



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

KNOWLEDGE:

PRECIOUS ASSET FOR

THIS WORLD AND

THE HEREAFTER



Let us be thankful for the
ni'mah of Islam and *imaan* that
we have been blessed with by
increasing our knowledge and
good deeds.

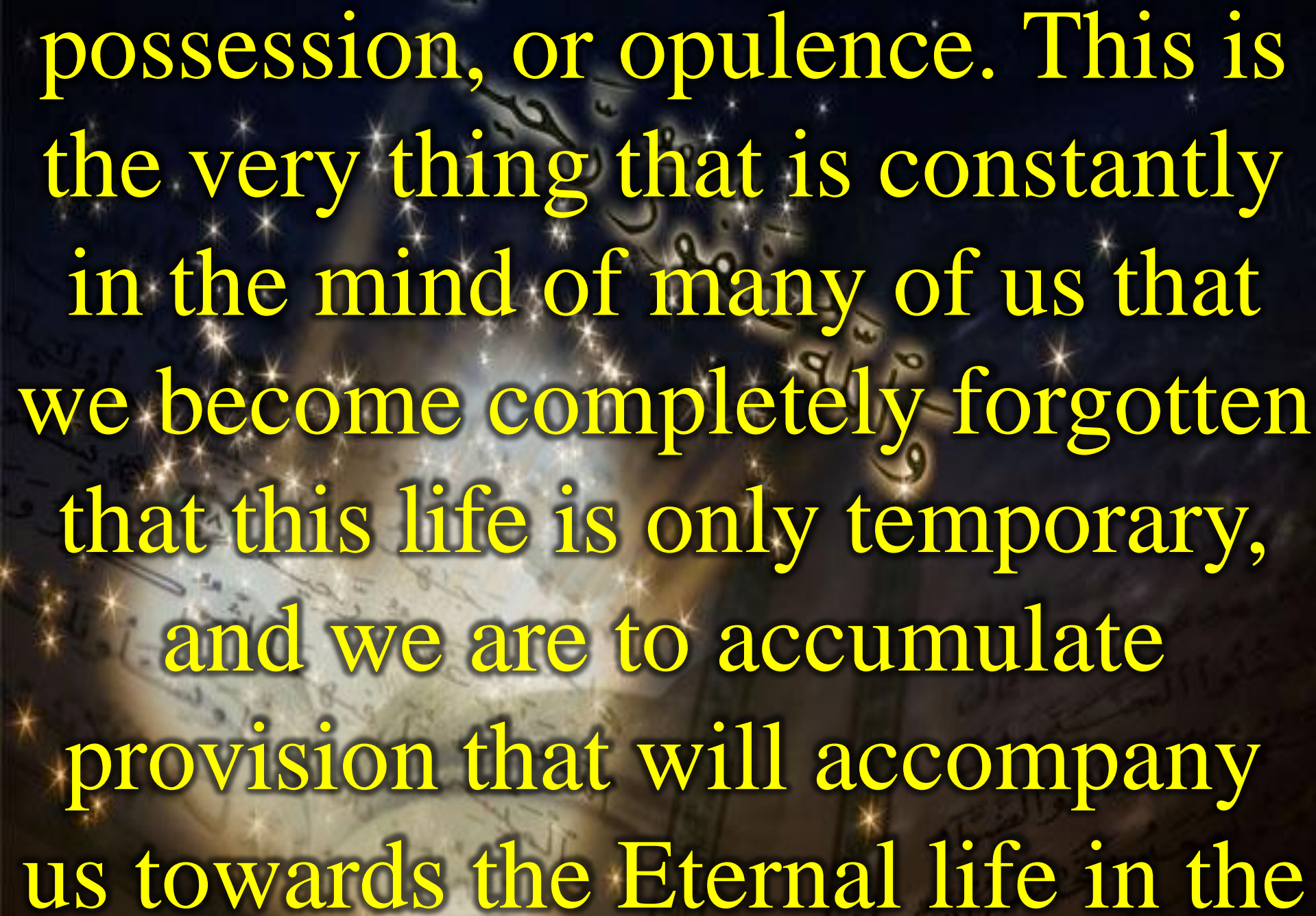
Furthermore, let us increase our
taqwa of Allah *Subhaanahu*
Wata'aala by fulfilling all of
His Commands and abstaining
from all of His prohibitions.

Let us increase our *dhikr*
(remembrance) of Allah
Subhaanahu Wata'aala and
salawaat upon our beloved
Rasulullah *sallAllaahu 'alayhi*
wasallam, and also strive our
utmost to implement all of his
sunnah.

The background features a dark, starry sky with numerous bright, multi-pointed starbursts. Overlaid on this are faint, glowing Arabic calligraphic elements, including a prominent crescent moon and star symbol. The overall aesthetic is ethereal and spiritual.

With this, we sincerely hope
to reap its benefits in this
world and the Hereafter.

It is very unfortunate that whenever we strive to increase our wealth in this world before heading towards the Afterlife, we typically become engrossed in fulfilling all of our worldly needs before death overtakes us— whether with money,

The background features a glowing, textured globe in the center, surrounded by a dark space filled with numerous small, bright, star-like points of light. Faint, semi-transparent numbers and symbols are scattered across the scene, appearing to float or be part of a larger, less distinct pattern.

possession, or opulence. This is the very thing that is constantly in the mind of many of us that we become completely forgotten that this life is only temporary, and we are to accumulate provision that will accompany us towards the Eternal life in the

