

FRAGRANCE FROM THE DAYS OF AL TASHRIQ

Friday Sermon Presented by

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Nowadays, the Islamic world live in the Days of Al Tashriq (days following the days of sacrifice). The days of Al Tashriq are three. As our Beloved, Al Mustafa (PBUH) indicated, our feast begins on the Day of Arafah, followed by the day of al Nahr (sacrifice), then the three days of Tashriq follow. So proclamation of the Greatness of the Exalted Allah begins on the whole earthly planet from the dawn of the Day of Arafah. Voices rise resounding in the firmament in proclamation of the Greatness of the Exalted Allah, glorifying nobody else.

We are living in the Days of Al Tashriq, and in particular, in the middle of these days. These appointed days are mentioned in Surat Al Baqarah as the Exalted Allah said:

"Celebrate the praises of Allah during the Appointed Days" (Al Baqarah, v. 203).

The 'appointed days' are the three Days of Al Tashriq we are living in, as all scholars agreed upon.

In the Holy Qur'an, there is mention of 'known days' and 'appointed days'.

'The known days' are the first ten days of Dhil Hijjah, but 'the appointed days' are the three days of al Tashriq.

When we move from the 'known days' into 'the appointed days', we move, in fact, from knowledge into reward. In such a state, the believer moves from

ignorance into knowledge, then he moves from knowledge into an appointed reward in appointed days.

Al Tashriq days are great momentous days in which the believer tries to become closer to the Exalted Allah.

How many times you glorify the Exalted Allah after each prayer, whether you are in the east, in the west, in the north, in the south or in our human Islamic world!

Moreover, in the Days of Al Tashriq, there is great symbolism that refers to the material side we may be ignorant of. It is the economical arrangement through which there is preparation for nutritional security.

Certainly, these are called the Days of Tashriq because, in them, meat was exposed to the sun to be dried and preserved for the whole year.

Thus, this was the economic arrangement that existed in those days.

The second day of the Days of Al Tashriq is called 'the day of the heads', because those who were present at pilgrimage time used to eat the heads of the slaughtered animals as heads could not be preserved, whereas meat was jerked and preserved, i.e., it was exposed to the sun until it dries and became fitting to be preserved for the year.

After remembering the Exalted Allah, material value follows as we are an Ummah that joins body and soul, secular life and religion. Consequently, the Prophet (PBUH) said: **"The Days of Al Tashriq are days of eating, drinking and remembering of Allah"**.

See how eating and drinking are joined with remembering the Exalted Allah in the Prophetic text. It is a Hadith in which spiritual and physical nourishments are joined together. In This Hadith, the Prophet (PBUH) wants to direct this Ummah saying: "If you want to build a renaissance and consolidated body, you can do that only by taking care of the nourishment of mind, heart, soul and body.

In other words, when we take good consideration of the material side, and when the material is subjected to careful study and meditation, it can be applied in the best way.

In our Golden Age, the period of our Islamic renaissance, we used to master the world through materialism and science. But today, we have greatly retreated in the material field that the non-Muslims surpassed us in this area.

Referring to the Days of Al Tashriq, in these days, there is renouncing of the devil where throwing of pebbles in Mina symbolizes man's disavowal of the method of Satan: **"Verily Satan is an enemy to you"** (Fater, v. 6). In these days, the believer announces his renouncing of the devil's method, and that he is a servant of the Most Merciful, and that he is obedient to His order however the devils of man and jinn try to dissuade him from the straightway, for he never turns away from this way because he is well disciplined and committed to it.

It is a method of a clear path in which there is renouncing of the devil.

To sum up, in the Days of Tashriq, there are remembering the Exalted Allah, care for the material side as well as renouncing of the devil.

In the middle of the Days of Al Tashriq, that is, on the second day, on a day similar to the day we are living in, great historical events took place, events that we should never forget. Al Ansar (Helpers in Medina) gave the pledge of allegiance to the our Master, Muhammad (PBUH) in the Al Bay'ah al Kubra (Great Fealty). On that day, the Prophet (PBUH) took the oath of fealty from seventy of Al Ansar. This means that this day represented the beginning of the Islamic victory after the Prophet (PBUH) had suffered a lot in Mecca. Thus, victory for the Muslims was gained, and Al Ansar gave the pledge of allegiance to the Messenger of Allah (PBUHG) on a day similar to this day.

On a day similar to this day also, in the second day of Al Tashriq, the Prophet (PBUH) sent our Master, Ali (GBH) after the conquest of Mecca to announce renouncing of the pagans and Ali (GBH) read the Prophet's message during the pilgrimage time. The Message contained an announcement from Allah and His Messenger to the people assembled on the day of the Great Pilgrimage, that Allah and His Messenger dissolve (treaty) obligations with the Pagans (Al Tawbah, v. 3).

On a day similar to this day also, in the second day of Al Tashriq, the prince of pilgrimage was our Master Abu Bakr (GBH), whereas the official spokesman of our Master Muhammad (PBUH) was our Master Ali (GBH) who read the renouncing message so that, after that date, no pagan

might come for pilgrimage or circumambulate around the Ka'bah naked.

On a day similar to this day also, in the second day of Al Tashriq, the Exalted Allah revealed to His Beloved, Muhammad (PBUH) Surat Al Nasr:

**" When comes the Help of Allah, and Victory,
And thou dost see the People enter Allah's
Religion in crowds, celebrate the Praises of thy
Lord, and pray for His Forgiveness; for He is
the One Who accepts repentance and forgives"
(Al Nasr, vs. 1-3).**

When the above mentioned Surah was revealed, the Prophet (PBUH) was then in the Farewell Pilgrimage. So he knew that this Surah was an indirect message from the Exalted Allah announcing his approaching departure from this world.

On a day similar to this day also, and after Surat Al Nasr was revealed, the Messenger of Allah (PBUH) mounted his mule, stood in the middle of the pilgrims and gave his famous farewell speech that reverberated in the firmament, in which he addressed all human beings:

"Oh people...your God is one and your father is one. No one is better than the other, whether Arabic or non-Arabic, but by piety. Allah has sanctified for your blood, and your possessions like the sanctity of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Mekkah), in this month of yours (i.e., Dhul Hijjah). Listen, have I conveyed

Allah's Message to you? Oh Allah, bear witness."

The famous speech given by the Messenger of Allah (PBUH) known as the Farewell Pilgrimage Speech took place in a day similar to this. In this speech, there is a recommendation from the Messenger of Allah (PBUH) to mankind till Doomsday so that aggression, tyranny, man's domination over the others, class and race discrimination, all might vanish. It is a message from the Messenger of Allah (PBUH) to the Muslims so that they may assume the responsibility entrusted to them by their Prophet (PBUH): **"Let the present convey this to the absent... have I conveyed Allah's Message to you?"** When they said: "Yes." He said: **"Oh Allah, bear witness."**

Thus, we are passing through great momentous days, and a great momentous day. We cannot really relate ourselves to this great day unless we meditate upon its meanings, live its state and its application, and return to Islam with reaction and understanding. We should return to Islam not only through worship and its rituals, but also in behavior and treatment.

Where is the image of the believer?

Where is the image of the Muslim which makes the sunrays shy of his light?

Where is this image?

We urgently need the young Muslim who is radiant with the meanings of Islam.

We do not need the image of the Muslim. We rather need his reality.

We need the learnt Muslim, not the ignorant one.

We need the Muslim who has good manners, not the one who gets away from morality.

We need the Muslim who represents faithfulness, honesty, and uprightness in his behavior, not the cunning deceptive one.

We need the Muslim who is tied reactively to Islam. We need him to resume our civilization, for the world is floundering, living in dimness, and in the darkness of oppression.

Who is going to the savior?

The savior will be the one who hears the Prophet's speech (PBUH) on that day, assumes the responsibility and distributes its connotation.

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.