

The Virtue of Knowledge

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Allah Almighty created creation so that they worship Him and not associate anything with Him. He clarified the path leading to Him by sending messengers and revealing Books. Allah Almighty says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ -الأنبياء 25

Surah Al-Anbiya (21) 25 - **And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.**

Khutbah.info

There is no way to worship Allah the Exalted correctly except by knowing what He wants. The only way one can do so is through knowledge of the Quran and the Sunnah. For this reason, the religious sciences are the most excellent and noble of all sciences, because they lead to knowledge of Allah—His Names and Attributes, His commands and prohibitions, His promises and warnings, and His rewards and punishments. Concerning this, Allah the Exalted says:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ-المجادلة

11

Surah Al-Mujadila (58)11- **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.**

Among the virtues of knowledge is that Allah Almighty made its people witnesses to the greatest and most truthful testimony—the testimony of His Oneness. He coupled the testimony of those of knowledge with His Own testimony and that of the noble Angels, peace be upon them. He Almighty says:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الحَكِيمُ-آل عمران 18

Surah Aal 'Imran (3)18 : **Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.**

Ibn al-Qayyim (may Allah have mercy on him) said: He called them as witnesses to the greatest testimony— There is no deity except Allah. A

matter of great magnitude is only testified to by the greatest and most distinguished of creation.

Allah the Exalted refuted equality between those of knowledge and those not having knowledge, just as He refuted equality between the inhabitants of Paradise and the inhabitants of the Fire. He says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ - الزُّمَرِ 9

Surah Az-Zumar (39) 9: **Say, 'Are those who know equal to those who do not know? 'Only those of understanding will remember.**

And He says:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ - الْحَشْرِ 20

Surah Al-Hashr (59) 20: **Not equal are the companions of the Fire and the companions of Paradise.**

Moreover, Allah Almighty likened the one who is ignorant to the blind. He Almighty said:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى - الرَّعْدِ 19

Surah Ar-Ra'd (13) 19: **Then is one who knows that what has been revealed to you from your Lord is the truth like one who is blind?**

Furthermore, Allah has described the ignorant in several places in His Book as deaf, mute, and blind.

The people of knowledge are those who recognize the Words of Allah the Exalted and the words of His Messenger صلى الله عليه وسلم and they know them to be true beyond what others know. Allah says:

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ-سبأ 6

Surah Saba (34) 6: **And those who have been given knowledge see that what is revealed to you from your Lord is the truth and [that it] guides to the path of the Exalted in Might, the Praiseworthy.**

People are in dire need of the people of knowledge because they guide them, clarify matters, and explain the religious decrees concerning their affairs. Allah says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ-النحل

43

Surah An-Nahl (16) 43: **And We sent not before you [O Muhammad] except men to whom We revealed [the message]. So ask the people of the message if you do not know.**

The “people of the message” (Ahl al-Dhikr) are those who possess knowledge of what was revealed to the prophets, peace be upon them.

The people of knowledge are those who fear Allah. Allah Almighty said :

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ-فاطر 28

Surah Fatir (35) 28: **Only those fear Allah, from among His servants, who have knowledge.**

The people of knowledge are the most humbled when they hear the verses of Allah recited. He Almighty says:

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا- الإسراء 109

Surah Al-Isra (17) 107: **Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration.**

How could they not be like this when their hearts are repositories of the Quran and Sunnah, and they use their minds to contemplate, understand, and derive rulings from these texts? Allah Almighty says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ-العنكبوت 49

Surah Al-‘Ankabut (29) 49: **Rather, it is clear verses [preserved] within the breasts of those who have been given knowledge.**

Because of their high status before Allah, they will bear witness on the Day of Resurrection against the disbelievers and hypocrites. He says:

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ
وَلَكِن كُنْتُمْ كُنْتُمْ لَا تَعْلَمُونَ-الرُّوم 56

Surah Ar-Rum (30) 56: **And those who were given knowledge and faith will say, ‘You remained in Allah’s decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know.**

The examples that Allah sets forth in His Book that guide His servants to the truthfulness of what He conveyed in His Book and upon the tongue of His Messenger صلى الله عليه وسلم, can only be fully understood by the people of knowledge. He says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ-العنكبوت 43

Surah Al-‘Ankabut (29) 43: **And these examples We present to the people, but none will understand them except those of knowledge.**

There are about forty-plus examples in the Quran. Some of the early generations, when coming upon an example that they could not

comprehend, would weep and say, I am not among those having knowledge.

