

To Proclaim "Ya Rasool ALLAH"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Ahle Sunnah Wal Jama'at believes that to recite after every Salaah and at other times, the following verses: "As Salaatu Was Salaamu Alaika Ya Rasoolullah" (Peace and Blessings upon you, O Messenger of Allah), or to recite "As Alukash Shafaa'atu Ya Rasoolullah" (I seek from you Shafaa'at 'Intercession', O Messenger of Allah) is totally permissible.
2. The following Hadith proves that it is permissible to utter the above-mentioned words. Ten great Scholars of Islam have certified this Hadith Shareef. A Sahabi, who was blind by birth, was taught a special Du'a by the Holy Prophet (sallal laahu alaihi wasallam), which he was to recite after every Salaah. The Du'a is as follows: "Allhumma Inni As Aluka Wa Ata Wajjahu Ilaika Binabiyika Muhammadin Nabiyyir rahmati Ya Muhammadu Inni Ata Wajjahu Bika ila Rabbi Fi Haajati haazihi lituqda li. Allhumma Fashaf'fi'u Fiya". (O Allah, I ask from you, and turn towards you through the Wasila (Medium) of Your Nabi Muhammad sallal laahu alaihi wasallam, who is indeed a Prophet of Mercy. O Muhammad, with your Wasila (Medium) I turn towards Allah for my need so that it may be bestowed. O Allah, accept the Prophet's intercession for me).
3. Hazrat Abdullah Ibn Omar (radi Allahu anhu) once suffered from a cramp. Someone advised him to remember the person whom he loved the most. The great companion then proclaimed loudly, "Ya Muhammadah." It is recorded that he was immediately relieved. (Kitaabul Adaabul Mufrad)
4. It is an established practice of the people of Medina Shareef to proclaim "Ya Muhammadah" in times of difficulty and anxiety. (Naseem-ur Riyaaz)
5. A drought, which was known as "Aamur Ramadah" once, occurred during the Caliphate of Hazrat Umar Farouk (radi Allahu anhu). His tribe, the Bani Muzaina, approached him and complained that they were dying of hunger, and thus requested the Caliph to sacrifice a few sheep. When he told them that there was nothing left of the sheep, they still insisted. After the sheep were cut and cleaned they noticed that only red bones were to be seen. Hazrat Bilal (radi Allahu anhu), seeing this state of affairs, proclaimed loudly, "Ya Muhammadah", in grief and concern. He was then blessed with seeing the Holy Prophet (sallal laahu alaihi wasallam) in his dream, who informed him of future glad tidings which did occur later on.
6. Imaam-e-Mujtahid Sayyidi Abdur Rahman Huzaili Kufi Masoodi (radi Allahu anhu) was the grandson of Hazrat Abdullah ibn Masood (radi Allahu anhu). He was also a very great Jurist and a Taabi'in of high rank. It is stated that he used to wear a long hat with the inscribed words, "Muhammad, Ya Mansoor."
7. Imaan ibn Jouzi (radi Allahu anhu), in his book, "Oyunil Hikaayat", narrates a strange and amazing incident of three brothers who were constantly engaged in Jihad (Holy Islamic War). He narrates: Once, while engaged in Jihad with the Christians of Rome, they were captured and tortured. The King informed them that if they adopted the religion of Christianity he would set them free. The brothers refused to do so. Instead they all proclaimed aloud, "Ya Muhammadah." The King became furious and ordered two of the brothers to be thrown into boiling oil. After a while, the youngest escaped from the clutches of his capturers accompanied by the daughter of the King, who was amazed at the piety of the young Muslim. Six months later when they were about to be married, the two martyred brothers amazingly appeared accompanied by a group of Angels. When it was inquired as to how they had survived they replied: "When you saw us being thrown into the boiling oil, you indeed saw the truth, yet as we entered the pot, we entered into the high stages of Jannah." Imam ibn Jouzi (radi Allahu anhu) states that the brothers lived in Syria and were extremely famous. Many couplets have been written in their praise. This incident has been shortened.
8. Our object here is to highlight how beneficial it is to call out to the Holy Prophet (sallal laahu alaihi wasallam). We have seen that the brothers at a time of extreme perils and danger did not hesitate in calling to the Prophet

Islamic Article: To Proclaim "Ya Rasool ALLAH"

(sallal laahu alaihi wasallam). How were they rewarded? They were rewarded with such blessing that the two Shuhada immediately entered Jannah, while the youngest brother was saved and married the King's daughter, and the two Shuhada were actually given permission to attend the marriage of their younger brother accompanied by a group of Angels.

9. Hazrat Shah Wali'ullah Dehlwi (*radi Allahu anhu*) states: *"I cannot perceive anyone besides the Holy Prophet (sallal laahu alaihi wasallam) who, for the depressed person at times of calamities, will forward a helping hand."* (*Ateebul Ghanum fi Madh-e-Sayyadal Arabi Wal Ajam*)
10. Hazrat Shah Wali'ullah Dehlwi (*radi Allahu anhu*) explains: In the august court of the Holy Prophet (*sallal laahu alaihi wasallam*) one should consider oneself insignificant and inferior. With a broken heart and with total sincerity, one should call to the Prophet (*sallal laahu alaihi wasallam*) in Du'a. The person will indeed attain salvation if he states: *"O Rasool of Allah! O Unique among the Creation! I seek your favour on the Day of Justice. On that Day when there will be a great test, only you, O Prophet of Allah, would give security from all calamities! I have turned to you for salvation and have my trust in you."* (*Madhiyaa Hamziya*)
11. More than 40 great Scholars and Saints also believed that it is permissible to call out to great Saints and Prophets for assistance. Among them being Hazrat Uthman bin Haneef (*radi Allahu anhu*), Hazrat Abdullah ibn Abbas (*radi Allahu anhu*), Imaam Bukhari (*radi Allahu anhu*), Imaam Muslim (*radi Allahu anhu*), Imaam Tabraani (*radi Allahu anhu*), Imaam ibn Jouzi (*radi Allahu anhu*), Ghousal A'zam, Syed Abdul Qadir Jilaani (*radi Allahu anhu*), Imaam Jalalludeen Suyutwi (*radi Allahu anhu*), Imaam Abdul Wahab Sha'raani (*radi Allahu anhu*), Sayyedi Ahmed Kabeer-e-Awliya Badawi (*radi Allahu anhu*), Shah Wali'ullah Dehlwi (*radi Allahu anhu*), etc.
12. The most beautiful proof of calling to the Prophet (*sallal laahu alaihi wasallam*) is in the Attahiyaat, wherein every worshipper salutes and calls unto the Prophet (*sallal laahu alaihi wasallam*). If by using the Nida, causes one to be guilty of Shirk, then how is it that it is found in the Salaah?
13. Some individuals state that, one does not have the intention of calling to the Prophet (*sallal laahu alaihi wasallam*) in the Attahiyaat, rather one is merely conveying a message. This opinion is without basis. Therefore, when we are reciting the Attahiyaat, we should not possess this belief, rather we should believe that we are directly addressing the Holy Prophet (*sallal laahu alaihi wasallam*) and sending Salaams to him, upon oneself and upon all the pious of the Ummah.
14. It is recorded in the books, *"Tanweerul Absaar"* and *"Sharah Durre Mukhtaar"* that: *"The intention which one must possess at the time of reciting the Tashahud is the concentration on the meaning of this, that is, in other words, one must remember that one is sending Salaams upon the Holy Prophet (sallal laahu alaihi wasallam) and that one is praising Allah Almighty. One must be assured of the fact that one is sending Salaams and not merely relaying a message."*
15. Allama Hasan Sharanbulaani (*radi Allahu anhu*), in his book, *"Maraqi-ul-Falah"*, states: *"Numerous Ulema have in fact clarified this belief. There are some misled individuals who profess that because Angels are deputized to convey the Salaams to the Holy Prophet (sallal laahu alaihi wasallam), one should not use the Harf-e-Nidaa. What these enlightened individuals have forgotten is that twice daily the deeds of the Ummati are placed in front of the Holy Prophet (sallal laahu alaihi wasallam). In many authentic Ahadith, it is quite clearly stated that all deeds of the individual are placed in front of the Holy Prophet (sallal laahu alaihi wasallam), the deceased family and the deceased parents."*
16. Hazrat Imaam Abdullah ibn Mubarruk (*radi Allahu anhu*), narrated by Hazrat Sa'eed ibn Musayyib (*radi Allahu anhu*), who states: *"Not a day or night passes by, without the deeds of the Ummati are being placed in front of the Holy Prophet (sallal laahu alaihi wasallam). Therefore the Holy Prophet (sallal laahu alaihi wasallam) recognizes his followers in two ways, firstly by their Alamat (signs) and secondly by their Amaal (deeds)."*

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