



جَابَاتَانِ اِسْلَامِ سِلَانْجُور
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.

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,

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 ‘anhu*: 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

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 deed 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’ān: “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.

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.

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

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 اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَأَبَاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحَيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّجِيمُ

**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,

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.

**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.**

**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***



DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR