



جڤاتڤن اءاماء اسلام سلنءور
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...

ISRAA' MI'RAAJ: THE AMAANAH & RESPONSIBILITY OF THE PRAYER



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Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.**

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 & RESPONSIBILITY OF THE PRAYER



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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.

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 *jihaaad*
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 *radhiyAllaahu ‘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 تَنْهَى
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.

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.

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].”

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*.

“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)



**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).**



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**