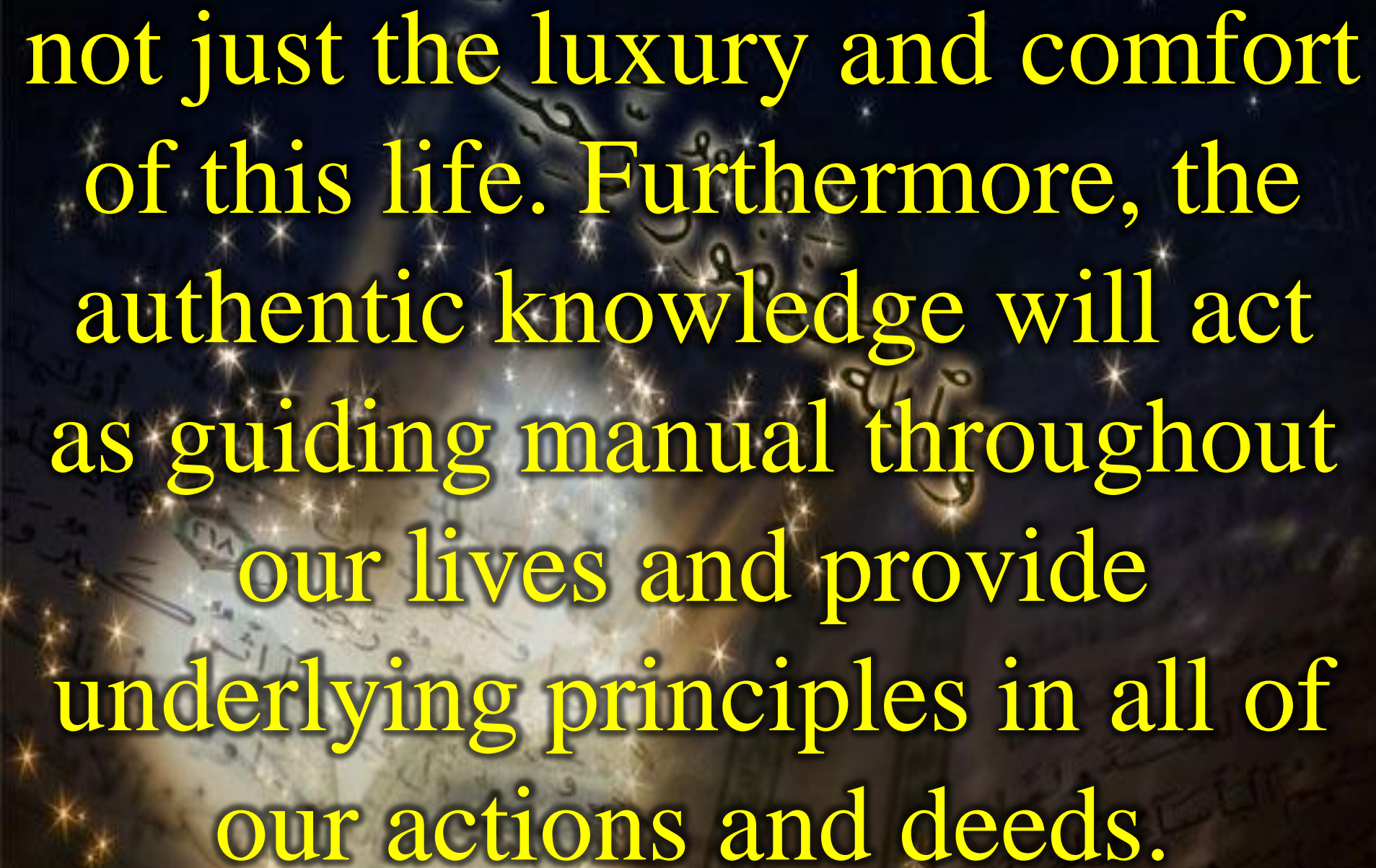
Hereafter. In the *hadeeth* of ibn
'Abbaas *radiyAllaahu 'anhuma:*
Rasulullah *sallAllaahu 'alayhi*
wasallam said:

**“Take advantage of five
matters before five other
matters: your youth, before
you become old;**

**and your health, before you
fall sick; and your richness,
before you become poor; and
your free time before you
become busy; and your life,
before your death.”**

(al-Haakim, Ahmad: *saheeh*)

Based on the *hadeeth* mentioned just now, it is clear to us that this life is only temporary, and we should instead focus on equipping ourselves with precious provisions in the forms of authentic knowledge and good deeds,



not just the luxury and comfort
of this life. Furthermore, the
authentic knowledge will act
as guiding manual throughout
our lives and provide
underlying principles in all of
our actions and deeds.

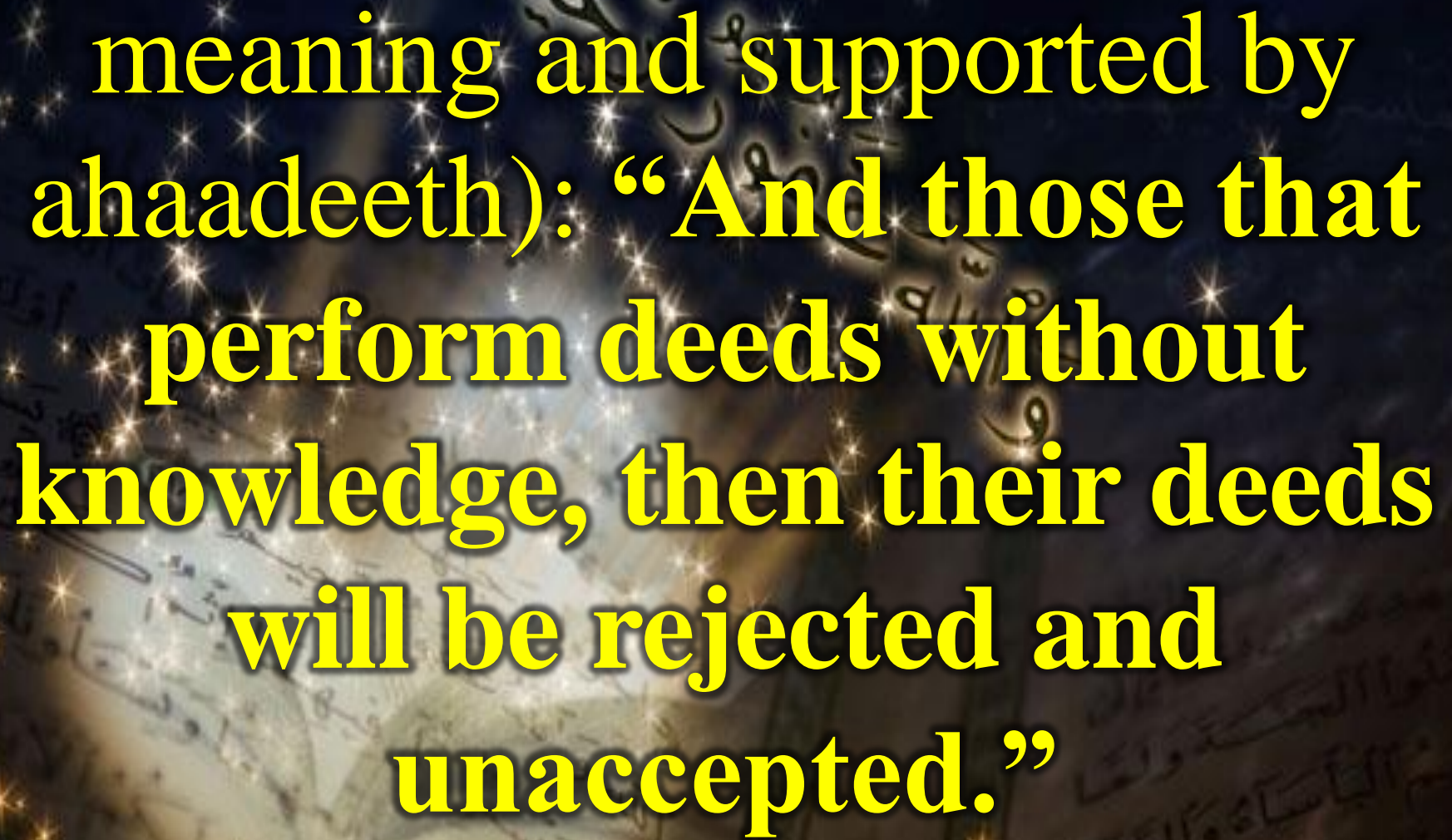
Allah Subhaanahu Wata'aala
mentions in al-Qur'an:

**“And do not pursue that of
which you have no knowledge.
Indeed, the hearing, the sight
and the heart – about all those
[one] will be questioned.”**

(al-Israa' 17:36)

Knowledge here refers to its comprehension within its reality and true context. It is by possessing authentic knowledge that mankind will be able to perform their good deeds completely.

Without knowledge (*'ilm*) and practice (*'amal*), mankind will be void of precious assets in this world, only to waste their lives and incurring loss in the Hereafter. It was mentioned in *Matn az-Zubad* (with sound

The background features a dark, starry sky with a glowing, textured globe in the center. Overlaid on this are faint, golden Arabic calligraphic patterns, including a crescent moon and star, and various lines of text in a traditional script. The overall aesthetic is spiritual and scholarly.

meaning and supported by
ahaadeeth): “And those that
perform deeds without
knowledge, then their deeds
will be rejected and
unaccepted.”

‘Ali bin Ali Taalib radiyAllaahu ‘anh once said, **“Knowledge is the chief of good deeds, while deeds are its followers.”**

And in another narration (statement of Companions *radiyAllaahu ‘anhum ajma‘een* and Caliph *‘Umar ibn ‘Abdul*

‘Azeez rahimahullah):
“Whoever performs a deed
without knowledge, he
corrupts more than he
rectifies.”

(cited in *Tareekh at-Tabari* and *at-Tabaqat
ibn Sa‘ad*)

Based on these clear texts, it becomes clear to us that the noble effort to increase one's knowledge coupled with good deeds is priceless treasure in attaining the Pleasure of Allah in this world and Hereafter.

Every deeds has its worth and value if it is based upon authentic knowledge.

Furthermore, it is of a higher degree if practiced afterwards (*'amal*). These two works in tandem and are inseparable from our lives.

The definition of '*amal* from the Islamic perspective is a righteous or good deed that is pleasing to Allah *Subhaanahu Wata'aala*. Hence, '*amal* in Islam is not only confined to '*ibaadah*, just as '*ilm* is not limited to only *fiqh* and religious

rulings in Islam. *‘Ilm*
encompasses all that is
beneficial to mankind such as
Islamic sciences, environmental
science, and social science.
These branches of knowledge,
if comprehended and efficiently
developed, will have a great

impact on the civilizational growth of mankind. For example, advancement in science and technology will spur growth and competency among mankind. Similarly, developments in the realm of social science will help provide

solutions for prevailing issues in the society. Therefore, having full grasp of *'ilm* combined with practice is from among those that Islam placed heavy emphasis on.

According to Muslim scholars, in order to become an intelligent

person, there are two relationships between *'ilm* and *'amal* to be understood, namely:

1- *'Ilm* assumes the role of the leader and guide for one's *'amal*. Acting or practicing without knowledge is akin to walking in darkness,

easily strayed from the intended
objective.

2- Indeed, *'ilm* and *'amal* goes
hand-in-hand together. Whoever
has *'ilm* must put them into
practice, whether *'ilm* pertaining
to *'ibaadah* or others. On the
other hand, *'amal* is the fruit of

having *'ilm*. Whoever has *'ilm*
but does not act upon them is
like a tree that brings no benefit
to its planter.

In *Matn az-Zubad*, also
mentioned in a well-known
Arab poetry and by our
esteemed scholars, it mentions

(with sound meaning):

“A person having ‘ilm but does not act upon them will be punished before the idol worshipper.”

If *'ilm* is not put to practice,
then it will leave negative
consequences upon the society.

The prevailing social vices
nowadays are the outcome of
the ignorance of the masses and
also due to those having
knowledge but not acting upon

them. Therefore, improving and rectifying the society's moral dilemma is not only through learning in schools or tertiary institutions, but more importantly those with knowledge (know-how) should come out to the *da'wah* scene

and assist in providing counseling, consultation, tutelage, and others on voluntary basis. This is to help cure the prevailing social illnesses plaguing the society. After all, knowledge is to be conveyed and not concealed

from others. Allah *Subhaanahu*

Wata'aala mentions in al-

Qur'an: "Indeed, those who

conceal what We sent down of

clear proofs and guidance

after We made it clear for the

people in the Scripture – those

are cursed by Allah and

cursed by those who curse.”

