

To Be Delivered On: 17 FEB 2023CE | 26 Rajab 1444H



ISLAMIC SAVIOUR OBEEDIENCE

FRIDAY SERMON

Title:

“ISRAA’ MI’RAAJ: THE AMAANAH AND RESPONSIBILITY OF THE PRAYER”

Published By:

Unit Khutbah

Bahagian Pengurusan Masjid

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“ISRAA’ MI’RAAJ: THE AMAANAH AND RESPONSIBILITY OF THE PRAYER”

الْحَمْدُ لِلَّهِ الْقَائِلِ: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ وَ مِنْ
عَائِتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَآيَايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:
يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ﴿١٠٤﴾²

Dear blessed Muslims,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and leaving out all of His prohibitions. May we attain success in this world and the Hereafter.

¹ al-Israa' 17:1.

² Aal 'Imraan 3:102.



In conjunction with the commemoration of the historical event of *Israa'* and *Mi'raaj*, I sincerely invite fellow audience to altogether internalize upon today's *khutbah* titled **"ISRAA' MI'RAAJ: THE AMAANAH AND RESPONSIBILITY OF THE PRAYER."**

Dear beloved Friday audience,

Among the matters that were truly significant when the Prophet ﷺ undertook the miraculous journey of *al-Israa'* (the Night Journey) and *al-Mi'raaj* (the Ascension) is the legislation of the *fard* (obligatory) prayers. In the beginning, Allah *Subhaanahu Wa Ta'aala* had sent revelation to the Prophet ﷺ with the obligation of performing 50 prayers daily. The Prophet ﷺ said: "Then, I descended and met Prophet Moosa 'Alayhissalaam, whom inquired, 'What has your Lord enjoined upon your *ummah*?' I replied: 'Fifty prayers have been made obligatory on them.' Prophet Moosa then said, 'Return to your Lord and ask for reduction for your *ummah* will not be able to bear this burden. Verily, I had tried my level best with the Children of Israa'eel and I know them.' The Prophet ﷺ said: 'Hence, I returned to my Lord and beseeched, 'O my Lord, grant relief upon my *ummah*.' Then Allah reduced it to five daily prayers."

Such was our beloved Prophet ﷺ whom went back and forth between Allah *Subhaanahu Wa Ta'aala* and Prophet Moosa 'Alayhissalaam, until Allah decreed: 'O Muhammad! Verily they are five daily prayers. Each prayer will be multiplied by ten. Therefore, they are the fifty obligatory prayers. And whoever intends to do a good deed but did not perform it, it will be recorded as one good deed for him. If he performs it, it will be recorded as ten good deeds for him. On the contrary, whoever



intends to do a bad deed but did not commit it, nothing will be recorded against him. But if he committed the misdeed, then it will be recorded as one bad deed.'

(Muslim)

After all matters were settled, Rasulullah ﷺ returned to meet with Jibreel 'Alayhissalaam, where they descended to earth until they reached Bayt al-Maqdis. He ﷺ then rode the *Buraaq*, accompanied by Jibreel, where the Prophet reached home in the early morning before the time of Fajr.

Dear blessed Friday audience,

The commandment for the obligatory *salaah* (prayer) is the biggest *ni'mah* (favor) from this great event of *Israa'* and *Mi'raaj*. *Salaah* is the link in our relationship with Allah. Moments of sincere devotion and supplication to Allah *Subhaanahu Wa Ta'aala* should perfect our *salaah*. Disconnected from the material world, lustful desire, and *fitnah* (slander), that one focuses fully on the essence of The Almighty. To the point that one tastes the sweetness of being in God's presence. *Salaah* is the *mu'min* (believer) riding on a *Buraaq* passing through layers of sky of varying levels, heading towards Allah *Ta'aala*.

Among the conditions for *salaah* to be accepted is to humble oneself upon the greatness of Allah, avoiding arrogance, pride, and deceits, loving and respecting one another, always performing *tawbah* (repentance), cognizant and remembering Allah, loving the poor, courteous and increase in charity, as well as aiding to alleviate the burden of those afflicted with disaster.



Actually, those that perform *salaah* are categorized into several groups. Among them, the first group: Those that oppress themselves, meaning those that perform *salaah* without perfection. Second: Those that safeguard and maintain their prayers but do not control their desire. Third: Preserving the time, limits, and pillars of *salaah*, as well as warding off *waswas* (whispers of *shaytaan*), and defeating the enemies (through *jihad* within *salaah*). Fourth: Perfecting all of the rights of *salaah*, externally and internally. Fifth: Perfecting all of the rights of *salaah*, externally and internally, and being in full control of the heart.

The real *salaah* is as it was performed by Rasulullah ﷺ. In the *hadeeth* of Maalik bin al-Huwayrith *radiallahu ‘anh*, Rasulullah ﷺ said:

“Pray as you have seen me praying.”

(*al-Bukhaari*)

Let us take *salaah* as a means that can prevent us from committing evil and wickedness.

Allah *Subhaanahu Wa Ta’aala* mentions in verse 45 of soorah al-‘Ankaboot:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“...And establish prayer. Indeed, prayer prohibits immorality and wrongdoing.”

In the book titled “*Munyat al-Musalli*” it was mentioned that *salaah* is comprised of both *zhaahir* (external) and *baatin* (internal). Its external components are: al-Faatihah, *rukoo’* (bowing), *i’tidal* (rising from bowing),



the two *sujood* (prostration), sitting between the two *sujood*, *tahiyyaat*, and *tasleem* (giving *salaam*), *sunnah* (supererogatory) acts and its conditions. While the internal components that are greatly demanded are *khushoo'* (full attention), full presence of the heart, *ikhlaas* (sincerity), *tadhallul* (excessive humility), and understanding the meaning of recitations, *tasbeeh*, and many more.

Dear blessed Friday congregants,

Salaah truly has its grave effect. Among them is to nurture honesty in *mu'ammalaat* (social dealings), fulfilling the *amaanah* (trust), good interactions, having utmost *akhlaaq*, prioritizing upon others, refraining from harming others, and spreading love everywhere.

Salaah is the pillar of the religion. From the direct effect of *salaah* is that it trains the soul to always remain pure, instill calmness, fight off hastiness, groom big-hearted individuals, always fearing Allah Alone, nurtures bashfulness, purifies the soul and *akhlaaq*, time-conscious, befriend righteous individuals, and live a life of honesty, *ikhlaas*, and beneficial knowledge.

Dear blessed Friday audience,

Among the things shown to the Prophet ﷺ during *al-Israa' wal Mi'raaj* was a group of people that collected firewood, whom kept on adding the load even though they were not able to carry them. This is the depiction of human beings that were unable to fulfill their *amaanah*, and yet they kept on accepting more *amaanah*, as narrated by al-Bayhaqi in *Dalaa'il an-Nubuwwah*. A civilized Islamic nation must definitely have its administration and civil servants. If they would render their tasks with



amaanah, fulfilled is the ambition of developing and advancing the Muslim *ummah*. On the flip side, if they are heedless and do not fulfill their responsibilities with *amaanah* or remain inactive, then they are akin to those that were unable to carry that firewood but yet they would keep on adding more load. However, this does not mean that the Muslim *ummah* is commanded to run away from responsibilities, but instead to know their realities and pursue within their means, so that they would remain in their suitable predicament. Any matter, if it is passed on to an unqualified person, it will surely be met with destruction.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 27 of soorah al-Anfaal, which means:

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].”

Dear beloved audience,

In concluding the sermon today, let us altogether contemplate upon the following lessons:

1. *Israa'* and *Mi'raaj* are trials upon the *imaan* (faith) and *'ubudiyyah* (servitude) unto Allah.
2. The Muslim *ummah* especially the leaders must safeguard their *salaah*, *amaanah*, and responsibilities with perfection so as to remain protected from the torment of Allah's Fire if they are betrayed.
3. The Muslim *ummah* must safeguard the rights and *amaanah* upon wealth and bodily limbs especially the tongue, as well as protect and



train the family members to remain *istiqamah* (steadfast) in performing *salaah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ
نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

“And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.”

(Soorah Ta-Ha 20:132)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

THE SECOND KHUTBAH



الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

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 (*infaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous



Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.