1741 - Saying “Yaa Rasool Allaah”

the question

I want to know that can we say Ya Rasool-Allah or not.

Detailed answer

Praise be to Allah.

It is not permissible to call upon anyone other than Allaah, whether at times of ease or times of hardship, no matter how great the status of the one who is called upon, even if he is a Prophet who is close to Allaah, or one of the angels, because du’aa’ is a form of worship.

It was narrated from al-Nu’maan ibn Basheer that the Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ is worship,” then he recited (interpretation of the meaning):

“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!’”

[Ghaafir 40:60]

Narrated by al-Tirmidhi, 2895; Ibn Maajah, 3818; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 2370.

Worship is due only to Allaah; it is not permitted to direct worship towards anyone else. Hence the Muslims are agreed that whoever calls upon anyone other than Allaah is a mushrik (polytheist, one who associates others with Allaah).

Shaykh al-Islam Ibn Taymiyah said:

Whoever regards the angels and Prophets as intermediaries whom he calls upon, puts his trust in

and asks them to bring that which will benefit him and ward off harmful things, such as asking them to forgive sins, guide them, relieve them of distress and meet their needs, is a kaafir, according to the consensus of the Muslims.

Majmoo' al-Fataawa, 1/124.

Ibn al-Qayyim (may Allaah have mercy on him) said:

The kinds of shirk include asked the dead for one's needs, or seeking their help, or turning to them. This is the essence of shirk.

Fath al-Majeed, p. 145

Hence Allaah has said that there is no one more astray than the one who calls on others besides Him. Allaah says (interpretation of the meaning):

"And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping"

[al-Ahqaaf 46:5-6]

How can he call on others besides Allaah, when Allaah has told us that they are helpless? Allaah says:

"And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over thedate stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything)"

[Faatir 35:13-14]

Shaykh ‘Abd al-Rahmaan ibn Hasan Aal al-Shaykh said:

Allaah tells us the situation of those who are called upon instead of Him, of the angels, Prophets, idols, etc. in a manner that indicates their helplessness and weakness, and that they lack the abilities that are to be expected in the one who is called upon, such as sovereignty, the ability to hear the call and the ability to respond.

Fath al-Majeed, p. 158

How can the Messenger (peace and blessings of Allaah be upon him) be called upon, when Allaah has commanded him to say, “Say: ‘It is not in my power to cause you harm, or to bring you to the Right Path’” [al-Jinn 72:21 – interpretation of the meaning]?

And the Prophet (peace and blessings of Allaah be upon him) said: “If you ask, then ask of Allaah, and if you seek help, then seek the help of Allaah.”

Narrated by al-Tirmidhi, 2516; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 2043.

Hence there can be no doubt that it is a mistake to praise the Prophet (peace and blessings of Allaah be upon him) in the words

“O most noble of creation, I have nobody to turn to except you when calamity strikes.”

The major scholars have denounced this as being wrong.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him) said, in his footnotes to the book Fath al-Majeed, commenting on the poem Burdat al-Busayri from which these words are taken:

The Prophet (peace and blessings of Allaah be upon him) warned us, according to the report narrated by al-Bukhaari and Muslim, ‘Do not praise me as the Christians praised ‘Eesa ibn Maryam, I am the slave of Allaah and His Messenger.’ Rather the way to venerate him and love him is by following his Sunnah and establishing his religion and rejecting all the myths that the ignorant

attribute to him. But most of the people do not do this, and they occupy themselves with this exaggeration and praise which leads them to commit major shirk.”

Fath al-Majeed, p. 155

Moreover, it is not known that even a single Sahaabi used to seek the help of the Messenger or call upon the Messenger, neither was that transmitted from any of the respectable scholars. It is only one of the myths of the deviant.

If something troubles you, then say Yaa Allaah, for He is the One Who answers prayers, relieves distress and controls all things.

And Allaah knows best.