

“...one after another, until they reach the lowest heaven, out of love for what he seeks.”¹

They guard and protect him; they are happy and listen to this knowledge, as he reads the Quran and explains it, as he reads the *Hadeeth* and explains it to the people. Angels are happy about this. This is an amazing affair!

Honor bestowed by Allah, the Exalted and Most High, [so great] we cannot even grasp it! Many of us cannot even imagine this! A special kind of divine care from our Lord for this person who learns the revelation. He becomes an inheritor of the prophets (may Allah raise their ranks and grant them peace) by learning knowledge, conveying it to the people, bringing them happiness, and saving so many of them from misguidance! Some of them are [stuck] in the misguidance of disbelief, and then Allah saves them by your hand. Some of them are [stuck] in the misguidance of innovations and superstitions, and others are [stuck] in the misguidance of ignorance, and you are beneficial here [in these scenarios], and you are beneficial in there [in other scenarios], too. You present this goodness to the people, something better than wealth spent [on them]. The wealth that you earn could be used for disobedience, yet knowledge benefits you.

Categories of People in How they Benefit From [Islamic] Knowledge

The Messenger (may Allah raise his rank and grant him peace) provided a comparison about the knowledge he came with: ***“The likeness of what Allah sent me with of guidance and knowledge is like abundant rain which falls upon the land. Some areas have pure soil which absorbs the water and produces grass and much vegetation. Other areas have hard surfaces which hold the water and provide benefit to people; they drink it, give some to their animals, and irrigate [their crops] with it. The rain also falls on other areas which are merely...”***

¹ Collected by al-Aajurree in *Akhlaaq al-‘Ulamaa’* (pp.38-39), and Ibn ‘Abdil-Barr in *Jaami’ Bayaan al-‘Ilm* (1/76-77, no.119 of the Zamarlee printing), from the report of Safwaan ibn ‘Assaal, may Allah be pleased with him. Al-Albaanee mentioned it in *as-Saheehah* (no.3397).

بعضهم بعضاً حتى يبلغوا السماء الدنيا من محبتهم لما يطلَّب»^(١).

تحميه وتحرصه وتفرح به وتسمع لهذا العلم، يقرأ القرآن يُفسره، يقرأ الحديث يشرحه للناس فتفرح الملائكة، شيءٌ عظيم!
إكرامٌ من الله ﷻ ما نتصوره، وما يخطر بِخَلْدِ كثيرٍ منا، عناية ربانية بهذا الذي يتعلم الوحي، ليكون وارثاً للأنبياء -عليهم الصلاة والسلام- في تعلم العلم، وفي تبليغه للناس، وإسعاد الناس، وإنقاذ الكثير منهم من الضلال، بعضهم في ضلال الكفر ينقذهم الله بيدك، بعضهم في ضلال البدع والخرافات، بعضهم في ضلال الجهل، أنت تنفع هنا، وتنفع هنا، تُقدِّم هذا الخير للناس أحسن من بذل الأموال، المال الذي تُحصِّله قد تستعين به على معصية، لكن العلم ينفعك.

أقسام الناس في الانتفاع بالعلم:

والرسول ﷺ يضرب مثلاً للعلم الذي جاء به: «مثل ما بعثني الله به من الهدى والعلم، كمثل الغيث الكثير، أصاب أرضاً، فكان منها نقيةً قبلت الماء فأنبتت الكلأ والعُشب الكثير وكان منها أجادبٌ أمسكت الماء فنفع الله بها الناس فشربوا وسقوا وزرعوا، وأصابت منها طائفةٌ أخرى إنما هي

(١) رواه الآجري في «أخلاق العلماء» (ص ٣٨-٣٩)، وابن عبد البر في «جامع بيان العلم» (١/٧٦-٧٧ برقم ١١٩-زمزلي)، من حديث صفوان بن عسال رضي الله عنه، وأورده الألباني في «الصحيحة» برقم (٣٣٩٧).

“...barren lands which do not hold any water nor produce any vegetation. This is the likeness of someone who has understanding in the religion of Allah and benefits from what Allah has sent me with, as he learns and teaches, compared to someone who does not raise his head to heed any of that, nor does he accept any of Allah’s guidance which I have been sent with.”¹

So people are of different types as it relates to benefitting from [Islamic] knowledge:

One type is like the pure soil, his heart accepts this goodness, and so it produces yields like when the soil absorbs rain, producing vegetation and harvests. It provides people with food for their animals and food for themselves, of fruits and other harvests. Such soil benefits [itself] from that rain and also provides benefit to others. This is like the one who gains understanding by memorizing knowledge and learning how to understand it and derive rulings, beliefs, and principles from it. Such a person presents these matters to the people so they could [also] benefit from them.

Another category is people who memorize, yet they do not have that same level of understanding. This is like the areas of land that hold water [as reservoirs], for people to access water [for themselves and their flocks], irrigate with it, and take some of it with them on their way. This is similar to what he said, **“Perhaps one who is taught something has more understanding than the one who [first] heard it (i.e., his teacher).”** He gathers it and conveys it to someone else. The person he conveys it to might have better understanding than him, and so he can derive rulings and deduce other issues from it. The one who conveys it has his share of [the hadeeth]: **“Convey [teachings] from me, even if it is just a single verse.”²** He has [at least] conveyed it.

A third category is someone without any texts or any understanding. He does not memorize anything, nor does he understand anything. He pays no attention to knowledge...

¹ Collected by al-Bukhaaree (79) and Muslim (2282), from the report of Aboo Moosaa, may Allah be pleased with him.

² Collected by al-Bukhaaree (3461), from the report of ‘Abdullaah ibn ‘Amr, may Allah be pleased with him and his father.

قِيَعَانُ لَا تُمَسَّكُ مَاءٌ وَلَا تَنْبِتُ كَلًّا، فَذَلِكَ مِثْلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلِمَ وَمِثْلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسَلْتُ بِهِ»^(١).

فالناس أقسام في الانتفاع بالعلم:

قسمٌ منهم: مثل الأرض الطيبة، قلبه يقبل الخير، فيثمر مثل الأرض تقبل المطر، فتنبت، وتثمر، وتقدم للناس المراعي، للدواب والطعام والفواكه والثمار، استفادت من هذا الغيث وأفادت، فهذا مثل الذي يتفقه: يحفظ العلم ويتفقه فيه، ويستنبط منه الأحكام والعقائد والقواعد، ويُقدِّمها للناس فيستفيدون منها.

وقسمٌ ثانٍ: ناسٌ تحفظ، لكن ما عندهم ذلك الفقه، فهذا مثل الأرض التي تمسك الماء يسقي منها الناس ويزرعون وينقلون هذا الماء الذي حبسته الأرض إلى أرضٍ أخرى، كما في قوله ﷺ: «رُبُّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»، فيكون قد وعى شيئاً نقله إلى غيره، هذا المبلِّغ قد يكون أفقه منه فيستنبط الأحكام ويستخرج المسائل، أما المؤدي فحظُّه: «بلغوا عني ولو آية»^(٢) فهذا مُبَلِّغٌ.

وقسمٌ ثالث: لا رواية ولا دراية، لا يحفظ ولا يفهم، ولا يرفع بالعلم

(١) أخرجه البخاري (٧٩)، ومسلم (٢٢٨٢) من حديث أبي موسى رضي الله عنه.

(٢) أخرجه البخاري (٣٤٦١) من حديث عبد الله بن عمرو رضي الله عنه.

...Quite regrettably, this one could be a disbeliever, or he could be an ignorant Muslim who gives no consideration to knowledge or religiosity. This is the third [category in this] parable.

The first one is the most virtuous. The second one is close to that. The third one is far removed from this goodness. Try to be one of the first two categories, the one likened to pure soil or the area of land which holds the water. This means that you memorize knowledge, grasp its meanings, convey it, and teach the people its meanings, or at least you memorize it and convey it to the people, saying, “Allah says [such-and-such]...” and, “The Messenger (may Allah raise his rank and grant him peace) said [such-and-such]...” You memorize the Quran and teach it to a group of people, helping them memorize the Quran. You memorize a number of narrations and convey them to the people. In doing so, you put forth some good, and you are without doubt deserving of praise, since you are among those who learned and taught.

Yet there are a variety of levels and ranks in knowledge and understanding. If you are not that person of *fiqh* who can derive and deduce rulings, principles, and foundations [from the texts], then at least be a person who memorizes. Perhaps someone else might help you understand. Transmit this good [knowledge] that you have with you to others. Work hard and roll up your sleeves [to get very serious] in the way of acquiring knowledge.

Manners a Student of Knowledge Cannot Do Without

There are some benefits I'd like to mention to you: It is said that well-formulated questions are an essential tool to help you grasp knowledge. Good questions, form your questions well. Ask about things without any malice. Instead, make your intention to gain benefit. Do not ask things in a harmful way, because when a scholar realizes that you are asking with malice and that you do not form your questions in a good way, he might not provide you with any benefit. He might consider that you do not even deserve an answer [for such a question]. It is essential that he see visible signs of genuine ambition for learning within your words and in how you formulate your questions, trying to understand the truth and seeking it out. This is the issue of forming good questions.

رأسًا، فهذا مع الأسف إما أن يكون كافرًا، وإما أن يكون مسلمًا جاهلًا لا يهتم بعلم ولا بدين، فهذا المثل الثالث.

الأول أفضل، الثاني قريب منه، الثالث بعيد عن هذا الخير، فكن واحدًا من هاتين الطائفتين التي شبهها بالأرض الطيبة والأرض التي تمسك الماء، يعني تحفظ العلم وتعيه وتبلغه وتُفقه فيه الناس، أو تحفظ للناس وتبلغهم: قال الله، قال الرسول ﷺ، تحفظ القرآن فتعلم مجموعة من الناس وتُحفظهم القرآن، تحفظ مجموعة من الأحاديث قدّمها للناس، قدّمت خيرًا، وأنت بلا شك ممدوح لأنك ممن علّم وعلم.

لكن هناك تفاوت ومراتب في العلم والفقّه، فإن لم تكن ذاك الفقيه المستنبط المستخرج للأحكام من القواعد والأصول، فكن على الأقل ممن يحفظ، وقد يُفقهك غيرك، وانقل هذا الخير الذي عندك إلى غيرك، فاجتهدوا وشمروا عن ساعد الجد في تحصيل العلم.

آداب لا يستغني عنها طالب العلم:

وهنا فوائد أقولها لكم: يقال أن العلم لا بُد فيه من حُسن السؤال من الوسائل التي تُقرب إليك العلم: حُسن السؤال، اجعل سؤالك طيبًا، واجعله غير مُتعنّت، وليكن قصدك الاستفادة، لا تسأل تتعنتًا، فإن العالم إذا أدرك أنك تتعنّت في السؤال ولا تحسن السؤال قد لا يفيدك، يرى أنك لست أهلاً لأن تُجاب، فلا بُد أن يرى عليك ملامح الرغبة من كلامك ومن سؤالك لمعرفة الحق وطلبه، هذا حُسن السؤال.