

الْعِلْمُ طَرِيقٌ إِلَى الْجَنَّةِ

أَمَّا بَعْدُ:

فَاتَّقُوا اللَّهَ وَاسْأَلُوا سَبِيلَ الْعِلْمِ وَالْعَمَلِ، وَاحْذَرُوا الْعُرُورَ بِالْأَمَانِيِّ وَالْأَمَلِ؛ فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ وَلَا عَمَلَ، قَالَ اللَّهُ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَلْتَنظَرُوا نَفْسًا مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ) [الحشر:18].

أَيُّهَا الْإِخْوَةُ الْمُسْلِمُونَ:

إِنَّ مَجْدَ الْأَمَمِ وَعِزَّهَا، وَعُنْوَانَ الْحَضَارَةِ وَفَخْرَهَا، الَّذِي قَامَتْ بِهِ شُعُوبٌ وَأَمَمٌ، وَبِضْدِهِ انْدَثَرَتْ مَعَالِمٌ وَقِيَمٌ، تَعَلَّمَهُ اللَّهُ خَسِيئَةً، وَطَلَبَهُ عِبَادَةً، وَمَدَارَ سُنَّتِهِ نَسْبِيحٌ، وَالْبَحْثُ عَنْهُ جِهَادٌ، الْأَنْبِيَاءُ فِي الْوَحْشَةِ، وَالصَّاحِبُ فِي الْخَلْوَةِ، يَرْفَعُ اللَّهُ بِهِ أَقْوَامًا فَيَجْعَلُهُمْ فِي الْخَلْقِ قَادَةً، وَيُعِزُّهُمْ بِهِ حَتَّى يَكُونُوا فِي الْخَلْقِ سَادَةً، بِهِ يُطَاعُ اللَّهُ وَيُعْبَدُ، وَيُذَكَّرُ سُبْحَانَهُ وَيُمَجَّدُ، وَبِهِ تُوَصَّلُ الْأَرْحَامُ، وَيُعْرَفُ الْحَلَالُ وَالْحَرَامُ، وَتُعَلَّمُ الشَّرَائِعُ وَالْأَحْكَامُ، وَهُوَ تَرْكَةُ الْأَنْبِيَاءِ وَتُرَاتُهُمْ، وَأَهْلُهُ عَصَبَتُهُمْ وَوَرَاتُهُمْ، يُلْهَمُهُ السُّعْدَاءُ، وَيُحْرِمُهُ الْأَشْقِيَاءُ: إِنَّهُ الْعِلْمُ يَا عِبَادَ اللَّهِ، الْعِلْمُ الَّذِي يَرْفَعُ اللَّهُ بِهِ أَصْحَابَهُ فِي الدُّنْيَا وَيَوْمَ الدِّينِ، قَالَ سُبْحَانَهُ وَتَعَالَى: (يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ) [المجادلة:11].

عِبَادَ اللَّهِ:

لَقَدْ أَعْلَى الْإِسْلَامَ شَأْنَ الْعِلْمِ، وَرَفَعَ مَنْزِلَةَ الْعُلَمَاءِ، وَحَسَبْنَا فِي ذَلِكَ أَنَّ أَوَّلَ مَا نَزَلَ مِنَ الْقُرْآنِ الْكَرِيمِ آيَاتٌ تَحْتُ عَلَى النَّعْمِ وَالتَّعْلِيمِ (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ) [العلق:1-5].

فَنَحْنُ أُمَّةٌ (اقْرَأْ)، أُمَّةُ الْعِلْمِ وَالْحَضَارَةِ، أُمَّةُ الْمَجْدِ وَالتَّارِيخِ. وَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، فَالْعِلْمُ فِي الْإِسْلَامِ قَبْلَ الْقَوْلِ وَالْعَمَلِ؛ فَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ» [رواه ابن ماجه]. وَهُوَ خَيْرٌ مِنَ الْمَالِ وَسَيِّدٌ عَلَيْهِ، قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لِرَجُلٍ مِنْ أَصْحَابِهِ: «الْعِلْمُ خَيْرٌ مِنَ الْمَالِ، الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالِ، وَالْعِلْمُ حَاكِمٌ وَالْمَالُ مَحْكُومٌ عَلَيْهِ، وَالْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُو بِالْإِنْفَاقِ، وَالْعَالِمُ أَفْضَلُ مِنَ الصَّائِمِ الْقَائِمِ الْمَجَاهِدِ».

وَهُوَ حُجَّةُ اللَّهِ فِي أَرْضِهِ، وَنُورُهُ بَيْنَ عِبَادِهِ، وَفَضْلُ أَهْلِهِ عَلَى الْعِبَادِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ. وَأَمَرَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْأَلَهُ الْمَزِيدَ مِنْهُ؛ فَقَالَ سُبْحَانَهُ: (وَقُلْ رَبِّ زِدْنِي عِلْمًا) [طه:114].

وَهُوَ الَّذِي يُبْقِي اللَّهُ بَعْدَ الْمَوْتِ أَثَرَهُ، وَيَجْنِي صَاحِبُهُ فِي الدُّنْيَا وَالْآخِرَةِ ثَمَرَهُ؛ فَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَالدِّ صَالِحٍ يَدْعُو لَهُ» [رواه مسلم].

إِخْوَةُ الْإِيمَانِ:

وَإِذَا كَانَ الْعِلْمُ بِهَذَا الشَّرَفِ وَتِلْكَ الْمَنْزِلَةِ: فَإِنَّ شَرَفَ أَهْلِهِ مِنْ شَرَفِهِ، وَمَنْزِلَتُهُمْ مِنْ مَنْزِلَتِهِ، وَيَكْفِي أَهْلَهُ شَرَفًا وَفَضْلًا أَنْ اللَّهُ سُبْحَانَهُ وَتَعَالَى أَشْهَدَهُمْ عَلَى تَوْحِيدِهِ، وَقَرَنَ شَهَادَتَهُمْ بِشَهَادَتِهِ؛ فَقَالَ عَزَّ مِنْ قَائِلٍ: (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ) [آل عمران:18].

وَمِنْ فَضْلِهِمْ وَشَرَفِهِمْ أَنَّ الْمَلَائِكَةَ تَضَعُ لَهُمْ أَجْنِحَتَهَا رِضًا بِمَا يَصْنَعُونَ، وَيَسْتَعْفِرُ لَهُمْ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ؛ حَتَّى الْجِبْنَانُ فِي بَحْرِهَا، وَالنَّمْلُ فِي جُحْرِهَا؛ فَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ

سَلَّكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيْسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ» [رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ].

وَهُوَ عَلَى الْفَضْلِ دَلِيلٌ، وَإِلَى الْجَنَّةِ سَبِيلٌ؛ فَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ» [رَوَاهُ مُسْلِمٌ]. وَالْعُلَمَاءُ هُمْ أَهْلُ خَشْيَتِهِ، وَالْفَائِزُونَ بِفُرْبِهِ وَمَوَدَّتِهِ، قَالَ عَزَّ وَجَلَّ: (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) [فاطر: 28].

أُمَّةُ الْعِلْمِ وَالْعَمَلِ:

إِنَّ ذَلِكَ الْفَضْلَ الْعَظِيمَ لِلْعِلْمِ، وَتِلْكَ الْمَنْزِلَةَ الرَّفِيعَةَ لِلْعُلَمَاءِ؛ إِنَّمَا هِيَ لِلْعِلْمِ النَّافِعِ فِي الدِّينِ، وَالْعُلَمَاءِ الْعَامِلِينَ الْمُخْلِصِينَ، فَقَدْ أَثْنَى اللَّهُ تَعَالَى عَلَى الْعِلْمِ النَّافِعِ وَأَهْلِهِ، وَدَمَّ الْعِلْمَ الَّذِي لَا يَنْفَعُ كَمَا دَمَّ أَهْلُهُ، فَقَالَ سُبْحَانَهُ وَتَعَالَى: (قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ) [الزمر: 9]، وَقَالَ سُبْحَانَهُ: (مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِنَسِ مَثَلِ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) [الجمعة: 5].

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذَكَرُ اللَّهَ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ» [رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ].

وَعَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ: عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ، وَيَصِلُ فِيهِ رَحْمَهُ، وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا، فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمَلْتُ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَاجْرُهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ، وَلَا يَصِلُ فِيهِ رَحْمَهُ، وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا، فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ، لَوْ أَنَّ لِي مَالًا لَعَمَلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَوَزْرُهُمَا سَوَاءٌ» [رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ]، وَلِلْعِلْمِ الدُّنْيَوِيِّ أَثَرُهُ فِي حَيَاةِ الْأُمَمِ وَالشُّعُوبِ، وَهُوَ حَبْلٌ لِلْسَّعَادَةِ وَالرِّيَادَةِ، وَسَبِيلٌ إِلَى الْعُلَا وَالسِّيَادَةِ؛ فَمَا كَانَ بَيْنَ أَيْدِينَا مِنَ الْآتِ مُرْكَبَةٌ، وَلَا سَارَتْ بِنَا فِي الْأَرْضِ مُرْكَبَةٌ، وَلَا مَخَرَتْ عُبَابَ الْبَحْرِ بَاخِرَةٌ، وَلَا أَقْلَعَتْ فِي الْجَوِّ طَائِرَةٌ؛ إِلَّا كَانَتْ بِفَضْلِ اللَّهِ تَعَالَى ثُمَّ بِفَضْلِ الْعِلْمِ. وَكَمْ مِنْ وَسَائِلِ حَدِيثَةٍ قَرَّبَتْ لَنَا الْبَعِيدَ، وَأَرْتَنَا كُلَّ جَدِيدٍ، وَصَعَّرَتْ لَنَا الْكَبِيرَ، وَكَبَّرَتْ لَنَا الصَّغِيرَ!؛ فَكَانَتْ - بِحَقِّ - ثَوْرَةً عِلْمِيَّةً هَائِلَةً، فَمَا أَحْرَى الْعِلْمَ بِالتَّقْدِيسِ! وَمَا أَجْدَرَهُ بِبَدْلِ الْعَالِي وَالنَّفِيسِ!.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ

الخطبة الثانية

أَمَّا بَعْدُ:

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ، وَاعْمَلُوا بِطَاعَتِهِ وَرِضَاهُ.

أَيُّهَا الْمُؤْمِنُونَ:

وَيَا أَيُّهَا الطَّلَبَةُ الْكَرَامُ وَالطَّالِبَاتِ الْكَرِيمَاتِ: لَقَدْ عَلِمْتُمْ أَنَّ الْعِلْمَ نُورٌ، وَأَنَّ الْجَهْلَ ظَلَامٌ، وَأَنَّ الْعِلْمَ يَبْنِي بُيُوتًا لَا عِمَادَ لَهَا، كَمَا أَنَّ الْجَهْلَ يَهْدِمُ بُيُوتَ الْعِزِّ وَالْمَجْدِ، فَكُونُوا طَلَبَةً جَادِينَ لِهَذَا النُّورِ؛ لِتَنَالُوا الْفَوْزَ وَالْفَلَاحَ وَالسُّرُورَ، حَافِظُوا عَلَى أَوْقَاتِكُمْ مِنْ أَنْ تَضِيعَ عَلَيْكُمْ هَبَاءٌ مَنُورًا بِاللَّهُوِ وَاللَّعِبِ وَالنَّسْوِيفِ، وَوَاطِبُوا عَلَى الْمَذَاكِرَةِ أَوْلاً بِأَوْلٍ؛ حَتَّى لَا تَتَجَمَّعَ عَلَيْكُمُ الدُّرُوسُ وَالْوَاجِبَاتُ، وَتَزْدَادَ الْأَعْبَاءُ وَالْمَسْئُولِيَّاتُ؛ فَلَا تَسْتَطِيعُوا أَنْ تَسْتَدْرِكُوا مَا فَاتَ. وَاسْمَعُوا لِكَلَامِ النَّاصِحِينَ مِنْ آبَائِكُمْ وَأُمَّهَاتِكُمْ وَمُحِبِّي الْخَيْرِ لَكُمْ، وَوَقَرُوا مُعَلِّمِكُمْ وَأَسَاتِدَتِكُمْ، وَتَحَلَّوْا بِالْأَخْلَاقِ، وَتَجَمَّلُوا بِالْآدَابِ؛ إِذْ لَا يَنْفَعُ الْعِلْمَ وَحْدَهُ بِدُونِهَا.

الْعِلْمُ كَالْعَيْثِ وَالْأَخْلَاقُ ثَرِبَتُهُ إِنَّ تَفْسُدِ الْأَرْضُ تَذْهَبُ نِعْمَةُ الْمَطَرِ

وَلَنْ يُؤْتِيَ الْعِلْمَ ثَمَرَتَهُ الْمُرْجُوَّةَ وَبَرَكَتَهُ الْمُبْنَعَةَ حَتَّى يُخْلِصَ الطَّالِبُ، وَلَا يُعْطِيكَ الْعِلْمُ بَعْضَهُ حَتَّى تُعْطِيَهُ كُلُّكَ، فَاحْرِصْ - وَقَفَّكَ اللَّهُ - عَلَى سَبَابِ الْعِلْمِ وَوَسَائِلِهِ:

أَخِي لَنْ تَنَالَ الْعِلْمَ إِلَّا بِسِتَّةٍ سَأْنِيكَ عَنْ تَفْصِيلِهَا بَيَانٌ

ذِكَاةٍ وَحِرْصٍ وَاجْتِهَادٍ وَبُلْغَةٍ وَصُحْبَةٍ أَسْتَاذٍ وَطُولِ زَمَانٍ

وَيَا أَيُّهَا الْمُعَلِّمُونَ الْمُسْلِمُونَ وَالْمُعَلِّمَاتُ الْمُسْلِمَاتُ:

أَنْتُمْ ذُخْرُ الْأُمَّةِ وَعِمَادُهَا، وَعَلَيْكُمْ - بَعْدَ اللَّهِ - اسْتِنَادُهَا، فَأَدُوا الَّذِي عَلَيْكُمْ؛ فَإِنَّ رِسَالَتَكُمْ فِي هَذِهِ الْحَيَاةِ رِسَالَةٌ عَظِيمَةٌ، إِذِ الْعِلْمُ ثَرَاثُ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَأَنْتُمْ عَصَبَتُهُمْ وَوَرَثَتُهُمْ؛ مَا اسْتَقَمْتُمْ وَعَلِمْتُمْ بِصِدْقِ وَإِخْلَاصِ، فَاحْرِصُوا عَلَى هَذَا الْجِيلِ؛ تَرْبِيَةً وَتَعْلِيمًا، وَتَدْرِيسًا وَتَفْهِيمًا؛ لِتَنْعَمَ الْأُمَّةُ بِجُهْدِكُمْ، وَتَنْتَفِعَ الْأَجْيَالُ بِعُلُومِكُمْ. وَكُونُوا قُدُوةً لِتَلَامِيذِكُمْ؛ بِالْعِلْمِ وَالْعَمَلِ، وَازْرَعُوا فِي نَفْسِهِمُ النَّفَاوِلَ وَالْأَمَلَ، وَاعْرِسُوا فِيهِمْ حُبَّ الْعِلْمِ وَالتَّفَوُّقِ بِلَا كِلَالٍ وَلَا مَلَلٍ؛ فَقَدْ كَادَ الْمُعَلِّمُ أَنْ يَكُونَ رَسُولًا.

وَيَا أَيُّهَا الْآبَاءُ وَالْأُمَّهَاتُ:

إِنَّ أَوْلَادَكُمْ؛ ثَمَرَاتُ أَفْنَانِكُمْ وَأَكْبَادِكُمْ؛ فَاحْرِصُوا - بَارَكَ اللَّهُ فِيكُمْ - عَلَى أَنْ تَكُونُوا عَلَى قَدْرِ الْمَسْئُولِيَّةِ فِي التَّرْبِيَةِ وَالتَّوْجِيهِ، وَالنُّصْحِ وَالتَّنْبِيهِ، أَرْضِدُوهُمْ إِلَى السُّلُوكِ السَّوِيِّ وَالْفِعْلِ الرَّضِيِّ؛ مَعَ مُعَلِّمِهِمْ وَزُمَلَانِهِمْ، وَمُرُوهُمْ بِاللُّطْفِ وَالْمَوَدَّةِ أَنْ يُحَافِظُوا عَلَى أَوْقَاتِهِمْ، وَيَحْرِصُوا عَلَى وَاجِبَاتِهِمْ، وَقَرُّوا لَهُمْ أَجْوَاءَ الْمَذَاكِرَةِ، وَكُونُوا لَهُمْ عَوْنًا عَلَى الْمُثَابَرَةِ، وَبِقَدْرِ ذَلِكَ - مَعَ حُسْنِ التَّعَاوُنِ مَعَ الْمُدْرَسَةِ وَالْمُعَلِّمِ - سَيَكُونُ التَّفَوُّقُ حَلِيفَ أَوْلَادِكُمْ، وَسَتُؤَدُّونَ الْأَمَانَةَ الَّتِي فِي أَعْنَاقِكُمْ؛ إِذْ «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنِ رَعِيَّتِهِ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا].

صلوا وسلموا.....

The Importance Of (Seeking) Knowledge

The pre-Islamic days of ignorance (Jahiliyyah) were characterised by all forms of Shirk and paganism, corruption, oppression and societal disorder, but fundamentally, the term Jahiliyyah describes a society that lacked knowledge. Not general worldly knowledge of literature or warcraft, but a solid reference point to which matters of society could be anchored. They lacked purpose, direction and identity, and it was in this environment that Allah (swt) sent His final Prophet (saas): **"It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, - although they had been, before, in manifest error."** [TMQ Al-Jumuah 2]

The Prophet (saas) used to reject the corrupt aspects of society, shunning these values and striving towards something more sublime and noble. In the authentic hadith, it is said that **"seclusion was made dear to him, and he used to go to the cave of Hira' and worship there, which means that he went and devoted himself to worship for a number of nights before coming back to his family to collect more provisions, then he would go back again. Then he would go back to Khadeejah to collect more provisions. (This went on) until the truth came to him suddenly when he was in the cave of Hira'.** The angel came and said, 'Read!' The Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) said, 'I am not a reader.' He said, Then he took hold of me and squeezed me until I could not bear it any more then he released me and said, 'Read!' I said, 'I am not a reader.' He took hold of me and squeezed me a second time until I could not bear it any more, then he released me and said, 'Read!' I said, 'I am not a reader.' He took hold of me and squeezed me a third time until I could not bear it any more, then he released me and said, 'Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.' [TMQ Al-'Alaq 96:1-5]

This instruction to read, and to learn (and hence teach) by writing and using the pen, was the first instruction revealed by Allah as part of the Quranic scripture, and continued to be a central focus point for the Islamic call and civilisation for centuries to follow.

The Prophet (saas) instructs us, **"Seeking knowledge is a duty of all Muslims."** While "knowledge" may be thought to refer to religious knowledge only but scholars extend this to include all useful worldly knowledge. This view is supported by many Áyát in the Holy Qur'án and the traditions of the Prophet (saas).

Let us go back to the very beginning to appreciate the special status of knowledge in Islam. In Sura Al Baqara we read: **"And He taught Adam all the names..."** According to the eminent scholars, there is unanimity that this includes the names of all the creations of Alláh, including the stars, the earth, the planets, and the angels themselves.

In Sura Al Anfal we read, **"Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies"** To be strong we must first of all attain strength in Ímán, for without faith in Alláh and His Messenger, we cannot achieve strength in other fields. Our Ímán and only through our Ímán can we be just. The purpose of building our strength including military strength, is to uphold justice, not to be unjust or aggressive, but to be feared because we are strong and just.

The second requirement is to be knowledgeable, - well educated for military strength can be abused by ignorant people. Similarly, only people who understand the workings of the economy can achieve economic strength. We must be knowledgeable about the life of our beloved Prophet (saas) , to understand how he conducted the affairs of the Islamic state both internally and externally. We must be medically advanced to bring up healthier generations with sound minds. Most important is to be independent of domination at all levels, whether it be in food, clothing, or military or computer hardware and software.

This combination of strength and knowledge would make us respected and even feared but not despised....because we are strong and just. Potential enemies would think more than once before committing injustice or aggression against us; rather we would be sources of inspiration for others to aspire to.

Furthermore my dear respected brothers, while bringing up our children we must attempt to be role models for them, giving them something to look up to and aspire to. We should try to motivate our children to try their hardest to excel at their studies and to reach their full potential. They can only achieve this if they are encouraged to aspire and be ambitious, and to link their attitude towards study with the Islamic Aqeedah. Allah (swt) says, "**Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge. And Allah is well-acquainted with all that you do**" [TMQ Al-Mujadila 58:11]

We cannot expect the schools to look after our children if we are neglectful towards them. They are a trust in our necks and Allah (swt) will surely hold us accountable on the Day of Judgement for how well we looked after them and how well we moulded the personalities by Islam. This includes how well we equipped them to deal with the world, not only spiritually and intellectually, but also in terms of their educational achievement. We should take an active interest in their studies and offer support, help and encouragement to our children. We must also be careful to warn them against the concepts and practices that are contradictory to Islam, and to explain and discuss these with them in a warm and positive manner. We should always be mindful of the hadith of the Prophet (saas) reported by Bukhari and Muslim, "**All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.**"

As schools, colleges and universities reopen their doors to welcome back the students, we should be at the forefront in our pursuit to extend and deepen our knowledge in all areas of life that can benefit humanity. We should embrace and exploit every opportunity afforded to us, so that we can continue in our quest to bring humankind out of the darkness of ignorance into the light of knowledge and Islam.

We ask Allah (swt) to give us the strength to worship Him in all our actions, and to work together to reverse the centuries of decline by harnessing the dunya and using it as a bridge to take us to His reward in the akhira, Ameen.

The Importance Of (Seeking) Knowledge

The pre-Islamic days of ignorance (Jahiliyyah) were characterised by all forms of Shirk and paganism, corruption, oppression and societal disorder, but fundamentally, the term Jahiliyyah describes a society that lacked knowledge. Not general worldly knowledge of literature or warcraft, but a solid reference point to which matters of society could be anchored. They lacked purpose, direction and identity, and it was in this environment that Allah (swt) sent His final Prophet (saas): **“It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, - although they had been, before, in manifest error.”** [TMQ Al-Jumuah 2]

The Prophet (saas) used to reject the corrupt aspects of society, shunning these values and striving towards something more sublime and noble. In the authentic hadith, it is said that **“seclusion was made dear to him, and he used to go to the cave of Hiraah’ and worship there, which means that he went and devoted himself to worship for a number of nights before coming back to his family to collect more provisions, then he would go back again. Then he would go back to Khadeejah to collect more provisions. (This went on) until the truth came to him suddenly when he was in the cave of Hiraah’.** The angel came and said, **‘Read!’** The Messenger of Allaah SAWS (peace and blessings of Allaah be upon him) said, **‘I am not a reader.’** He said, **Then he took hold of me and squeezed me until I could not bear it any more then he released me and said, ‘Read!’** I said, **‘I am not a reader.’** He took hold of me and squeezed me a second time until I could not bear it any more, then he released me and said, **‘Read!’** I said, **‘I am not a reader.’** He took hold of me and squeezed me a third time until I could not bear it any more, then he released me and said, **‘Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.’** [TMQ Al-‘Alaq 96:1-5]

This instruction to read, and to learn (and hence teach) by writing and using the pen, was the first instruction revealed by Allah as part of the Quranic scripture, and continued to be a central focus point for the Islamic call and civilisation for centuries to follow.

The Prophet (saas) instructs us, **“Seeking knowledge is a duty of all Muslims.”** While “knowledge” may be thought to refer to refer to religious knowledge only but scholars extend this to include all useful worldly knowledge. This view is supported by many Áyát in the Holy Qur’án and the traditions of the Prophet (saas).

Let us go back to the very beginning to appreciate the special status of knowledge in Islam. In Sura Al Baqara we read: **“And He taught Adam all the names...”** According to the eminent scholars, there is unanimity that this includes the names of all the creations of Alláh, including the stars, the earth, the planets, and the angels themselves. In Sura Al Anfal we read, **“Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies”** To be strong we must start first of all attain strength in Ímán, for without faith in Alláh and His Messenger, we cannot achieve strength in other fields. Our Ímán and only through our Ímán can we be just. The purpose of building our strength including

military strength, is to uphold justice, not to be unjust or aggressive, but to be feared because we are strong and just.

The second requirement is to be knowledgeable, - well educated for military strength can be abused by ignorant people. Similarly, only people who understand the workings of the economy can achieve economic strength. We must be knowledgeable about the life of our beloved Prophet (saas) , to understand how he conducted the affairs of the Islamic state both internally and externally. We must be medically advanced to bring up healthier generations with sound minds. Most important is to be independent of domination at all levels, whether it be in food, clothing, or military or computer hardware and software.

This combination of strength and knowledge would make us respected and even feared but not despised...because we are strong and just. Potential enemies would think more than once before committing injustice or aggression against us; rather we would be sources of inspiration for others to aspire to.

Furthermore my dear respected brothers, while bringing up our children we must attempt to be role models for them, giving them something to look up to and aspire to. We should try to motivate our children to try their hardest to excel at their studies and to reach their full potential. They can only achieve this if they are encouraged to aspire and be ambitious, and to link their attitude towards study with the Islamic Aqeedah. Allah (swt) says, **“Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge. And Allah is well-acquainted with all that you do”** [TMQ Al-Mujadila 58:11]

We cannot expect the schools to look after our children if we are neglectful towards them. They are a trust in our necks and Allah (swt) will surely hold us accountable on the Day of Judgement for how well we looked after them and how well we moulded the personalities by Islam. This includes how well we equipped them to deal with the world, not only spiritually and intellectually, but also in terms of their educational achievement. We should take an active interest in their studies and offer support, help and encouragement to our children. We must also be careful to warn them against the concepts and practices that are contradictory to Islam, and to explain and discuss these with them in a warm and positive manner. We should always be mindful of the hadith of the Prophet (saas) reported by Bukhari and Muslim, **“All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband’s house and his offspring; and so all of you are guardians and are responsible for your subjects.”**

As schools, colleges and universities reopen their doors to welcome back the students, we should be at the forefront in our pursuit to extend and deepen our knowledge in all areas of life that can benefit humanity. We should embrace and exploit every opportunity afforded to us, so that we can continue in our quest to bring humankind out of the darkness of ignorance into the light of knowledge and Islam.

We ask Allah (swt) to give us the strength to worship Him in all our actions, and to work together to reverse the centuries of decline by harnessing the dunya and using it as a bridge to take us to His reward in the akhira, Ameen.