All good is attained by the people of knowledge, as indicated by Allah's words :

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا-البقرة 269

Surah Al-Baqarah (2) 269: **He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good.**

And the Prophet ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah intends good for someone, He grants him understanding of the religion. [Al-Bukhari 3116 and Muslim 1037b]

What is meant by understanding (fiqh) here is knowing what is due to Allah the Exalted, understanding the rulings of the Shariah, knowing what is lawful and unlawful, and acting in accordance to that knowledge. Ibn al-Qayyim (may Allah have mercy on him) said: this indicates that whoever is not granted understanding in religion, no good was intended for them—just as whoever is granted such understanding, good was indeed intended for them.

It suffices to show the virtue of knowledge that Allah the Exalted did not command His Prophet ﷺ to seek an increase in anything except knowledge. Allah Almighty commanded the Prophet ﷺ:

وَقُلْ رَبِّ زِدْنِي عِلْمًا-طه 114

Surah Taha (20) 114: **And say, 'My Lord, increase me in knowledge.**

Knowledge is a path leading to Paradise, as the Prophet ﷺ said:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Whoever follows a path seeking knowledge, Allah makes his path to Paradise easy by it. [Muslim 2699a]

A person's deeds cease after death except for three. One of these is beneficial knowledge that they leave behind. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

When a man dies, his deeds are cut off except for three, ongoing charity, knowledge that benefits others, or a righteous child who supplicates for him. [Muslim 1631]

After mentioning a number of virtues of knowledge, Ibn al-Qayyim (may Allah have mercy on him) said: There are many hadiths about this. We have mentioned two hundred evidences regarding the virtue of knowledge and its people in a separate work. What a lofty rank this is, and what an honored and exalted distinction—that a person might be busy during his lifetime, or lying in his grave as scattered remains, yet the pages of his good deeds continue to increase. Good deeds are bestowed upon him unexpectedly. By Allah, these are the true distinctions and treasures! For this, let the competitors compete, and let the envious envy. That is the bounty of Allah, He grants it to whom He wills. Allah is the possessor of immense bounty. A rank of this caliber deserves that one's most precious breaths be spent on it, that competitors race towards it, that time be dedicated to it, and that aspirations be directed towards it.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Khutbah.info

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Whenever the term “knowledge” is used without qualification in the Book of Allah or in the Sunnah, it refers to religious knowledge. Al-Hafiz Ibn Hajar (may Allah have mercy on him) said that every mention of ‘knowledge’ in the Quran or Sunnah, without qualification, refers to knowledge of the Book and the Sunnah.

Al-Hafiz also said that what is meant by knowledge is the religious knowledge that enables the accountable to know what is required in their religious life—worship, dealings, knowing Allah’s attributes, fulfilling His commands, and exalting Him above all deficiencies.

As for worldly knowledge like medicine, engineering, astronomy, and others that benefit humanity, their practitioners are rewarded in proportion to their sincere intention to benefit people and elevate their community so it does not depend on others. Such beneficial sciences are a communal obligations (fard kifayah), and a group of Muslims must engage in them to spare the community from needing others. Whoever undertakes them sincerely for Allah’s sake participates in lifting the

Khutbah.info

burden from the whole community and is rewarded according to the sincerity of their intention.

Therefore, those teaching and seeking knowledge must re-examine their intentions. One of the most significant reasons for falling behind in various sciences is the lack of sincerity in teaching and seeking knowledge, and giving priority to worldly aims over those of the Hereafter. Those who are sincere to Allah Almighty are granted success in all their endeavors. The work of one sincere individual can appear as if it were the work of an entire nation.

In our past, the sincerity of those teaching and seeking knowledge led to a comprehensive civilizational renaissance that others followed. Other communities considered it the greatest honor to master the Arabic language, its literature, and its arts, surpassing their peers and boasting of it in their societies.

The point here is not to merely recall and relish in past glories, but rather to learn a lesson from the past and not to squander what our ancestors recorded in golden ink in the pages of history.

People in both the East and the West are in need of being guided to this great religion. This cannot be achieved except through proper knowledge, education, and calling to Allah with clear insight. And there is no true insight without proper knowledge.

Therefore, fear Allah, concerning yourselves, your children, and your community. Seek beneficial knowledge and teach it. Instill sincerity in the hearts of your children, encourage diligence in seeking knowledge, and warn them against distractions that have ravaged the minds of many youth, destroyed morals, weakened resolve, and reduced capacity to bear responsibilities.

We seek refuge in Allah from ignorance and from blindness of insight. We ask Allah Almighty to teach us what will benefit us and to grant us success in acting upon what we learn. Indeed, Allah is All-Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا

سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will

Khutbah.info

forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.