(al-Baqarah 2:159)

In essence, Islam teaches us that knowledge calls for action that includes *amr bil ma'roof wan nahiy 'anil munkar*, which eventually pours forth the

sweetness of *imaan* stemming from works of *jihaad*. If not, knowledge will stay confined inside volumes of books in the library, only utilized as research materials without bringing greater benefit than that. In such case, knowledge only becomes

theoretical without any practical value, which goes against the very principle of Islamic teachings.

The necessity for *'ilm* and *'amal* combo is not only incumbent upon those studying Islam and the scholars but instead

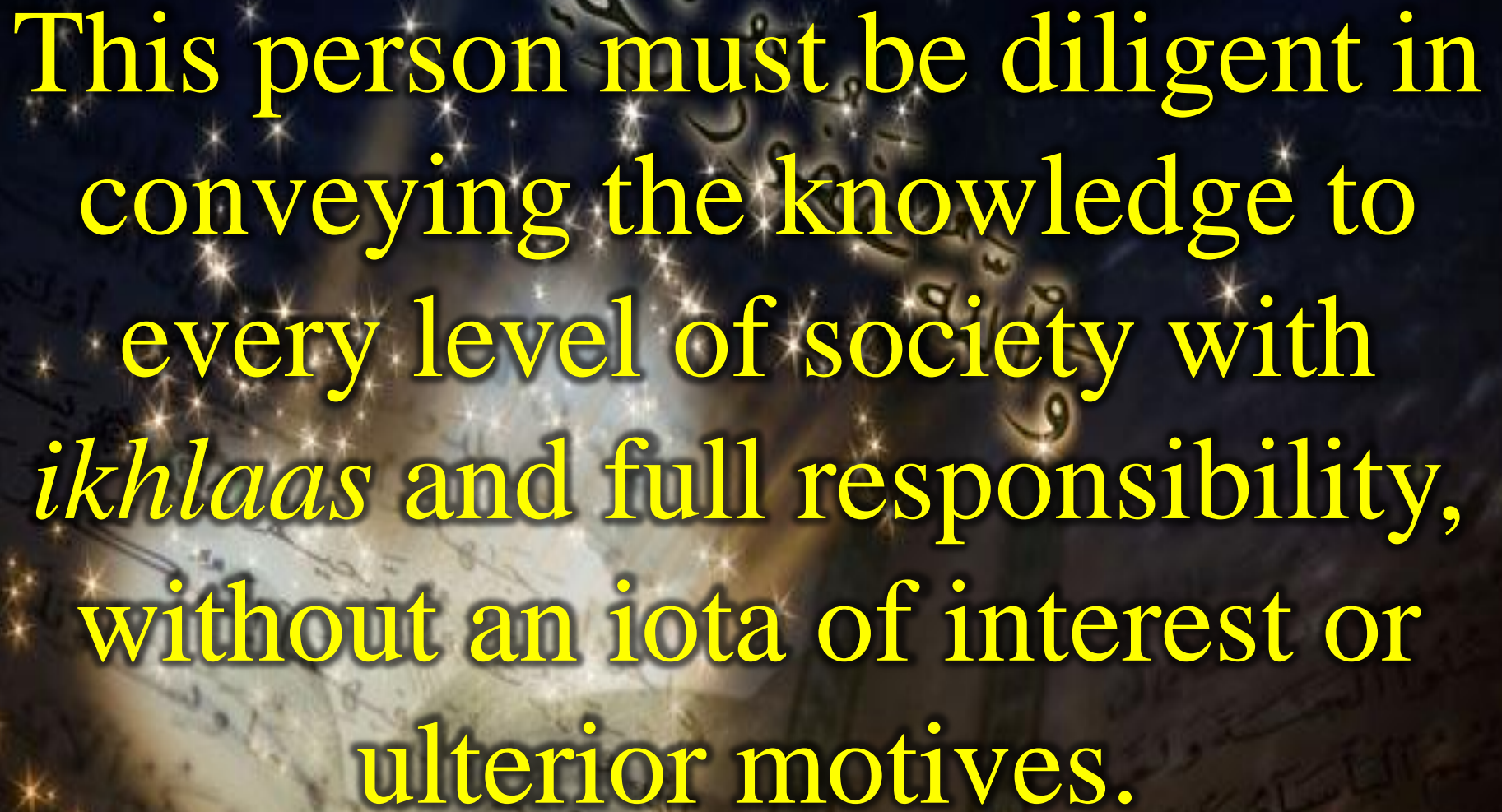
incumbent upon every single person, regardless of their level of knowledge. Of course, the knowledgeable ones carry greater responsibility in this regard for they possess better proficiency and ability. Allah *Subhaanahu Wata'aala*

mentions in al-Qur'an:

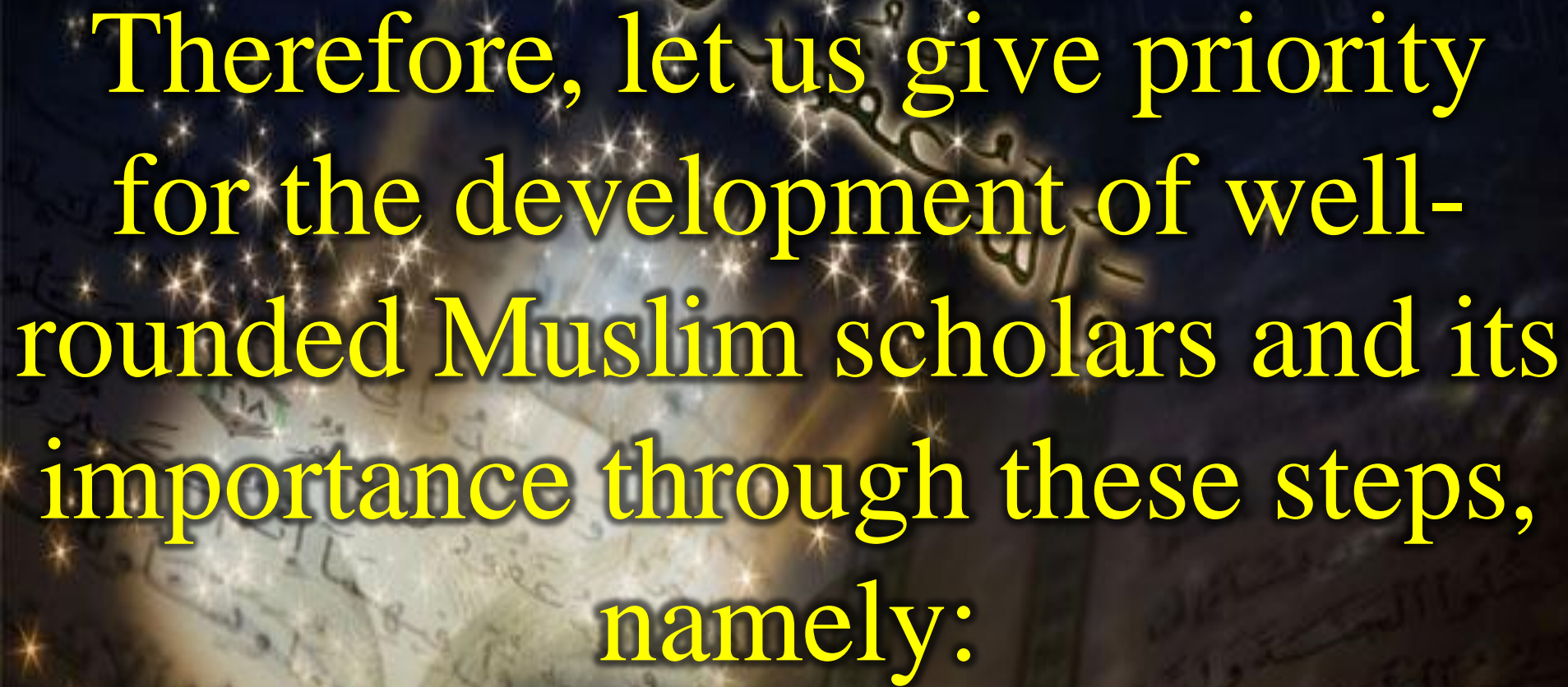
**“O you who have believed,
why do you say what you do
not do? Great is hatred in the
sight of Allah that you say
what you do not do.”**

(as-Saff 61:2-3)

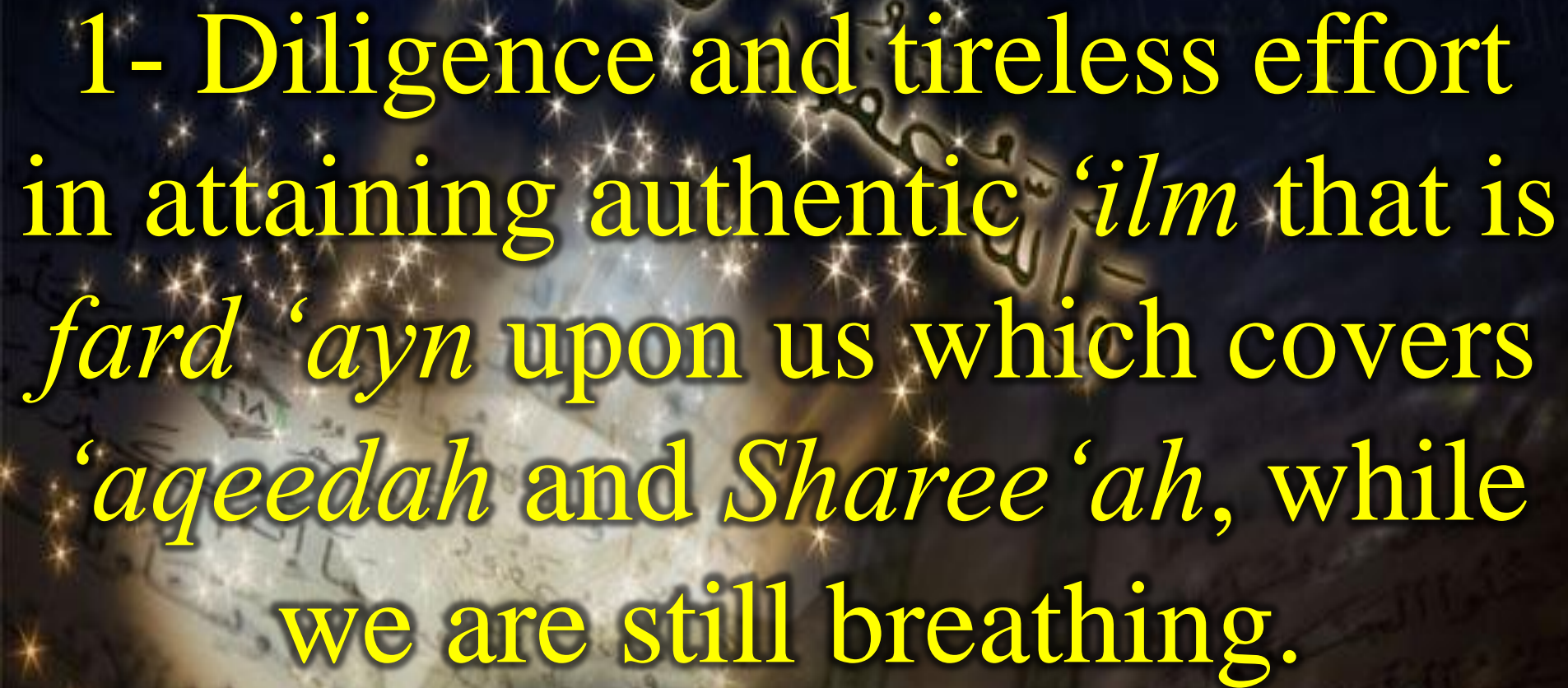
If we truly contemplate deeply upon the verses of al-Qur'an, we will find that al-Qur'an always combine together between *'ilm* and *'amal*. Hence, it behooves those seeking *'ilm* to put their *'ilm* to practice.

The background features a dark, starry sky with a subtle, glowing pattern of Arabic calligraphy. The text is centered and rendered in a bright yellow, serif font with a slight glow effect.

This person must be diligent in conveying the knowledge to every level of society with *ikhlaas* and full responsibility, without an iota of interest or ulterior motives.

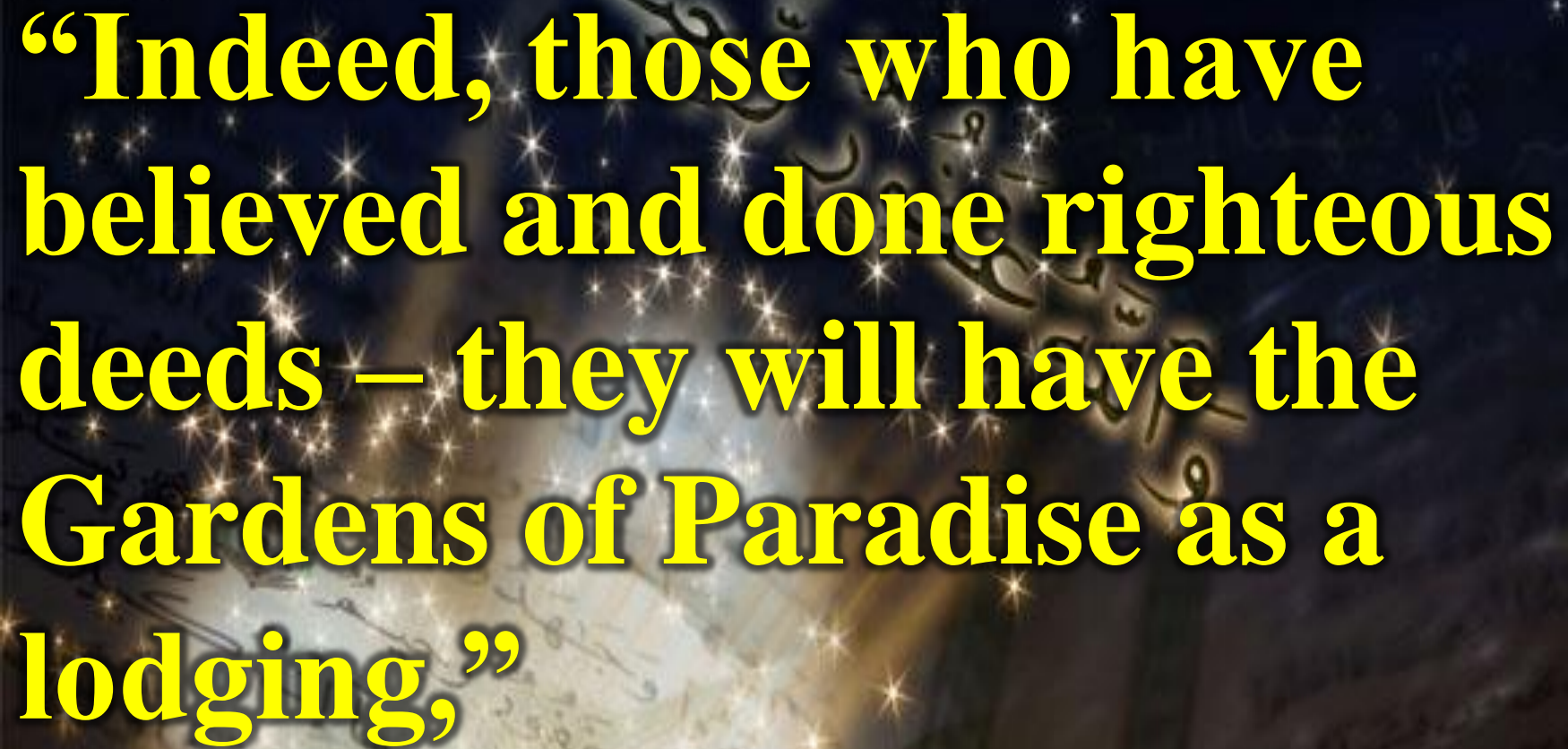
The background features intricate Arabic calligraphy in a golden-brown hue, set against a dark, starry night sky. The calligraphy is partially obscured by a large, semi-transparent text overlay. The overall aesthetic is scholarly and spiritual, with the starbursts adding a sense of divine light or inspiration.

Therefore, let us give priority
for the development of well-
rounded Muslim scholars and its
importance through these steps,
namely:

The background features intricate Arabic calligraphy in a golden-yellow hue, set against a dark, starry night sky. The calligraphy is partially obscured by the main text and appears to be a mix of styles, possibly including Basmala or other religious phrases. The overall aesthetic is spiritual and scholarly.

1- Diligence and tireless effort
in attaining authentic *'ilm* that is
fard 'ayn upon us which covers
'aqeedah and *Sharee'ah*, while
we are still breathing.

2- Encourage everyone including parents, children, and youth to fully comprehend the *Sharee'ah* through authentic knowledge (sources). With this, the lives of the Muslims shall be upon true guidance and Path of Truth, *insha Allah*.



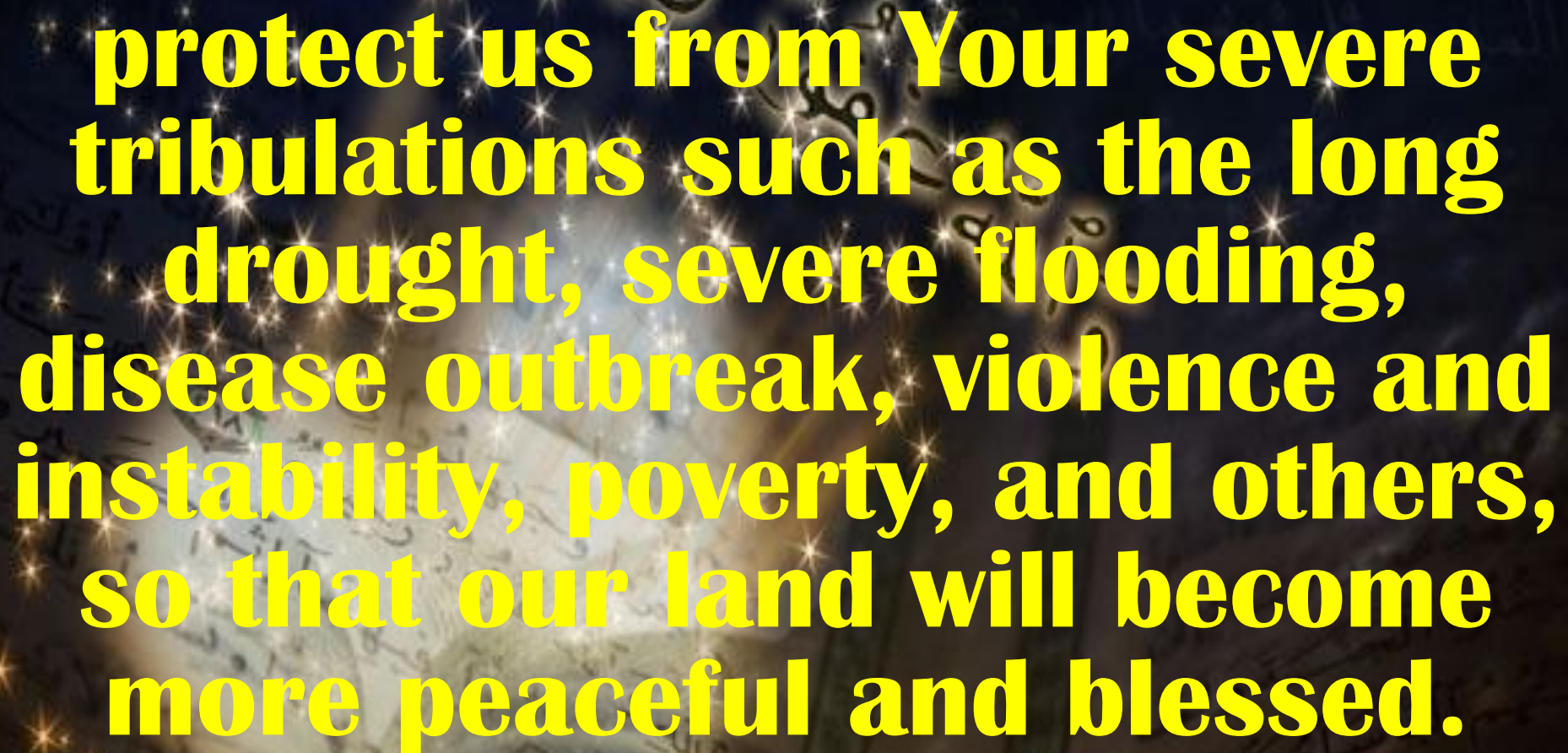
“Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging,”

(al-Kahf 18:107)

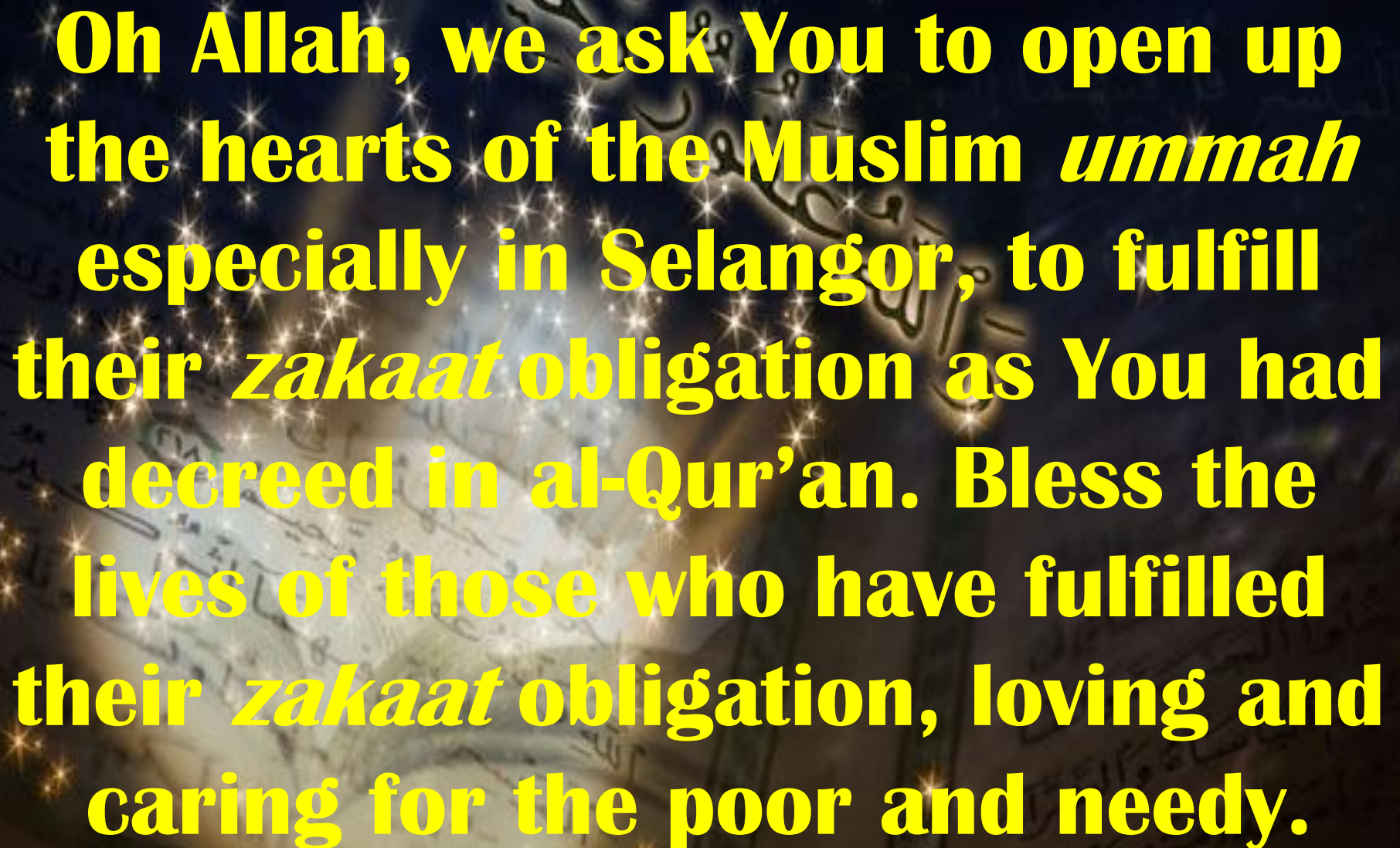
بَارَكَ اللهُ لِيْ وَلكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ
مِنِي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيْمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيْمُ.

**O Allah, You are the Almighty Lord, we
are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive to
continue in strengthening the Muslim
nation especially the state of Selangor,
as an advanced, progressive, peaceful,
and benevolent state.**

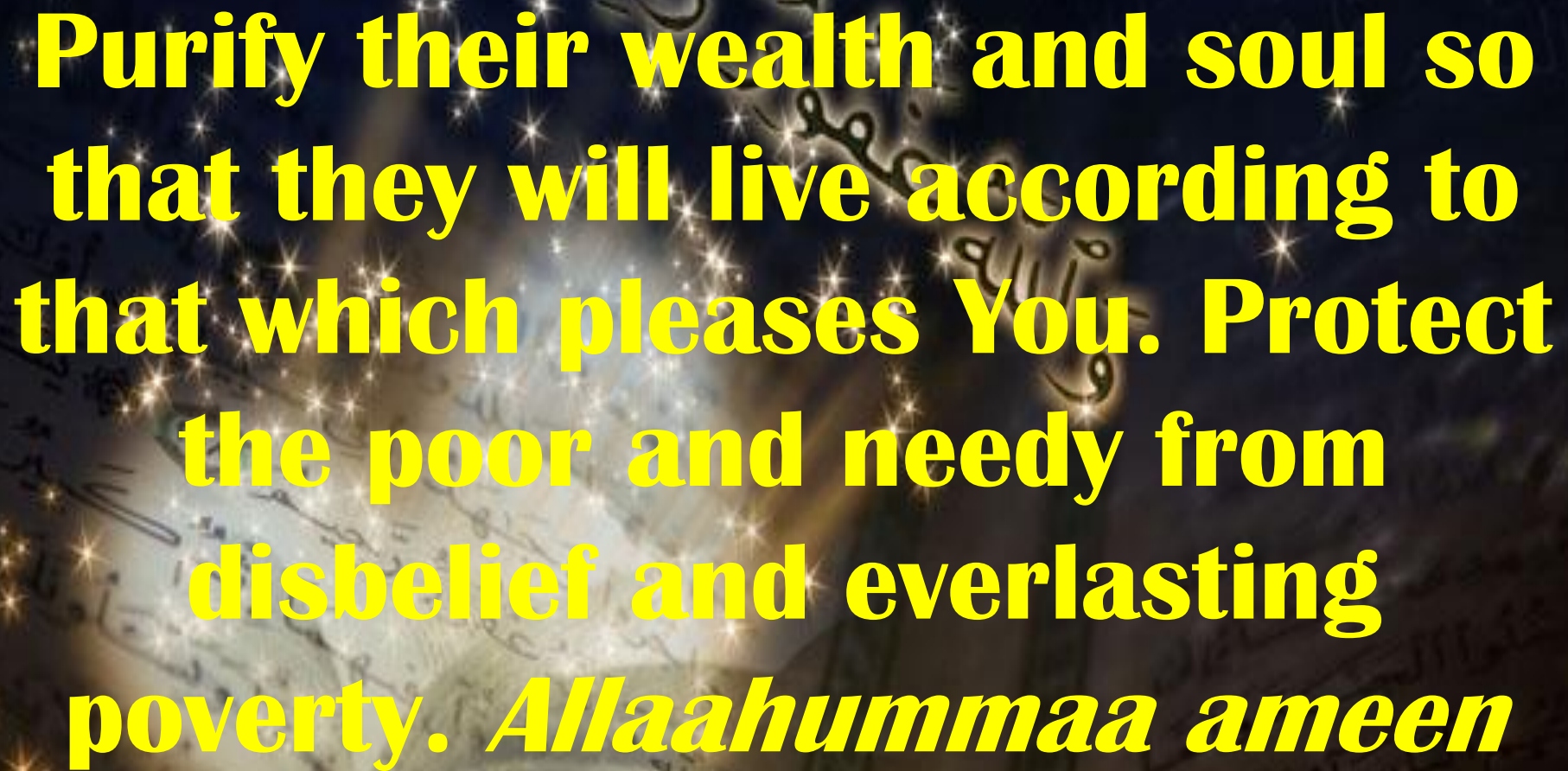
We beseech and beg You, Ya Allah, to strengthen our *imaan*, increase our good deeds, strengthen our unity, increase our provision, enrich us with beneficial knowledge, nourish our soul with beautiful *akhlaaq*, guide us to the Path that is Pleasing to You,

The background features intricate Arabic calligraphy in a light, golden-brown hue, set against a dark, starry night sky. The calligraphy is partially obscured by the central text and numerous bright, multi-pointed starburst effects that create a shimmering, ethereal atmosphere. The overall composition is centered and balanced, with the text being the primary focus.

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

The background features a dark, starry sky with a faint, glowing Arabic calligraphic pattern. The text is overlaid on this background in a bright yellow, bold font.

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You had
decreed in al-Qur'an. Bless the
lives of those who have fulfilled
their *zakaat* obligation, loving and
caring for the poor and needy.**

The background features intricate Arabic calligraphy in a golden-brown hue, set against a dark, starry night sky. A bright, glowing orb with a lens flare effect is positioned in the center, partially overlapping the text. The overall aesthetic is spiritual and elegant.

**Purify their wealth and soul so
that they will live according to
that which pleases You. Protect
the poor and needy from
disbelief and everlasting
poverty. *Allaahummaa ameen***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR