

THE RETURN OF EID



*By
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(Quddisa Sirruhul Azeez)*

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*A condensation of a bayaan or lecture
titled 'Awdul Eid'*

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Introduction

We are presently in a time which is connected with two periods—Ramadhaan and Eid. This time is connected to Ramadhaan in that we are in the month of Ramadhaan and it is connected with Eid in that we are close to Eid. Thus, both topics—the topic of Ramadhaan and the topic of Eid—are appropriate for this occasion.

This being the last Jumah [of Ramadhaan], and the last Jumah brings with it anticipation and eagerness for Eid, speaking about Eid is therefore befitting. And though I had given bayaans in Ramadhaanul Mubaarak, however certain things remain. Hence in this last Jumah it is appropriate to speak about Ramadhaanul Mubaarak as well.

Although the general practice is to mention the fadhaail or virtues of Ramadhaan and Eid and this is good, however in most cases we have heard the fadhaail so it is more opportune to speak on an aspect of these two—Ramadhaan and Eid—which has seldom been or not heard of at all.

Before I speak on that aspect I think it will be appropriate to translate the Aayat recited at the beginning [of the bayaan]. The translation is as follows:

“Two months of Eid do not decrease (fall short); one is Ramadhaan and the other Thul Hijjah.”

The Shar'i Month

What does “decrease” or “fall short” mean? A month can be either longer or shorter. The Shariat has taken both into consideration. In some calculations [i.e. the calculations of other nations and some other civilizations] 28, 31, 32 [and even 35 days] are considered. However, the Shariat has only recognized 29 or 30 days because the sighting of the new moon (Hilaal) is recognized only on completion of these two days. There is no third option.

Other calculators have plotted the solar calendar, but the Shariat has rejected it [for the purpose of plotting the Islamic months]. The solar calculation in view of it not being perceivable and not being apparent is difficult. We cannot see the sun moving into the 365 or so positions of its orbit and hence the solar year's calculation is extremely hard for an ordinary person [to follow. The need for external mediums, such as calendars, clocks, etc. to keep track of the changing months in the solar calculation is testimony to this fact]. Unlike the lunar calculation which is plotted with the aid of the moon which can be seen waxing and waning and cannot be refuted by anyone having sight. Its calculation is therefore easy and within the means of ordinary folk [for all times and all over the earth]. Furthermore, the knowledge or science which is shared by the masses is obviously easy.

The Gracious, Easy and Luminous Path

On the basis of this ease (sahoolat) Rasoolullah (Sallallahu alaihi wa sallam) says with pride for the Shariat:

السَّهْلَةُ الْبَيَضَاءُ

Translation: “A luminous and easy path in which there is no difficulty.”

بَيَضَاءُ which means white and luminous indicates the basis of the ease, and knowledge is meant by it. In other words the knowledge of this path and this way of Islam is simple for all, just as something white and luminous is plain for everyone to see.

And سَهْلَةٌ which means magnanimous and ease indicate the practicality of the Shariat.

In short, it is easy in understanding and practice. In view of this ease the gist of the Shariat is a Divine Will of Mercy (Rahmah) [to mankind]. Hence such a Law was fixed. Allah Ta'ala mentions this and says:

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ
مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ

“Had We ordained upon them self-extermination or self-exile [for their transgression and sin] they would not have carried out this order save a few of among them.”

This explicitly shows that the gist of the Shariat is a Divine Will of Mercy. If there had been difficulties in it few would have practised it. And mercy is for the one practising; thus in this case Divine mercy would be the lot of only a handful of people.

Rasoolullah (Sallallahu alaihi wa sallam) was by nature and disposition extremely gentle. His laws are thus gentle and easy.

Ease is a great ni'mat (bounty). The injunctions (Ahkaam) ordained for this Ummat are exceptionally easy. Accordingly, the lunar calculation of months has been fixed which is based on sighting of the moon. Through sighting, the month will sometimes be 29 days and sometimes 30.

