

The Return of the Eid

Friday Sermon Presented by

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Allah is the Greatest. How great the favors of Allah!

Allah is the Greatest. How sound in the guidance of Allah!

Allah is the Greatest, the mind is incapable of presenting due thanks to Allah!

Praise be to Allah, who has guided us to this. Never could we have found guidance, had it not been for the guidance of Allah. I bear witness that there is no deity but Allah, alone, without any partner, and that Muhammad is the Slave, the Beloved, the Selected person and Messenger of Allah.

Oh Allah, bless our Master Muhammad and his family and Companions and give them too many salutations and peace.

I recommend you and myself to fear Allah Who said:

O ye who believe fear Allah, and (always) say a word directed to the Right. That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement (Al Ahzab, 70-71).

Thereupon, by the Bounty and Generosity of our Lord, He obliges His slaves in the month of Ramadan to perform the worship of fasting. Thus, He leads them to piety; He chooses them to perform night prayer; He makes their

hearts replete with His lights and He guides them. So, when the Eid comes, it represents the title of purity and virtue.

After the enjoyment of the spiritual worship in Ramadan, the Eid comes presenting a desire in the believers to move on to a practical, active and productive worship. In Arabic "Awd" means return, and 'Eid' is derived from this word. Consequently, the Eid is called so because of its return. In our Islamic culture, the return of the Eid does not mean repetition or copying of form and content. It is rather repetition in some aspects of the form, but there is innovation in its content.

The intellectuals that meditate upon Islam and peruse it comprehensively with awareness can understand that Islam calls them to improvement and to promotion. Islam refuses the idea of the return of the Eid to be repetition of one inflexible stored practice.

Ad Dailami transmitted a Hadith in which the Prophet (PBUH) said: **"Whoever spends two days without promotion, he is wronged"**.

Oh beloved brethren, certainly, the believer who is sincere in his belief and faithful to Islam does not make his life full of identical days, nor does he make two Eids identical, because he understands his religion to be a call to continuous promotion.

In the proverbs of our Arab ancestors, it is said: "The return is better". The return means the second beginning. Consequently, our tradition palpitates with the desire to make the return different from, and better than its antecedent.

Our tradition that is praised by the Prophet (PBUH) when he said: "**I have been sent to complete good manners**", calls us to make the return better than its antecedent, and herein, we are in the return of the Eid.

The return of the Eid means innovation, creativity and acceleration in the movement towards renaissance and advancement. In this concern, the return of the Eid necessitates reconsideration, because it is a balance according to which man can reconsider the return of the Eid in his life and behavior. Circumstances have changed, and times hold within their folds a daily renewal. The rational Ummah continues its walking to renaissance, and refuses retrogression whatever hard the circumstances around it are.

I say so as I see that the circumstances around our regions are critical. Nowadays, our world passes through unprecedented circumstances.

I'd like to mention two great reasons in the context of reconsideration that is required by us at the return of the Eid:

1-Conspiracies that are planned in the near and far regions against us.

2-Knowledgeable deviation that has no relationship whatsoever with Islam. It is a deviation by some who claim to belong to Islam. It is a case that requires great productive and active effort on the part of the distinguished to repeat man to his knowledgeable equilibrium that the Exalted Allah chooses for him, particularly in the Islamic domain, and generally in the whole world. The Exalted Allah said:

And the Firmament has He raised high, and He has set up the Balance (of Justice). In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance. Whoever spends two days equal in knowledge, he is wronged (Ar Rahman, 7-9).

The return of the Eid and its reconsideration calls man to reconsider his own self in his public and private behavior. In the return of the Eid, there is a call to the family and relatives in their customary visiting one another to reconsider their relationships and the required collective social and familial solidarity.

The return of the Eid calls friends and companions to reconsider their relationships and the human requirements in these relationships when they congratulate one another on the Eid.

The return of the Eid is an occasion on which citizens meet the officials in an assembly in which there is national reconsideration. It is an assembly in which we all ask ourselves about our duties towards our Lord, towards our country and towards our national unity that should be a well-fortified fortress against plots that are daily planned with the purpose of dispersing this Ummah, dividing it, splitting it and sowing the seeds of evil in it.

The enemies of the committed Ummah that has faith in its Lord, loves its country, adheres to its national unity, are unable to separate it or divert its attention from its noble goals however hard they try.

With the return of the Eid, such a meeting produces renovation in ideas and practical active and productive performance that make us all meet in an intimate

assembly in which we do our best to row collectively the boat of this blessed country to make it stay honored and proud of its faith in Allah, and proud of the invocation of the Messenger of Allah (PBUH) to bless it when he once supplicated the Exalted Allah saying: "**O Allah! Bless our Sham**".

Allahum..., guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.