

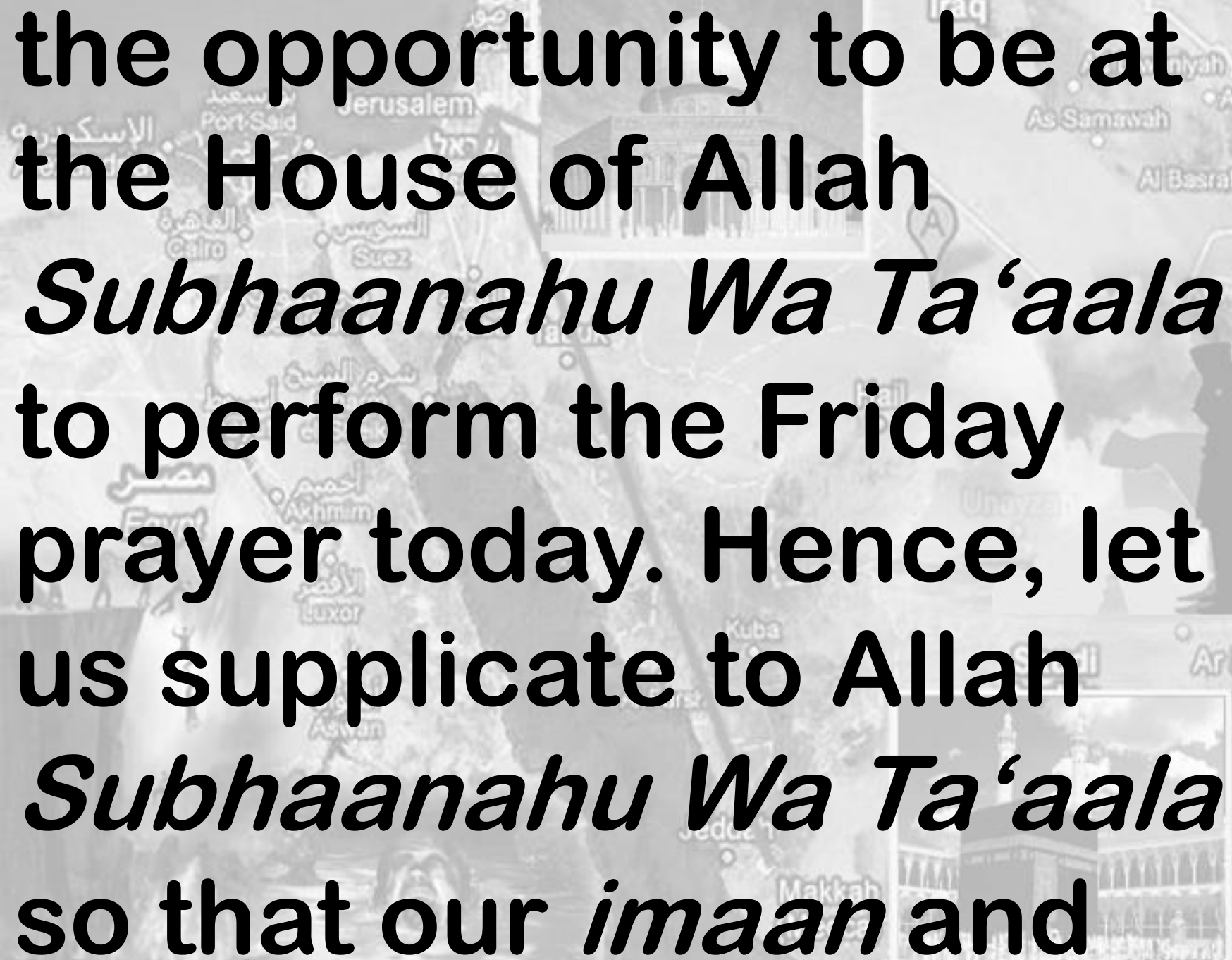


THE AMAZING JOURNEY





Alhamdulillah, we are truly grateful to Allah *Subhaanahu Wa Ta'aala* that due to His Bounties and Mercy, we are able to maintain our *imaan* and *taqwa* of Him, and having



the opportunity to be at
the House of Allah
Subhaanahu Wa Ta'aala
to perform the Friday
prayer today. Hence, let
us supplicate to Allah
Subhaanahu Wa Ta'aala
so that our *imaan* and

taqwa will continue to increase till we breath our last.

Our *khutbah* for this week is titled ***“THE AMAZING JOURNEY”***.

In conjunction with the noble month of Rajab, let us renew our faith and remind ourselves of a truly great and historic event, namely *al-Israa'* and *al-Mi'raaj*. Allah *Subhaanahu Wa Ta'aala*

had decreed for a noble
journey upon His slave,
Prophet Muhammad صلى الله
عليه وسلم
from Makkah to Bayt al-
Maqdis in Palestine,
where he صلى الله
عليه وسلم was then
raised to the heaven all
the way up to

Sidrat al-Muntaha,
accompanied by Jibreel
'*alayhissalaam*. From
there, he ^{صلى الله عليه وسلم} ascended
unaccompanied to a place
called *Mustawa* to receive
a very important decree,
which was the




'ibaadah of *salaah*. This event took place 11 years before he ^{صلى الله عليه وسلم} received his messengership in 622 AD. It was recorded in the first verse of Soorah al-Israa', which was recited at the beginning of the

khutbah:



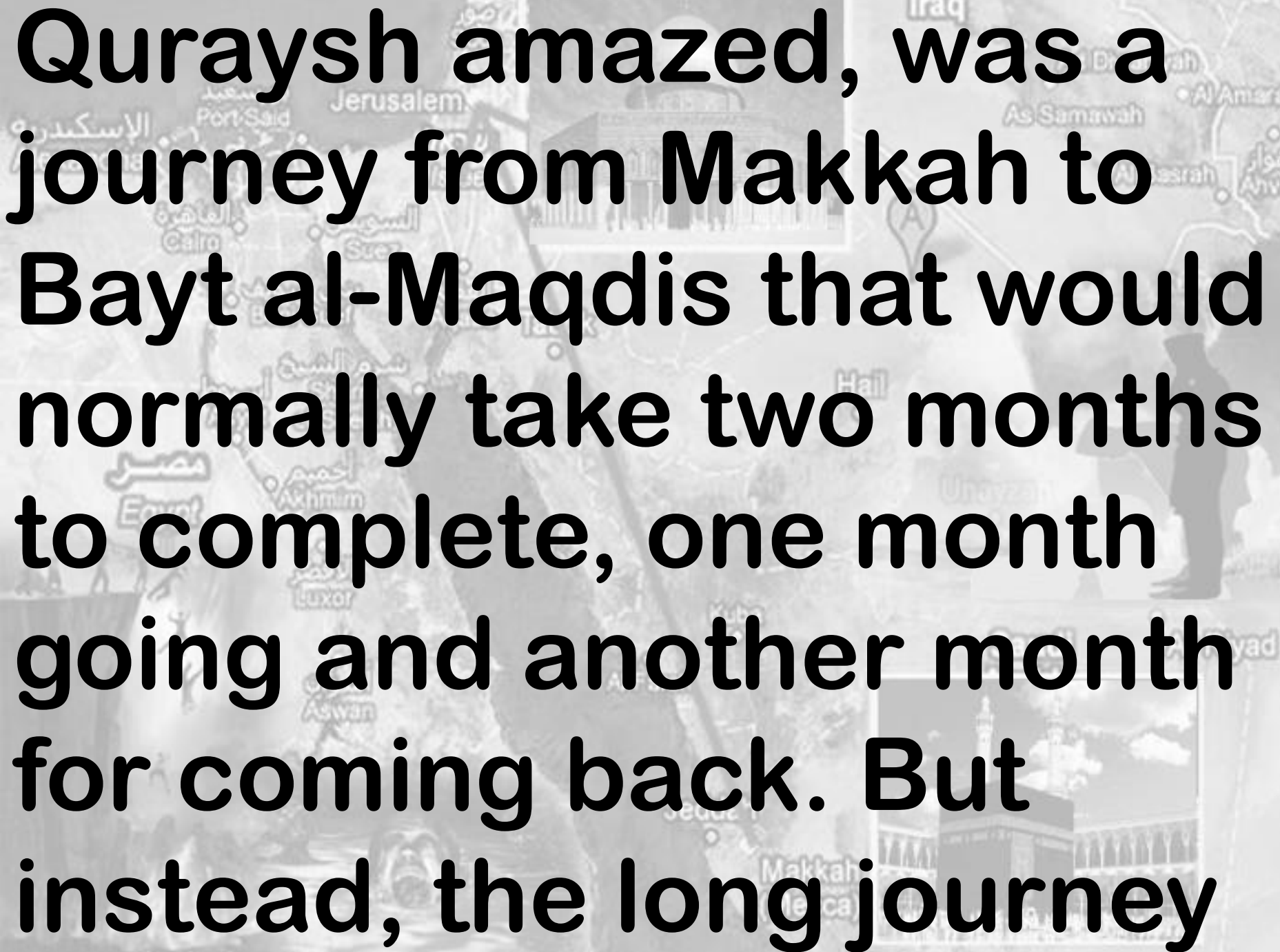
***“Exalted is He who took
His Servant by night
from al-Masjid al-Haraam
to al-Masjid al-Aqsa,
whose surroundings We***

Makkah
(Mecca)



***have blessed, to show
him of Our signs.
Indeed, He is the
Hearing, the Seeing.”***

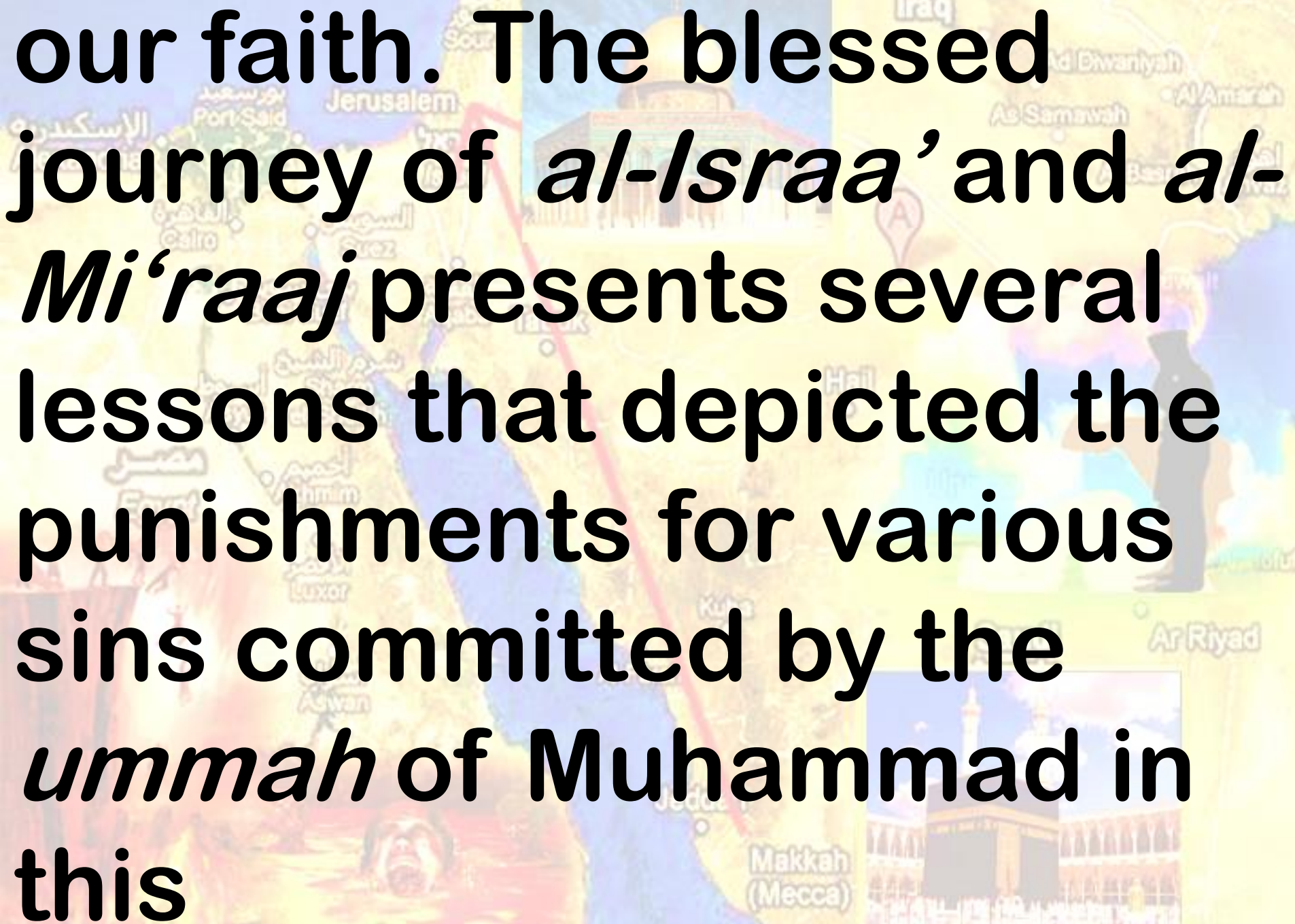
**The journey of *al-Israa'*
and *al-Mi'raaj* that left the**



Quraysh amazed, was a journey from Makkah to Bayt al-Maqdis that would normally take two months to complete, one month going and another month for coming back. But instead, the long journey

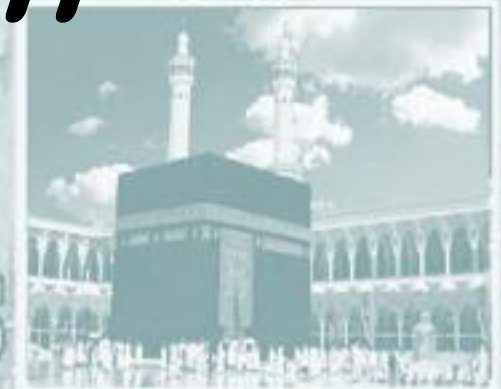
took place in one night,
and by dawn he **صلى الله عليه وسلم** was
already back in Makkah.

This great event holds a
great secret in which we
can derive lessons and
penitence in increasing



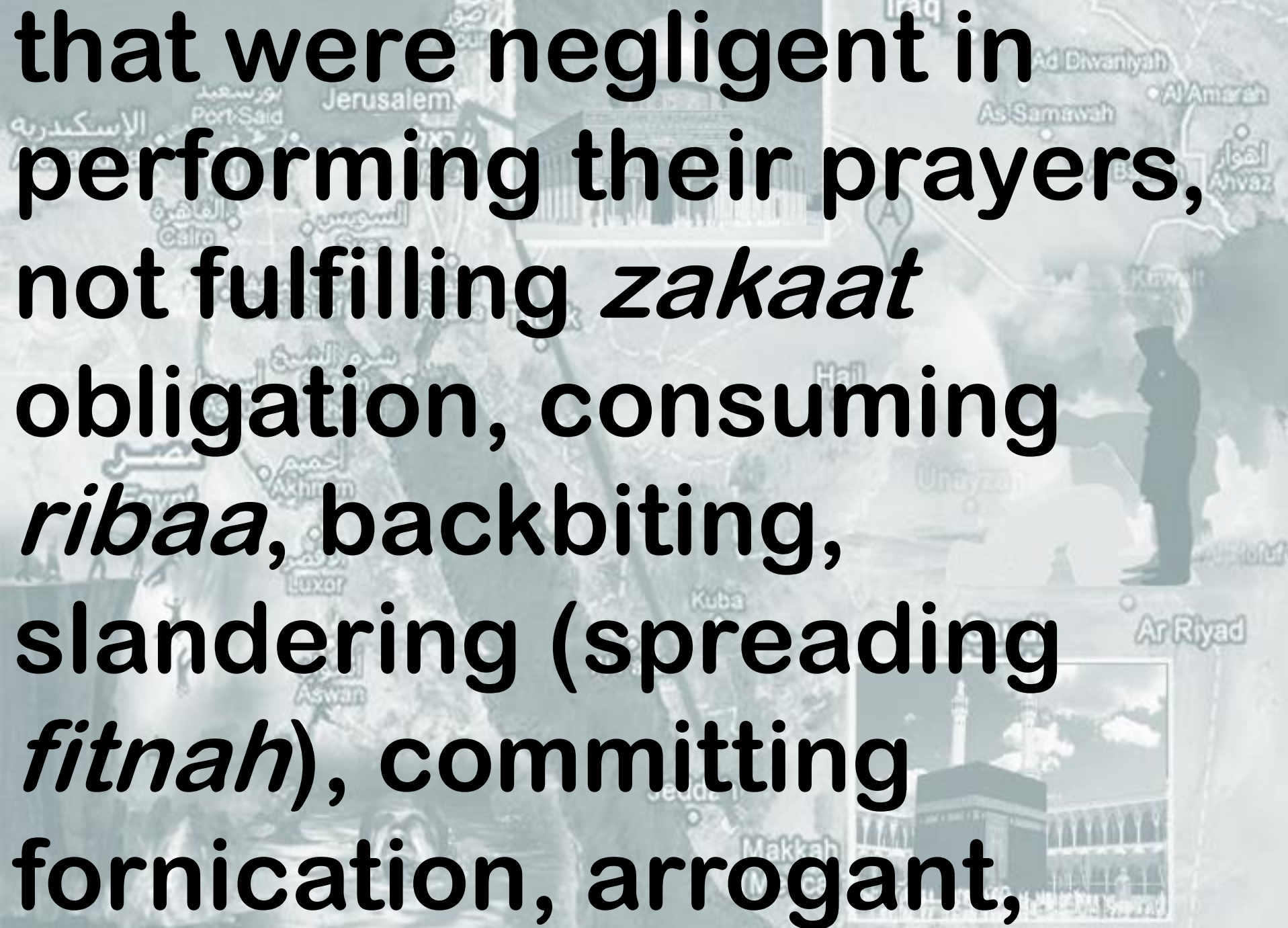
our faith. The blessed journey of *al-Israa'* and *al-Mi'raaj* presents several lessons that depicted the punishments for various sins committed by the *ummah* of Muhammad in this