The Seeker of Divine Proximity's Concern

At this juncture a person enthusiastic of proximity (qurb) to Allah Ta'ala may be bothered by the thought that when the month of Ramadhaan has 29 days then 1 day less thawaab [reward] will be received. One who desires closeness to Allah Ta'ala has this worry. A slight decrease in his thawaab strangles his rooh (soul). Like Moulana Roomi (Rahmatullahi alaihi) said:

بر دل سالک هزاران غم بود گرز باغ دل خالے کم بود

Translation: "A thousand worries settle over the heart of a Saalik [the one following the road to Allah Ta'ala], if one blade of grass is removed from the orchard of his heart."

True Abdiyyat or Subjection to the Will of Allah Ta'ala

But these worries and grief affect that person who regards A'maal-e-Zaahirah [external acts of Ibaadat, such as Namaaz, Roza, etc.] only, as a means of Divine Proximity. On the other hand, one who understands that this grief and worry are also means of proximity, he will bear the grief and worry. Abdiyyat is to be happy with whatever condition Allah Ta'ala has placed you in, even in deficient A'maal.

Actually, it is like this. There are two types of A'maal (practices/acts/deeds); external (zaahiri) and internal or esoteric (baatini). Where there is a deficiency in any external practice due to some non-volitional obstacle, then the internal act of grief and worry rises. However, the object, which is proximity to Allah Ta'ala, is not impaired. For this reason, the special servants [the Awliya] of Allah Ta'ala entrust all their a'maal (practices) unto Allah Ta'ala. [In other words, they accept wholeheartedly that 'man proposes and God disposes'.]

This is the rationale behind the statement of some Akaabir (seniors) that since it is only narrated that Rasoolullah (Sallallahu alaihi wa sallam) sat and read the two Rakaats after Witr, they also prefer to sit and read [the two Rakaats after Witr] whether they receive half the thawaab or the whole, as according to the principles of the Shariah one deserves only half thawaab for sitting and reading Nafl Namaaz. But, in view of Rasoolullah (Sallallahu alaihi wa sallam) only sitting and reading they prefer to imitate him. In reality however, one will receive in this instance too complete thawaab; half for the Namaaz and half for imitating the Rasool.

In short, there is thawaab for the taking in both ways. The purpose is to take thawaab. From this we will understand the purport (matlab) of Hazrat Haji Imdaadullah's (Quddisa Sirruhu) statement to one person. What happened was that a person came to Hazrat Haji Saheb sick and grieving over not being able to read his Namaaz in the Haram [the Holy Precincts of the Ka'bah Shareef]. Hazrat (Rahmatullahi alaihi) stated that there were two ways of Divine Proximity here; one in reading Namaaz in the Haram and the other in not being able to go to the Haram due to illness, however exercising sabr [patience]. So the latter is also a way of Divine Proximity. The true goal is simply proximity which is acquired in the latter case as well.

The Best Way

To summarize, compensation for the deficiency in external a'maal is through internal a'maal. The deficiency, however, is only external not in reality. It is like an episode in the lives of the Sahaabah (Radhiyallahu anhum) which appears in a Hadeeth. Several Sahaabah came to the home of Rasoolullah (Sallallahu alaihi wa sallam) and enquired from one of the noble and pure wives (Azwaaj-e-Mutahharah) about the acts of Ibaadat of Rasoolullah (Sallallahu alaihi wa sallam). She explained the a'maal. In their opinion it appeared to be less [in relation to the sublime status of Rasoolullah (Sallallahu alaihi wa sallam)]. Accordingly, it appears in the Hadeeth:

فَكَرَرُوا أَنَّهُمْ تَقَاءُلُوهَا

Translation: "As if they thought it to be little."

