




جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

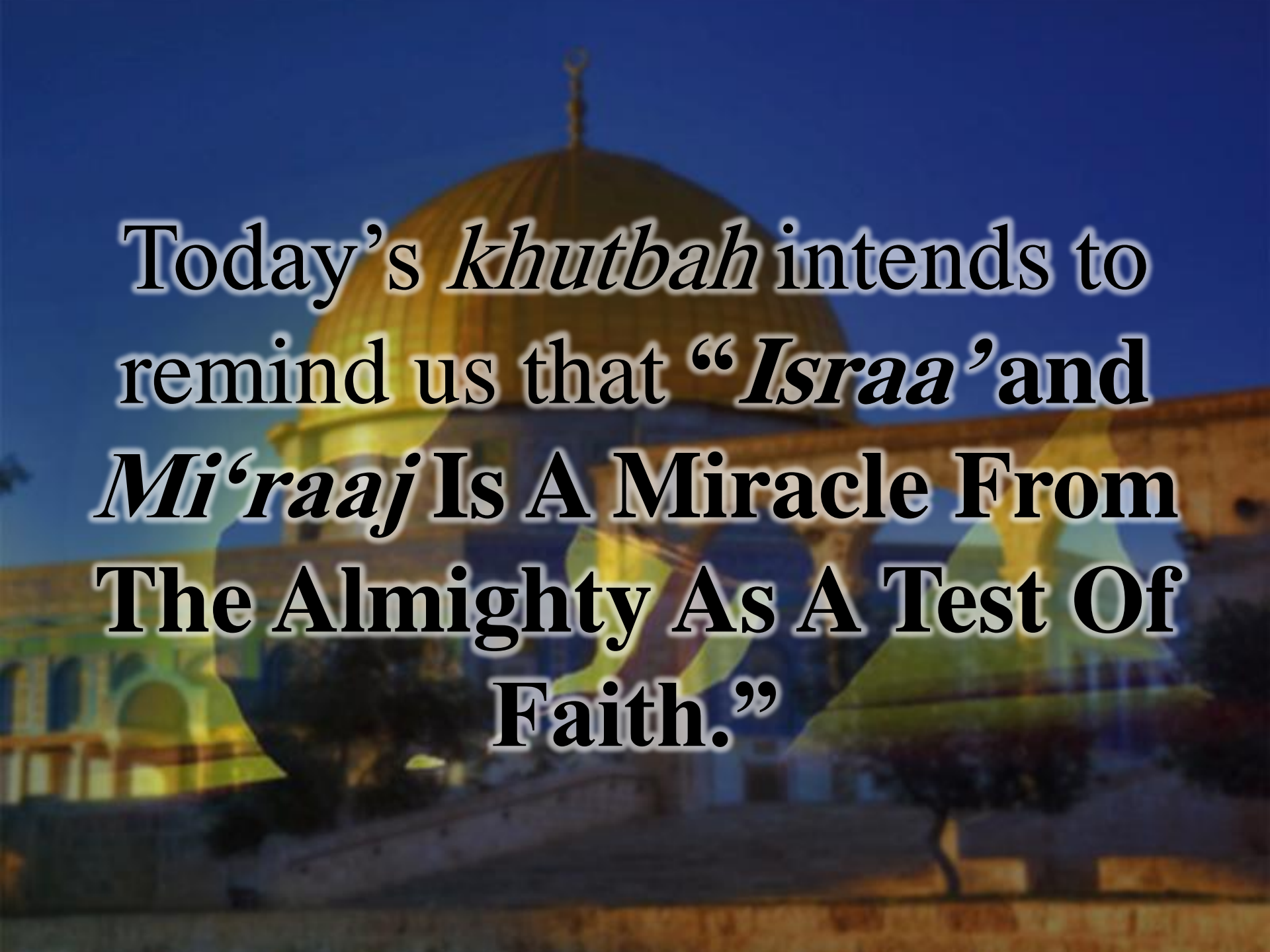
ISRAA' & MI'RAAJ:
MIRACLE FROM THE
ALMIGHTY – A TEST
OF FAITH



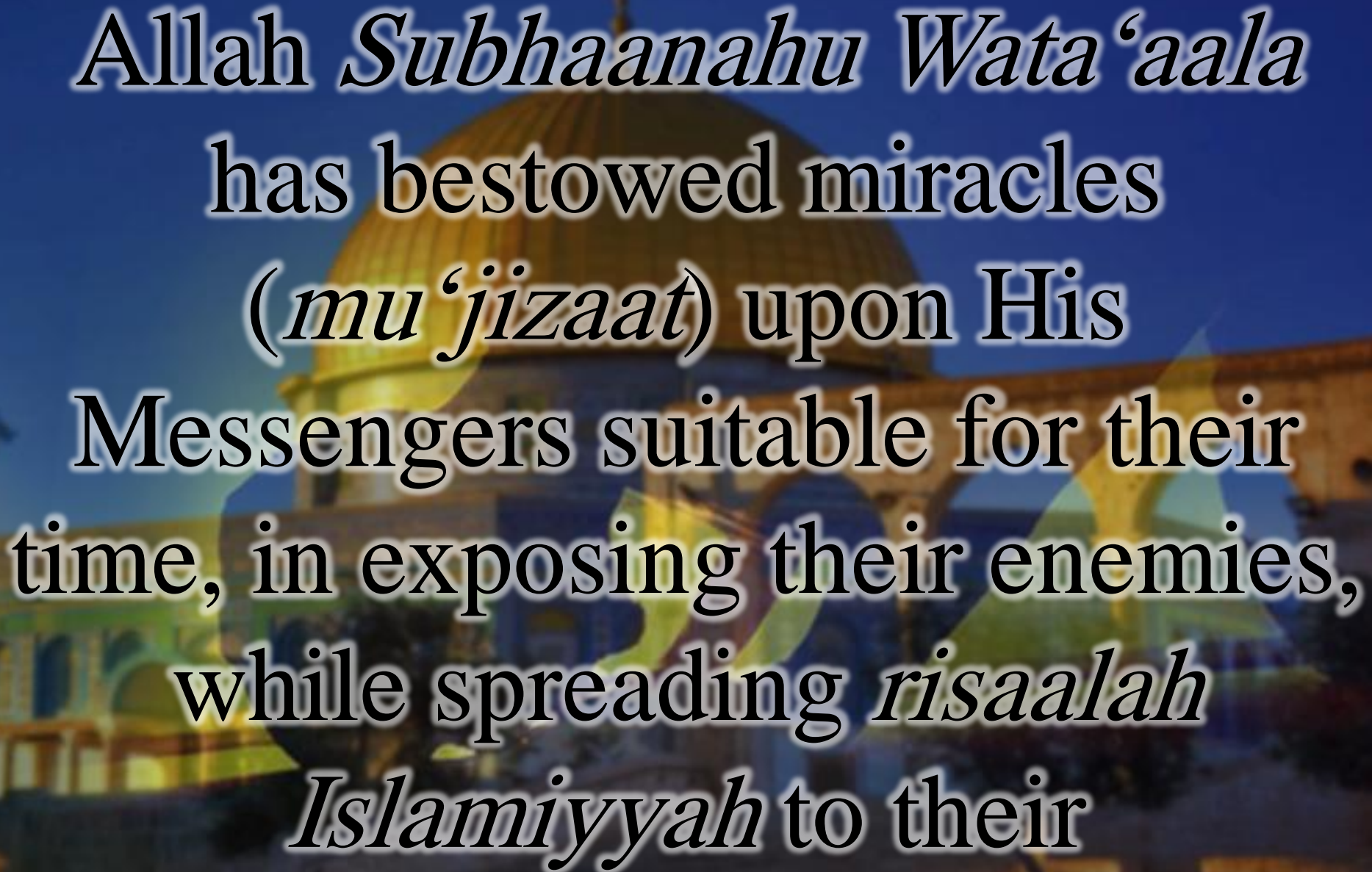
Let us strive to increase our belief in Allah by ensuring that we are fulfilling all of His Commands, and avoiding all of His prohibitions.



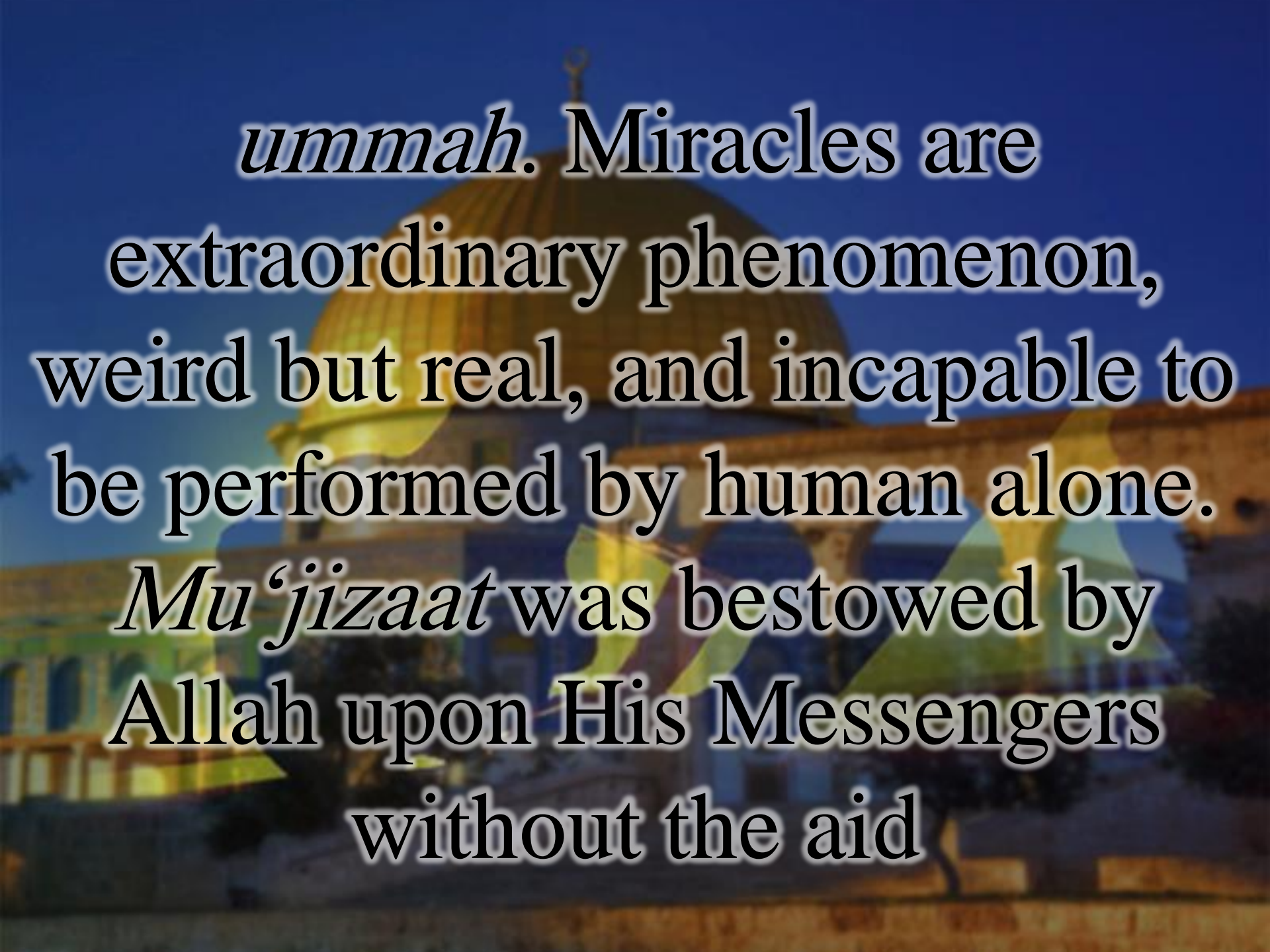
Indeed, we truly hope to be
among the *muttaqqoon*, in
constant remembrance of Him,
and ever ready to meet Him.



Today's *khutbah* intends to remind us that “*Israa*’ and *Mi’raaj* Is A Miracle From The Almighty As A Test Of Faith.”

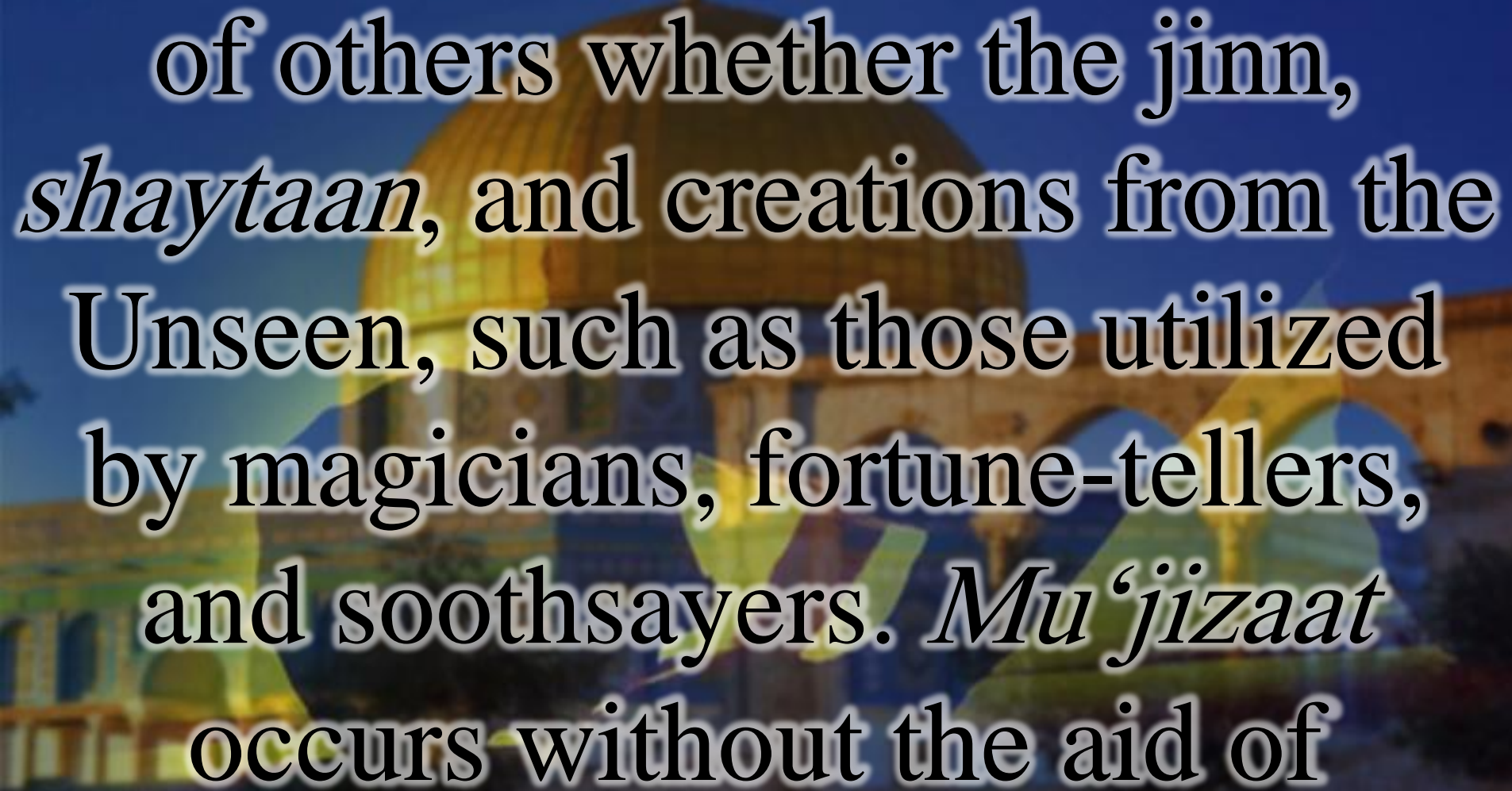


Allah *Subhaanahu Wata'aala*
has bestowed miracles
(*mu'jizaat*) upon His
Messengers suitable for their
time, in exposing their enemies,
while spreading *risaalah*
Islamiyyah to their

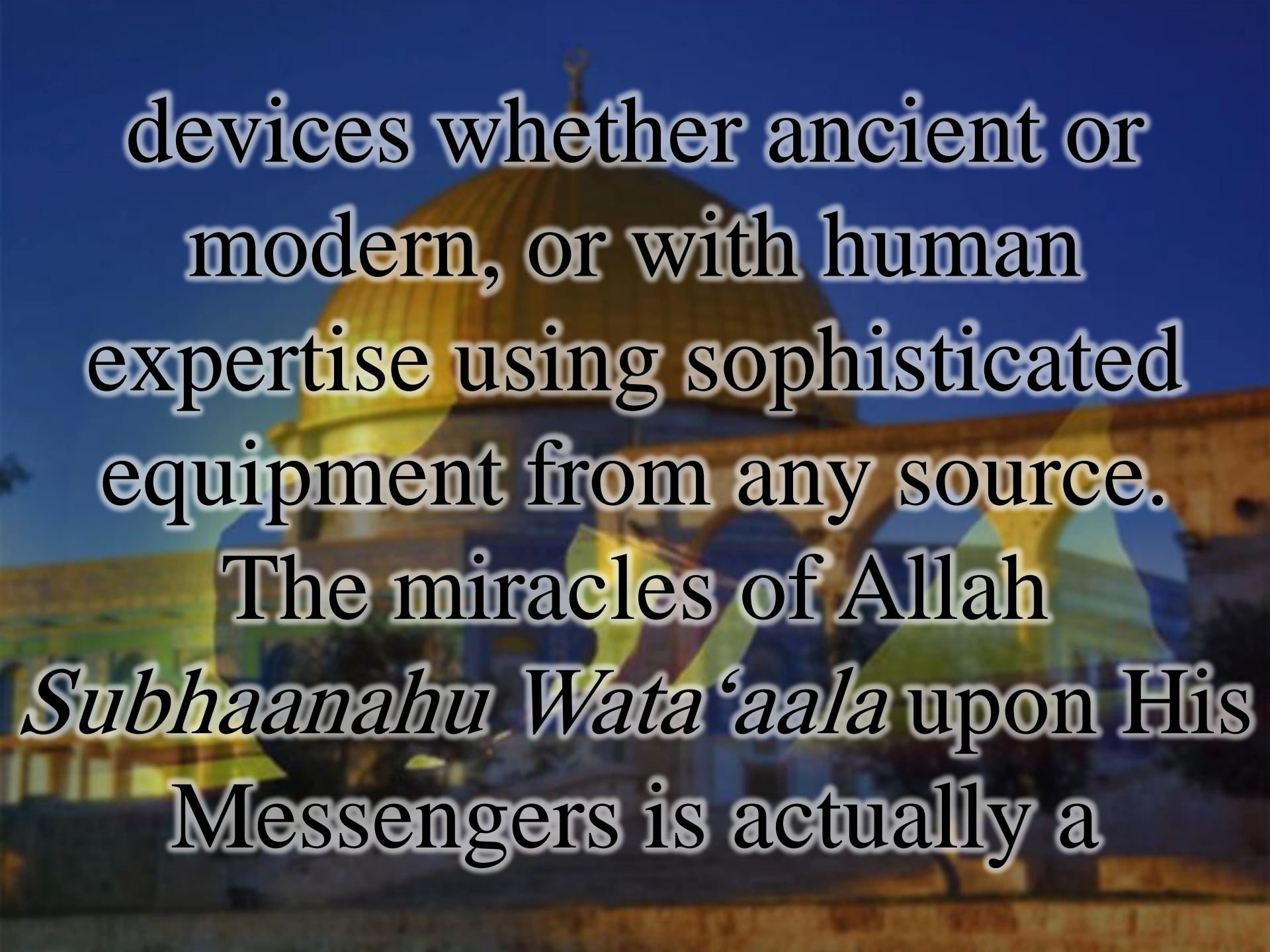


ummah. Miracles are extraordinary phenomenon, weird but real, and incapable to be performed by human alone.

Mu'jizaat was bestowed by Allah upon His Messengers without the aid



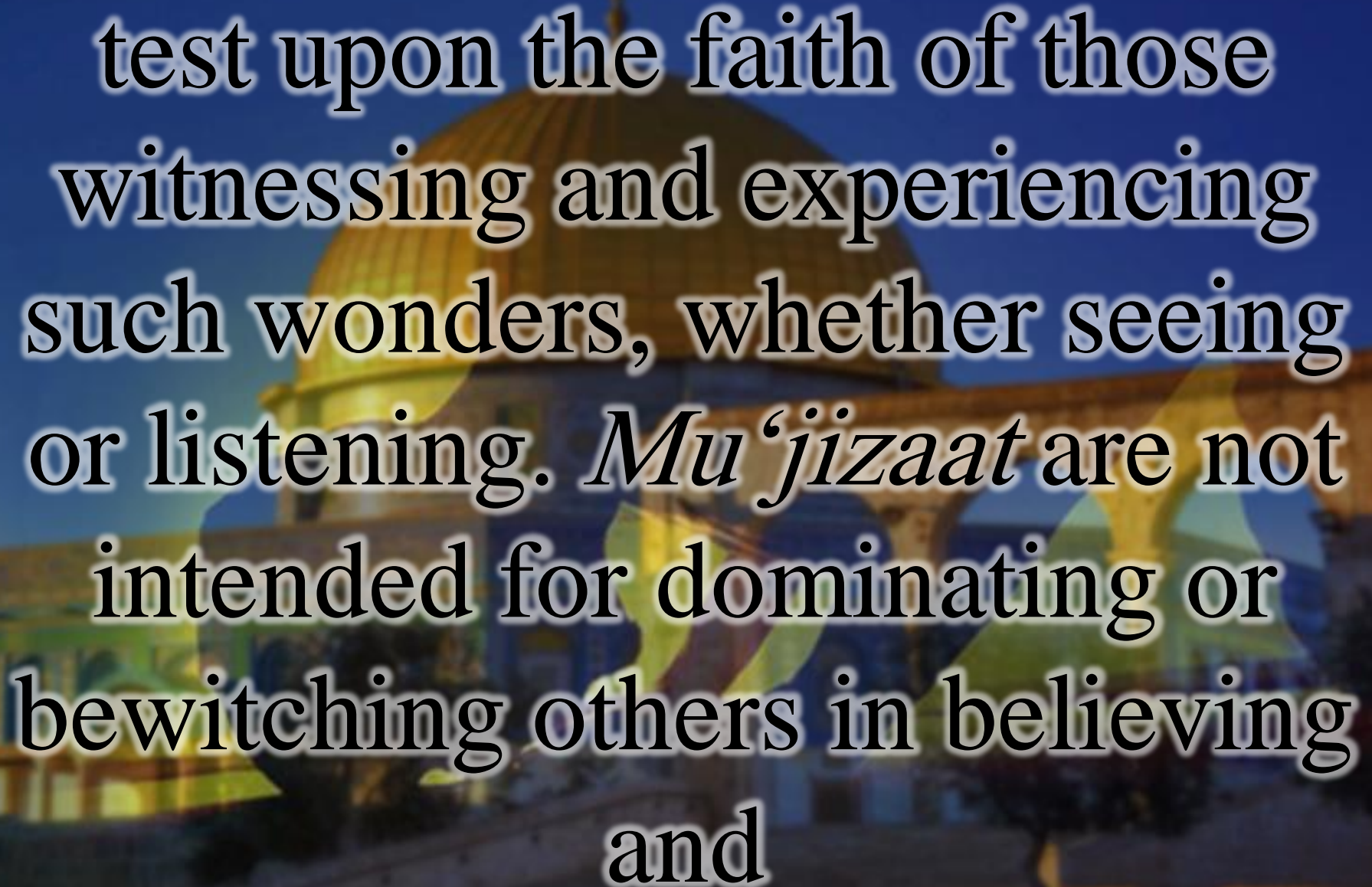
of others whether the jinn, *shaytaan*, and creations from the Unseen, such as those utilized by magicians, fortune-tellers, and soothsayers. *Mu'jizaat* occurs without the aid of



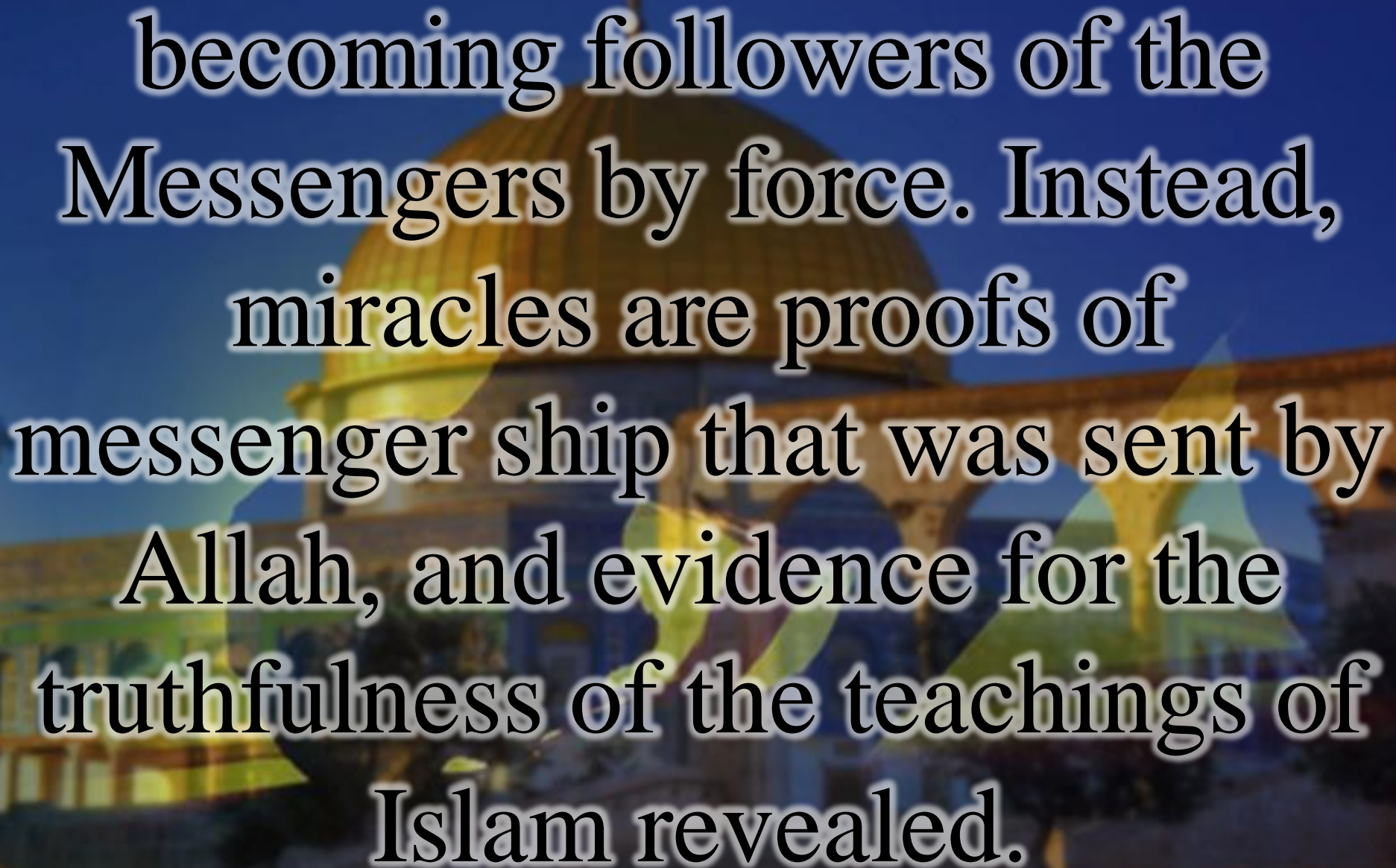
devices whether ancient or modern, or with human expertise using sophisticated equipment from any source.

The miracles of Allah

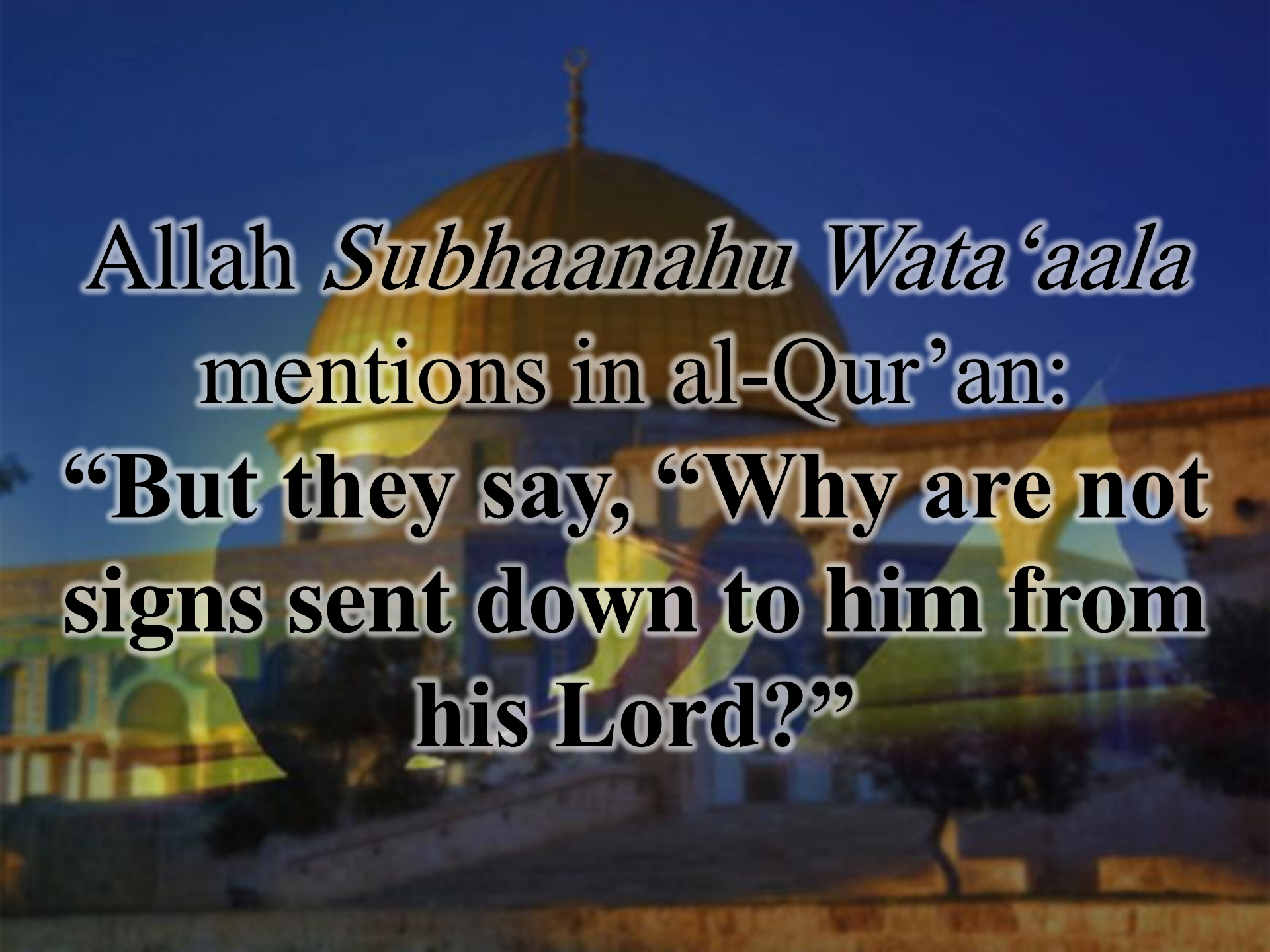
Subhaanahu Wata'aala upon His Messengers is actually a



test upon the faith of those
witnessing and experiencing
such wonders, whether seeing
or listening. *Mu'jizaat* are not
intended for dominating or
bewitching others in believing
and

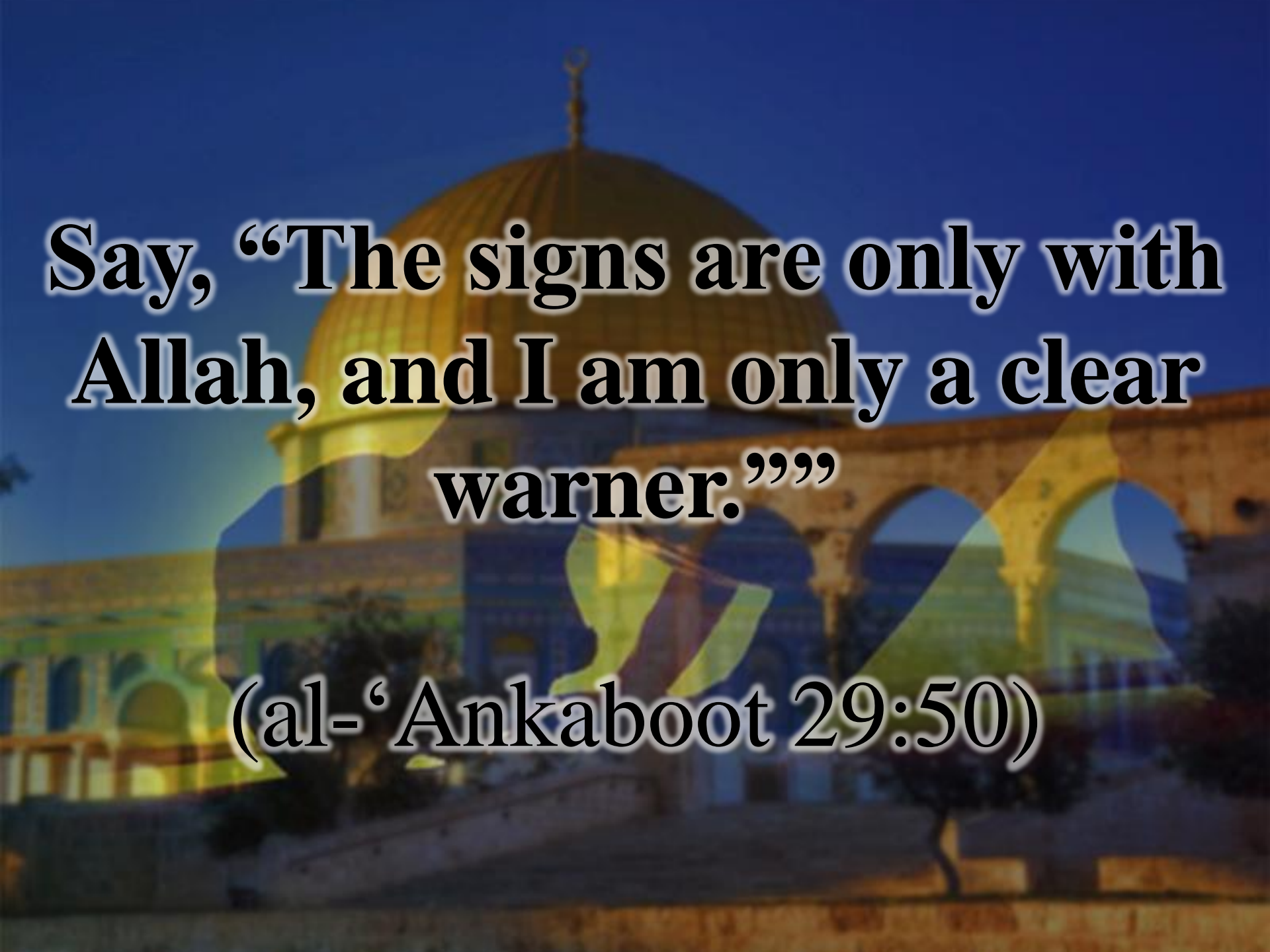


becoming followers of the Messengers by force. Instead, miracles are proofs of messenger ship that was sent by Allah, and evidence for the truthfulness of the teachings of Islam revealed.



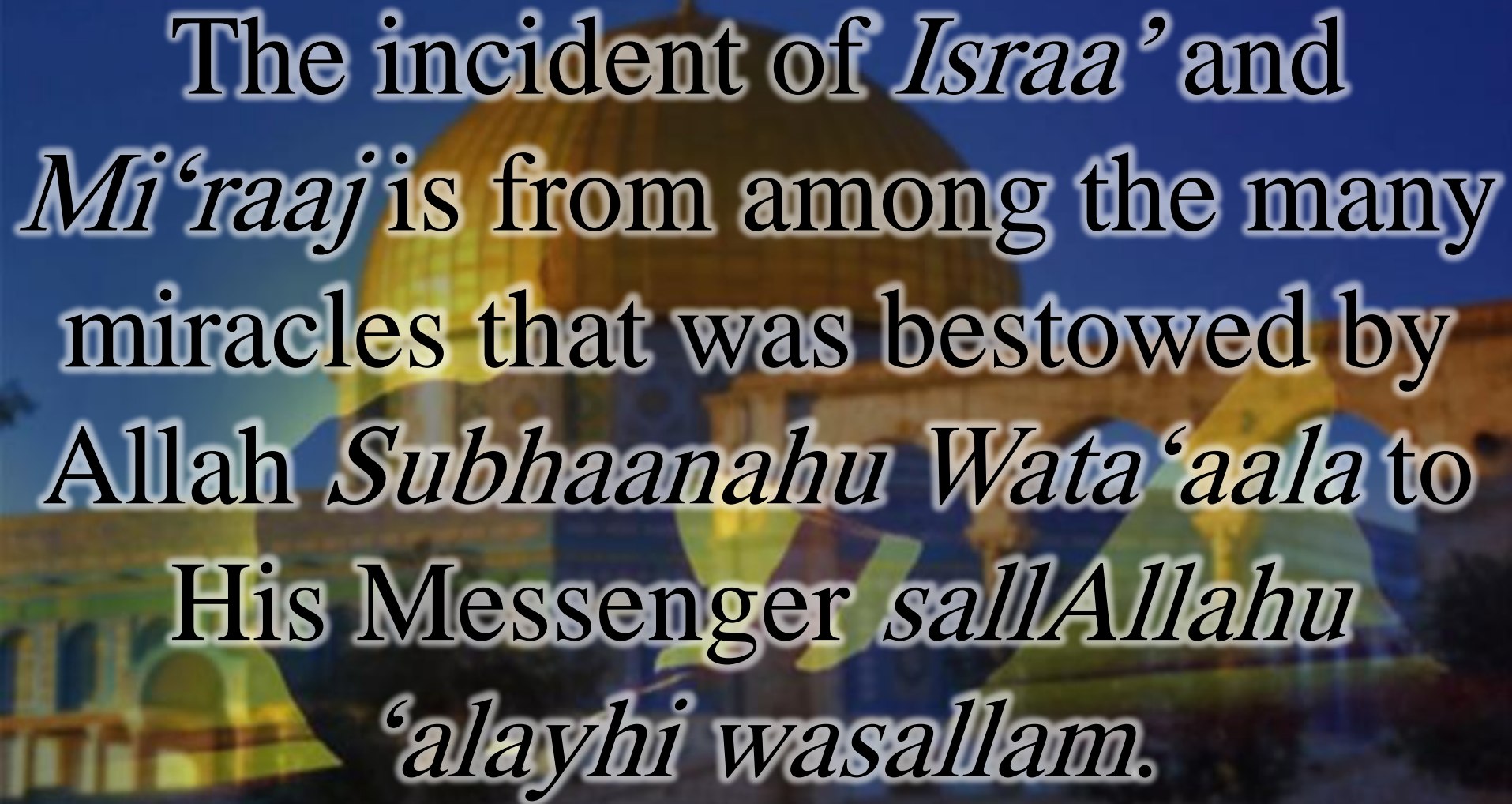
Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:

**“But they say, “Why are not
signs sent down to him from
his Lord?””**

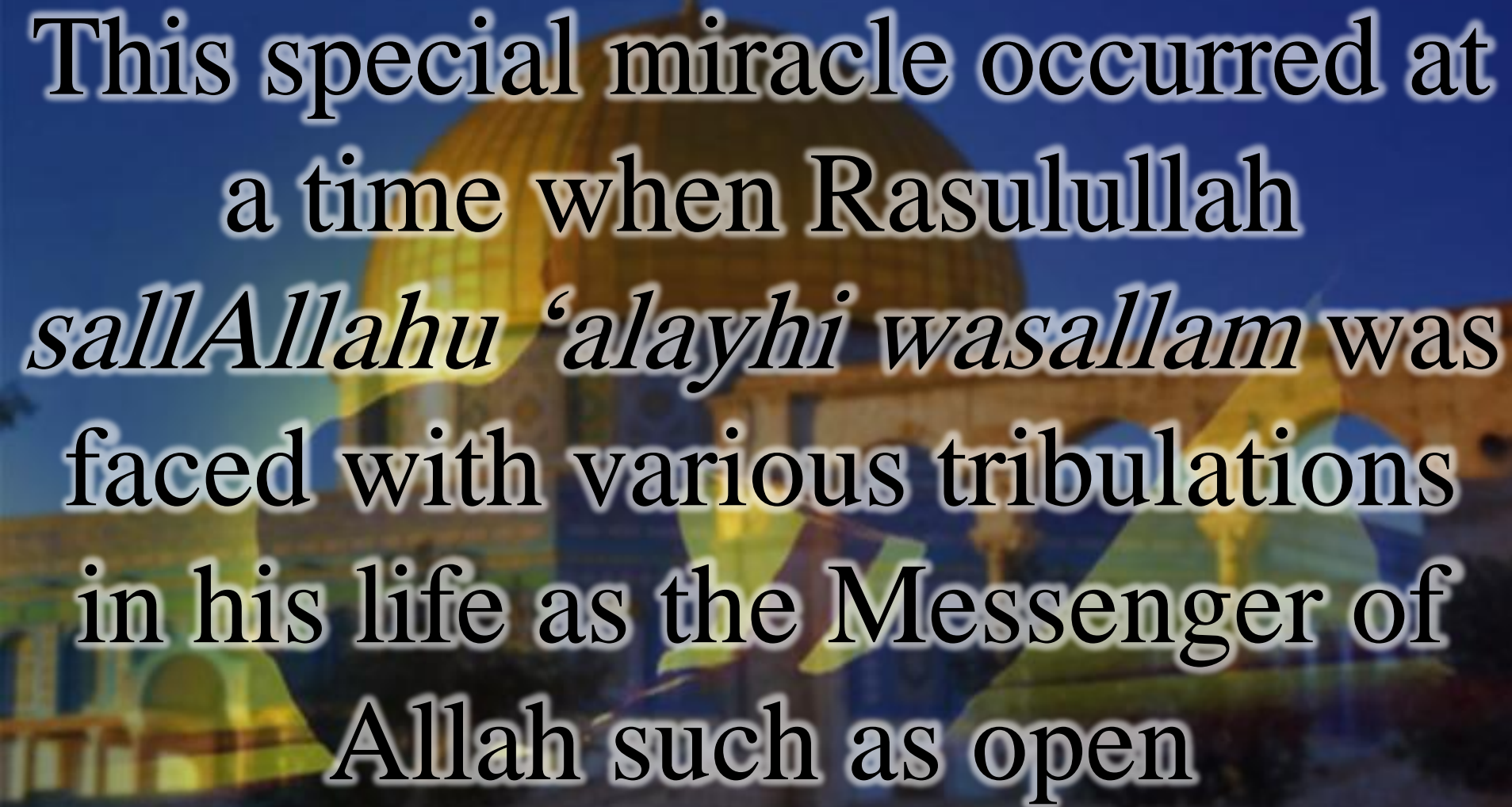
A photograph of a mosque with a large, golden, ribbed dome. In the foreground, a flag with horizontal stripes of green, white, and red is flying. The mosque's architecture features arches and a stone facade. The sky is a clear, bright blue.

Say, “The signs are only with Allah, and I am only a clear warner.””

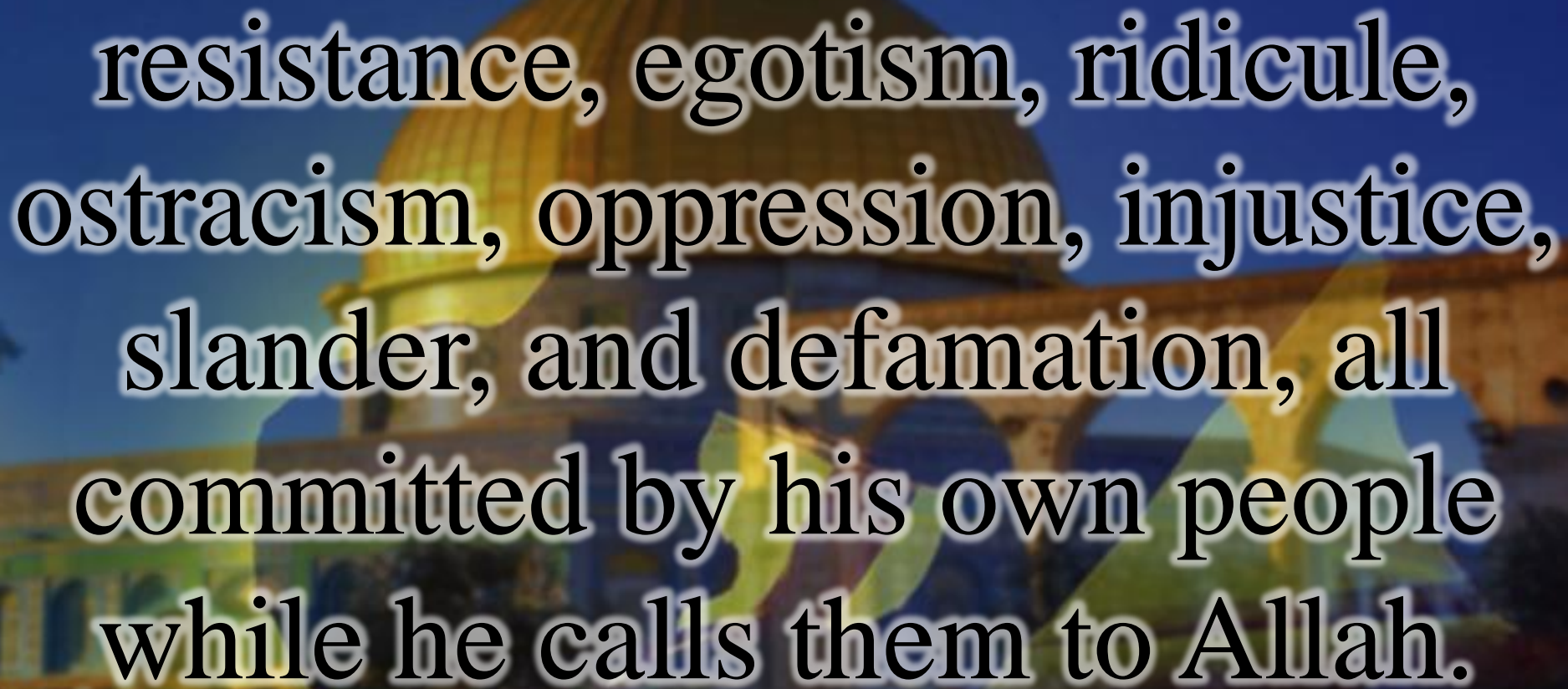
(al-‘Ankaboot 29:50)



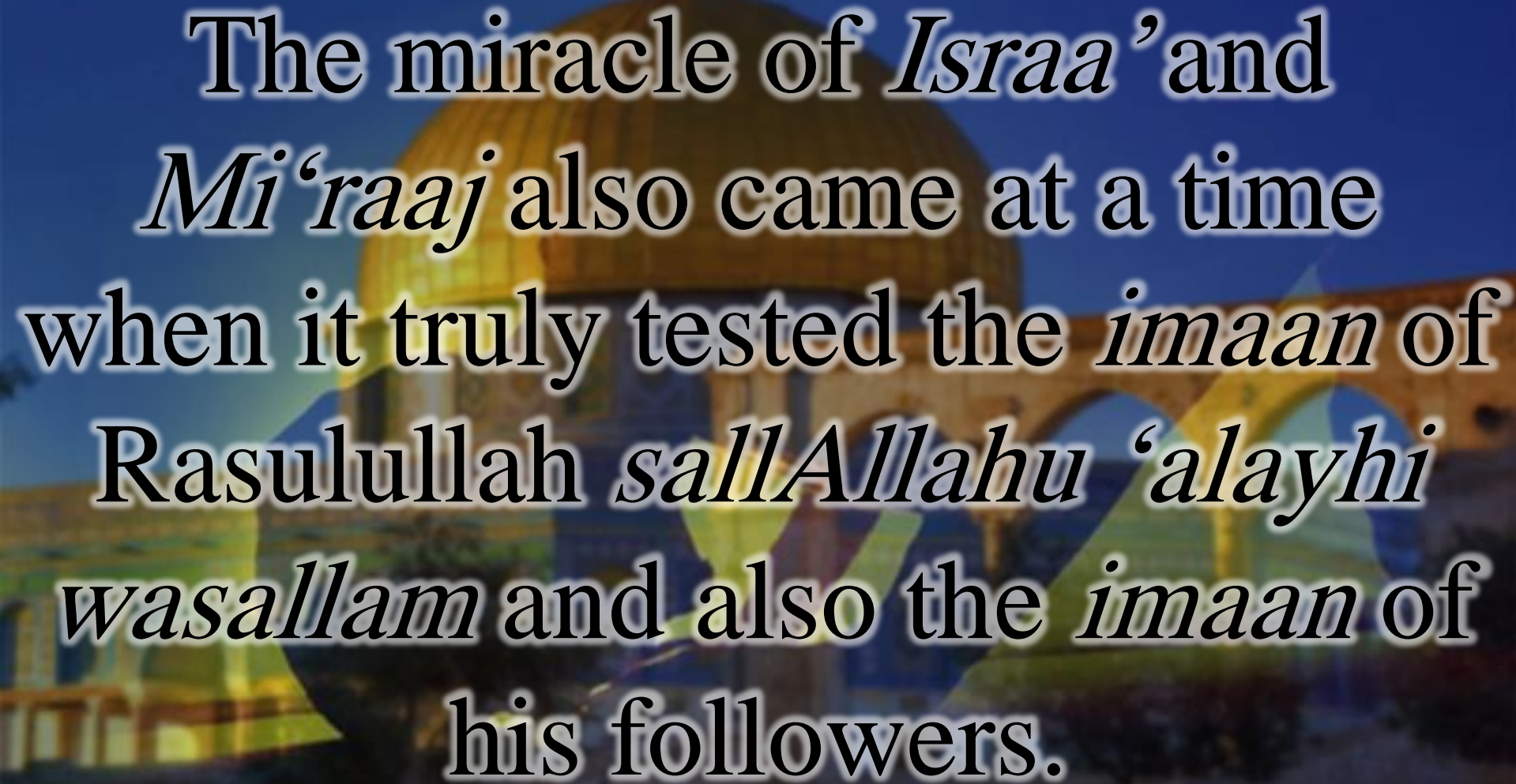
The incident of *Israa'* and *Mi'raaj* is from among the many miracles that was bestowed by Allah *Subhaanahu Wata'aala* to His Messenger *sallAllahu 'alayhi wasallam*.



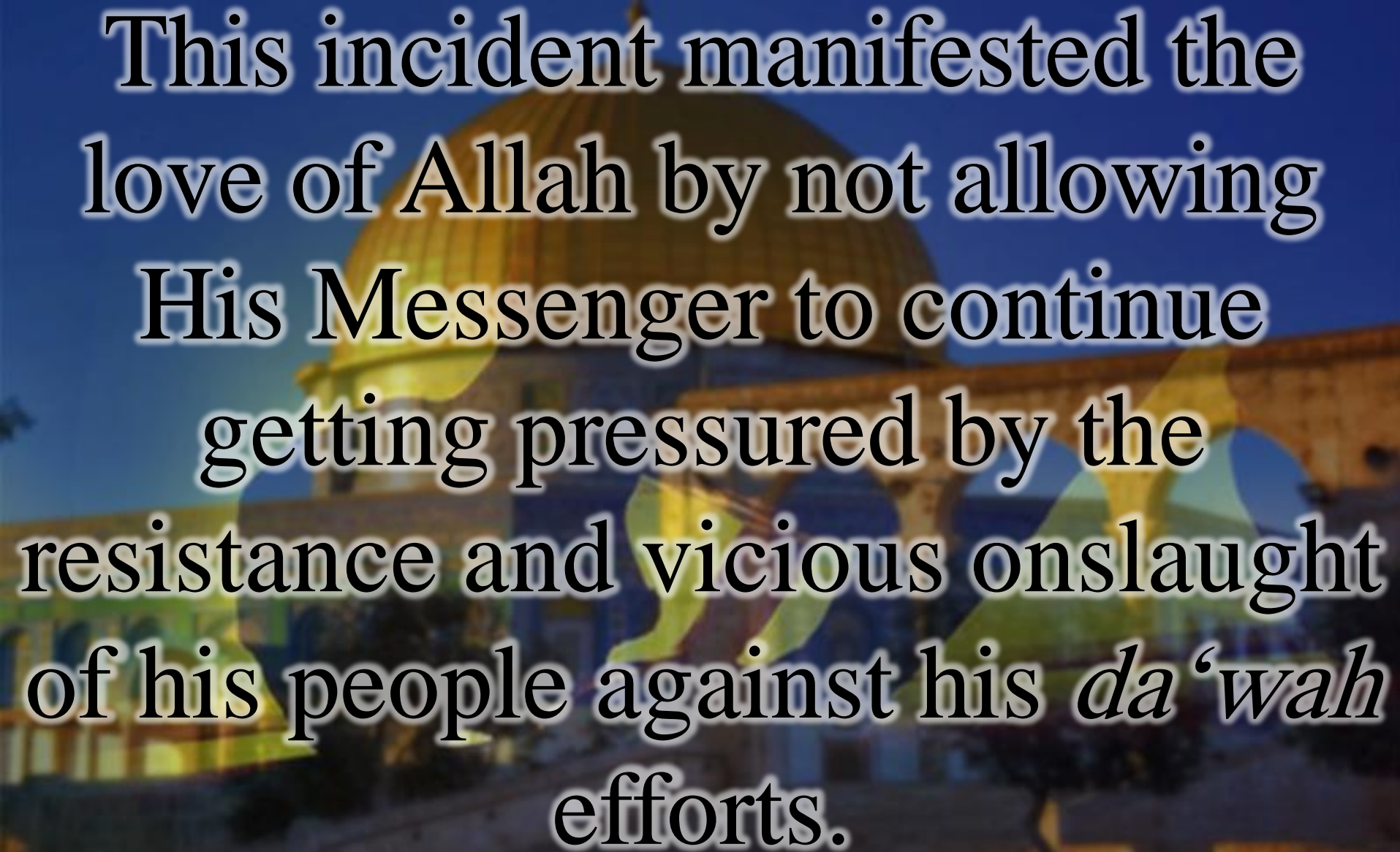
This special miracle occurred at a time when Rasulullah *sallallahu 'alayhi wasallam* was faced with various tribulations in his life as the Messenger of Allah such as open



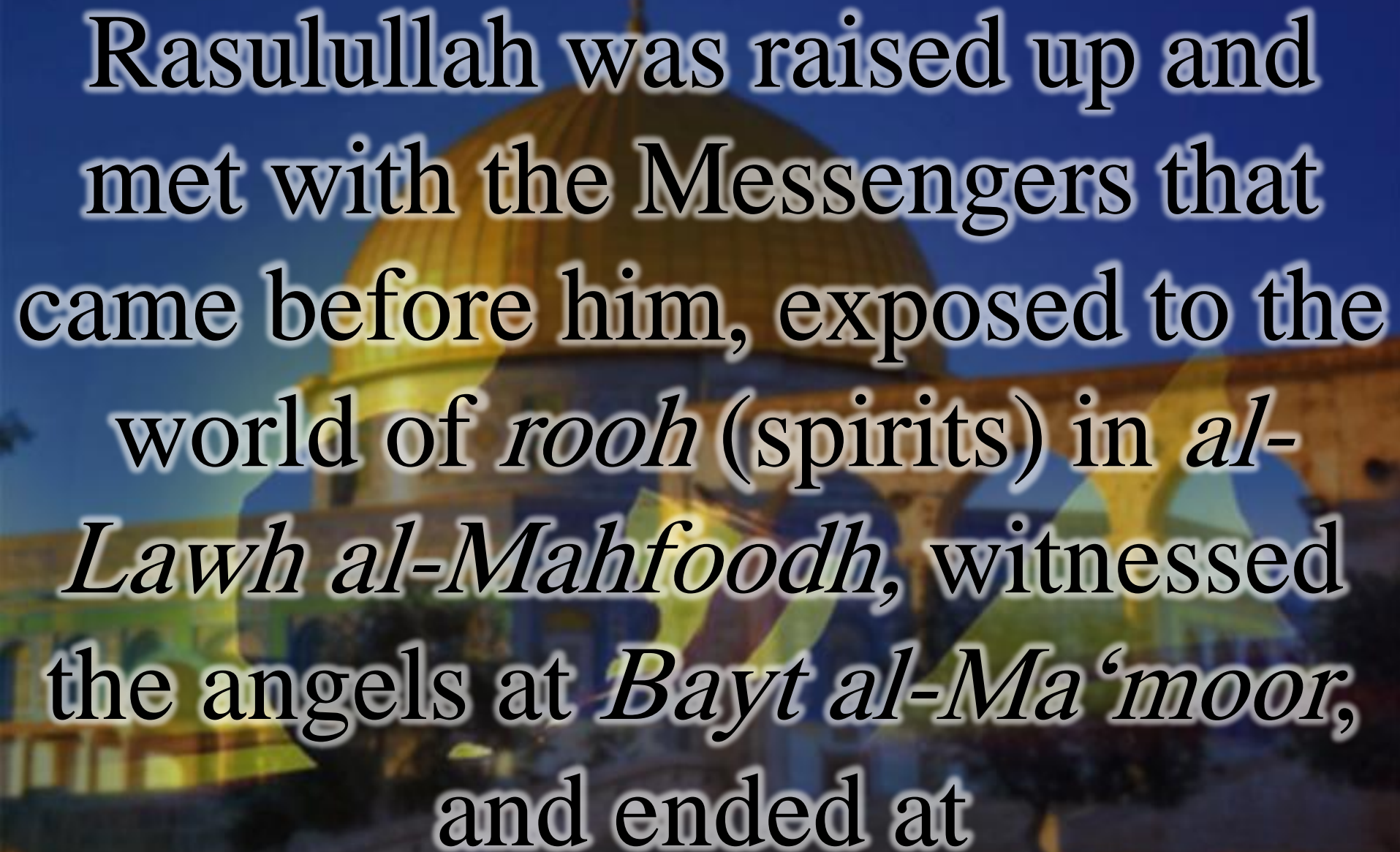
resistance, egotism, ridicule,
ostracism, oppression, injustice,
slander, and defamation, all
committed by his own people
while he calls them to Allah.



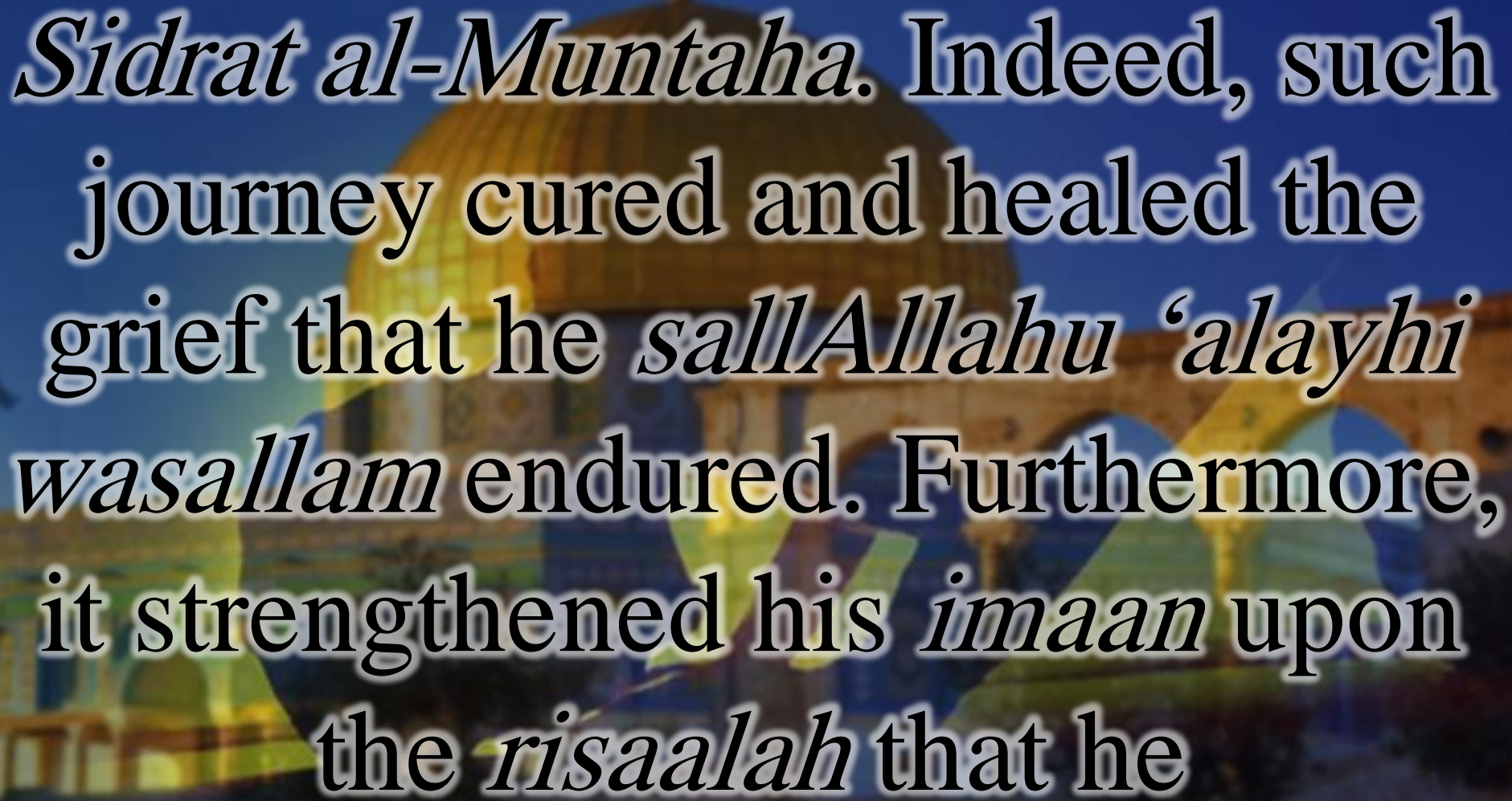
The miracle of *Israa'* and *Mi'raaj* also came at a time when it truly tested the *imaan* of Rasulullah *sallAllahu 'alayhi wasallam* and also the *imaan* of his followers.



