

From: The Chief Missioner
Imam Abdul-Azeez Onike

Through: Imam Abdul-Ganiyy Raji
NASFAT National Da'wah Officer/National Mission Board Secretary

To: All NASFAT Imams/NASFAT Members

Subject: Where NASFAT Mission Board Stands On Fidau Prayer

As-Salaam 'Alaykum Wa rahmatuLlah Wa barakaatuh

We have followed the trending discussions on the subject matter of Fidau Prayer, whether it has a basis in Islam or not.

It is good to observe that people are eager to get better in their understanding of Islam. This is quite inspiring and commendable. May Allah guide us aright in all our steps and accept us as His true servants when we return to him.

NASFAT, as a society, will never support any attempt to turn the burial of a Muslim to a party, a ceremony or a celebration. The loss of a dear one is not something to be celebrated. Do we even know the status of the deceased before Allah? Is he being punished or being rewarded by Allah? Do we know his current status? What are we celebrating? If care is not taken, sins committed at ceremonies held in memory of a dead Muslim may even be a stumbling stone for him or her before Allah. What is the relationship between death and celebration? There is no relationship?

There is nothing like a funeral or burial ceremony in Islam. The death of a Muslim is not a celebration or a ceremony.

NASFAT recognizes that when a Muslim dies, the first line of action is to bury him or her, after which debts owed by him or her must be paid without further delay. NASFAT also recognizes that we are to seek forgiveness for our departed ones immediately after their burial. This is clearly established in the Hadith of the Prophet (SAW).

NASFAT recognizes that the position of Islam is that it is the friends and neighbours of the family of a dead Muslim who will support the bereaved family, not the other way round. The bereaved family is not to incur debts to feed anybody. They are not to trouble themselves thinking about how to feed people. The Prophet (SAW) specifically told his companions to share food with the bereaved family of Ja'far when he died. He never asked the bereaved family to cook for people.

NASFAT recognizes that instead of wasting money on a so-called burial ceremony, such money should be used to support the bereaved family. This could include giving financial

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empowerment to the widow, supporting the education of the orphans, supporting the parents of the deceased if they are still alive, giving support to the other dependants of the deceased or supporting a mosque or a worthy Islamic project in anticipation that the reward goes to the deceased. A scholarship scheme or an endowment can also be set up in memory of the deceased. These are better ways to support a dead Muslim than to waste money on a supposed ceremony.

NASFAT does not support turning the burial of a Muslim to a ceremony, where people dance and spray money.

However, NASFAT does not go against having a prayer session in memory of a dead Muslim. This prayer session is a sober moment where a lecture will be delivered and forgiveness will be sought for the deceased. No dancing or singing of any nature, no Aso Ebi, no free mixing of the opposite sexes, no extravagant display of wealth. The position of NASFAT is based on the fact that Islam allows us to pray for our dead ones. It is clearly stated in the Hadith that prayers from a righteous child will get to his or her late parents.

If one child chooses to pray for his parents by himself without calling his friends and loved ones to join him, nothing is wrong with this. If someone else chooses to invite his loved ones and those he considers pious to appeal to Allah for forgiveness for his late Muslim dad or mum without being extravagant or engaging in immoral practices, or turning a prayer session to a dancing or singing gathering, NASFAT will also not go against this.

Consequently, NASFAT Imams must conduct themselves well at every Fidau prayer. They must not see a Fidau Prayer as a forum for self-enrichment, self-praise or self-aggrandizement. Money-making must never be the subject of their focus. They are to focus on seeking Allah's forgiveness for the deceased and admonishing the congregation on the need to live a worthy life and prepare for the inevitable journey. It is the duty of NASFAT Imams to guide any host who intends to introduce to his or her Fidau Prayer anything that is alien to our religion. NASFAT Imams must be bold enough to refuse to officiate any Fidau Prayer that does not conform to the philosophy of NASFAT. NASFAT Imams should never be seen at any Fidau Prayer where activities or practices that violate the teachings of Allah and His Messenger (SAW) are perpetrated. NASFAT Imams owe it as a duty and a debt to guide people to do what is right at all times.

In summary, our departed ones deserve prayers from us, but we should be careful not to turn a prayer to a curse for the deceased through our own practices.

Allah knows best.

Yours dearly,



Abdul-Ganiyy Raji

NASFAT National Da'wah Officer/National Mission Board Secretary