

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Indeed, we have been put to trial nowadays by the pens and keyboards of the writers! Some of them speak in affairs of the religion and most of time they neither provide proof nor a sound distinction between truth and falsehood based on clarifications of the upright scholars of the Ummah – the scholars of Tawheed and Sunnah. It is very important that one either give clarifications with authentic proofs provided by the upright scholars or refrain from entering into subject matters of this mighty religion. Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said, "**There is no good thing except that he [i.e. the Messenger (peace and blessing of Allaah be upon him)] has urged the person towards it and there is no evil except that he warned the Ummah against it**". Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] commented on the above statement and stated "**This is correct because indeed good is something one seeks to do, therefore he clarified it specifically and urged a person towards it. And regarding evil, we say, 'There is no evil except that he warned against it' and he (Shaikhul Islaam) did not say, 'There's no evil except he has clarified it (i.e. in detail)', because there are evil things which he clarified (in detail) and warned against, and there are evil things which he did not clarify (in detail); rather he warned against it in general. For example, fornication, killing a person (i.e. without a justified reason based on the sharee'ah) and what is similar to these deeds are manifest evils, and religious innovation (Bidah) is a manifest evil, but did he mention every Bidah specifically by its description in a text or rather mentioned in general? Answer: They are mentioned in general and warned against. The distinction between (evil) and good is that good is something one seeks to do, therefore it is in need of being clarified specifically – clarify every affair so that we do it, unlike evil because it is something to be abandoned, therefore sometimes it is mentioned in detail and sometimes in general**".(1)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "**It is obligated on you to give detail and make a distinction, because unrestricted and general (statements) without clarification has indeed corrupted this existence (i.e. the world), and misguided the intellects and views (of the people) in every era**". Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] commented on this statement and stated, "**There has to be detail explanation. The one who is not proficient in giving detail should keep quiet because benefit is not acquired from his speech. And every time error occurs, its cause is due to an absence of detail explanation regarding truth and falsehood. There has to be detail explanation and distinction and not to mix up (affairs). Indeed, it may be that there is something of truth and falsehood in an opponent's statement, so all of it is neither deemed to be false nor truth; rather there has to be a distinction between its truth and falsehood. All of it is neither rejected nor accepted; rather a distinction is made regarding the truth and what is correct and the falsehood and error in it. And if you are not proficient in giving detail, then you should not enter into this field**". (2)

In this short article, we intend to respond to some of the statements of Linda Hyökki regarding Pilgrimage to the Eyüp Sultan. <https://www.dailysabah.com/life/travel/finding-the->

sacred-in-istanbul-the-pilgrimage-site-of-eyup-sultan

[1] Linda wrote: **Eyüp Sultan had been described to me by many of my foreign friends as the most spiritual area in the city.** It is not like Istanbul does not offer enough sites for religious life with its numerous mosques, churches and synagogues, but here I discovered that located somewhat on the margins of the city's heart was a gem for those who were into exploring the different scenes and senses of Istanbul's corners or observing everyday religious rituals beyond the daily prayers. **Devout Muslims from near and far come namely to Eyüp Sultan for "ziyara," which in Turkish and Arabic means a pious visitation or a pilgrimage to a holy place, tomb or shrine.**

Brief Comment: According to Linda, "**Eyüp Sultan had been described to me (her) by many of my foreign friends as the most spiritual area in the city**", therefore, firstly, we understand from Linda's statement that it is a place associated with deep feelings and beliefs, especially religious beliefs. Secondly, beliefs in Islaam have to be based on the divine revelation and not conjecture, dreams, tales, the soul's desire or hearsay. Al-Allaamah Abdul Muhsin Al-Abbaad [may Allaah preserve him] said, "He [i.e. the Prophet (peace and blessings of Allaah be upon him)] said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَتَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِتَابَكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ يَدْعَةٍ صَلَالَةٌ

Verily he lives long among you will see a lot of differing, so you must keep to my Sunnah and to the Sunnah of the Khulafaa ar-Rashideen [the rightly guided caliphs]. Adhere to it with your molar teeth (i.e. adhere to it firmly). And beware of newly invented matters (in the religion), for every newly invented matter (in the religion) is a bidah (innovation in the religion), and every bidah is misguidance. [Abu Dawood Number 4607] [Tirmidhee. Number 2676] (3)

Therefore, we'll now examine whether some of the beliefs associated with this place is found in the divine revelation [the Qur'aan and authentic Sunnah].

[2] Linda stated, "**Devout Muslims from near and far come namely to Eyüp Sultan for "ziyara," which in Turkish and Arabic means a pious visitation or a pilgrimage to a holy place, tomb or shrine**".

Comment: Indeed, it is well established in the divine revelation that a Muslim is not allowed - as stated in the authentic hadeeth - to set out on a journey for Ziyaarah to any mosques except three mosques. Abu Hurairah [may Allaah be pleased with him] reported that the Prophet [peace and blessings of Allaah be upon him] said, "**Do not set out on a journey except for three mosques - the Masjid Al-Haraam (at Makkah), Masjid Ar-Rasool (the Messenger's mosque in Madeenah) and Masjid Al-Aqsa (at Jerusalem)**". [Saheeh al-Bukhaari Number 1189]

As for erecting tombs and shrines, then indeed this is another practice prohibited in Islaam. Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] stated, "Shrines are

graves and the Prophetic tradition regarding this affair is that graves are to be raised a hand span from the ground, so that they are recognised as graves and not degraded. This is why in the narration by Sa'd Bin Abee Waqqaas [may Allaah be pleased with him] it is reported that the grave of the Prophet [peace and blessings of Allaah be upon him] was raised a hand span and Sa'd also gave orders that the same should be done to his grave. As for building over them, taking them as Mosques (or places of worship) and building domes, this is not permissible. The scholars judge this to be evil, innovation in religion and one of the means to Shirk. And due to this the Prophet [peace and blessings of Allaah be upon him] stated in an authentic hadeeth, "The curse of Allaah is upon the Jews and Christians (i.e. those Jews who deviated from the pure message of Moosaa and those Christians who deviated from the pure message of the Messiah), because they took the graves of their Prophets as places of worship". And in a hadeeth in Saheeh Muslim, the Prophet [peace and blessings of Allaah be upon him] forbade that graves should be plastered (made into permanent structures), used as sitting places and building over them. Therefore, it is not permissible to build over graves – neither mosques nor domes, nor other than them, and also they are not to be plastered, because indeed this is one of the means to Shirk, because it becomes exalted, invoked besides Allaah and help sought from it, and thus shirk occurs. Building over graves- placing domes, mosques and lamps over them are from the means to Shirk, and this is why the Prophet warned against it and cursed those who do so. It is obligated on the Muslims to be warned against this and that they do not build over a grave – neither a Masjid nor other than it, neither a dome nor plastered, neither place lamps on them nor shrouded....(4)

Some people may say, "**Then why is the grave of the Prophet in the Masjid**". We respond to this with this clarification by Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] who stated, "The grave of the Prophet (salallāhu 'alaihi wasallam) was initially outside of his Mosque in Madeenah – the fact is that his house was next door to the Mosque and that is where he was buried after his death. Later, in the time of the rule of Waleed Ibn Abdul-Malik he commanded that Mosque be expanded, and thus the house of the Prophet (salallāhu 'alaihi wasallam) was included into the Mosque as it was extended. This occurred at the displeasure of the Scholars – and they hated it – from them, Sa'eed Ibn Al-Musayyib (died 94H). As for the green dome that was erected high over the grave of the Prophet (salallāhu 'alaihi wasallam), then it was built at the end of the 6th century – it was built by one of the kings of Egypt. So whoever uses the grave of the Prophet (salallāhu 'alaihi wasallam) in the Mosque as a proof, or the presence of the green dome then, in reality, he has no proof at all. That is because these constructions and affairs were initiated by people ignorant and devoid of knowledge. They had authority and the people were not able to prevent them. So they did what they did due to their claim that they were expressing their love of the Prophet (salallāhu 'alaihi wasallam) and respect for him. This green dome at the Prophet's Mosque in Madeenah, over his grave, was a later addition of the sixth century. It was not built or approved by the Companions or by the early scholars and well-known Imāms". (5)

Therefore, we remind Linda that **devoutness** is not enough, rather it has to be based on

the Qur'aan and authentic Prophetic tradition. Al-Allaamah Abdul Muhsin Al-Abbaad [may Allaah preserve him] stated, "Two conditions must be fulfilled in order for an act of worship to be accepted; the first of the two conditions is that the act of worship must be done sincerely for Allaah, and secondly the act of worship must be in agreement with the Sunnah of the Messenger [peace and blessings of Allaah be upon him]. This is what the Shahaadah (لا إله إلا الله محمد رسول الله) necessitates; because (لا إله إلا الله) necessitates that acts of worship must be carried out sincerely for the sake of Allaah alone. And (محمد رسول الله) necessitates that acts of worship must be carried out in conformity with what was revealed to the noble Messenger. Therefore, Allaah is not to be worshipped with bidah (religious innovations), newly invented matters in religion and evil acts, for which Allaah [The Most High] has sent down no authority; rather acts of worship must be in conformity with the Sunnah of the noble Messenger. If any of these two conditions or both of them are not fulfilled, then indeed the act of worship will be rejected by Allaah [The Mighty and Majestic]. Allaah [The Most High] said: وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مُنثَوِرًا] – And We shall turn to whatever deeds they [disbelievers, polytheists] did, and We shall make such deeds as scattered floating particles of dust] [Soorah Al-Furqaan. Verse 23]

And the noble Messenger [peace and blessings of Allaah be upon him] said:

[مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ زِدٌ] – He who innovates something in this matter of ours [i.e., Islam] that is not of it will have it rejected (by Allah). [Al-Bukhaari Number 2697 and Muslim Number 1718]

And in another wording of this hadeeth in Saheeh Muslim the Prophet said:

[مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ زِدٌ] – He who does an act (of worship) which we have not commanded (i.e. not commanded by the Prophet), will have it rejected].

It is not enough for a person to say, "I am going to do this act of worship even though it was not (performed by) the Prophet because my intention is pure and good". The evidence (against this statement) is that when it reached the Messenger (peace and blessings of Allaah be upon him) that a man amongst his noble companions slaughtered the Eed sacrifice before the Eed Salaah, he said to him: *شَأْنُكَ شَأْنُ لَحْمٍ* – "Your (slaughtered sheep was just mutton (not a sacrifice)". [Al-Bukhaari Number 5556]. Meaning, it is not considered Eed sacrifice because it was not carried out in conformity with my Sunnah. Therefore, what is in conformity with the Sunnah is that the Eed sacrifice is done after the Eed Salaah; but as for sacrificing before the Salaah, then indeed it is outside its specified time and will not be regarded as (Eed sacrifice). Al-Haafidh said in Fat-hul Baaree (10/17), "Shaikh Abu Muhammad Bin Abu Hamzah said, 'This hadeeth (establishes the fact that) if an action (i.e. an act of worship) is done with a sincere intention, it is still not (considered) righteous unless it is in conformity with the legislated divine revelation'".

Also that which will shed more light on this affair is when Abdullaah Ibn Mas'ood [may Allaah be pleased with him] came to a people who had gathered in the Masjid, and each of them had a number of stones/pebbles; and there was one man amongst them saying: "Say, Subhaanallaah a hundred times; say Laa-ilaaha Il-lal laah a hundred times; say Allaahu Akbar a hundred times". So they repeated. Then Abdullaah Ibn Mas'ood approached them and said,

"What is this that you are doing?" They said, "O father Abdur-Rahman! These are pebbles to count the number of times we say Allahu Akbar, Laa ilaaha Illal laah and Subhaanallaah". He said, "Count your sins and I assure you that you are not going to lose anything of your good deeds. O Ummah of Muhammad! How quick is your destruction! These are the Companions of your Prophet present in great numbers; these are his clothes not worn out yet, and his pots are not broken yet. I swear by the One (i.e. Allaah) in Whose Hands my soul is, either you are following a religion that is better than the Religion of Muhammad or you are opening a door of misguidance". They said, "O father of Abdur-Rahmaan! We swear by Allaah that we intend nothing other than good". He said, "How many people want good but never reach it!" [Sunan Ad-Daarimee 1/68-69. As-silsilah As-Saheehah. Number 2005] (6)

Finally, in this first article, we establish the fact that beliefs and acts of worship must be based on the authentic Sunnah of the Prophet and that erecting tombs and shrines is not permissible.

To be continued InShaaAllaah.

[Ref 1: An Excerpt from 'Ad-Duratu Al-Uthaymeeniyah Bi-Sharhi Fat'hi Rabbil Bariyyati Bi-Talkhees Al-Hamawiyya. Page 34. Slightly paraphrased]

[Ref 2: An Excerpt from At-Ta-leeqaat Al-Mukhtasar Alaa Al-Qaseedah an-Nooniyyah: Vol: 1 page: 216]

[Ref 3: An Excerpt from أثر العبادات في حياة المسلم page 5]

[Ref 4: Ref 1: <https://binbaz.org.sa/fatwas/16337/%D8%AD%D9%83%D9%85-%D8%A8%D9%86%D8%A7%D8%A1-%D8%A7%D9%84%D8%A7%D8%B6%D8%B1%D8%AD%D8%A9-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D9%82%D8%A8%D9%88%D8%B1> paraphrased]

[Ref 5: <https://www.abukhadeejah.com/decisive-proofs-against-the-sufis-who-take-graves-as-places-of-worship-the-condemnation-of-the-one-who-worships-allah-at-the-grave-of-a-righteous-man-so-how-much-worse-is-the-one-who-actually-worsh/>]

[Ref 6: An Excerpt from أثر العبادات في حياة المسلم page 7-8]