worldly life. All disobediences will be recompensed with its appropriate punishments except for those who performed *tawbah nasooaha* (sincere repentance).



According to a *hadeeth* narrated by at-Tabaraani and al-Bazzaar, Prophet Muhammad ﷺ had witnessed groups of people whom indulged in various disobediences. Among them are those

that were negligent in performing their prayers, not fulfilling *zakaat* obligation, consuming *riba*, backbiting, slandering (spreading *fitnah*), committing fornication, arrogant,



betraying the trust, and many others. Likewise, he **was shown the tremendous reward from Allah for those that performed *jihad* in His Path, giving charity, and performing righteous**

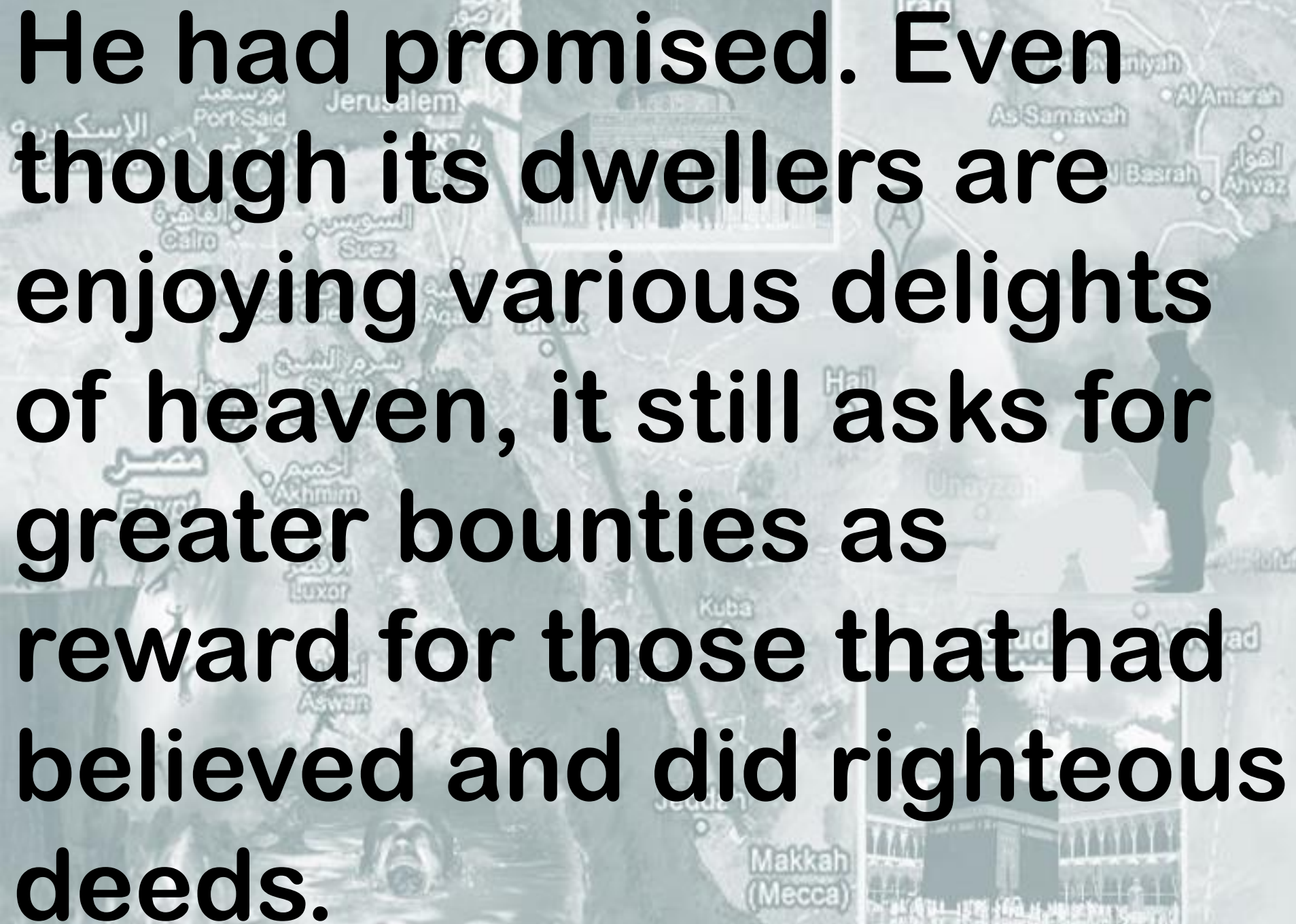
صلى الله
عليه وسلم

deeds.

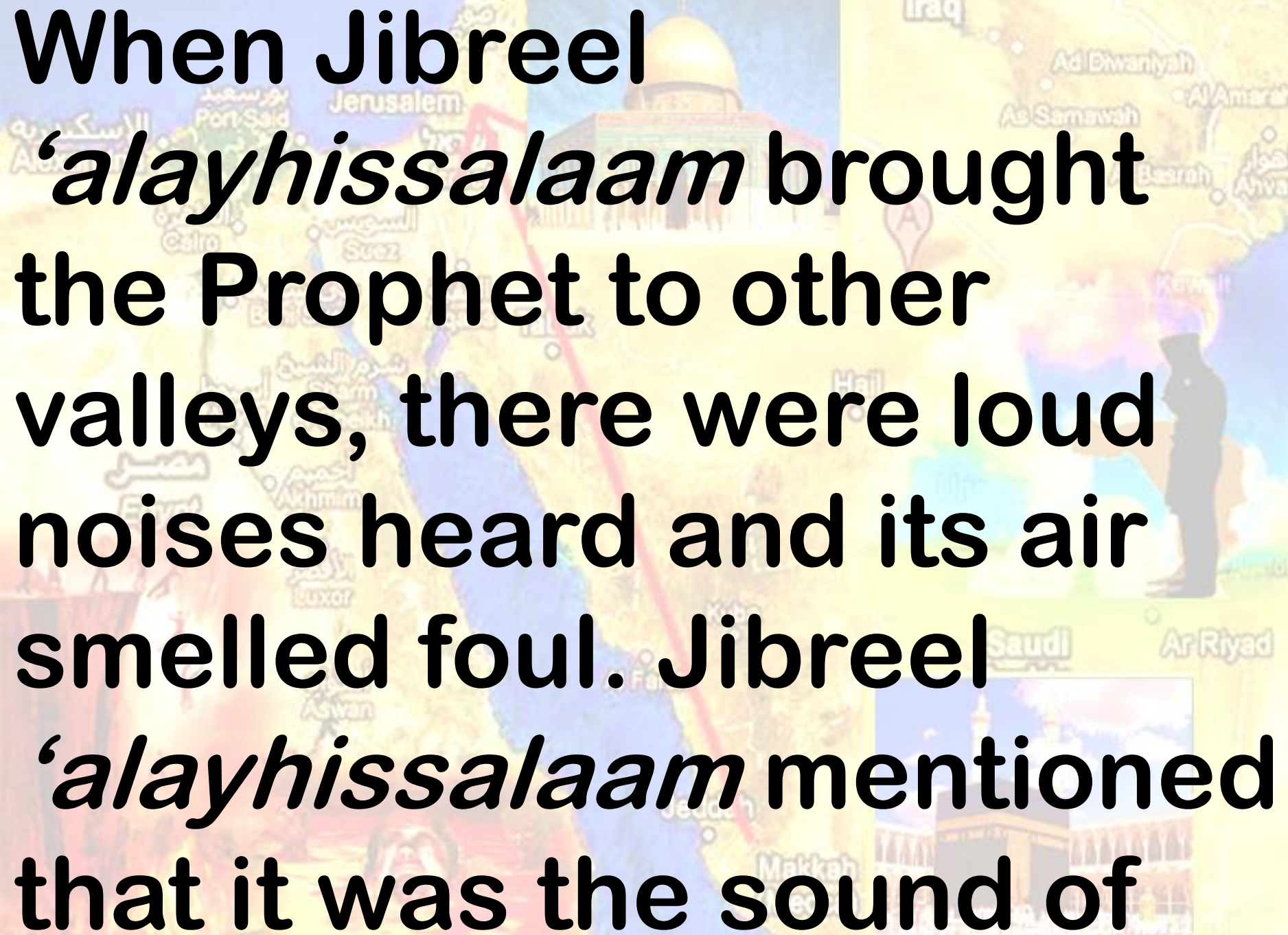
The Prophet **صلى الله عليه وسلم** was brought to a valley that was serene and comforting, where the wind carries sweet-smelling fragrance like



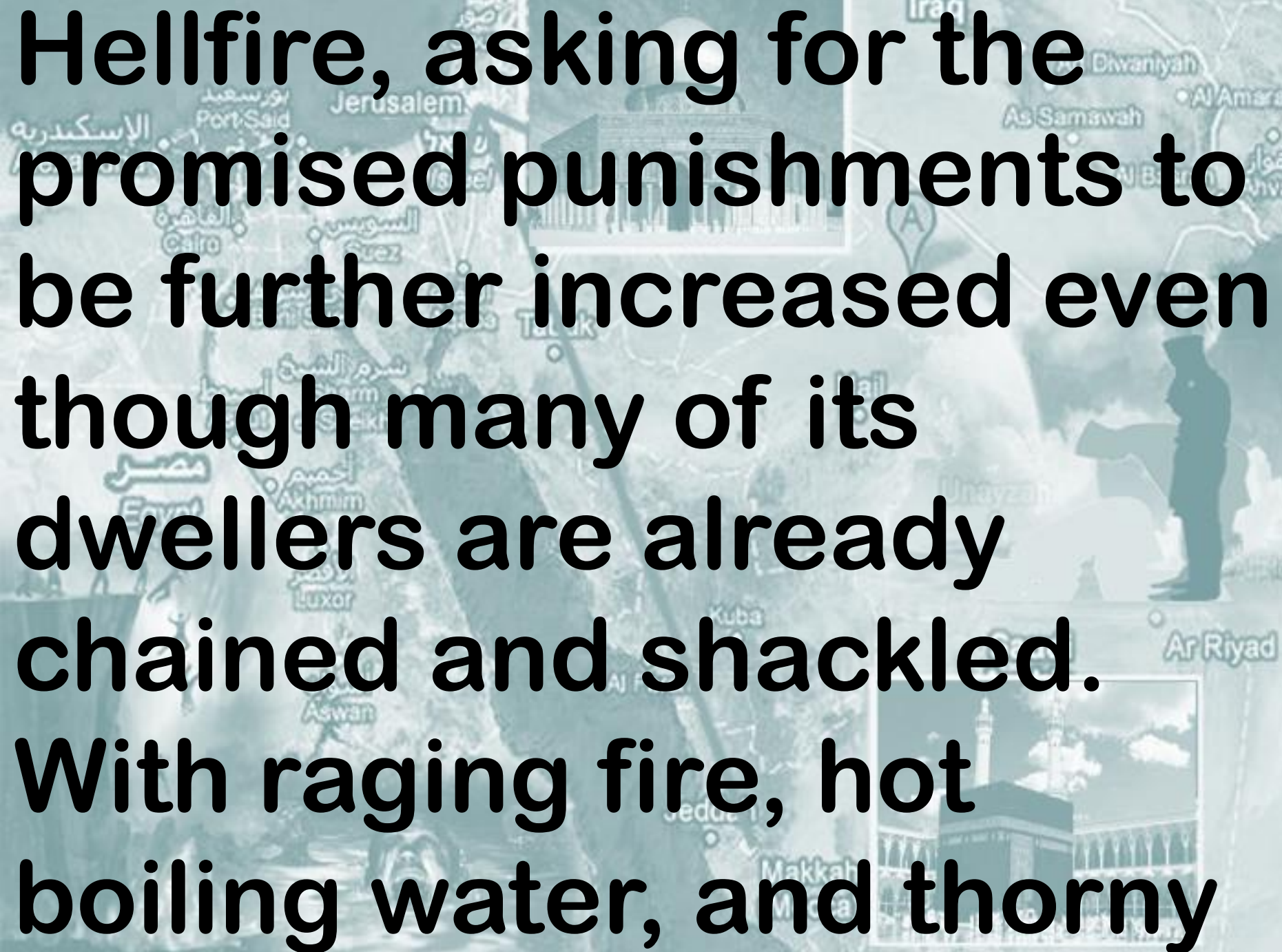
kasturi (musk), and jolly happy voices can be heard throughout. When Rasulullah ﷺ inquired, Jibreel replied stating that it was the sound of Paradise, begging Allah to fulfill everything that

The background features a light blue map of the Middle East with various city names in Arabic and English. A silhouette of a person is visible on the right side. The text is overlaid in large, bold, black font.

He had promised. Even though its dwellers are enjoying various delights of heaven, it still asks for greater bounties as reward for those that had believed and did righteous deeds.



When Jibreel
'alayhissalaam brought
the Prophet to other
valleys, there were loud
noises heard and its air
smelled foul. Jibreel
'alayhissalaam mentioned
that it was the sound of

The background features a collage of images. On the left, a map of the Middle East is visible with various cities labeled in Arabic and English, including Jerusalem, Port Said, Cairo, Suez, Luxor, Aswan, Kuba, and Makkah. On the right, there is a silhouette of a person in a dark, possibly military or official uniform, standing against a lighter background. At the bottom right, there is an image of a mosque with a prominent dome and minaret, likely the Kaaba in Mecca. The overall color scheme is muted, with a light blue and green tint.

**Hellfire, asking for the
promised punishments to
be further increased even
though many of its
dwellers are already
chained and shackled.
With raging fire, hot
boiling water, and thorny**

**trees, it asks for more
torment and
punishment upon those
who have committed
shirk with Allah and
committed immoralities.**



Allah *Subhaanahu Wa Ta'aala* described the Hellfire in verses 6-8 of Soorah at-Takaathur:

“You will surely see the Hellfire. Then you will

***surely see it with the
eye of certainty. Then
you will surely be asked
that Day about
pleasure.”***

(at-Takaathur 102:6-8)

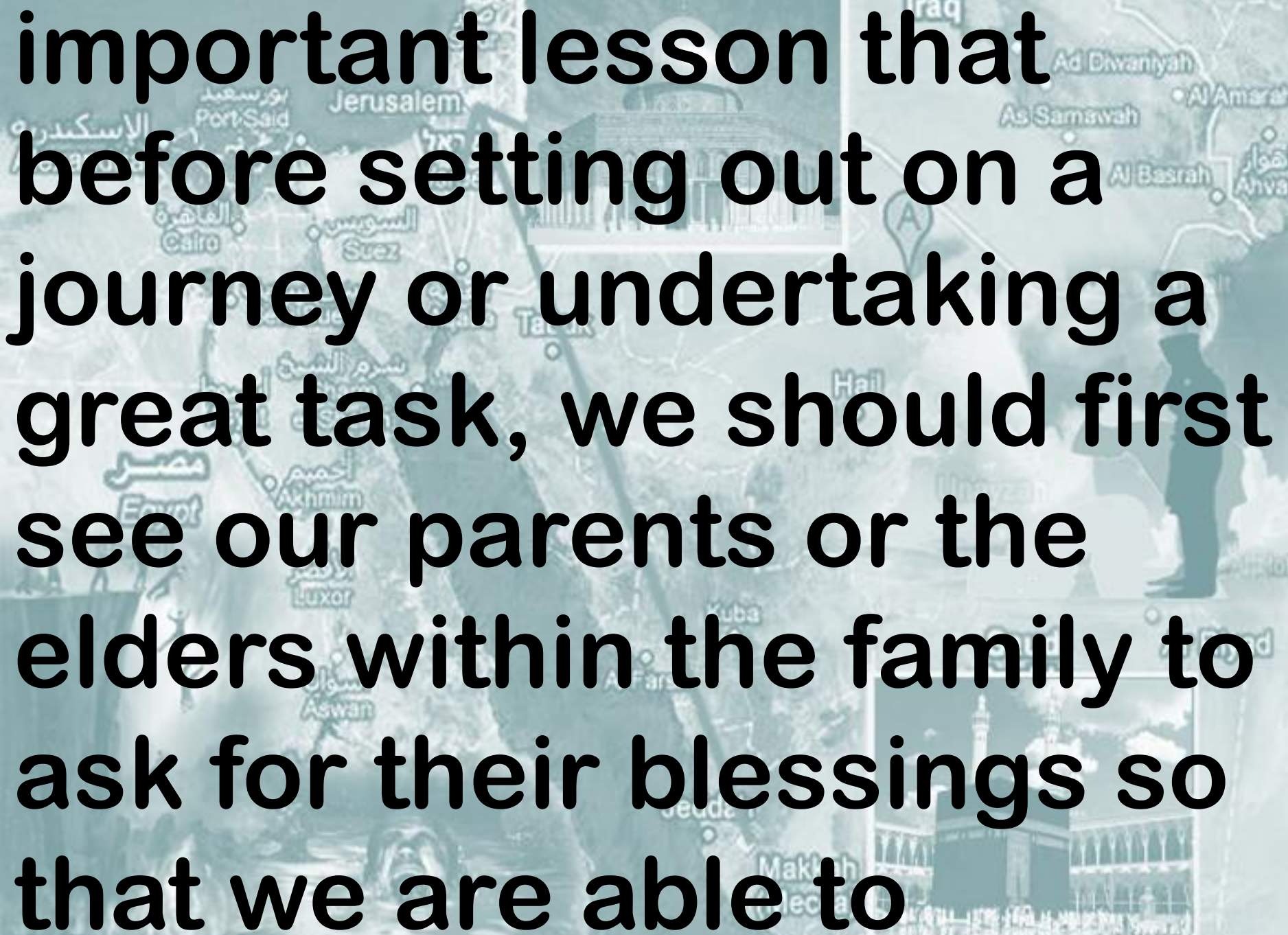
According to the narration of Anas bin Maalik, after Rasulullah ﷺ had reached Bayt al-Maqdis by riding *Buraaq*, a white animal that is a bit bigger than a donkey but smaller than a mule,

he entered Masjid al-Aqsa
and prayed two *raka'ah*.
According to ibn Mas'ood
radiyAllaahu 'anh, Jibreel
'alayhissalaam took the
Prophet to the front to
lead all of the messengers
in prayer.

This was an indication
that Prophet
Muhammad صلى الله
عليه وسلم had
come with a *Sharee'ah*,
which indirectly
abrogated the earlier
Sharee'ah.



Before *al-Mi'raaj*, Prophet Muhammad صلى الله عليه وسلم had met with Prophet Adam *'alayhissalaam*, whom Jibreel *'alayhissalaam* introduced as the father of all mankind. This in itself teaches us an

The background features a light blue map of the Middle East and North Africa. Key locations labeled include Iraq, Jerusalem, Cairo, Suez, Luxor, Aswan, and Mecca. A silhouette of a person walking is visible on the right side of the map.

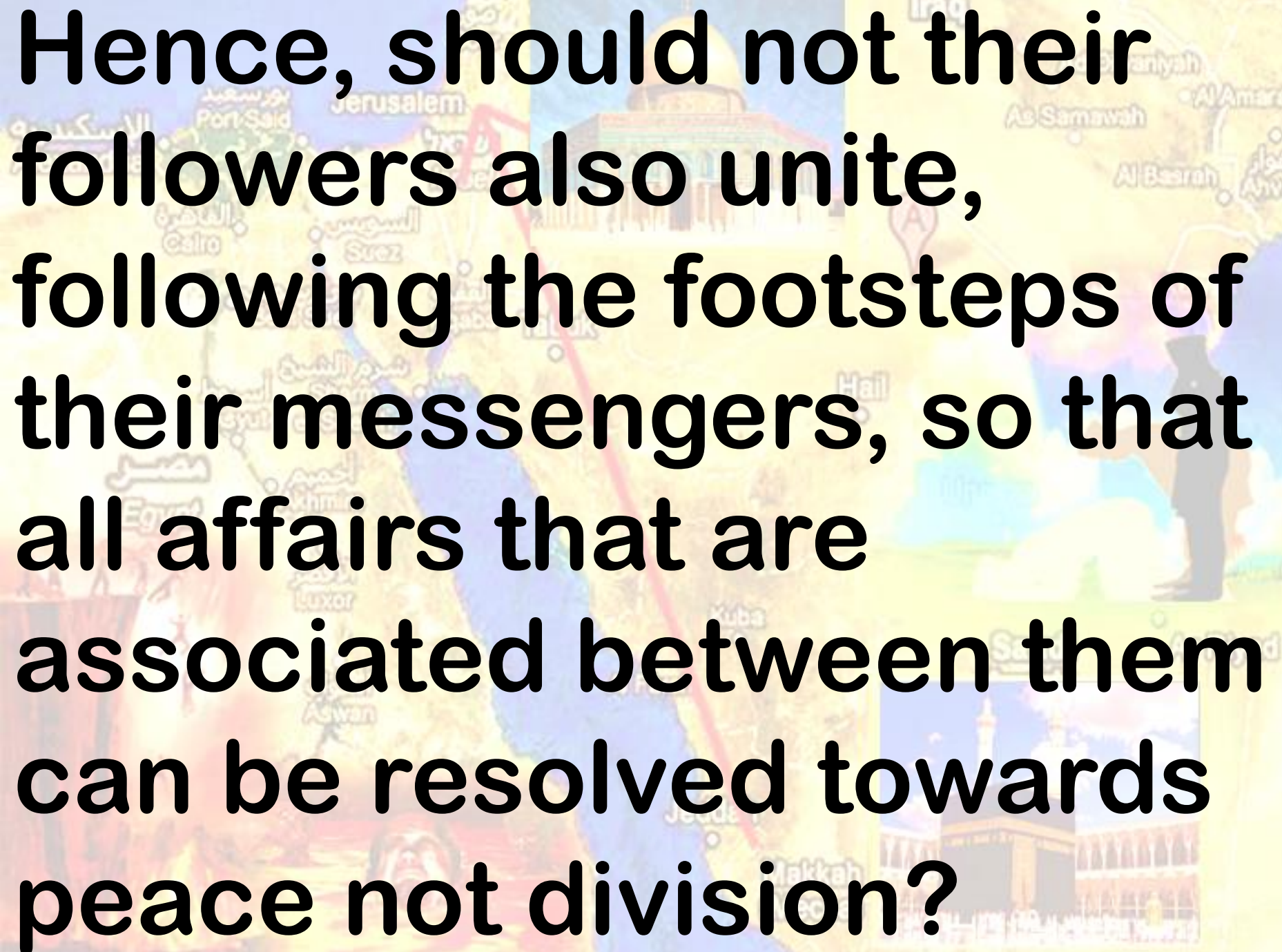
**important lesson that
before setting out on a
journey or undertaking a
great task, we should first
see our parents or the
elders within the family to
ask for their blessings so
that we are able to**

**execute our tasks well
and safe.**

**According to Tafseer al-
Maraaghiy, there is one
matter that should be
pondered and observed
thoroughly in this**



historical event, which showed that all messengers, though having different ancestry and era, they were all united with Allah *Subhaanahu Wa Ta'aala* whom had sent them.

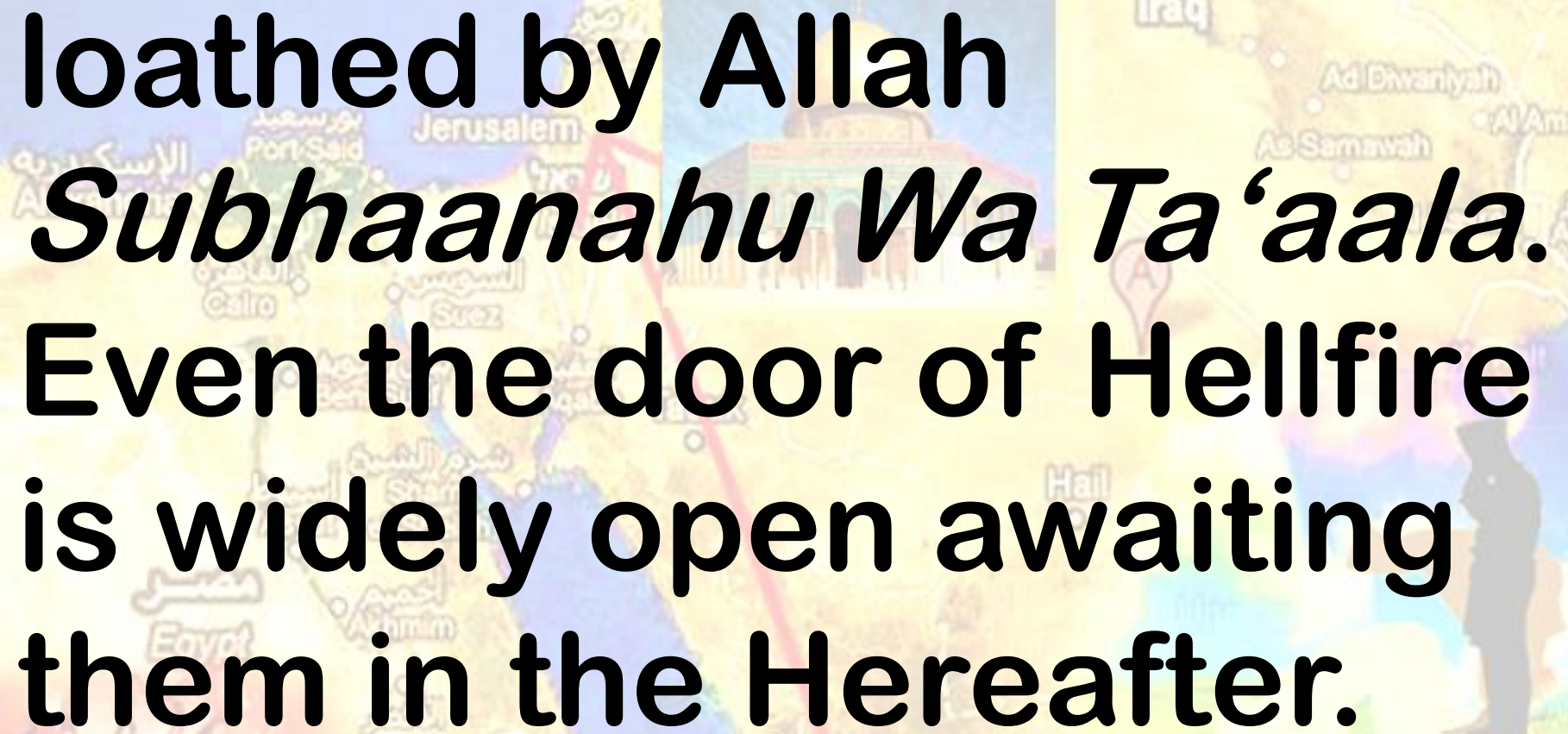


**Hence, should not their
followers also unite,
following the footsteps of
their messengers, so that
all affairs that are
associated between them
can be resolved towards
peace not division?**

In the following event,
Jibreel *'alayhissalaam*
came with two different
beverages, namely
alcohol and milk. The
Prophet صلى الله عليه وسلم chose milk,
in which Jibreel
'alayhissalaam stated

that the Prophet had chosen his *fitrah* (natural disposition). The milk symbolizes sanctity. According to Imaam an-Nawawi, the meaning of *fitrah* is Islam. Alcohol is the root of all evil and the

**work of the devil. Allah
cursed the consumer of
alcohol, its seller, its
provider, and its
transporter whether in big
or small bottles, small or
big cans. All of them are
impurities that are**

The background features a map of the Middle East with various cities labeled in Arabic and English, including Jerusalem, Cairo, Luxor, Jeddah, Riyadh, and others. A silhouette of a man in a prayer posture is visible on the right side. The text is overlaid on this background.

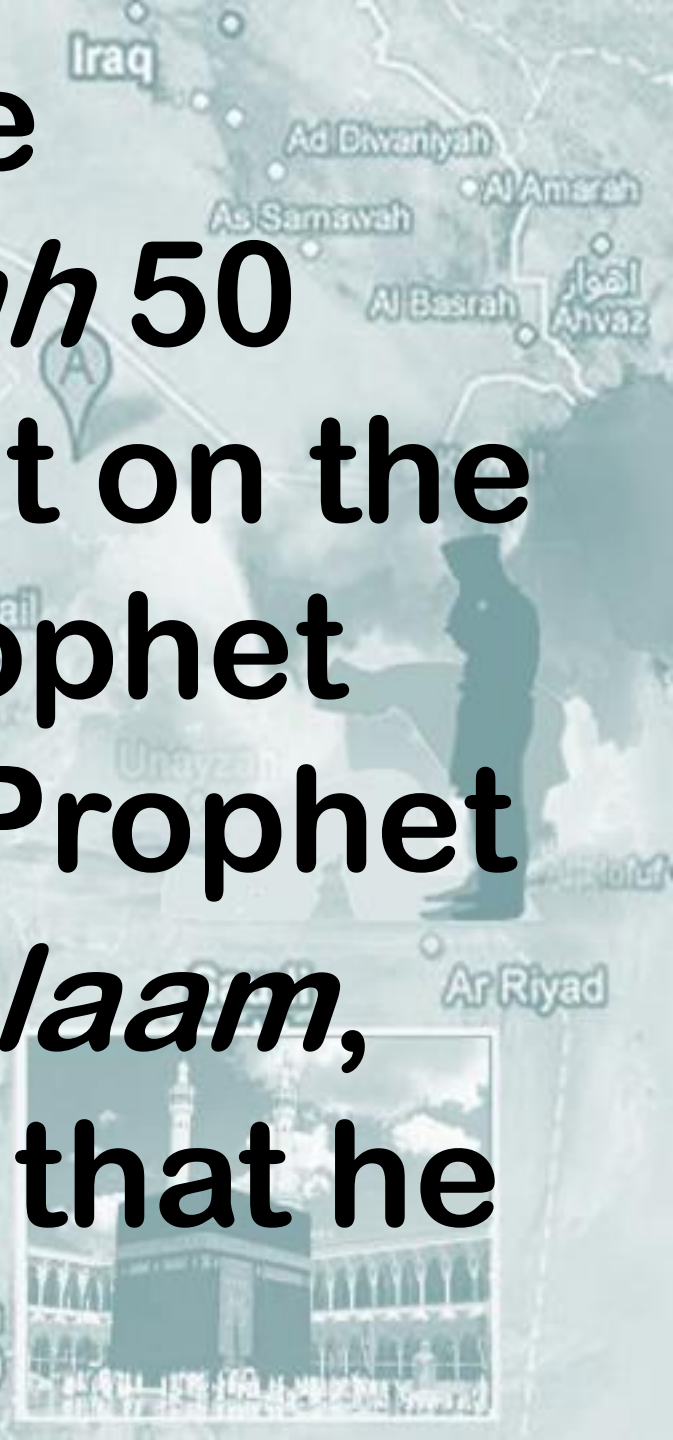
loathed by Allah
Subhaanahu Wa Ta'aala.
Even the door of Hellfire
is widely open awaiting
them in the Hereafter.

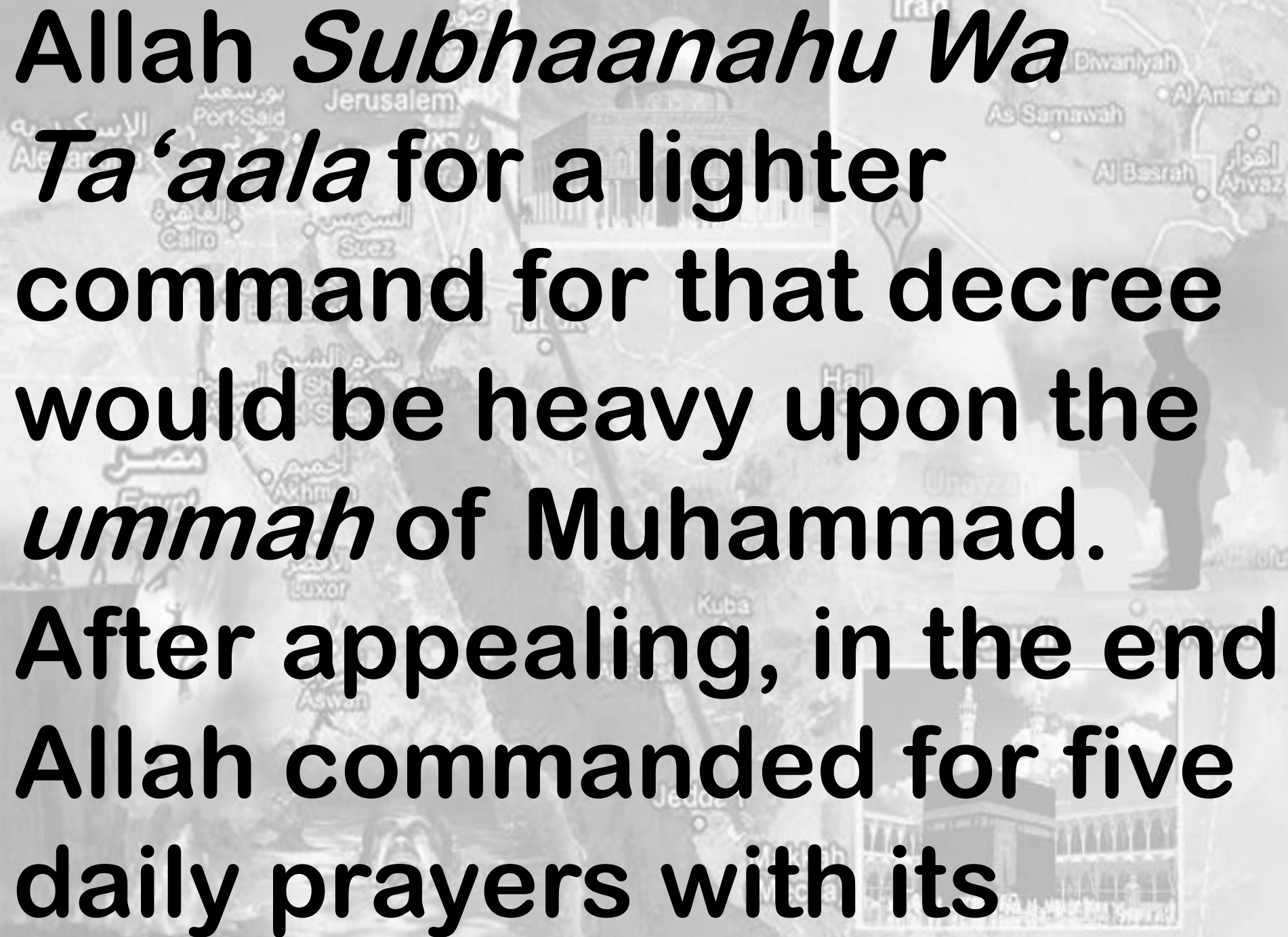
The climax of *al-Israa'*
and *al-Mi'raaj* was the

ordainment of the
'ibaadah of *salaah* 50
times in a day. But on the
way back, the Prophet
met up with Prophet
Moosa *'alayhissalaam*,
whom suggested that he
beseached

صلى الله
عليه وسلم

صلى الله
عليه وسلم





Allah *Subhaanahu Wa Ta'aala* for a lighter command for that decree would be heavy upon the *ummah* of Muhammad. After appealing, in the end Allah commanded for five daily prayers with its

rewards equivalent to
50 prayers.

In performing *salaah*,
the body, the mind, and
attention, as well as its
recitations are all solely

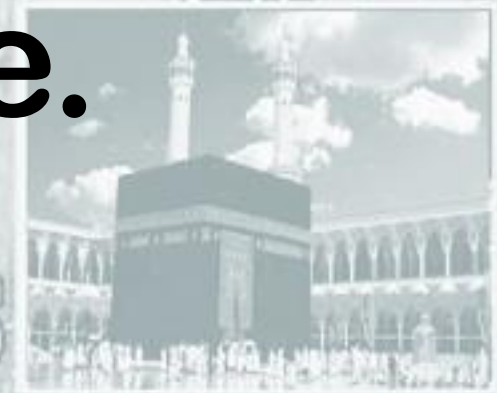
for Allah *Subhaanahu Wa Ta'aala* Alone. This is because *salaah* is a major *'ibaadah* that is akin to the pillar of a building. From the *hadeeth* of 'Umar bin al-Khattaab *radiyAllaahu 'anh,*

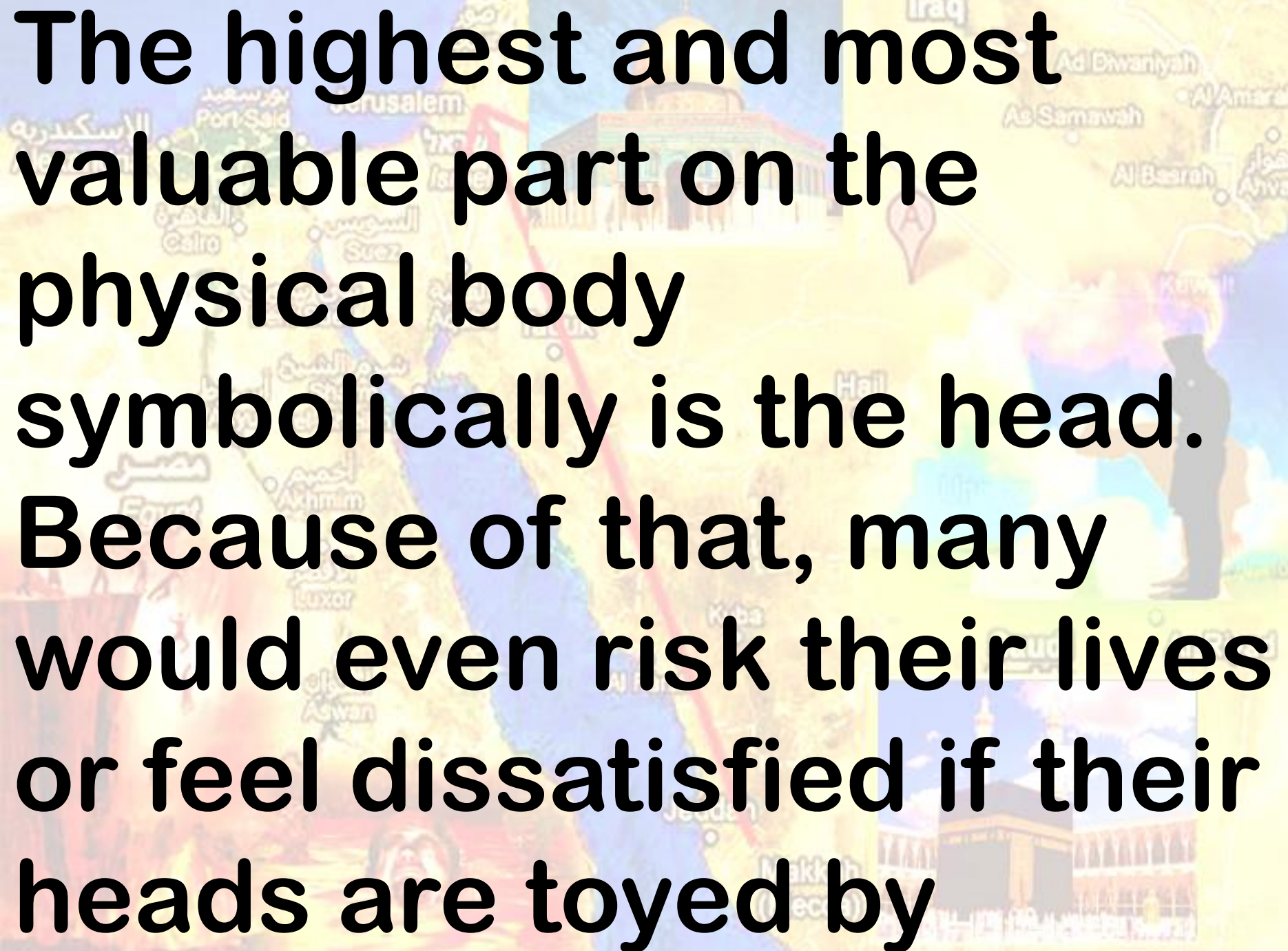
Rasulullah صلى الله عليه وسلم said:

“Salaah is the pillar of the religion. Whoever establishes it has established the religion. Whoever neglects it has destroyed the religion”

Salaah denotes our
relationship with Allah
Subhaanahu Wa Ta'aala.
Because of that, it is only
befitting that it is
performed with
perfection, devoid of
worldly matters, desires,

lusts, and the realm of *fitnah*, so that the one performing *salaah* can fully focus on Allah *Subhaanahu Wa Ta'aala* and His Essence.



The background features a collage of elements: a map of the Middle East with various cities labeled in Arabic and English (e.g., Jerusalem, Cairo, Baghdad, Mecca), a silhouette of a person standing on a globe, and a mosque with a large dome. The text is overlaid on this background in a large, bold, black font.

The highest and most valuable part on the physical body symbolically is the head. Because of that, many would even risk their lives or feel dissatisfied if their heads are toyed by

others. But it is a different matter when standing in front of Allah. With full cognizance, the head is lowered willingly to the lowest height, parallel with the ground where the foot steps, humbling

oneself in front of Allah,
The Most Exalted, The
Most Supreme, far above
everything.

After the event of *al-*
Israa' and *al-Mi'raaj*,
Rasulullah ﷺ became

more diligent in his *da'wah* efforts, though faced with various obstacles and challenges from enemies around him. However, he remained firm, unafraid of what is to come while earnestly

صلى الله
عليه وسلم

giving *da'wah* to the entire Arabian Peninsula. This provides a lesson to us that performing charitable work necessitates high morale, with full dedication and responsibility, and always

willing to face any
challenges. *Insha Allah,*
its results will yield
excellent success in the
Sight of Allah
*Subhaanahu Wa
Ta'aala.*



In concluding the *khutbah*, let us ponder and internalize upon the following recommendations:



1. The Muslim *ummah* must have firm belief and certainty upon the event of *al-Israa'* and *al-Mi'raaj* that was mentioned in al-Qur'an and *hadeeth*.



2. The Muslim *ummah* must commemorate *al-Israa'* and *al-Mi'raaj*, not just by reading it as part of history, but to research, take heed, and derive lessons upon everything that occurred during that great event.

3. The Muslim *ummah* must ensure that along with their families, they do not neglect the five daily prayers, regardless of location, so as to ensure success in this world and the Hereafter.

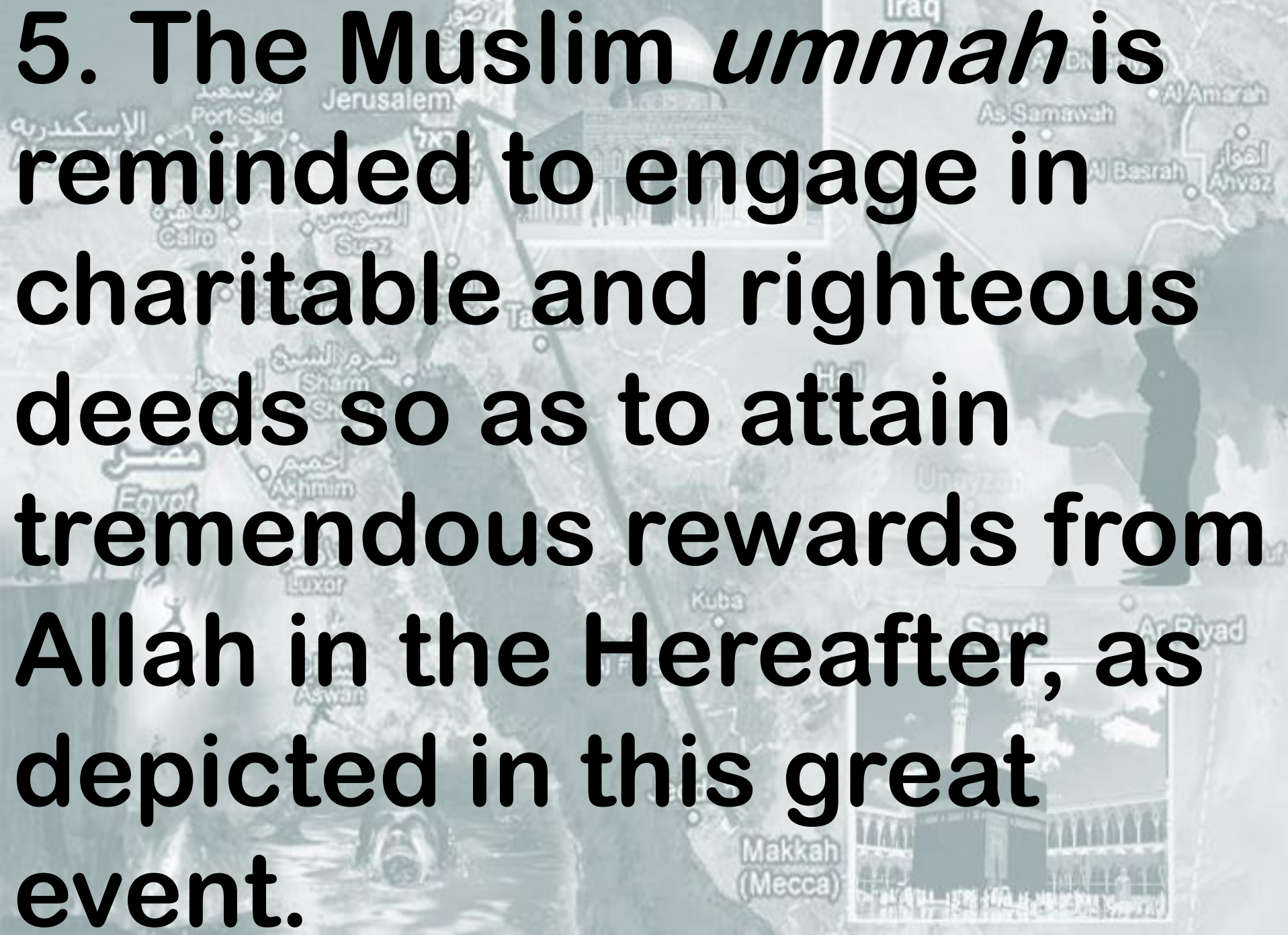
The background of the slide is a light blue collage. It includes a map of the Middle East with various cities labeled in Arabic and English, such as Jerusalem, Cairo, Suez, Luxor, Aswan, Kuba, Saudi, Ar Riyad, Makkah, Hail, and Basrah. There is also a silhouette of a person in a prayer posture (sujdah) on the right side. A mosque dome is visible in the upper center, and a building with a dome is in the lower right.

4. The Muslim *ummah* must have certainty that any violation of Allah's Commands will definitely be punished as depicted in the event of *al-Israa'* and *al-Mi'raaj*.

Makkah
(Mecca)



5. The Muslim *ummah* is reminded to engage in charitable and righteous deeds so as to attain tremendous rewards from Allah in the Hereafter, as depicted in this great event.



***“And he certainly saw
him in another descent
at the Lote Tree of the
Utmost Boundary - near
it is the Garden of
Refuge.”***

(an-Najm 53:13-15)



***THE SECOND
KHUTBAH***





Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and deeds. As Muslims, we are to



**manifest noble *akhlaaq*, having
utmost personality and attitude
for Rasulullah ﷺ was sent to
perfect *akhlaaq* and as mercy
for the entire mankind and the
worlds.**



O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah* especially in the state of



Selangor, as an advanced state, prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.



Hence, we sincerely beseech You, O Allah, strengthen our *imaan* and creed according to that of *Ahl as-Sunnah wal-Jamaa'ah*. Protect us from the practices and *'aqeedah* that are deviating and astray such as



Shee'ah, Qadiyaani, and other ideologies. O Allah, strengthen our unity, increase our rizq, enrich us with beneficial knowledge, cultivate our soul with good mannerisms, protect us from disasters and epidemics



especially the H5N1 (H Five N One) avian flu outbreak. We humbly beseech you O Allah, so that this outbreak does not spread to our state, Selangor Darul Ehsan. *Allaahummaa ameen!*



THE AMAZING JOURNEY

DISEDIAKAN OLEH / PREPARED BY :
UNIT KHUTBAH,
BAHAGIAN PENGURUSAN MASJID,
JABATAN AGAMA ISLAM SELANGOR