

Proclaiming Ya RasoolALLAH in Personal Invocation

It is not permissible for a person to remain silent when he sees someone distorting the Religion of Almighty Allāh SubHanuhu wa Ta'ala, if he is able to stand up to him. It is not permissible to leave the Muslims without guiding them and warning them against such people who distort the Religion of Allāh SubHanuhu wa Ta'ala - once they are able to do so. This falls under the obligatory advice to the Muslims, as it was indicated by the Holy Prophet, Sayyiduna Rasoolullah SallAllahu Alaihi wa Sallam. If the person leaves out ordering al-ma'roof (good) and forbidding al-munkar (evil), when it is obligatory on him, then this person is committing a sin. The Ahle Sunnah scholars used to take many hardships to warn against someone misrepresenting the Religion of Allāh SubHanuhu wa Ta'ala. This has great reward for them. If that obligation was left out in a community, those people would lose the support of Almighty Allāh SubHanuhu wa Ta'ala.

Be cautious! If you hear someone claim that it is not permissible to utter “Ya Rasoolullah SallAllahu Alaihi wa Sallam”, do not lend him an ear. Respond to him. Tell such a person about the Hadith of the blind SaHābi. This will be a service to the Religion of Islām.

We are now going to provide a collection of references to prove that to proclaim “Ya RasoolAllah SallAllahu Alaihi wa Sallam” is the Sunnah of the Sahāba, the Taba'in, the A'imma Mujtahidin, the Awliya Radi ALLAHu Ta'ala Anhum Ajma'een and scholars of the Ahle Sunnah and even the leaders of the Opponents have proclaimed so.

Guidance from Qur'an Al Kareem:

To call the Holy Prophet (SallAllahu 'Alaihi wa Sallam) by way of Nida (invocation) to draw his holy attention is confirmed through the verses of the Holy Quran while mentioning the activities of the Angels and the practices and rituals of the Ummah.

The Holy Quran has addressed the Holy Prophet (SallAllahu 'Alaihi wa Sallam) on many occasions drawing his holy attention to certain specific purpose or situation where his holy attention was needed as an authority for its solution or implimentation. Such phrases of Nida were Ya Ayyuhal Muzzammil, Ya Ayyuhal Muddassir, Ya Ayyuhan Nabi, Ya Ayyuhar Rasool etc.

Other Exalted Prophets were also called by their names, e.g. "Ya Musa ," "Ya Esa," "Ya Yahya" etc.

Witness of Ahadeeth ash-Sharif:

1. Imām Tabrāni Radi ALLAHu Ta'ala Anho (d.360/970), in his Mu'jam records the following incident:

أن رجلا كان يختلف إلى عثمان بن عفان رضي الله عنه في حاجة له ، فكان عثمان لا يلتفت إليه ، ولا ينظر في حاجته ، فلقي عثمان بن حنيف ، فشكا ذلك إليه ، فقال له عثمان بن حنيف : انت الميضأة فتوضأ ، ثم انت المسجد فصل فيه ركعتين ، ثم قل : اللهم ، اني أسألك وأتوجه إليك بنبينا محمد صلى الله عليه وآله وسلم نبي الرحمة يا محمد اني أتوجه بك إلى ربك عز وجل فيقضي لي حاجتي ، وتذكر حاجتك ، ورح إلي حتى أروح معك ، فانطلق الرجل ، فصنع ما قال له عثمان ، ثم أتى باب عثمان ، فجاء البواب حتى أخذ بيده ، فأدخله على عثمان بن عفان ، فأجلسه معه على الطنفسة ، وقال : حاجتك ؟ فذكر حاجته ، فقضاها له ، ثم قال له : ما ذكرت حاجتك حتى كانت هذه الساعة ، وقال : ما كانت لك من حاجة ، فأنتنا ، ثم إن الرجل خرج من عنده ، فلقي عثمان بن حنيف ، فقال : له جزاك الله خيرا ، ما كان ينظر في حاجتي ، ولا يلتفت إلي حتى كلمته في ، فقال عثمان بن حنيف : والله ، ما كلمته ولكن شهدت رسول الله صلى الله عليه وآله وسلم وأتاه ضرير ، فشكا عليه ذهاب بصره ، فقال : له النبي صلى الله عليه وآله وسلم : أفتصبر ؟ ، فقال : يا رسول الله ، إنه ليس لي قائد ، وقد شق علي ، فقال له النبي صلى الله عليه وآله وسلم : انت الميضأة ، فتوضأ ، ثم صل ركعتين ، ثم ادع بهذه الدعوات قال عثمان بن حنيف : فوالله ، ما تفرقنا وطل بنا الحديث حتى دخل علينا الرجل كأنه لم يكن به ضرر قط

Sayyiduna 'Uthman bin Hanif Radi ALLAHu Ta'ala Anho narrates: A person in dire need visited Amir al-Mo'minin Sayyiduna 'Uthman al-Ghani Radi ALLAHu Ta'ala Anho. The Khalifa was busy with some other work and he did not pay any attention to his need. Thereafter, this person went to Sayyiduna 'Uthman bin Hanif Radi ALLAHu Ta'ala Anho and complained about the matter. Sayyiduna 'Uthman bin Hanif Radi ALLAHu Ta'ala Anho ordered the man to perform Wudu (ablution) and go to the Masjid and offer two Rak'ats of Nafil Salāh. He then ordered the man to recite the following Du'a and mention his need to Allāh SubHanuhu wa Ta'ala:

“O Allāh SubHanuhu wa Ta'ala, I beg of You and I seek Your assistance, through the Wasila (Medium) of Your beloved Prophet SallAllahu 'Alaihi wa Sallam who is the Prophet of Mercy. 'O Muhammad!' I turn to Allāh SubHanuhu wa Ta'ala with your Wasila so that my needs be fulfilled.”

After doing this, Sayyiduna 'Uthman bin Hanif Radi ALLAHu Ta'ala Anho ordered the man to now visit Sayyiduna 'Uthman al-Ghani Radi ALLAHu Ta'ala Anho and relay his problem. When he came to the door of Amir al-Mo'minin, the doorkeeper held his hand and took him straight to the great Khalifa. He was shown great respect and the Khalifa made him sit besides him on his personal platform. The Khalifa compassionately spoke to him and fulfilled all his needs. He then said to the man, “Why did you not inform me earlier of your needs? In future if you require anything, come directly to me.” After they had left the court of the Khalifa, the man thanked Sayyiduna 'Uthman bin Hanif Radi ALLAHu Ta'ala Anho for recommending him to the Khalifa. However, Sayyiduna 'Uthman

bin Hanif Radi ALLAHu Ta'ala Anho said that he had not even approached or spoken to the Khalifa concerning this matter. He then said: “By Allāh SubHanuhu wa Ta'ala, I saw Sayyiduna Rasoolullah Sallallahu 'Alaihi wa Sallam teaching this Du'a to a blind man (Sahaba) who read it. Miraculously, the blind man's eyesight was restored. He then approached us and before we could even complete our conversation, it appeared to us as if he had never been blind.”

Mu'jam al Kabeer lil Tibraani, Vol 7, Page 410, Hadith 8232

Mu'jam al Sagheer lil Tibraani, Vol 2, Page 106, Hadith 507

Al-Targheeb wal Tahzeeb, Mustafa al Baabi , Vol 1, Page 274

Majma'az Zawa'id, Dar al Kutb [Berut - Lebanon], Vol 2, Page 279

Imām Tabrāni Radi ALLAHu Ta'ala Anho (d.360/970) and Imām Munzari Radi ALLAHu Ta'ala Anho (d.656/1258) have both recorded this Hadith as authentic. They said *والحديث صحيح* (and this Hadith is sound).

2. Imām Bukhāri Radi ALLAHu Ta'ala Anho in his book, Kitāb al Adāb al Muf'rad, Imām Ibn-Sinni Radi ALLAHu Ta'ala Anho (d.364/975) and Imām Ibn Bash'kuwal Radi ALLAHu Ta'ala Anho (d.578/1183) have also recorded the following incident:

حديث ابن عمر أنه خدِرت رجله، فقيل له: ما لرجلك؟ قال: اجتمع عَصَبُهَا. قيل له: اذكر أحبَّ الناس إليك قال: يا محمد، فَبَسَطَها

Sayyiduna 'Abdullah ibn 'Umar Radi ALLAHu Ta'ala Anho once suffered from a cramp. Someone advised him to remember the person whom he loved the most. He proclaimed loudly, “Ya Muhammada!” He was immediately relieved. [al Adāb al Muf'rad, Page 250, Hadith 964]

3. Imām Nawawi Radi ALLAHu Ta'ala Anho in his commentary of the Sahih Muslim, and also in Kitāb al-Azkār, records that some individuals were sitting in the company of Sayyiduna 'Abdullah ibn 'Abbās Radi ALLAHu Ta'ala Anho, when suddenly one of them suffered from cramps. The Noble Companion advised the man to remember the person whom he loved the most. The man screamed, “Ya Muhammada!” He was immediately cured. There are many As'hāb who narrate incidents of similar nature. [Al-Adhkar, Dar al Kitab al Arabi (Berut - Lebanon), Page 271]

4. Substantiating this, 'Allama Shahāb al-Din Khafāji Misri Radi ALLAHu Ta'ala Anho (d.1070/1660) states in his book, Nasim al-Riyād, commentary of Shifā by Imām Qādi Ayād Radi ALLAHu Ta'ala Anho (d.544/1149), that:

هذا مما تعاهده، اهل المدينة

It is a common practice of the people of Madina al-Munawwara to proclaim “Ya Muhammada!” in times of difficulty and pain. [Nasim al-Riyād Sharha Shifā, Vol 3, Page 55]

5. Ummul Mu’mineen Sayyida ‘Aisha Siddiqa Radi ALLAHu Ta'ala Anha narrates that Rasulullah SallAllahu 'Alaihi wa Sallam said:

لما أوحى إلي أو نبئت أو كلمة نحوها جعلت لأمر بحجر ولا شجر إلا قال الصلوة والسلام عليك يا رسول الله

When Jibra’il ‘alaihis salam brought the news of Prophethood, all the trees and stones were saying, “Assalatu wasSalamu ‘Alayka Ya Rasulallah”. [Majma ‘al-Zawa’id, Vol 8, Page 260]

6. According to the first Hadith in the Mishkaat, Hadrat Jibrail addressed the Holy Prophet (SallAllahu 'Alaihi wa Sallam) by name viz.

يا محمد أخبرني عن الإسلام

'O Muhammad' SallAllahu 'Alaihi wa Sallam tell me something about Islam. [Mishkat, Vol 1, Page 1, Hadith 1]

7. In the same Mishkaat in the Chapter about the Wisal (Wafat) of the Holy Prophet (SallAllahu 'Alaihi wa Sallam) it is that Malak al-Maut (the Angel of death) came to him and said,

يا محمد إن الله أرسلني إليك

'O Muhammad' SallAllahu 'Alaihi wa Sallam Allah has sent me to you [Mishkat, Vol 3, Page 299, Hadith 5972]

It was also by way of Nida seeking permission for the mission for which he was sent.

8. There is a hadith in the Ibne Majah, Babus Salatil Hajat, in which it is reported that one day a blind man appeared in the presence of the Holy Prophet (SallAllahu 'Alaihi wa Sallam) and begged for a dua. He was taught the following dua by way of invocation (nida)

اللهم اني اسئلك و اتوجه اليك بمحمد نبي الرحمة يا محمد اني قد توجهت بك الى ربي في حاجتي هذه لتقضى اللهم فشفعه

O Allah! I beseech Your help and turn to You with the Holy Prophet (SallAllahu 'Alaihi wa Sallam) . Ya Muhammad SallAllahu 'Alaihi wa Sallam I turn to my Allah with your blessings in connection of my need in the hope that with your blessings my desire shall be fulfilled O Allah! accept the intercession of the Holy Prophet (SallAllahu 'Alaihi wa Sallam) on my behalf". [Sahih Ibn Majah, Vol 4, Page 367, Hadith 1448]

This Dua (invocation) has been taught to the Muslims for observation and abiding by it till the Day of Judgement. This contains the prayer as well as invocation in the Presence of Almighty Allah with the intercession and through the Holy Prophet Hadrat Muhammad SallAllahu 'Alaihi wa Sallam.

9. It is said in the the Muslim under the Hadithil Hijrah as reported by Hadrat Baraa that when the Holy Prophet (SallAllahu 'Alaihi wa Sallam) entered the city of Madinah Munawwarah

فصعد الرجال والنساء فوق البيوت وتفرق الغلمان والخدم في الطرق ينادون يا محمد يا رسول الله يا محمد يا رسول الله

Then the women and the men climbed on their roof tops, while the children and slaves scattered in streets and lanes all chanting in chorus of their groups 'Ya Muhammad Ya Rasulallah, Ya Muhammad Ya Rasulallah'. [Sahih Muslim, Vol 19, Page 112, Hadith 7707]

This is sample proof of the Naara-e-Risalat and the Companions also recited the holy Naara or slogan. It is also said as a description of this Hadith that the Companions also took out a procession when the Holy Prophet (SallAllahu 'Alaihi wa Sallam) entered the Holy city of Madina on Migration from the Makka.

10. It is said that it was the practice among the Companions that whenever the Holy Prophet (SallAllahu 'Alaihi wa Sallam) entered Madina after a long journey they would receive him on the outskirts of the city in a procession of welcome in his honour... It is said that on the angels brought the Tabut e Sakina in a procession... It is reported that the auspicious time of the birth of the Holy Prophet (SallAllahu 'Alaihi wa Sallam) and in the Meraj Sharif the angels received him and congratulated him in the form of procession.

Obviously the following of some good practice and procedure is a source of blessing and to continue it with pious intentions is also beneficial for the people who participate in them as it enhances the love and dignity for the Holy Prophet (SallAllahu 'Alaihi wa Sallam).

Act and Belief of the Noble SaHaba:

1. Imam Fakhr al-Din Raazi recorded in his Tafsir al Kabir:

أما أبو بكر رضي الله عنه فمن كراماته أنه لما حملت جنازته إلى باب قبر النبي صلى الله عليه وسلم ونودي السلام عليك يا رسول الله هذا أبو بكر بالباب فإذا الباب قد انفتح وإذا بهاتف يهتف من القبر ادخلوا الحبيب إلى الحبيب

Sayyiduna Abu Bakr Siddiq Radi ALLAHu Ta'ala Anho expressed his will that my Funeral (Janaza) should be taken to the blessed shrine of Rasulullah SallAllahu 'Alaihi wa Sallam and then it should be said, "AsSalamu 'Alayka Ya Rasulallah, Abu Bakr is present at your door". The companions followed his advice. The doors of the shrine opened by themselves and a voice came from the blessed grave saying, bring the beloved to his beloved. [Tafsir al-Kabir, Vol 5, Page 475]

2. Imam Zain al-'Abideen Radi ALLAHu Ta'ala Anho (son of Imam Husain Radi ALLAHu Ta'ala Anho) called out thus when proceeding towards Yazeed:

يارحمة للعلمين ادرك لذين العابدين

محبوس ايدي الظلمين في موكب المزدهم

O the Mercy of the worlds! come to the help of Zainul Abidin,

He is in the clutches of the tyrants in the crowds of the people. [Sirr al-Shahadatayn – Page 72]

3. Sayyida Zainab Radi ALLAHu Ta'ala Anha, the sister of Sayyiduna Imam Husain Radi ALLAHu Ta'ala Anho, proclaimed at Karbala:

يا محمداه يا محمداه صلى عليك الله ومليك السماء

Ya Muhammadah Ya Muhammadah Salla 'Alaykallahu wa Malaka al-Samahu. [al-Bidaya wa al-Nihaya, Vol 8, Page 193]

4. When Sayyiduna Khalid bin Waleed Radi ALLAHu Ta'ala Anho clashed with Musailma Kaddhab, at one point the Muslims were faltering. When Syeduna Khalid Ibn Waleed saw this:

نادى بشعار المسلمين وكان شعارهم يومئذ يا محمداه

He then proclaimed according to the slogan of the Muslims and the slogan of that day was Ya Muhammadah. [al-Bidaya wa al-Nihaya, Vol 6, Page 324]

5. After the demise of Sayyiduna 'Umar al-Faruq Radi ALLAHu Ta'ala Anho in 18 AH, there was a severe drought due to which Sayyiduna Bilal Ibn al Harith proclaimed, "Ya Muhammadah". [al-Bidaya wa al-Nihaya, Vol 7, Page 91]

6. When the companions would arrive in the presence of Rasulallah SallAllahu 'Alaihi wa Sallam, they would say Assalatu wasSalamu 'Alayka Ya Rasulallah. [Naseem al-Riyad Sharh Shifa' Qadi Iyad – Vol 3, Page 485]

7. The slogan of Khalid bin Waleed and the companions at the battle of Yarmook was:

يا محمد يا منصور امثك

O Muhammad O Mansoor, seek news of your ummah. [Nasikh al-Tawareekh, Waqidi]

Sayings of the Glorious Ulama of Islam:

1. It is said in the Qasidah Burdah Sharif.

يا اكرم الخلق مالى من الوديه

سواك عند حلول الحادث العمم

O the Best of the Creatures! there is none for me whose refuge

Should I seek in my general and common misfortunes. [Qasida al Burda, Chapter 10, Couplet 1]

2. Hadrat Imam Azam Abu Hanifa in his Qasidah Noman:

يا سيد السادات جنتك قاصدا

ارجور صناك و احتمى بحماك

O the Leader of the leaders! I have come in your presence seeking your pleasures

And I give myself under your protection and refuge. [Al Mustarifi, Qasida Nau'maniyah, Vol 1, Page 446]

In these verses there is Nida to the Holy Prophet (SallAllahu 'Alaihi wa Sallam) as well as request for his help. These solicitations have been said after the Holy Prophet (SallAllahu 'Alaihi wa Sallam) had left the world. Besides, all the Muslims recite the 'Attahiyaat' in their daily prayers which contains the ever blissful phrase 'Assalamo Alaika Ya Ayyhan Nabi'o wa Rah matullah wa Barakatuhu.' These may be regarded as individual invocations; But if a multitude of the homage prayers to the Holy Prophet (SallAllahu 'Alaihi wa Sallam) say in unison as Naara -e- Risalat 'Ya RasoolALLAH' it will be equally permissible even praise worthy because in that event it will be a demonstration of the esteem and honour of the Holy Prophet (SallAllahu 'Alaihi wa Sallam) by the Muslims in their unity and solidarity as a community.

3. In Fatawa Alamgiri, Vol One, Kitab al Hajj relating to etiquettes and propriety for visiting the Holy Shrines of the Holy Prophet (SallAllahu 'Alaihi wa Sallam) it is :

ثم يقول السلام عليك يا نبي الله اشهد انك رسول الله

Then say 'Peace be on you O Prophet of Allah, I give evidence that you are the Apostle of Allah'. [Fatawa Alamgiri, Kitab al Hajj, Vol 1]

4. Sayyidi Jamāl bin 'Abdullah bin 'Umar Makki Radi ALLAHu Ta'ala Anho, in his Fatāwa states:

سألت عمّن يقول في حال الشدائد يا رسول الله أو يا شيخ عبدالقادر مثلاً هل هو جائز شرعاً أم لا؟ أجبتُ نعم! الاستغاثة بالاولياء و نداؤهم و التوسّل بهم امر مشروع و شئى مرغوب الا ينكرة الا مكابر و معاند و قد حرّم بركة الاولياء الكرام

I was questioned about those people who in times of difficulty proclaim "Ya Rasūlallah, Ya 'Ali, Ya Shaykh 'Abd al-Qādir," and whether these proclamations were permissible in Islām. The great scholar replied: "Yes, these proclamations are permissible. To call to them is permissible including using their names as Wasila. This is allowed in the light of the Shari'ah. Such an act is desirable and approved. Only the stubborn and arrogant would oppose or question this reality. These individuals are certainly unfortunate and deprived of the Barkāt (blessing) of the Awliya Allāh". [Fatawa Jamāl bin 'Abdullah bin 'Umar Makki]

5. Imām 'Abd al-Rahmān ibn Jowzi Radi ALLAHu Ta'ala Anho (d.597/1201), in his book, Oyun al Hikāyat, narrates a strange and amazing incident of three brothers who loved Jihād so much that

they always engaged in it. Once they were engaged in Jihād with the Christians of Rome. They were captured and the Romans began torturing them.

فاسرهم الروم مرة فقال لهم الملك اني اجعل فيكم الملك و ازوجكم بناتي و تدخلون في النصرانية قابلوا، فقالوا يا محمداه

The Roman King told them that if they adopted Christianity, he would set them free. The brothers refused and instead proclaimed aloud, “Ya Muhammada!” [SharH as-Sudoor, Page 89]

6. Imām al Muhadithin Shaykh-e-Muhaqqiq ‘Abd al-Haqq Muhaddith Dehlawi Radi ALLAHu Ta'ala Anho (d.1052/1642), in his famous book, Akhbār al-Akh'yār fi Ahwal al-Abrar, mentions about Shaykh Baha'udin bin Ibra'him 'Ata'ullāh al-Ansāri al-Shattari Radi ALLAHu Ta'ala Anho (d.921/1516). The illustrious 'Arif is the author of the famous book on Tasawwuf entitled Risālah Shat'tāriyya. He has recorded in his book a specific type of Zikr known as Zikr Kashf al-Arwāh. The great Master says:

ذکر کشف ارواح یا احمد یا محمد در دو طریق ست ، یک طریق آنست یا احمد را در راستا بگوید و یا محمد را در چپا بگوید و در دل ضرب کند یا رسول الله طریق دوم آنست که یا احمد را در راستا گوید و چپا یا محمد و در دل و ہم کنديا مصطفی دیگر ذکر یا احمد یا محمد یا علی یا حسن یا حسین یا فاطمه شش طرفی ذکر کندکشف جميع ارواح شود دیگر اسمائے ملائکہ مقرب ہمیں تاثیر دارند یا جبریل، یا میکائیل یا اسرافیل یا عزرائیل چهار ضربی ، دیگر ذکر اسم شیخ یعنی بگوید یا شیخ یا شیخ هزار بار بگوید کہ حرف نداء را از دل بکشدطرف راستا برد و لفظ شیخ را در دل ضرب کند

“There are two ways of making the Zikr of ‘Ya Ahmad’ and ‘Ya Muhammad’. The first way is to recite ‘Ya Ahmad’ from the right side and ‘Ya Muhammad’ from the left side, concentrating on the thought of ‘Ya Mustafa.’ The second method is to recite ‘Ya Ahmad, Ya 'Ali, Ya Hasan, Ya Husain, Ya Fatima’. This is to be read from all six directions. In other words, one should begin with ‘Ya Ahmad’ till the end. Thereafter, the next names and so on. By performing this Zikr in the specified manner, one will obtain the secrets of Kashf al-Arwah (Manifestation of the Souls). The Zikr of the names of Angels are performed in the same manner and has the same effect, namely ‘Ya Jibra'il, Ya Israfil, Ya Mika'il, Ya Izra'il.’ This is performed from all four sides and also results in attaining Kashf al-Arwah. Another method is by reciting ‘Ya Shaykh, Ya Shaykh’ one thousand times in the following manner. The person should pronounce the word, ‘Ya Shaykh’ from the right side of the heart and at the time of pronouncing the word ‘Shaykh’ he should concentrate on striking it on the heart (Dharb). By this method, one can also achieve Kashf Al-Arwah.” [Akhbār al-Akh'yār, Maktaba Nooriya Radawiya (Sukkar - Pakistan), Page 199 - NafHat al Uns, Page 462/463]

From the House of the Opponents:

1. Shah Wali'Allāh Muhaddith Dehlawi Radi ALLAHu Ta'ala Anho (d.1180/1767), in his book, At'tib al Ni'gham fil Madh al-Sayyid al-'Arabi wal 'Ajam, comments on the state of ecstasy in the love for the Holy Prophet SallAllahu 'Alaihi wa Sallam. He writes:

و صلى عليك يا خير خلقه و يا خير هول و يا خير واهب
و يا خير من يرجى لكشف روية من جوده قدفاق جوداً لسحائب
و انت مجيري من هجوم ملة اذا انشبت في القلب شر المخاطب

O Unique! Among those who can be depended on.

