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Lessons from the Islamic Tradition of Knowledge

أَحْمَدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا
عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ. أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، فَقَدْ فَازَ
الْمُتَّقُونَ.

Zumratal mukminin rahimakumullah,

Let us observe *taqwa* towards Allah s.w.t., obey all His commands and refrain from all that He has prohibited. May the *taqwa* we carry today be rewarded with His pleasure when we stand before Him in the hereafter. Amin, ya Rabbal 'Alamin.

Dear blessed congregation,

We are living in a time where change, driven by advances in science and technology, is unfolding faster than ever, transforming both our lifestyle and our religiosity in ways once unimaginable. Brothers, this change will only continue. And

alongside this progress come increasingly complex challenges in matters of religion; challenges that demand an equally advanced grasp of **knowledge**.

In seeking guidance to navigate today's complexities, we must reflect on the Islamic tradition of **knowledge**. This tradition produced some of the greatest minds the world has seen such as Al-Khawarizmi, Ibn Sina, and Al-Biruni, and many others whose contributions in fields like mathematics, medicine, and astronomy continue to benefit humanity today. This lasting impact invites us to reflect on how such excellence was achieved.

Dear brothers,

There is an abundance of lessons we may derive from the Islamic tradition of **knowledge** and the scholars it produced. From these lessons, we will focus on three that are significant.

Firstly: Seeking knowledge empowers us

Knowledge equips us with the intellect and wisdom needed to navigate life and its complexities. Even now, new discoveries and narratives are already challenging our existing perceptions and stances on certain religious issues. It is for this reason that acquiring the right knowledge has become *fardhu 'ain*; a personal religious obligation, for each and every one of us today.

This message is especially important for the youth, who have the energy and zeal to actively seek **knowledge**. At the same time, for those whose youthful drive may have lessened, we are reminded that while energy may fade, time remains.

Allah s.w.t says in Surah al-Mujadilah, verse 11 which means: *"...Allah will elevate those of you who are faithful, and raise those who have **knowledge** in rank. And Allah is All-Aware of what you do."* So, while there is still the opportunity to seek **knowledge**, let us strive to seek it so that we may better understand and practise His religion, and raise our ranks.

Secondly: Knowledge must be paired with ethics, sincerity, and humility.

In Islam, **knowledge** and good character go hand in hand. It is not enough to simply know a lot. True **knowledge** is the one that shapes our **ethics**, positively changes how we act, and guides how we treat others.

Further, knowledge must be paired with **sincerity**; doing what we know to be right, not to impress others, but purely for the sake of Allah. When **knowledge** and **sincerity** walk together, that is when we truly begin to grow.

Without these values, **knowledge** loses its purpose and may even become harmful. When **knowledge** is detached from **sincerity** and **humility**, it can lead to arrogance, self-

and a strong sense of responsibility towards the community. They did not seek **knowledge** for status but for closeness to Allah and service to others. It is this balance that gave their **knowledge** its lasting impact and *barakah*; blessings.

Therefore, as we pursue **knowledge**, we must remember that its true value lies in how it refines our **character** and strengthens our relationship with Allah s.w.t. **Knowledge** without **ethics** is incomplete, but **knowledge** grounded in **sincerity, humility,** and good **character** becomes a guiding light not only to ourselves, but to those around us as well.

Thirdly: Knowledge must be lived and succeeded

Knowledge in Islam is not meant to remain as information, but to be lived through action and **character**. When a person **sincerely** applies what they know, **knowledge** becomes real, meaningful, and transformative. It is through living **knowledge** that it truly takes root in the heart and is given life.

This is also the most effective way to pass **knowledge** down. Before words are spoken, actions are observed. Consistent practice of values, faith, and good **character** leaves a deeper and more lasting impact than instruction alone. This is why **knowledge** is best transmitted when it is embodied.

Blessed congregation,

Let us strive to be among those whose **knowledge** leads to **sincerity, humility**, and righteous action. May our **knowledge** bring us closer to Allah, increase both our fear and love of Him, refine our **character** and contribute to the betterment of our society. And may Allah s.w.t. make us among those who act upon what they know. Amin, ya Rabbal 'Alamin.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ.

Second Sermon

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى فِيمَا أَمَرَ، وَانْتَهُوا عَمَّا كَهَأَكُمُ عَنْهُ وَزَجَرَ.

أَلَا صَلُّوا وَسَلِّمُوا عَلَى النَّبِيِّ الْمُصْطَفَى، فَقَدْ أَمَرَنَا اللَّهُ بِذَلِكَ حَيْثُ قَالَ فِي كِتَابِهِ الْعَزِيزِ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارِضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقُرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنَّا مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا رَحِيمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ ادْفَعْ عَنَّا الْبَلَاءَ وَالْوَبَاءَ وَالرُّلَازِلَ وَالْمِحْنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، عَن بَلَدِنَا خَاصَّةً، وَسَائِرِ الْبُلْدَانِ عَامَّةً، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ أَنْصُرْ إِخْوَانَنَا الْمُسْتَضْعَفِينَ فِي عَزَّةٍ وَفِي فِلِسْطِينَ وَفِي كُلِّ مَكَانٍ عَامَّةً، يَا رَحِيمَ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزْرَهُمْ فَرَحًا، وَهَمَّهُمْ فَرَجًا، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْتُبِ السَّلَامَ وَالسَّلَامَ وَالْأَمْنَ وَالْأَمَانَ لِلْعَالَمِ كُلِّهِ

وَلِلنَّاسِ أَجْمَعِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ
النَّارِ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ
يَذْكُرْكُمْ، وَاشْكُرُوا عَلَى نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَا تَكْفُرُوا
بِاللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.