

EBÛ EYVÛB HALJÐ b. ZEYD eL-ENSÂRÛ
JN RECORDS OF THE WORDS AND
DEEDS OF
THE PROPHET MUHAMMAD



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Glory to God; May He Bless His Prophet. I will start with good tidings by the Messenger of our Generous God defining our relation to his companion Ebû Eyyûb el-Ensâri, may God be well pleased with him:

“Each one of my companions will rise on the day of the last judgement as a leader and spiritual light of saintliness for the people of the land where he died.”¹

A BRIEF HISTORY

A solemn agreement with no details -if I may say so- was reached in Aqabe Allegiance between the Prophet Muhammad and the Moslems of Medina, in the presence of Halid b. Zeyd, which prepared the ground for his emigration to Medina. It was not discussed, for example, whose guest the Prophet would be or by whom he would be entertained if he emigrated.

When the exemplary human being, the last Prophet Muhammad was about to complete his emigration journey, which would culminate in Islamic Domination and lead to many revolutions in the history of the world, the problem arose: Whose guest would he be? Actually, all Moslems in Medina were ready to have him in their homes. But, he, may God commend and salute him, said to all who held Kusvâ's (his camel) halter tightly and extended their invitations:

“Let the animal be free, move out of its way, it knows”² and let it be known that he would be the guest in the house in front of which Kusvâ would kneel down and sit.

Everything is preordained and by fate.

The Prophet Muhammad's camel, after



kneeling and getting up several times, finally knelt and sat in front of Ebû Eyyûb Hâlid b. Zeyd el-Ensâri, en-Neccâri, el-Hazrecî, el-Akabî's house. (52/672)³

While Ebû Eyyûb, whose home was closest to the Prophet's blessed camel, carried

the few belongings of the Prophet, he, may God commend and salute him, settled himself at the lower floor of Ebû Eyyûb's house.⁴

This visit with Ebû Eyyûb, may God be well pleased with him, would last nearly seven months until the construction of Mescidu'n Nebevî (The Prophet's Mosque) and its chambers was finished.⁵ Thus, the emigration of the Prophet Muhammad initiated at the home of Ebû Bekr, who accompanied him in his journey, and ended at the home of Ebû Eyyûb, who had the honor of becoming the “Host of the Messenger and Prophet of God, Muhammad.”

From that time on Ebû Eyyûb Hâlid b. Zeyd el-Ensâri would make history and would always be at the side of the Messenger and Prophet of God, Muhammad, may God commend and salute him, so much so that he would always be one of the seven companions of the Prophet serving as a bodyguard in times of war and peace until the verse of the Koran, “God will protect you against the evil which may come from men”⁶ would descend.⁷

Hâlid b. Zeyd el-Ensâri, may God be well pleased with him, is the name of one of the eminent companions of the Prophet Muhammad. He is better known as “Ebû Eyyûb”⁸ but is called “Eyûb Sultan” in our country.

The inhabitants of Medina who invited the Prophet Muhammad and his adherents to their city, and were the first to take arms on behalf of Islam, considered Ebû Eyyûb, may God be well pleased with him, to be a great and honorable disciple of the Prophet Muhammad and partic-

1. Tirmizî, Menâkib 59; İbn Asâkir, Târihu Dımaşk, II, 190-195.
 2. İbn Hişâm, Siyre, II, 140; İbn Kesîr, el-Bidâye, III, 198; İbn Sa'd, Tabakât, I, 236-237; İbn Asâkir, Tarihu'l Kebir, V, 37; İbnü'l-Esir, Üsdü'l-Gâbe, II, 195.
 3. See. Zehebî, Siyeri a'lami'n-nübelâ, II, 412. DIA gives this date as 49/669. (See. Dia, X, 123)
 4. İbn Hişâm, Siyre, II, 41.
 5. İbn Kesîr, el-Bidâye, II, 214.
 6. Mâide suresi (sura of the Koran), (5), 67.
 7. Kâtu'l Kulûb fi ehadis-I Ebî Eyyûb, V, 8b, (Topkapı Palace Museum), Book A. 569.
 8. İbni Abdilberr, el-İstîâb I, 403 (el-İsâbe margin). There are two other names used for companions, may God be well pleased with them, of the Prophet Muhammad. (İbnü'l Esîr, Üsdü'l-Gâbe, VI, 25-26; İbni Hacer, el-İsâbe, IV, 17; however, İbni Hacer believes that the title Ebû Eyyûb belongs to Hâlid b. Zeyd and the other two names stand for Ebû Eyyûb el-Ensâri and also states that there is a follower of the Prophet Muhammad who is known as Ebû Eyyûb el-Merağî.)
 9. See. Fetih sura (48), 29; Tevbe sura (9), 100; Enfal sura (8), 74; Haşr sura (59), 8-10.
 10. See. The Fezailü'l Ashâb sections of Hadis books.
 11. İbn Sa'd, Tabakât, III, 484, Zirikli, el-A'lâm, II, 336.



* From the Municipality of Eyüp Sultan Directorate of Culture and Tourism Archive

ularly, a divine⁹ and a prophetic¹⁰ person communicating good tidings. Among his many virtues, his deepest devotion is to holy war. All references about him, without any exception, write the following:

“Ebû Eyyûb, was a courageous, patient and pious man, dedicated to war on behalf of Islam.”¹¹ His life-span, extending from Medina to İstanbul where his tomb stands, is the proof of the validity of this statement. Also, many rumors of events related to holy war are noted.¹² Ebû Eyyûb’s concern and services in Medina for the Prophet Muhammad, may God commend and salute him, from the very first day were similar to Ebû Bekr’s, may God be well pleased with him, behavior towards him in the cave and along the way during the emigration from Mecca. It should not be forgotten that those who helped the Prophet of God, Muhammad, were exalted and his enemies who opposed him and were disrespectful, even his real uncle, were belittled and humiliated. “A person of bad deeds can never be elevated by his family and relations.”¹³

Now, let’s give a few examples for the polite attitude of the host of the Prophet of God, Muhammad.

The Prophet Muhammad, may God commend and salute him, was settled at the lower floor of Ebû Eyyûb’s house. After resting a while, Ebû Eyyûb requested that the Prophet Muhammad, may God commend and salute him, honor him by his presence upstairs. He said, “You downstairs and us upstairs...it cannot be, we will not be at ease.” When the Prophet of God, Muhammad, uttered that “it would be more appropriate for him to be downstairs to meet his guests,” Ebû Eyyûb consented and moved to a corner of his room and slept there.¹⁴ So, it was one night in those days that the leather water bag in Ebû Eyyûb’s room flipped over. Ebû Eyyûb and Ümmü Eyyûb immediately tried to dry the floor with their quilt so that water would not leak downstairs and disturb their guest.¹⁵

During the conquest of Khaibar, the Prophet of God, Muhammad, may God commend and salute him, had the first wedding night with Safiyye, our mother. On that night Ebû Eyyûb, with a sword in his hand, kept watch around the Prophet’s tent. When the Prophet Muhammad, may God commend and salute him, saw him like that in the morning he commented:

12. See Nefehât, Hadji Selim Ağa Book Hüdâî Ef. 143.

13. Tirmizi, Kur’an 10; İbn Mâce, Mukaddime 32; Dârimî, Mukaddime 32, Ahmed b. Hanbel, Müsned, II. pp. 252, 407.

14. İbn Hişâm, Siyre, II, 144; Müslim, Eşribe 171; Ahmed b. Hanbel, V, p. 415.

15. İbn Hişâm, Siyre, II, 144; el-İstîâb I, 404; el-İsâbe, I, p. 405.

16. İbn Hişâm, Siyre, III, pp. 354-355.

“O, what is it Ebû Eyyûb?”

Ebû Eyyûb responded:

“O, the Prophet of God! I was worried that this woman might harm you. You had her father, husband and people killed. She just freed herself from infidelity and began to have faith in God. It is for this reason that I was worried for you...” Thus, he expressed his feelings and devotion to the Prophet of God, Muhammad, may God commend and salute him.

The Prophet of God, Muhammad, may God commend and salute him, was so pleased with these remarks that he prayed:

“O, My God, protect Ebû Eyyûb as he has protected me tonight.”¹⁶

It must be due to this blessing that today we have the chance of visiting Ebû Eyyûb at his resting place.

Sunnah Handed Down by Ebû Eyyûb

Before talking about the *Sunnah* or teachings and practices derived from the Prophet Muhammad’s own habits and words handed down by Ebû Eyyûb, who is a highly esteemed disciple of the Prophet, with your permission, I would like to point out a few facts in connection with records of the companions and disciples of the Prophet. Ebû Eyyûb accepted all of the *Sunnah* as equitable and not to be subject to criticism. However,

1. Each companion and disciple of the Prophet (one to thousands) has handed down a different number of records on practices and words of the Prophet Muhammad. There may be many reasons for this. Some which come to mind immediately are the following: these companions and disciples may have begun to believe in the Islamic faith at different times, some may have been continuously with the Prophet Muhammad, some may have written down the Prophet’s words and others may not, some may have been blessed by the Prophet’s

prayers to become scholars and learned persons, some may have held the Islamic faith longer than others, some may have lived in key places like Mecca-Medina, particularly after the death of the Prophet Muhammad, some may have made education and learning a profession, some may have dealt with administrative issues and some may have been more worried than others about not being able to accurately express themselves. One should also keep in mind that these records cannot possibly contain all of the Prophet Muhammad’s words and deeds.

These and similar reasons point out to the fact that the number of records handed by a disciple is not a sign of his knowledge.

2. The number of *Sunnah* handed down by the disciples of the Prophet Muhammad has been given by Bakî b. Mahled el-Endelûsî (276/889) in his *Mûsned* (Collection). The special feature of this *Mûsned*, which unfortunately did not reach our day, was that it utilized the *ale’r rical* and *ale’ebvâb* systems, simultaneously, (that is it listed the teachings and practices of the Prophet Muhammad handed down by his eminent disciples and classified them according to content). Thus, what a certain disciple handed down could be found in more than one section depending on its contents, which meant that the number of *Sunnah* increased. The most striking example of this is found in what Ebu Hureyre handed down. While the number of what he handed down was 5374 according to Bakî’s *Mûsned*, it was 3848 according to Ahmed b. Hanbel’s *Mûsned*, including the repeats. When the repeats were eliminated, what Ebu Hureyre handed down came out to be 1579.

Thus, in reporting the number of *Sunnah* handed down by the disciples, it would be best to state the reference as “according to Bakî b. Mahled’s *Mûsned*” or “according to Ahmed b. Hanbel’s *Mûsned*,” which would prevent confusions.

Now we may discuss the teachings and practices derived from the Prophet



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Muhammad's own habits and words handed down by Ebû Eyyûb:

In the Medina era, even though Ebû Eyyûb, may God be well pleased with him, was very close to the Prophet Muhammad; he handed down few records of the Prophet Muhammad's teachings and practices, partly because he spent most of his life in combat. Actually, he is very particular and sensitive about the teachings and practices of the Prophet Muhammad. Once he even traveled from Medina to Egypt to ascertain his knowledge on something that he heard from the Prophet of God, Muhammad.

We learn about this from *Hatîp* (Orator) Bağdâdî (463/1071), who wrote in his work titled *Kitabu'r-rihle fi talebi'l-hadis* that Ebû Eyyûb traveled to see Ukbe b.Âmir, in Egypt to inquire about something that he heard from the Prophet Muhammad. He became the guest of Mesleme b.Mahled, the Governor of Egypt, and Ukbe b.Âmir was informed of his arrival. He came and embraced Ebû Eyyûb and after a friendly chat asked why he had come to Egypt. Ebû Eyyûb answered:

- I came to inquire about the words of the Prophet of God, Muhammad, on "covering up

for the shame of a believer." Only you and I are left among the ones who have heard these words.

Ukbe b.Âmir replied:

-Yes, I heard the Prophet of God, Muhammad, may God commend and salute him, when he said: "On the doomsday, God will cover up for the shame of the one who has covered up for the disgrace of a believer on earth."

Ebû Eyyûb remarked.

- You said it right, and immediately mounted his horse and set out on the way to Medina.

The food, which Mesleme b.Mahled sent for his journey, reached him when he arrived in Arîş-I Mısır.¹⁷

Ebû Eyyûb, may God be well pleased with him, was very mindful and particular about the teachings and practices of the Prophet of God, Muhammad, may God commend and salute him, whom he served with care and joy. One day, he said to Mervan, the Governor of Medina, who did not have the *namaz* (the ritual worship) performed right at the proper time:

"If you carefully follow the teachings of the

17. Hatîb, er-Rihle, p. 118-120, (thk. N. İtr). Ebû Zehv, Muhaddisûn, p. 110; A. Naîm, Tecrid Translation (Mukaddime), p. 47.
18. Et-Taberânî, el Mu'cemü'l-kebir, IV, 187; Ögüt, *Meşhur Eyüp Sultan*, I, 89-90. For the explanation of the saying see Çakan, *Eyüp Sultan Hazretlerinden Kırk Hadis*, p. 34-37 (İstanbul, 1994, Second Edition)
19. Zehebî, *Siyeru a'lami'n-nübelâ*, II, 403; İbni Melek, *Mebârikü'l-ezhar*, I, 57; N. Aşık, *Sahabe ve Hadis Rivayeti*, p. 177. The fact that DIA reports this number as 150 is debatable. (See. DIA, X, 124).
20. Sıddıkî, *Hadis Edebiyatı Tarihi*, p. 44; N. Aşık, *Sahabe ve Hadis Rivayeti*, p. 177.
21. Zehebî, *Siyeru a'lami'n-nübelâ*, II, 403; İbni Melek, *Mebârikü'l-ezhar*, I, 57; Aynî, *Umdetü'l-kârî*, II, 276.
22. Zahâiru'l-mevâris, III, pp. 139-143.
23. See. Ahmed b. Hanbel, *Müsned*, V, 412-413.
24. See. Nefehât, H.S.A. Kt. Hüdâi Ef. 143; Ögüt, *Meşhur Eyüp Sultan*, Vol. II (the whole volume)..
25. Ögüt, *Meşhur Eyüp Sultan*, II, 28-30.

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26. Zehebi, *Siyeru a'lamî'n-nübelâ*, II, 403; İbn Hacer, *Tehzibü't Tezib*, III, p. 91.

27. See. Hediyyetü'l-ârifîn, I, 774; Kehhale, *Mu'cemü'l-müellifîn*, VII, p. 230.

28. *Nefehât*, v.6b (Hüdâi Ef. 143).

29. See. DIA, X, p. 124.

30. Beyazıt General Library, 1077; University Library, Yıldız Section, 124; Nuruosmaniye Library, 1284; Süleymaniye Library, M.Hafid Ef. 44; Murad Buhâri, 93; Ayasofya, 942; Hadji Selim Ağa Library, Hüdâi Ef. 143. In preparing this article, the reference used was (Hüdâi Ef. 143). A summary of *Nefehât* prepared by Osman et-Tâfi was published in İstanbul in 1298, under the name *Cilâu'l-Kulûb* and *Keşfü'l-Kurub bi-Menakibi Ebî Eyyûb*.

31. See. Topkapı Palace Museum Library, III, A. 569 (23x16 cm., Nesih, 11 lines, 948/1541 has been copied in writing). DIA shows this book as 77 pages, which is registered at III. A, 570.

32. The same manuscript, v.78a.

33. See. *Darülmünevi* nr. 61 vr. 84-109. (DIA, X, 125).

Prophet of God, Muhammad, I will obey you. If you contradict his words and practices, I will quit and go home and resist you."¹⁸

His special meticulousness must have been part of the reason why Ebû Eyyûb, may God be well pleased with him, did not produce too many records of the teachings and practices of the Prophet Muhammad, which we pointed out earlier as well. The exact number of his records is not known. According to Baki b. Mahled's *Müsned* it is 155.¹⁹ With this number of records, he is 28th among the disciples.²⁰

Thirteen of the teachings and practices of the Prophet Muhammad, handed down by Ebû Eyyûb, may God be well pleased with him, are found in Buhâri and Müslim. One of these was reported by Buhâri and five by Müslim. The other seven have been jointly reported by both.²¹ So, he has a total of eight in Buhâri and twelve in Müslim. According to the CD prepared by the Sahr institute, what Ebû Eyyûb has handed down is mentioned fourteen times in eleven sections of Buhâri and nineteen times in twelve sections of Müslim, inclusive of repetitions and references.

According to the same CD, what Ebû Eyyûb handed down are mentioned thirty

times in fifteen sections of Tirmizî; twelve times in eight sections of Ebûd Davud; nineteen times in ten sections of Nesâi; sixteen times in eight sections of İbn Mâce; nine times in six sections of Muvatta and thirteen times in eight sections of Dârimî.

Abdu'l-Ğâniy Nablûsî mentions 44 hand-downs from Ebû Eyyûb;²² whereas, Ahmed b.Hanbel gives it as 99 (or 102), including the repeats.²³

Nureddin Ebu'l Hasen Ali b.Ahmed el-Karâfi (940/1533)²⁴ determined the hand-downs from Ebû Eyyûb as 210 by going through a variety of references, which will be mentioned shortly. The late Cemal Ögüt from Alasonya, who translated the work of el-Karâfi into Turkish wrote that he, himself, had found five others.²⁵ Thus, the maximum number reached so far is 215.

Ebû Eyyûb, may God be well pleased with him, has handed down not only the words of the Prophet of God, Muhammad, but also his own words and those that belong to Ubey b.Ka'b. There are also various disciples of the Prophet who have handed down the words of Ebû Eyyûb, such as Berâ b.Âzib, Câbir b.Semûre, Zeyd b.Hâlid el-Cühenî, İbn Abbas, Abdullah

b.Yezîd, Mikdam b.Ma'dikerib with others; Musa b.Talha; Abdullah b.Huseyn; Urve b.Zübeyr; Ebû Abdirrahman b.el-Hubuliy; Abdurrahman b.Ebî Leyla, Atâ b.Yezid el-Leysî and Atâ b. Yesâr.²⁶

The contents of the teachings and practices of the Prophet Muhammad, which were handed down by Ebû Eyyûb, vary.

Independent Studies on the Teachings and Practices of the Prophet Muhammad Handed Down by Ebû Eyyûb Ebû Eyyûb, May God be well pleased with him, occupies a place worthy of him as the Host of the Prophet of God, Muhammad, in Islamic publications. Much has been narrated about him. Particularly, after the discovery of his burial place, the Ottoman writers have made him the topic of their various works. We will suffice here by mentioning some of these, which include the teachings and practices of the Prophet Muhammad handed down by Ebû Eyyûb.

1. "*Nefahatü'l-abiri's-sâri bi ehâdisi Ebî Eyyûb el-Ensârî*" by Nureddin Ebu'l-Hasen Ali b.Ahmed el-Karâfî, el-Mısırî eş-Şâfiî (940/1533).²⁷

The writer points out that the work was written based on well-known, reputable and reliable books and documents on narration and/or interpretation of the words and deeds of the Prophet Muhammad in a classified form. They were categorized based on their content.²⁸ The name of the compiler was given with each narration. Various written manuscripts of this book ranging from 67-97 pages²⁹ are available at İstanbul Libraries.³⁰

The late Alasonyalı Hadji Cemal Ögüt translated and explained the whole of this book in two volumes called "*Meşhur Eyûb Sultan*," which were published during 1956-1957 in İstanbul.

2. "*Kâtu'l-kulûb fi ehâdisi Ebî Eyyûb*" by Ebu'l-Mevâhib Ahmed b.Ebi'r-Ruh İsa er-Reşîdî er-Rıdvânî (X. century).

The book, which contains 78 pages,³¹ was

compiled in İstanbul in 938. It gives the sources for the narratives and analyzes the differences between them. It covers 131 narratives. The author wrote: "This is all I have found in reliable books on narratives. I have come across others in sources found not so dependable by well-versed Muslim traditionalists, which I have not included. I deemed this much sufficient."³²

3. "*Kevekbü's-sâri bi ehâdisi seyyidinâ Ebî Eyyûb el-Ensârî*" by Abdulvehhab b.Mustafa eş-Şâmi.³³

4. "*Kitâbun fîma revahu Ebû Eyyûb el-Ensârî min ehâdis-i Resûl-i Meliki'l Bâri*" by Balizâde Mustafa b.Süleyman (1069/1658), an Ottoman SheikhuIslam.

The book contains 62 pages³⁴ and 210 narrations including the repeats.

5. "*Kitâbu keşfi müşkilâti'l ehâdisi'l merviyye ani's-sahabiyyi'l-medfûni ehâdis-i bi aslı husni'l-Kostantiniyye*" by Yusuf b.Muhammed el-Mâlikî.

The book is dated 1077 and contains eighteen pages.³⁵ It is composed of thirteen narrations by Ebû Eyyûb, May God be well pleased with him, which are from Sahihayn.

6. "*Merviyyâtu Ebî Eyyûb el-Ensârî*," anonymous author.

It is a manuscript of twelve pages,³⁶ also composed of the thirteen narrations found in Sahihayn.

7. "*Esne's-şevâhid fi zikri menâkıbı Ebî Eyyûb Hâlid*" by Ahmed b.Muhyiddin en-Naimî.

The book contains sixty pages. The author, who was the imam of Ayasofya Mosque, divided the book into four chapters.

Chapter 1. Fezâil-i Medine (Virtuous Medina)

Chapter 2. Rihletu'n-Nebiy (Emigrating Prophet)

Chapter 3. Narrations by Ebû Eyyûb

Chapter 4. Ebû Eyyûb's Legend

34. See. Topkapı Palace Museum Library, A.568 [23x15.5 cm *Osmanlı Nesihî* (Ottoman Script), 17 lines]

35. See. Beyazıt General Library, 1054.

36. See. Süleymaniye Library, Fatih, 1145/1 (264x177, 158x103 mm, 7 lines, *Nesihî*, the title and the lists are gilded and the cover is marbled paper).

37. İA, "Bâki" md.

38. See. DIA, X, 125.

39. *İstanbul*, 1982, 1990 (Marifet Yayınları), 1994 (Erkam Yayınları).

40. İkdü'-ferid, V, 129.

41. Ebû Davud, Cihad 17, Müslim, İmâre, 158, Nesâi, Cihad 2.



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42. See *Altınoluk* magazine, no. 123, pp. 18-19, (May 1996).

43. Eyüp Municipality will publish a new edition of the book in 1997. (Publisher's Note): Eyüp Municipality and Timaş Yayınları have come to an agreement and Timaş will publish the new edition of the book in 97/98.)

44. Öğüt, *Meşhur Eyüp Sultan*, II, p. 208.

The work, which includes a total of 53 narrations, seems to be the best -organized document on Ebû Eyyûb.

In all individual works mentioned above, no arguments have been given in support of the narratives; instead they have been directly stated as being handed down by "Ebî Eyyûb-Ebû Eyyûb."

8. It has been claimed by Atâî that Bâki, the poet (1600), collected some of the narratives by Ebû Eyyûb in a journal called *Kırk Hadis Mecmuası* (Journal of Forty Narratives). However, there has been no record of this in the *Encyclopedia of Islam*, so far.³⁷

9. "Ebû Eyyûb el-Ensârî and mervîyyatühü fi Müsnedi'l-imam Ahmed," the Master's thesis of Muhammed Abdullah Veled Kerim from Mecca Ümmu'l-Kura University completed in 1980.³⁸

10. Finally, I have written the book "Eyüp Sultan Hazretlerinden Kırk Hadis,"³⁹ in which I have explained forty narratives by Ebû Eyyûb el-Ensârî, May God be well pleased with him. This book, which I have prepared for the 15th century celebrations of the Emigration from Mecca to Medina, now is in its third edition and constitutes the most recent study on Ebû Eyyûb's narrations of the teachings and practices by the Prophet Muhammad. Here, I would like to express my pleasure about this, which I take to be a blessing for me.

Conclusion and Wishes

I would like to emphasize a few points before ending my words.

Ebû Eyyûb el-Ensârî, May God be well pleased with him, except for one year of his life, spent the rest of it in holy wars, moving from one front to another, and finally reaching Konstantiniyye (İstanbul), a city farthest away where the followers of the Prophet Muhammed have fallen in battles.

His devotion to holy warfare is obvious. When the commander asks his last words, he comments, "Take me as far as you can into the land of the enemy to bury. I have heard the Prophet of God, Muhammad, saying, "A pious person will rest at the edge of the Konstantiniyye walls. I hope to be that person."⁴⁰

Holy war is the most important duty and honor for a Moslem. It should be fulfilled properly, with sincere belief and consciousness. A Moslem should at least feel this in his heart. The following words of the Prophet of God, Muhammad, should never be forgotten:

"A Moslem who dies without fighting a

holy war or without feeling for it in his heart is a victim of hypocrisy.”⁴¹

There are all kinds of wars, cold war, economical, cultural and propaganda wars, but the war, which must be maintained conscientiously, is the holy war. It would be greatly jeopardized if the Moslems lose their intention for it. All Moslems should be very sensitive in this aspect and should always be ready for it.

To show our intentions in this respect, all of us should visit Ebû Eyyûb, the eminent companion of the Prophet of God, Muhammad, may God commend and salute him, at his resting place and refresh ourselves.

If “visiting Eyyûb Sultan” has no direct appeal to our hearts and minds and if we remain blind and unconscious to his call for the holy war, then he is a stranger among us. We must be alien to him in spirit.

The staff of the Eyüp Mosque, particularly the Mufti of Eyüp and his preachers, should read the narratives of Ebû Eyyûb to the congregation within a planned program. Actually, this was also the wish of el-Karafî, the author of the work called *Nefehat*, which we mentioned above. He is the one who suggested that the narratives of the companions of the Prophet Muhammad should be read in masjids, traditionally named after scholars of religion who have lived in the past. El-Karafî also proposed that this could start in the Eyüp Mosque and hoped that a philanthropist would contribute towards this aim by establishing a foundation. He also pointed out that he had collected the narratives by Ebû Eyyûb with this purpose in mind.

Meanwhile, Hikmet Hanım, the sister of Hadji Cemal Öğüt Efendî, one of the last Muslim theologians, believes that it would be very beneficial if a new edition of his well-known work titled *Meşhur Eyüp Sultan* (The Famous Eyüp Sultan), which she says he wrote upon the personal request of Eyüp Sultan,⁴²

were published by the Eyüp Municipality to present to the nation and to the visitors of Eyüp Sultan.⁴³ As a matter of fact, Hadji Cemal Efendî has dedicated his book to “Hâlid b.Zeyd el-Ensâri.”⁴⁴

Hopefully, learning about and living Islam and all efforts to understand the Prophet Muhammad and his disciples will serve as parts of a holy war with favorable consequences.