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JABATAN AGAMA ISLAM SELANGOR

“ENNOBLED WITH KNOWLEDGE”

الْحَمْدُ لِلَّهِ الْقَائِلِ : شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and avoiding all of His prohibitions. May we be bestowed with blissfulness and success in this world and the Hereafter. Fellow congregation is reminded to not use the mobile phone while the *khutbah* is being delivered.

¹ Aal 'Imraan 3:18

² Aal 'Imraan 3:102.

On this glorious day, I will discuss upon a *khutbah* titled **“ENNOBLED WITH KNOWLEDGE.”**

Beloved Friday audience,

Those that love al-Qur'an who would often recite and ponder upon its teachings, will surely realize that knowledge is among the main topic discussed in al-Qur'an. This is proven with the word *‘ilm* or words derived from it such as *‘aalim*, *‘ulamaa*, and its like, where they are repeatedly mentioned throughout al-Qur'an. Moreover, the first *wahy* (revelation) is the affirmation regarding the stature and significance of *‘ilm* (knowledge) through reading, as Allah *Subhaanahu Wa Ta'aala* mentions in verses 1-5 of Soorah al-'Alaq:

“Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.”

These holy verses were commands to Prophet Muhammad صلى الله عليه وسلم and every individual from his *ummah* to read and seek knowledge. Whether it is knowledge that only benefits the seeker or others, whether it is knowledge that benefits in worldly affairs or even in attaining salvation in the Hereafter that is eternal. Verily, those who have knowledge, the scholars, and *‘ulamaa* (religious scholars) are all privileged in their knowledge and field of expertise. It is the comprehension and intelligence that they possess truly distinguishes them from those devoid of knowledge.

Allah *Subhaanahu Wa Ta'aala* describes the status of those having knowledge in verse 9 of Soorah az-Zumar:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ ﴿٩﴾

“Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding.”

The ‘*aql* (intellect) that is nourished with knowledge will make a person more rational and cognizant of a particular matter. Allah *Subhaanahu Wa Ta’aala* elevates the *darajah* (degree) of those having knowledge and clearly stated the difference between those with and without knowledge.

Beloved audience,

‘*Ilm* according to Islam can be divided into two, namely ‘*ilm* of *fard al-‘ayn* (individual obligation) and ‘*ilm* of *fard al-kifaayah* (communal obligation). ‘*Ilm* of *fard al-‘ayn* is knowledge that is *wajib* (obligatory) upon every Muslim comprised of ‘*aqeedah*, *fiqh* (jurisprudence), and *tasawwuf* (spirituality). This knowledge serves as the very foundation so that every Muslim can carry on with their lives in accordance with the commands and prohibitions from Allah *Subhaanahu Wa Ta’aala*. The ‘*ilm* of ‘*aqeedah* has the role of explaining all aspects of belief within the Pillars of *Imaan* (Faith), the knowledge of *fiqh* explains the practice upon the Pillars of Islam, and the ‘*ilm* of *tasawwuf* explains the spirituality aspect in attaining the internalization of *ihsaan*, which is the state or feeling of devotion with full servility. While the knowledge of *fard al-kifaayah* intends to fulfill the need of the *ummah* such as the aspects of education, medicine, engineering, and its like.

Collectively, worldly knowledge is not merely to fulfill life requirements, but it becomes *'ibaadah* (worship) when it is done with the intention for the sake of Allah *Subhaanahu Wa Ta'aala*, and also to benefit others. The balance between the knowledge of *fard al-'ayn* and *fard al-kifaayah* is vital for they both complement one another. *'Ilm* of *fard al-'ayn* not only preserves our relationship with Allah *Subhaanahu Wa Ta'aala*, but it also guides human interactions through various aspects such as zakaah and *mu'ammalah* (social dealings). While *'ilm* of *fard al-kifaayah* ensures that progress, sustainability and wellbeing of Muslim societies are not lagging behind and always remain on the Straight Path.

By mastering sciences such as medicine, economy, science, and management, the Muslim *ummah* can build a life that is in line with *Sharee'ah* stipulations, and simultaneously avoiding ignorance and weaknesses that can lead to deviation and inefficiency in managing life affairs.

It was narrated from Anas bin Maalik *radiallāhu 'anh* that Rasulullah صلى الله عليه وسلم said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Seeking knowledge is a duty upon every Muslim."

(*ibn Maajah*)

Dear respected Muslims,

If knowledge is deemed as light, then its opposite, which is ignorance, would be darkness. Life without knowledge is bound to result in humiliation,

ignorance, and destruction not only upon the individual but it spreads to the family, society, and nation. Rasulullah ﷺ had reminded us that negligence upon knowledge is from among the signs of the End of Time.

Narrated Anas bin Maalik *radiallaahu 'anh* that Rasulullah ﷺ said:

مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ،
وَيَظْهَرَ الزَّيْنَاءُ، وَتَكْثُرُ النِّسَاءُ وَيَقِلُّ الرِّجَالُ

“From among the portents of the Hour are (the following): Religious knowledge will decrease, religious ignorance will prevail, there will be prevalence of open illegal sexual intercourse, women will increase in number and men will decrease in number...”

(al-Bukhaari)

Recently, the local media reported that over 10,000 candidates registered for the Malaysian Certificate for Education (SPM) did not show up for the actual examination. What was the reason? Was it due to bad weather or emergency? Perhaps, a plethora of reasons can be given. However, we are worried if the main reason is the sentiment that degrades the value of knowledge and negligence upon it. Remember that examinations are not merely academic testing grounds, but it is a testing ground for values, disciplines, personality, perseverance, and commitment.

Esteemed Friday audience,

Lessons and learning within Islamic education intend to develop the human potential comprehensively within the aspects of intellectuality,

emotions, physicality, and spirituality based on the concept of Tawheed, which is belief in Allah *Subhaanahu Wa Ta'aala* The Almighty. This is the message of the first *wahy*, which asserts:

"Recite in the name of your Lord who created."

Verily, the outcome of holistic education that is balanced between this worldly life and the Hereafter will groom societies that are knowledgeable, skilled, having virtuous *akhlaaq* (character), responsible and capable of achieving personal wellbeing, hence contributing to the harmony and peacefulness of the people and nation.

The school session for the year 2025 that had just begun surely brings excitement for children that are just beginning their schooling and those that are moving on to a higher level of education. The thrill felt by the parents should be followed by supplication for the children's excellence in this world and the Hereafter. The teachers must remain prepared in fulfilling their *amaanah* (trust) and responsibility. Have *ikhlaas* (sincerity) while seeking knowledge and teaching purely for the sake of Allah *Subhaanahu Wa Ta'aala*. Let us benefit from the healthy body and free time by frequenting the circles of knowledge. The positive momentum of loving knowledge from attending school or learning centers is to remain continuous until one passes. Al-Imaam ash-Shaafi'i reminded us that ignorance will yield regret, as he wrote in his poem:

فَمَنْ لَمْ يَذُقْ مَرَّ التَّعَلُّمِ سَاعَةً، تَجَرَّعَ ذُلَّ الْجَهْلِ طُولَ

حَيَاتِهِ

"Whoever does not taste the bitterness of learning for an hour will drink the humiliation of ignorance for the rest of his life."

Dear esteemed audience,

To end the *khutbah* today, let us altogether internalize and derive lessons as follows:

1. The Muslim *ummah* must comprehend that every Muslim individual irrespective of age, status, and ethnicity are obligated to seek the knowledge of *fard al-'ayn*, comprised of *'aqeedah*, *fiqh*, and *tasawwuf*.

2. The Muslim *ummah* must remember that the duty to seek knowledge is not only for the worldly purpose but instead for the Hereafter, in raising individuals cognizant of their responsibilities toward Allah *Subhaanahu Wa Ta'aala*, fellow humans, and the worlds.

3. The Muslim *ummah* must strive to take advantage of its youth, good health, free time, and life in becoming those that are beneficial to themselves, their families, communities, the country, and religion.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

"He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding."

(Soorah al-Baqarah 2:269)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا

بَعْدُ، فَيَا عِبَادَ اللَّهِ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ

الحاج ابن المرحوم سُلْطَانِ صَلَاحِ الدِّينِ عبد العزيز شاه
الحاج. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْرٍ، تَعَكُوْا اَمِيْرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفِ الدِّينِ ادريس شاه الحاج، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْتِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice

according to the *Sharee'ah*. O Allah, make the *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

O Allah! Strengthen the *'aqeedah* of the Muslims in this state, *'aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad صلى الله عليه وسلم and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.