And they thought that it's nothing wrong for Rasoolullah (Sallallahu alaihi wa sallam) since he is the beloved of Allah Ta'ala and the beloved's shortcomings are not considered to be shortcomings. Thereafter one said: "I am not going to sleep. I will spend my nights entirely in Namaaz." The second said: "I am not going to marry." The third said: "I am going to fast day in and day out." The Messenger of Allah (Sallallahu alaihi wa sallam) appeared and heard their resolutions. He was not pleased and said:

أَمَّا أَنَا فَاصُومُوا وَأُفْطِرُوا وَأُصَلِّوا وَأَرْقُدُوا وَاتَزَوَّجُوا النِّسَاءَ وَهَذَا مِنْ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Translation: “As regards my practice, indeed I fast and I eat as well. I read Namaaz and I also sleep. And I marry women. This is my Sunnat [way]. Whoever is averse to my way is not from me.”

Who can say that Rasoolullah’s (Sallallahu alaihi wa sallam) way was deficient? Certainly it was complete. That it was the Nabi’s way is outward proof (daleel-e-inni) of it being preferred and better. Nabi-e-Kareem (Sallallahu alaihi wa sallam) was the beloved of Allah Ta’ala. And one gives one’s beloved the best thing. So the way given to Nabi (Sallallahu alaihi wa sallam) by Allah Ta’ala is the best.

It may not seem abundant and plentiful but in essence it is. One reason for it being preferred is that it can be carried out regularly. On the other hand, excessive Ibaadat does not enjoy permanency. So by this regulation of Ibaadat or moderation in Ibaadat increase is intended which is acquired through permanency. Thus, moderation in Ibaadat enjoys in this way superiority over excessive Ibaadat.

Secondly, Shaikh Akbar Ibnul Arabi (Rahmatullahi alaih) says that sahoalat [ease] is manifestation of Divine Mercy and sakhti [difficulty and hardness] is manifestation of Divine Force. Accordingly, Haq Ta’ala says:

فَظَلَمَ مَنْ الظَّالِمِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

Translation: On account of these wrongs of the Yahood we declared haraam upon them many wholesome things which were halaal for them.

Declaring wholesome things unlawful was because of Divine Force which was the consequence of their wrongdoing.

Nevertheless ease shows closeness to Rahmat [mercy].

It appears in the Hadeeth:

سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي

Translation: “My Mercy has surpassed My Wrath.”

Therefore easy laws enjoy precedence over difficult ones. Subhaanallah!

The Limit to Sahoolat

However, sahoalat (ease) has a limit. It is not based on your idea of it. It is seen that creatures of comfort—those who are preoccupied with comfort and luxury—destroy their power of practical deeds. Also we see that through too much ease and comfort a person becomes redundant. He can’t move around. The pleasure of his life flies out through the window.

In the kitaab ‘Tazkira-e-Arab’ it is written that a person who was a voracious eater but with a dearth in intelligence (katheerul akl qaleelul ‘aql) once gobbled up one whole camel. When he went to his wife he couldn’t manage. She replied:

كَيْفَ تَصِلُ إِلَيَّ وَقَدْ حَالَ بَيْنِي وَبَيْنَكَ الْبَعِيرُ

Translation: “How can you reach me when a camel rests between you and me?”

This is the result of being gluttonous and guzzling food, which people think to be joy and pleasure.

Another episode comes to mind. In the city of Roorki two Molvi Sahebs came to give bayaans. The two had eaten till their bellies had become bloated. When the two met they made mu’aanaqah. Before neck touching neck the one’s stomach touched the other’s stomach. My maternal uncle [mamajee]

who was very witty exclaimed: “Moulana! This is not mu’aanaqah [embracing]. This is mubaatanah [bellying].”

In short, enslavement to comfort is bad. Such a person is useless in the Path of Sulook [Sojourn to Allah Ta’ala]. Aarif-e-Shiraaazi says:

نازپرورده تنعم نبرد راه بدوست عاشقی شیوه رندان بلاکش باش

Translation: “One nurtured in pleasure and comfort cannot traverse the Path of Sulook. Divine Love is the lot of the energetic and hard-working.”

