

# Eid Al-Fitr

Share, Rejoice and Worship



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## Introduction

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### **In the Name of Allah, Most Gracious, Most Merciful**

*All praise and thanks are due to Allah, and peace and blessings be upon His Messenger, his household, and those who follow his path until the Day of Judgment.*

After days and nights of devotion, worship, day fasting, night vigil prayers and supplications, *ʿEid Al-Fitr* comes, an occasion overflowing with joy and happiness.

Spiritually recharged during the blessed month of Ramadan, Muslims are now more capable to encounter the challenges of life with hearts full of faith and souls marked with determination and strength.

It is a day that sums up the unique Islamic view of life: a life that centers around Allah Almighty and pursues His pleasure.

It is the day of gratitude and thanksgiving; sharing and solidarity; joy and happiness.

On this special occasion, Onislam.net presents this e-book, *ʿEid Al-Fitr: Share, Rejoice and Worship*, a collection of articles that shed light on the values and lessons of *ʿEid*.

Perhaps the most common question about this blessed occasion is what to do on the day of *ʿEid* and what are the etiquette and rulings to be observed. Chapter one explores briefly these aspects and provides the basic and necessary information.

The day of `Eid, with its inspiring atmosphere, provokes thought and encourages reflection on the lessons and values of the occasion. Chapter two highlights insights about the spirit and activities of `Eid. Read in this chapter about whether it is justified to rejoice in `Eid despite all the calamities the Muslim *Ummah* is going through, the spirit of giving and forgiving in `Eid, people whom should not be forgotten amidst the numerous activities of `Eid and more.

Finally, chapter three, Keeping the Spirit of Ramadan, deals with one of the biggest challenges after Ramadan, that is, how to maintain a good level of worship and be consistent on good deeds after Ramadan. In this chapter, you can find tips and steps to attain this goal as well as special offers after Ramadan

*We ask Allah Almighty to accept this humble effort and to make `Eid a day of happiness, joy and a closer connection with Allah.*

*OnIslam Shari`ah Team*





## Chapter One

# *'Eid Al-Fitr: Etiquette and Rulings*



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## `Eid Al-Fitr Etiquette and Rulings

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### Significance of `Eid Al-Fitr

`Eid Al-Fitr is the day of boons and blessings for all fasting Muslims, as they are promised a great reward by Almighty Allah for their righteous observance of the fast. At the end of Ramadan, Muslims express their gratitude to Allah, Who



enabled them to observe the fast and, at the same time, granted them abundant provision during this blessed month. `Eid Al-Fitr, therefore, is a day of joy, acts of worship, thanksgiving to Allah, cooperation, solidarity, brotherhood, unity, and spiritual provision.

Shedding more light on this issue, the late **Sheikh Sayyed Ad-Darsh**, former Chairman of the UK *Shari`ah* Council, said:

“True joy is our `Eid; it is our feast. During the month of Ramadan, Allah puts us through a test. At the end of the month there is a great sense of achievement, of coming closer to the Almighty. It is the joy of spiritual fulfillment. It is a time for celebration, not a time to indulge in insulting or abusing



others or detracting from the achievements of the month of Ramadan; it's a day of real happiness and joy.

When Abu Bakr (may Allah be pleased with him) entered the house of the Prophet (peace and blessings be upon him) on the day of `Eid, he found two young girls playing music and singing. Abu Bakr (may Allah be pleased with him) asked them, "You are doing this in the house of the Prophet, how come?" But the Prophet (peace and blessings be upon him) told Abu Bakr (may Allah be pleased with him) to leave them, for `Eid is a day of merriment and joy.

It is important for us to let our young and our neighbors understand that our religion is not boring and just a matter of prohibitions. We must show that Islam is the way of moderation, of tolerance, and of beauty, sharing and laughter on the appropriate occasion.

However, `Eid is not simply a matter of celebration and joy. It is also a chance to share the feelings of those around us. That is why the sacrifice is offered and shared with friends, even with non-Muslims. There is no law that stops us from sharing gifts with those of our neighbors who are non-Muslim. Charity is very important and meritorious on the two `Eids. It is an affirmation of our responsibility to the community in which we are living."

Moreover, **Dr. Muzammil H. Siddiqi**, President of the Fiqh Council of North America, stated:



“At the conclusion of the month of Ramadan, on the first day of the 10<sup>th</sup> month of the Islamic lunar calendar occurs *`Eid Al-Fitr*. This is one of two main festivals of Islam and is celebrated by all Muslims throughout the world.

The ceremony of *`Eid Al-Fitr* starts early in the morning with collective worship. This service is generally held in a large open place and is attended by thousands of Muslims. After the Prayer the leader of the Prayer (Imam) delivers a short sermon and then people greet each other. The rest of the ceremonies are generally held privately with families and friends.

The significance of *`Eid Al-Fitr* is that it is a day of thanksgiving to Allah for giving the opportunity to the Muslims to benefit from and enjoy the blessings of the month of Ramadan.”

## Rulings of *`Eid*

Elaborating on the rulings of *`Eid*, **Sheikh M. S. Al-Munajjid**, a prominent Saudi Islamic lecturer and author, stated:

- a) Fasting: It is *haram* (prohibited) to fast on the days of *`Eid* because of the *hadith* of Abu Sa`id Al-Khudri (may Allah be pleased with him) in which he said that the





Messenger of Allah (peace and blessings be upon him) prohibited fasting on the day of *Fitr* and the day of *Adha*. (Reported by Muslim)

b) Offering `Eid Prayers:

Some of the scholars say that `Eid prayers are *Wajib* (obligatory)

- this is the view of the Hanafi scholars and of Sheikh Al-Islam Ibn Taymiyah.

Some scholars say that `Eid Prayer is *Fard Kifayah* (a communal duty, binding on the Muslims as a group, which is fulfilled if a sufficient number of people perform it, thereby absolving the

rest of sin). This is the view of the Hanbalis. A third group says that `Eid prayer is *Sunnah Mu'akkadah* (a *Sunnah* that the Prophet constantly performed) This is the view of the Malikis and Shafi'is.



c) Offering Supererogatory Prayers: There are no Supererogatory prayers to be offered either before or after the `Eid prayer, as Ibn `Abbas reported that the Prophet (peace and blessings be upon him) used to go out on the day of `Eid and pray two *Rak'ahs*, with nothing before or after them. This is the case if the prayer is offered

in an open area. If, however, the people pray the `Eid prayer in a mosque, then they should pray two *Rak`ahs* for *Tahiyat Al-Masjid* (a way of greeting the mosque).

- d) Women attending the `Eid Prayers: According to the *Sunnah* of the Prophet (peace and blessings be upon him) everyone is urged to attend `Eid Prayer, and to co-operate with one another in righteousness and piety. The menstruating woman should not forsake the remembrance of Allah or places of goodness such as gatherings for the purpose of seeking knowledge and remembering Allah – apart from mosques. Women, of course, should not go out without a Hijab.”

### Etiquette of `Eid

Elaborating on the etiquette of `Eid, **Sheikh M. S. Al-Munajjid**, stated:

- a) *Ghusl* (taking a bath): One of the good manners of `Eid is to take a bath before going out to the Prayer. It was reported that Sa`id ibn Jubayr said, “Three things are *Sunnah* on `Eid: to walk (to the prayer-place), to take a bath, and to eat before going out (if it is





*`Eidul-Fitr).*”

- b) Eating before going out: One should not go out to the prayer-place on *`Eidul-Fitr* before eating some dates, because of the *hadith* narrated by Al-Bukhari from Anas ibn Malik who said, “The Messenger of Allah (peace and blessings be upon him) would not go out in the morning of *`Eidul-Fitr* until he had eaten some dates... and he would eat an odd number.” On *`Eidul-Adha*, on the other hand, it is *Mustahab* (recommended) not to eat until after the prayer, when one should eat from the meat of one’s sacrifice.
- c) *Takbir* on the day of *`Eid*: This is one of the greatest *Sunnan* of this day. Al-Daraqutni and others reported that when Ibn `Umar went out on *`Eidul-Fitr* and *`Eidul-Adha*, he would constantly make *Takbir* until he reached the prayer-place, then he would continue making *Takbir* until the Imam came.
- d) Congratulating one another: People may exchange congratulations and good greetings on *`Eid*, no matter what form the words may take. For example they may say to one another, “*Taqabbal Allahu minnaa wa minkum* (may Allah accept from us and from you (our good deeds)!).” Jubayr ibn Nufayr said, “At the time of the Prophet (peace and blessings be upon him) when people met one another on the day of *`Eid*, they would say, ‘*Taqabbal Allahu minnaa wa minka!*’” (Reported by Ibn Hajar)
- e) Wearing one's best clothes for *`Eid*: Jabir (may Allah be pleased with him) said,  
  
“The Prophet (peace and blessings be upon him) had a *Jubbah* (cloak) that he would wear on *`Eid* and on Fridays.”

Al-Bayhaqi reported that Ibn ʿUmar used to wear his best clothes on ʿEid, so men should wear the best clothes they have when they go out for ʿEid.

Changing the route on returning from the prayer-place: Jabir ibn ʿAbdullah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) used to take different routes on the day of ʿEid (going to and returning from the ʿEid prayer). (Reported by Al-Bukhari)''





## Chapter Two

# Reflections



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## Do Not Crush the Joy of `Eid

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By Dr. Abdul-Wahhab ibn Nasir At-Turairi

`Eid has a special joy. It is the joy at the bounty of Allah, His mercy and His great blessings. It is the joy at His guidance in a time when many people have strayed from the straight path. In `Eid, Muslims gather together, sensing the deep belonging to this *Ummah* and this religion. They rejoice at the bounty of Allah Who has guided them when many other peoples failed to follow the straight path.



**{Allah desires ease for you, not your discomfort. He desires you to fast the whole of the month, and that you may magnify Him for giving you His guidance, and that you may give thanks.}(Al-Baqarah 2:185)**

What blessing could be better and bigger than being guided to Islam!

Moreover, `Eid fills us with joy at the bounty of reaching Ramadan, in contrast to those who died before it. We enjoy the success we achieved and feel grateful for the help that Allah granted us by facilitating our





worship in this month. Those days and nights have been a season overflowing with Allah's mercy and gifts. Muslim congregations spent the nights glorifying Allah and reciting the Qur'an. Many supplications were uttered; many eyes were filled with tears. Many souls have been softened as if they were ascending to the heavens, living with angels, looking at Paradise and Hell with their very eyes. On these days, Muslims experienced blessings and joy that no one else could feel. Such souls deserve to rejoice at being blessed by Allah with this overwhelming flow. Another source of joy is fulfillment of the fasting period and completion of the third pillar of Islam.

