

Light Upon Light

Towards Correcting Our Beliefs and Practices

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Quran

But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

[55:46]

Hadith

Messenger of Allah ﷺ came to Madeenah 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 Jaahiliyyah (ignorance). The Messenger of Allah ﷺ said, 'Allah has given you something better than them, the day of Adhaa and the day of Fitr.'"

(Sunan Abi Dawood, 1134)

Remaining Steadfast After Ramadaan

Sufyaan ibn `Abdillaah radihallahu `anhu said: "O Messenger of Allah, tell me something about Islaam, which I cannot ask anyone else besides you." He said: "Say: 'I believe in Allah' and then be steadfast (upon that)." [Saheeh Muslim (38)]

The hadeeth is proof that the servant is obligated, after having eemaan in Allah, to persevere and be steadfast upon obeying Him by performing the obligatory acts and avoiding the prohibited ones. This is achieved by following the Straight Path, which is the firm Religion without drifting away from it, to the right or to the left.

If the Muslim lives through Ramadaan and spent his days in fasting and his nights in prayer and he accustomed himself to doing acts of good, then he must continue to remain upon this obedience to Allah at all times. This is the true state of the slave, for indeed, the Lord of the months is One and He is ever watchful and witnessing over his servants at all times.

Indeed, steadfastness after Ramadaan and the rectification of one's statements and actions are the greatest signs that one has gained benefit from the month of Ramadaan and striven in obedience. They are tokens of reception and signs of success.

Furthermore, the deeds of a servant do not come to an end with the end of a month and the beginning of another, rather they continue and extend until he reaches death. Allah says: "And worship your Lord until the certainty (death) comes to you." [al-Hijr: 99]

If the fasting of Ramadaan comes to an end, then indeed the voluntary fasting is still prescribed throughout the entire year. If standing in prayer at night during Ramadaan comes to an end, then indeed, the entire year is a time for performing the night prayer. And if the Zakaat-ul-Fitr comes to an end, then there is still the Zakaah that is obligatory as well as the voluntary charity that lasts the whole year. This goes the same for reciting the Qur'aan and pondering over its meaning as well as every other righteous deed that is sought, for they can be done at all times. From the many bounties that Allah has bestowed upon his servants is that He has placed for them many different types of righteous acts and provided many means for doing good deeds. Therefore, the ardor and zeal of the Muslim must be constant and he must continue to remain in the service of his Lord.

It is unfortunate to find that some people perform worship by doing different types of righteous deeds during Ramadaan. They guard strictly upon their five daily prayers in the masjid, they recite the Qur'aan a lot and they give in charity from their wealth. But when Ramadaan comes to an end, they grow lazy in their worship. Rather, sometimes they even abandon the obligations, both generally, such as praying in congregation, and specifically, such as praying the fajr prayer.

And they commit forbidden acts such as sleeping over the time of prayers, indulging in places of foolishness and entertainment, and mingling in parks, especially on the day of `Eed. Obtaining help from these evils is only through the grace of Allah. Thus, they demolish what they have constructed and destroy what they have established. This is an indication of deprivation and a sign of perdition. We ask Allah for His safeguarding and protection.

Indeed, this type of people take the example of turning in repentance and ceasing from committing evil deeds as something specific and restricted to the month of Ramadaan. And they stop doing these (good) acts when the month stops. Thus, it is as if they have abandoned sinning for the sake of Ramadaan, and not out of fear of Allah. How evil are these people who do not know Allah, except in Ramadaan!

Truly, the success that Allah grants His servant lies in the fasting of Ramadaan. His assisting him to do that is a great favor, thus the calls for the servant to be grateful to his Lord. This understanding can be found in the statement of Allah after completing the favor of the month of fasting:

(Continued on other side...)

"(He wants that you) must complete the same number of days, and that you must magnify Allah (by saying Allahu Akbar) for having guided you, so that you may be grateful to Him." [2:185]

The one who is grateful for having fasted, will remain upon that condition and continue to perform righteous deeds.

Verily, the true way of the Muslim is that of one who praises and thanks his Lord for giving him the ability to fast and make qiyaam. His condition after Ramadaan is better than it was before Ramadaan. He is more receptive to obey, desiring to do good deeds and quick to enforce the obligatory acts. This is because he has gained benefit from this prominent institute of learning. It is that of one who fears for having his fast not accepted, for indeed Allah only accepts from those who fear Him.

The righteous predecessors would struggle to complete and perfect their deeds, hoping afterwards, that it would be accepted and fearing that it would be rejected. From the reports of `Alee, "Be more concerned with having your deeds accepted than the deed itself. Did you not hear Allah say: 'Verily Allah, only accepts those from those who fear Him. (i.e. possess taqwaa).' [5:27] "[Lataa'if ul Ma`arif, p. 246]

`Aa'ishah said: "I asked the Messenger of Allah concerning the ayah: 'And the one who are given what they are given and their hearts tremble with fear.' Are they the ones who drink alcohol and steal?" He said: "No, o daughter of as-Siddeeq. Rather, they are the ones who fast and pray and give in charity yet fear that it won't be accepted from them. They are the ones who rush to do good deeds and they are the first to do them." [Saheeh Sunan at-Tirmidhee 3/79-80]

So be warned and again be warned of turning backward after having attained guidance of going astray after persevering. And ask Allah to provide you with duration in doing righteous deeds and continuity in performing good acts. And ask Allah that He grant you a good end, so that He may accept our Ramadaan from us.

Shaykh Saleh al-Fawzan Ahaadeeth us-Siyaam: Ahkaam wa Adab

FASTING SIX DAYS OF SHAWWAL (Sittu Min Shawwal)

Shawwal is the tenth month in the lunar calendar, as mentioned earlier. The first of *Shawwal* is *Eidul Fitr*. After the festivity of Eid it is recommended to observe six days of fast. This fast may be observed continuously non-break, or it may be observed one day at a time. If you observe it continuously, you may start on the fourth day and end on the ninth of day *Shawwal*, or you may select days at random, provided you complete six days before the end of *Shawwal*. For instance, you may observe the third, fifth, seventh, ninth, 14th and 15th days. Abu Ayyub Al-Ansari (radiAllahu anhu) related the Messenger of Allah, (sallahu alayhi wa sallam), said:

"Whoever observes the Ramadaan fast and follows it with six days of fast in Shawwal, it is as if he has fasted *Dahr* (the whole year)." (Bukhari) It has been mentioned earlier that *Dahr* means the whole year. Possibly it may also mean forever, or for life.

Analyzing this hadith, our jurists (*Ulama*) explained how according to this hadith, a Muslim who fasts during Ramadan every year and follows it with six days fast of *Shawwal*, will be credited for fasting a whole lifetime. The Jurists correctly said: a good deed (hasanah) is rewarded a minimum of ten times its equivalent. It follows, then, that one Ramadaan is equivalent to ten months of fasting, and the clincher, six days, is equal to two months, (6x10=60). That undoubtedly completes the year's twelve months. Thus, we see the wisdom and the reason why the Prophet (sallahu alayhi wa sallam) mentioned six days after Ramadan in *Shawwal*, not five or seven.

What makes you Cry?

There once lived in Basra a prolific worshipper whose fear of the Hereafter caused him to be physically weak and who's constant crying made him skinny and sick. When he was on his deathbed, his family gathered around him and they all began to cry.

"Help me sit up" he said. He addressed his father first: 'Oh my father, what is making you cry?'

"My son", began his father 'I remembered that I will lose you and that I will be alone after you die'

The worshipper then turned his gaze towards his mother and said, "O my mother, what is making you cry?"

"I am crying because soon I will have to taste the bitterness of losing you," she said.

He then turned to his sister and asked, "What is making you cry?"

"Because I will soon lose out on your kindness and will consequently have to depend on others for help," she said.

Finally, he looked at his children and asked, "What is making you cry?"

"The prospect of a hard and humiliating life of being orphans after you die," they said. Now it was his turn to cry.

"And what is making you cry?" everyone asked.