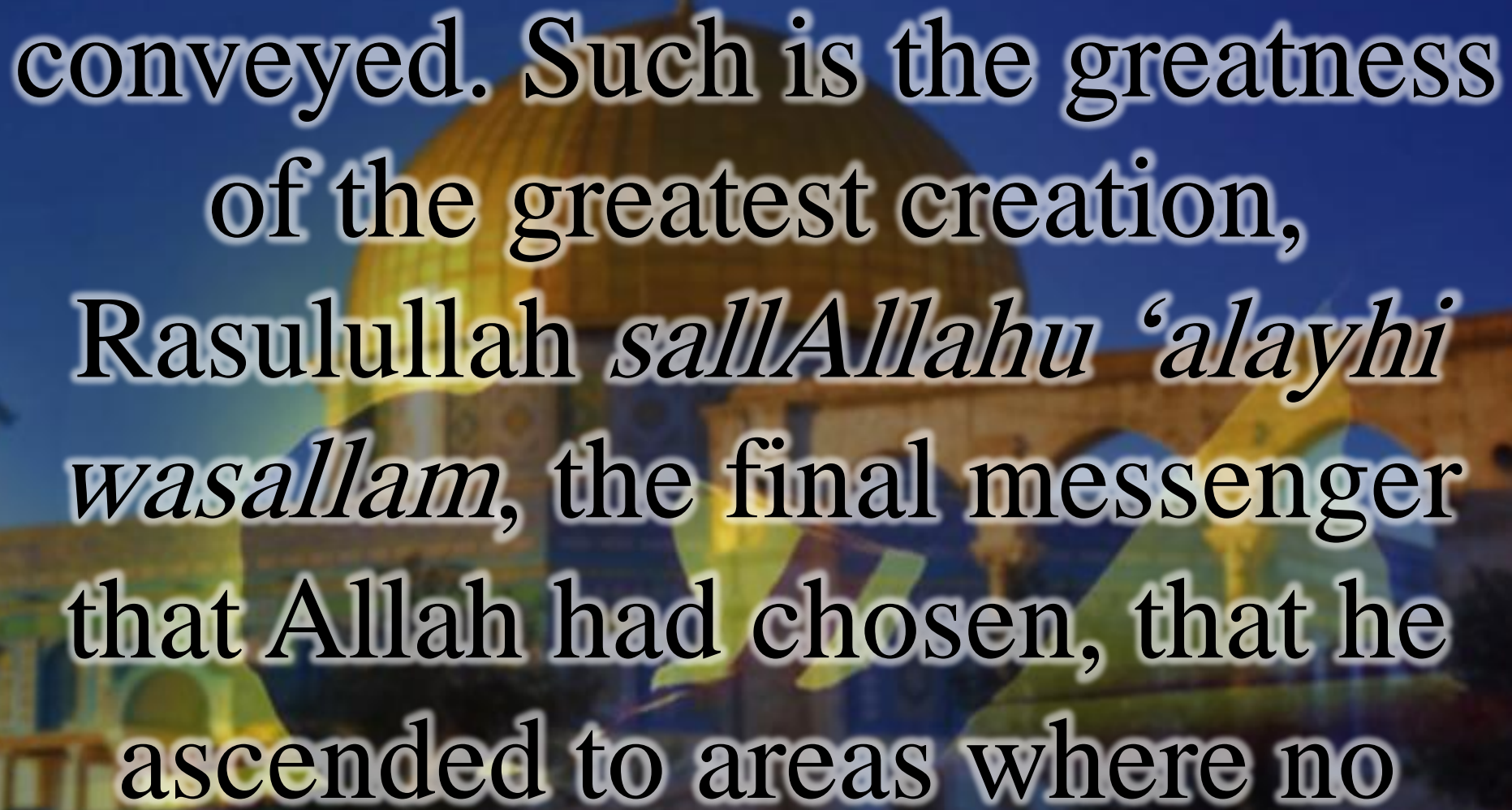
This incident manifested the love of Allah by not allowing His Messenger to continue getting pressured by the resistance and vicious onslaught of his people against his *da'wah* efforts.



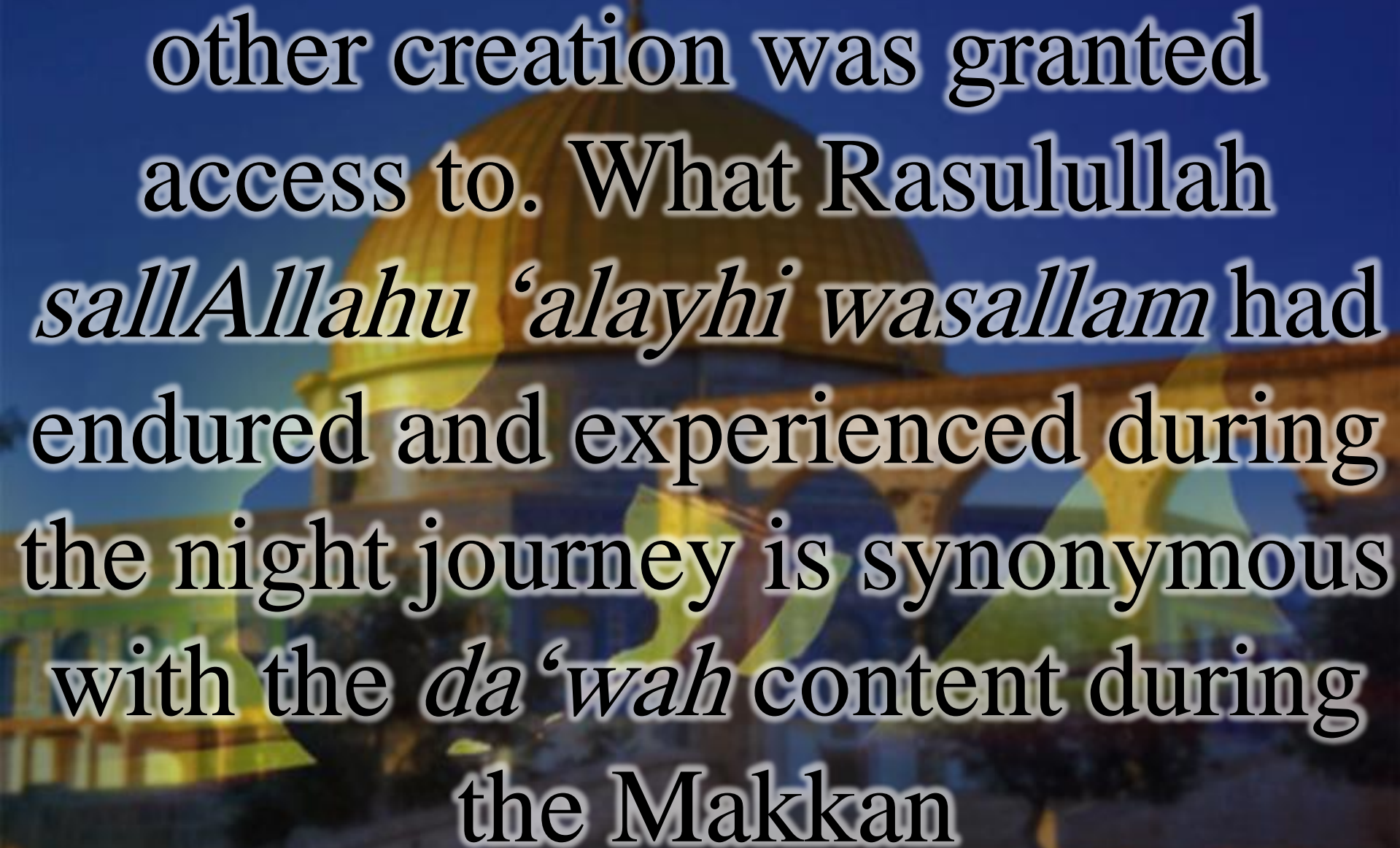
Rasulullah was raised up and met with the Messengers that came before him, exposed to the world of *rooh* (spirits) in *al-Lawh al-Mahfoodh*, witnessed the angels at *Bayt al-Ma'moor*, and ended at

A golden dome of a mosque is visible in the background, set against a clear blue sky. The dome is the central focus of the image, with its intricate details and metallic sheen highlighted. The overall scene is peaceful and serene, with the warm tones of the dome contrasting with the cool blue of the sky.

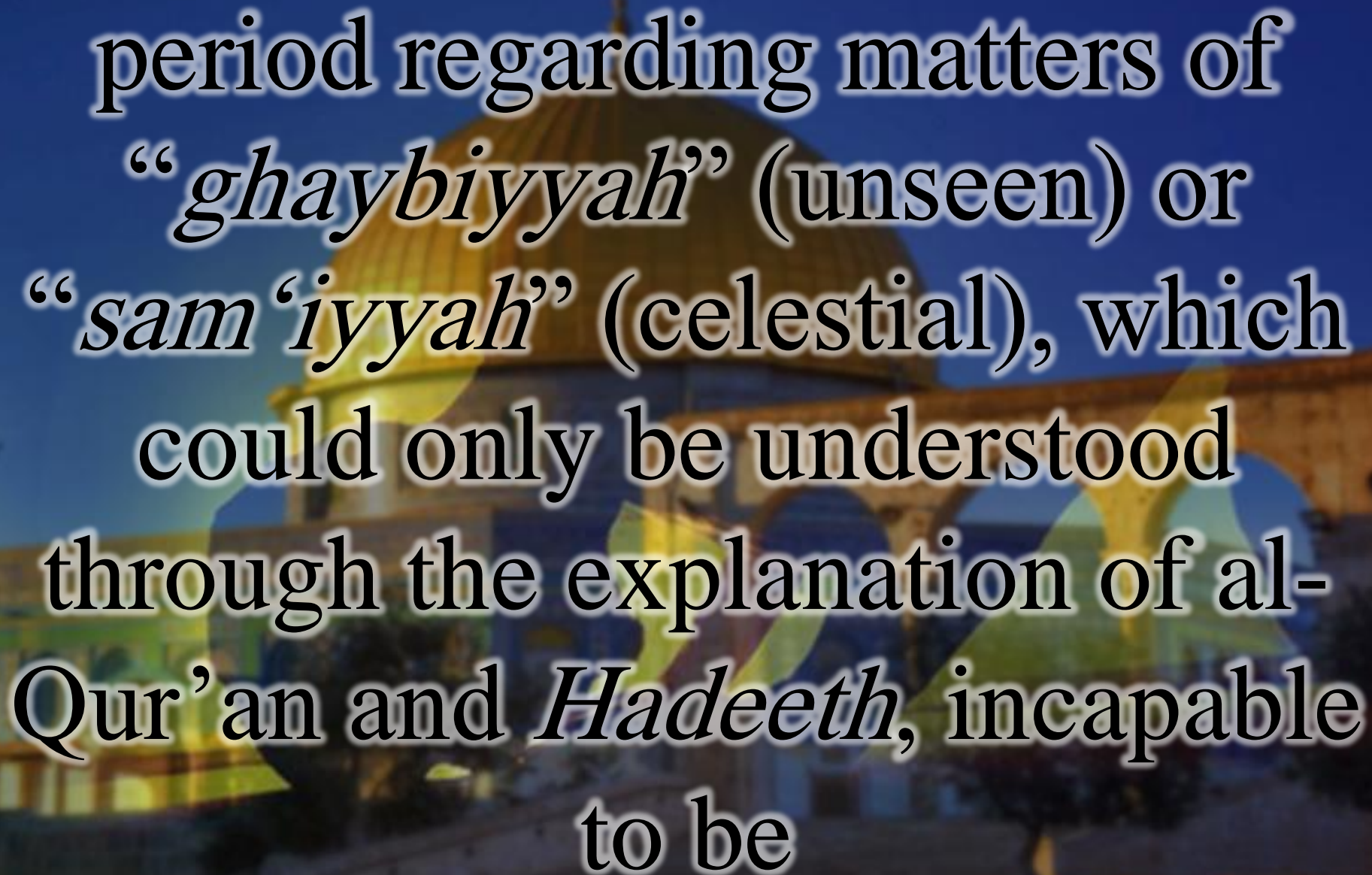
Sidrat al-Muntaha. Indeed, such journey cured and healed the grief that he *sallallahu 'alayhi wasallam* endured. Furthermore, it strengthened his *imaan* upon the *risaalah* that he



conveyed. Such is the greatness
of the greatest creation,
Rasulullah *sallAllahu 'alayhi
wasallam*, the final messenger
that Allah had chosen, that he
ascended to areas where no



other creation was granted access to. What Rasulullah *sallAllahu ‘alayhi wasallam* had endured and experienced during the night journey is synonymous with the *da‘wah* content during the Makkan



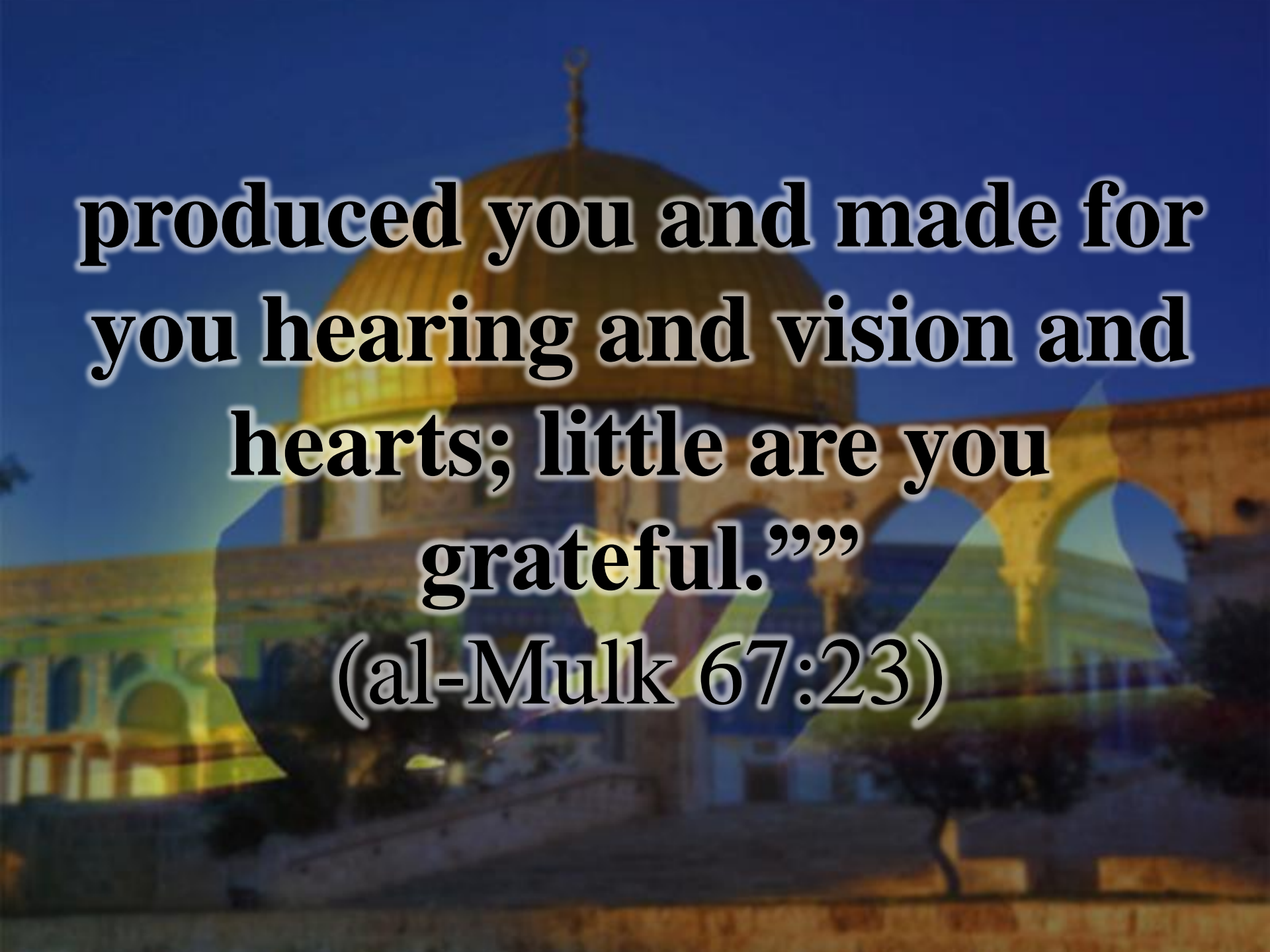
period regarding matters of
“*ghaybiyyah*” (unseen) or
“*sam‘iyyah*” (celestial), which
could only be understood
through the explanation of al-
Qur’an and *Hadeeth*, incapable
to be



perceived by the human
intellect.

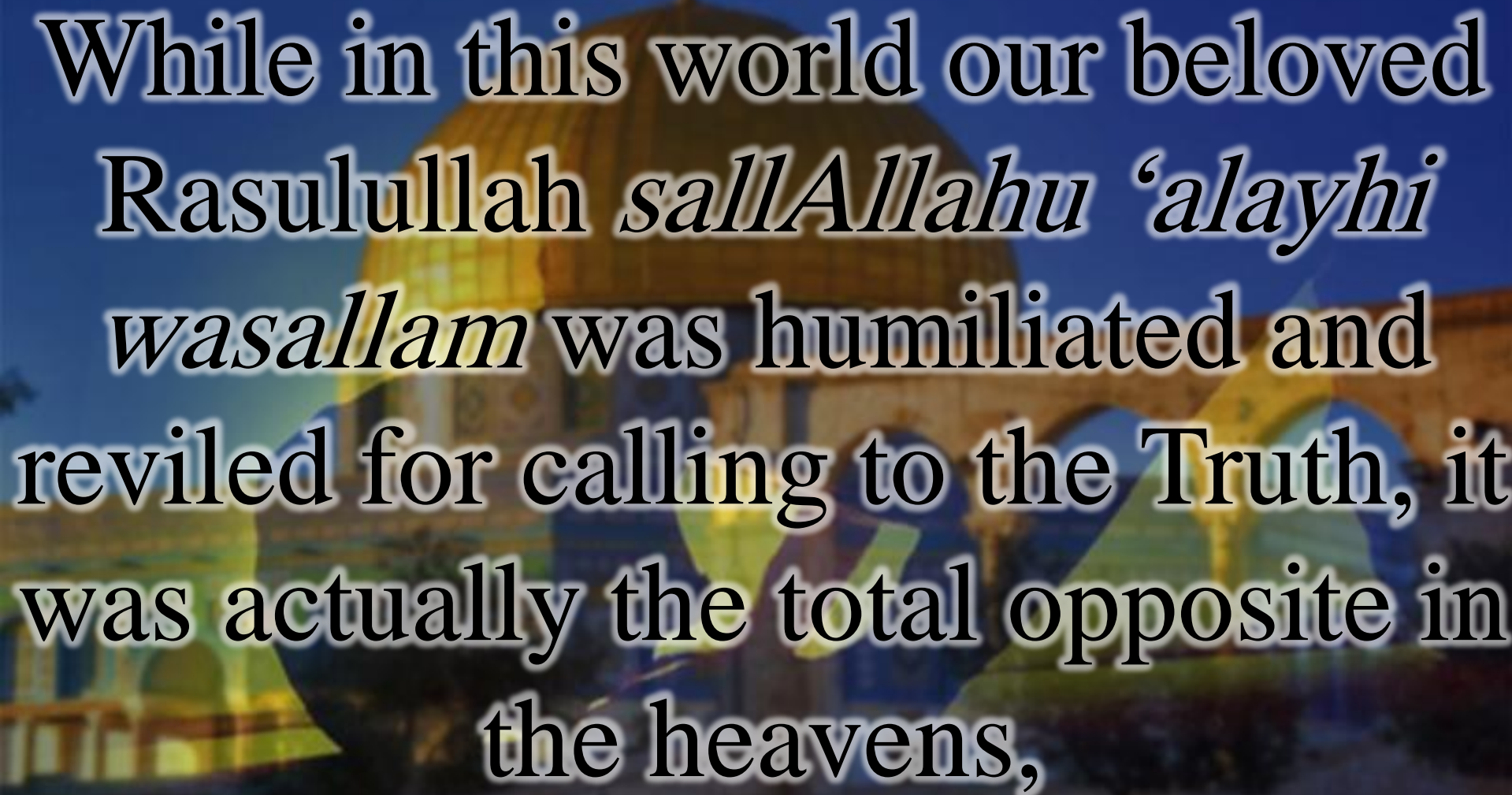
Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:

“Say, ”It is He who has

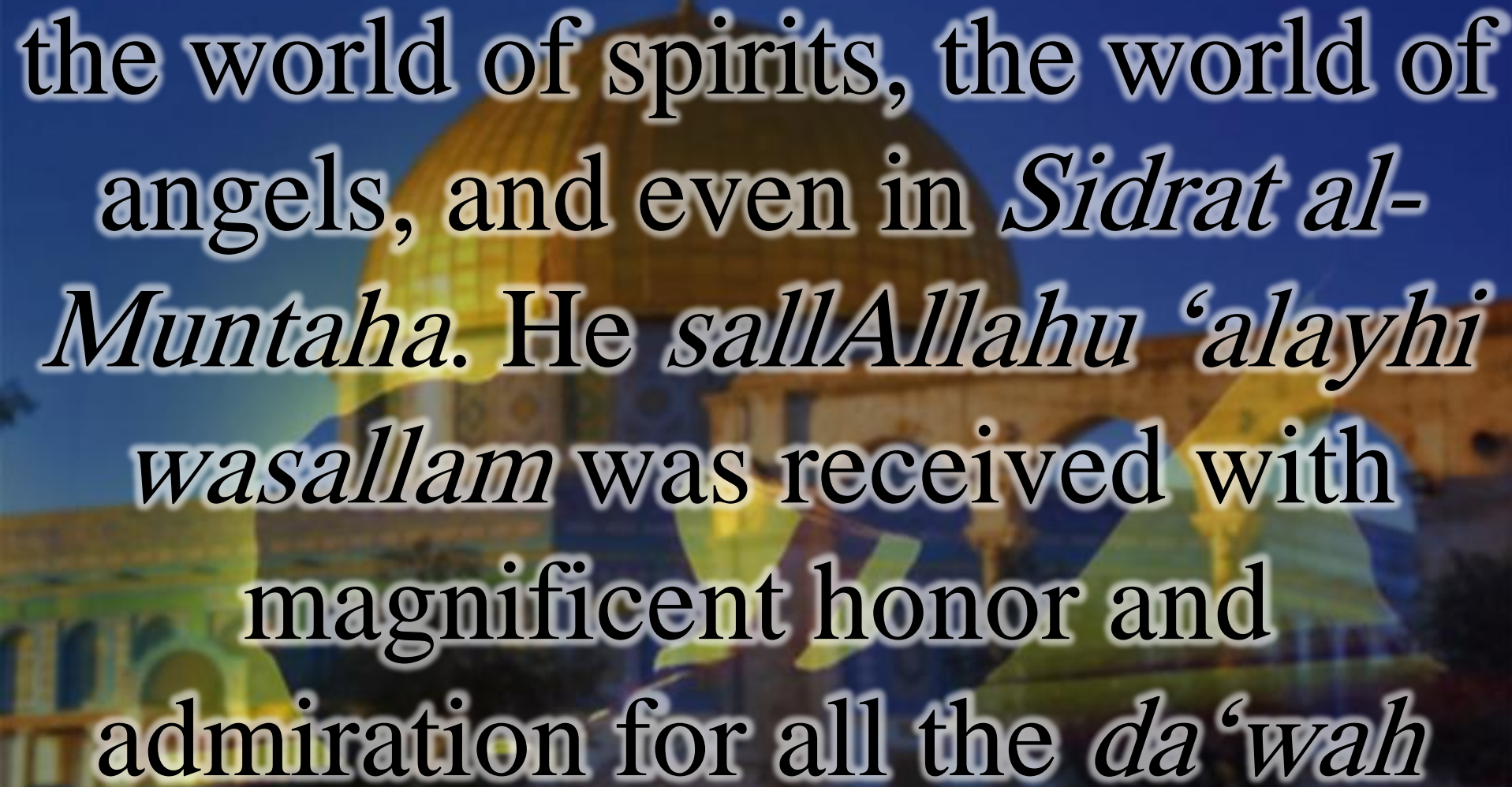


**produced you and made for
you hearing and vision and
hearts; little are you
grateful.””**

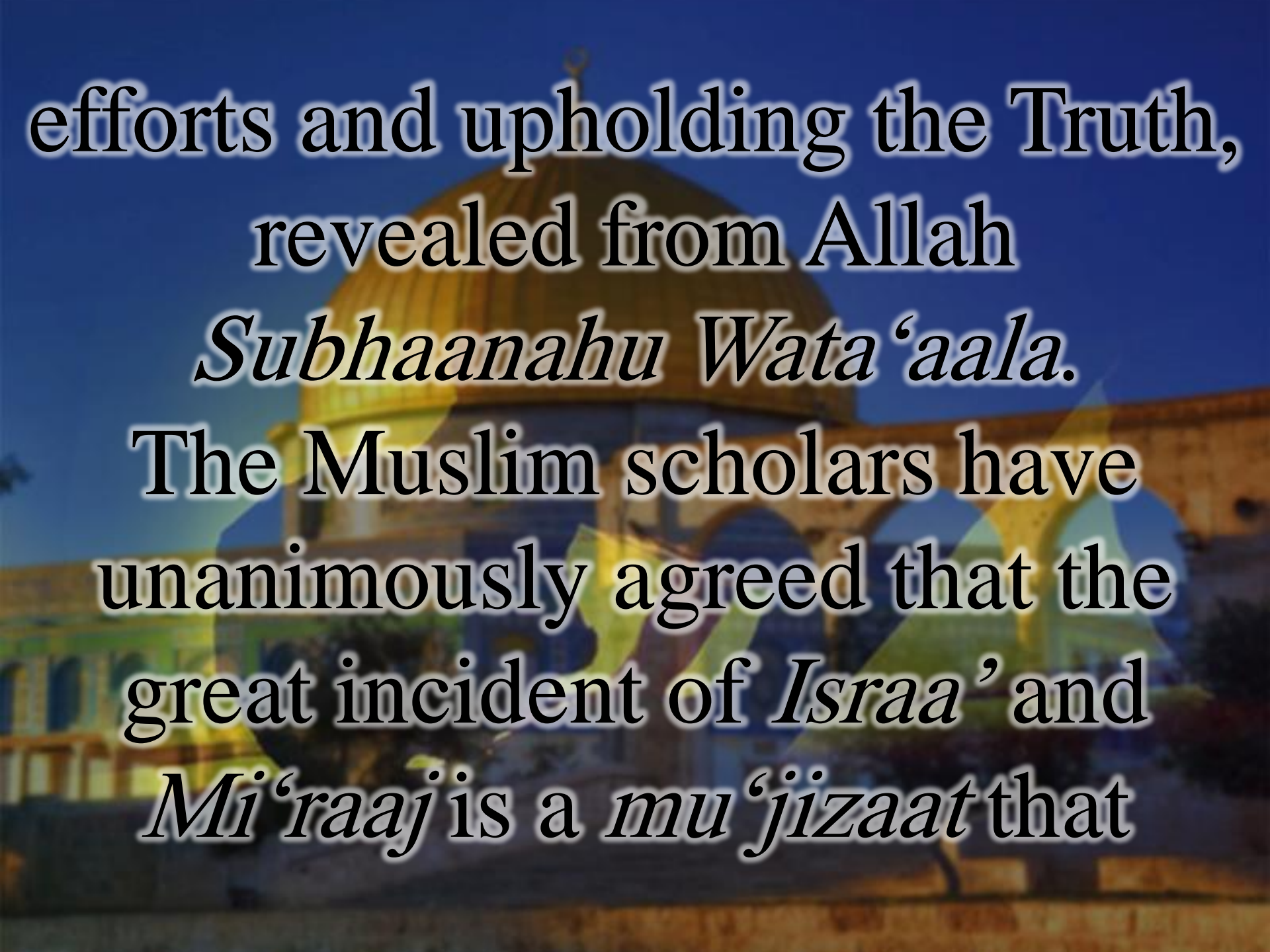
(al-Mulk 67:23)



While in this world our beloved
Rasulullah *sallAllahu 'alayhi
wasallam* was humiliated and
reviled for calling to the Truth, it
was actually the total opposite in
the heavens,

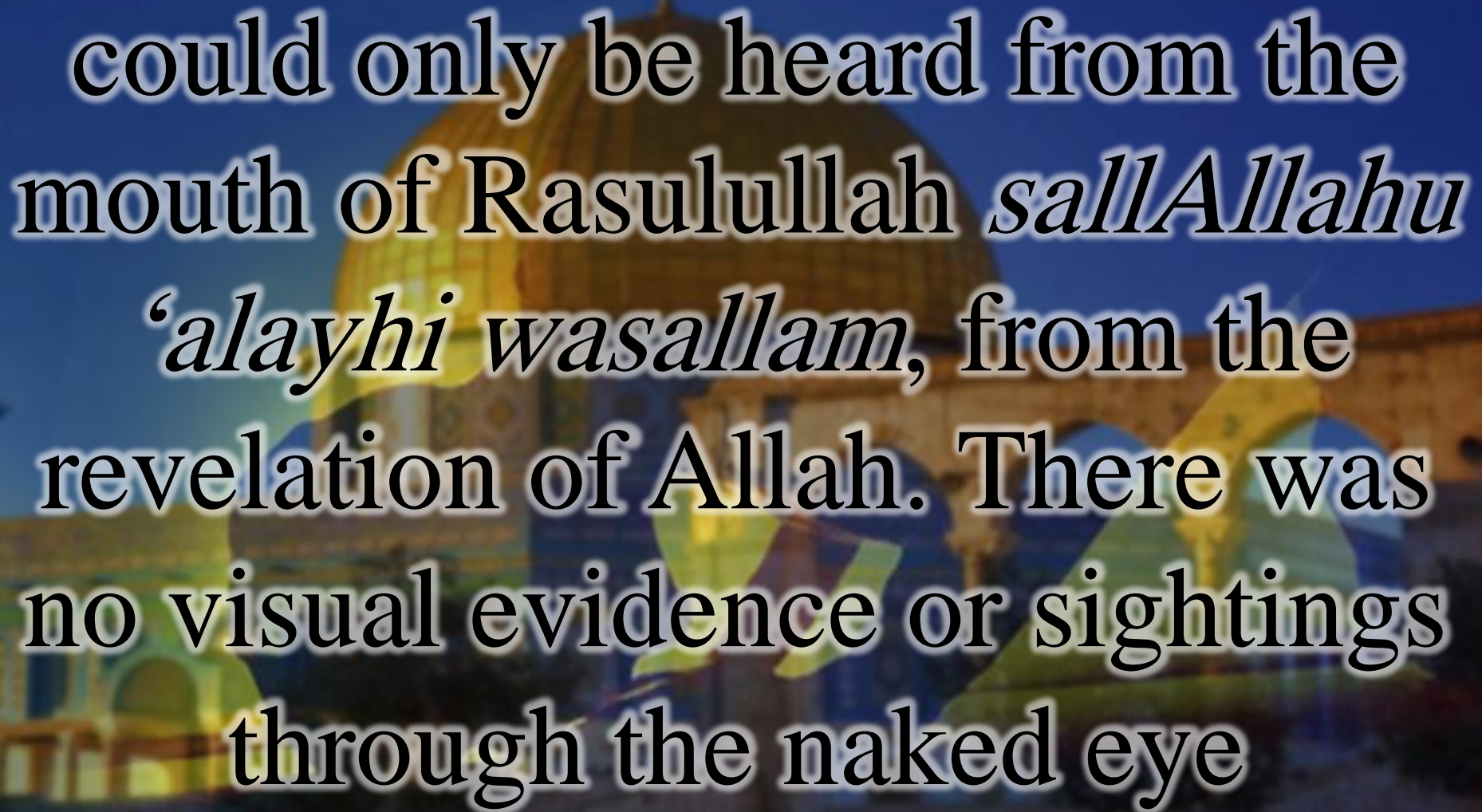


the world of spirits, the world of angels, and even in *Sidrat al-Muntaha*. He *sallallahu 'alayhi wasallam* was received with magnificent honor and admiration for all the *da'wah*

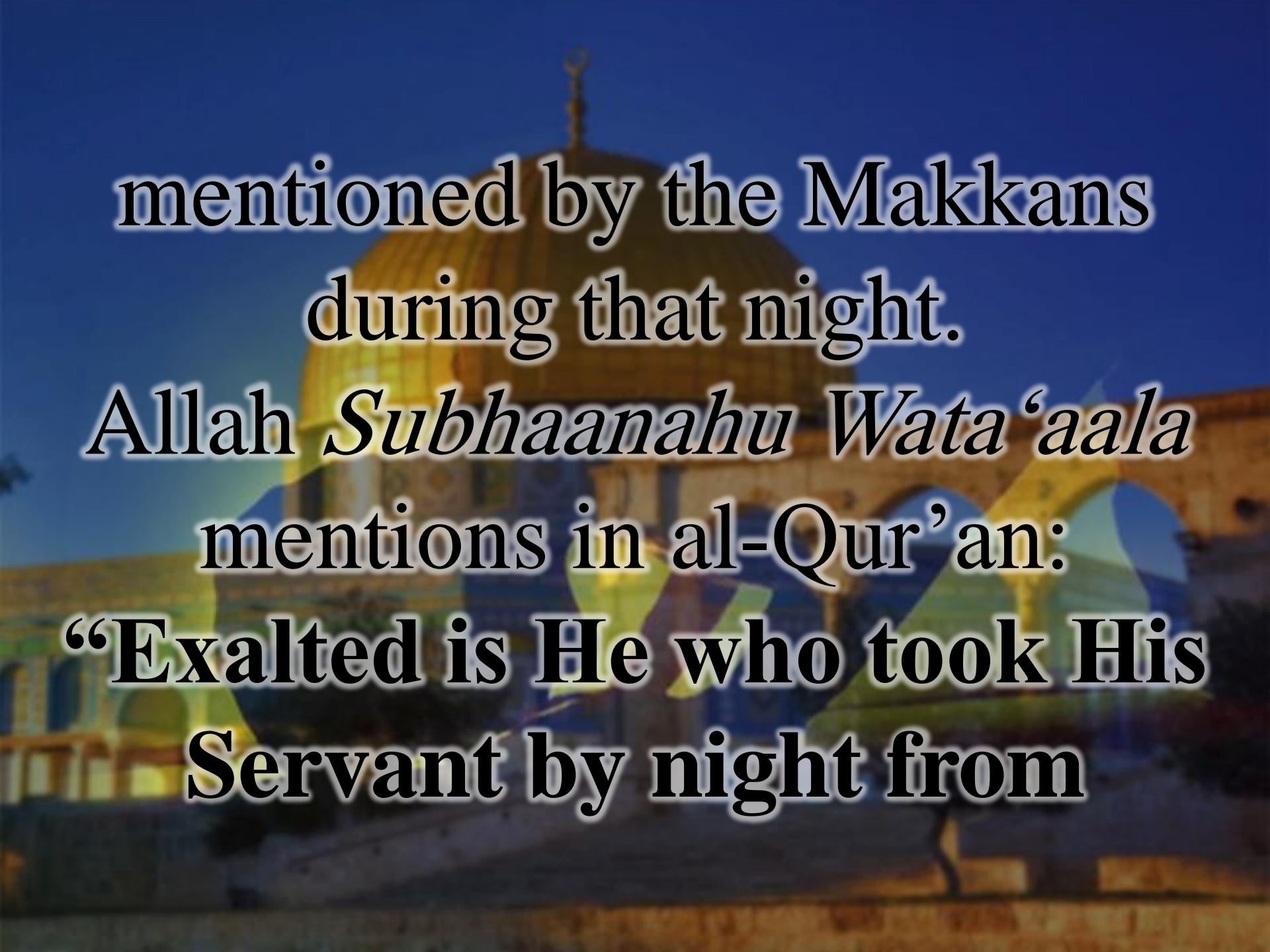


efforts and upholding the Truth,
revealed from Allah
Subhaanahu Wata'aala.

The Muslim scholars have
unanimously agreed that the
great incident of *Israa'* and
Mi'raaj is a *mu'jizaat* that



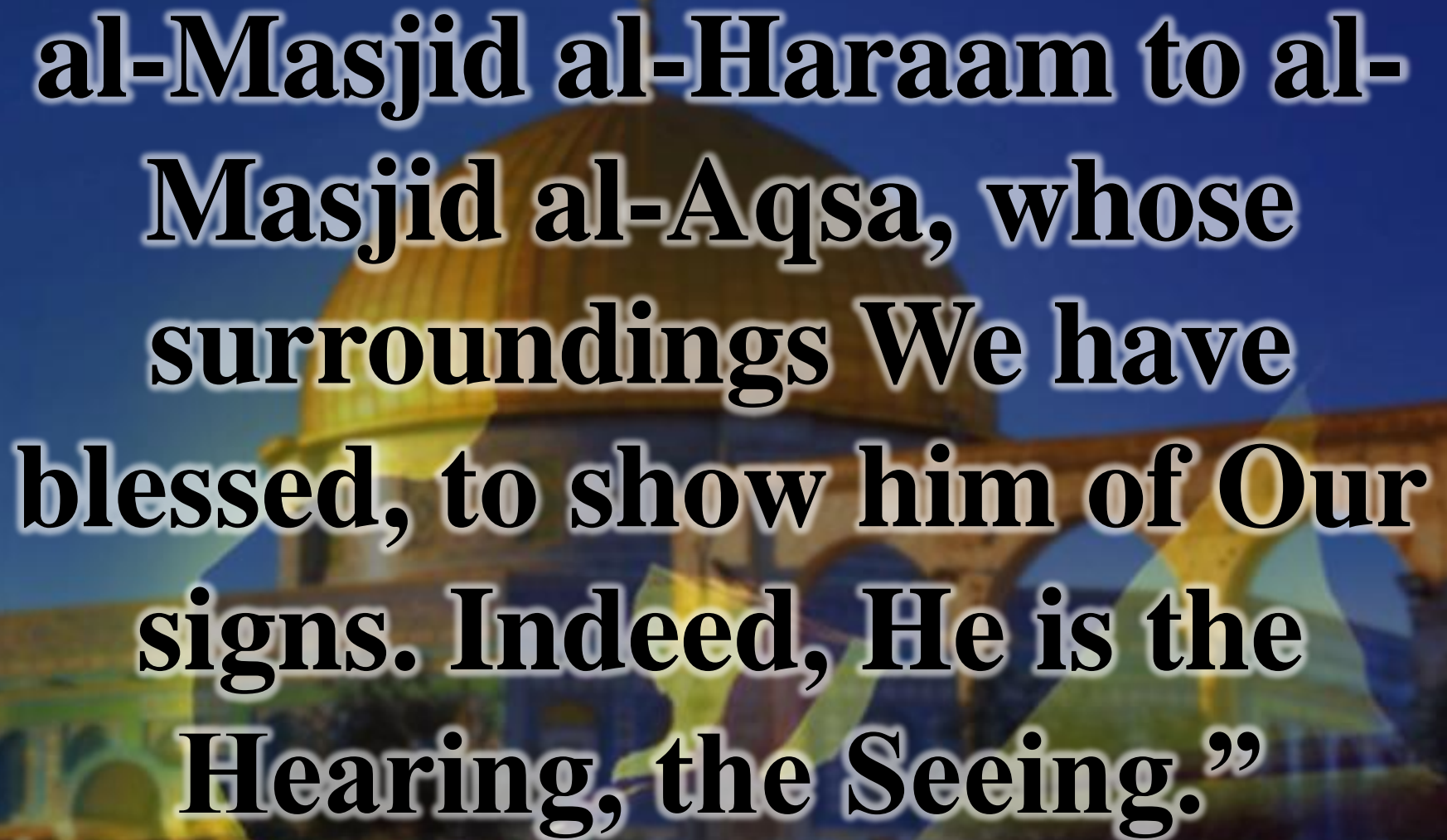
could only be heard from the mouth of Rasulullah *sallAllahu ‘alayhi wasallam*, from the revelation of Allah. There was no visual evidence or sightings through the naked eye



mentioned by the Makkans
during that night.

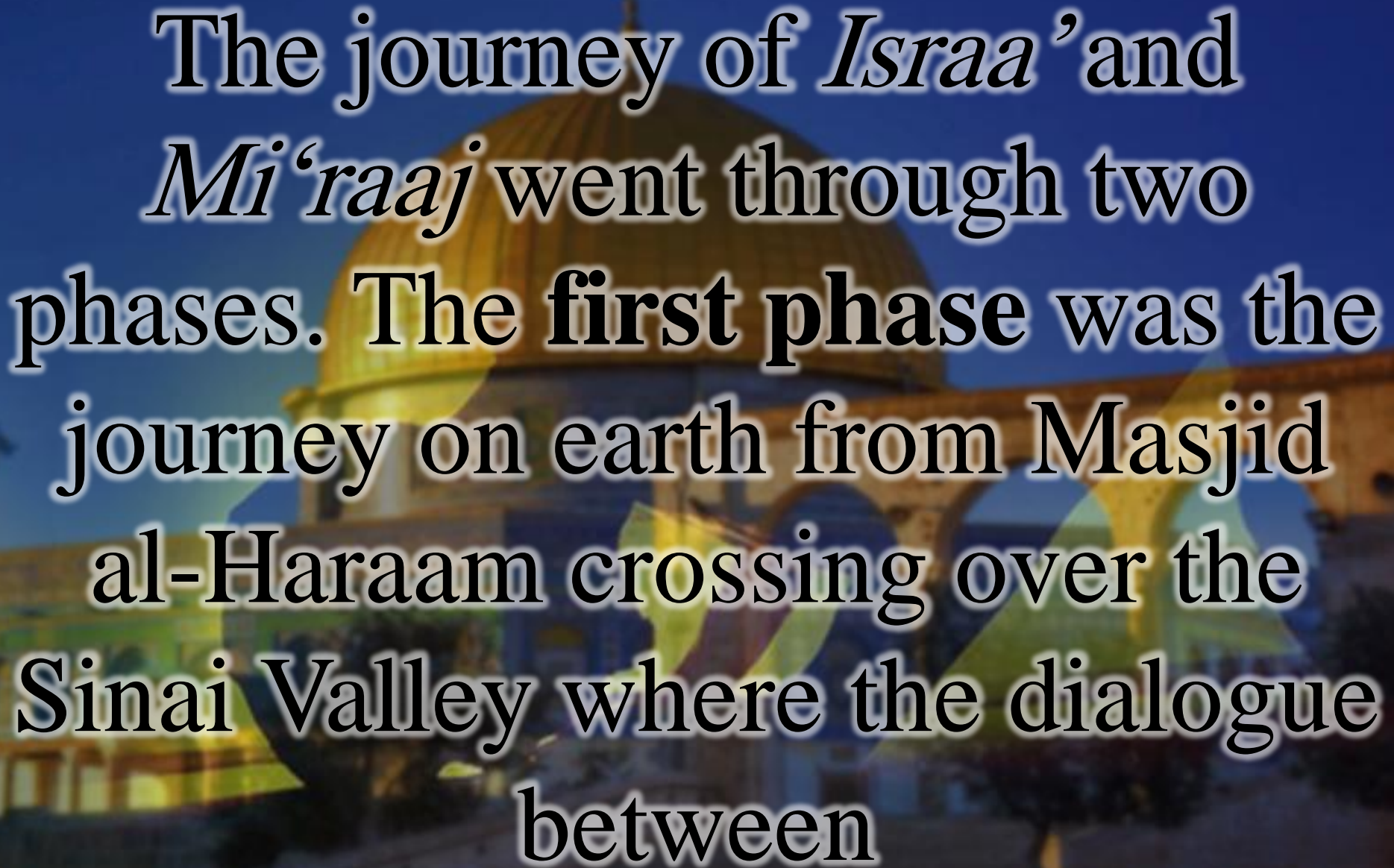
Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:

**“Exalted is He who took His
Servant by night from**

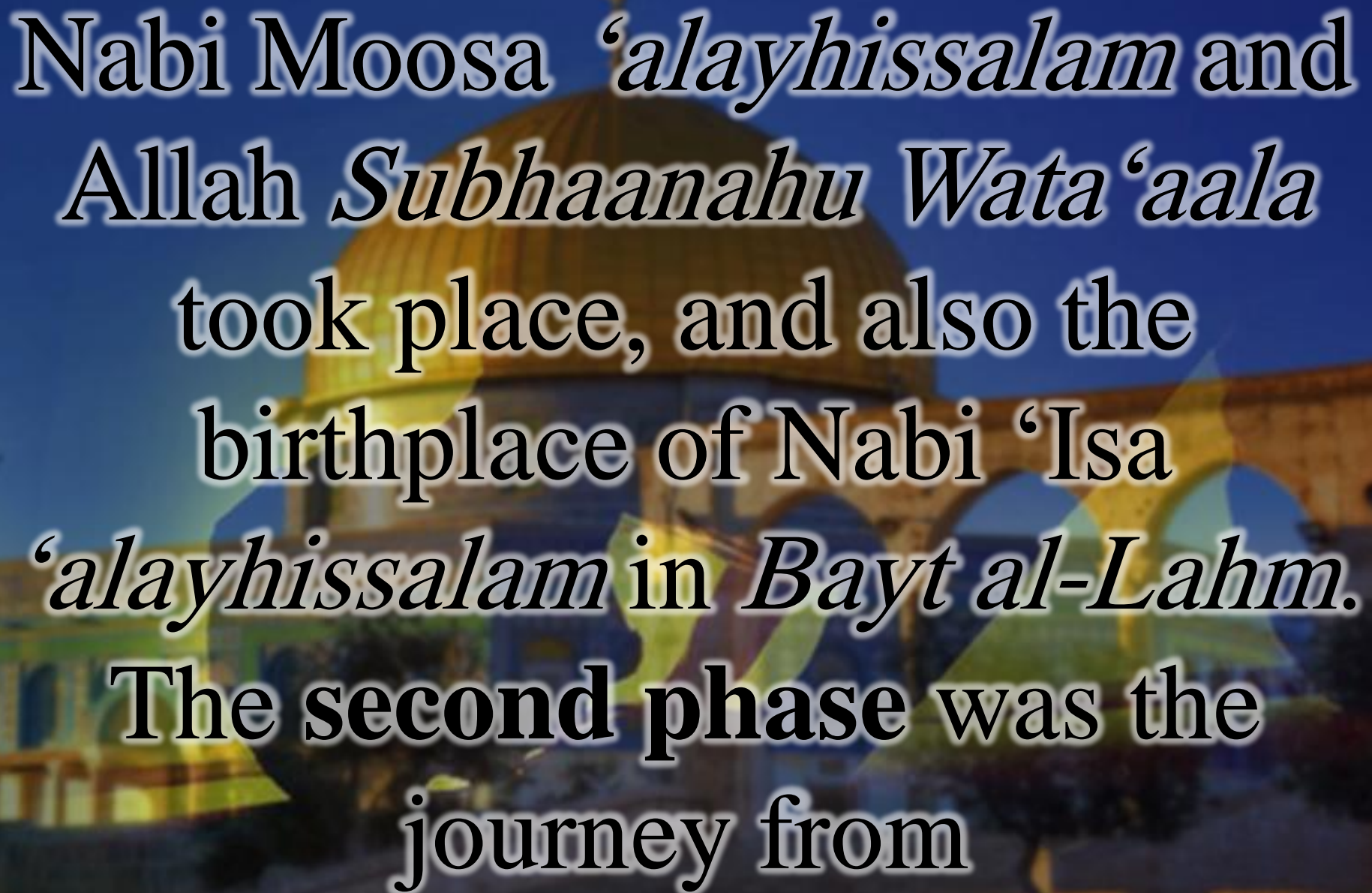
The background of the image is a photograph of the Dome of the Rock in Jerusalem. The large, golden dome is the central focus, set against a clear blue sky. The surrounding architecture, including arches and walls, is visible in a slightly blurred, warm-toned light. The text is overlaid on this image in a bold, white font with a black outline.

al-Masjid al-Haraam to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”

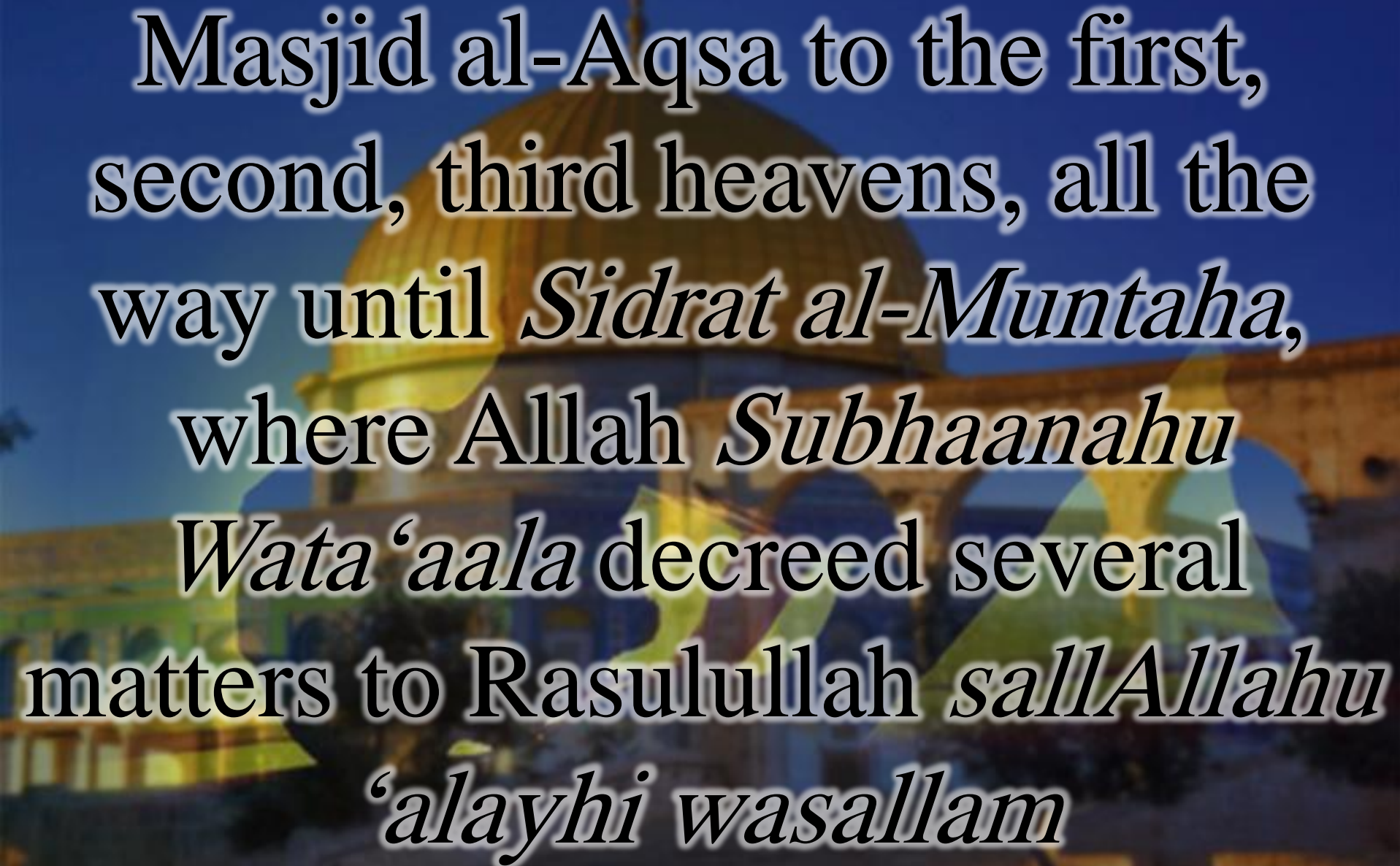
(al-Israa' 17:1)



The journey of *Israa'* and *Mi'raaj* went through two phases. The **first phase** was the journey on earth from Masjid al-Haraam crossing over the Sinai Valley where the dialogue between



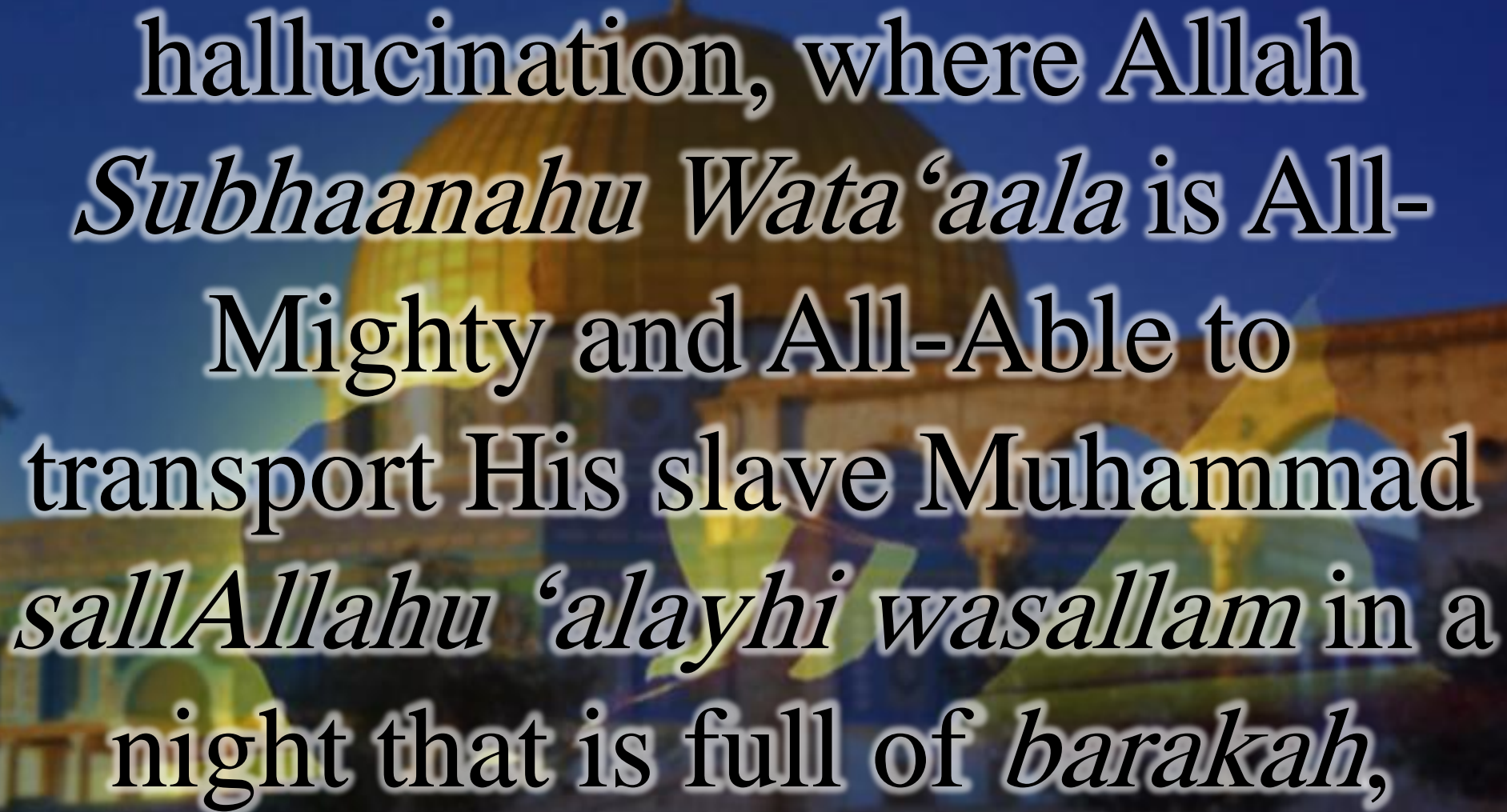
Nabi Moosa *'alayhissalam* and
Allah *Subhaanahu Wata'aala*
took place, and also the
birthplace of Nabi 'Isa
'alayhissalam in *Bayt al-Lahm*.
The **second phase** was the
journey from

The background of the image shows the Dome of the Rock in Jerusalem, with its large golden dome and surrounding architecture. The scene is captured from a low angle, looking up at the structure against a clear blue sky. The text is overlaid on this image in a white, serif font with a drop shadow effect.

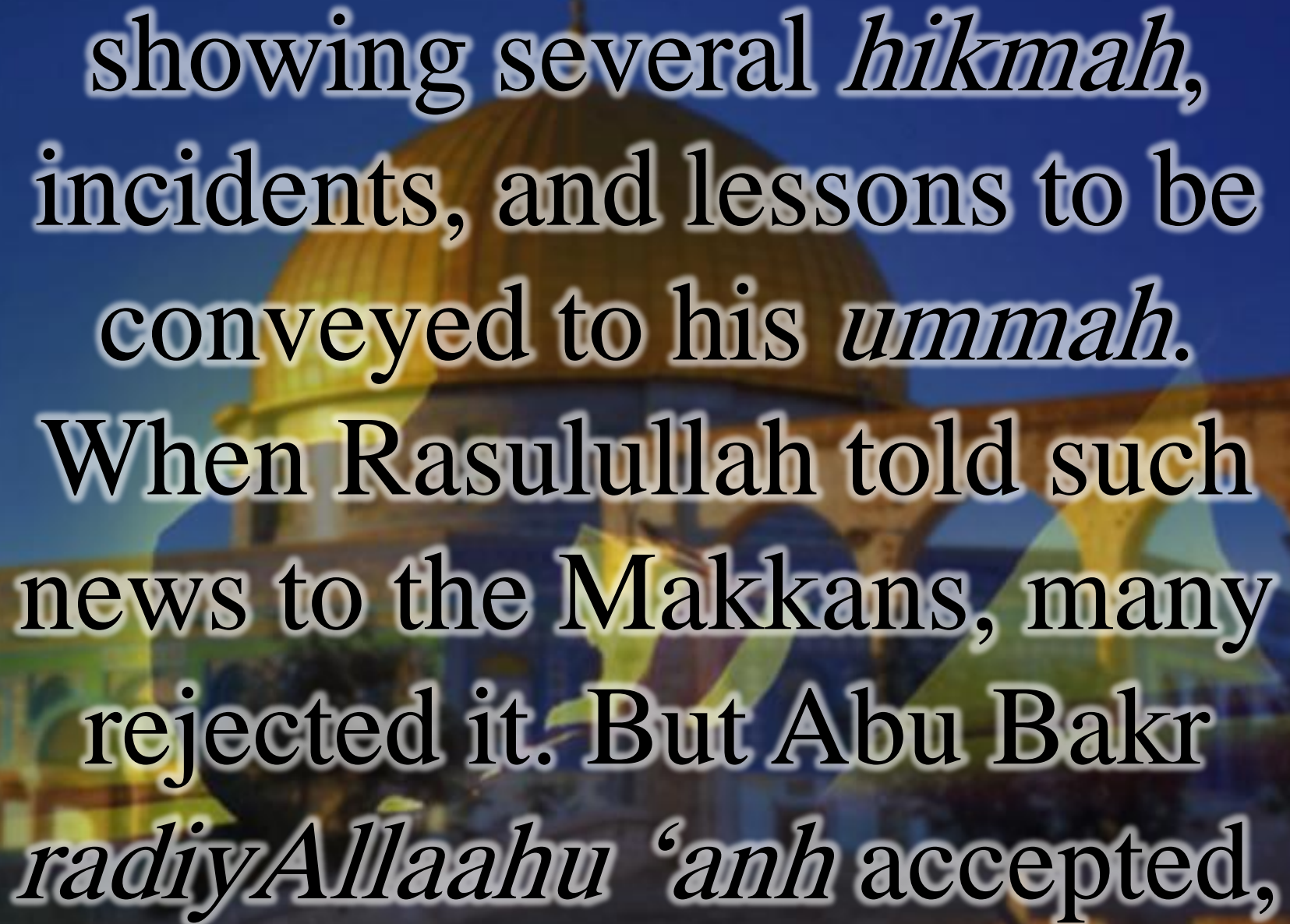
Masjid al-Aqsa to the first,
second, third heavens, all the
way until *Sidrat al-Muntaha*,
where Allah *Subhaanahu*
Wata'aala decreed several
matters to Rasulullah *sallAllahu*
'alayhi wasallam

including the obligation of five
daily prayers.

The *mu'jizat* from *Israa'* and
Mi'raaj occurred both upon the
body and soul of the Prophet
sallAllahu 'alayhi wasallam, not
a dream or



hallucination, where Allah
Subhaanahu Wata'aala is All-
Mighty and All-Able to
transport His slave Muhammad
sallAllahu 'alayhi wasallam in a
night that is full of *barakah*,

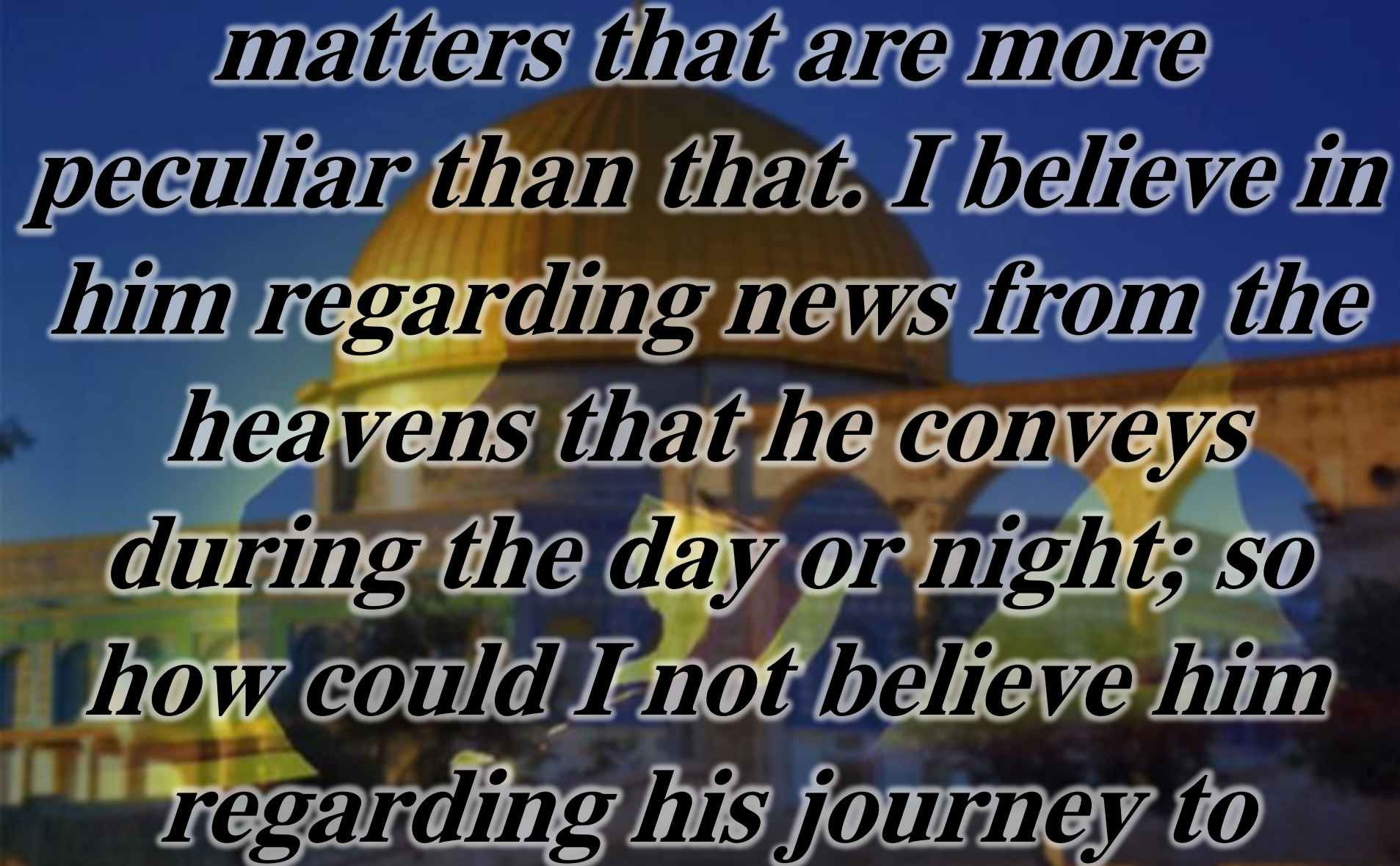


showing several *hikmah*, incidents, and lessons to be conveyed to his *ummah*.
When Rasulullah told such news to the Makkans, many rejected it. But Abu Bakr *radiyAllaahu ‘anh* accepted,



believed, and stated with
firmness:

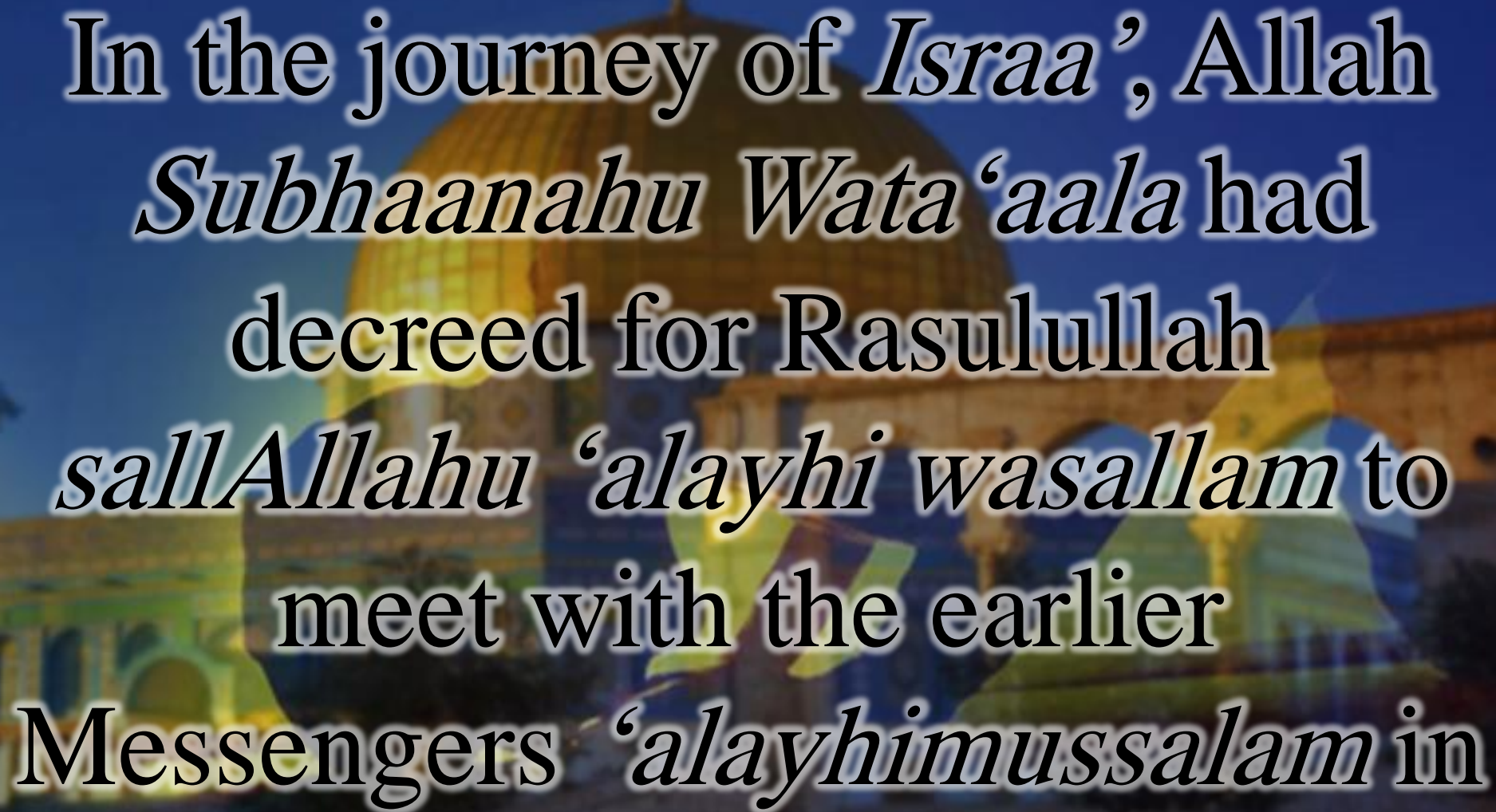
*“I believe in what Muhammad
had said as true and that he is
the Messenger of Allah. I
believe in him even in*



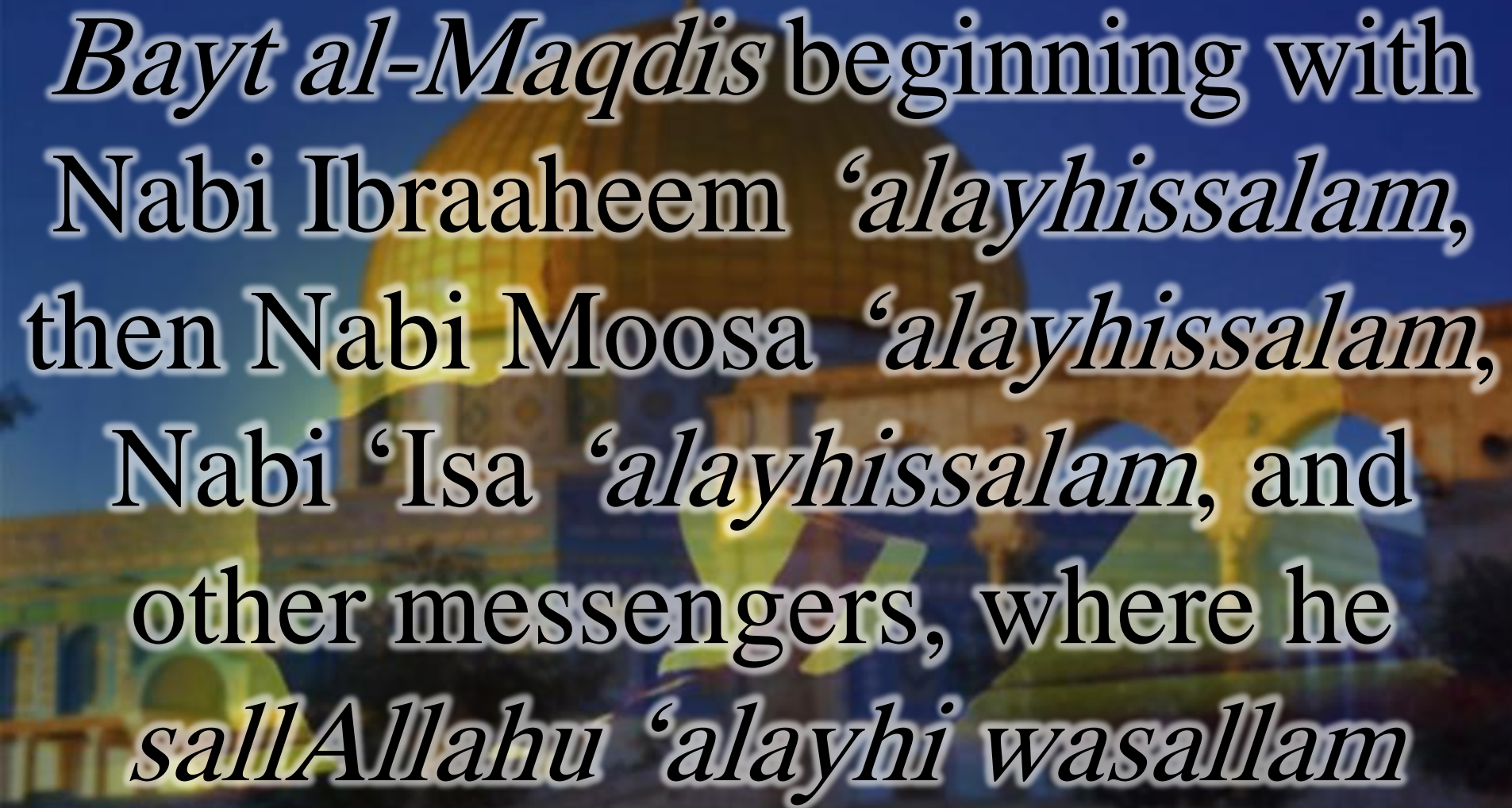
matters that are more peculiar than that. I believe in him regarding news from the heavens that he conveys during the day or night; so how could I not believe him regarding his journey to



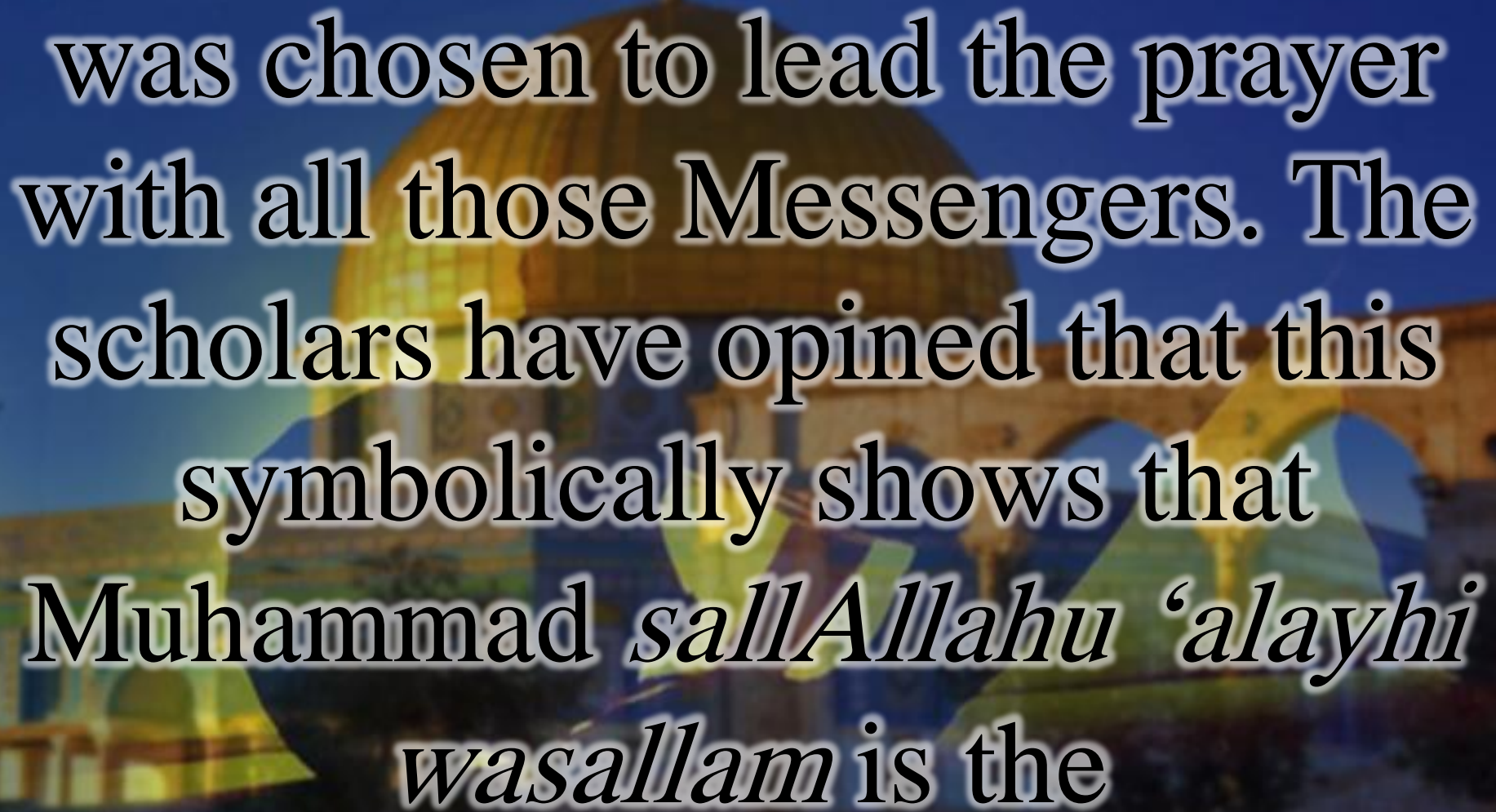
Bayt al-Maqdis which is an honor that Allah had bestowed upon him?"



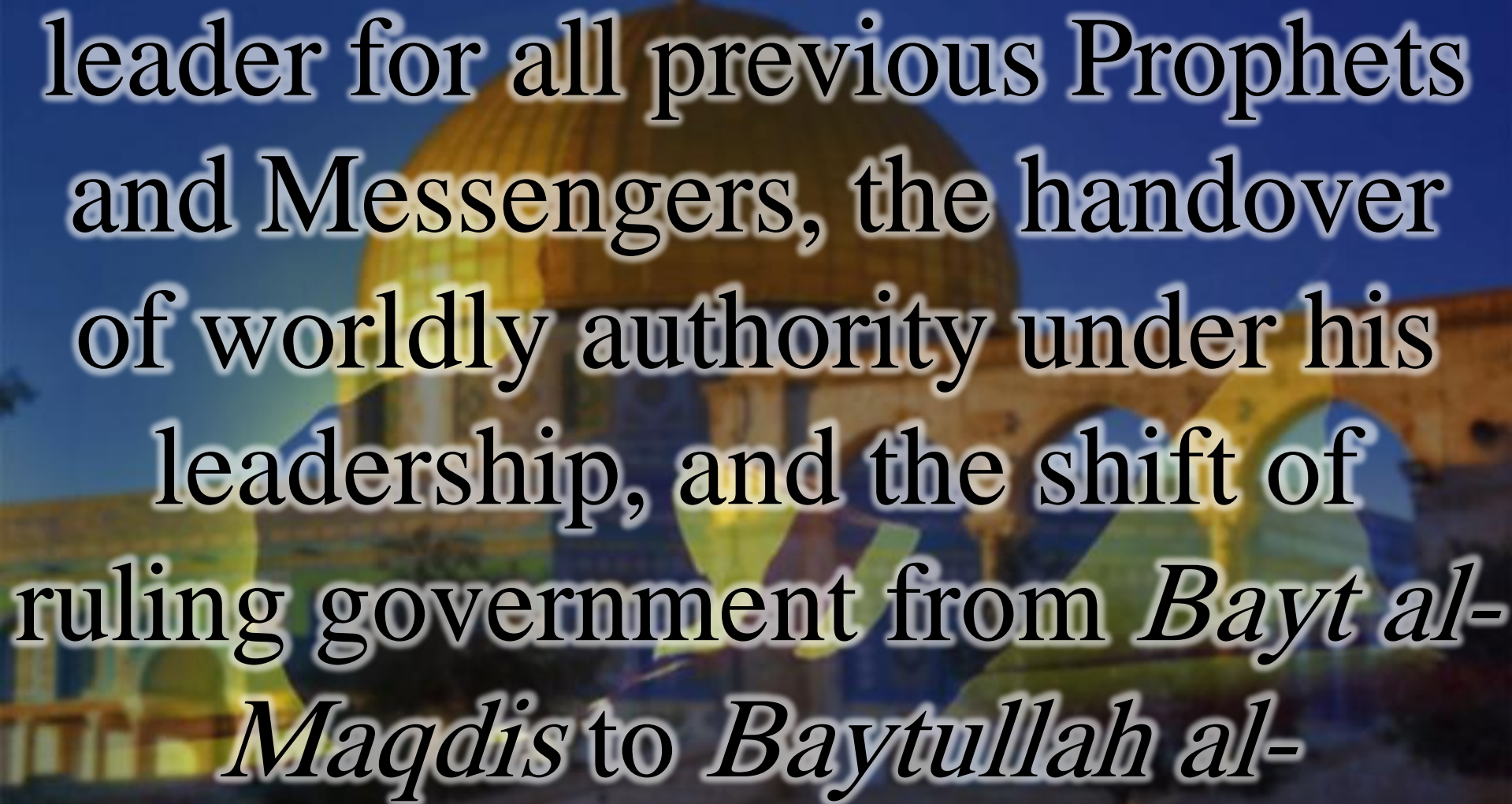
In the journey of *Israa'*, Allah
Subhaanahu Wata'aala had
decreed for Rasulullah
sallAllahu 'alayhi wasallam to
meet with the earlier
Messengers *'alayhimussalam* in



Bayt al-Maqdis beginning with
Nabi Ibraaheem *'alayhissalam*,
then Nabi Moosa *'alayhissalam*,
Nabi 'Isa *'alayhissalam*, and
other messengers, where he
sallAllahu 'alayhi wasallam



was chosen to lead the prayer
with all those Messengers. The
scholars have opined that this
symbolically shows that
Muhammad *sallAllahu 'alayhi
wasallam* is the

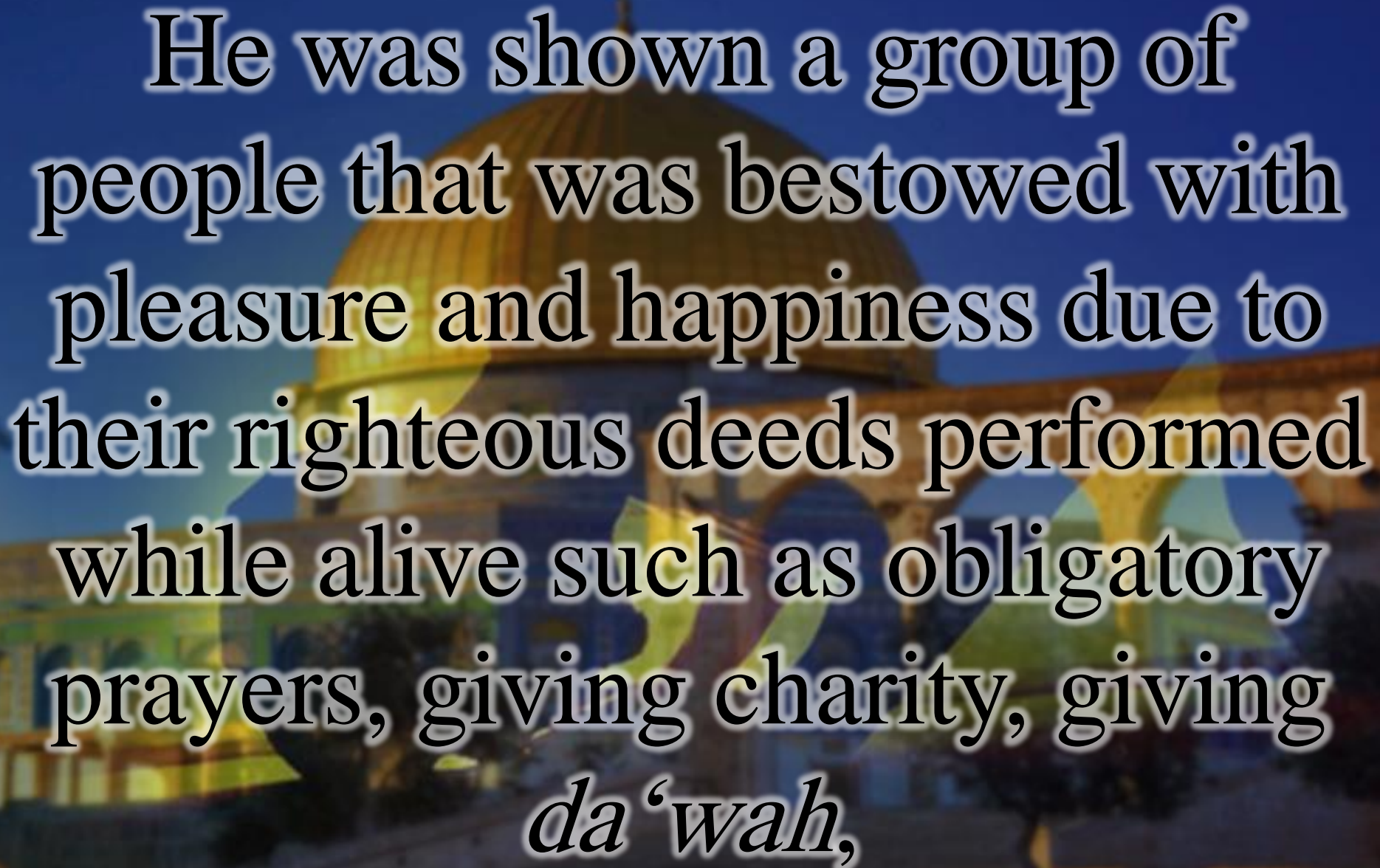


leader for all previous Prophets
and Messengers, the handover
of worldly authority under his
leadership, and the shift of
ruling government from *Bayt al-*
Maqdis to *Baytullah al-*

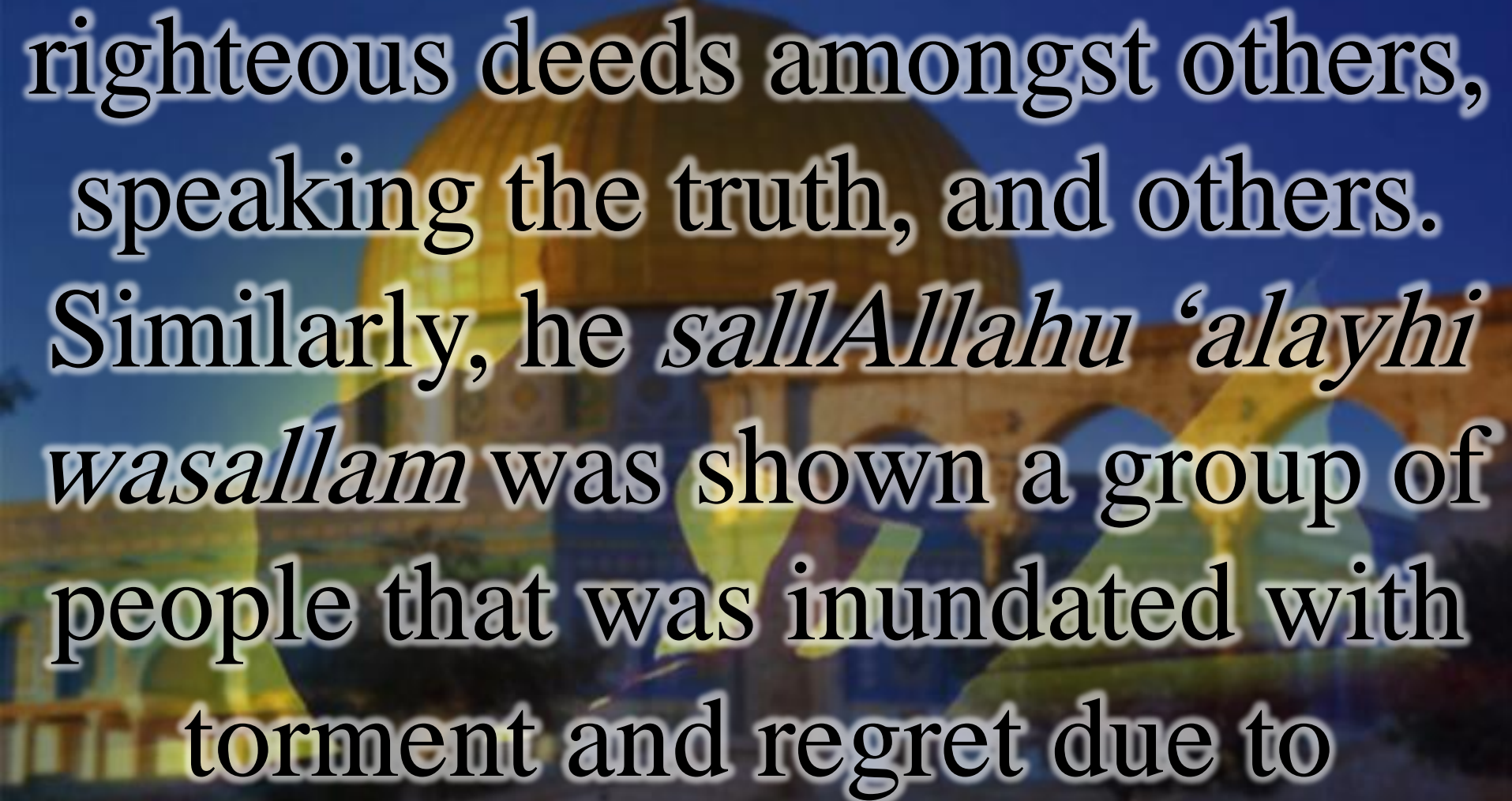


Haraam (Makkah).

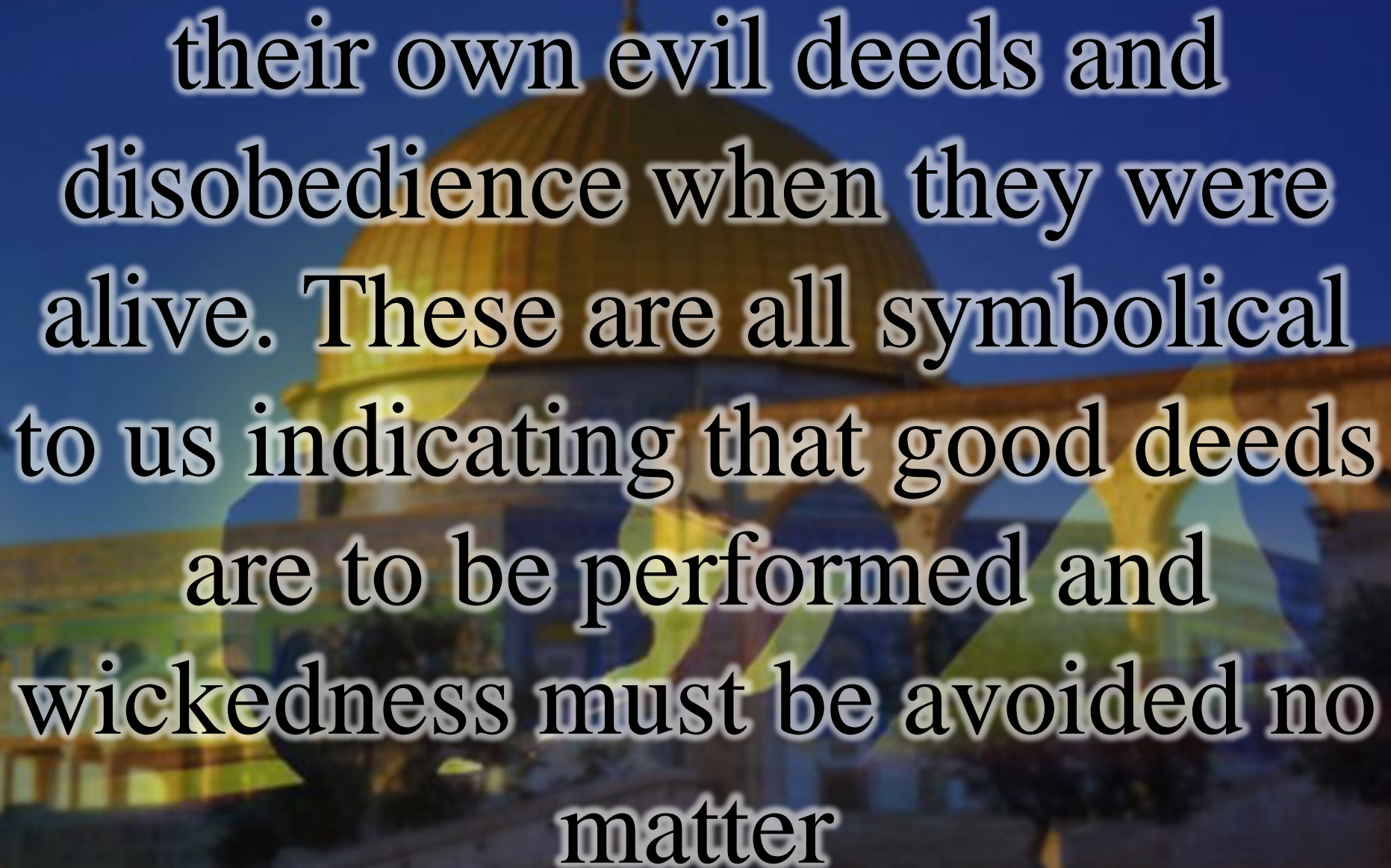
During the journey of *Mi'raaj*,
Allah *Subhaanahu Wata'aala*
had exposed Rasulullah
sallAllahu 'alayhi wasallam to
various incidents.



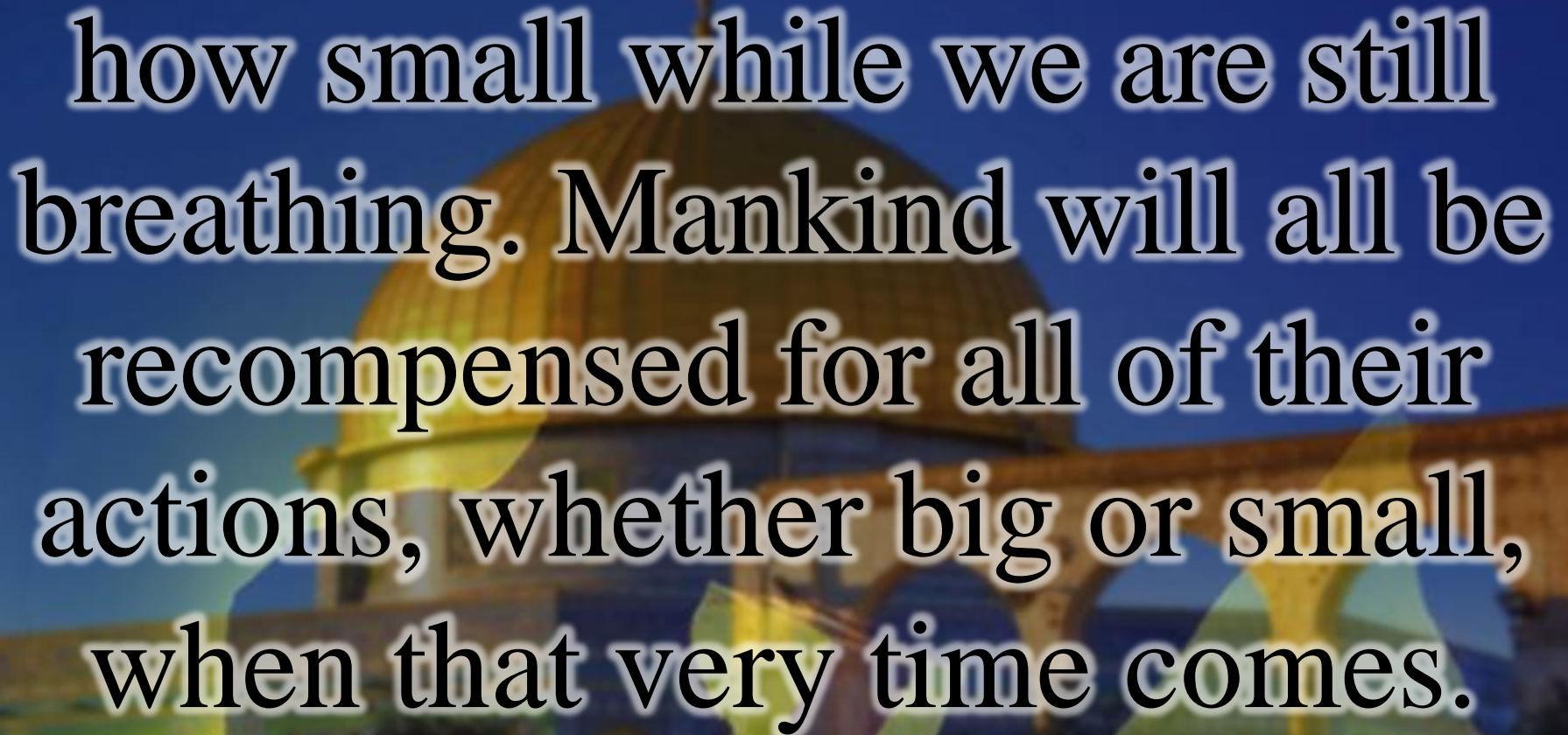
He was shown a group of people that was bestowed with pleasure and happiness due to their righteous deeds performed while alive such as obligatory prayers, giving charity, giving *da'wah,*



righteous deeds amongst others,
speaking the truth, and others.
Similarly, he *sallAllahu 'alayhi
wasallam* was shown a group of
people that was inundated with
torment and regret due to

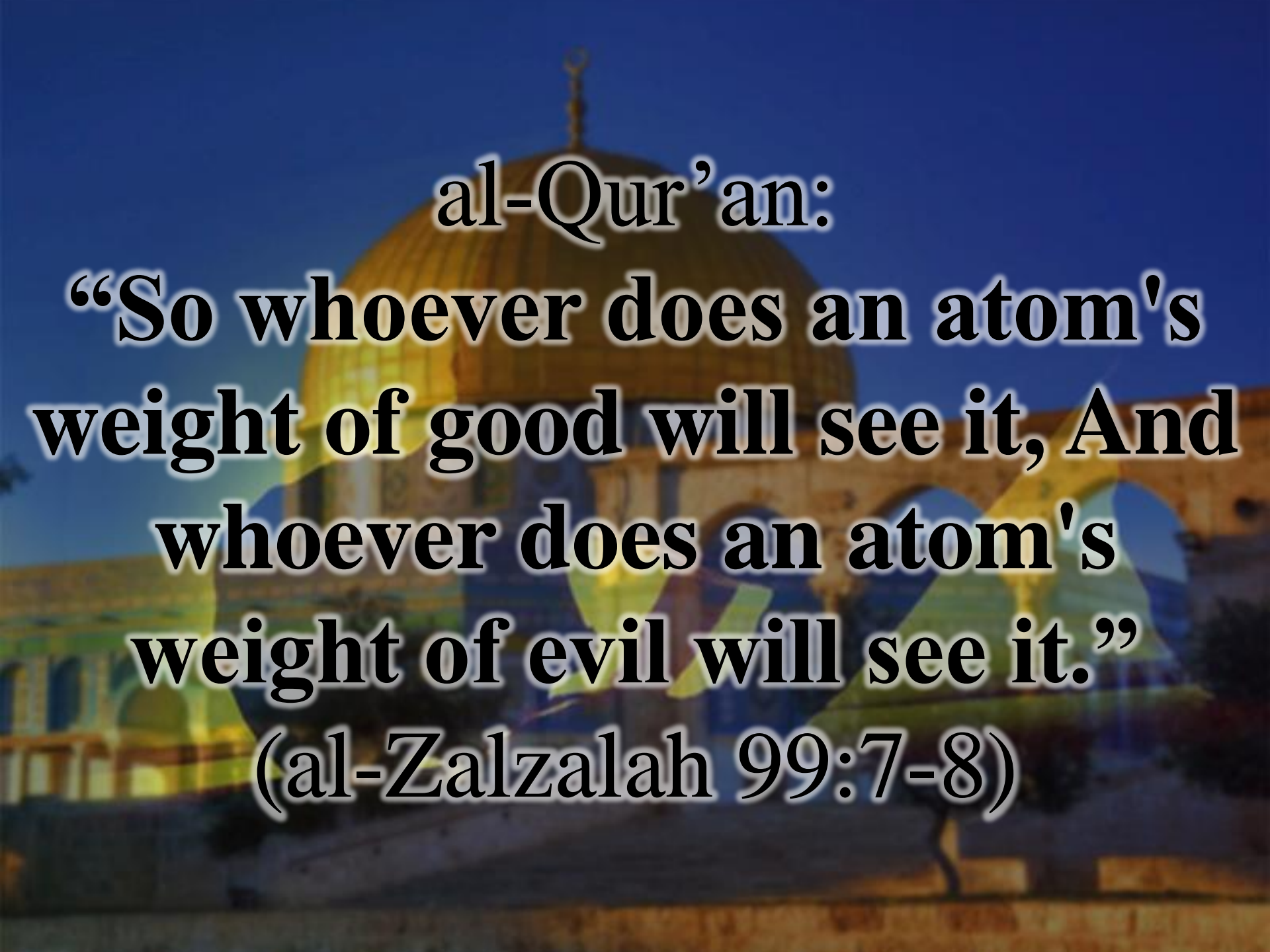


their own evil deeds and disobedience when they were alive. These are all symbolical to us indicating that good deeds are to be performed and wickedness must be avoided no matter



how small while we are still
breathing. Mankind will all be
recompensed for all of their
actions, whether big or small,
when that very time comes.

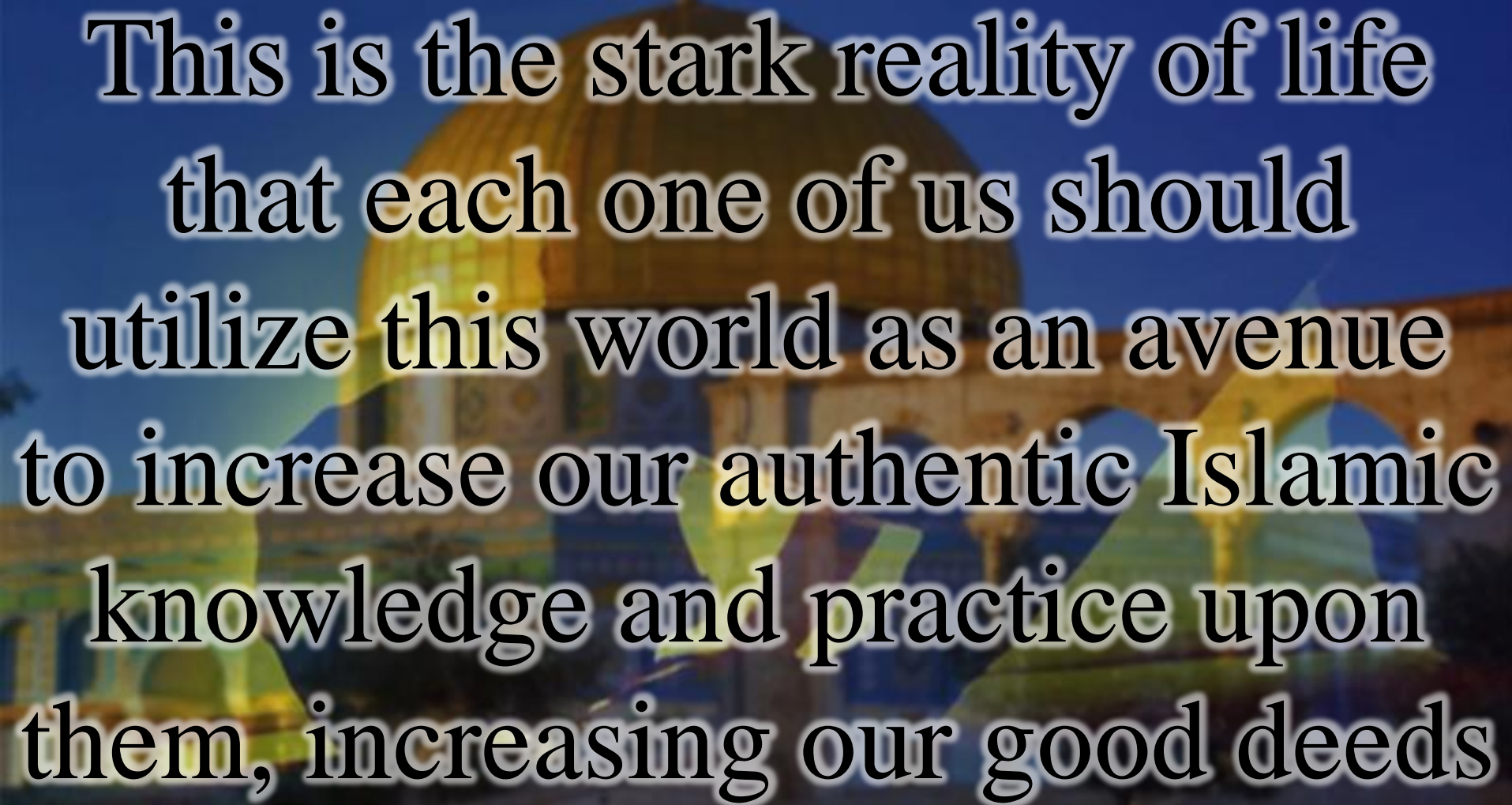
Allah *Subhaanahu Wata'aala*
mentions in



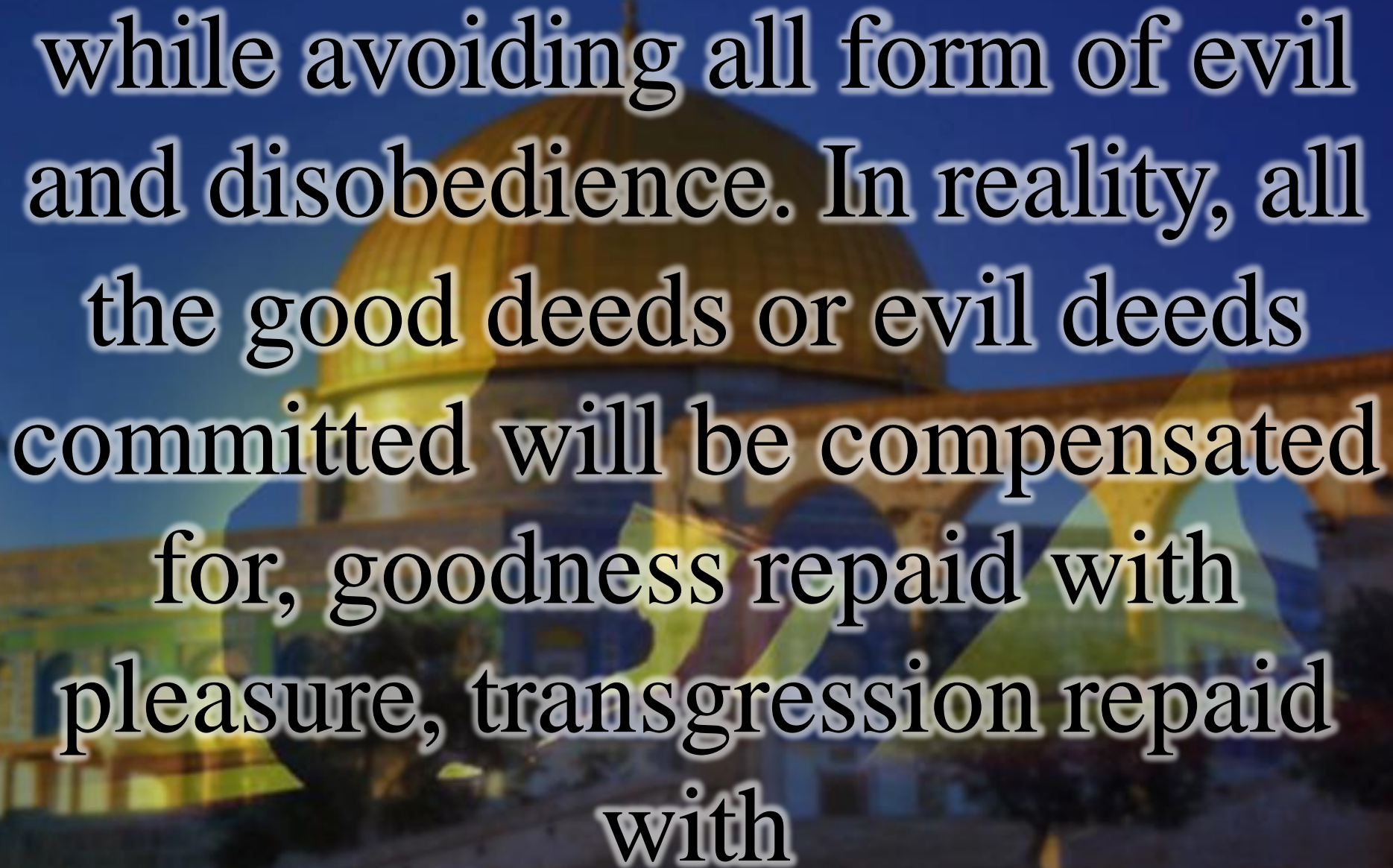
al-Qur'an:

“So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.”

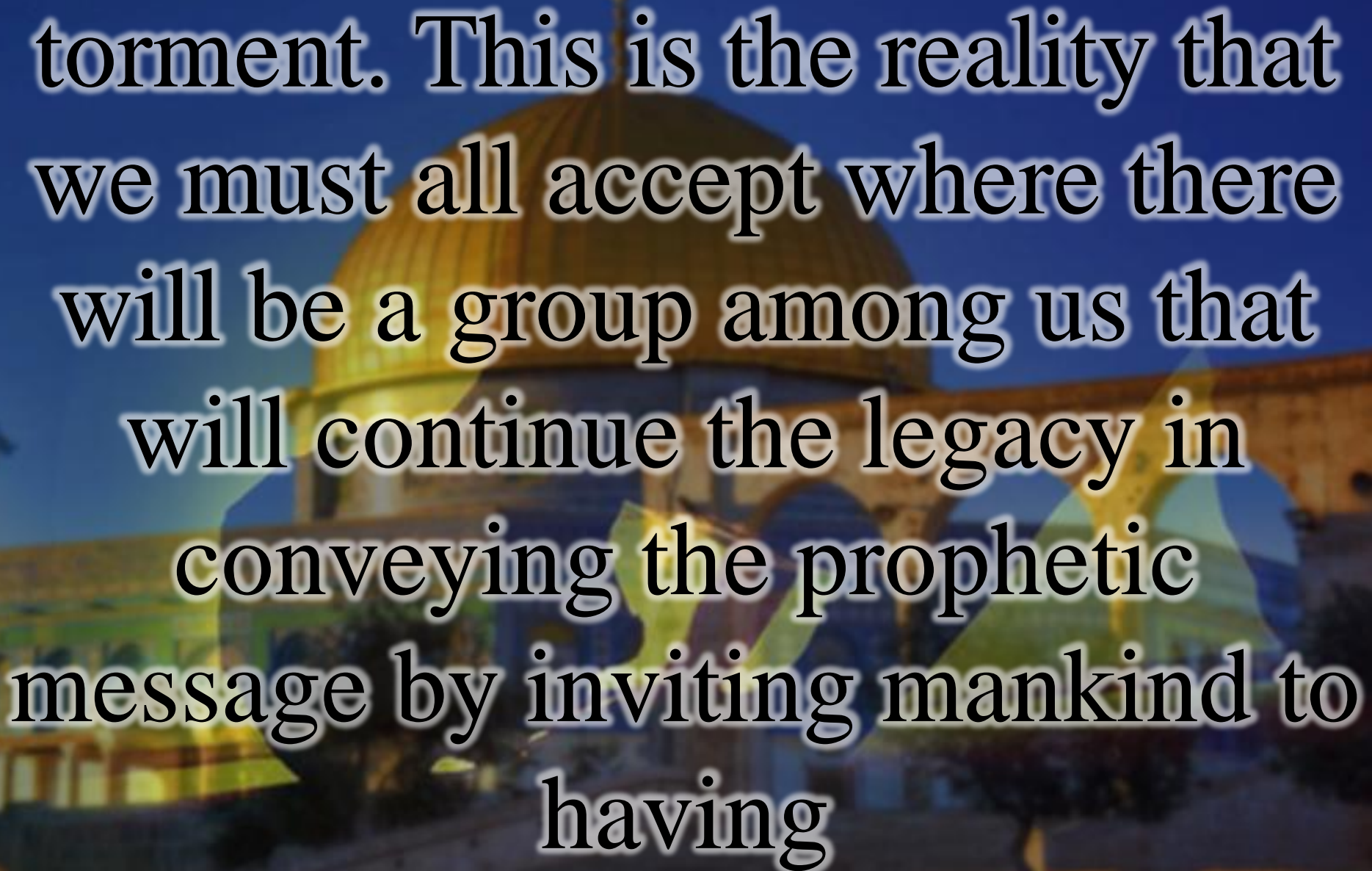
(al-Zalzalah 99:7-8)



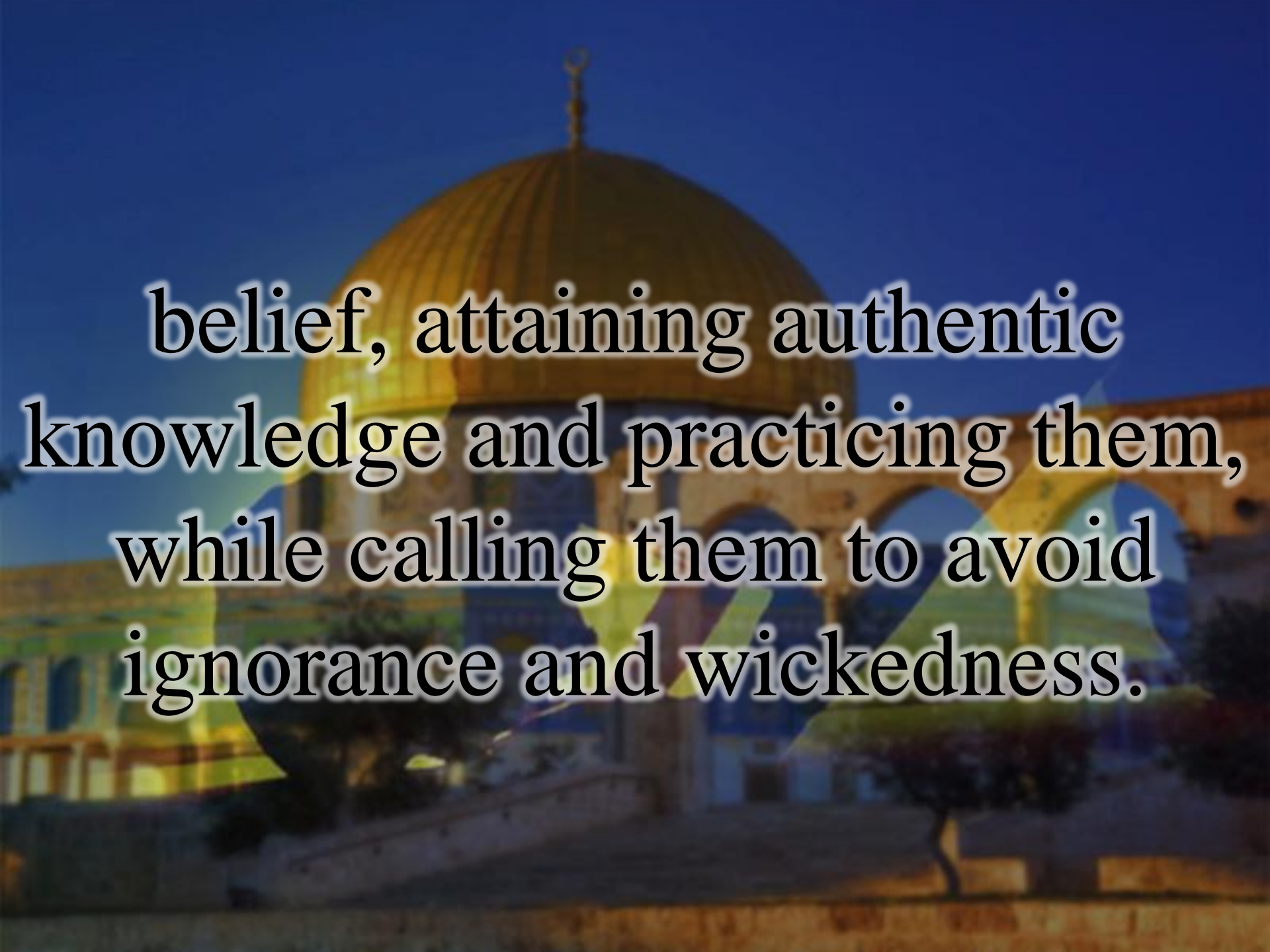
This is the stark reality of life
that each one of us should
utilize this world as an avenue
to increase our authentic Islamic
knowledge and practice upon
them, increasing our good deeds



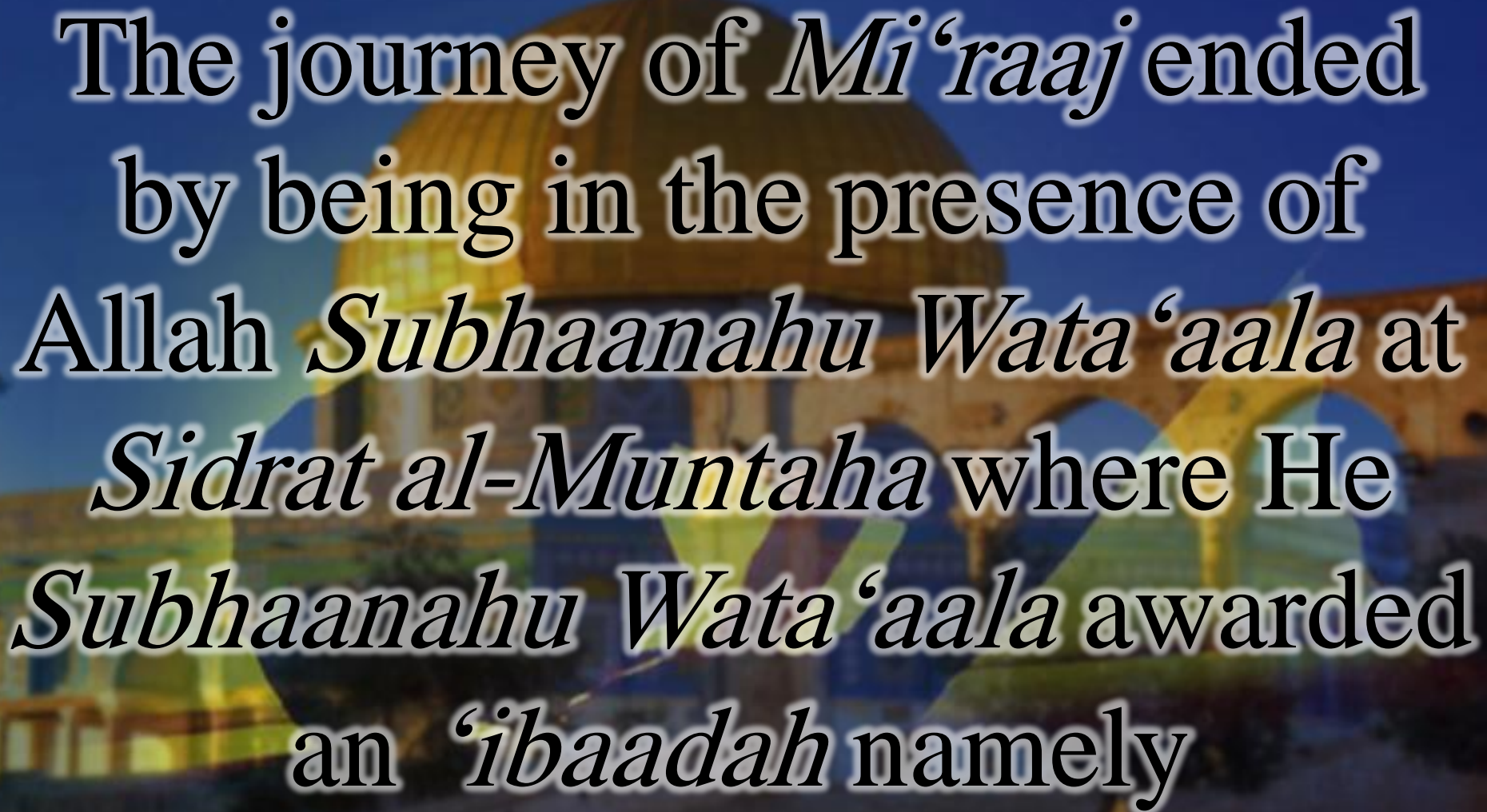
while avoiding all form of evil
and disobedience. In reality, all
the good deeds or evil deeds
committed will be compensated
for, goodness repaid with
pleasure, transgression repaid
with



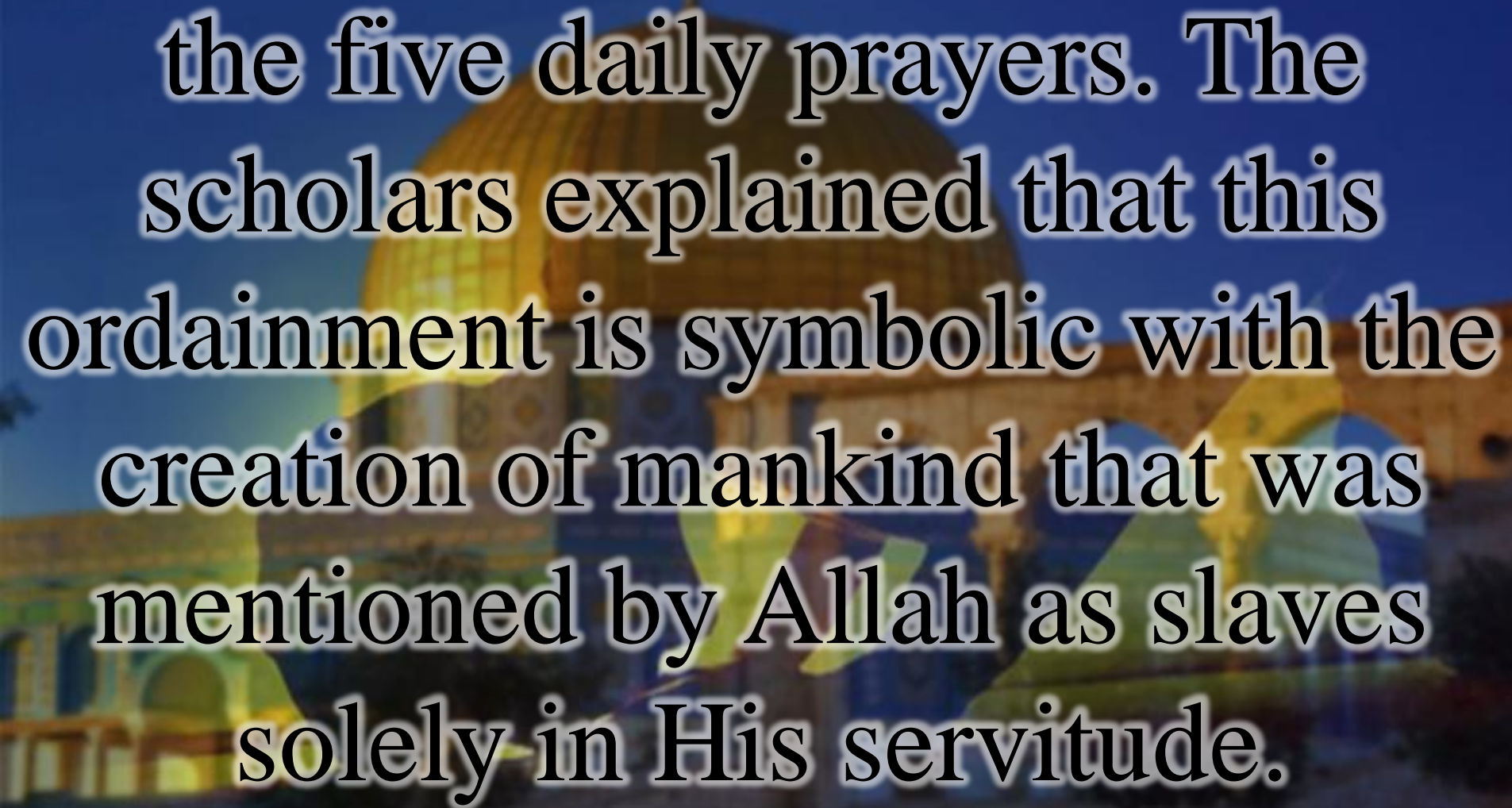
torment. This is the reality that we must all accept where there will be a group among us that will continue the legacy in conveying the prophetic message by inviting mankind to having



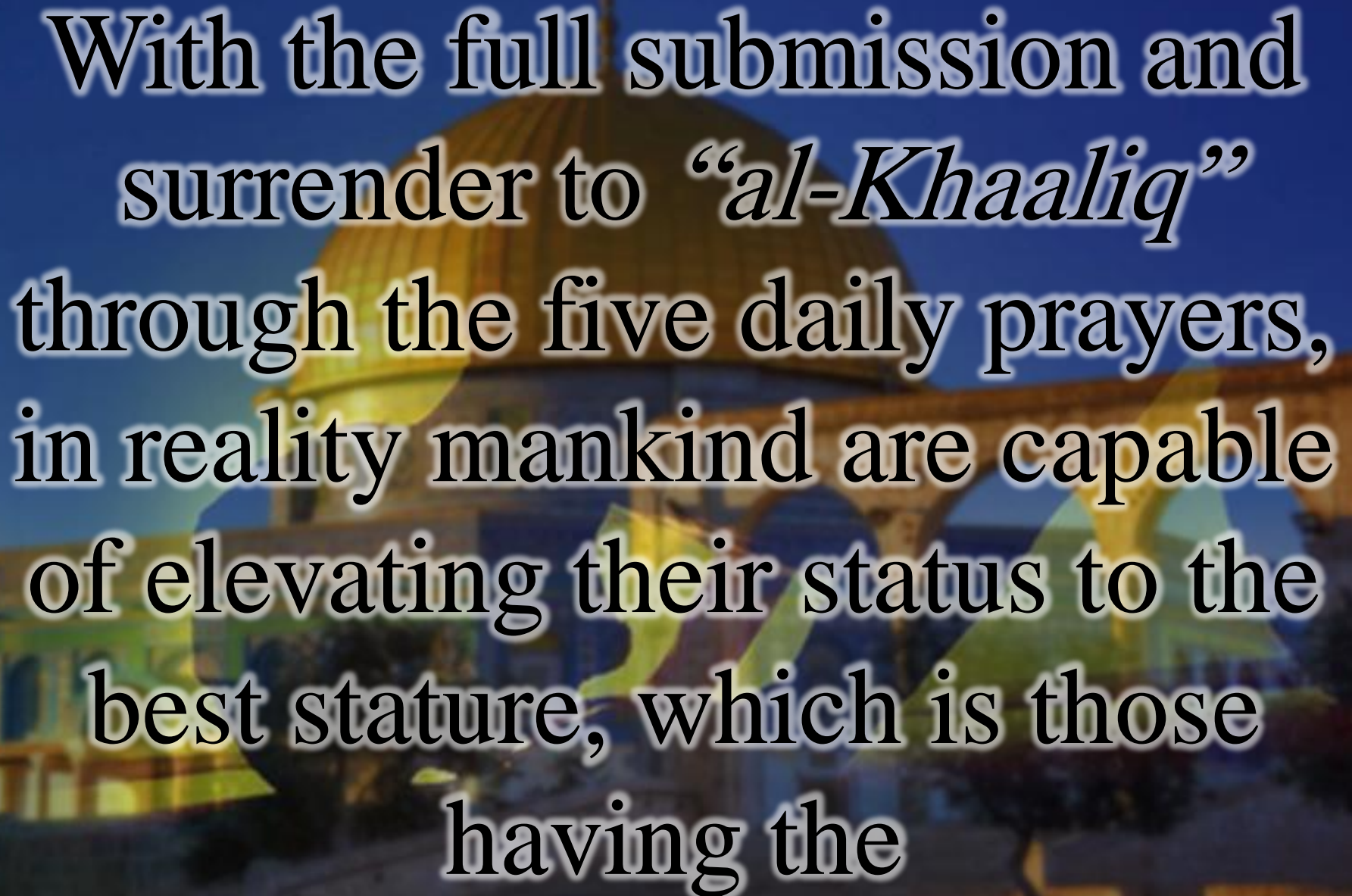
belief, attaining authentic knowledge and practicing them, while calling them to avoid ignorance and wickedness.



