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The First Religious Foundation: Waqf



If the divine consent is removed from the dough of the voluntary organizations which is shaped with the enthusiasm that stems from the Quranic verse: “You will not reach the goodness unless you donate of what you love,” the ignorance era will return and the disasters and destructions will start.”

In our historical documents, the concept of waqf is described as: “To assign the benefits of a property to the public; to regard it as the property of Allah and to prohibit anyone to own it forever.” The first foundation accepted in Islamic history goes back to Prophet Abraham (may Allah bestow His mercy and peace upon him), to his arranging the roads to pilgrimage, constructing the Zamzam-well, renovating the Kaaba in Mecca and donating it to Allah’s cause.

Our generous Prophet (SAW) donated his own seven pieces of land and his shares of Fadaq and Haibar date palm gardens. Following his way, the four Caliphs and his distinguished friends (may Allah be pleased with them all) have made the foundation system to grow and to live. Their efforts were described by Jaabir (may Allah accept his deeds) as: “I do not know anyone among the wealthy of Ansar (the Helpers in Medina) and Mohajir (the Refugees to Medina) that has not ever donated a foundation or gave in charity.”

Imam Shaafi said about the foundations: “These institutions are peculiar to Islam. There has been no foundation during the ignorance (pre-Islamic) era in which the donations were made not for the sake of Allah but for the purpose of boasting.”

If the divine consent is removed from the dough of the voluntary organizations which is shaped with the enthusiasm that stems from the Quranic verse: “You will not reach the goodness unless you donate of what you love,” the ignorance era will return and the disasters and destructions will start.”

The Organization

Hayrat Foundation runs its

activities through above commissions. Each commission consists of well qualified, authoritative, and sincere individuals. Our permanent commissions work under the management of the Board of Trustees and perform their functions according to the decisions they make in their regular meetings. They perform their activities with

the contemporary methods to realize the fallowed lofty values and to disseminate them to every one throughout the world.

We form temporary commissions to work for other special and temporary topics and events.

We plan our activities carefully to overcome our greatest rivals: ignorance, poverty and conflict, with the “arms” of knowledge, professionalism, art and unity. We utilize the most appropriate and accurate techniques in line with our universal targets.

The Qur’an in Tewafuq

The Qur’an is the word of Allah, the Master of the worlds. Each of its truths, chapters and verses, is an ocean of miracles. It is as if the eternal interpretation of the great book of universe.

The book of universe is written by the pen of Allah’s “Power”, the verses of which range from an atom to the sun, from a wing of a fly to the sky’s lamps (stars). This book of universe as well as each of its verses certifies the existence and unity of its Creator with all His excellent attributes, by their wondrous arts and meaningful designs that are waste-less and positioned at the most proper place and time, astounding the human intellect.

Likewise, the mighty Quran is a Book that comes from the attribute of Allah: “Able to Speak.” It indicates many meanings and wisdoms by each of its chapters, each of its verses, each of its words, and even each of its letters. It points to endless sacred subtleties and thought-provoking high meanings by its numerous aspects and consequences of being miraculous. Each of these indications individually and synergistically certifies that the Quran is the Speech of Allah. As the book of universe or its parts is producible by none but Allah, so is the Quran.

The Qur’an, the content of which is miraculous, has many miraculous aspects addressing all levels of humankind and all understandings of different centuries. Each person according to his/her opinion, profession, character and knowledge can observe variety of miracles in the Qur’an, the Source of Miracles. Hence the miracles of Quran are so various and diverse that miraculous aspects that are understood by a Muslim scholar who nears Allah by knowing Him and another by loving Him may not be the same.

As the meanings of Quran are miraculous, so are its words and their arrangements. For instance, the ordinary people just listen to the Quran and understand its miraculous aspect addressing the ear. They would say, “The Quran that we have heard does not resemble any other book. It will be either below or above all.” None, not even the Satan, has said and can say that the Quran is below all other books. Therefore, the Quran is above all other books.”

Another miraculous aspect addresses the eye for those who evaluate things by their eyes alone. They may just look at the Quran without using their intellect, reason, and heart and cannot understand its ocean-full truths, but they may still see its embroidery-like arrangement of words and say, “This is not a work of human mind!”

Indeed, many witnesses do say so!

The great calligrapher Kayishzade Hafiz Osman Nuri Efendi (died in 1311 A.H.) wrote the Quran in a famous style in which he took the longest verse (called Mudayana, 2-282) as a measure for the page size and the shortest chapter (called Ikhlâs, 112) for the line length, resulting in 15 lines per page. Then, every page started and ended with a complete verse in beautiful harmony with the content, even though the verses vary in length. Such a consistent pattern among seemingly random variations of lengths and meanings cannot be the product of chance. This order and arrangement is beyond human capacity, and clearly is a product of the intent and will of Allah. Since this composition and arrangement is the result of the measures of chapters and verses of the Quran, all the beauties related to this style belong directly to the Quran.

The revered Bediuzzaman Said Nursi (1876-1960) indicated that not only the pages of the Quran but its letters as well are in a unique coherence. He pointed out that the “tewafuq (see below)” in the Quran’s embroidery-like arrangement of words and letters is a powerful proof that shows it is the word of Allah. He thus desired to demonstrate such “tewafuq” and instructed his students to write a copy of the Quran that will uncover this inherent property.

What Is Tewafuq?

The dictionary meaning of “tewafuq” is to be in conformity and to be in a pleasant harmony with each other. There is a manifestation of intention and will of Allah in everything no matter whether it is a part or the whole. So, nothing happens unless Allah wills, and chance does not factually exist in the universe! All the sciences observe the principles and laws of the wonderfully working universe. In fact, these laws uncover the ‘tewafuq’

displayed by the universe, where everything is interlinked with each other through a subtle measure; the whole and the infinitesimal are in an appropriate conformity.

Such “tewafuq” property exists in the All-Wise Quran where the tiniest parts observe mutual harmony with each other, without jeopardizing the function of the whole; since the verses, words, and even the letters are in a subtle, embroidery-like coherence with each, and in their entirety have an impact of one word.

Bediuzzaman Said Nursi wanted to show such a visual miracle to the people of this century whose minds are sunk to their eyes and doubt everything they cannot see under the cover of materialism. He gave 60 pages of the Quran to each of his ten best learned students and asked them to write these pages to uncover the tewafuq.

He recommended them to adopt Hafiz Osman style. He warned them to refrain using their own will and choice: “Do not let your choice interfere! Do not cover what is already there!”

His closest student Ahmed Husrev Efendi and his best students Hafiz Ali, Hodja Khalid, Muallim Galip, Hodja Sabri, Hafiz Zuhdu, Tigli Hakki, Shamli Hafiz Tevfik, most of whom are either hafiz or hodja or Arabic calligraphy teacher submitted their initial hand written copies to their master. After a very careful examination, Bediuzzaman announced, “The tewafuq exists in the style of Husrev. If Husrev has a skill, it is at not spoiling the tewafuq. I have recommended you to avoid interfering by your personal skills. Hence, the biggest skill is not to spoil the tewafuq, since the tewafuq exists.”

Husrev efendi later wrote the whole Quran, keeping the page content the same with that of the Hafiz Osman style. In his copy, all 2806 words of “Allah” in the Glorious Quran, are miraculously matched to each other in columns of a page or faced each other in mirror symmetry in opposite pages or situated back to back on different faces of a page or overlapped along a stack of pages. So, they show the “tewafuq” in three-dimensional spatial coherence.

Moreover, many wise and meaningful words either of the same root or of meaning or of supportive meaning are in tewafuq with a pleasant harmony.

The tewafuq has been exposed in such a wonderful way by the pen of revered Ahmad Husrev Altınbaşak that Bediuzzaman says, “If the mind understands, it will say ‘Subhanallah’; if the heart comprehends, it will say ‘Barakallah’; if the eyes see, it will say ‘Maashallah’.” (Subhanallah, Barakallah, Mashallah are all interjections of wonder but their literal meanings pertain to glorifying Allah.)

So, the writer of the Qur’an in tewafuq is now determined: Ahmed Husrev Altınbaşak!

Master Bediuzzaman expressed his good pleasures about the pen of Husrev Efendi in his various letters as: “Honorable, trustworthy, blessed Husrev, who showed by his wonderful pen an aspect of the miracle of Qur’an -the miraculous declaration, and whose book of good deeds constantly records the rewards of those who read your writing of the Quran.” (Deed-book: the memory on which good and bad deeds are recorded so that they will testify about their doer.)

Who is Bediuzzaman Said Nursi, an Eminent Scholar of Islam?

Master Bediuzzaman Said Nursi was born in the city of Bitlis, Hizan township, Nurs village in 1298 Hijri/1876 AD. At young age, he gained the admiration and affection of all classes of folk and the men of learning throughout the whole Eastern Province.

He proposed to establish a university, which he named “Medresetu’z-Zehra,” to educate Muslims so strongly that they may surpass the West both intellectually and scientifically. He went to Istanbul to realize this idea.

Though he could not completely accomplish what he wished for, he preferred to stay in Istanbul instead of returning home, and initiated a struggle in social affairs.

After March 31st Incident, he was tried in a Martial Court and was absolved. Then, he went to Tiflis via Batum and then to Van. He visited the tribes around Van, and he tried to educate them through his social, cultural and scientific lessons. After Van, he went to Damascus. Upon the insistence of the scholars in Damascus, he delivered a unique sermon in the Emevite Mosque to a huge congregation of nearly ten thousand, a well hundred of which were prominent scholars of Islam. This magnificent sermon, which sets forth the problems of today’s Islamic World and their solutions, was published under the title “Damascus Sermon”.

He fought in the First World War as the commander of a militia regiment that he formed out of his own students. During the war, he wrote his letter-based commentary of the Quran, called ‘İşârâtül İ’caz’ (Signs of Miraculousness), which is regarded as a marvel and an école in the field of Quranic commentary. When Bitlis was occupied by Russians, he was injured and sent to Siberia as a POW. In Siberia, he led a life of captivity for

two and a half years. Subsequently, he escaped and arrived at Istanbul on 25 June 1918, via Petersburg, Warsaw and Vienna.

In the years when Istanbul was occupied by the English army, he struggled against them. He supported the movement of The National Independence Army. The newly formed Turkish government in Ankara appreciated his activities in Istanbul and invited him to Ankara. He went to Ankara but did not like the situation there and moved on to Van, despite appealing offers of the government to change his mind.

He started to lead a life of seclusion on Mountain Ereğ of Van. After a short time, Sheikh Said Rebellion broke out. Though he had no connection with this rebellion, he was exiled first to Istanbul in 1925, then to Burdur and Isparta. Then he was brought to Barla, a small town of Isparta.

He names the period of his life until the First World War as the “Old Said” period; the period from his life in captivity to his life in Van as the period that he was trying to get rid of the “Old Said” and trying to become the “New Said”; and the period he started to write the Treatises of Light in Barla as the “New Said” period. In Barla, he wrote three fourths of the Risale-i Noor Collection (The Words, the Letters and the Flashes) that mainly articulates the tenets of faith.

He used an unusual method to distribute these works to the entire Anatolia. He demanded that his treatises be transcribed in Quranic letters if people wanted to be his students. In those years when people were made to forget the Qur’an in all respects, Noor Students who gathered around him in Barla and Isparta were preserving the Quranic letters by insisting to use them and duplicating the treatises. As the number of people duplicating the treatises multiplied, Risale-i Noor was secretly distributed all over the Anatolia in a short time.

He was brought from Barla to Isparta in 1934, and a year later he and his 120 students were arrested and tried in the Heavy Punishment Court of Eskişehir and sentenced to imprisonment.

Thereafter, he lived through a six years of exile in Kastamonu (1935-1943), trial and imprisonment in Denizli (1943), exile in Emirdağ (1943-1948), trial and imprisonment in Afyon (1948-1949), and a second exile in Emirdağ (1950- 1953). He was poisoned several times.

After a troublesome journey due to the deterioration of his health and the persecution of the police, he arrived at Urfa in March 1960. He met his All-Compassionate, All-Merciful Creator at dawn of March the 23rd, 1960 (AD), or of Ramadan the 5th, 1379 (AH).

After the funeral prayer of the Master of the era was performed by a huge number of people in Ulu Mosque on March the 24th 1960, he was taken to “Halilullah Dergahı” (Place of Abraham, the Friend of Allah) in Urfa, and was temporarily buried there.

Two months after his death, a military coup seized power on May the 27th. On July the 12th 1960, his grave was opened and his honourable body was taken to an unknown place. May Allah bless his soul!

Who is Ahmed Husrev Altınbaşak?

Ahmed Husrev Efendi was born in the village of Senirce, Isparta, in 1899. His father was a descendant of the Revered Abu Bakr (may Allah be pleased with him), and his mother came from the genealogy of the Revered Hussein (may Allah be pleased with him). Before he could finish the secondary school, he joined the Turkish Independence War as a second lieutenant. He was taken POW in a battle with the Greek army around Manisa. After one and a half years of a life in captivity, he returned home. He met the revered Said Nursi in 1931, and adhered to him. Following this adherence, he devoted his entire life to the service of the Qur’an and the propagating the pillars of faith. With his sincerity, struggle and efforts, he gained superiority in the service of Risale-i Noor in a short time.

He is the student that the revered Bediuzzaman mentions most in his works. Both as a student and a struggle associate who successfully continued his master Bediuzzaman’s service of the Quran, he is a hero of Islam who has served, suffered and sacrificed greatly in the forefront of Bediuzzaman’s struggle to save the sacred values of believers against corruption and to maintain and revive the pillars of faith. Besides, Bediuzzaman has always presented Husrev as an exemplary model in all matters, and used expressions like “Little Husrev,” “Husrev of Denizli,” and “Husrev of Kastamonu” as a way of addressing his students. He named Husrev Efendi as his closest struggle associate and devoted successor to lead his cause.

He was tried together with Bediuzzaman in Eskişehir in 1935; in Denizli in 1943 and in Afyon in 1947. They suffered in the prisons of the country for years. He was drafted a second time as a second lieutenant during the world war in 1941. Having served one and a half years in Fethiye, he was demobilized with the rank of

lieutenant. Following the death of Bediuzzaman in 1960, he began to direct and manage the affairs of the Risale-i Noor, conveying Bediuzzaman's spiritual heritage to the future. He was tried in Isparta in 1963 and in Eskişehir in 1971, and was imprisoned for years.

In those times of trouble, when many people feared open defend Islam, and even the slightest steps in favour of Islam faced with heavy punishments, the Students of the Risale-i Noor shone forth like a sun embracing all Muslims, and strove to preserve and herald the pillars of faith and the symbols of Islam. It was for this reason that they were accused of establishing an illegal group that aspired to change the fundamental laws of the state with the intent of establishing Islamic Law and the Caliphate. They were tried, acquitted, retried over and over again. Even the seemingly slightest observance of the doings of the Prophet Muhammad, such as the wearing of a turban during daily prayers, was enough for them to be imprisoned. Despite such tyranny, Students of the Risale-i Noor persevered in their endeavour, taking strength and pleasure from being in the service of the Quran. Particularly during the 1971 military coup, Husrev Efendi, at age 72, was taken to court along with 96 students under horrific conditions which cannot be expressed in words. Following this, he was sentenced to an imprisonment of 7 years. This counts as a historical proof as to how Husrev Efendi struggled to stop the oppression of Muslims even at that old age.

He enlightened his painful life with the works to be crafted in history by golden letters. He did not put his pen aside until his last days and constantly wrote. He strived to transmit to next generations the mission which he received from his master without messing, distorting, destroying or making it an instrument for any negative movement or politics. He was not a man to make a fortune out of his mission; instead he devoted his fortune to his mission. Furthermore, he was an exemplary person who never lived his personal life at the standard of the worldly wealth he inherited from his family.

He met his All-Merciful Master Allah in August, 1977 on a holy Ramadan day. He was buried in the cemetery of Isparta by the thousands of students he left behind. May Allah Bestow His Mercy and Blessings Upon Him

ACTIVITIES

OTTOMAN-TURKISH LANGUAGE COURSES USING THE ARABIC LETTERS

Nearly all the works our national culture is based on are in Ottoman language (with adapted Arabic letters). However, the new generation is deprived of the joy of tasting the aesthetic or the literal art of a writ in the Ottoman language, e.g., a book inherited from his grandparents or an old deed of real estate, or an old coin, or a calligraphy of legend on a fountain wall or above the entrance door of a historical bazaar or university under which he/she may pass every day.

We are the inheritors of a culture that has closed an age and opened a new one. This culture was the essential source of power behind the great World State upon which the sun did not set. It held the entire world in its hand by compassion and justice, and illuminated light over humankind, not for a year, but for many centuries. The inheritors of such a culture must do research on its wonderful merits underlying the beauties of civilization.

We ought to bridge our national culture (shaped by Islamic values) to next generations. We have to increase our awareness of the quality of our art heritage, since we cannot even appreciate the value of our art history. We have many distinguished calligraphers who have a style to their own name and hold a chair in academics. They have achieved invaluable works each like a embroidery, straining their eyes. However, such works unfortunately are now decorating the most exclusive corners of the foreign collectors and museums.

Yet, each of those wonderful pieces of calligraphic arts is a trust and a memory for us from our forefathers. Some of them are works of several months; some are on special papers, becoming invaluable "paintings;" some are on brass or on marble, defying the ages; some are embroidered thread by thread on a mosque dome at the cost of an eye, amazing the minds. Sadly enough, they are now left into the painful loneliness of an incomprehensible ungratefulness.

Many among us are unfortunately as distant and as foreign as non-Muslim tourists to many unique works that our forefathers gave us as gifts over a glorious historical corridor of 1000 years. There are millions of outstanding art pieces of lithography or calligraphy, and hand written rare books some of which are still authority in their fields that we are even unaware of their existence, leaving aside their content. It is sad that they are decaying at the dusty shelves of the libraries, waiting to be rescued by the zealous people.

It is so strange that there are unfortunately many people regarding the so-called Ottoman language as a completely different language, even though the difference is only in the use Arabic letters. In fact, the language

used by Turks throughout history in Turkey is nothing but what is today called as the Ottoman language. Today, the children of a nation which govern the most of the world for seven centuries cannot benefit from the heap of cultural resources of their forefathers except the few translations put in front of them, many of which are deficient or faulty.

In the Prime Ministerial Ottoman Archives, hundreds of people have been working for years just to make the classification of these documents, with no hope of ending. It became clear that there are not enough technical people or enough time for all these distinguished historical works, texts, and documents, each of which is a great value by itself, to be transliterated into today's alphabet.

Does our present young generation have no option other than to envy other nations who are able to read and understand their forefathers' books as old as thousands of years? Why should we not give our children the opportunity of reaching their forefathers' cultural resources directly when he wants to study in any desired topic? A generation who has a multidisciplinary background and who is not foreign to his history and has not lost his love to his elders is the assurance of our prosperous future, isn't it?

We remind with sorrow that the detailed research are done by western researchers who have learned spoken Turkish and the literary Ottoman-Turkish, and today only the grandsons of Ottomans who knows English benefit from these studies and study their forefathers' resources. Strangely enough, these western works are translated back into Turkish and are available in the libraries a block away from us.

Those having even a tiny share from national ambition cannot avoid being sorry because of the current situation. Learning the Ottoman-language for the young generation, who remain foreign to his culture in his homeland, is a long over-due intellectual debt to his forefathers and to his history.

Hayrat Foundation has opened courses teaching Ottoman-language in many centers to facilitate the payment of this intellectual debt and to claim our rich historical heritage. The most extensive realization of these courses has been made under a protocol signed by the Ministry of Culture and Hayrat Foundation. Thousands of our people have taken their certificates after joining these courses.

EDUCATIONAL SERVICES

Our Foundation, in accordance with its official goals, gives considerable importance to educational affairs and supports all kinds of services concerning the students. Obtaining a brilliant future is achieved only by educating healthy and reliable generations.

Therefore, Hayrat Foundation organizes programs for educating the generations in a way that they acquire the consciousness of history and comprehend the essentials of our civilization as well as our moral qualities.

To achieve this goal, our foundation runs efficient activities by setting up working groups and commissions, in the issues of education, law, health, and social aid. We organize seminars and discussion panels, and publish books that will help to enhance moral standards.

THE PARTICIPATED ORGANIZATIONS

THE UNION OF NGOs OF THE ISLAMIC WORLD (UNIW)

Our Foundation is the founding member of the Union of Non-Governmental Organizations of the Islamic World (UNIW). Lawyer Mr. Ali Kurt, a member of our Board of Trustees, has been appointed as a representative of Hayrat Foundation. He is currently the Deputy Secretary General of the UNIW and Turkish delegate of the union.

The official establishment process of the Union of Non-Governmental Organizations of the Islamic World started on May 1, 2005 and ended on December 30, 2005. The establishment process has been carried out in accordance with Article 3335, the Establishment Act of the International Organizations. It has gained its legal status after the signed confirmations of the Council of Ministers and the President of the Turkish Republic. UNIW reminds us the qualities that we almost forgot. The concepts, "Civil Society" and "Volunteer ship," that today's people only recently noticed is not new to our Islam-based culture. We inherited the civil society from the Era of Bliss (time of the Prophet) and its centre, the City of Medina. The Society of our Prophet's friends (peace be upon them all) is the best model for today's civil society just as our Prophet (PBUH) is the unique example for the civilized mankind. They showed us the outstanding examples of the spirit of civil enterprise, unity and solidarity didn't they?

Those distinguished people have institutionalized the spirit of the solidarity and help, and they named it Waqf

(Foundation). They have become the leaders and role-model of the civilized nations by setting up the foundations in all kinds fields (for good causes). The dynamic structure of today's civil society is the heritage of that culture to us.

If we desire to experience the beauties of the Era of Bliss and to enlighten the darkened spirits of the ignorance time, we are responsible to revive that spirit of Medina back. Our people and as well as other people all need to hear this voice. So, the exact mission of the UNIW will be just that.

Gaining its power from the power of each one of us and having removed individual shortcomings by this synergy, this union is a platform which will introduce to the humanity once again the basics of civil society similar to the Era of Bliss.

This union is the voice of the Islamic World. This unity is our spirit. It is our identity. This union's reference and reason to exist are again us and our culture. By the initiatives of this NGO union, we want show what human is, what the civil society is, and what the rights and freedoms are.

We have a message to the entire world. We will say, "Please analyze once from our perspective the world events, most of which are shaped by the scenarios of the social engineers!"

The world will hear and understand the voice of this culture that prohibits killing of a person unjustly with no legitimate reason, or of a civilian in a war, and regards the killing of an innocent person equal to the killing of the entire humankind. The residents of the world indeed need the warmth of this message.

The guardians and power centers of a civilization based on double standards and insincerity, can not establish a genuine civil society. What is there to learn in this arena from those whose hearts are closed to other realms beyond the material world?

Is it not all clear that in a society lacking spiritual qualities that originate from a genuine religion, the sincerity and considerateness are substituted by disgusting egoism, hypocrisy and financial calculations.

But, the Spirit of Medina is based on companionship, virtue, and seeking Allah's pleasure alone. Since the Spirit of Medina improves people's hearts and mind, it makes the society prosperous and peaceful with such volunteer people.

THE UNION OF VOLUNTEER

ORGANIZATIONS OF TURKEY (TGTV)

Hayrat Foundation is a founding member of the TGTV which is the biggest union of NGO's in Turkey with 110 members. The representatives of Hayrat Foundation are Mr. Ahmed Semiz, a member of High Consultation Board of the TGTV and Mr. Ali Kurt, a member of Board of Directors of the TGTV.

The human, created in an utmost beautiful manner, is superior and honorable only because of his human qualities, his self sacrifice, and his solidarity with others. Striving hard for the cause of good works is a sign of people having good and clean hearts. That hard strive is a devotion of himself to his own aim. These volunteers who are candidate to bear this blessed load do not expect any worldly rewards. They forget themselves in material gain yet they remember themselves in hardship, service, and giving hand. As they volunteered for very demanding duties, they will be granted great bounties from Allah. They do not take pride in what they have done but they do not forget that they are hold responsible of what they have not done while they can. They never forget from where they come and to where they are going. On the entrance door of such devout person's heart, always this sentence is written: "The self is lower than anything else, yet the duty is higher than anything else!"

The volunteer organizations carry out the most blessed duty since they ignite these high feelings into action.

The volunteer organizations educate their volunteers to become people who devote themselves to their cause.

Civil society means a civilized society. We are the members of a civilization which regards life as cooperation and solidarity: in its base there are rights and the justice, in its aim the virtue and Allah's pleasure. If the fundamentals of this civilization are manifested in a social life, the best quality civilized society will emerge.

Our civilization is the civilization of the hearts and minds; hence the volunteers of our civilization and their foundations have the might that can change the color of the world. This happened in the past and it will be so in the future. Yes, the past is a mirror of the future. The light shed by our forefathers who left us over a hundred thousands of such foundations shows the whole beauty of the basis of our future cultural structure, does it not?

A Hadith from

Prophet Muhammad (ASW)

There is a community among the servants of Allah that they are neither prophets nor martyrs. However, both the prophets and the martyrs are fond of their status in the sight of Allah. It is asked: "Who are they? O Herald of Allah?" He said, "They are those who love each other for the sake of Allah's spirit (the Quran), even though there is no blood tie or property given between them. I swear by Allah that their faces are light. And there is light with them. They do not fear while everybody fears, they do not grieve while everybody grieves," and read this verse:

مُ عَلَيْهِمْ خَوْفٌ لَا إِلَهَ إِلَّا اللَّهُ أَوْلِيَاءَ إِنَّ الْأَلْيَاءَ
يَحْزَنُونَ وَلَا هُمْ

(Be careful! No doubt, there is no fear upon those servants of Allah who are near Him nor will they grieve.)
Kutub-u Sitta, Abu Dawud, Volume 2, Page 799, Item 2567

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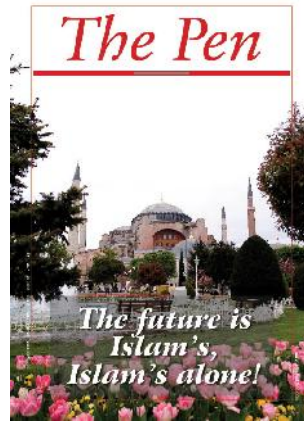
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