



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

ISRAA' & MI'RAAJ:

PROVING THE

TRUTHFULNESS OF

WHAT WAS CONVEYED



I would like to remind myself
and fellow congregation to strive
in increasing our *taqwa* of Allah
Subhaanahu Wata'aala by
fulfilling all of His Commands
and avoiding all of His
prohibitions.

Indeed, we truly hope to attain
salvation and noble stature in
the Sight of Allah.

Today's *khutbah* is a reminder
for us about the incident of
*“Israa’ & Mi‘raaj: Proving
The Truthfulness Of What Was
Conveyed.”*

The great event of *al-Israa' wal-Mi'raaj* was selected for today's *khutbah* due to its unique nature that really challenges one's *imaan*, especially those in the field of *da'wah*, calling mankind

to full servitude unto Allah. In the book of *seerah* by ibn Hishaam or ibn Is-haaq, both had agreed that this great event was preceded by three significant events in the lives of Rasulullah *sallAllahu*

'alayhi wasallam, namely:
1- The passing away of his
beloved wife Khadeejah
radiyAllaahu 'anha who was
very instrumental in assisting
him *sallAllahu 'alayhi*
wasallam in the work of

da 'wah to the Makkan society.
2- Then, he *sallAllahu 'alayhi
wasallam* lost his uncle Abu
Taalib who was very protective
of him *sallAllahu 'alayhi
wasallam,*

protecting Rasulullah on numerous occasions from the onslaughts of the *Mushrikeen* of Makkah. Even worse, despite all the sacrifice, Abu Taalib had died in a state of disbelief.

3- After the demise of many of those that had assisted him, Rasulullah *sallAllahu 'alayhi wasallam* and the Companions *radiyAllaahu 'anhum ajma'een* then shifted their *da'wah* to the

people of Taa'if. However, the response that they had received was not as favorable as expected. Not only they were rejected, but even the Messenger *sallAllahu 'alayhi wasallam*

was physically assaulted and
injured.

Indeed, *al-Israa'* and *al-Mi'raaj*
took place after a series of
catastrophic events that befell
upon Rasulullah *sallAllahu*
'alayhi wasallam

in his *da'wah* effort that was commanded by Allah. The main theme and focus of his *da'wah* then revolved mainly on matters of “*ghaybiyyaat*” or “*sam'iyyaat*”, which are matters that are unseen in

this world and can only be conveyed or heard about. It is a grave matter that is very significant but it was very difficult to instill the belief of the Makkans in having *imaan* upon those matters.

If Nabi Moosa *'alayhissalam*
was greatly tested by Allah with
the Children of *Israa'eel*
wanting to see Allah in building
yaqeen in their *'aqeedah,*

Nabi Muhammad *sallAllahu*
'alayhi wasallam was
constantly challenged to prove
the virtue and superiority of
having *imaan* unto Allah and
the Last Day, something that
can only be

heard through explanations by
the Messenger *sallAllahu*
'alayhi wasallam and Qur'anic
verses. It can only be “seen”
through the Signs manifesting
the greatness of Allah, on earth
and in the

heavens.

In this great event, Allah
Subhaanahu Wata'aala has
bestowed a great reward, in that
it was a journey of the body and
soul for Rasulullah *sallAllahu*
'alayhi wasallam.

Allah *Subhaanahu Wata'aala*
wanted Rasulullah *sallAllahu*
'alayhi wasallam to witness for
himself what was ordained by
Allah regarding the belief in
Allah,

belief in the angels, belief in the Messengers, belief in the Scriptures, belief in the Last Day, and belief in *al-Qadr* (Divine Decree) that both the good and bad of it all originating from Allah,

The Omnipotent Creator.

Indeed, the journey of *al-Israa'*
wal-Mi'raaj was successful in
instilling *yaqeen* especially in
having *imaan* upon matters of
ghayb or *sam'iyyaat*.

Furthermore, it helps to strengthen one's *sabr* in *da'wah* and calling mankind to have *imaan* upon the six articles of faith.

From the famous *hadeeth* Jibreel:

“... He (the inquirer i.e. Jibreel) said: “Inform me about *imaan* (faith).” He (the Prophet *sallAllahu ‘alayhi wasallam*) replied: “That you affirm your faith in Allah, in His angels,

**in His Books, in His Prophets,
in the Day of Judgment, and
you affirm your faith in the
Divine Decree about good and
evil.”... “**

(al-Bukhaari and Muslim)

The gift from Allah in the journey of *al-Israa'* and *al-Mi'raaj* aims, among others, to provide emotional and spiritual healing and lighten the load from the distress and pressure that he

sallAllahu 'alayhi wasallam
greatly endured. If on earth his
da 'wah mission in calling
mankind to have *imaan* in Allah
and the Last Day was met with
insults and humiliation, then it
was

the very opposite with the reception and treatment that he *sallAllahu 'alayhi wasallam* received from other Messengers and the angels in the heavens that embraced his arrival with

great honor, respect, and
dignity.

The journey of this great event
had occurred in two stages, the
first one from Masjid al-Haraam
to Masjid al-Aqsa.