It is for this reason that the Europeans, in spite of being the most comfort-loving people [perhaps superseded by their American counterparts in our times], but they do understand and have experience of this world and they know the consequence [i.e. the harms] of being immersed in pleasure. Therefore they are exercise-conscious as well. They are thus not redundant like the noblemen and princes of Muslim countries. So they [the kuffaar ruling the world in this era] do not intend bringing a calamity upon themselves [by only indulging in luxuries and pleasures].

But the ease of easy things and the pleasure of pleasurable things will only be enjoyed when one is not jaded and worn-out. To be worn-out is a museebat [calamity] in itself. So to maintain the pleasure intelligent people resort to physical exercise and bear difficulties.

Thus, the ease which is desired is that ease which is in the parameters of equilibrium. In the Shariat of Muhammad (Sallallahu alaihi wa sallam) just such an ease is taken into consideration, safeguarding the moderate path.

No Decrease in Thawaab for Ramadhaan and Thul Hijjah

Coming back to our point at the beginning, there is reason to believe that the deficiency in our amal (practice) in the case of Ramadhaan having 29 days will leave us with one day's Roza less thawaab.

Similar is the case with the first 9 days fast of Thul Hijjah which holds great significance and is Masnoon. If we took the previous month, that is the month preceding Thul Hijjah, to be 30 days and then commenced the 9 days fast of Thul Hijjah only to receive news thereafter that Thul Qa'dah had 29 days it is obvious that in this case we would be only fasting 8 days of Thul Hijjah. In this case too a person aiming for closeness to Allah Ta'ala will be troubled, thinking that he only fasted 8 days. He lost the one day's fast. On the 10th he can't fast [as it is the Day of Eid]. Rasoolullah (Sallallahu alaihi wa sallam) allayed his concern saying:

شَهْرًا عِيدٌ لَا يَنْقُصَانِ رَمَضَانُ وَ ذُو الْحِجَّةِ

“The two months of Eid, Ramadhaan and Thul Hijjah, do not decrease.”

This does not mean that in count and number they do not decrease. Here the tameez [specification] is omitted. People with tameez [perception, i.e. knowledge of the Arabic grammar] will understand. In other words, لَا يَنْقُصَانِ تَوَابًا. And the tameez which is تَوَابًا is actually the faa'il or subject in the sentence. لَا يَنْقُصُ تَوَابُهُمَا is intended. Their thawaab does not decrease. Whether the month of Ramadhaan has 29 or 30 days, 30 days of thawaab will be received. And the reason for this is that thawaab [Divine reward] is based on intention. And our

intention is surely to fast 30 days if the month turns out to be 30 days. Thus this readiness on our part to fast 30 days is in effect fasting 30 days. In this manner Allah Ta'ala has consoled the seeker of closeness.

Ramadhāan and Thul Hijjah—Months of Eid

Now two points remain which I wish to speak on. And these two points are appropriate for the occasion. This time or occasion is the fusion of two occasions—Ramadhāan and Eid. And the two points I wish to speak about is connected to these times; one with Eid and the other with Ramadhāan.

Collectively the two points is that in the Hadeeth cited, شَهْرَا عِيدٍ [The two months of Eid] is the mubdal minhu or substantive and رَمَضَانُ وَ ذُو الْحِجَّةِ [the phrase “Ramadhāan and Thul Hijjah”] is the badlul kul or complete appositive. [In other words, the phrase “Ramadhāan and Thul Hijjah” modifies “The two months of Eid” and can substitute it in the sentence.]

Or you can say that preceding رَمَضَانُ وَ ذُو الْحِجَّةِ the personal pronoun هُما is implicit. [In this case “The two months of Eid” is predicated by “Ramadhāan and Thul Hijjah”.]

