



#bahagianpengurusanmasjid  
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I sincerely implore that  
we altogether strive in  
increasing our *taqwa* of  
Allah *Subhaanahu Wa  
Ta'aala* by fulfilling all  
His Commands and**

**abandoning all matters  
that He forbade. May we  
all be granted with  
happiness and success  
in this world and the  
Hereafter.**



On this noble day, I will discuss upon a *khutbah* titled...



***SCHOLARS ARE HEIRS OF  
THE PROPHET: ASSURING  
THE TRUTH OF ISLAM***

**The Islamic teachings  
brought by Prophet  
Muhammad ﷺ over 14  
centuries ago, is always  
standing firmly upon the  
foundation of knowledge,  
and because of that it is  
inherited by the scholars**

in ensuring that the *wahy*  
(revelation) received by  
Rasulullah ﷺ continues to  
be preserved. Indirectly,  
this legacy of *'ilm*  
(knowledge) of over 1400  
years illustrates the  
seriousness of Muslim

**scholars in safeguarding  
Islamic teachings and  
propagating its  
understanding from all  
aspects, whether  
regarding al-Qur'an,  
*hadeeth, tafseer, fiqh,  
tawheed, and tasawwuf.***



**The role of the *'ulamaa'* within society and their diligence can be clearly understood from the verse recited earlier, verse 122 of Soorah at-Tawbah:**



***“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to***

***obtain understanding  
in the religion and  
warn their people  
when they return to  
them that they might  
be cautious.”***

The scholars are heirs of  
the prophets in the  
aspect of knowledge, as  
mentioned in the  
narration of Abu ad-  
Dardaa' *radiyAllaahu*  
*'anh* where Rasulullah ﷺ  
said:

***“The scholars are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.”***

***(Abu Dawood)***



The tradition and discipline of knowledge in Islamic sciences serve as a great *waseelah* (means) that must be preserved so that Islamic teachings can be seen, comprehended, and

practiced as it was  
brought and demonstrated  
by Rasulullah ﷺ.

*Alhamdulillah*, with the  
earnestness of the  
*'ulamaa'* upon the  
dissemination of  
knowledge, true Islamic

*sharee'ah* continues to be inherited until today's generation. Therefore, it is the very duty of the Muslim *ummah* today to benefit from prominent '*ulamaa*' who are recognized so that these

knowledge disciplines can  
be authentically  
understood and practiced  
without doubts and  
hesitations.

Verily, *'ilm* and *amaanah*  
(trust) in conveying the



knowledge that was  
bequeathed by  
Rasulullah ﷺ necessitates  
the presence of a  
teacher or '*ulamaa*' that  
is honest and  
responsible. One who  
conveys religious

**teachings**

**without**

***amaanah***

**(trustworthiness) and**

**feeling the responsibility**

**upon knowledge, will**

**never be able to pass on**

**what was authentically**

**taught by**

**Prophet Muhammad ﷺ, as mentioned by the Arab poet:**

***“He who does not have the possession of a thing, is unable to give it (to others).”***

Hence, to ensure that Islam continues to remain respected and practiced, it behooves the scholars or *du'aat* (callers to Islam) to convey Islamic knowledge that is authentic and founded



**upon authentic sources  
without being  
exaggerated with  
personal assumptions or  
ill-conceived  
explanations. With that,  
the students of  
knowledge can**

**comprehend Islam  
with fairness and  
evaluate varying  
opinions without  
being biased upon  
any sides.**

**One thing that we should reflect upon is that the teachings of Islam has been preserved throughout time. One of the reasons is through the efforts of the scholars playing their**

**role in ensuring that  
religious comprehension  
remain unadulterated  
just as it was revealed. At  
the same time, efforts in  
intellectual discourses  
and knowledge  
expansion by the**



**scholars should be  
actively pursued through  
various approaches and  
methods, to provide clear  
guidance in facing and  
solving the issues within  
the Muslim *ummah*.**

In fulfilling this  
tremendous *amaanah*,  
the scholars have  
propagated their  
interpretations and  
explanations through  
writing, producing  
masterpieces in various

languages and  
sciences. Efforts in the  
recording and  
collection of knowledge  
had stemmed from the  
wisdom of the  
Companions, especially

Sayyiduna ‘Umar al-  
Khattaab *radiyAllaahu*  
*‘anh* who had proposed  
for the accumulation of  
pages of al-Qur’an after  
many of the *huffaazh*  
(memorizers of al-Qur’an)  
were martyred.

This had then led to the efforts in the *hadeeth* collection of the Prophet ﷺ which was initially done through *juz* (portions) or small *risaalah* (booklet), until it became great works that



are organized according  
to certain themes such  
as narrations from  
certain Companions,  
authentic *ahaadeeth*,  
and *hadeeth* pertaining  
to rulings, as it was done  
by the likes of

**Imaam Ahmad, Imaam al-Bukhaari, Imaam Abu Dawood, and many more.**

**As a result of the efforts in the compilation of al-Qur'an and *ahaadeeth*, the scholars then began to**

expand the sciences that served as the foundation for the comprehension of the two primary sources of Islam. Among them is Imaam ash-Shaafi'i (died in 204 Hijri) who had authored *ar-Risaalah*,

the earliest work in the field of *Usool al-Fiqh* (Principles of Islamic Jurisprudence). This book detailed the methods and principles in understanding and *ithtinbaat* (deducing)

legal rulings from al-Qur'an and *hadeeth* of Rasulullah ﷺ. Until today, *ar-Risaalah* continues to become an important reference and serve as the basis for advancement in works



within the field of *Usool  
al-Fiqh* throughout the  
Muslim world.

Since the field of Islamic  
knowledge is very deep  
and vast, there are  
scholars who were able to

**master almost all of the  
branches of knowledge,  
while others specialized  
in one or two fields with a  
very deep and thorough  
understanding. Whatever  
their form of mastery, the  
scholars are deemed as**

**students and  
disseminators of  
beneficial knowledge,  
for that is the very  
nature that has been  
their custom  
throughout time.**

Hence, we are highly  
encouraged to  
exemplify the  
scholarship of the  
*'ulamaa'* in conveying  
knowledge as heirs of  
the Prophet.

For example, *Hujjatul Islam* (the Proof of Islam) Imaam Abu Haamid al-Ghazaali (died in 505 Hijri) had produced over 70 works that covered almost all branches of Islamic knowledge



including *tawheed*, *fiqh*,  
*tasawwuf*, *mantiq* (logic),  
*'ilm* *al-kalaam*  
(speculative theology),  
and *usool al-fiqh*, even  
though he only lived for  
55 years. Some scholars  
after him had made

**comparison between  
the number of pages  
from his works with his  
age, and they  
discovered that on  
average, Imaam al-  
Ghazaali produced**

**approximately one *kuras*  
(six pages) everyday  
during his life.**

**Another example is Imaam  
an-Nawawi (died in 676  
Hijri), the author of the  
*Forty Hadeeth*,**

*Riyaad as-Saaliheen, al-Adhkaar, Minhaj at-Taalibeen, and al-Majmoo'.* Imaam an-Nawawi is frequently made as great exemplary of diligence in seeking knowledge where it was

**mentioned that he took  
12 lessons daily, day  
and night. He only slept  
when his eyes could no  
longer bear heavy  
drowsiness.**

These examples indicate  
the significance of  
mastering religious  
knowledge with a  
*manhaj* (methodology)  
that is clear and  
organized.



**It is only through authentic knowledge and pristine guidance that the tradition of Islamic scholarship can be continued and embraced as the main guidance in confronting the theories**

of contemporary thoughts  
that is ever confusing.

In the *hadeeth* of  
Sayyiduna Mu'aawiyah bin  
Sufyaan *radiyAllaahu*  
*'anh*, he heard Rasulullah  
ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

***“When Allah wishes good for anyone, He bestows upon him the fiqh (comprehension) of the religion.”***

***(al-Bukhaari)***

To conclude the sermon today, let us derive several lessons from this *khutbah* as guidelines in our lives, namely:

1. The Muslim *ummah* must uphold knowledge as the main foundation in building a life that is balanced and pleasing to Allah *Subhaanahu Wa Ta'aala*,

**by earnestly pursuing  
religious knowledge  
according to the  
authentic  
methodology.**



2. The Muslim *ummah* must respect the scholars who assume the role as heirs of the teachings of Rasulullah ﷺ.

3. The Muslim *ummah* must internalize the sacrifices of the scholars, specifically diligence in their *jihaad* of pursuing religious knowledge

by attending classes  
in a *talaqqi* (face-to-  
face) manner and  
support the '*ulamaa*'.

***“O you who have believed, 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  
Acquainted with what  
you do.”***

***(Soorah al-Mujaadilah 58:11)***




# **THE SECOND KHUTBAH**






**O Allah! Make us among  
Your slaves that preserves  
the *amaanah*. Protect our  
state and nation from  
destruction due to acts of  
disobedience, bribery,**




**embezzlement, and power  
abuse. Bestow upon us a  
leader that is trustworthy,  
honest, and firm in upholding  
the truth and executing  
justice according to the  
*Sharee'ah.***



**O Allah, make the *masaajid*  
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! Protect the Muslims  
and Masjid al-Aqsa in  
Palestine. Safeguard them  
from oppression and evil, and  
bestow upon them  
determination, courage, and  
victory.**



**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** صلی اللہ  
علیہ 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.***





**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**