**{Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard}** (Yunus 10:58)

For all the above, feeling joy and showing happiness and delight are essential elements of `Eid. That is why scholars stated that showing happiness in `Eid is a religious rite. The Prophet (peace and blessings be upon him) encouraged the Muslim community to manifest happiness on this day. Anas (may Allah be pleased with him) said:

The Messenger of Allah, peace and blessings be upon him, came to Madinah and the people had two days when they would play and have fun. He said, **"What are these two days?"** They said, "We used to play and have fun on these days during the *Jahiliyyah* (pre-Islamic period)." The Messenger of Allah (peace and blessings be upon him) said, **"Allah has given you something better than them, the day of *Adha* and the day of *Fitr*."** (Abu Dawud)



This is evidence for the recommendation to show joy in `Eid and that it is part of the Islamic *Shari`ah*. Indeed, replacing the pre-Islamic `Eids with these two Islamic `Eids indicates that it is permissible to have fun on `Eid as the people used to do during the pre-Islamic period, provided that this fun does not go against Islamic teachings. The Prophet wanted to assert the Islamic identity and to make Muslims distinct from other peoples.

The following report emphasizes this point. `A'ishah (may Allah be pleased with her) narrated:

Allah's Messenger (peace and blessings be upon him) came to my house while two girls were singing beside me the songs of *Bu`ath* (a war between Madinah's two major tribes, the Aws and the Khazraj, before Islam). The Prophet (peace and blessings be upon him) lay down and turned his face to the other side. Then Abu Bakr came. Seeing that, Abu Bakr spoke harshly to them saying, "Musical instruments of Satan in the presence of the Messenger of Allah?" But the Prophet (peace and blessings be upon him) said, "**Leave them, Abu Bakr, for there is `Eid for every nation and this is our `Eid.**"

Another manifestation of joy in `Eid during the Prophet's time was the Abyssinians' show: they gathered at the mosque and played with shields and spears. When the Prophet (peace and blessings be upon him) heard them, he looked at them then asked `A'ishah whether she would like to watch. She replied in the affirmative, and the Prophet (peace and blessings be upon him) made her stand behind him and her cheek was touching his cheek. The Prophet (peace and blessings be upon him) encouraged them saying, "**Carry on, Banu Arfadah! Let**



**Jews know that we have a space of relaxation in our religion.”** Here we see the Prophet (peace and blessings be upon him) approving and even encouraging such shows of happiness and joy.

Actually, what makes one wonder is the act of those who overlook this Prophetic guidance and try to destroy this joy and spoil *`Eid's* cheerful spirit. In fact, some ascetics and worshipers did so in the past out of good intention. It was reported that when one ascetic saw some people laughing on *`Eid* day, he said, “Assuming that their fasting was accepted, why should they act in such an unthankful way? Why do not they show anxiety and worry?”

Another ascetic was seen sad on *`Eid*. People told him that *`Eid* is a day of joy and happiness. He replied that he did not know whether his fasting was accepted or not.

This gloomy spirit is echoed today by some sincere people who are used to turning *`Eids* into occasions of lamenting the *Ummah's* shortcomings and tragedies, and mourning over the lost glories. They always remind you that Salah Ad-Din (Saladin) never smiled until he succeeded in liberating Jerusalem. However, they forget that laughing and having a cheerful sense are part of Allah's favors on His servants, and that one's actions and behavior should be relevant to the occasion at hand.

Actually, sadness and gloominess will never be the remedy for our tragedies. The remedy needs more than that. It needs reflection and wise thinking, as well as courageous self-criticism and assessment. Actually, rejecting the manifestations of joy, extinguishing every smile and succumbing to sadness and grief have nothing to do with



liberating even hand-span of land, satisfying a hungry person, or answering any call for help.

The best guidance is that of the Prophet (peace and blessings be upon him), who used to seek refuge in Allah from worry and sorrow. He was always an optimistic, smiling man. We really need to infuse the *Ummah* with this hopeful spirit. ʿEid is a ray that dispels the darks engulfing our souls and the despair strangling our hearts.

So let hope find its way into our souls. The life-span of Islam is far longer than ours; its horizons are far wider than our countries; the calamities afflicting us are not unchangeable fate. Let's remember that in the Battle of Al-Khandaq (the Trench), Muslims were tightly besieged in Madinah and they experienced a very critical time; yet, a few years later, they victoriously entered Makkah, their enemy's stronghold, in one of Islam's most glorious days. Similarly, Baghdad collapsed under the sweeping attacks of the Tartars, but only two centuries later, Muslims took over Constantinople.

A desperate soul overwhelmed by fears and blinded by a gloomy view can never be helpful in rectifying our situation. We should not be hasty and impatient. Allah's laws in running the universe can not be altered according to the humans' whims or wishes. Let's look at the bright side and appreciate the favors Allah has bestowed on us. Just reflect on the attitude of the righteous man ʿUrwah ibn Az-Zubair: A serious illness afflicted his foot and he had to have it amputated. In addition, one of his sons died in an awful accident. ʿUrwah's response was really amazing:



O Allah, praise and thanks are due to You. Although one of my members was taken, You still kept the others for me; and although one of my sons died, You saved the others.

We really need such inspiring hope and motivating positivism that spur endeavor and lead to achievement. A desperate soul overwhelmed by fears and blinded by a gloomy view can never be helpful in rectifying our situation. After all, we should remember that Allah is always there and that He Almighty is the Greatest.



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## Giving and Forgiving on `Eid

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*By Sadaf Farooqi*

*Freelance Writer- Pakistan*

With dry throats, parched lips, swoons of drowsiness, short tempers, and long hot afternoons, Ramadan days went by for most of us. Akin to a long arduous journey imparting to us as Muslims a yearly training in patience and resilience, we never thought we would make it to the peak.