Distance-wise, it is a land journey that is far and taxing. It is a journey that goes beyond Mount Sinai and its valley where the dialogue between Allah *Subhaanahu Wata'aala* and

Nabi Moosa *'alayhissalam* occurred, and also the birthplace of Nabi 'Isa *'alayhissalam* in *Bayt al-Lahm* (Bethlehem). The second stage began from Masjid al-Aqsa and ascended

through the first heaven, the second, third, all the way to *Bayt al-Ma'moor* where the angels worship Allah and perform *tawaaaf*, and finally ending at *Sidratul Muntaha*.

At *Bayt al-Maqdis* (Masjid al-Aqsa), Rasulullah *sallAllahu 'alayhi wasallam* was received by all of the early Messengers and Prophets, where he *sallAllahu 'alayhi wasallam*

was appointed to lead *salaah*.

This was very symbolic,
signifying the handover of
authority to the leadership of
Muhammad *sallAllahu 'alayhi
wasallam,*

the transfer of *risaalah* from
Bani Israa'eel to *Bani*
Ismaa'eel or the *ummah* of
Muhammad *sallAllahu 'alayhi*
wasallam, and the change of
qiblah from *Bayt al-Maqdis* to
Baytullah in

Makkah. The journey of *al-Mi'raaj* then took Rasulullah *sallAllahu 'alayhi wasallam* to the life of *Barzakh* (grave), where he was shown various incidents in the land of *Mahshaar* (gathering)

until the final destination for mankind, whether becoming the people of Paradise or Hellfire. Surely, all the difficulties and agonies that he *sallallahu 'alayhi wasallam* endured while

trying to convince the people to have belief in Allah and the Last Day would wither away after seeing those unseen matters. Matters that are only heard in the verses of al-Qur'an in this *dunya*,

but becomes true reality on the Day of Reckoning. Everything was seen through “‘*ayn al-yaqeen*” by Rasulullah *sallAllahu ‘alayhi wasallam* to be conveyed to his *ummah*.

Allah Subhaanahu Wata'aala
mentions in al-Qur'an:

**“No! If you only knew with
knowledge of certainty... 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 102:5-8)

Such is the greatness of the power of Allah, that He displayed to Rasulullah *sallAllahu 'alayhi wasallam* the scenes of mankind from the past, the present, and the future.

The truthfulness of Allah's *risaalah* upon mankind is all mentioned within Islamic teachings, and its validity is eternally everlasting then, now, and forever.

The journey of *al-Mi'raaj* ended
at *Sidratul Muntaha* where
Rasulullah *sallAllahu 'alayhi
wasallam* met Allah
Subhaanahu Wata'aala and
uttered to His Majesty with full
reverence:

“All reverence, prayers, and good things are due to Allah.”

And in a sacred reply, Allah

Subhaanahu Wata‘aala

mentions:

*“Peace be upon you O Prophet,
and the mercy of Allah and His
blessings.”*

*With khushoo ‘ and humility,
Rasulullah sallAllahu ‘alayhi
wasallam then uttered:*

“Peace be upon us and the righteous servants of Allah.”

Simultaneously, the angels received those utterances and supplicated.

Such historical dialogue was kept permanent as part of the recitation in the “*tashahhud*” position in *salaah* that is due upon us five times daily.

The journey of *al-Mi'raaj* ended
with full *hikmah* and *barakah*,
with the perfection of
“*karaamatul insaaniyyah*”
when Allah *Subhaanahu*
Wata'aala awarded the five
daily

prayers as a gift to Rasulullah
sallAllahu 'alayhi wasallam to
be given to his entire *ummah*.
The *hikmah* behind this gift of
five daily *salawaat* is for
mankind to be grateful for the
ni'mah of

Islam and *imaan*. And with *salaah*, we can experience the journey of *al-Mi'raaj* if they are performed with resounding *imaan*, full contemplation, *ikhlaas*, and *khushoo'* for Allah

Subhaanahu Wata'aala.

Indeed, *al-Israa' wal-Mi'raaj*
has taught us many valuable
lessons and teachings, among
them:

1- One's own submission and
acknowledgement of

imaan unto Allah and the Last Day must be ascertained to the utmost level by referring to illustrious verses of al-Qur'an and authentic *Ahaadeeth*.

Imaan is not attained through wishful thinking, it is not an illusion or plaything, but it is the truth that can only be grasped through authentic knowledge, '*amal* (practice),

and patience.

2- Calling mankind to the path of Allah, as it was diligently manifested by Rasulullah

sallAllahu 'alayhi wasallam

with full *sabr* and *istiqaamah*, is a highly noble

deed in the Sight of Allah
Subhaanahu Wata'aala.

3- The five daily *salawaat* is truly a gift from Allah, and an honor for Rasulullah *sallAllahu 'alayhi wasallam* that is to be passed on to his

ummah. Fulfilling the five daily prayers is indeed a success in this worldly life that will be handsomely rewarded in the Hereafter. Its fulfillment largely depends on one's strength of *imaan*

and *yaqeen* in Allah and the Day
of Reckoning, which will be
determined by Allah
Subhaanahu Wata'aala.

**“And seek help through
patience and prayer, and
indeed, it is difficult except
for the humbly submissive
[to Allah].**

**Who are certain that they
will meet their Lord and
that they will return to
Him.”**

(al-Baqarah 2:45-46)

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ
مِنِي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

**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***



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JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR