

The image shows the interior of a mosque, likely the Prophet's Mosque in Medina. In the foreground, there is a large, ornate wooden pulpit (minbar) with intricate carvings. Behind it, a wooden podium (amra) is visible. The background features a large, arched mihrab (prayer niche) with a decorative archway. Above the mihrab, there is a large, illuminated calligraphic inscription in Arabic. The walls are made of light-colored stone or plaster, and the floor is covered with patterned carpets. A tall, slender minaret is visible in the upper part of the image, partially obscured by a semi-transparent red banner that contains the text.

**The Prophet's Khutbah on the virtue of
seeking religious knowledge**

The Prophet's *Khutbah* on the virtue of seeking religious knowledge

Mu'adh ibn Jabal رضى الله عنه said that the Messenger of Allâh ﷺ said:

“Learn *Al-Ilm* (knowledge), for learning it is a type of *Khashyah* (Fear) of Allâh, seeking it is an act of worship, studying it is a type of *Tasbih* (glorification of Allâh), searching for it is a *Jihâd*, teaching it to those who do not know it is a charity and delivering it to those worthy of it is an act of drawing closer (to Allâh). Knowledge is the reference guide to the allowed and the disallowed, a light on the path for the people of Paradise, the companion during loneliness, the friend during estrangement, the converser during seclusion, the guide in times of ease and times of difficulty, a weapon to use against the enemies and the quality that is valued by friends. Allâh elevates some people by knowledge to the rank of leaders in righteousness who are followed, their actions imitated and their opinions referred to. The angels long to attend their gatherings (of learning knowledge) and shade them with their wings. Everything wet or dry, the fish in the sea and its creatures, beasts of prey and cattle that live on land invoke Allâh to forgive them (people of knowledge). Verily, This is because is the life of the hearts against ignorance and the lamps of the eyes against darkness. With knowledge the slave reaches the ranks of the righteous and the elevated grades in this life and the hereafter. Thinking about knowledge is equivalent to *Siyam* (Fasting), and studying it is equivalent to *Qiyam* (praying at night voluntarily). With knowledge, ties of kinship are kept and the allowed and prohibited become distinguished. It is the *Imam* (Leader) of all actions and all actions follow its lead. Only the happy ones are endowed with knowledge while the miserable ones are deprived of it.”¹

¹ Ibn Abdul Barr in his book, *Jami'u Bayani Al-'Ilm*, from Musa bin Muhammad bin 'Ata Al-Qurashi, vol. 1, p. 66