### Reaching the Peak of Fasting

Ramadan is a month in which Allah showers all believers with His mercy, giving every Muslim a chance to repent from his or her sins, relinquish bad habits and frivolous lifestyle, and return to Allah in humble submission.

Allah locks up the devils among the jinn, closes the doors of Hell, grants Muslims a night of power that is better than a thousand months, and multiplies the reward of good deeds, which are considered,



indeed, tremendous incentives to rush back to Allah with zeal during Ramadan.

Wretched is the Muslim who does not succeed in having his sins forgiven during this blessed month!

### Farewell Ramadan and Rejoice `Eid

As the end of Ramadan draws nearer, the fervor of worship increases, the fasting Muslims gather more momentum for Night Prayers, repentance, and earnest supplications to Allah, and some of them isolate themselves *for i`tikaf* (spiritual retreat in the mosque).

Meanwhile, their hearts experience mixed feelings. They feel sorrowful at having to imminently bid farewell to this month of worship for another year, and joyful at the prospect of shortly enjoying `Eid with their family and relatives.

`Eid day commences with Muslims taking a shower early in the morning, dressing up in nice clothes and perfume, having sweet-flavored dessert or dates for breakfast, loudly proclaiming Allah's greatness (saying, "Allahu Akbar"), and proceeding as a family for congregational prayer.

Muslims rejoice inwardly because they are hopeful that they emerged from Ramadan as a clean slate; that is, with all their previous sins wiped out after having received forgiveness from Allah. This forgiveness for sins makes Muslims embrace and welcome the holy month of Ramadan in the first place, as it gives them a chance of renewing their faith and strengthening their bond with their Creator.





ʿEid is a time to meet everyone we know and do not know, visit each other's homes, give gifts, send greetings, and flash smiles and call up those who are geographically too far away from us to wish them a happy ʿEid. These gestures should be for everyone, not just for those whom we like or to whom we are close.

### Improper Behavior on ʿEid

It is not appropriate for a Muslim to proceed to another corner of the Prayer rows at ʿEid Prayer after having spotted someone at the farther end with whom he or she has a long-standing bone of contention or a grudge.

It is not proper for a Muslim sister to turn her head away to avoid eye contact with a sister from her neighborhood, because of what the latter allegedly said about her behind her back according to gossipmongers.

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**ʿEid is a time for Muslims to forgive others the wrongs they have done to them.**

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### What to Do Instead?

ʿEid is a time for Muslims to forgive others the wrongs they have done to them, intentionally or by mistake, just as they themselves hope that Allah has forgiven their sins in His infinite mercy during Ramadan.

- Do you remember that girl who initially seemed sincere, but leaked your secrets to the whole class at school, and to whom you have not spoken since then? Hug her on ʿEid!



- Do you remember that aunt who mocked your dress in front of everyone at a party, making you the butt of their cruel jokes for the night? Go, meet and greet her on `Eid.
- Do you remember that colleague who made you do all the project work but then snidely took credit for it with the boss bypassing you for a promotion? Send him a personalized electronic greeting on `Eid.

### Seek Allah's Forgiveness

`Eid is all about forgiving people, just the way we would like Allah to forgive us. No matter how hard it may seem, it is possible to get rid of grudges and move on, forgetting the bad they did to us, despite still feeling the hurt and pain, and meeting them as if nothing sour ever happened. In the Qur'an, Almighty Allah ordains Muslims to do so saying,

**{The good deed and the evil deed are not alike. Repel the evil deed with one which is better; then lo, he, between whom and you there was enmity, (will become) as though he was a devoted friend.}** (Fussilat 41:34)

The best Companion of the Prophet (peace and blessings be upon him), Abu Bakr As-Siddiq, (may Allah be pleased with him) was incensed when he discovered that one of his male relatives (Mestah ibn Athathah), whom he would help financially, had partaken in slandering his daughter,

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**If we would like to be forgiven by Allah for our sins we have do the same to others.**

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`A'ishah, one of the Prophet's wives (may Allah be pleased with her) during the incident of *ifk* (fabricated lie).

Indignantly, he vowed to stop all financial help to him because of this. Allah said about this in the Quran,

**{And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn you not that Allah may forgive you? Allah is Forgiving, Merciful.} (An-Nur 24:22)**

As an incentive to Abu Bakr (may Allah be pleased with him) for forgiving his relative who slandered his daughter `A'ishah in the incident of *ifk*, Allah asks him whether he himself would not like all his sins to be forgiven. Responding to Allah's question, Abu Bakr said, "Yes, I want my sins to be forgiven."

## **Forgive and Get Forgiven**

The same logic also applies to us as believers. If we would like to be forgiven by Allah for the sins we have done, we should also develop the ability and strength to forgive others and move on from past grievances.

Let your relationships flourish after being born anew this `Eid. Start by giving food in charity on the last night of Ramadan, watching a hungry man's face light up with pleasure, then move on to forgive and embrace everyone on `Eid day against whom you have harbored rancor in the past. Try it. Give and forgive!



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### **‘Eid Al-Fitr: A Day of Joy and Thanksgiving**

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*By Dr. Wael Shihab*

*Head of Shari`ah Department- Onislam.net*



*‘Eid Al-Fitr* is the day of thanksgiving and joy. It marks the end of the month of fasting, and it is when we feel happy and give thanks to Allah that He enabled us to obey His commands. We all fasted during the month of Ramadan, and by the end of the month, we

realize that Allah's commands are good for us; they aim at our well-being.

Allah does not want to put any burden on us; He gave us the rules of fasting for our own benefit. Fasting has many benefits for individuals and for communities. It has spiritual, moral, and physical benefits.

*‘Eid Al-Fitr* has a deep significance. Its spirit is marked by distinguished values and virtues:

- Thanksgiving and expressing gratitude to Allah

- Experiencing joy and rejoice
- Receiving the great reward of obeying Allah
- Maintaining ties of kinship
- Taking care of the poor and the needy

### **Thanksgiving and Expressing Gratitude**

*ʿEid Al-Fitr* is a day that marks the successful completion of the sacred month of Ramadan. It is a festival that signifies the completion of an act of duty and devotion. It teaches us that real happiness results from performing one's duty and making sacrifices for a noble objective.

We should thank Almighty Allah, for He guided us to fasting in Ramadan, to doing good deeds, and to reciting the Qur'an. We should thank Him, for He is the One Who gave us the money we paid for zakat al-fitr and other charities. Allah says in the Qur'an,

**{And (He desires) that you should complete the prescribed period and that you should glorify Allah for having guided you and that you may give thanks.} (Al-Baqarah 2:185)**



### Joy and Rejoice

*`Eid* is our joy; it is our feast. The month of Ramadan is a test from Almighty Allah. At the end of the month, we experience a great sense of achievement and closeness to Allah. It is the joy of spiritual fulfillment.

The day of *`Eid Al-Fitr* is time for celebration. On that day, we should not indulge in insulting or abusing others, as this may detract from the achievements of the month of Ramadan. *`Eid Al-Fitr* is a day of decent happiness and joy.

Almighty Allah says,

**{Say, "In the bounty of Allah and in His mercy – therein let them rejoice. It is better than what they hoard.} (Yunus 10:58)**

Abu Hurairah reported that Prophet Muhammad (peace and blessings be upon him) said,

**"Those who fast will have two times at which they will feel happy: When they break their fast, they feel happy for breaking the fast, and when they meet their Lord, they will be happy because of their fast" (Al-Bukhari and Muslim).**

However, in celebrating *`Eid Al-Fitr*, we should enjoy our time by sticking to what is permissible and avoiding what is unlawful.



## Great Reward

The Day of *ʿEid Al-Fitr* is a blessed day for those who have observed their duty toward Allah during their fast in Ramadan. In heavens, *ʿEid Al-Fitr* is called the day of reward.

It is reported in a Prophetic hadith that, on the day of *ʿEid Al-Fitr*, the angels stand on both sides of the roads and proclaim,

**"O believers, walk toward your Lord, Who is the Most Generous. He favors you with goodness and gives you great reward. He commanded you to pray during the night and fast during the day. Now that you have obeyed Him, come and receive your rewards."**(At-Tabarani)

As the believers finish the *ʿEid* Prayer, the angels say,

**"Allah has forgiven you. Return to your homes with the best of good and glad tidings. This is the day of reward. This day is called the day of reward in heaven as well."** (At-Tabarani)

## Maintaining Ties of Kinship

*ʿEid Al-Fitr* is a day when Muslims become more keen on visiting their relatives and friends. In the process, they exchange greetings and maintain ties of kinship. We should all visit our relatives or at least call them. Muslim brothers and sisters should greet one another by saying "Happy *ʿEid*" or "May Allah accept your good deeds and ours."





The Prophet said, "**Whoever believes in Allah and the Last Day should maintain good relations with his or her kindred**" (Al-Bukhari and Muslim).

### Taking Care of the Poor and the Needy

Although Almighty Allah commanded us to take care of the needy, the poor, and the orphans throughout the year, taking care of them during *`Eid Al-Fitr* and *`Eid Al-Adha* is given greater emphasis. Allah and His Prophet instructed us to fulfill the needs of the poor and the needy in both *`Eids*, so that they would not be in need of begging.

This is the spirit of *`Eid Al-Fitr*, so let's always keep this spirit among us. Let's strengthen our bonds with our Creator and with one another. Let's be more united and more and more committed to righteousness as individuals, families, and communities.

The Prophet is reported to have said, "**The one who repents of his or her sins shall be equal to the one who did not sin.**" So, seek Allah's forgiveness and seek His favors and gifts.

Finally, here are some tips that can help us all keep the spirit of *`Eid Al-Fitr*:

- Before you finish your *i`tikaf* (spiritual retreat in the mosque), greet all your brothers and sisters, saying "Happy *`Eid*" or "May Allah accept your good deeds and ours."



- Visit all your relatives and close friends, and call those who are living far away.
- Take care of your family and your kids, and let them feel the happiness of ʿEid.
- Take part in ʿEid celebrations to see your Muslim brothers and sisters.
- Make *duʿaa'* for your Muslim brothers and sisters everywhere.
- Try to celebrate the ʿEid through permissible practices and keep away from unlawful ones.

May Allah accept our good deeds and grant us His forgiveness and mercy.



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## Let's Remember on `Eid!

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*By Haya Ar-Rasheed*

As we wear new clothes and go to the prayer place of `Eid ...

As we go to meet our dear ones  
...

As we exchange congratulations  
and good wishes ...

As we have delicious sweets ...

As we give our children `Eid  
gifts ...

As we grin from ear to ear ...

As we feel overjoyed on this day  
...

We should remember:

**{That Allah's favor on us requires continuous gratitude in order to last, for Allah Almighty says, [And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! my punishment is dire] (Ibrahim 14:7).**





That it is our duty to be economical in everything, for Allah has prohibited us from prodigality in his Noble Book saying, {**O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loves not the prodigals**} (Al-A`raf 7:31).

That millions of our Muslim brothers and sisters in different areas of the earth are deprived of the graces we enjoy.

That there are millions of Muslim orphans who do not find enough food, drink, or clothes.

The distressed, grieving widows.

The Muslim *mujahideen* who anticipate their reward from Allah.

The captives in the prisons of our enemies in occupied territories.

The defenders of Muslim lands in Palestine, Iraq , Afghanistan and Chechnya.

The banner of jihad, which needs those who will upraise it, Allah willing.

Our duties to our Lord Almighty that we must support this religion and elevate the banner of Islam.

The aim for which we were created by Allah Almighty, Who says: {**I created the jinn and humankind only that they might worship Me**} (Adh-Dhariyat 51:56).



The effective weapon the Lord Almighty granted us, with which we can shield ourselves day and night, the weapon of supplication. [And your Lord hath said: Pray unto me and I will answer your prayer] (Ghafir 40:60).

That it is our duty to support our religion and our Muslim brothers and sisters as much as we can at every time and every place.

That our enemies spare no effort to support their causes, and that we must exert more effort in supporting our causes



## Chapter Three

# Keeping the Spirit of Ramadan



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## **Lord of Ramadan.. Lord of the Entire Year**

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*By Dr. Wael Shihab*

*Head of Shari`ah Department- Onislam.net*

Ramadan is now over. Our eyes shed tears and our hearts ache for the departure of the month of the Qur'an, the month of mercy, the month of solidarity, the month of forgiveness, the month of freedom from the Fire. However, we should continue doing good deeds after Ramadan since the Lord of Ramadan is the Lord of the entire year.



### **Means of Ongoing Obedience**

**First, be a *Rabbani*, not *Ramadani* !**

Some pious people used to say: "Try to be a *Rabbani* (belonging to Allah always), and do not be a *Ramadani* (only worshipping Allah in Ramadan)."





We do not worship Almighty Allah only in Ramadan; we have to worship and serve Him every day of our lives.

Muslims must continually do good deeds. We have to observe our daily prayers, fast during Ramadan, give *zakah*, and perform Hajj if we can afford it. We should also speak the truth, be honest, and treat each other and all human beings with courtesy and kindness. Remember that good deeds lead to more good deeds and bad deeds only lead to more bad deeds. It is said: "One of the rewards of good deeds is more good deeds, and one of the consequences of evil is committing more evil deeds."

### **Second, consistently doing good deeds is a sign of sincerity.**

When people do something good and then do more good, it means that they really benefited from their good actions and that Almighty Allah accepted their good deeds. However, when someone prays, fasts, does some acts of charity, and then stops doing these things, this means that from the beginning his intention was not good. He was not sincere in his good deeds. The Prophet (peace and blessings be upon him) always stressed the fact that the best good deeds in the sight of Almighty Allah are those that are done consistently, even if they are very few.

Islam is the religion of purity and sincerity. This applies to all the seasons of the year; not only to Ramadan.

Allah the Lord of Ramadan is also the Lord of the entire year. Thus, we should not confine our acts of worship to the month of Ramadan; instead, we should seize every chance to show humbleness, devotion



and sincerity to Almighty Allah at all times, so that we may gain His pleasure.

**Third, there are means to continue doing good deeds.**

The following are some of these beneficial means that help us continue doing good after Ramadan:

1. Seeking the support of Almighty Allah, beseeching Him the Almighty to guide you to the right path and to help you remain steadfast in faith. Almighty Allah has praised the supplication of those who have been well-established in knowledge, when they said:

**{Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower.}** (Aal `Imran 3: 8)

2. Continue to observe optional fasting after Ramadan: We are encouraged in the *Sunnah* to observe optional fasting after the month of Ramadan. The days in which optional fasting are recommended are:

- a) Fasting six days during the month of Shawwal
- b) Fasting the day of `Arafah, Dhul-Hijjah 9, provided that the person is not performing Hajj
- c) Fasting Muharram 10, and if possible the 9th and 11th days of the same month
- d) Fasting as many days as possible during the month of Sha`ban



e) Fasting during the months of Rajab, Dhul-Qi`dah, Dhul-Hijjah

f) Fasting on Mondays and Thursdays

g) Fasting the 13th, 14th, and 15th of every lunar month

3. Continue offering the Tahajjud Prayer: During Ramadan we were accustomed to performing the Tahajjud Prayer, so after Ramadan, we should continue to offer it, even two *rak`ahs*. Praising the character of devout believers, Almighty Allah says,

**{Their sides do forsake their beds of sleep, they call on their Lord, in Fear and Hope}. (As-Sajdah 32:16)**

Likewise, the Messenger of Allah (peace and blessings be upon him) is reported to have said:

**“Keep on observing Qiyam Al-Layl, for it was the practice of your righteous predecessors. Qiyam Al-Layl is a means to get close to your Lord, atones for your sins, drives disease from the body, and stops from falling in bad deeds.” (Classified as *Hasan* by Imam Al-`Iraqi)**

Jabir (may Allah be pleased with him) reported that he heard the Messenger of Allah (peace and blessings be upon him) say,

**“There is an hour in the night, in which no Muslim individual will ask Allah for good in this world and the next without Him giving it to him, and that applies to every night.” (Muslim)**



Al-Hasan Al-Basri (may Allah have mercy on him) said, “We know of no harder act of worship than enduring through the night (in Qiyam Al-Layl) and offering our money (in charity).”

He was asked, “How is it that those who observe Qiyam Al-Layl are among the people with the most beautiful faces?” To this he replied, “Because they commune with the Most Merciful and He clothes them in light from His light.”