Either way, it is proven from the Hadeeth that Ramadhāan and Thul Hijjah both are months of Eid. Thul Hijjah being a month of Eid is obvious, but what about Ramadhāan? How is it a month of Eid [as Eidul Fitr is on the 1st of Shawwaal not in Ramadhāan]? I will explain.

“Ramadhaan” in view of being either the appositive or the predicate of the personal pronoun, is united or concordant with عيد. And the predicate of a subject can be made the subject and the subject the predicate [when both are in the proper noun sense]. Thus it is correct to say that “Eid is Ramadhaan” and “Ramadhaan is Eid”.

In other words, people regard Ramadhaan to be the opposite of Eid because Ramadhaan is different to Eid, whereas in reality it is Eid. Rasoolullah (Sallallahu alaihi wa sallam) declared that the two are consistent and harmonious. Similarly, you think Eid to be in contrast and opposed to Ramadhaan whereas in reality it is Ramadhaan.

Look at how the Ahl-e-Haqeeqat [the Ulama who have understood the Reality of the Laws of Allah Ta'ala] combine two ostensibly contrasting entities. For this reason the Muhaqqiqeen [Experts in Shariat] are called Jaami'ul Azdaad or Combiners of Opposites.

True Nourishment

This contrast [between Ramadhaan and Eid] is assumed and imagined. It is not a haqeeqi [true] contrast. Thus the Muhaqqiqeen regard hunger, which is the gist of Ramadhaan, to be nourishment with is the gist of Eid. This is because hunger in moderation which is acquired in Ramadhaan creates Nooraaniyat [spiritual light/exuberance] through which peace of mind, perfect concentration and a feeling of being close to and with Allah Ta'ala are achieved in Zikr. And this is true nourishment. This is born out in the following couplet:

وَذِكْرُكَ لِلْمُشْتَاكِ خَيْرُ شَرَابٍ وَكُلُّ شَرَابٍ دُونَهُ كَسْرَابٍ

“O Beloved! Your remembrance is the best nourishment. Any drink other than that is like desert water—an illusion.”

The effect of this nourishment even appears on their physical bodies. Hence the bodies of the Zaakireen [those who engage in Zikr] remain fresh and sprightly. This is accepted and visually perceived to the extent that it is generally said in regard to a pious person who eats less: “What does he eat? His stomach is filled with Noor from Allah.”

If you do not understand this then try it out for a few days and you will see. It is for this reason that Rasoolullah (Sallallahu alaihi wa sallam) says:

الْمُؤْمِنُ يَأْكُلُ فِي مَعَىٰ وَاحِدَةٍ وَالْكَافِرُ فِي سَبْعَةِ أَمْعَاءٍ

“A Mu’min fills one intestine when he eats and a kaafir fills seven intestines.”

A distinct reason for this is that nourishment, truly speaking, is not food. It is the rooh [soul/spirit] by virtue of which the body is strengthened. Hence nourishment which is deficient in chyme¹ does not form rooh. [In fact, one feels lethargic after

¹ Hakim G.M. Chishti writes in his ‘The Traditional Healer’ p.41: “Humans preserve their lives through nourishment, which they obtain through eating. The digestive processes are applied unconsciously until the food is assimilated into blood, which then carries various other biochemical components to sites in the body, and these are manufactured into tissue, flesh, organs and other body parts. Digestion means, then, that nourishment is changed inside the body by natural heat (cooked) until it actually becomes a part of the body or is eliminated...”

Food that enters the mouth first comes into contact with enzymes, which create a type of heat. The food is chewed and masticated with the teeth—another form of heat, friction from grinding. The food is then swallowed

such food.] Thus, strength is not derived from it. On the other hand through Zikrullah characteristically more rooh is created. And the more rooh (soul/life) is formed the stronger the disposition (tabi'at). How much must I explain this? Try it out and see. Buzrugs have therefore said:

الْجُوعُ طَعَامُ الصَّادِقِينَ

“Hunger is the nourishment of the Siddeequeen.”

It is not far-fetched for one opposite to be a cause for another opposite. Examples of this can be found in perceivable [tangible] objects (hissiyyaat). Look at heat [i.e. internal bodily heat] which primarily creates hunger, and ice. In spite of it [ice] being characteristically cold, however, through closure of the pores it creates heat which brings about hunger. Ice is externally cold, but effectively hot. Thus we learn that an entity has an external and a reality. With regard to its reality it [the entity] can unite with its opposite.

Ramadhhaan is Eid

Nonetheless, it is deduced from the Hadeeth that the haqeeqat [reality] of Ramadhhaan is Eid, which is eating and drinking. Ostensibly it [eating and drinking] is abstained from [in fasting], but in actual fact eating and drinking is taking place because the rooh [soul] is receiving its nourishment [through

into the stomach, where hydrochloric acid (an intense heat) breaks down the solids into a semi-fluid mass called *chyme*—the essence of the food.

The stomach sends this *chyme* via the small intestine (where additional enzymes create added heat and processing) to the site of the liver. At the liver, the finest parts are made into blood, and valuable nutrient components are carried out into the general system to participate in various chemical events that transform them into the myriad forms of the body.”

fasting]. Previously we have shown that actual nourishment is the nourishment of the rooh. This was one point.

Eid is Ramadhaan

The second point is that Eid in reality is Ramadhaan. And here too the inner meaning is intended, which means that Eid is not as you think—eat and drink lavishly. It is in fact Ramadhaan; stay away from the nourishment of the nafs [the carnal self], which is sin and engrossment in mubaahaat or lawful things, which are not actual acts of Ibaadat.

Two Occasions of Joy for the Fasting Person

In these two statements, viz. “Ramadhaan is Eid” and “Eid is Ramadhaan” the purport is not that one should eat abundantly in Ramadhaan and abstain from eating and drinking on Eid. Rather, correction of two mistakes is intended. What is implied is that, “O Listener! We do not regard over-burdening oneself in Ramadhaan or excessive indulgence on Eid to be the object and aim. Thus, We did not prohibit you from eating and drinking [in Ramadhaan] and neither did We give you permission to exceed the limits in eating and drinking [on the Day of Eid]. Where We have prohibited eating and drinking during Ramadhaan at one time [the day], We have permitted it at another time [the night].”

In fact, regarding the ‘other’ time, Rasoolullah (Sallallahu alaihi wa sallam) said:

لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ

Translation: “For the fasting person there are two moments of joy; one at the time of iftaar and the other when meeting his Rabb.”

From this we learn the desired nature and virtue of food at the time of iftaar in a vastly superior and greater way than simple ijaazat or permission. [In other words, we were not merely granted permission to eat and drink upon sunset. We are in fact exhorted and encouraged to eat and drink at that auspicious time.]

Thus, by not eating in Ramadhaan, which is what happens in Ramadhaan, you are having Eid. Had it not been for the fast would you have experienced that much of pleasure and delight with the falooda and samoosas? Furthermore, the rewards of fasting will assume the form of an Eid in the Aakhirat, regarding which is stated:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسَلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

Translation: “Eat and drink with relish in lieu of the deeds you carried out in the past [i.e. in the world].”

Thus, for the completion of the Essence of Eid two types of nourishment are bestowed upon the fasting person; one at the time of breaking the fast [the physical nourishment] and another spiritual, which is Tawajjuh Ilallaah or one’s gaze being directed to Allah Ta’ala and His Proximity [as the fasting person expresses his heartfelt gratitude to Allah Ta’ala for the blessings of food and drink at the time of Iftaar].

Then the joy of completing the day's fasting adds to the joy at the time of Iftaar. That joy is the result of remaining hungry and thirsty for the day. Thus, fasting is spiritual nourishment. Had a person broken his fast during the day and remained hungry [i.e. after having broken his fast he did not consume anything], he would not have had that joy at all as in fasting.

Above all is the spiritual nourishment which Rasoolullah (Sallallahu alaihi wa sallam) himself mentioned:

فَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ

Translation: "The second occasion of joy is when he [the one who kept fast] meets his Rabb."

So, one is the joy of nourishment and the other the joy of meeting his Rabb. Ramadhaan is therefore Eid upon Eid. And this meeting with Allah Ta'ala is such that one will never be satiated.

يَرِيدُكَ وَجْهُهُ حُسْنًا إِذَا مَا زَدْتَهُ نَظْرًا

Translation: "The more you look at Him the more His beauty stands out."

The condition of eternal pleasure in the Vision of Allah Ta'ala is such that:

قلم بشکن سیاهی ریز و کاغذ سوز و دم درکش

حسن این قصه عشق ست دفتر نمی گنجد

Translation: "Break the pen, spill the ink, burn the paper and keep quiet. This is the beauty of the story of love which cannot be translated into words."

Hope and Fear

To summarize, in Ramadhaan there isn't an interruption to nourishment entirely. In one declaration, that is "Ramadhaan is Eid," the apparent 'difficulty' in Ramadhaan which stems out of lack of understanding the reality of Ramadhaan is remedied.

The second possible mistake, which is in relation to Eid, that is the notion of Ramadhaan being over and now one can be audacious in sinning; casting evil gazes at na mahrams [members of the opposite sex with whom pardah or hijaab is incumbent], etc. is rectified in the second declaration which is: "Eid is Ramadhaan."

The essence of the two declarations is ta'leem [the teaching] of Rajaa and Khowf or hope and fear. At the time of difficulty which appears from the external dimension of Ramadhaan indulgence [in spiritual nourishment during the day and physical and spiritual nourishment during the night] is taught, and at the time of indulgence which appears from the external dimension of Eid, discipline [i.e. restraint on the nafs] is taught. Difficulty has been, therefore, remedied by indulgence and indulgence by difficulty or discipline. The Hadeeth in this way is so rich in meaning. And by bearing in mind this haqeeqat or reality of the two the listeners' islaah or self-reformation is continuously made.

The Return of Eid

According to those who have understood this reality, Eid returns over and over again. On the return of Eid Moulana Roomi (Rahmatullahi alaihi) says:

عُدْتُ يَا عَيْدِي إِلَيْنَا مَرْحَبًا نَعْمَ مَا رَوَّحْتَ يَا رِيحَ الصَّبَا

Translation: “My Dear Eid! Welcome! You have returned to us once again.

Dear Morning Breeze! How refreshing you are again!”

The second hemistich indicates continuity because the morning breeze blows daily.

Al-Wadaa’ Khutbah—A Bid’ah

On the other hand, those who only look at the outward dimension of Ramadhaan are today bidding it farewell. In this regard, it is observed that close to Eid, the final Jumah of Ramadhaan is the occasion of reciting one Khutbah—الْوَدَاع—in which farewell is said to Ramadhaan. We have bid farewell to the Khutbah, thus our Ramadhaan is perpetual.

One of our Ustaads used to say regarding this ‘farewell khutbah’ that why don’t they read the Khutbah of مَرْحَبًا مَرْحَبًا at the advent of Ramadhaan? Why no happiness at the arrival but sadness at the departure?

I will add something else. Just as Ramadhaan holds significance the loss of which brings sadness, similarly the other months and occasions too hold significance. In those months too: الْفِرَاقُ الْفِرَاقُ [Alas, this separation! Alas, this

separation!], or: ذُو الْحِجَّةِ الْفِرَاقُ الْفِرَاقُ [Alas, for this separation from Thul Hijjah! Alas, this separation!], or: مُحَرَّمُ الْفِرَاقِ الْفِرَاقُ [Alas, for this separation from Muharram! Alas, this separation!], or: شَعْبَانَ الْوَدَاعِ الْوَدَاعِ [Sha'baan! Farewell! Farewell!] should be recited.

Thul Hijjah, Muharram, etc. also have great virtues. If the reason for reciting the الْوَدَاعِ Khutbah is in view of its virtue then why is الْوَدَاعِ not recited for the other months? If this act was desirable then why did Rasoolullah (Sallallahu alaihi wa sallam) not encourage it?

Rasoolullah (Sallallahu alaihi wa sallam) said: لِلصَّائِمِ فَرْحَتَانِ
“For the fasting person there are two moments of joy.” He is expressing his joy for the time of breaking the fast and for the completion of Ramadhaan which is the Major Iftaar and hence an occasion of joy. You on the other hand say, “Be sad!”

Furthermore, the virtue of fasting even on Mondays and in some narrations in Rajab appears. If you carry out this practice [of bidding farewell] in the other months for which fazeelat [virtue] is narrated then, however, we won't level this particular accusation against you.

Some people retort that so and so Moulana says it is jaaiz [permissible] and you declare it to be na-jaaiz [not permissible]. A straightforward response to this is that why do you doubt my fatwa on account of that Moulana's fatwa? Why do you not doubt that Moulana's fatwa on the basis of my fatwa? Why don't you tell that Molvi Saheb, “You say it is permissible, but

a certain person prohibits it?” Then I will understand that your purpose is really to know the truth.

Clearly the reason for this double-standard is that whoever’s fatwa is suitable to your nafs you regard it to be correct (Saheeh) and whoever’s fatwa is against your nafs you reject it.

Conclusion

In short, Ramadhan and Eid are both perpetual. This is echoed by Moulana Roomi:

عُدْتُ يَا عَيْدِي إِلَيْنَا مَرْحَبًا نَعْمَ مَا رَوَّحْتَ يَا رَيْحَ الصَّبَا

Translation: “My Dear Eid! Welcome! You have returned to us once again.

Dear Morning Breeze! How refreshing you are again!”

One Buzrug says:

اے خواجہ چہ پرسی از شب قدر نشانی

ہر شب شب قدر است اگر قدر دانی

“Sir! You ask about a sign of Lailatul Qadr.

Every night is Lailatul Qadr if you know its worth.”

What I have mentioned [in this bayaan] is very beneficial. The Hadeeth recited was to prove the point and it is appropriate for the occasions of Eid and Ramadhan. Another purpose of this bayaan [lecture] is consolation that the fazeelat [virtue] of Ramadhanul Mubaarak is not lost by the elapsing of these days.

کوئے نومیدی مرو کہ امید ہاست سوئے تاریکی مرو خورشید ہاست

“Don’t go to the avenue of despondency. Hopes (by Allah Ta’ala) are plenty.

Don’t go towards darkness. Here there is much brightness.”

In other words, have hope in Allah Ta’ala. Do not despair.

The manifestation of Divine Mercy is at all times on this Ummat. Hazrat Ghowth-e-A’zam [Shaikh Abdul Qadir Jeelaani Rahmatullahi alaihi] says:

أَفَلَتْ شُمُوسُ الْأَوَّلِينَ وَشَمْسُنَا أَبَدًا عَلَى الْأُفُقِ الْأَعْلَى لَا تَغْرُبُ

“The suns of people of former times have set and our sun is always on the high horizon. It will never set.”

If someone cannot see the way in spite of this sun [i.e. the wonderful and illuminated path of Islam] then let him worry about himself. So, the sun is always above the horizon and Eid too always returning. With this I conclude and entitle this talk عَوْدُ الْعِيدِ or the Return of Eid in view of this poem:

عُدْتُ يَا عَيْدِي إِلَيْنَا مَرْحَبًا نَعْمَ مَا رَوْحَتِ يَا رِيحَ الصَّبَا

Translation: “My Dear Eid! Welcome! You have returned to us once again.

Dear Morning Breeze! How refreshing you are again!”

(Thereafter Hazrat raised his hands and made du’aa, whereupon the gathering terminated.)

The End