



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
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THE LESSONS OF MI'RAAJ REMAINS AFRESH THROUGHOUT TIME



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us altogether strive
to increase our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by abiding
all of His Commands
and leaving out all of

**His prohibitions. May
we be granted with
success in this world
and the Hereafter.**

Let us altogether ponder upon the *khutbah* today titled ...

***THE LESSONS OF
MI'RAAJ REMAINS AFRESH
THROUGHOUT TIME***



[#bahagianpengurusanmasjid](#)

During the journey of Israa' and Mi'raaj, the Prophet ﷺ stopped at five different locations to perform *salaah* (prayer), namely Yathrib and Madyan, Toor Seenaa', Bayt al-Lahm, and

Bayt al-Maqdis. The stopover at these five locations gave the initial impression of the five daily prayers. He ﷺ led the prophets in the prayer, indicating that

he is *Sayyid al-Anbiyyaa'*
(the Chief of all
Prophets).

In this truly extraordinary
journey, he ﷺ witnessed
events depicting rewards
for doing good deeds and

punishments for
wrongdoings, which
touched upon the matter
of having *imaan* (belief)
in the unseen matters
(*ghayb*), regarding the
'*ibaadah* of *salaah*,
wealth, *amaanah* (trust)

and responsibility,
regarding the limbs
especially the mouth, and
regarding women.

He ﷺ was invited to be
conferred with the
commandment for *salaah*.

Initially, it was decreed with 50 prayers daily, day and night. Upon the advice of Prophet Moosa, the Prophet ﷺ repeatedly beseeched for reduction until it

came down to five (5) prayers. Then Allah mentions, “that is the ordainment for the 5 daily prayers but its reward is equivalent to 50 prayers.”

Allah knows that we are incapable of performing 50 prayers daily. Allah enjoined 50 in the beginning, so that we will become grateful upon this *rahmah* (mercy) of Allah, but most mankind

do not appreciate it and are not even grateful. It is only befitting for their heads to be smashed with rocks, as witnessed by Rasulullah ﷺ. When smashed with rocks, they would scream in pain

horribly. However, the pain felt will not cause them to die. Allah *Subhaanahu Wa Ta'aala* mentions in verse 13 of soorah al-A'laa:

“Neither dying therein nor living.”

Those that did not perform *salaah*, their lives in this world will not attain *barakah* (blessings), they will not taste blissfulness and tranquility even though they possess spacious

dwelling, expensive
vehicles, and high
positions. In the
Hereafter, they will be
severely tormented.
Those abandoning *salaah*
are deemed as daring in
fighting against Allah,

just like the *kuffaar*
(disbelievers). In the
hadeeth of Jaabir bin
'Abdullah *radiyAllaahu*
'*anhuma*, Rasulullah ﷺ
said:

“Between man and polytheism and disbelief is the abandonment of salaah.”

(Muslim)

In reality, many Muslims refuse to fulfill their prayer obligation. This is among the reasons that Allah *Subhaanahu Wa Ta'aala* became angry and sends down His punishments. If one

abandons *salaah*, then
all of his other deeds
will remain suspended
and unaccepted by
Allah *Subhaanahu Wa*
Ta'aala.

During the great event of *al-Israa' wal-Mi'raaj* (the Night Journey and the Ascension), the Prophet ﷺ was shown those consuming rotten meat, while ignoring the pure unspoiled ones. Hence

Jibreel explained that they are those that used to fornicate and indulged in *zinaa* (adultery), even though they were legally married to their spouses.

Fornication is a heinous and despicable act. Those that are able to control their *nafs* (desire) from committing fornication truly possess nobility and preserve their self-dignity. In Islam,

those that are not married and committed adultery, they will be lashed 100 times, and for the married ones that committed fornication, they will be punished with stoning (*rajm*) to

death. Such is the severe magnitude of the sin of *zinaa*.

