

Using the Words 'Yaa Rasulullaah SAW.?

Q: Imaan-76: Is it permissible or not to use the words "Yaa Rasulullaah SAW.

Answer: There is great detail surrounding the issue of using the words "Yaa Rasulullaah SAW. since it will be permissible at times and not permissible at others. Without a doubt, Rasulullaah SAW. is alive in his grave. He hears the Durood that is recited at his graveside and those recited somewhere else are conveyed to him by the angels, with the names of the people who have recited them. Rasulullaah SAW. then responds to the Durood. This is explicitly stated in a Hadith reported in Mishkaatul Masaabeeh (Pg.86). Another Hadith states that there are angels who are constantly travelling throughout the world only to convey to Rasulullaah SAW. the salutations that his Ummah send for him.

It is therefore permissible to recite Durood from afar using the words "Yaa Rasulullaah SAW. with the belief that the angels convey the Durood to Rasulullaah SAW. One must not hold the belief that, like Allaah, Rasulullaah SAW. himself hears the Durood being recited from afar.

There is no doubt that the angels convey the salutation to Rasulullaah SAW. When one recites "As Salaamu Alayka Ayyuhan Nabiyy" in the Tashahhud posture of salaah. There is no harm in reciting "Yaa Ayyuhal Muzammil" as stated in the Qur'aan or even in saying "Yaa Rasulullaah SAW out of love when one does not hold the belief that Rasulullaah SAW. is Omnipresent, All Seeing and All Hearing. It is also permissible without this belief to call out the name of Rasulullaah SAW. addressing him as the second person when calling out in extreme love or grief and also when reciting poetry. However, saying "Yaa Rasulullaah SAW. "Yaa Ali, "Yaa Ghowth" when calling for Help is forbidden when one believes that the persons being called are omnipresent.

Allaah declares in the Qur'aan, "Pray to Me and I shall respond". This verse tells us that du'aas and Ibaadah should be solely for Allaah since only He is Able to fulfill needs and hear all supplications."

When someone asked Rasulullaah SAW. what the gravest of sins was in Allaah's sight, he replied, "To call (pray) to someone other than Allaah when it was He who created you." This proves that it is a grave sin to call to another being as one who calls to Allaah with the words "Yaa Allaah".

At times of need and calamity, one needs to supplicate only to Allaah, Who knows everything and has the power to do anything. Calling to anyone else during such times opposes the teachings of the Shari'ah. Sheikh Abdul Qadir Jaylaani RAH. writes, "Why do I see you with the creation rather than with the Creator? Why do you fulfill the rights of the Nafs and the creation, but discard the rights of your Creator? Who has given you all these bounties that you are drowning in? Was it given to you by anyone other than Allaah?" He also says, "Never allow

yourself to go to anyone other than Allaah in securing an escape from difficulties because this will entail Shirk. None wields any power in Allaah's kingdom since none can benefit, harm or cause illness or cure.",

He also writes, "You must therefore have only One from whom you ask, One who gives to you, One who to Whom you turn and He is your Rabb Who holds the forelocks of all creation and the hearts of all creation in His hand."

The gist of it all is that it is completely wrong and against all Islaamic teachings to regard anyone other than Allaah to be omnipresent and capable of alleviating difficulties, regardless of whether the being is a Nabi, a saint or anyone else. Only Allaah is All Seeing and All Hearing. Hadhrat Mujaddid Alf Thaani RAH. states, "Allaah is Aware of people's every affair on both the macro and micro levels and only He is All Seeing and All Hearing. We should be ashamed to even imagine anyone else as being such."

Hadhrat Shah Hidaayatullaah Nakhshbandi RAH. says, "Allaah is unique in His existence, attributes and actions and none is partner to Him in any of these. Hadhrat Qaadhi Hameedud Deen RAH. who was the teacher of Hadhrat Khwaja Bakhtiyaar Kaaki RAH. used to say that people who call on the Ambiyaa ALY. and saints in times of distress with the belief that these people are alive in their graves and can hear them are in grave error and are really committing Shirk. Hadhrat Mulla Husayn RAH. also stated that one will be guilty of uttering words of Kufr if one calls to the deceased with the belief that they are omnipresent, using the words "Yaa Rasulullaah SAW. "Yaa Abdul Qadir", etc. Fataawaa Bazzaziyya makes it clear that the person who believes that the souls of the saints are present have indeed committed an act of kufr.

In his Tafseer? Hadhrat Shah Abdul Azeez RAH. also dismisses as erroneous erroneous the belief that the Ambiyaa ALY. have knowledge of the unseen and that they can hear the plea of every person in every area:

In a book titled Anwaarul Bahiyya', one of the leading Berelwi scholars clearly writes, "We accept the fact that none other than Allaah is present everywhere."

The gist of it all is that it is not at all permissible to call out "Yaa Rasulullaah SAW. "Yaa Ghowth" or anything like this with the belief that the person being called are present, can hear everything we say and are capable of acceding to our plea. In fact, even if one does not hold this belief, but there is the danger of someone else getting this impression by observing, then too it will not be permissible.

And Allaah knows best what is most correct.

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