

# The Ramadan Eid (Celebration) <sup>1</sup>

Haj Dr. Nour Ali Tabandeh

*In the name of God the merciful the compassionate*

I congratulate this blessed Eid (celebration) of Fitr to everybody especially the audience, *Foqara* (dervishes), Shiites, and all Muslims of the world - to those who hear this voice or will hear and even those who do not, because we are all from one spirit. Congratulation is because of that, - *Alhamdulillah* - God gave us more time with another Ramadan month to worship Him. We pack more -*InshaAllah*- our prepared baggage for the other world. We make the provision of our path better. *InshaAllah* it would be happy to all. We thank God too. In fact, this Eid is a thanksgiving Eid.

In the recited prayer (*Ghonout*) on Eid day, we attest to God firstly and say this prayer<sup>2</sup>. We begin each prayer with *Salavat*, with salutation to the Prophet Mohammad and his ancestors, but we have been lingered at this very first step. We swear God and say: “to the right of this day”; Oh God! We do not make any difference between this day and other days, but You Yourself determined this day for Eid and You sat these rules for Islam religion and Mohammad (PBUH). It means this is your order that gives honor to “a day” and also this is your order that gives honor to a moment or a place as well, that’s why we call a place *Beitollah* (God’s house) although every place is God’s land. Everywhere is God’s house.

Today we attested to God and said a prayer. But some of Muslims of the world did this yesterday. They also said this prayer (to the right of this day...); but to the right of which day we attested actually? Is it on Thursday or on Friday? Of course Friday has another privilege else than the privilege of the Eid of Fitr day, but God has not occasioned more than one day for this Eid. We also say “to the right of this day”; to the right of today, not “to the right of two days”. Now, who is saying right? We are right or those people who celebrated the Eid on yesterday (Thursday). Each group of us whose sayings are truthful means that the next group is lying. If the Eid was yesterday, then we might attest to God untruthfully. We said to God: “You have occasioned today as Eid”, while He has not occasioned today as Eid. We easily attested to God untruthfully. Then we pray and ask God for something. Or, today is also our Eid, and they

---

<sup>1</sup> This paper is translation of His Honorable Haj Dr. Nour Ali Tabandeh (The Master of Nimatollahi Soltan Ali Shahi Gonabadi Order)’s lecture in the first day of Shawwal 1423 lunar Hijri (6 December, 2002) published in *Irfan-e-Iran*, Vol. 14, 2003, edited by Dr. Sayed Mustafa Azmayesh, Haqiqat Publishing, Tehran-Iran.

<sup>2</sup> اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ وَ أَهْلَ الْجُودِ وَالْجَبْرُوتِ وَ أَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَ أَهْلَ التَّقْوَى وَالْمَغْفِرَةِ، أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ

لِلْمُسْلِمِينَ عِيداً وَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ذُخْراً وَ شَرَفاً وَ كِرَامَةً وَ مَزِيداً، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ

أَدْخَلْتَ فِيهِ مُحَمَّدًا وَ آلِ مُحَمَّدٍ وَ أَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَ آلِ مُحَمَّدٍ، صَلِّوْا لَكَ عَلَيْهِ وَ عَلَيْهِمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا

سَأَلْتُكَ مِنْهُ عِبَادَتِكَ الصَّالِحُونَ وَأَعُوذُ بِكَ مِنْمَا اسْتَعَاذَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ

committed a sin yesterday and lied to God on the day that God has not determined as Eid and more over they attested to God to the right of their lie. Whose sin is this? In fact, we all Muslims are guilty of such a sin. Did we deny the yesterday's group implicitly? Attesting to God with lies is a sin even if it is a small lie.

It is said indeed: Do not misplace any “*Waw*” (an Arabic alphabet) in Quran because the meaning will vary and because it is a kind of untruthful attesting and it is a sin. Of course, this sin that we say is a venial sin not a normal religious sin. If we become soaked in a barrel of colors, we will become colored. We are also soaked in a barrel of sins as well. A poet says:

We are all full of mistakes but you saw and purchased us,  
What a plenty of incompetent merchandise and what a plenty of boon of the purchaser<sup>3</sup>

Principally, why should it be happened? This is the responsibility of the wise people of the society. Because as we follow Imam *Jemâ'at* (prayer leader) in our prayer and we listen to him whatever he says, we also follow those who are appointed by God to lead the society that are scientists and wises as well. When we say scientists in a religious session, customarily, it means religious scholars, but generally, each science that is on the path of God; the owner of that science is included in scientists too. A doctor of medicine could also be a scientist according to his intention, because he helps the slaves of God (people) for the God's sake. Therefore, this is the scientists' duty to get together and make a decision.

Today our population as Shiites is one fifteenth of all Muslims of the world. That is, there is only one Shia out of fifteen Muslims. They are also our brothers. Fortunately, all the Muslims could almost attain the unity more or less among themselves and this unity itself has attracted the world's attention without any other action. The unity and solidarity of the Muslims have been led into an announcement by the United Nations, which made the Eid of Fitr known as one of their global holidays officially.

But also God has said:<sup>4</sup> “**You are the best nation among people created by God.**” Are we really the best? Of course, unfortunately, politics has penetrated everywhere, and as a result, many politicians around the world congratulate the Eid of Fitr in order to attract the Muslims' attention. Even in Israel, a newspaper had published an invitation for *Iftar* (fasting dinner). Well, this is politically good and the inviter will also be rewarded (by God), but on the other hand, despite the very small actions of us that we Muslims do, it has shaken the world and will shake it.

According to the Quran, there will not be any trouble at the beginning of Ramadan month, though it could be a problem for some people too. That is why they call it *Yowmolshak* (doubted day). For instance, in this year some people said that Wednesday was the beginning of Ramadan month and some people said on Thursday, but this diversity of opinions has been resolved on the Eid of Fitr day, in the manner that the first group has been fasting for 30 days and the second group for 29 days.

---

<sup>3</sup> سراسر همه عیبیم تو دیدی و خریدی زهی کاله پر عیب و زهی لطف خریدار

<sup>4</sup> Surah: Ale-Imran, Verse: 110: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

Recently the jurisprudents have also formed an opinion about the “Doubt Day” and have stated to go on fasting on this day too. If it will be revealed later that the “Doubt Day” was not in Ramadan, then their fasting will be counted as *Mostahabbat* (Recommended deeds) and *Navaffel* (Non-imperative deeds)? Consequently, the jurists believe that there is no problem with the Doubt Day fast, of course, they have made *Fatwa* (to set a rule by opinions) quite logically, and most of people have also followed this. But in the past, I have seen some Islamic epistles that some of them have said: a research should be done in order to understand whether the Ramadan has begun or not, and if someone goes on fasting on the first day with the aim of the Ramadan before gathering reliable evidence that surely Ramadan has begun, he has done a *Haram* (prohibited action). Of course, it is logically true, because, we could not say we are obliged to go on fasting on the day that there is no obligation; but nowadays it is practically impossible, because we go on fast at the very beginning of the Ramadan month. There is no mentioned statement about emerging the Eid of Fitr and the start of the Shawwal month in holy Quran, but it is mentioned about the beginning of Ramadan in a verse of Quran that is true in this case. Quran says:<sup>5</sup> “**Then someone who is a witness to the moon of Ramadan, go on fasting**”. Well here, we have to say in symmetry that someone who witnessed then break the fast. What does “**witness**” mean here? It means to be an observer. For instance, we witness that two multiplied by two equals four. It is called a testimonial witnessing. We have learned at school that total degrees of a triangle angles equals to 180 degrees. We are witnesses. Today, as He has said “**(God) taught Adam all the names**”<sup>6</sup>, all names in the world and all the keys of the world on the way that He states himself, He taught to human being. At first when Adam was created, he apparently did not know them. So how did “**God taught**” become possible? It does mean that, this is God taught human generation everything. How? Firstly, the prophets come and impart the God’s orders and secondly, human being go further and explore everything by his science.