Abu Hurairah (may Allah be pleased with him) reported the Messenger of Allah (peace and blessings of Allah be upon him) as having said:

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**We should be more sympathetic to the plight of millions of people who are less fortunate around the world.**

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**“Whoever wakes up at night and lets his wife do so in order to offer two *rak`ahs*, will be recorded amongst those who make much *dhikr* of Allah in that night.”**(Reported by Abu Dawud)

4. Continue reading, listening and reflecting on the Qur’an: Through the month of Ramadan, we used to read, listen to and reflect on the Qur’an; therefore, we should not forsake it after Ramadan. The Qur’an describes the Prophet’s complaint to Almighty Allah because of his people forsaking the Qur’an:

**{And the Messenger has said, ‘O Lord, indeed my people have forsaken this Qur’an.}** (Al-Furqan 25:30)

We should never forsake the Qur’an so that we would not be included in the Prophet’s complaint (peace and blessings be upon him).

5. Continue taking care of the poor and needy: In Ramadan, we used to feed the poor and take care of them. We paid *zakat al-fitr* to help them meet their needs; therefore, we have to continue caring about them after Ramadan.

Ramadan exposed us to hunger and thirst. After feeling the pangs of hunger and thirst we should be more sympathetic to the plight of millions of people who are less fortunate around the world. A true Muslim can never be apathetic about the suffering of others.

In a *hadith qudsi* (Divine Hadith) the Prophet (peace and blessings be upon him) narrated from Almighty Allah:

**"O Son of Adam, I asked you for food, yet you did not feed Me." The man will ask: How can I feed You when You are the Lord of the worlds? Allah will say, "Didn't you know My servant so-and-so was hungry and you did not feed him; didn't you know that if you were to feed him, you would have found Me with him?" (Muslim)**

6. Continue offering supererogatory acts of worship; do what you are most inclined to do and capable of doing regularly, even if it is little. The Prophet (peace and blessings be upon him) said,

**"O people! Do only those good deeds which you can do, for Allah does not get bored (i.e. of giving reward) till you get bored (of doing good deeds), and the best deeds to Allah are the consistent ones, even though they may be few."**



7. Continue performing a lot of *dhikr* and ask Almighty Allah for forgiveness. This may seem insignificant, yet observing it regularly increases faith and strengthens the heart.

8. Continue avoiding all that has been prohibited: In Ramadan, we used to refrain from lawful things—such as food and drink—during the daytime. We have been sufficiently trained to maintain self-control and self-discipline; therefore, we should continue avoiding all that Almighty Allah has forbidden.



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## Special Offers After Ramadan (10 Hadiths)

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*By Muhammad Fathi*

The month of Ramadan was a chance to taste the sweetness of worship and drawing nearer to Allah. It also broke the psychological barrier between us and many acts of worship that seem difficult in regular days. Ramadan proved that fasting is not that difficult thing even in the scorching heat of the summer. Standing in prayers for long periods at night is not as difficult as we imagine; many of us did it for 30 nights. Despite our busy schedules, we managed to afford enough time to recite the whole Qur'an during the blessed month once or even more.



So, Ramadan proves for us that we have great potentials; that we are able to do much of worship and continue elevating and purifying our souls after Ramadan.

True, we might miss the great and unique reward of Ramadan. But Allah's generosity is limitless. His special offers are not restricted to Ramadan. We are provided so many chances to increase our account of good deeds in the rest of the year. Unfortunately, we are often too





careless to seize these opportunities. Below is a collection of hadiths that show the great reward promised by Allah for small good deeds:



### Moneyless charities:

1. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (peace and blessings be upon him) said, **"A charity is due for every joint in each person on everyday the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity; a good word is a charity; and removing a harmful thing from the road is a charity."** (Al-Bukhari and Muslim)

2. Abu Dharr (may Allah be pleased with him) reported:

The Prophet (peace and blessings be upon him) said,

**"There is no person who does not have the obligation of (doing) charity every day that the sun rises."**

Whereupon he was asked, "O Messenger of Allah, from where would we get something to give in charity (so often)?" To which he (peace and blessings be upon him) replied,



"Indeed the gates to goodness are many: glorifying God, praising Him, magnifying Him, saying 'There is no god but Allah,' enjoining the good and forbidding the wrong, removing (any source of) harm from the road, making the deaf hear (and understand), guiding the blind, showing the seeker his need, striving as far as your two legs could carry you and with deep concern to give succor to him who asks, carrying with the strength of your arms (the burdens of) the weak. All these are (acts of) charity." And he added, "And your smiling in the face of your brother is charity, your removing of stones, thorns, and bones from people's paths is charity, and your guiding a man gone astray in the world is charity for you.



### Keeping the spirit of Ramadan

3. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (peace and blessings be upon him) said, "Every slave of Allah who observes fasting for one day for the sake of Allah, Allah will draw his face farther from Hell-fire a distance that is covered in seventy years." (Al-Bukhari and Muslim)



4. Abu Sa`id and Abu Hurairah (May Allah be pleased with them) reported:

The Messenger of Allah (peace and blessings be upon him) said, "**When a man awakens his wife during the night and they both perform two-Rak`ah prayer together, they are recorded among the men and women who celebrate remembrance of Allah.**" (Abu Dawud)

5. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (peace and blessings be upon him) said, "**Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.**" (Muslim)



Little words go a long way

6. Anas (May Allah be pleased with him) reported:

The Messenger of Allah (peace and blessings be upon him) said, "**Allah will be pleased with His servant who praises Him (i.e., says *Al-hamdu lillah*) when he eats and praises Him when he drinks.**" (Muslim)

7. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported about Surat Al-Ikhlâs (Chapter 112):

The Messenger of Allah (peace and blessings be upon him) said, "**By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an.**"

According to another version, he (peace and blessings be upon him) said to his Companions, "**Is anyone of you incapable of reciting one-third of the Qur'an in one night?**" They considered it burdensome and said: "O Messenger of Allah, which of us can afford to do that?" He (peace and blessings be upon him) said, "**Surat Al-Ikhlâs is equivalent to one-third of the Qur'an.**" (Al-Bukhari)



Get rid of your sins

8. Abu Hurairah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) said:

"He who recites after every prayer: *Subhan Allah* (Allah is free from imperfection) thirty-three times; *Al-hamdu lillah* (praise be to Allah) thirty-three times; *Allahu Akbar* (Allah is Greatest) thirty-three times; and completes the hundred with: *La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in qadir* (there is no true god except Allah. He is One and



He has no partner. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea." (Muslim)

9. Abu Hurairah (may Allah be pleased with him) also reported that the Prophet (peace and blessings be upon him) said:

**He who says *Subhan-Allahi wa bihamdihi* (Allah is free from imperfection and His is the praise) one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the sea.** (Al-Bukhari and Muslim)

10. `Uthman ibn `Affan (May Allah be pleased with him) reported:

The Messenger of Allah (peace and blessings be upon him) said, "**He who performs the ablution (*Wudu'*) perfectly, his sins will depart from his body, even from under his nails.**" (Muslim)

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## Feel Depressed after Ramadan (Q&A)

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Question:

I did not do well during the last Ramadan. I feel so disappointed and depressed for that. And unfortunately, this was not the first month of Ramadan that I lose. Almost every Ramadan I have this Problem. What should I do?

**Consultant: Muhammad Fathi**



Answer

First of all, this disappointment is a sign of the faith inside you; that you are not satisfied with your conditions and that you aspire to improve. True, missing the blessings of Ramadan is a great loss, but as long as one is alive, the chance is still there to turn the loss into a victory and an advantage. Let's build on this yearning inside you to be better and let's translate it into action.

One of the causes of the failure to benefit from Ramadan is the lack of or being late in preparation for it. Perhaps this is the case with you. So, I suggest starting preparation from now. It is not too early. Actually,



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the regret feeling you have now for missing the past Ramadan is something that you need to utilize before it calms down. So, don't procrastinate. Start preparing for Ramadan right away. This will help reduce your depression and will make you more passionate to do better.

Make a plan of developing your *`ibadah* and getting rid of bad habits. Think of how you want your next Ramadan be like and work on that. Adopt a slow-but-sure attitude: Start with a few items that you commit to and never abandon at any cost, e.g. fasting 3 days a month or praying two extra *rak`ah* before you go to bed. Review your progress regularly, once every two weeks or even monthly and add more acts of worship to the list.

In addition, be in anticipation of the special seasons of blessings and try to make up in them. After a couple of months we will be witnessing a very special season: the first ten days of Dhul-Hijah, so get ready.

Slowly but surely insha' Allah, your spiritual condition will be better and more ready to receiving the next month of Ramadan. May Allah grant you and us the chance to witness and benefit from its blessings. Ameen!





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## How to Maintain Good Deeds After Ramadan

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### Question:

There is much emphasis now on continuing good deeds and practicing after Ramadan but how to achieve that while we do not have such favorable, spiritual environment now as that we used to have in the month of Ramadan?



**Consultant: Muhammad Fathi**

### Answer:

Of course, one of the special merits of Ramadan is the spiritual atmosphere it provides that makes it easy for us to do more good deeds. The competition in reciting the Qur'an, spending in charity,



praying *taraweeh* etc. has a great effect on the heart and on the believers' spirituality.

After Ramadan, it might be difficult to stay at the same level of devotion and *`ibadah*. However, the following tips can help you overcome such lack of motivation:

1) **Make use of the special offers.** Allah's generosity is limitless. He grants us many special offers in the form of easy acts that gains us huge reward. Learn more about these offers by reading the article [Special Offers After Ramadan \(10 Hadiths\)](#)

Doing these good deeds increases your account of *hasanat* and at the same time gives you a sense of achievement that encourages you to do more and more.

2) **Be consistent.** The most beloved deeds to Allah are those done consistently, even if they are little. Being regular on doing good deeds make them easier on you, and at the same time, their accumulation with the passage of time will guarantee you an unexpected big amount of *hasanat* on the Day of Judgment *insha Allah*. Besides, consistency will keep your heart fresh and will protect you from the ailment of heedlessness (*ghaflah*) and keep you connected with Allah.

3) **Self-evaluation is necessary.** Develop the habit of regularly evaluating yourself and checking your progress. Make a checklist that you review every night including the essentials such as the 5 daily prayers and the Quran recitation.

4) **Focus on the quality.** The fruits of *`ibadah* are much better when done in a quality manner. When you pray, be focused and



have *Khushu`*. When reciting the Qur'an, try to understand and apply what you are reading. Make quality one of the objectives that you seek to achieve and include it in your evaluation sheet. This way you will taste the sweetness of *`ibadah* which will motivate you for doing more good deeds.

5) **Take advantage of blessed seasons and times.** Allah's generosity is limitless. In addition to the month of Ramadan, He granted us special times and seasons that are marked with more *hasanat* and more blessings such as the last third of night, the Fridays, the first ten days of Dhul-Hijjah, the Day of *`Arafah*, etc.

