

22

فضائل العلم وأهله

Virtues of Knowledge & Its People

Ibn al-Qayyim رحمه الله

Miftah Dar as-Sa'aadah

Dar PDFs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

[آل عمران: ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء: ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

[الأحزاب: ٧٠-٧١]

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

22 Virtues of Knowledge & Its People

Ibn al-Qayyim رحمه الله

Miftah Dar as-Sa'adah

قَالَ اللهُ تَعَالَى :

﴿ شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ﴾

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿ [آل عمران : ١٨]

اسْتَشْهَدَ سُبْحَانَهُ بِأُولِي الْعِلْمِ عَلَى أَجَلٍ مَشْهُودٍ عَلَيْهِ، وَهُوَ تَوْحِيدُهُ فَقَالَ:

﴿ شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ﴾

وَهَذَا يَدُلُّ عَلَى فَضْلِ الْعِلْمِ وَأَهْلِهِ مِنْ وُجُوهِ

Allah says what means:

{Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise}.

[Surah Al Imran: 18]

Allah attests that those who possess knowledge have testified to the loftiest of affairs, and that is His Oneness.

Allah says what means:

{Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice}.

This proves the excellence of knowledge and its people in numerous ways:

أحدها : استشهداؤهم دون غيرهم من البشر

1. Allah attests to the testimony of the people of knowledge exclusively from amongst humanity.

والثاني : اقتران شهادتهم بشهادته

2. Allah couples their testimony to His.

والثالث : اقترانها بشهادة ملائكته

3. Allah couples their testimony to the testimony of His angels.

والرابع : أن في ضمن هذا تزكيتهم وتعديلهم ؛ فإن الله لا يستشهد من خلقه إلا العدو، ومنه الأثر المعروف عن النبي ﷺ:

(يحمل هذا العلم من كل خلفٍ عدوُّه ؛ ينفون عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين)

وقال محمد بن أحمد بن يعقوب بن شيبه : رأيت رجلاً قدّم رجلاً إلى إسماعيل بن إسحاق القاضي، فادّعى عليه دعوى، فسأل المدّعى عليه فانكر، فقال للمدّعي : ألك بيّنة ؟ قال : نعم فلان وفلان، قال : أمّا فلان فمن شهودي، وأمّا

فَلَانَ فَلَيْسَ مِنْ شُهُودِي ، قَالَ : فَيَعْرِفُهُ الْقَاضِي ؟ قَالَ : نَعَمْ ، قَالَ : بِمَاذَا ؟ قَالَ
أَعْرِفُهُ بِكُتُبِ الْحَدِيثِ ، قَالَ : فَكَيْفَ تَعْرِفُهُ فِي كُتُبِ الْحَدِيثِ ؟ قَالَ : مَا عَلِمْتُ
إِلَّا خَيْرًا ، قَالَ : فَإِنَّ النَّبِيَّ ﷺ قَالَ : (يَحْمَلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عَدُوْلَهُ) ،
فَمَنْ عَدْلُهُ رَسُولُ اللَّهِ ﷺ أَوْلَى مِمَّنْ عَدَلْتَهُ أَنْتَ ، فَقَالَ : قُمْ فَهَاتِهِ ، فَقَدْ قَبِلْتُ
شَهَادَتَهُ

وَسَيَاتِي إِنْ شَاءَ اللَّهُ الْكَلَامُ عَلَى هَذَا الْحَدِيثِ فِي مَوْضِعِهِ

4. This verse is a praise and commendation for the people of knowledge because Allah does not take as a witness except those whom He deems trustworthy from His creation. In line with that is the well-known narration attributed to the Prophet ﷺ that he said:

“This knowledge will be upheld amongst every subsequent generation by the trustworthy. They will repudiate the distortions of the extremists, the false claims and interpolations of those who belie the correct understanding, and the misinterpretations of those who are ignorant.”

Muhammad ibn Ahmad ibn Ya'qub ibn Shaybah said: I saw a man who filed a claim against another man, and he was brought in front of Ismail ibn Ishaq, the judge. So he asked the defendant, and he denied it, so it was said to the claimant: Do you have proof? He said: Yes, so-and-so and so-and-so. He said: As for so-and-so, he is one of my witnesses, but so-and-so is not one of my witnesses. He said: Does the judge recognize him? He said: Yes. He said: How? He said: I know him from his writing of hadith. He said: How do you appraise him based on his writing of

hadith? He said: I only know good of him. He said: The Prophet ﷺ said: **“This knowledge will be upheld amongst every subsequent generation by the trustworthy,”** so those whom the Messenger of Allah ﷺ deems as trustworthy are more befitting than those whom you deem as trustworthy. He said: Get up and bring your witness, for I will allow him to present his testimony.

**الْخَامِسُ : أَنَّهُ وَصَفَهُمْ بِكُونِهِمْ أُولِي الْعِلْمِ، وَهَذَا يَدُلُّ عَلَى اخْتِصَاصِهِمْ بِهِ،
وَأَنَّهِمْ أَهْلُهُ وَأَصْحَابُهُ، لَيْسَ بِمُسْتَعَارٍ لَهُمْ**

5. Allah describes them as knowledgeable, which signifies that they are specialized in knowledge, from its people and devoted to it, and not from those who are faking or imitating to be from its people.

**السَّادِسُ : أَنَّهُ سُبْحَانَهُ اسْتَشْهَدَ بِنَفْسِهِ وَهُوَ أَجَلُّ شَاهِدٍ، ثُمَّ بِخِيَارِ خَلْقِهِ وَهُمْ
مَلَائِكَتُهُ وَالْعُلَمَاءُ مِنْ عِبَادِهِ، وَيَكْفِيهِمْ بِهَذَا فَضْلاً وَشَرَفاً**

6. Allah attests to it Himself, and He is the Loftiest Witness. Then with the best of His creation, they are His angels and the scholars from amongst His servants. This testimony is sufficient regarding their virtue and nobility.

**السَّابِعُ : أَنَّهُ اسْتَشْهَدَ بِهِمْ عَلَى أَجَلِّ مَشْهُودٍ بِهِ وَأَعْظَمِهِ، وَأَكْبَرِهِ، وَهُوَ شَهَادَةٌ أَنْ
لَا إِلَهَ إِلَّا هُوَ، وَالْعَظِيمُ الْقَدْرُ إِنَّمَا يَسْتَشْهَدُ عَلَى الْأَمْرِ الْعَظِيمِ أَكْبَرَ الْخَلْقِ
وَسَادَاتِهِمْ**

7. Allah has taken them as witnesses to the most important matter that can be testified to, which is the declaration that no deity is worthy of

worship except Allah. Due to the tremendous station and utmost importance of this matter, Allah only attests to the best and most superior of His creation.

**الثَّامِنُ : أَنَّهُ سُبْحَانَهُ جَعَلَ شَهَادَتَهُمْ حُجَّةً عَلَى الْمُنْكَرِينَ، فَهَم مِمَّنْزِلَةَ أَدَلَّتْهُ
وآيَاتِهِ وَبِرَاهِنِيهِ الدَّالَّةَ عَلَى تَوْحِيدِهِ**

8. Allah made their testimony evidence against those who deny His Oneness, for He has made them on the same rank as His proofs, signs, and evidence that testify to His Oneness.

**التَّاسِعُ : أَنَّهُ سُبْحَانَهُ أَفْرَدَ الْفِعْلَ الْمُتَضَمِّنَ لِهَذِهِ الشَّهَادَةِ الصَّادِرَةِ مِنْهُ وَمَنْ
مَلَائِكَتِهِ وَمِنْهُمْ، وَلَمْ يَعْطِفْ شَهَادَتَهُمْ بِفِعْلِ آخَرَ عَلَى شَهَادَتِهِ، وَهَذَا يَدُلُّ عَلَى
شِدَّةِ ارْتِبَاطِ شَهَادَتِهِمْ بِشَهَادَتِهِ، فَكَأَنَّهُ سُبْحَانَهُ شَهِدَ لِنَفْسِهِ بِالتَّوْحِيدِ عَلَى
أَلْسِنَتِهِمْ، وَأَنْطَقَهُمْ بِهَذِهِ الشَّهَادَةِ، فَكَانَ هُوَ الشَّاهِدَ بِهَا لِنَفْسِهِ إِقَامَةً وَإِنْطَاقاً
وَتَعْلِيماً، وَهَمَّ الشَّاهِدُونَ بِهَا لَهُ إِقْرَاراً وَاعْتِرَافاً وَتَصْدِيقاً وَإِيمَاناً**

9. Allah used a single verb (شَهِدَ) grammatically in this verse to encompass His testimony and that of His angels and the people of knowledge. He did not separate their testimony with His testimony with another verb. This is indicative of the strong connection of their testimony with His testimony. It is as if Allah testifies to His Oneness on their tongues, and He makes them utter His testimony. Thus He bears witness to His Oneness by establishing the evidence, making those who witness it utter it, and by their teaching of it even though the people of knowledge are the ones who are, in fact, tangibly witnessing it by affirming, acknowledging, attesting, and believing in it.

الْعَاشِرُ : أَنَّهُ سُبْحَانَهُ جَعَلَهُمْ مُؤَدِّينَ لِحَقِّهِ عِنْدَ عِبَادِهِ بِهَذِهِ الشَّهَادَةِ، فَإِذَا
أَدَّوْهَا فَقَدْ أَدَّوْا الْحَقَّ الْمَشْهُودَ بِهِ، فَتَبَّتِ الْحَقُّ الْمَشْهُودَ بِهِ، فَوَجَبَ عَلَى
الْخَلْقِ الْإِقْرَارُ بِهِ، وَكَانَ ذَلِكَ غَايَةَ سَعَادَتِهِمْ فِي مَعَاشِهِمْ وَمَعَادِهِمْ، وَكُلُّ مَنْ نَالَهُ
الْهُدَى بِشَهَادَتِهِمْ، وَأَقْرَبَ بِهَذَا الْحَقِّ بِسَبَبِ شَهَادَتِهِمْ، فَلَهُمْ مِنَ الْأَجْرِ مِثْلُ أَجْرِهِ.
وَهَذَا فَضْلٌ عَظِيمٌ لَا يَدْرِي قَدْرَهُ إِلَّا اللَّهُ، وَكَذَلِكَ كُلُّ مَنْ شَهِدَ بِهَا عَن
شَهَادَتِهِمْ فَلَهُمْ مِنَ الْأَجْرِ مِثْلُ أَجْرِهِ أَيْضاً

فَهَذِهِ عَشْرَةٌ أَوْجِهٍ فِي هَذِهِ الْآيَةِ

10. Allah makes the people of knowledge fulfill His right amongst His servants by openly declaring His Oneness. If they fulfill the obligation of this testimony, they have fulfilled the right that they have testified to, and it has been established. It is incumbent upon the people to affirm His Oneness openly. This will bring them the highest degree of happiness in this life and the Hereafter. In addition, the people of knowledge will receive the same reward as those who become guided and affirm His Oneness as a result of their testimony. This is a great bounty that none but Allah knows its true value. Likewise, everyone who bears witness to it from their testimony will also have a similar reward.

These are ten objectives from the aforementioned verse.

الوجه الحادي عشر في تفضيل العلم وأهله : أَنَّهُ سُبْحَانَهُ نَفَى التَّسْوِيَةَ بَيْنَ
أَهْلِهِ وَبَيْنَ غَيْرِهِمْ، كَمَا نَفَى التَّسْوِيَةَ بَيْنَ أَصْحَابِ الْجَنَّةِ وَأَصْحَابِ النَّارِ،
فَقَالَ تَعَالَى:

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾ [الزمر : ٩]

كَمَا قَالَ تَعَالَى:

﴿ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ﴾ [الحشر : ٢٠]

وَهَذَا يَدُلُّ عَلَى غَايَةِ فَضْلِهِمْ وَشَرَفِهِمْ

11. Allah has negated equivalence between the people of knowledge and other than them, just like He negated equivalence between the inhabitants of Paradise and the inhabitants of the Hellfire.

Allah says what means:

{Say, “Are those who know equal to those who do not know?”}

[Surah az-Zumar: 9]

{Not equal are the companions of the Fire and the companions of Paradise.}

[Surah al-Hashr: 20]

This indicates the utmost degree of their virtue and nobility.

الوجه الثاني عشر : أَنَّهُ سُبْحَانَهُ جَعَلَ أَهْلَ الْجَهْلِ مِمَّنْزَلَةَ الْعُمِيَانِ الَّذِينَ لَا
يُبْصِرُونَ، فَقَالَ تَعَالَى : ﴿ أَفَمَنْ يَعْلَمُ أَمَّا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ

أَعْمَى ﴿ [الرعد : ١٩] , فَمَا تَمَّ إِلَّا عَالِمٌ أَوْ أَعْمَى، وَقَدْ وَصَفَ سُبْحَانَهُ أَهْلَ
الْجَهْلِ بِأَنَّهُمْ صُمُّ بَكُمْ عُمِي فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ

12. Allah has made those ignorant similar in status to the blind who cannot see.

Allah says what means:

{Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind?}

[Surah ar-Ra'd: 19]

Thus one is either knowledgeable or blind. Allah has described those who are ignorant as deaf, dumb, and blind in multiple instances in His Book.

الْوَجْهَ الثَّلَاثِ عَشَرَ : أَنَّهُ سُبْحَانَهُ أَخْبَرَ عَنِ أُولِي الْعِلْمِ بِأَنَّهُمْ يَرُونَ مَا أُنزِلَ إِلَيْهِ
مِنْ رَبِّهِ حَقًّا، وَجَعَلَ هَذَا ثَنَاءً عَلَيْهِمْ وَاسْتِشْهَادًا بِهِمْ، فَقَالَ تَعَالَى :

﴿ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ ﴾ [سبأ : ٦]

13. Allah commends the people of knowledge because they acknowledge what their Lord has sent down from revelation as the truth and has made this a praise and attestation for them.

Allah says what means:

{And those who have been given knowledge see that what is revealed to you from your Lord is the truth}

[Surah Saba: 6]

الْوَجْهَ الرَّابِعَ عَشَرَ : أَنَّهُ سُبْحَانَهُ أَمَرَ بِسُؤَالِهِمْ وَالرُّجُوعِ إِلَى أَقْوَالِهِمْ، وَجَعَلَ ذَلِكَ كَالشَّهَادَةِ مِنْهُمْ، فَقَالَ : ﴿ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ [النحل : ٤٣]

وَأَهْلُ الذِّكْرِ هُمُ أَهْلُ الْعِلْمِ بِمَا أُنزِلَ عَلَى الْأَنْبِيَاءِ

14. Allah orders us to refer our inquiries back to the people of knowledge and to their statements, which has made that, in effect, a testimony from them.

Allah says what means:

{And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message [i.e., former scriptures] if you do not know.}

[Surah an-Nahl: 43]

The people of the message are those who are knowledgeable regarding that which was revealed unto the prophets.

الْوَجْهَ الْخَامِسَ عَشَرَ : أَنَّهُ سُبْحَانَهُ شَهِدَ لِأَهْلِ الْعِلْمِ شَهَادَةً فِي ضَمْنِهَا الْاسْتِشْهَادُ بِهِمْ عَلَى صِحَّةِ مَا أُنزِلَ اللَّهُ عَلَى رَسُولِهِ، فَقَالَ تَعَالَى : ﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴾ [الأنعام : ١١٤]

15. Allah testifies that the people of knowledge bear witness to what Allah revealed to His Messenger as the truth.

Allah says what means:

{[Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur'an] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.}

[Surah al-An'aam: 114]

الْوَجْهَ السَّادِسَ عَشَرَ : أَنَّهُ سُبْحَانَهُ سَلَّى نَبِيَّهُ بِإِيمَانِ أَهْلِ الْعِلْمِ بِهِ، وَأَمْرَهُ أَنْ لَا يَعْجَبَ بِالْجَاهِلِينَ شَيْئًا، فَقَالَ تَعَالَى : ﴿ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴾ [الإسراء : ١٠٦-١٠٨]، وَهَذَا شَرَفٌ عَظِيمٌ لِأَهْلِ الْعِلْمِ، وَتَحْتَهُ أَنَّ أَهْلَهُ الْعَالِمُونَ قَدْ عَرَفُوهُ، وَآمَنُوا بِهِ، وَصَدَّقُوا، فَسَوَاءٌ آمَنَ بِهِ غَيْرُهُمْ أَوْ لَا

16. Allah consoled His Prophet by reminding him of the faith of the people of knowledge. He also commanded him not to concern himself with the ignorant.

Allah says what means:

{And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively. Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, And they say,

"Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."}

[Surah al-Isra: 106-108]

This is a tremendous honor for the people of knowledge, and what is implied is that they recognize, believe, and affirm the truth of the Qur'an, regardless of whether others believe in it or not.

الْوَجْهَ السَّابِعِ عَشَرَ : أَنَّهُ سُبْحَانَهُ مَدَحَ أَهْلَ الْعِلْمِ، وَأَثْنَى عَلَيْهِمْ، وَشَرَّفَهُمْ بِأَنْ
جَعَلَ كِتَابَهُ آيَاتٍ بَيِّنَاتٍ فِي صُدُورِهِمْ، وَهَذِهِ خَاصَّةٌ وَمَنْقَبَةٌ لَهُمْ دُونَ غَيْرِهِمْ،
فَقَالَ تَعَالَى : ﴿ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ
وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ وَمَا كُنْتَ تَتْلُو مِنْ
قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِارْتَابِ الْمُبْطِلُونَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي
صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴾ [العنكبوت : ٤٧-٤٩]،
وَسَوَاءٌ كَانَ الْمَعْنَى أَنَّ الْقُرْآنَ مُسْتَقَرٌّ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ، ثَابِتٌ فِيهَا،
مَحْفُوظٌ، وَهُوَ فِي نَفْسِهِ آيَاتٌ بَيِّنَاتٌ، فَيَكُونُ قَدْ أَخْبَرَ عَنْهُ بِخَبَرَيْنِ :

أحدهما : أَنَّهُ آيَاتٌ بَيِّنَاتٌ

الثَّانِي : أَنَّهُ مَحْفُوظٌ، مُسْتَقَرٌّ، ثَابِتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

أَوْ كَانَ الْمَعْنَى : أَنَّهُ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِهِمْ، أَي : كَوْنُهُ آيَاتٍ بَيِّنَاتٍ مَعْلُومٌ
لَهُمْ، ثَابِتٌ فِي صُدُورِهِمْ، وَالْقَوْلَانِ مُتْلَازِمَانِ، لَيْسَا بِمُخْتَلِفَيْنِ

وَعَلَى التَّقْدِيرَيْنِ : فَهُوَ مَدْحٌ لَهُمْ، وَثَنَاءٌ عَلَيْهِمْ فِي ضِمْنِهِ الِاسْتِشْهَادُ بِهِمْ، فَتَأَمَّلْهُ

17. Allah commended and praised the people of knowledge and honored them by placing and preserving the Qur'an in their hearts and giving them the ability to understand, implement, and call to it. This is exclusive to them.

Allah says what means:

{And thus, We have sent down to you the Book [i.e., the Qur'an]. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers. And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt. Rather, it [i.e., the Qur'an] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.}

[Surah al-Ankaboot: 47-49]

One interpretation is that the Qur'an has been firmly established in the hearts of those who have been given knowledge, steadfast in them, preserved, and consists of clear verses. So the verses mentioned above inform us of **two matters**:

Firstly: The Qur'an contains clear verses.

Secondly: The Qur'an is preserved, firmly established, and steadfast in the hearts of those who have been given knowledge. Or it can be interpreted to mean that the verses of the Qur'an are clear signs preserved in their hearts, are well known to them, and are steadfast in

their hearts. Both viewpoints are concomitants and do not oppose one another. In either case, it is a commendation and praise for the people of knowledge and an attestation for them, so deeply reflect on that.

الْوَجْهَ الثَّامِنَ عَشَرَ : أَنَّهُ سُبْحَانَهُ أَمَرَ نَبِيَّهِ أَنْ يَسْأَلَهُ مَزِيدَ الْعِلْمِ، فَقَالَ تَعَالَى :

﴿ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ
وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾ [طه : ١١٤]، وَكَفَى بِهَذَا شَرَفًا لِلْعِلْمِ أَنْ أَمَرَ نَبِيَّهِ أَنْ
يَسْأَلَهُ الْمَزِيدَ مِنْهُ

18. Allah commanded his Prophet to ask Him for more knowledge.

Allah says what means:

{So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."}

[Surah Taha: 114]

It is sufficient, this noble distinction of knowledge, that Allah commanded His Prophet to ask Him for more of it.

الْوَجْهَ التَّاسِعَ عَشَرَ : أَنَّهُ سُبْحَانَهُ أَخْبَرَ عَنِ رِفْعَةِ دَرَجَاتِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ
خَاصَّةً، فَقَالَ تَعَالَى : ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ
فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ [المجادلة : ١١]

وَقَدْ أَخْبَرَ سُبْحَانَهُ فِي كِتَابِهِ بِرَفْعِ الدَّرَجَاتِ فِي أَرْبَعَةِ مَوَاضِعَ:

أحدها : هَذَا

وَالثَّانِي : قَوْلُهُ : ﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴾

[الأنفال : ٢-٤]

وَالثَّالِثُ : قَوْلُهُ تَعَالَى :

﴿ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴾

[طه : ٧٥]

وَالرَّابِعُ : قَوْلُهُ تَعَالَى :

﴿ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ﴾ [النساء : ٩٥-٩٦]

فَهَذِهِ أَرْبَعَةُ مَوَاضِعَ، فِي ثَلَاثَةٍ مِنْهَا الرَّفْعَةُ بِالدَّرَجَاتِ لِأَهْلِ الْإِيمَانِ، الَّذِي هُوَ الْعِلْمُ النَّافِعُ وَالْعَمَلُ الصَّالِحُ، وَالرَّابِعُ الرَّفْعَةُ بِالْجِهَادِ، فَعَادَتِ رِفْعَةُ الدَّرَجَاتِ كُلَّهَا إِلَى الْعِلْمِ وَالْجِهَادِ اللَّذِينَ بِهِمَا قِوَامُ الدِّينِ

19. Allah informs us of the elevated rank of the people of knowledge and faith exclusively.

Allah says what means:

{O you who believe, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Aware of what you do.}

[Surah al-Mujadilah: 11]

Allah informs us of their elevated rank in **four places:**

Firstly: As mentioned above.

Secondly: Allah says what means:

{The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely - The ones who establish prayer, and from what We have provided them, they spend.}

[Surah al-Anfal: 2-3]

Thirdly: Allah says what means:

{But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]}

[Surah Taha: 75]

Fourthly: Allah says what means:

{But Allah has preferred the Mujahideen over those who remain [behind] with a great reward - Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.}

[Surah an-Nisa: 95-96]

These are four places; three of which refer to the elevation in rank for the people of faith who possess beneficial knowledge and perform righteous actions, and the fourth refers to their elevation due to Jihad. Therefore, their elevated status is due to either knowledge or Jihad. It is upon these two matters that the religion is established.

الْوَجْهَ الْعَشْرُونَ : أَنَّهُ سُبْحَانَهُ اسْتَشْهَدَ بِأَهْلِ الْعِلْمِ وَالْإِيمَانِ يَوْمَ الْقِيَامَةِ عَلَى
بُطْلَانِ قَوْلِ الْكُفَّارِ، فَقَالَ تَعَالَى : ﴿ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا
لَبِئْسُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ
لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا
تَعْلَمُونَ ﴾ [الروم : ٥٥-٥٦]

20. Allah will attest to the people of knowledge and faith on the Day of Resurrection to show the falsehood of the disbelievers' statements.

Allah says what means:

{And the Day the Hour appears, the criminals will swear they had remained but an hour. Thus they were deluded. But those who were given knowledge and faith will say, "You remained the extent of

Allah's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not use to know."}

[Surah ar-Rum: 55-56]

الْوَجْهَ الْحَادِي وَالْعَشْرُونَ : أَنَّهُ سُبْحَانَهُ أَخْبَرَ أَنَّهُمْ أَهْلُ خَشِيَّتِهِ، بَلْ خَصَّهُمْ مِنْ بَيْنِ النَّاسِ بِذَلِكَ، فَقَالَ تَعَالَى : ﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾ [فاطر : ٢٨]، وَهَذَا حَصْرٌ لَخَشِيَّتِهِ فِي أُولِي الْعِلْمِ

وَقَالَ تَعَالَى : ﴿ جزاؤهم عند ربهم جناتٌ عدنٍ تجري من تحتها الأنهارُ خالدين فيها أبداً رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه ﴾ [البينة : ٨]

وَقَدْ أَخْبَرَ أَنَّ أَهْلَ خَشِيَّتِهِ هُمُ الْعُلَمَاءُ، فَدَلَّ عَلَى أَنَّ هَذَا الْجَزَاءَ الْمَذْكُورَ لِلْعُلَمَاءِ بِمَجْمُوعِ النَّصِّينِ

وَقَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ : كَفَى بِخَشِيَةِ اللَّهِ عِلْمًا، وَكَفَى بِالِاغْتِرَارِ بِاللَّهِ جَهْلًا

21. Allah informs us that the people of knowledge are the ones who are truly fearful of Him. Rather, He singled them out amongst the people with that.

Allah says what means:

{Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.}

[Surah Fatir: 28]

This verse specifies that the character of truly fearing Him is exclusive to those who have knowledge.

Allah says what means:

{Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.}

[Surah al-Bayyinah: 8]

Allah informs us that those who truly fear him are the scholars indicating that this aforementioned reward is for the scholars, as understood by these two verses.

Ibn Mas'ud (May Allah be pleased with him) said:

“The fear of Allah is sufficient knowledge, and being deceived about Allah is a clear indicator of ignorance.”

الْوَجْهَ الثَّانِي وَالْعَشْرُونَ : أَنَّهُ سُبْحَانَهُ أَخْبَرَ عَنِ أَمْثَالِهِ الَّتِي يَضْرِبُهَا لِعِبَادِهِ،
يَدُلُّهُمْ عَلَى صِحَّةِ مَا أَخْبَرَ بِهِ : أَنَّ أَهْلَ الْعِلْمِ هُمُ الْمُنْتَفِعُونَ بِهَا الْمُخْتَصُّونَ
بِعِلْمِهَا، فَقَالَ تَعَالَى :

﴿ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾ [العنكبوت : ٤٣]

وَفِي الْقُرْآنِ بَضْعَةٌ وَأَرْبَعُونَ مَثَلًا

وَكَانَ بَعْضُ السَّلَفِ إِذَا مَرَّ بِمِثْلِ لَا يَفْهَمُهُ، يَبْكِي وَيَقُولُ : لَسْتُ مِنَ الْعَالِمِينَ

22. Allah informs us of His parables that He presents to His servants, showing them the validity of what He told them: that the people of knowledge are those who benefit from them, those who are specialists in their knowledge.

Allah says what means:

{And these parables We present to the people, but none will understand them except those of knowledge.}

[Surah al-Ankaboot: 43]

There are forty-odd parables in the Qur'an.

Some of the Salaf, if they would read a parable but could not understand it, would weep and say:

“I am not from the knowledgeable.”

والله أعلم

وصلَّى الله وسلَّم على عبده ورسوله محمَّدٍ، وآله وصحبه أجمعينَ

Dar PDFs

DarPDFs.org | T.me/DarPDFs

6th of Muharram, 1445 AH (07/24/2023)