14 February 2007