

SRI SATHYA SAI CENTRAL COUNCIL OF SOUTH AFRICA
National Spiritual Wing

R2 – EID-UL-FITR

1. Name of religious event / Observance / Celebration:

Eid-UI-Fitr (*from the Islam Religion*)

2. Picture:

2.1 Picture or symbol pertaining to the particular observance/celebration



2.2 The date/period of the religious event

“Id-ul-Fitr marks the end of Ramadan, the Islamic holy month of fasting. Baba, in His Telugu discourse, which was understood by all the Muslims who gathered there, said that Ramzan was the month when the Holy Quran was revealed to the Prophet Muhammad”

http://www.ssbpt.org/Pages/Prasanthi_Nilayam/id21092009.html

3. About the festival:

In the Holy Quraan Allah Ta’alah has revealed to mankind” “O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) Self-restraint”.

[The holy Qur’an, Surah Bakarah, Chapter 2, verse 183](#)

“Ramadhan is the (month) in which was sent down The Qua-‘an, as a guide to mankind, also clear (Signs) for guidance and judgement (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, But if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful”

[The holy Qur’an, Surah Bakarah, Chapter 2, verse 185](#)

Id-UI-Fitr that marks the end of Ramadan, the Islamic holy month of fasting was celebrated in Prasanthi Nilayam in the Divine Presence. Prasanthi’s unique label of Religious Harmony was on display on the festive 21st evening in Sai Kulwant Hall when the holy occasion was celebrated in a simple yet elegant function in the immediate Divine Presence.

“These speeches were followed by an enthralling and elevating programme of devotional music in the immediate Divine Presence of Allah Sai.”

Id Ul Fitr in 1978 blessed by His Divine Presence

Baba welcomed the Muslims into the Prasanthi Nilayam area, when they prayed for permission to sing the pre-dawn Ramzan hymns (salaat) before the commencement of the daily fast. Another act of Grace was the visit that Bhagawan paid to the Mosque, on the Id Festival day. A large assemblage of Indian and Foreign devotees and also villagers of all faiths were present to share in the joy that Bhagawan gave to the Muslims that day, when He visited the Mosque. Sri. G. Fakh-

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ruidin the Convener of the village Mosque committee while paying the homage of welcome said that the Muslims of Puttaparthi feel both humble and happy by the gift of a Mosque from Bhagawan. Sri. Fakhruddin said that the Light and Love that shone in and through the founders of all religions were physically present in Sathya Sai Baba today. He expressed eternal gratitude to Sai Baba for showing the Muslims the Pathway to God and for re-inforcing their belief in the universal aspects of all religions.

Baba, in His Telugu discourse, which was understood by all the Muslims who gathered there, said that Ramzan was the month when the Holy Quran was revealed to the Prophet Muhammad. It was a divine Communication, a Bhagavad Vani, reaching him through waves or Tarangas of Divine Vibrations. The Vedas too were revealed in the same manner by God to the Rishis. The Bible, the Zenda Vesta, and the other great scriptures of other religions also had similar Divine Inspiration as the reason for their validity. Since the Quran originated from God, Baba declared, it cannot be changed or modified, to suit 'changed' conditions. They are all eternal verities. The Quran, according to Baba, contained expositions of the five vital principles or pancha prana of human life: mercy, truth, sacrifice, love and tolerance. These principles, really basic to the good life are emphasised in all religious texts of humanity. If they assimilate the truths declared in the Quran, they can live in full concord with all others. No religion praises violence or falsehood. Baba said that fasting was laid down during the Ramzan, in order to make people experience the benefits of sense-control and in order to cleanse the spirit and the passions of man, so that he may be rendered fit to approach God. Fasting is also referred to as Upavas; Baba said that Upa means 'near' and vas means 'living'. So, Upavas means, living very near God. The Ramzan fast is intended to enable Muslims to set aside all sensory desires and to spend an entire month in the Holy Presence of God. As man gets the cool heartening breeze when he approaches the air conditioner, or fan, so too when man approaches God, his sorrows will vanish and he will have his good aspects flourish by His Grace. Cultivate during this Month of God all the Godly qualities, charity, unity, love, service, detachment, tolerance. And, see that you practise them, not only at home, but, spread the joy outside your household also.

Fasting entails not merely abstaining from food and drink from sun-rise to sun-set, but, the mastery of the more difficult discipline of giving up violence, falsehood, anger, envy, and the maligning of others. One may have to face ridicule and persecution, obstructions and troubles when he decides to lead the good, holy life. Prophet Muhammad was persecuted thus and he had to leave Mecca for Medina. Jesus was crucified for the meek and the mute. As the Lord's Will assumes the form of a tree—the Kalpavriksha—in order to be a perennial source of sustenance and sweetness to others, great persons have suffered voluntarily, for the sake of their beneficent beliefs. In spite of hurdles and handicaps, Prophet Muhammad did not give up his conviction; He declared that there was only One God and that His Name was Allah. He commanded his disciples to serve mankind, and treat all others as fellow beings, children of the same God. Baba called upon the Muslims to study the Gift of God to man, namely the Quran and holds its teachings as valid for all time, because they are universal and basic.

At the end of His Discourse, Baba created out of His Will (Sankalpa) seven silver lockets, each with the Arabic Inscription, 'Allah' and gave them over to the Convener, to be distributed among the members of the Mosque Committee. Baba was cheered in great devotion by all the villagers, while the Muslims sang Telugu and Urdu poems praising His Love and Compassion towards all mankind. Earlier upon completing a full round of darshan Bhagawan blessed the group of priests lead by Kotla Lakshmi Narasimham designated to officiate the one week Dasara Jnana Saptaha Yajnam, a routine affair every year.

The beautiful evening session dedicated to the Muslim brethren came to a close at 6.30 p.m. with Arati to Bhagawan.

http://www.ssbpt.org/Pages/Prasanthi_Nilayam/id21092009.html

4. Suggested programme or method of observing the event:

Suggestion/Guide for South Africa at centre level (a programme):

- Conduct bhajans (3 Oms, bhajans, Aarathi)
- Sing many Sarva Dharma bhajans (particularly those glorifying Allah/Rahim)
- Have a talk on Ramadhan & Eid for about 10 - 20 minutes. You could even invite a moulana (muslim priest) from the local community to address the congregation. This is good for “unity of faiths”.
- Our Bal Vikas children could present a short cultural item/s.
- Total duration 90 minute.

5. Verbal dedication / prayer / chant / other - with meanings:

“pre-dawn Ramzan hymns (salaat) before the commencement of the daily fast

6. Any personal offering / sacrifice / practice

7. Other material for preparation / discussion:

7.1 Any other recommended material that could be used for additional information / preparation, such as VCDs, DVDS, books, charts, etc

8. Bibliography / Reference Section for all references used

1. *The holy Qur'an, Surah Bakarah, Chapter 2*
2. http://www.sssbpt.org/Pages/Prasanthi_Nilayam/id21092009.html
3. *Discourse on Ramzan, Prashaanthi Nilayam, 12-7-1983*
- 4.

9. Divine Discourse:

Unity and purity: message of Ramzan

“WHOEVER speaks, the expression begins with 'I' and revolves around 'I'. 'I am walking', 'I am sitting', 'I am eating', 'I am going', 'I am listening', 'I am seeing' 'I' is ever forward. 'It is then that man manages to live. 'I' am the doer, whatever the deed, whichever and whenever. Who exactly is this 'I', the agent, the doer? There are three aspects connoted by the 'I'. 'I am this body' is the first; 'I am the life-force in it' is the second; 'I am the Aathma (Divine Self)' is the third.

'I am dark', 'I am fair', 'I am short', 'I am tall' these are statements generally made. 'I am young,' 'I am old', 'I am a Braahmana', 'I am a Non-Braahmana'---these statements too are indulged in. 'These qualities concern the body only. When a person is unconscious or in deep sleep, or dead, he is not aware of any of these characterisations regarding his body. They are extraneous to the real 'I', for the attributes adhere or fall off when time elapses or when circumstances change. Next, the Jeeva (individual being) principle or Life Force: The incessantly active consciousness is ever wayward and restless. We say, "My intelligence is not clear," "My mind is perplexed." These apply to the second facet of the 'I' only. This facet too is linked with the body through the objects-senses-mind-reason complex.

The Aathma is immanent all over the world

Now, the third, the Aathma (Divine Soul): "I am Sadhaanandh, Nithyaanandh, Sathchithaanandh! I am Nirmal, I am Nischal. I am all. I am Brahman. Aham Brahmaasmi." The body is mortal; the Jeeva-principle undergoes transformation; but the Aathma is Immortal. The Aathma persists in unaffected glory in the waking, dreaming, sleeping and the fourth level beyond. The gross body is active in the waking stage; the subtle I-consciousness is alert in dreams, the Causal Aathma is dormant as 'I' in sleep. The real I or Aathma has no exclusive affiliation to one body, one country, one nation or one sex. It is in every being everywhere, in bird and beast, plant and tree.

Each of these reveals its existence. The Aathma is all pervading and immanent in Bhaarith (India), Russia, America, England, all over the world. All founders of religions have heard this impersonal Voice of God revealing the Aathma that activates the entire Creation. Just as the Vedhas (revealed sacred scriptures) were 'heard' and propagated as 'heard' (Shruthi), the Quran too was 'heard' by Hazrath Muhammad. The Quran has Salat and Zakat as the two eyes. Salat means prayer; Zakat means charity. Those who consider charity as a high duty and elevate their consciousness through prayers and continuous meditation on God are Muslims. Islam is a word which denotes not a particular religion but a state of mind, the state of total surrender to the Will of God. Islam means dedication, surrender, peace, tranquillity.

Islam denotes the social community whose members have achieved supreme peace through surrender to the All-Merciful, All-Powerful God and who have vowed to live in peace with their fellowmen. Later, it came to be applied to communities that considered themselves separate and different and so hostile to the rest. Islam taught something higher. It directed attention to the One in the Many, the Unity in Diversity and led people to the Reality named God.

The Aathma can never be hurt by insult

Every human being has three needs: food, clothing and shelter. Seeking to fulfil them, man has developed a variety of foods to fill his little stomach ignoring the purpose of eating them. Clothing has to be worn to protect the body from cold. But we are attaching enormously exaggerated value to clothing. Of course, one must have a house to live in and lay the body down for rest. The Muslim, Gibran, asks why build these gigantic dwellings then? They are erected not for oneself but to hoard one's treasure and riches. Gibran says these mansions are tombs erected by the dead for the living. Hazrath Muhammad announced the message of God that he had heard to the townsmen of Mecca. At that time, people did not give heed to the Divine Declarations. They forced him to leave the place. But, Hazrath Muhammad, knew that truth will win and God will prevail. He knew that

the insult and injury were only for the body; the Aathma can never be hurt. The Ramzan month is set apart for the holy task of bringing into memory and practice the teachings that Hazrath Muhammad conveyed and attaining that stage of unity and purity which is truly Divine. Islam gives importance to the Moon which regulates the months. Hindus consider the Moon as the deity presiding over the mind. With the dharshan of the New Moon, the Ramzan fast begins and when the New Moon is seen again, the fast ends. 'Fast' does not consist in merely desisting from food and drink. The fast starts at sunrise and is broken' only after sunset and is observed most rigourously.

During Ramzan month rivalry is avoided

Waking as early as three or four, in the Brahma Muhuurtha, prayer is started, and throughout the day, the constant presence of God is sought to be experienced. This is the meaning of Upavaasa (fast). Also, during the Ramzan month, rivalry is avoided, hatred is suspended. husband and wife live apart though in the same home, mother and children both follow the same spiritual regimen and an atmosphere of brotherhood is maintained. The body, the senses and the mind are subject to rigourous discipline.

Periods of fast 'comprising a month are prescribed in all religions. The Hindus observe it in Maagha and Shraavana months. Zoroastrians and Christians have allotted for themselves months for the same purpose. The Quran lays down that all men should cultivate the sense of unity, of interdependence, of selfless love and of the immanence of Divinity. Generally, all men take food of some kind or other for the body five times a day: an early cup of coffee in bed, breakfast two hours later, a heavy lunch at noon, tea at four and a fat dinner at nine. Islam prescribes food for the spiritual nature of man and directs that it be taken five times a day, as prayer. For the arousal of the Aathmic consciousness, for earning spiritual joy and for promoting the manifestation of Aathmic illumination, prayer is prescribed as many as five times a day, from the dawn of discretion up to the moment of death.

Unity is the basic teaching of every religion

Prayer, in Islam, is also a congregational activity. Prayer in a group produces beneficial vibrations. Islam promises a greater flow of ecstasy when God is adored by a huge concourse of yearning: hearts. All of them bow low at the sight of the Masjid. They sit in rows on their bended knees and lean forward until their palms and foreheads touch the ground in humble submission to God's Will. Misunderstanding, conflict and enmity should not disturb the serenity of the occasion. Thus Islam emphasises the One in the Many, the urge for God which manifests in various degrees in various minds. Unity is the basic teaching of every religion. Faith in Unity is cardinal. Without it, no system of belief and conduct can be a religion. God is One and the teachings in all faiths that exalt Him are all on Love, Compassion, Tolerance and Sympathy. The tragedy is neither the Muhammadans, nor the Hindus, nor the followers of other religions are practising these qualities in daily life.

Islam teaches that God's Grace can be won through justice and righteous living; wealth, scholarship and power cannot earn It. Holy Love alone can please the Lord. This is the message of every religion. But mankind has ignored this crucial point. Ramzan brings together in bonds of love kith and kin, near and far, friend and foe. This type of negligence is happening in every religion. The followers adopt the rules they like and break those which they find exacting. So, they become narrow-minded and crooked. And, they rationalise their defects and justify their failings. They have become habituated to this practice of self-deceit.

Demonstrate love and tolerance in daily activity

Since Islam means surrender to God, all who in a spirit of surrender and dedication, live in peace and harmony in society, do really speaking, belong to Islam. Islam insists on full co-ordination between thought, word and deed. Muslim holy men and sages have been emphasising that we must inquire into the validity of the 'I' which feels it is the body and the 'I' which feels it is the mind and reach the conclusion that the real 'I' is the Self yearning for the Omniself, God. The Ramzan month, the fast and the prayers are designed to awaken and manifest this realisation. Whichever may be

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the religion, its emphasis is on unity, harmony, equal-mindedness. Therefore, cultivate love, tolerance and compassion, and demonstrate the Truth in every daily activity. This is the Message I give you with My Blessings.”

[Discourse on Ramzan, Prashaanthi Nilayam, 12-7-1983](#)