When *zinaa* is ruled as *haraam* (impermissible), then any matter that leads to *zinaa* also becomes

haraam. This is so that any elements that would allow for *zinaa* to take place will be blocked out instantly. One of the principles in *Usool al-Fiqh* (Principles of Islamic Jurisprudence) states

“سَدُّ الدَّرَائِعِ وَدَرْءُ الْمَفَاسِدِ”

(blocking the means
and warding off evil),
which is to block all
avenues that leads to
zinaa and not resorting
to any ways that can

lead to *zinaa*. This is what is meant when Allah *Subhaanahu Wa Ta'aala* states in verse 32 of soorah al-Israa':

***“And do not
approach unlawful
sexual intercourse.
Indeed, it is ever an
immorality and is evil
as a way.”***

Today, women are exposing their *'awrah* on Facebook, Instagram, TikTok, and other social media applications. Moreover, what saddens us more is that the husbands or parents do

not even prohibit these wicked acts, and even worse they would instead feel proud without feeling any guilt.

Verily, the male fornicator and female fornicator will

**be punished in the
Hereafter. Therefore, fear
the Hellfire by staying
away from disobedience.
Let us educate and
monitor our daughters
and wives from becoming
the cause of adultery.**

In one narration, where the Prophet ﷺ had returned from al-Mi'raaj in state of grief, while in front of Faatimah, he ﷺ mentioned the ten types of punishments upon women that he ﷺ saw in

the Hellfire. Among the reasons for those punishments are exposing the *'awrah*, rebellious to the husband, refusing to make *ghusl*, and refusing to perform *salaah*.

The Prophet ﷺ also saw a group of people having copper finger nails scratching their faces and chests, and also a bull that exited a very small outlet, then was trying in vain to return

**through that small outlet
but failed.**

**These are among the form
of punishments upon
mankind that did not
safeguard their tongues,
speaking without thinking**

first, telling lies, always
exaggerating, backbiting,
inciting others, and
sowing *fitnah* (slander).

The Prophet ﷺ was shown
a woman having the
physical shape of a dog,

the head of a pig, and
the body of a donkey.
This is a depiction of the
punishment upon the
people of *fitnah* and
those that like to
instigate others and
cook up lies.

The Prophet ﷺ was also shown those wearing loincloth and eating wooden thorns, those swimming in a pool of blood while forced to eat stones. This is the punishment for those

**consuming the wealth
of others unlawfully.
This includes not
paying *zakaat*, stealing,
robbing, and
consuming the
possession of others.**

There was also the sweet voice of a beautiful woman calling and seducing the Prophet ﷺ. That was the trial of *dunya*. Many would succumb to *dunya* temptations due to its

false decorations. They would disregard the matters of *halaal* and *haraam*, which includes offering and accepting *rishwah* (bribery) that is seeming normal today.

Due to bribery and corruption, the nation incurs devastating loss, the legal authority is crippled, and the society gets bamboozled. Corruption turns what is right as being wrong, and

**what is wrong as right.
Due to corruption,
mankind would crazily
chase after opulence and
become oppressive.
Authority can be bought
with money and the poor
are becoming poorer.**

The lessons from
the *khutbah* this
time, as guidelines
for our lives, are:

1. The lessons from the event of al-Israa' and al-Mi'raaj serve as reminders and grave warning throughout our lives.

2. The Muslim *ummah*
must always remain
obedient to Allah
Subhaanahu *Wa*
Ta'aala, grateful,
content, and always
repent.

3. We must always remain cautious and vigilant upon the deception of *dunya* that ensnares us with worldly possession, women, and position, causing us to plunge into the Hellfire of Allah *Subhaanahu Wa Ta'aala*.


***“And do not consume
one another’s wealth
unjustly or send it [in
bribery] to the rulers
in order that [they
might aid] you [to]
consume a portion of***

***the people in sin,
while you know [it is
unlawful].”***


(al-Baqarah 2:188)



**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.



O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)



through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**