Jurisprudents also wrote about the above verse: “**then someone who is a witness to the moon of Ramadan, go on fasting**”, in their epistles that the coming Ramadan or Shawwal months is provable in different ways: one is to observe the crescent moon, the other is through using any tools that are trustworthy, and as some people say, has the potentiality to prove that the crescent moon is certainly seen. They did not say: whenever you see the crescent moon, break your fast. They said: whenever you witnessed the coming Shawwal moon, break your fast. Observing the crescent moon is a way to prove an event that the event itself is possible to be proved in other ways too. Nowadays, computers and computational devices are smart enough to detect a defect in a satellite landed in another planet and repair it from the Earth. This much improvement in the human’s sciences has been gifted by God and that is why we can repair such a sophisticated satellite remotely and it continues working there. Therefore, this science can definitely bring us sureness or the mentioned certainty. Therefore, if astronomers say unanimously: Today is Eid, this is quite trustworthy for us because those men are expert in the subject. That is why, we say observing the crescent moon is not the aim; it is just a way. Someone may possibly lives in a place that there is no transportation, and the moon is fully covered by clouds, and no one can see the moon at all, now should he wait for fourteen days until the moon is full and then says: today is Eid? If someone sees the moon by any tool, he can easily say it is Eid of Fitr, and if not, he cannot say it is Eid. He should refer to those people who

<sup>5</sup> Surah: Baqarah, Verse: 185: **فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ**

<sup>6</sup> Surah: Baqarah, Verse: 31: **عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا**

know these calculations precisely. As a result, it is suggested to build a community for the calendar in the next year. Of course, I wrote a letter to the government and the decedent Ayatollah Haj Seyed Abolqasim Kashani in 1952 according to His Honorable Salih Alishah's recommendation and proposed this suggestion. It has been done for a short period of time and then left forgotten.

By the way, we ask God, You Yourself resolves this diversity, this difference. Do not let two groups of Muslims disagree with each other and believe that the other group has lied and has attested untruthfully to God. Of course, no one says it explicitly. For instance, it was Eid in Dubai yesterday, we never say they are liars, but in fact, it means the same. When we say "this day"<sup>7</sup> is on Friday and they say "this day" is on Thursday, two days for Eid does not agree to "this". *InshaAllah* this problem will be over soon.

And so what is the meaning of Eid of Fitr? What is the meaning of Eid and the meaning of Fitr? His Honorable Jafar Sadigh (AS) stated about the Eid of Norouz: "Eid is not for someone who dress new clothing, but Eid is for someone who does something to be secured from the agony of God"<sup>8</sup>. We celebrate Eid today. We hope that this would be exactly the Eid that has been stated by His Holiness Jafar Sadigh to us. Because we have passed a month which is said to be known as the month of worship, and God gifted us the opportunity to be alive for another Ramadan month, *InshaAllah* God will accept this adoration whether for those people who went on fasting or those who did not. Of course, stopping eating and drinking is just the virtual manifestation of fasting, and it is like a pomegranate that is empty of juice. The elders used to squash a pomegranate and drink its juice to make a joke with children, they blew into the empty pomegranate to show it untouched and we were also children and used to believe their trick, but God will not be deceived. Our adorations, our prayers, and our fasts are mostly like that squashed pomegranate that has no juice, but we say to God: God this is the only thing we can do, You Yourself make it right. God You Yourself add the pure intention, which is essential for worshipping, and accept it. "**Accept from us**"<sup>9</sup>

However, we have passed a month and we were intended from the beginning of this month to do all these imperative venerations and non-imperative venerations during this month. We have finished reciting Quran entirely once in this month; *InshaAllah* God will accept it.

There are also a lot of written books and sayings about benefits of fasting. Recently much information has been given through different papers in magazines and media. But generally, they have considered the benefit of fasting, specially its bodily effects. Yes, He stated: "**Go on fasting to get healthy**"<sup>10</sup>, but this is for us that are at lower ranking. That is why it was stated: Do not be worried for losing a meal of your food, you will get healthier instead. This is in return of that. But the truth about fasting is the God's will that is manifested in *Khal'e* (undress) and *Lobs* (dress).

---

<sup>7</sup> هَذَا الْيَوْمَ

<sup>8</sup> لَيْسَ الْعِيدَ لِمَنْ لَبَسَ الْجَدِيدَ بَلِ الْعِيدَ لِمَنْ أَمِنَ مِنْ عَذَابِ الْوَعِيدِ

<sup>9</sup> تَقْبَلْ مِنَّا

<sup>10</sup> صُومُوا تَصِحُوا

There is also a poem about *Khal'e* (undress) and *Lobs* (dress) which seems a bit unholy that says:<sup>11</sup>

I detest your very fusty God that you have,  
Every moment there is a new God for me.

This poem indicates that there are different ways and a path to God, as some people say there are as much as the numbers of breathes of a person. Human being gets a new way to God in each breath. In this poem, it is said: "you who stay in your very first position all the time, so you are stagnant; I open up a new way to God within every breath of mine". It is also materialistically and physically true, our body cells, both muscular and nervous cells, all of them are changing by the time. Every cell dies and will be substituted by a new cell as well as one person dies in the society and another person will be born instead.

*Khal'e* means we discard whatever has been attached to us and take out old clothing. *Lobs* means we get dressed again with new clothing. This very rule of *Khal'e* and *Lobs* is regulated in all nature and spiritual worlds. Fasting demonstrates *Khal'e*. For a whole month, we make our ego banned and stopped. We throw away our habits and desires. We get appetite for food, but we do not eat. We get thirsty, but we do not drink. We do these for a month. Then this Eid comes. It means: God we dropped whatever that was disposable and obsolete. We meant we tried to throw away and if we could not do this, we would not be able. Now it is time to *Lobs* (put on). God please send us your blissful lights. Dress us in new clothing.

Human being has a variety of shackles and is forced to live with them. Some of these restrictions are such as food, water, and asleep. There are these restrictions and fulfilling them will bring habits for us. We are used to have three meals a day. We eat in the morning, at noon, and at night. In some other places of the world, people are used to have two meals a day in the morning and at night. By the way, some habits have been brought in our life. Drinking and sleeping are included as well. The habit is also one of the dominant sultans on human being in such a way that some psychology schools believe in "habitualism". It means that our habits - both sensible and insensible habits - control the whole life of ours. These habits are often necessary, because most of the time we do some of them involuntarily while we are not going to do them. For example, you go to work every day, but one day you decide to go somewhere else, after a while you surprisingly find yourself on the way to work again. It habitually happens. Ramadan month changes our habits such as eating and sleeping. We do adorations during this month that we did not do them previously. For instance, reading Quran, of course *Foqara* (Dervishes) are bound to read even at least one verse every dawn, but in Ramadan month, they try to read a complete *Joze* (one thirtieth) of Quran. Even worshiping is very impressed by habits, for instance, you are going to cite 34 times of *Allah-Akbar* (mighty God) in your after-prayer-recite, but after a while you will understand that you have recited five hundred times and your hand is still moving for counting the numbers. Here, it is not your will working; it is the habit that works itself. Breaking the habit helps to reinforce the will in order to achieve some tasks by your own will.

---

<sup>11</sup> هر لحظه مرا تازه خدای دگرستی

بیزارم از آن کهنه خدایی که تو داری

But why this Eid is called Fitr? Its name is Ramadan Eid, though it is the beginning of Shawwal month. As that poet quotes:<sup>12</sup>

Beloved is named for me and belongs to the others,  
As the beginning of Shawwal, that is the Ramadan's Eid

Fitr means nature, *Fitrat* (temperament). In Quran, it is stated: “**thank God the creator (Fatir) of the skies and the Earth**”,<sup>13</sup> but a creation with such an arrangement. For example if someone wants to bake a loaf of bread, he will be the *Fatir* (creator) of that bread, if he does all the process himself such as adding flour and making pastry, adding yeast to the pastry, putting it in the oven and bringing out the bread, then he will be the *Fatir* of that bread. The *Fitrat* (temperament) of human being is related to what he has been created from. This is a thanksgiving Eid, we celebrate for the very sacred *Fitrat* of us and firstly we are aware of this fact that God might destroy our life in each moment. God can destroy whatever he has created instantaneously and this is a part of our temperament inevitably. We have to always remember it. Human *Fitrat* (temperament) is also included of sympathy and affection to other human beings and on this way too, we make ourselves equivalent to hunger people to comprehend their agony. Even paying *Fitriah* (the charity paid on this day) is somehow for the same reason.

One of our spiritual *Fitrats* (temperaments) is faith that is the real Islam. It is stated that: “Each person is born according to the temperament”<sup>14</sup>. It means every born is born with the *Fitrat* of faith to God, then that born will become a Magus, Jewish, Christian because of education and influences of his parents.

The Eid of Fitr also reminds us this faith temperament. It also reminds the thanksgiving that God You gave us time to worship You for one more month. If we had passed away before Ramadan month, we would not have worshiped God. God will forgive us for this attributes that we think these are worships, actually these bowings and kneeling are not adorations. *InshaAllah*.

We pay attention to the *Fitrat* (temperament) by which we might pass away in any moment and principally, whatever has been created has a death ahead. This is the faith temperament and to acknowledge this faith *Fitriah* has been regulated and has specific amount from our most usual or predominant food. For example in Gonabad, the farmers bring wheat because they do not calculate *Fitriah* with money. As a matter of fact, people were used to pay like this in the past. People were used to bring dates at the time of the Prophet because it was their usual food. Nowadays, in the big cities like Tehran, it is not possible to bring wheat, flour, or bread; this is why we exchange it into money. On the Eid of Fitr day, we pay it from the food that we eat and every other person, who born by human temperament and has eaten dinner with us at the last night before the Eid day as for the gratitude of his temperament.

As a result, it is said that the spiritual temperament includes the faith temperament, not

---

<sup>12</sup> معشوق به نام من و کام دگران است      چون غره شوال که عید رمضان است

<sup>13</sup> Surah: Fatir, Verse: 1: الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

<sup>14</sup> كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

physical temperament, therefore it is better to allocate *Fitriah* to faithful's spending. That is the people whose temperaments are not wasted. Otherwise, all its expending aspects are similar to the other sharia payments such as *Zakat* (alms).

Consequently, it could be said that Ramadan month is an opportunity for us to quit most of our previous habits – both living and eating habits – or leave or reconsider them. For example, when we wake up at dawn in Ramadan necessarily and feel the joyfulness of it, we will have to keep such a habit from now on, but we preserve the punctuality of reciting prayers on time like before. It means we do a survey and reevaluate our habits and lifestyle before Ramadan and during Ramadan concerning the formation of a better future plan.

*InshaAllah* God will gift us the success to worship Him and God Himself will make our adorations acceptable. It is said in one of the prayers that: God! amend my work, and amend my intention, I cannot even improve it. I could not even recite the prayer as sufficient as You said. I resort to You God.<sup>15</sup> The word *Mokhlas* mentioned in this prayer refers to those people whom God says about them to Satan in Quran: Go and mislead my obedients whomever you can – this is for examining. You can reach them else than my *Mokhlas* obedients. So *Mokhlas* is in a higher rank than *Mokhlis*. Even Satan says to God too:<sup>16</sup> “**except Your servants who are sincere and purified (*Mokhlas*)**”. Except Your *Mokhlas* obedient I will disturb the all. Why has God supported the *Mokhlas* obedient? Because, they fully resorted to Him. So that we also say: God! we do not know how they have resorted to You, but we resort to You by the same way. We recourse to You God from the Satan's wickedness. God will amend us *InshaAllah*.

---

<sup>15</sup> أَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ

<sup>16</sup> إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ: Surah Al-Hijr, Verse: 40; and Surah Sad, Verse: 83