O Unique! Among those who can be depended upon to eradicate difficulty.

O Cherisher! Among those whose generosity showers more than rain.

I indeed testify to the fact that at the time when my heart is engulfed in this dilemma,

You are indeed the one who gives me assistance and consolation.” [At'tib al Ni'gham, Page 22]

2. In the commentary of the above verses, Shah Wali-Allāh Radi ALLAHu Ta'ala Anho also writes about the difficult moments in which it is most necessary to seek assistance from the sacred Soul of the Holy Prophet Radi ALLAHu Ta'ala Anho. At the beginning of this chapter, he writes:

بارها گواهی میدهم که تو پناه دهنده منی از هجوم کردن مصیبتی وقتی که بخلافت در دل بدترین چنگالبارا

“I cannot perceive any one besides the Holy Prophet SallAllahu 'Alaihi wa Sallam who stretches out a helping hand for a depressed person in times of calamities.” [At'tib al Ni'gham, Page 22]

3. Shah Wali-Allāh SubHanuhu wa Ta'alan his Madhiyā Hamziyya comments that in the august court of the Holy Prophet SallAllahu 'Alaihi wa Sallam one should consider oneself insignificant and inferior. With a broken heart and with total sincerity, one should call to the Prophet SallAllahu 'Alaihi wa Sallam in Du'a. The person will indeed attain Salvation if he states:

ضارعاً بخضوع قلب و ذلّ و ابتهاج و التجاء
رسول الله يا خير البرايا لذللك ابتغي يوم القضاء
اذا ما حلّ حطب مدلهم فانت الحصن من كلّ البلاء
اليك توجهي و بك استنادي و بك مطامعي و بك ارتحالي

“O Rasūl of Allāh SallAllahu 'Alaihi wa Sallam! 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 Allāh SallAllahu 'Alaihi wa Sallam! would give me security from all calamities.

I have turned to you for salvation and placed my trust in you.” [At’tib al Ni’gham, Page 33]

4. Imam Shah Waliullah ‘Alaihir rahmah says that whoever reads the ‘Awrad FatHiya’ he will get a share from 1400 accomplished Awliya. The Awrad FatHiya contains the words:

الصلوة والسلام عليك يا رسول الله، الصلوة والسلام عليك يا حبيب الله، الصلوة والسلام عليك يا رحمة للعلمين، الصلوة والسلام عليك يا شفيع
المدنبيين

“AsSalatu wasSalamu ‘Alayka Ya Rasulallah, AsSalatu wasSalamu ‘Alayka Ya Habiballah, AsSalatu wasSalamu ‘Alayka Ya Rahmatal lil ‘Alameen, AsSalatu wasSalamu ‘Alayka Ya Shafee’ al-Mudhnibeen”. [Al-Intibah fi al Salāsil al-Awliya Allah, Page 124]

5. Ibn Qayyim (Imam of Wahabis/Deobandis) writes: Abu Bakr bin Mujahid saw a dream in which Hadrat Shibli ‘Alaihir rahmah was present in the court of Rasulallah SallAllahu ‘Alaihi wa Sallam. Rasulallah SallAllahu ‘Alaihi wa Sallam stood for and kissed Shibli in between his eyes. I asked, Ya Rasulallah SallAllahu ‘Alaihi wa Sallam! Why did you do this to Shibli? Rasulallah SallAllahu ‘Alaihi wa Sallam replied it is because after every prayer, Shibli reads Laqad Jaa’akum Rasoolum min Anfusikum (9:128) till the end of the Sura and then says “Sallallahu ‘Alayka Ya Rasulallah” thrice. [Jala’ al-Afham, ibn Qayyim]

6. Haji Imdadullah Muhajir Makki ‘Alaihir rahmah (the Pir and Murshid of the Deobandis) says there is no doubt in the validity of reciting AsSalatu wasSalamu ‘Alayka Ya Rasulallah. [Imdad al-Mushtaq, Page 59]

7. Haji Imdadullah Muhajir Makki ‘Alaihir Rahmah says:

Ya Muhammad Mustafa faryaad hai

Ay Habeebe Kibriya faryaad hai

Sakht mushkil mein phansa hoon aaj kal

Ay mere mushkil kusha faryaad hai [Munajat Naala-e-Imdad]

8. Deobandit Shaykh al-Hadith Muhammad Zakariya Saharanpuri says that according to me, the following Durood and Salam should be recited at all places:

AsSalatu wasSalamu 'Alayka Ya Rasulallah AsSalatu wasSalamu 'Alayka Ya Nabi Allah. [Fada'il A'maal, Durood Shareef, Page 702]

9. Ashraf 'Ali Thanwi (Deobandi) writes: "Today I feel like reciting Durood Shareef from the depths of my heart and recite it with the following words: "AsSalatu wasSalamu 'Alayka Ya Rasoolallah". [Shukr al-Ni'mah bi Dhikri Rahmat al-Rahmah, Page 18]

10. It was publish in Monthly Milliya of Fa-alabad in Nov 2005 Edition:

When the companions would pass by the blessed shrine of Rasulallah SallAllahu 'Alaihi wa Sallam they would say "AsSalatu wasSalamu 'Alayka Ya Rasulallah" with the grammatical tense of addressing the Prophet SallAllahu 'Alaihi wa Sallam. [Majalis Shah 'Abdul Qadir Raipuri from the Monthly Milliya, Faisalabad – November 2005]

Books of the Great Jurists of Islām for reference on this matter:

1. Shifā al-Siqām, by Imām Taqi al Din Abul-Hasan Subki (d.771/1370)
2. Muwāhib al-Ladunniya, the Shar'ha (Commentary) of SaHiH al-Bukhāri, by Khatim al-MuHadithin Imām Hāfiz AHmad Qastalāni (d.923/1517),
3. Zarqāni, the Shar'ha of the Muwāhib al-Ladunniya, by 'Allama Imām 'Abd al Bāqi Zarqāni (d.1122/1710),
4. Mutāle' al-Musar'rāt by Imām 'Allama MuHammad al-Mahdi al-Fasi,
5. Mirqāt, the Shar'Ha of Mishkāt, by Mulla 'Ali Qāri Makki (d.1014/1606),
6. AshHat al Lam'āt, Jazb al-Qulñb and Madārij al-Nubuwwah, by Shaykh-e-MuHaqqiq 'Allama 'Abd al-Haqq MuHaddith Dehlawi (d.1052/1642),
7. Afdal al-Qur'ra, which is the Shar'Ha of Umm al-Qur'ra by Imām Hāfiz Ibn-Hajr Makki t (d.973/1566), who is the Ustāz of Mulla 'Ali Qāri.

Personalities who believed in saying Ya RasoolALLAH

Here is list of a few personalities who believed in seeking help from the Ambiyā and Awliya by addressing them with the Harf of Nidā (i.e. Ya).

1. Sayyiduna 'Uthman bin Hanif Sahābi Radi ALLAHu Ta'ala Anho,
2. Rais al-Mufassirin Sayyiduna 'Abdullah ibn 'Abbās Radi ALLAHu Ta'ala Anho,
3. Sayyiduna Bilāl bin Hārith Munzani Radi ALLAHu Ta'ala Anho,
4. Imām al-Bukhāri Radi ALLAHu Ta'ala Anho,
5. Imām Muslim Radi ALLAHu Ta'ala Anho,
6. Imām Tabrāni Radi ALLAHu Ta'ala Anho,
7. Imām Tirmidi Radi ALLAHu Ta'ala Anho,
8. Imām Nisā'i Radi ALLAHu Ta'ala Anho,
9. Imām Bay'haqi Radi ALLAHu Ta'ala Anho,
10. Imām Hāfiz al-Jalil 'Āllama Imām Nawawi Radi ALLAHu Ta'ala Anho,
11. 'Ārife-Billah Imām Taqi al-Din 'Ali Subki Radi ALLAHu Ta'ala Anho,
12. Imām 'Abd al-Azim Munzari Radi ALLAHu Ta'ala Anho,
13. Khatimul-Muhadditin Imām Ahmad Qastalāni Radi ALLAHu Ta'ala Anho,
14. Imām Shahāb al-Din Khafāji Radi ALLAHu Ta'ala Anho,
15. Sayyidi 'Abd al-Rahmān Huzaili Radi ALLAHu Ta'ala Anho,
16. Shaykh al-Islām, Shahāb al-Din Ramli al-Ansāri Radi ALLAHu Ta'ala Anho,
17. 'Allama Khair al-Din Ramli Radi ALLAHu Ta'ala Anho,
18. Sayyidi Jamāl bin 'Abdullah bin 'Umar Makki Radi ALLAHu Ta'ala Anho,
19. Imām 'Abd al-Rahmān Ibn Jowzi Radi ALLAHu Ta'ala Anho,
20. Ghawth al A'zam, Sayyid 'Abd al-Qādir Jilāni Radi ALLAHu Ta'ala Anho,
21. Imām Jalal al-Din Suyooti Radi ALLAHu Ta'ala Anho,
22. Imām Abul-Hasan, Nūr al-Din Shatnoofi Shafa'i Radi ALLAHu Ta'ala Anho,
23. Imām 'Abdullah bin Asad Yafa'i Makki Radi ALLAHu Ta'ala Anho,
24. Imām Mulla 'Ali Qāri Radi ALLAHu Ta'ala Anho,
25. Shaykh Abul-Ma'āli Muhammad Muslimi Radi ALLAHu Ta'ala Anho,
26. Tāj al-'Ārifin, Sayyidi 'Abd al-Razzāq Jilani Radi ALLAHu Ta'ala Anho,

27. Shaykh 'Abd al-Haqq Muhaddith Dehlawi Radi ALLAHu Ta'ala Anho,
28. Sayyidi Qutb Abu-Swaleh Nasr Jilani Radi ALLAHu Ta'ala Anho,
29. Imām Shams al Din Zah'bi Radi ALLAHu Ta'ala Anho,
30. Imām Muhammad bin Muhammad al-Hizri Radi ALLAHu Ta'ala Anho,
31. Imām 'Ārife-Billah 'Abdul-Wah'hāb Sha'rāni Radi ALLAHu Ta'ala Anho,
32. Sayyidi 'Arif Muhammad Ghamzi Radi ALLAHu Ta'ala Anho,
33. Sayyidi Shams al-Din Muhmmad Hanafi Radi ALLAHu Ta'ala Anho,
34. Sayyidi Ahmad Kabhr al-Awliya Badawi Radi ALLAHu Ta'ala Anho,
35. Sayyidi Muhammad bin Ahmad Farghal Radi ALLAHu Ta'ala Anho,
36. Sayyidi Madin bin Ahmad Ashmooni Radi ALLAHu Ta'ala Anho,
37. Sayyidi Moosa Abu-'Imrān Radi ALLAHu Ta'ala Anho,
38. Imām Nūr al-Din 'Abd al-Rahmān Jāmi Radi ALLAHu Ta'ala Anho,
39. Arife Billāh, Mawlana Jalal al-Din Roomi Radi ALLAHu Ta'ala Anho,
40. Shah Wali'Allāh Muhaddith Dehlawi Radi ALLAHu Ta'ala Anho,
41. Imām 'Allama Ziyād Radi ALLAHu Ta'ala Anho,
42. Shah 'Abd al-Rahim Dehlawi Radi ALLAHu Ta'ala Anho,
43. Imām 'Allama Ajhoori Radi ALLAHu Ta'ala Anho,
44. Imām 'Allama Sayyid Ibn-'Ābidin Shāmi Radi ALLAHu Ta'ala Anho,
45. Ārife-Billāh Sayyidi Ahmad bin 'Alwān Yamāni Radi ALLAHu Ta'ala Anho,
46. Sha 'Abd al-Aziz Muhaddith Dehlawi Radi ALLAHu Ta'ala Anho

Some Questions to the Opponents?

I ask all those with incorrect beliefs and who are engaged in misleading others:

Now what is your opinion about these great luminaries of Islām? They have clearly substantiated the permissibility of calling upon Prophets and Saints for assistance. It is a serious crime to condemn a Muslim as a Kāfir. It is reported in the Sahih Hadith that if anyone calls a Muslim a Kāfir, he himself becomes a Kāfir. The 'Ulama and A'imma of Din have unanimously agreed on this decision.

What is your verdict pertaining to the Noble Sahāba, great 'Ulama and Awliya of Islam who believe that it is permissible to call out with the Harf of Nidā to Ambiyā and Awliya for assistance?

What will you label such Great Personalities?

Do you regard them as Kāfirs and Mushriks? If not, then Alhumdulillāh! You are on the straight path.

Do you classify them as Muslim or Mushrik? If you do, then all we can say is that may the Merciful Lord give you Hidāya to see the truth!

Open your eyes and see who you are branding as Kāfirs?

All Praise is due to Allāh SubHanuhu wa Ta'ala, who has guided me to compile this note with quotations from the golden era of the noble Sahāba and followed by the generation of illustrious 'Ulama and Awliya to the present time.

May Almighty Allāh SubHanuhu wa Ta'ala keep us steadfast on the Maslak of the Ahle-Sunnah-wa-Jama'ah and protect us from the evil of all misled groups. We ask Allāh SubHanuhu wa Ta'ala to bless us with the guidance and to make us steadfast in following the methodology and the path of the Holy Prophet SallAllahu Alaihi wa Sallam. We ask Allāh SubHanuhu wa Ta'ala to let us spend all of our life in following the teachings of the Holy Prophet SallAllahu Alaihi wa Sallam and the Awliya. May this Kitāb illuminate the hearts and souls of the sincere seekers of Truth. Āmin.

Verily Allāh SubHanuhu wa Ta'ala and His Beloved Rasūl SallAllahu Alaihi wa Sallam knows best!