The journey of *Mi'raaj* ended
by being in the presence of
Allah *Subhaanahu Wata'aala* at
Sidrat al-Muntaha where He
Subhaanahu Wata'aala awarded
an *'ibaadah* namely



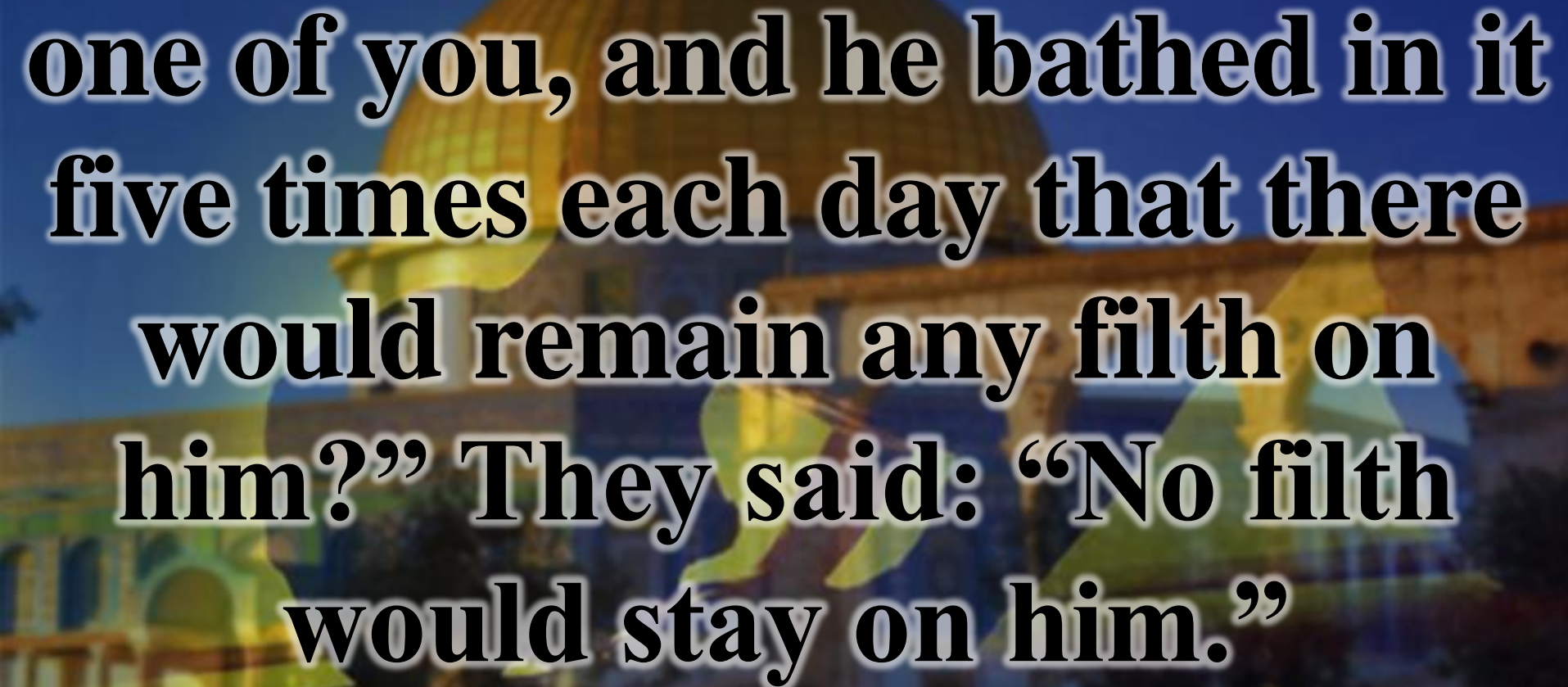
the five daily prayers. The scholars explained that this ordainment is symbolic with the creation of mankind that was mentioned by Allah as slaves solely in His servitude.



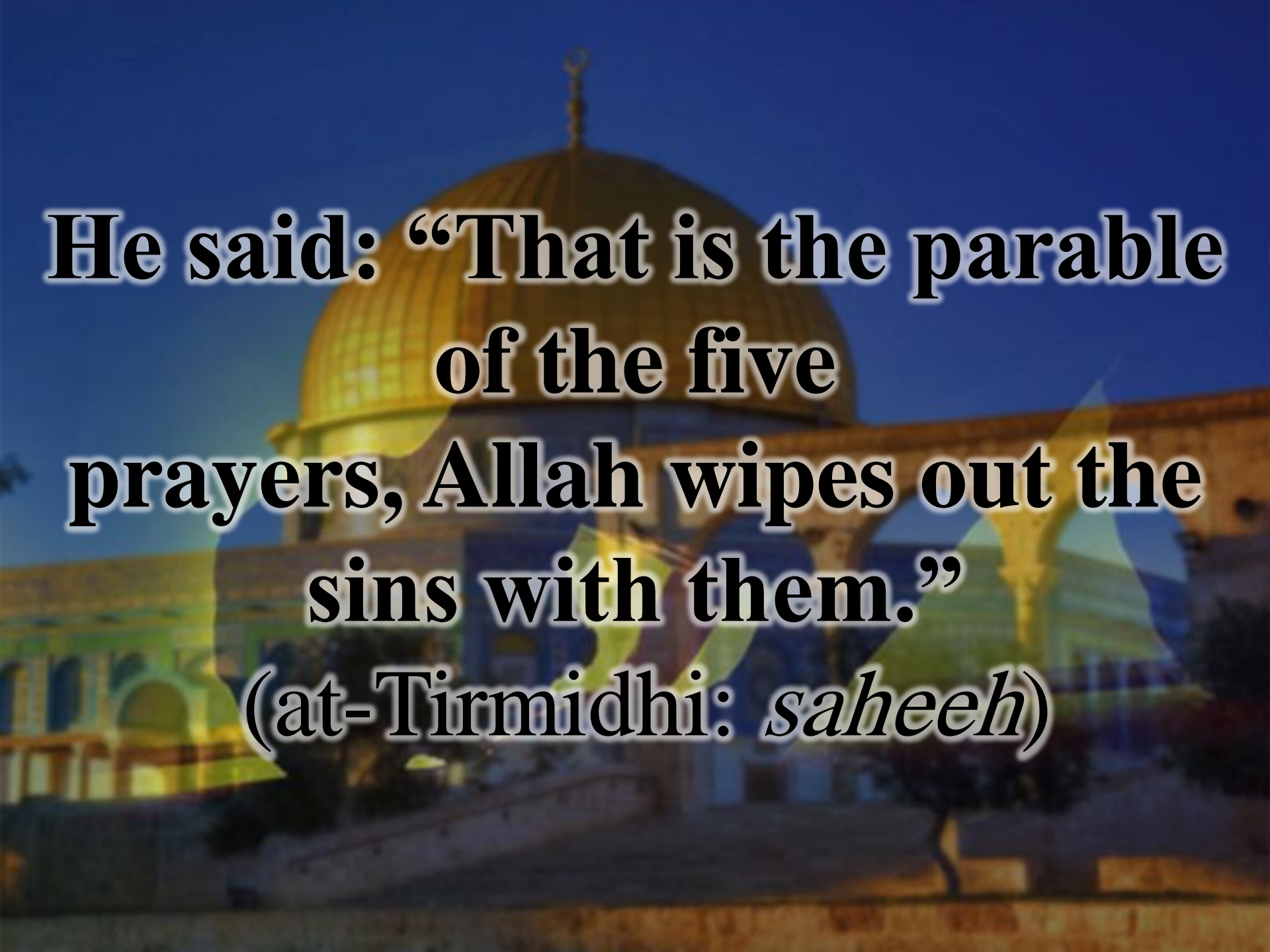
With the full submission and
surrender to “*al-Khaaliq*”
through the five daily prayers,
in reality mankind are capable
of elevating their status to the
best stature, which is those
having the

taqwa of Allah *Subhaanahu*
Wata'aala. Narrated Abu
Hurayrah *radiyAllaahu 'anh*,
Rasulullah *sallAllahu 'alayhi*
wasallam said:

**“Do you think that if there
was a river by the gate of**

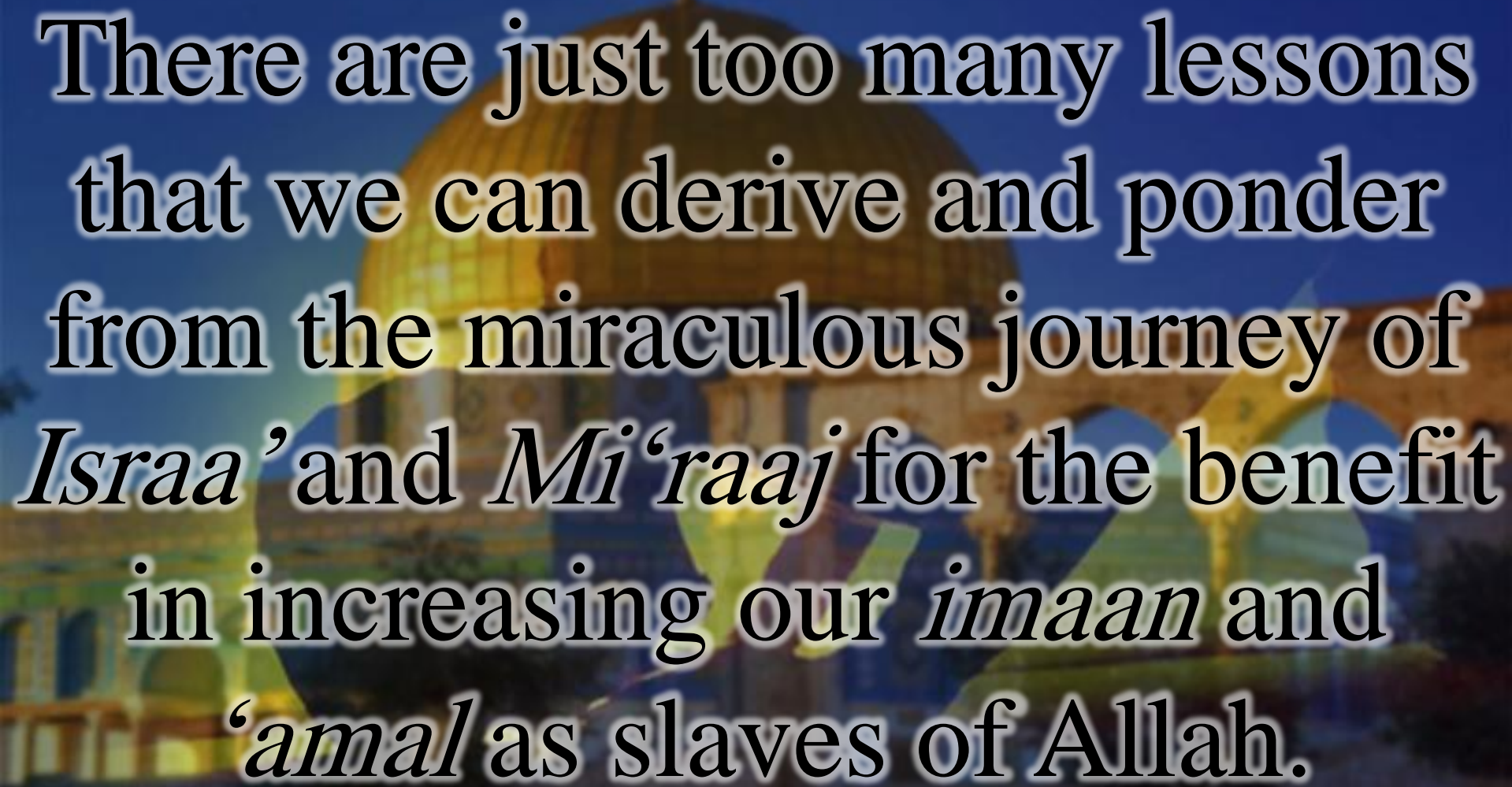
A golden dome of a mosque is the central focus, set against a clear blue sky. The dome is illuminated, suggesting a bright day. In the background, other parts of the mosque's architecture, including smaller domes and arches, are visible but slightly out of focus. The overall scene is peaceful and serene.

one of you, and he bathed in it five times each day that there would remain any filth on him?” They said: “No filth would stay on him.”

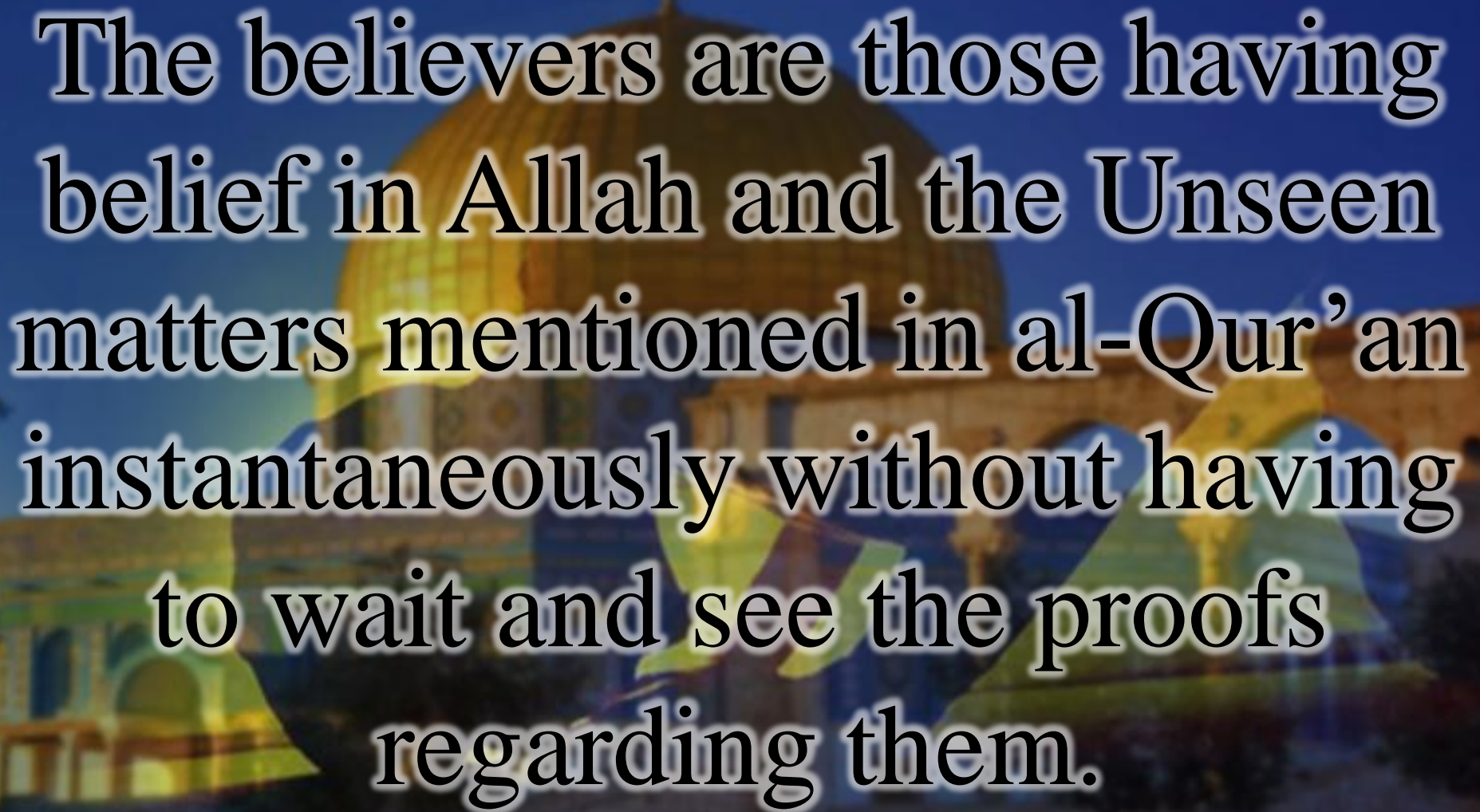


**He said: “That is the parable
of the five
prayers, Allah wipes out the
sins with them.”**


(at-Tirmidhi: *saheeh*)



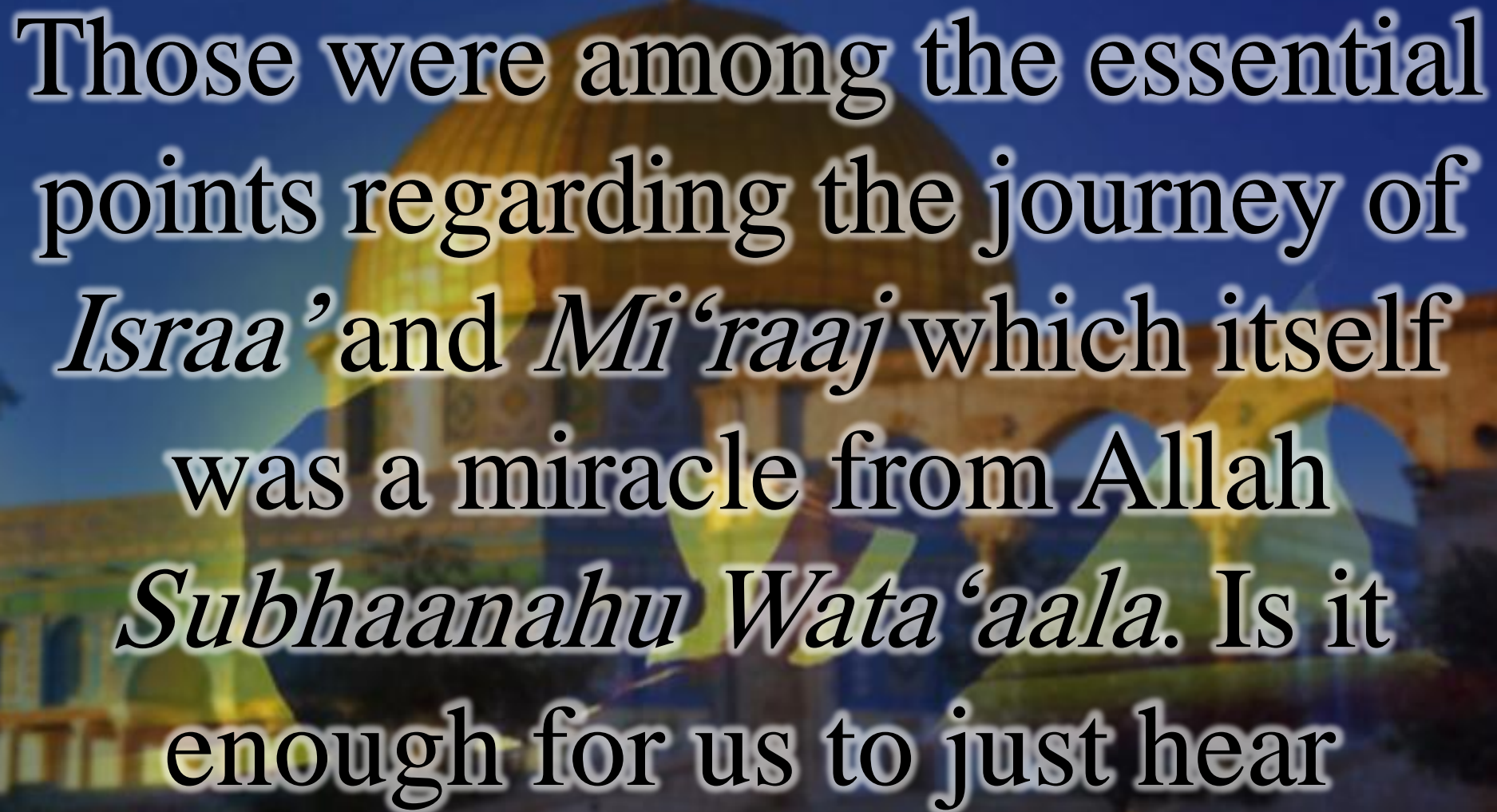
There are just too many lessons that we can derive and ponder from the miraculous journey of *Israa*' and *Mi'raaj* for the benefit in increasing our *imaan* and *'amal* as slaves of Allah.



The believers are those having belief in Allah and the Unseen matters mentioned in al-Qur'an instantaneously without having to wait and see the proofs regarding them.



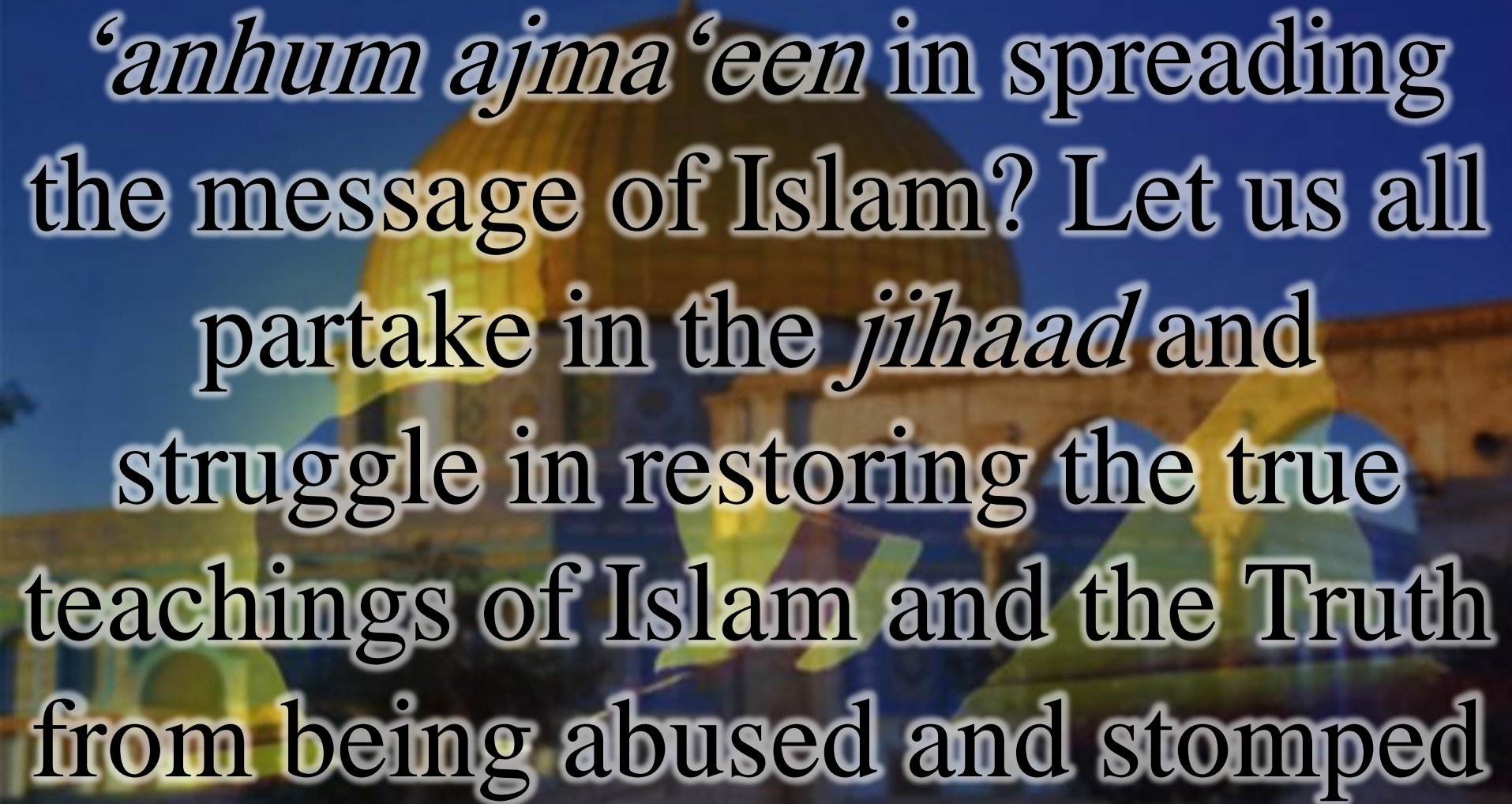
The believers will perform all of
Allah's Commands
unconditionally while alive,
willingly with *ikhlaas*.



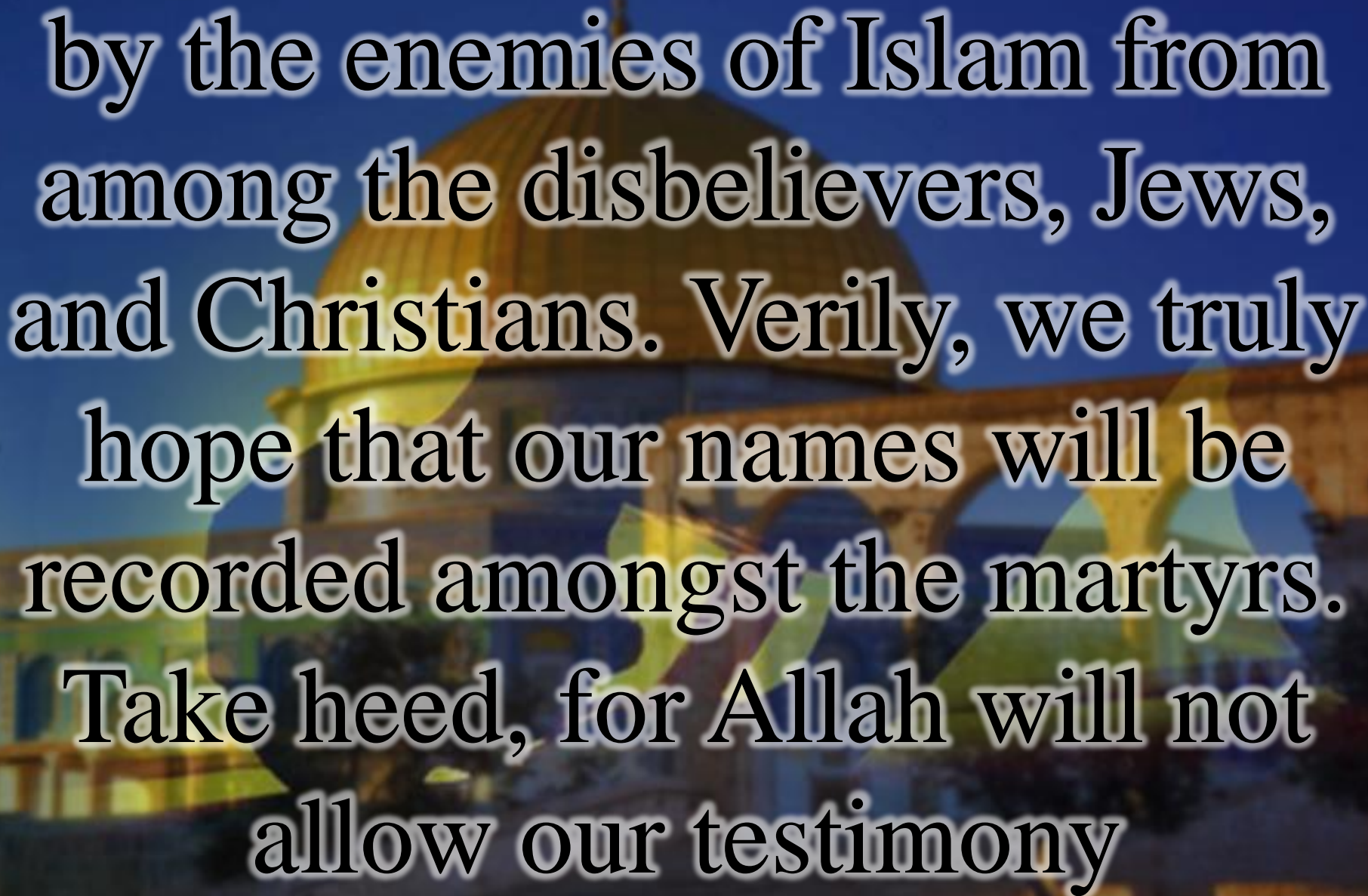
Those were among the essential points regarding the journey of *Israa'* and *Mi'raaj* which itself was a miracle from Allah *Subhaanahu Wata'aala*. Is it enough for us to just hear



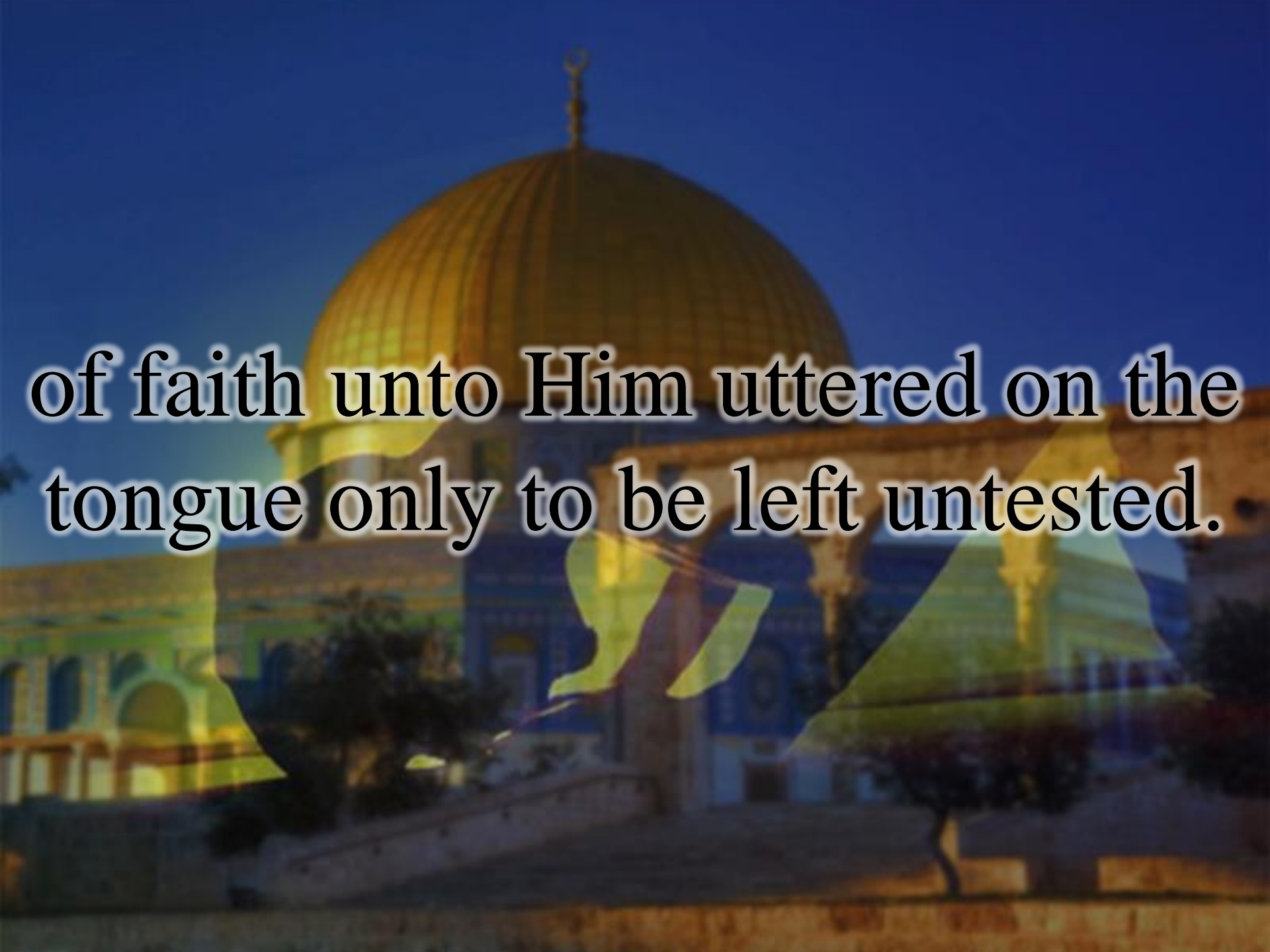
about this great journey without
feeling the urge to ponder and
contemplate upon the struggle
of Rasulullah *sallAllahu ‘alayhi
wasallam* and his Companions
radiyAllaahu



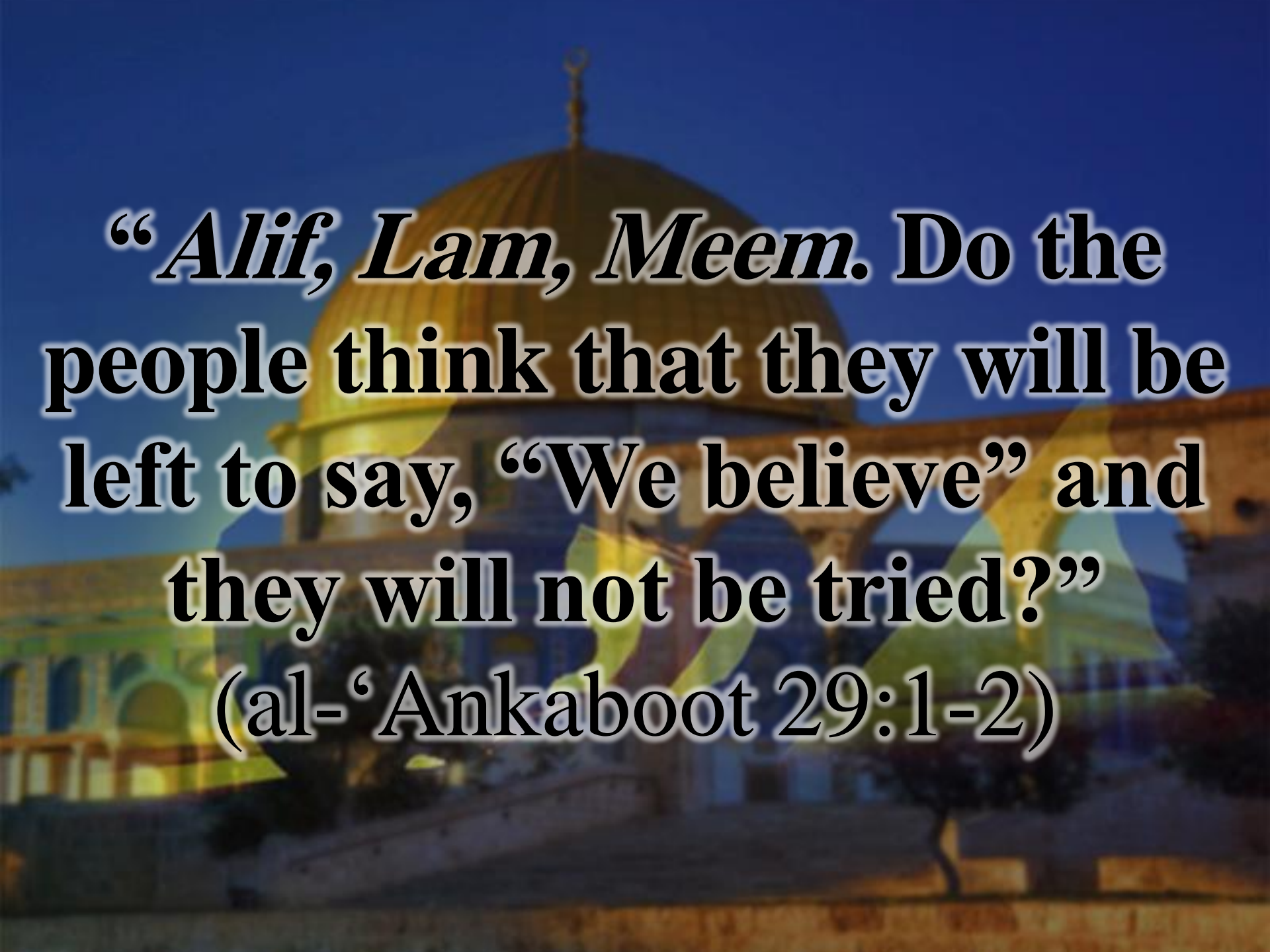
‘anhum ajma‘een in spreading the message of Islam? Let us all partake in the *jihaad* and struggle in restoring the true teachings of Islam and the Truth from being abused and stomped



by the enemies of Islam from among the disbelievers, Jews, and Christians. Verily, we truly hope that our names will be recorded amongst the martyrs. Take heed, for Allah will not allow our testimony



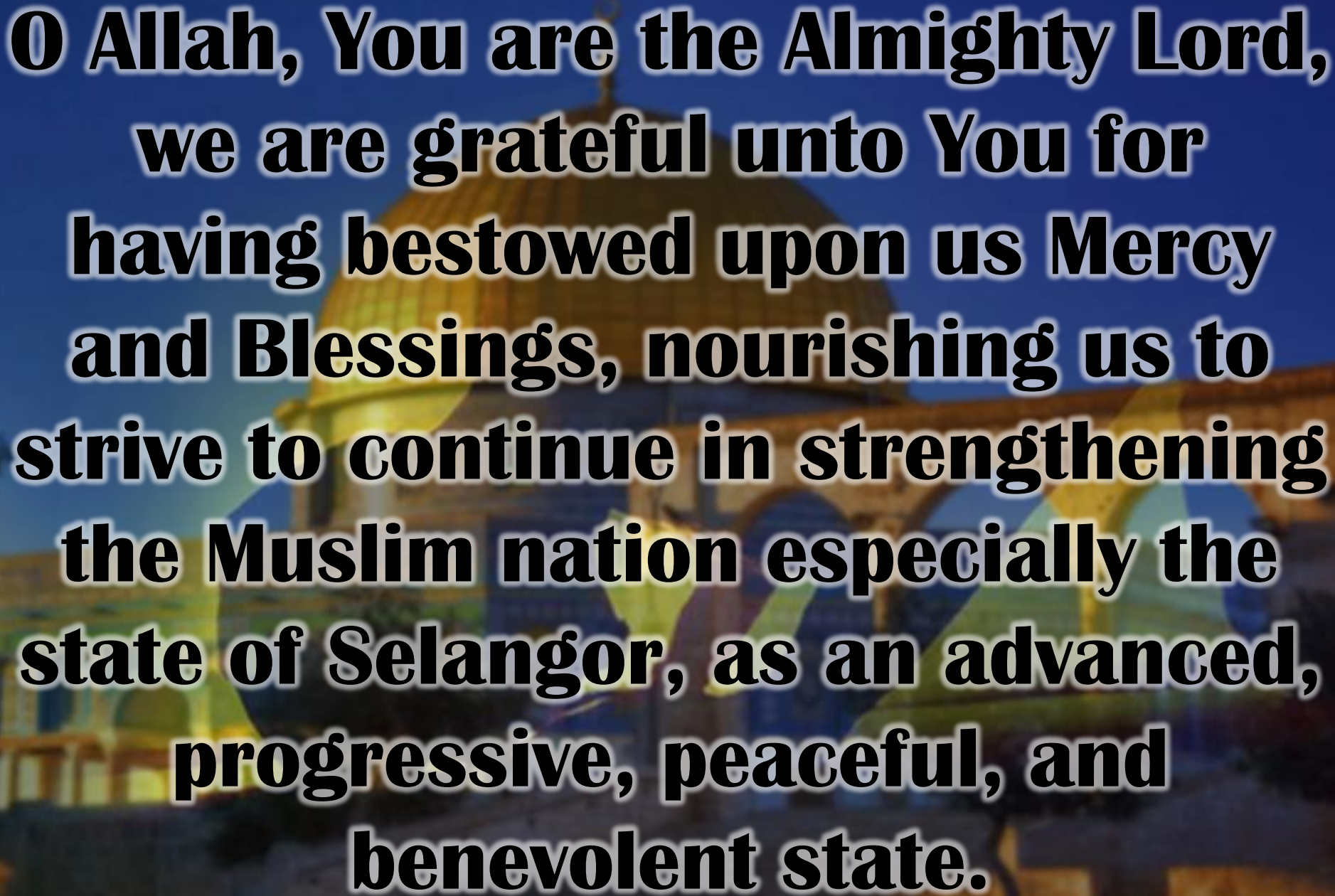
of faith unto Him uttered on the
tongue only to be left untested.



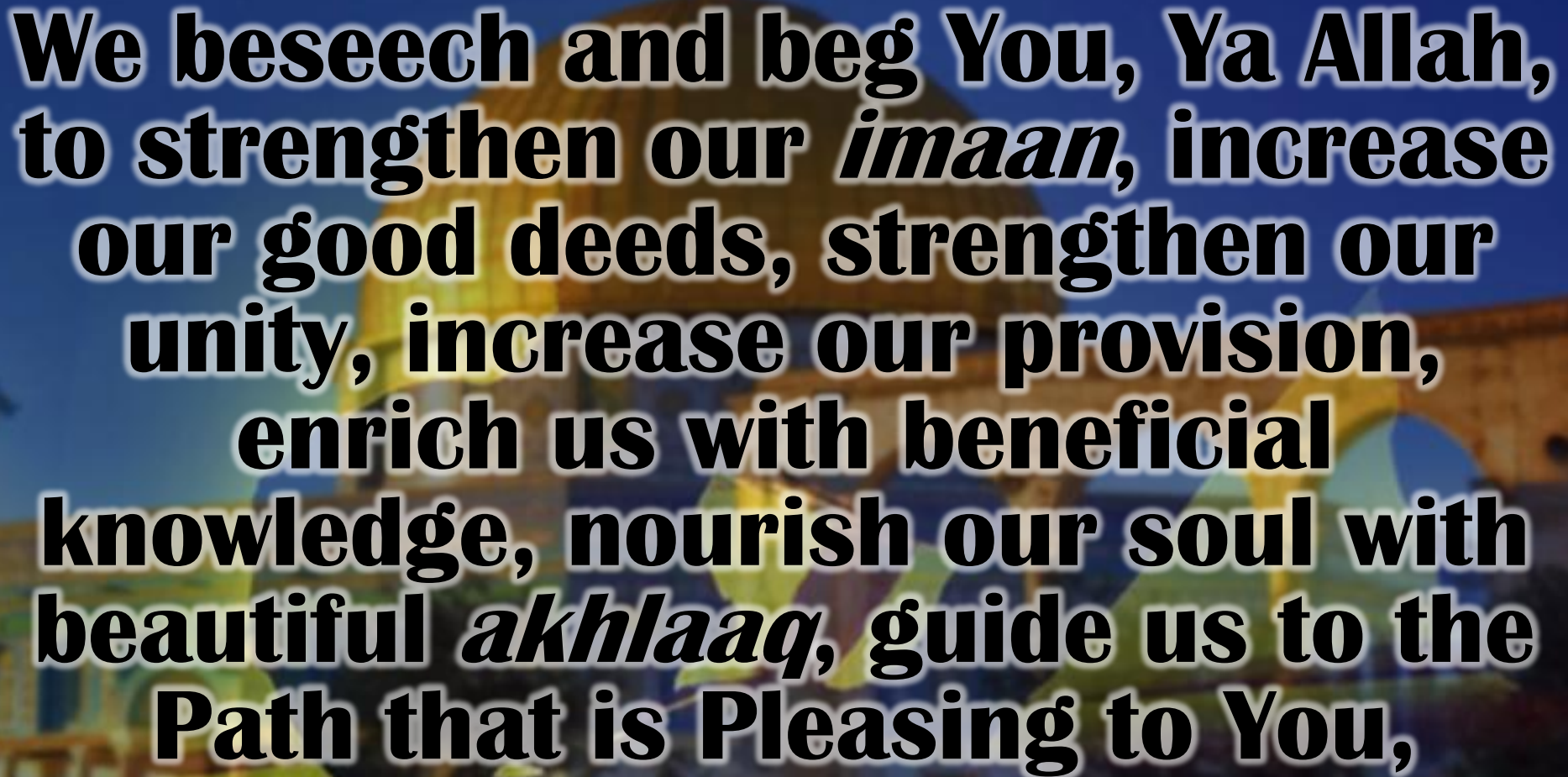
“Alif, Lam, Meem. Do the people think that they will be left to say, “We believe” and they will not be tried?”

(al-‘Ankaboot 29:1-2)

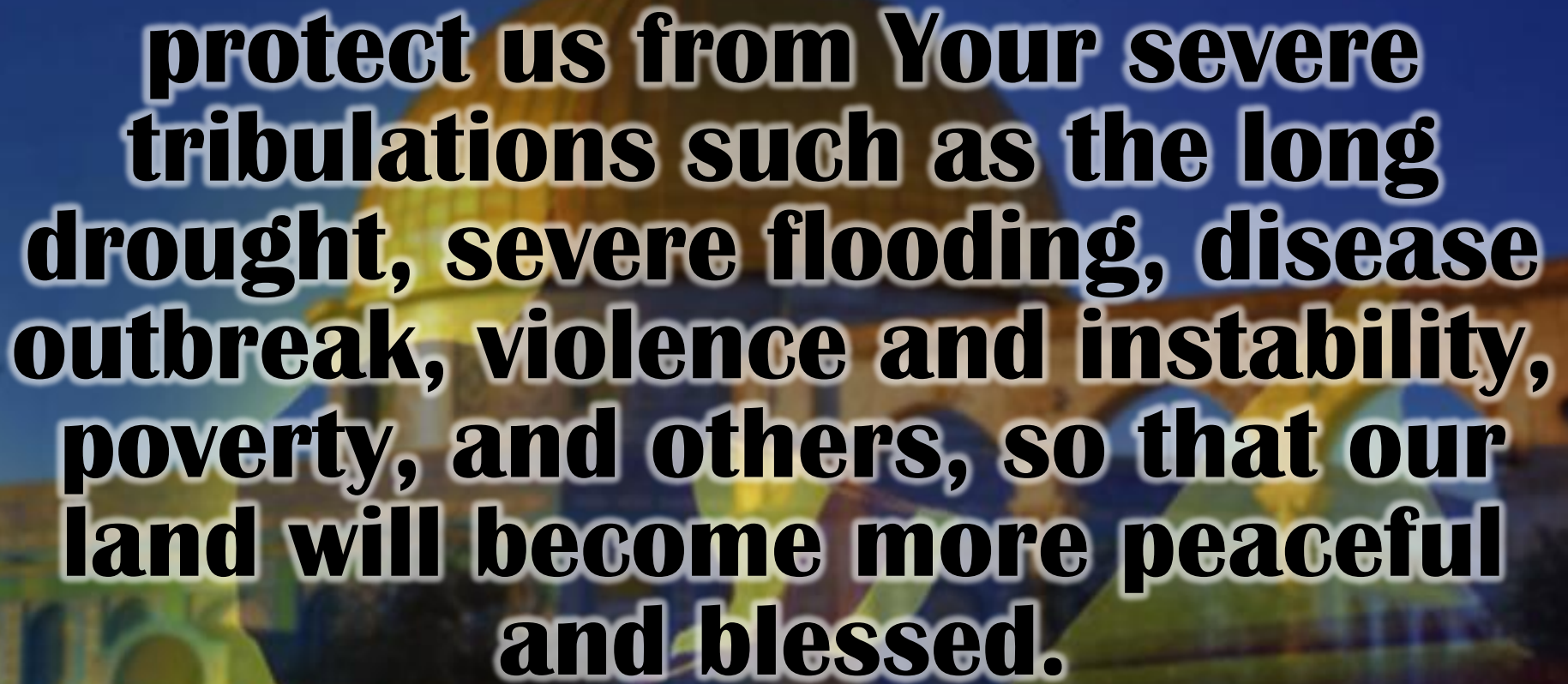
بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيْهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. أَقُولُ قَوْلِي هَذَا
وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِيْنَ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



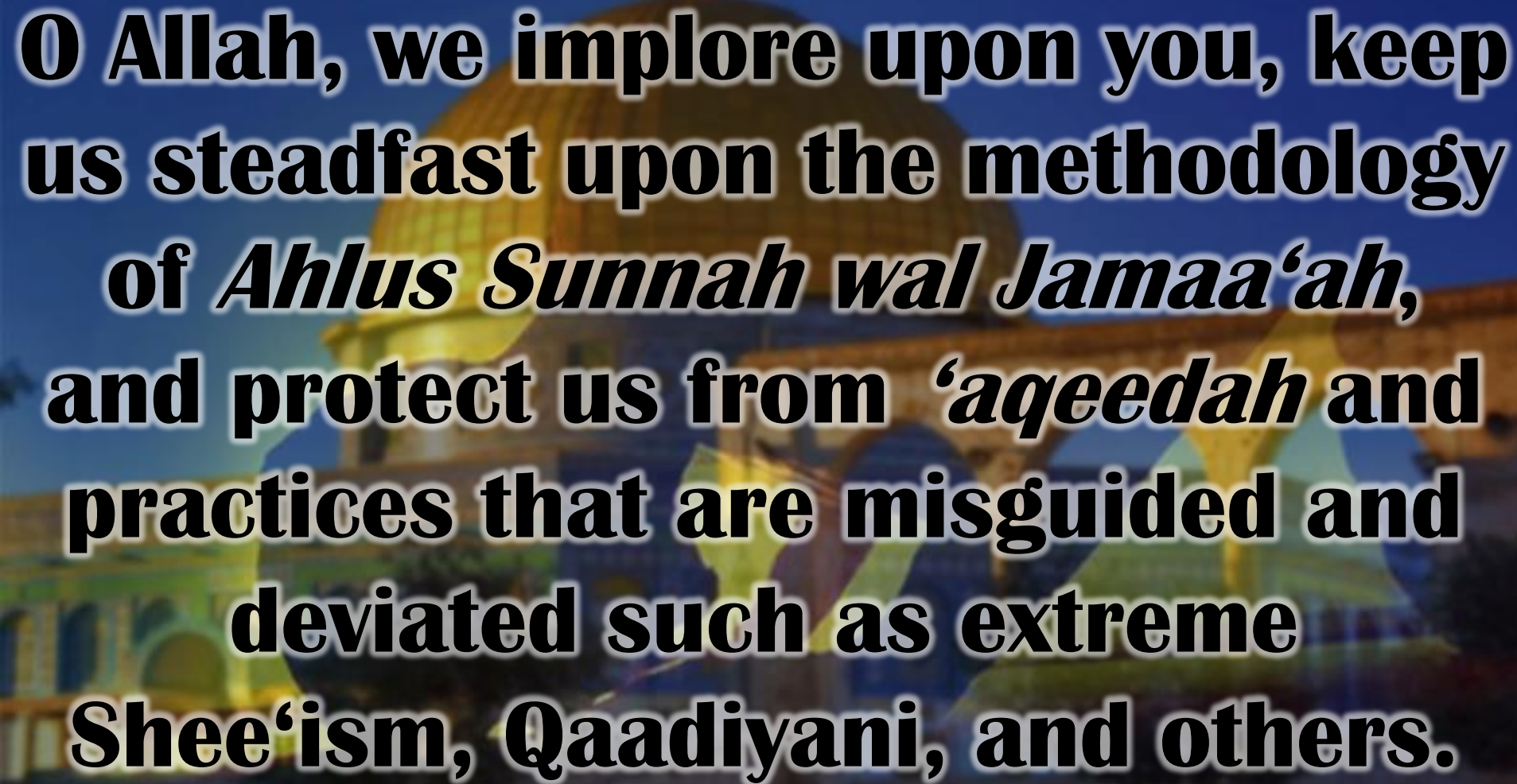
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**



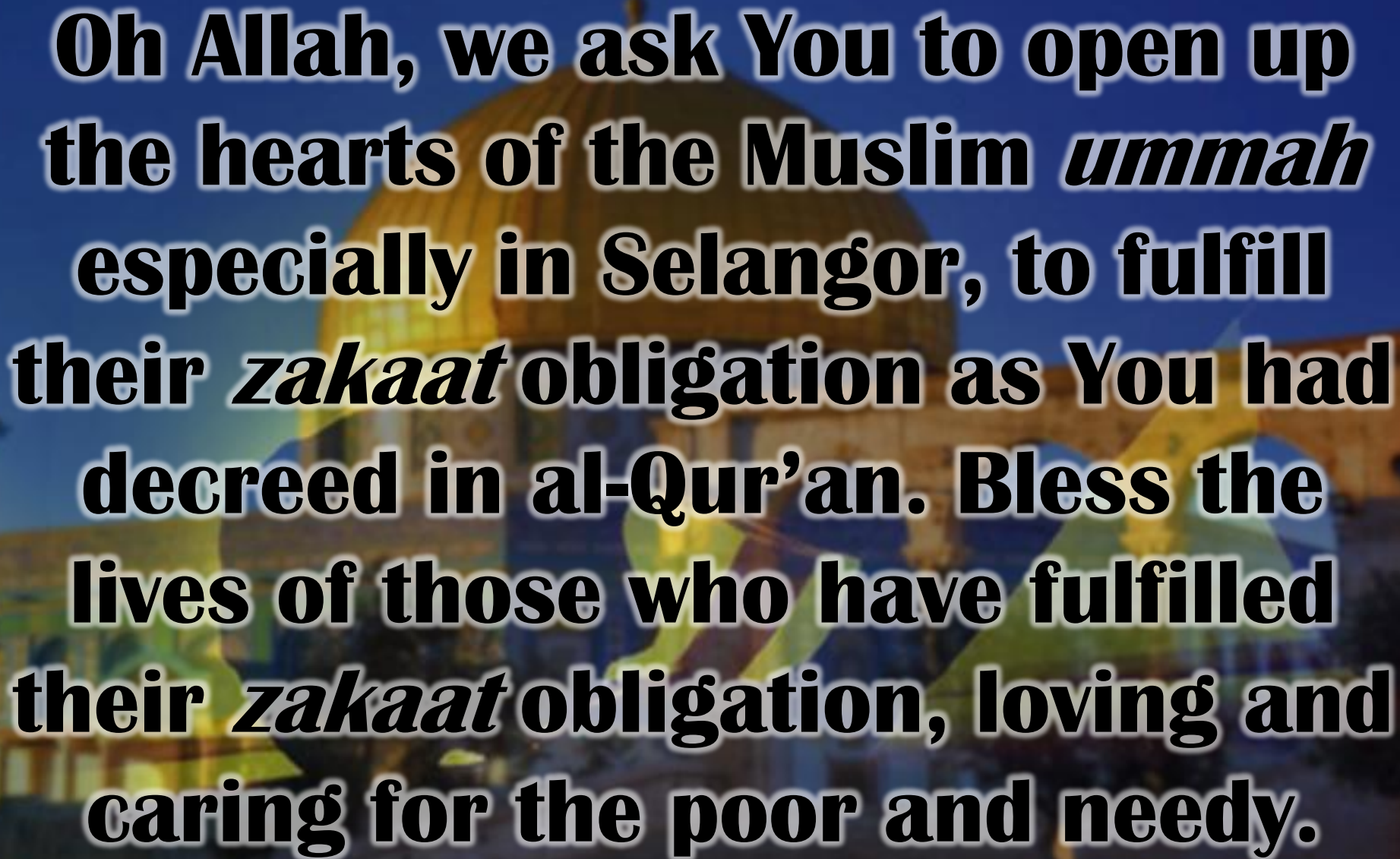
**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**



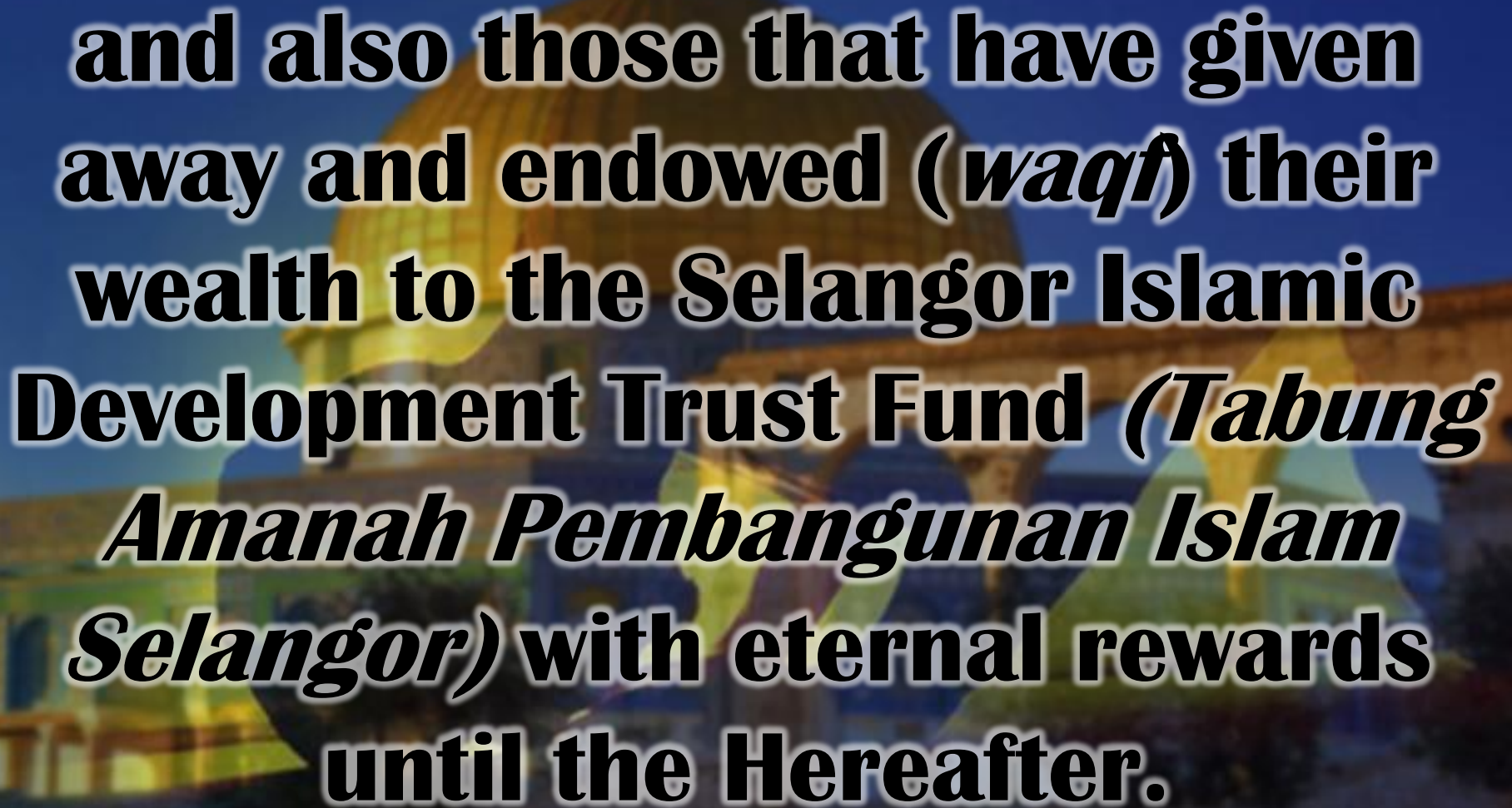
protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.



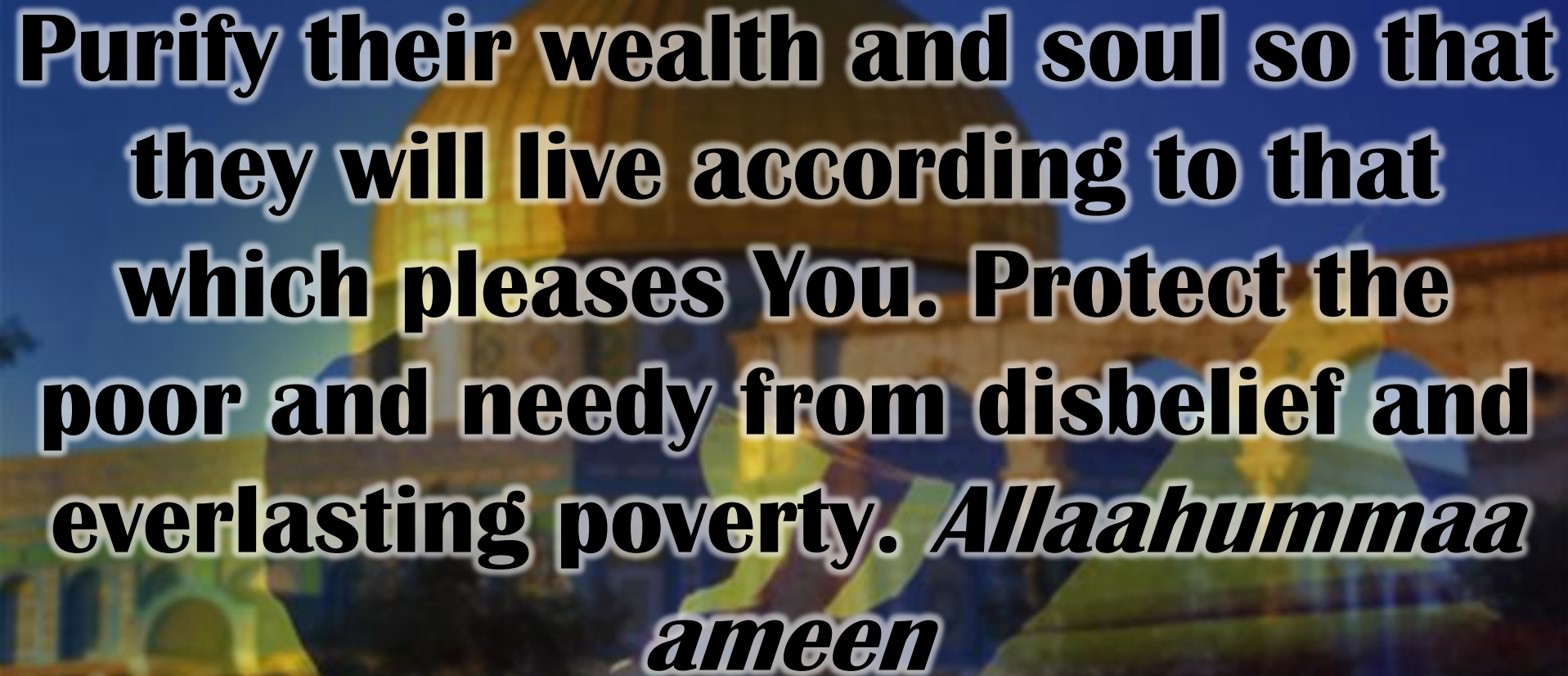
O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from *'aqeedah* and practices that are misguided and deviated such as extreme Shee'ism, Qaadiyani, and others.



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.



and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.



**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***



جهازنا الكرام انشا لله تعالى في سنة 1412 هـ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR