

### Concerning an Extract from Fataawaa Rasheediyyah

Q: Imaan-69: Does Fataawaa Rasheediyyah contain the following extract: "It is impermissible and Haraam to rehearse the martyrdom during Muharram, to commemorate the Sabeel, to drink Sharbat or milk and to collect money for Sabeel and Sharbat." Adherents to the Ridha Khan sect sternly object to this extract, so please reply in detail.

Answer: The extract from Fataawaa Rasheediyyah has been misquoted. The extract reads thus, "It is Haraam because it is an emulation of the Rawaafidh". This is the basis of the ruling and removing this part of the extract is gross injustice.

The reply being given is to the question of the Shahaadah issue during the month of Muharram, which Hadhrat Gangohi RAH. had declared Haraam because it is an act that emulates the behaviour of the Rawaafidh Rasulullaah SAW. mentioned that one who emulates a group of people is really one of them. Rasulullaah SAW. also stated that the person who emulates others is not from amongst us.

Although salaah is a great act of Ibaadah, the Shari'ah has strongly prohibited salaah when the sun is rising and setting because the salaah will then be an emulation of the behaviour of those who worship the sun. The senior Ulema of the Deen have therefore always prohibited commemorating the martyrdom of Hadhrat Husayn RADI. during Muharram because it emulates the actions of the Rawaafidh. Note the following:

1. When Imaam Safaar RAH. was asked about whether It is permissible to deliver lectures about the martyrdom of Hadhrat Husayn RADI. on the day of Aashura, he replied that it was not because this is a hallmark of Rawaafidh.
2. Hadhrat Ibn Hajar RAH. writes in Sawaa'iq Muharriqa that according to Imaam Ghazaali RAH. and others, it is Haraam for discourses to be delivered concerning the martyrdom of Hadhrat Hasan RADI. And Hadhrat Husayn RADI. (during the days of Muharram)
3. Hadhrat Shah Wali'ullaah RAH. states that the evil that has crept up amongst orators is their discourses concerning Karbala.
4. Hadhrat Ubayd Ahmad Berelwi RAH. states that although there appears to be no harm in gathering people together for a discourse about the martyrdom and to display grief and remorse about the occasion, this act is really wrong and Makrooh. This is because we have been instructed to recite "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" and to exercise patience when afflicted by any calamity. We have not been instructed to express our grief or to appear grieved when no real grief exists. People who do this and who regard this to be a sign of love for the saints are really dwelling in deception.

Were all the people quoted above Wahaabis?

The leader of the Ridhaa Khan sect Molvi Ahmad Ridha Khan Berelwi himself writes that even if the intention of such gatherings is to discuss authentic narrations, we know well that the real purpose of discussing the martyrdom is to cry profusely and to make others cry as well. There can be no doubts, he adds, about the evil of this.

There is also the custom of giving people Sharbat to drink on the day of Aashura, which is another emulation of the ways of the Rawaafidh. The reason for people choosing to drink Sharbat on this occasion (regardless of whether the whether is hot or cold) is that the people who were martyred at Karbala passed away thirsty and they believe that the Sharbat will reach these martyrs. It is this wrong belief that makes the act impermissible.

The Sabeel carried out in the name of Hadhrat Husayn RADI. is also not permissible for the above reasons. And Allaah knows best what is most correct.

Fatawa Rahimiyyah (Vol.1)

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