

Arab Republic of Egypt

Ministry of Awqaf

Shawwal ١, ١٤٤٠ A.H./June ٤, ٢٠١٩ C.E.

Sermon of Fast-Breaking Feast (Eid Al-Fitr): Feasts are Worship

All praise is due to Allah; Allah is The Greatest; Allah is The Greatest, and much praise is due to Allah. Exalted is Allah in the morning and in the evening; praise is due to Allah alone. He fulfilled His promise and gave victory to His votary (The Prophet). He strengthened His soldiers and by His Power the *Ahzab* (the Allies) were defeated. I bear witness that there is no god deserving to be worshipped but Allah, and that our master Prophet Muhammad is his votary and Messenger. May Allah's Peace and blessings be upon our Prophet, his family, companions and those who follow him till the Day of Judgment!

Allah created people to worship Him as He, Glory be to Him, says "And I did not create the jinn and mankind except to worship Me." The concept of worship in Islam is not limited to only performing ritual duties, such as prayer, fasting, zakat etc. It is instead a broad and comprehensive concept that encompasses all walks of life. Thus, anything recommended or obligatory that a Muslim does or says is subsumed under the acts of worship for which he gets reward. Even the mere abandonment of unlawful things and the purification of intentions for the sake of Allah, Glory be to Him, in everyday dealings is subsumed under the concept of worship, for which a person gets reward. Allah, the Exalted, says: "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

The month of Ramadan has quickly come to an end. During the month, Muslims have offered various good deeds and acts of worship, wishing for God's mercy and forgiveness. Today, the Eid's sun has risen, sending us joy and pleasure. May Allah make it return with goodness and blessings! It is truly a blessing that merits thanks since it is a manifestation of joy over completing the month of Ramadan and the fulfillment of God's blessing for his votaries on one hand, and the occasion itself being bountiful and delightful on the other.

Observing fasting, the votary performs one of the greatest acts of worship as he resists and overcomes his desires and struggles for the sake of attaining the virtue of God-fearing, which is the ultimate objective of fasting and a reason for the validation of good deeds; Allah, the Exalted, says: "O believers, fasting is enjoined on you as it was on those before you, so that you might become righteous. " and "Indeed, Allah only accepts from the righteous [who fear Him]." Then comes Eid, the day of reward and absolution of sins and deficits – the day when God, the Exalted, boasts about his believing votaries before his angels who stand in the roads to give the glad tiding to the believers of the forgiveness of their sins, the acceptance of their acts of obedience and the promotion of their status as the Muslim starts his day by chanting *takbīr* (God is Great) and draws himself closer to Allah by offering the acts of obedience. Thus, after the blessing of observing fasting and late night prayers, there comes the blessing of chanting *takbir*. Allah, the Exalted, says: “and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.” He also says: “Indeed, Allah only accepts from the righteous [who fear Him];” and “and [Allah wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.” A scholar once said, “If Allah grants me success to observe an act of obedience, and after that grants me

success to offer thanks for being obedient, I know that being thankful is a new blessing that requires new thanks because it is a new guidance."

Exactly as Ramadan is a month of obedience, delight over Eid is an act of worship and obedience as well. A Muslim should rejoice over Eid, since Allah, the Exalted, says: " Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate." The Prophet (PBUH) also says: "There are two joys for the fasting person: the joy when he breaks his fast, and the joy of when he meets his Lord while being delightful with his fasting."

The days of Eid are manifestations of permissible joy. It is reported that Anas (may Allah be pleased with him) said: "When the Messenger of Allah (PBUH) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (PBUH) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast." This is a manifestation of the magnanimity of Islam and greatness of its rites as it made Eid a day for bringing joy to all people.

Also, man should be keen on making all people happy, especially the poor, the needy and the orphans. Allah, Glory be to Him, decreed al-fitr almsgiving as exoneration for the poor to spare them asking people to fulfill their needs. The Prophet (PBUH) said, "Suffice them!," i.e. give them what achieves sufficiency for them and spares them asking people for fulfillment of their needs, and did not say "give them!" or "give them charity!"

Second Sermon

All praise is due to Allah; Allah is The Greatest, and much praise is due to Allah. Exalted is Allah in the morning and in the evening; praise is due to Allah alone. May Allah's Peace and blessings be upon our Prophet, his family, companions and those who follow him till the Day of Judgment!

Muslim Brothers!

There are manifestations of joy and happiness on the Day of Eid, on top of which are maintaining relationships with relatives, which is considered one of the greatest duties and acts of worship, as it spreads fraternity and love among relatives, prolongs lives, increases provision and blesses wealth. Our Prophet (PBUH) said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations." Maintaining blood relations requires forgiveness and meeting evil with goodness. Thus our Prophet says: "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him."

Maintaining good relationships that our purified Sharia has advised includes strengthening social relationships among all people through mutual visits, meetings, greetings, concord, acquaintance and spreading mercy among all people. This is considered one of the sublime relationships that merit God's love, the Exalted. It is recorded that Abu Hurairah (may Allah be pleased with him) reported that the Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this

town." The angel said, "Have you done any favor to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)."

Therefore, it was the Prophet's habit to go to the mosque on Eid on foot. Thus, it is reported that Ali (may Allah be pleased with him) said: "It is a recommend to go out on Eid on foot." Accordingly, a person may only ride if he has an excuse or if the distance is long. It was also the Prophet's habit to go to the mosque by a certain route and return by another route. Jabir b. Abdullah narrated that "the Prophet would switch routes on the day of Eid." The Prophet wanted the two roads to witness for him before Allah on the Day of Judgement, and to meet as many people as possible to exchange good wishes on this blessed day. Jubair ibn Nafir narrated: "When the Prophet's Companions met on the day of Eid, they used to say to each other, 'May Allah accept from us and from you.'

It should be kept in mind that continuing to do the acts of obedience after the end of Ramadan is a sign of the validation of one's fasting. If Allah completes His favor upon us by helping us fast Ramadan, it is recommended that we fast six days of the month of Shawwal that the Prophet (PBUH) encouraged us to fast and showed us its merit. He (PBUH) said, " "Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year." Thus, fasting six days of Shawwal is tantamount to fasting the entire year. Let's all be keen on fasting these six days on hopes of getting closer to Allah and attaining his pleasure, asking Allah, the Exalted, to accept our fasting, prayers and good deeds. We hope that every year be a year of security and peace for the whole world.

O God, we invoke you to make this Eid an occasion of prosperity, goodness, blessing, security and peace for our beloved country, Egypt, and all world's countries as well.