

Hikmah of Eid al Fitar

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Every Nation or community observe festivals which indicate their historical as well as religious significance. The day when the blazing fire of Namrud was cooled down for Ibrahim Khalilullah (A.S.), became the Eid for his Ummah. The day when Yunus (A.S.) was set free from the bondage of the Fish, it became the Eid for his followers. When Essa (A.S.) extended the following Dua:

"O Our Rab! Descend upon us Maedah from the heaven, which may become Eid for us".

Therefore, the day when Maedah was bestowed to the Ummah of Essa (A.S.) it became their Eid. Similarly, the Ummah of Mohammad (S) observed Eid as a blessing on the completion of the month of Ramazan. Eid al Fitar is such a joyful day when bliss and brotherhood spreads over the entire world. I am cherishing a glorious but ignored period of Muslim History, where the power of Bani Fatemah had risen from North Africa. The flag of the Fatemi Empire was waving with full force in the Arabian Peninsula and parts of Europe. It was the period of the Fatemi Imam Moiz, when the conqueror of Misar, Syedna Johar al Siqali had founded the city of "Al Moizziyat al Qahera" and built "Al Jame al Azhar". The landmark achievements of the Fatemi Empire were magnificent Masajid, splendid buildings, wonderful educational institutions, great hospitals, splendid roads and resplendent business centers, which pointed out a superb culture and sophisticated prosperous society. The city of Al Qaherah was at the height of its glory on account of the enlightened approach of its rulers.

In that glorious era of Muslim history, when Eid al Fitar approached, the Fatemi Imam used to visit for Sala't al Eid mounted on the royal horse with his retinue. The Masalla (Eid Gah) was built by Syedna Johar al Siqali. Imam Moiz offered Eid Sal'at with total devotion. Syedna al Qazi al Numan recited Takbir. After completion of the Sal'at, the Fatemi Khalifah rested on the Minbar, offered Sal'am upon the attendants of the congregation and then delivered a Khutbah full of eloquence. After delivering the first part of the Khutbah, he sat down at the higher step of the Minbar with him were Syedna Qaidjohar, Commander of the Fatemi Forces, Amm'ar bin Jafar and Shafi, the flag bearer. He recited the Kalemah twice and then began the second part of the Khutbah. Then he recited Dua with repentance and tears. His manner of Dua itself manifested that he was also one of Ahl al Zikar. Tears automatically rolled down from the eyes of the listeners. At the end of the Khutbah, Imam Moiz proceeded towards the cantonment, and from there he went to Al Qasr al Mualla, where a great crowd waited to attend the Safrah (Dastar Khawan) arranged by the Fatemi Imam. A very long and spacious Safrah was spread for the guests. What a blissful time it was, when the emperor and the public mixed with each other. It was an ideal Empire that gave a new phase of renaissance to the Ummah. They provided us an opportunity to understand the Nabawi practice in the faculty of politics. Fatemi Imams strongly demonstrated the meaning of divine politics. They left a glaring example for the coming Muslim generations to follow.

The banquet on the occasion of Eid al Fitar is described by the Ruby of Badakhshan, Hujjat of Khurasan, Dai of Imam Mustansir, Syedna Nasir Khusraw. He mentions it as follows: "it was the tradition of the Bani Fatemah to decorate the court and arrange a ceremony. Prominent figures from all corners, like aristocrats, courtiers, Ulama and Sad'at were invited. After Sal'am and Tehniy'at session, a feast was served in the honour of the guests. Each invitee was seated, as per protocol. It was the first audience of Dai Nasir in the Fatemi court. He was mesmerized by the grandeur of the court. He discussed at length the arrangements of the feast and where a wide variety of food dishes in the form of trees and palaces made of sugars were prepared on that occasion".

(Safarnamah, Syed Abu Moiniuddin Nasir Khusraw, Germany).

On the joyous occasion of Eid al Fitar we should not forget the original principles and higher values of Islam. Our purpose is to build a modern enlightened Muslim Society. Our joy on Eid al Fitar should not be confined to celebrate it as a festival only but as a time to re-establish the broken hearts through moral and financial support. It is an appropriate time to demonstrate the Sunnat of Muwas'at with full devotion. We should not forget the less fortunate class, around us. It is a time to share the sorrows of other similar unfortunates, in all possible ways. Youngsters should share their time with elders, who live with nothing but memories. All of us can contribute some of our time by volunteering to work for charity and the welfare of the Ummah. Eid al Fitar is a renewal and reaffirmation of love, caring and sharing. Eid no doubt is a feast of joy and goodwill, and when it arrives we should try to be a part in sharing love and goodwill. It is also a festival of gifts, gifts of sincerity, of heart and charity of sacrifices.

According to the philosophy of Islam, Eid means the completion of the period of Siy'am, partaking in the joys of the Ibadat. It is that festival of Islam in which Joy is blended with love, sincerity is blended with sympathy and culture of Islam is combined with happiness. The festival of Eid is not like any other festival of other nations, which celebrates with Isr'af. It is a festival to recount the divine favour. The real Hikmat of Eid al Fitar is that a person should keep his heart and conscience clear. Keep away from sins and remain far away from vices. Eid al Fitar is not only a festival but a time to commit oneself to the sharing of our wealth and happiness with those who are less fortunate.

It is essential to consider deeply Ayah 114 of Surah al Maedah. The son of Mariyam (A.S.) offered Dua with full devotion and submission as follow:

"O Rabb! Send upon us Maedah from the sky, which may become Eid for us and for our future generations and it, may become a miracle in our favour from You. Confer on us (physical and spiritual) Rizaq and You are the best sustainer of Rizaq".

If we consider with Marefah and Basirah in the above Dua of Essa (A.S.), the concept would be crystal clear that the above Dua al Mustaj'ab of Essa (A.S.) is not only for his period; but also for all ages and time to come. The believers of the past, present and the coming generations have been spoken in this Dua of Eid. This perpetual Dua of Essa Nabi (A.S.) will continue till the Qayamah. The time for Eid is fixed; but spiritual Eid is beyond any limit of time. From the Aalam al Ruhani the Maedah of Hidayat descends, which is the real source of inner satisfaction and it is not possible through partaking of any physical food. Allah has granted Barak'at and Sad'at of Maedah in every age and epoch

for the seekers of Naj'at. For the divine favour of Maedah, Dua, efforts, struggle and planning are helpful. Without Taqwa, attainment of Naimat and Naj'at is not possible. Allah may bless us with blessings of both worlds with the gift of Rizaq, in Dunya and Akhirah.

It is indispensable to ignore a Dua, which I heard during Ramazan, offered by Dr. Syedna Mohammad Burhanuddin with tears:

"O Allah! If our Rizaq is in the Sky, You may allow it to descend, if it is under the Earth You may put it out for us; if it is far then bring it closer to us. If it is closer to us then make it available without difficulty for us. If it is small in quantity then make it plenty. If it is sufficient, you may infuse in it Barakat for us", Aamin ,
(*"Khazaenu Barak'atil Dua", Mumbai*).

Another beautiful Dua comes on my lip which says:

"O Allah! Send Salaw'at upon Mohammad (S.) and Aale Mohammad. Listen to my secret Dua, Grant acceptance to my Dua with respect and honor when I turn back from Sal'at al Eid. No Difficulty can break Your will and You are never unable to grant the things asked from You, You are capable of everything. There is no fear and power except that of Allah, who is great and of a lofty status".

(*Al Sahefa al Sajaddiyah", Imam Ali Zain al Abidin, Qahera*).

Allah, give us strength to uphold our Im'an. May our T'at secure for us, "Naj'at", and Allah shower upon us, "Barak'ah". Allah always bestow upon us Naimah in Zahir and Batin for ever, by the Wasilah of Rasulullah (S) and his Itrat. Amir al Muminin Ali (A.S.) said:

"Eid is for one who's Siy'am has been granted by Allah, and He looks towards ones devotion, with admiration. "The day in which no sin has been committed is an Eid day".

In the Lexicon of the Arabi language several meanings of Eid have been discussed. A few of them are as follows:

- Eid is the day when people get-together and remember Allah & His chosen ones. (*"Ikhwan al Safa", Imam Ahmad al Mastur, Qahera,*).
- Famous writer of 800 Majalis, Syedna al Moayyad al Shirazi says: "Eid al Fitar is the sign of culmination of the Siy'am of Ramazan. People would achieve Naj'at through Wala, as they get Naj'at of Siy'am through Eid.
- "ilm" is a divine food, the one who gets it, enjoys the sacred Eid for ever.
- Eid is an occasion when Ummah refresh the Sunnah of Musafeha & Muaneqah, without discrimination.

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