"I am crying because I saw that each one of you cried for his or her own self, not me," he said. "Is there none among you who cries for the long, hard journey I am about to embark upon, and the few supplies (i.e., good deeds) that I have for it? Is there none among you, who cries because I will be held accountable (and might have to endure punishment?) Is there none among you who cries when I will stand before the Lord of all that exists (for judgment)?"

He then rolled over on to his face, when they tried to move him; they realized that he had just died.

*Taken from 'Glimpses of the lives of the righteous people'
Compiled by Muhammad ash-Shahawi*

“Eid” is an Arabic word referring to something habitual, that returns and is repeated. Eids or festivals are symbols to be found in every nation, including those that are based on revealed scriptures and those that are idolatrous, as well as others, because celebrating festivals is something that is an instinctive part of human nature. All people like to have special occasions to celebrate, where they can come together and express their joy and happiness.

The festivals of the non-Muslims may be connected to worldly matters, or they may also be connected to religious occasions, like many of the festivals belonging exclusively to the Jews and Christians, such as Christmas, New Year’s, Thanksgiving, and holidays on which gifts are exchanged. These are celebrated in all European and North American countries nowadays, and in other countries where Christian influence is prevalent, even if the country is not originally Christian. Some so-called Muslims may also join in these holidays, out of ignorance or hypocrisy.

The Prophet’s words “Every nation has its festival, and this is your festival” indicate that these two Eids are exclusively for the Muslims, and that it is not permissible for Muslims to imitate the disbelievers and Pagans in anything that is a distinctive part of their celebrations, whether it be food, dress, bonfires or acts of worship. Muslim children should not be allowed to play on those festivals, or to put up decorations, or to join in with the disbelievers on those occasions. All non-Muslim or innovated festivals are haraam.

These two Eids are among the signs or symbols of Allah which we must celebrate and understand the aims and meanings behind them.

There follows a discussion of some of the rulings and manners of the two Eids according to Islamic sharee’ah

Ahkaam al-Eid (Rulings on Eid)

Fasting - It is haraam to fast on the days of Eid

Description of the Eid prayer

‘Umar said: “The prayer of Eid and al-Adhaa is two complete rak’ahs, not shortened. ...”

The Takbeer is repeated seven times in the first rak’ah and five times in the second, the Qur’aan is to be recited after each.

If a person joining the prayer catches up with the imaam during these extra takbeeraat, he should say “Allahu akbar” with the imaam, and he does not have to make up any takbeeraat he may have missed, because they are sunnah, not waajib. With regard to what should be said between the takbeeraat, Hamaad ibn Salamah reported from Ibraaheem that Waleed ibn ‘Uqbah entered the mosque when Ibn Mas’ood, Hudhayfah and Abu Moosa were there, and said, “Eid is here, what should I do?” Ibn Mas’ood said: “Say ‘Allahu akbar’, praise and thank Allah, send blessings on the Prophet ﷺ and make du’aa’, then say Say ‘Allahu akbar’, praise and thank Allah, send blessings on the Prophet ﷺ...etc.” (Reported by al-Tabaraani. It is a saheeh hadeeth that is quoted in *al-Irwa’* and elsewhere).

The prayer comes before the khutbah

One of the rulings of Eid is that the prayer should come before the khutbah, as is reported in *Musnad Ahmad* from the hadeeth of Ibn ‘Abbaas, who testified that the Messenger of Allah ﷺ prayed before the khutbah on Eid, then he gave the khutbah.” (*Musnad Ahmad*, 1905. The hadeeth is also in *al-Saheehayn*).

Naafil prayers in the prayer-place

There are no naafil prayers to be done either before or after the Eid prayer, as Ibn ‘Abbaas reported that the Prophet ﷺ used to come 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 a prayer place or public place. If, however, the people pray the Eid prayer in a mosque, then they should pray two rak’ahs for *Tahiyat al-Masjid* (“Greeting the mosque”) before sitting down.

If people did not know about Eid until the next day

Abu ‘Umayr ibn Anas reported from his paternal uncles among the Ansaar who said: “It was cloudy and we could not see the new moon of Shawwaal, so we started the day fasting, then a caravan came at the end of the day and told the Messenger of Allah ﷺ that they had seen the new moon of Shawwaal the day before, so he told the people to stop fasting, and they went out to pray the Eid prayer the next day.” (Reported by the five. It is saheeh; *al-Irwa’*, 3/102)
If someone misses the Eid prayer, the most correct view is that he may make it up by praying two rak’ahs.

Aadaab al-Eid (Etiquette of Eid)

Ghusl (taking a bath)

One of the manners of Eid is to take a bathe before going out to the prayer. It is reported in a saheeh report in *al-Muwatta’* and elsewhere that ‘Abd-Allah ibn ‘Umar used to take a bath on the day of al-Fitr before coming to the prayer-place. (*al-Muwatta’* 428)

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Q: Can Zakaatul Fitr be given on behalf of the Dead?

A: Praise be to Allaah.

Zakaat al-fitr is obligatory for all Muslims, males and females, old and young, as stated by the Prophet (sallahu alayhi wa sallam).

It is only required from the living who are present at the time when it becomes due.

The time when zakaat al-fitr becomes due is when the sun sets on the last day of Ramadaan, because the Prophet (sallahu alayhi wa sallam) called it sadaqat al-fitr, and fitr or breaking the fast of Ramadaan comes when the sun sets on the night of Eid (i.e., the night before Eid). It is a purification for the fasting person from any idle or obscene speech, and the fast ends when the sun sets.

If a person dies before the time it become obligatory, he does not have to pay this zakaah. If a person lives until the time when it becomes obligatory, then dies before paying it, then it should be paid on his behalf from his wealth because it is still a duty that he owes and becomes a debt that must be paid on his behalf.

See: *al-Majmoo’*, 6/84; *al-Mugni*, 2/358; *al-Mawsoo’ah al-Fiqhiyyah*, 23/341

Shaykh Ibn ‘Uthaymeen

(rahimuhullah) said: If a person dies before the sun sets on the night before Eid, he does not have to pay zakaat al-fitr, because he died before it became obligatory. End quote. *Fiqh al-Ibaadaat*, p. 211

In conclusion: The deceased person is responsible for this if he died after the time when it became obligatory, which is sunset on the night before Eid. In that case it must be paid on his behalf.

If he died before the time when it became obligatory – which appears to be the case in the question asked here – then this zakaah is not obligatory.

If your grandmother gave charity such as food, money, etc on his behalf, then it is charity given on his behalf and is not zakaat al-fitr.

It is proven in more than one hadeeth from the Prophet (peace and blessings of Allaah be upon him) that charity given on behalf of the dead benefits them and the reward reaches them.

And Allaah knows best.

Eating before coming out

One should not come out to the prayer-place on Eid al-Fitr before eating some dates, because of the hadeeth narrated by al-Bukhaari from Anas ibn Maalik who said: "The Messenger of Allah ﷺ would not go out on the morning of Eid al-Fitr until he had eaten some dates... and he would eat an odd number." (al-Bukhaari, 953)

It is mustahabb to eat before coming out because this confirms that we are not allowed to fast on this day, and demonstrates that the fast is now over. Ibn Hajar (may Allah have mercy on him) explained that this is to prevent people extending the fast and it also means obeying the commandment of Allah. (*Fath*, 2/446). If a person does not have any dates, he can eat anything permissible for breakfast. On Eid al-Adhaa, on the other hand, it is mustahabb not to eat until after the prayer, when one should eat from the meat of one's sacrifice.

Takbeer on the day of Eid

This is one of the greatest sunnahs of this day, because of the words of Allah (interpretation of the meaning): "... (He [Allah] wants that you) must complete the same number (of days), and that you must magnify Allah (say Takbeer - 'Allahu akbar') for having guided you so that you may be grateful to Him." [al-Baqarah 2:185]

Abu 'Abd al-Rahmaan al-Salami said: "On Eid al-Fitr they would say it louder than on Eid al-Adhaa." Wakee' said, "i.e., the takbeer." (*Irwa'a'*, 3/122).

The practice of making Takbeer from home to the prayer-place, and until the imaam comes in, was well-known among the salaf and was reported by a number of authors such as Ibn Abi Shaybah, 'Abd al-Razzaaq and al-Firyaabi in his book *Ahkaam al-'Eidayn* from a group of the salaf. An example of this is the report that Naafi' ibn Jubayr used to make Takbeer and wondered why people did not do so. He would say to people, "Why do you not make Takbeer?" Ibn Shihaab al-Zuhri said, "The people used to make Takbeer from the time they left their homes until the imaam came in."

The time for making Takbeer on Eid al-Fitr starts from the night of Eid until the time when the imaam comes in to lead the prayer.

The wording of the Takbeer

Ibn Abi Shaybah reported in *al-Musannaf* that Ibn Mas'ood used to say Takbeer on the days of Tashreeq as follows: "**Allahu akbar, Allahu akbar, laa ilaaha ill-Allah, wa Allahu akbar, Allahu akbar wa Lillaahi'l-hamd** (Allah is Most Great... there is no deity worthy of worship but Allah, Allah is Most Great, and to Allah be praise)." Ibn Abi Shaybah reported it elsewhere with the same isnaad, but with the phrase "*Allahu akbar*" repeated three times.

Congratulating one another

People may exchange congratulations and good greetings on Eid, no matter what form the words take. For example they may say to one another, "*Taqabbal Allahu minnaa wa minkum* (May Allah accept [the fast and worship] from us and from you" or "Eid mubarak" and other similar permissible greetings.

The practice of exchanging greetings was well-known at the time of the Sahaabah and scholars such as Imaam Ahmad and others allowed it. There are reports which indicate that it is permissible to congratulate people on special occasions.

Looking one's best for Eid

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

Women, on the other hand, should avoid adornment when they go out for Eid, because they are prohibited from showing their adornment in front of non-mahrem men. A woman who wants to go out is forbidden to wear perfume or to show off in a tempting way in front of men, because she is only going out for the purpose of worship. Do you think that it is right for a believing woman to disobey the One Whom she is going out to worship and go against His commands by wearing attention-grabbing tight and brightly coloured clothes or by putting on perfume and so on?

To go out one by one route and come back by another

It was reported that the Prophet used to go out walking, and he prayed without any adhaan or iqamah, then he would come back walking by a different route. It was said that this was so that the two different routes would testify in his favour on the Day of Resurrection, because on that Day the earth will speak about everything that was done on it, good and evil. It was also said that this was done in order to demonstrate the symbols and rituals of Islam along both routes; to pronounce the remembrance of Allah; to annoy the hypocrites and Jews and to scare them by the number of people who were with him; to meet the people's needs by giving fatwas, teaching them and setting an example for them to follow; to give charity to those in need; or to visit his relatives and uphold the ties of kinship.

Warning against wrongdoing

1. Some people think that Islam tells us to stay up and pray on the night of Eid, quoting an unsound hadeeth which says that "whoever stays up and prays on the night of Eid, his heart will not die on the day when hearts die." This hadeeth was reported with two isnaads, one of which is da'eef (weak), and the other is very da'eef. Islam does not tell us to single out the night of Eid for staying up and praying; if, however, a person habitually stays up and prays at night (qiyaam), there is nothing wrong with him doing so on the night of Eid as well.
2. Mixing of men and women in some prayer-places, streets, etc. It is a pity that this happens not only in mosques but even in the most sacred of places, al-Masjid al-Haram [in Makkah]. Many women - may Allah guide them - go out uncovered, wearing make-up and perfume, flaunting their adornment, when there is such serious overcrowding in the mosques - the dangers of this situation are quite obvious. So those who are in charge must organize the Eid prayers properly, by allocating separate doors and routes for women and delaying the men's departure until the women have left.
3. Some people get together on Eid for the purpose of singing and other forms of idle entertainment, and this is not permitted.
4. Some people celebrate on Eid because Ramadaan is over and they no longer have to fast. This is a mistake, the believers celebrate at Eid because Allah has helped them to complete the month of fasting, not because the fasting, which some people regard as a heavy burden, is over.

We ask Allah to accept our worship and our repentance. May Allah bless our Prophet Muhammad.