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***“SALAAH: THE SUPREME COMMAND
FROM ISRAA’ MI’RAAJ”***

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“SALAAH: THE SUPREME COMMAND FROM ISRAA’ MI’RAAJ”

الْحَمْدُ لِلَّهِ الْقَائِلِ : سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ وَمِنَ آيَاتِنَا إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ ①¹

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 وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ②²

Dear blessed Muslims,

I humbly implore for all of us to altogether strive in increasing our
taqwa of Allah *Subhaanahu Wa Ta'aala* by performing all of His

¹ al-Israa' 17:1

² Aal 'Imran 3:102.

Commands and avoiding all of His prohibitions. May we all be bestowed with happiness and success in this world and the Hereafter. Respected audience is reminded to not use the mobile phone while the *khutbah* is in session.

On this blessed day, I will discuss upon a *khutbah* titled **"SALAAH: THE SUPREME COMMAND FROM ISRAA' MI'RAAJ."**

Dear blessed Friday audience,

In the journey of al-Israa', Rasulullah ﷺ was taken from Masjid al-Haram to Masjid al-Aqsa, which indicated the privileged status of Masjid al-Aqsa as the first *qiblah* for the Muslim *ummah*, and as the symbol of unity of 'aqeedah of the Prophets 'Alayhim as-salaam. While al-Mi'raaj manifested the ascension of Rasulullah ﷺ through the seven heavens up to Sidrat al-Muntaha, in witnessing the grandeur of Allah *Subhaanahu Wa Ta'aala*, as well as the occasion for the acceptance of the supreme *wahy* (revelation), which is the 'ibaadah (worship) of five daily *salawaat* (prayers). This is the one and only 'ibaadah that was revealed without the intermediary of angel Jibreel 'Alayhissalaam, indicating that *salaah* (prayer) is the *tiang seri* (mother pillar) and main pillar of Islam.

Allah *Subhaanahu Wa Ta'aala* has mentioned in the first verse of soorah al-Israa' that was recited at the beginning of the *khutbah*:

"Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

This verse provides a far wider dimension pertaining the event of Israa' and Mi'raaj, which not only entails the physical journey of the Prophet ﷺ but also encompasses the spiritual *hikmah* (wisdom), strengthening of 'aqeedah, and the great *amaanah* (trust) accepted by the Muslim *ummah* through the decree for *salaah*.

Dear blessed Friday congregation,

Do we truly comprehend the significance and privilege of the 'ibaadah of *salaah*? While all other 'ibaadaat were conveyed through revelation on earth, only *salaah* was commanded directly by Allah *Subhaanahu Wa Ta'aala* at Sidrat al-Muntaha during Israa' and Mi'raaj. This legislation was recorded in a well-known narration where in the end, it was legislated upon the Muslim *ummah* to perform the five daily prayers.

In the *hadeeth* of Anas bin Maalik *radiallaahu 'anh*, Rasulullah ﷺ said:

...فَرَجَعْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ
الْقَوْلُ لَدَيَّ..

"...I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed..."

(Muslim)

Based on this *hadeeth*, we must understand that *salaah* not only becomes an obligation that is to be done at its prescribed times, moreover it becomes a symbol of full obedience and servitude unto Allah *Subhaanahu Wa*

Ta'aala. Salaah that is performed with *khushoo'* (attentive humility) and internalization will surely help to prevent one from evil stemming from the lustful desire such as committing *zinaa* (adultery), watching videos with pornographic elements, ensnared with the perversion of LGBT, uttering profanities, backbiting, slandering, and others. Similarly, it can prevent *munkar* (evil) originating from spiritual ailments of the heart, which can cause corruption, deceits, theft, and more.

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

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”

Esteemed Friday audience,

The stark reality today is very saddening when we find many within the Muslim *ummah* are actually negligent in their main duty towards Allah *Subhaanahu Wa Ta'aala*, which is *salaah*. Some purposefully abandon *salaah* without even feeling sinful, where some belittle the importance of *salaah* by prioritizing upon worldly affairs, and there are those that would delay the *salaah* until the very end of its prescribed times.

Do we not realize that abandoning or delaying *salaah* not only manifests the weakness of *imaan* (faith), but it also opens up doors to the destruction of *akhlaaq* (character), emptiness within the soul, and causing various social problems.

Verily, abandoning *salaah* intentionally is an unlawful act and it is from among the major sins. Allah *Subhaanahu Wa Ta'aala* mentions in verse 59 of soorah Maryam:

"But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil."

Sa'eed bin al-Musayyib *Rahimahullaah* had stated that:

"The meaning of 'neglecting prayer' is a person who does not pray zhuhr until it is the time for 'asr, and does not pray 'asr until it is time for maghrib, and does pray maghrib until it is the time for 'ishaa', and does not pray 'ishaa' until it is the time for subh, and does not pray subh until the sun has risen, Hence, whoever dies when doing as such without repentance (before he dies), then Allah Subhaanahu Wa Ta'aala will deem him among those that have committed major sins, and place him in the lowest of hell."

Some *'ulamaa* (scholars) have ruled that abandoning *salaah* purposefully tantamounts to *kufr* (disbelief) or takes one outside the fold of Islam. This is based on the *hadeeth* of Jaabir *radiyAllaahu 'anhuma*, where Rasulullah صلى الله عليه وسلم said:

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ

"Verily between man and between polytheism and disbelief is the abandonment of prayer."

(Muslim)

There are numerous texts from al-Qur'an and *hadeeth* stating severe threats and painful torments for those that neglect their *salaah*. Hence, ponder

upon what Allah *Subhaanahu Wa Ta'aala* mentions in verse 42 and 43 of soorah al-Muddaththir:

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

“[And asking them], “What put you into Saqar?” They will say, “We were not of those who prayed.””

Beloved Friday audience,

With the legislation of *salaah* in this majestic event, it has taught us the concept of “*Uboodiyyah*” which is a principle of obedience that is absolute, performing *‘ibaadah* purely for the sake of fulfilling the command of Allah *Subhaanahu Wa Ta'aala*, even though there are no scientific proofs, where the *‘aql* (intellect) will not be able to fully comprehend its full *hikmah*.

Allah *Subhaanahu Wa Ta'aala* has reminded us in al-Qur’an that there are far too many signs of His greatness that encompasses the *ghayb* (unseen) and events that could not be achieved directly by the human intellect. Just like the historical event of Israa’ and Mi’raaj, which truthfully is not just a miraculous journey that is *waajib* (obligatory) for us to believe in. Moreover, it has great *hikmah* that teaches us the meaning of adherence and absolute obedience in Allah *Subhaanahu Wa Ta'aala*.

However, if there are scientific findings discovered to prove the verses of al-Qur’an and *ahaadeeth*, then they are not from the fundamentals of *imaan*, but as catalyst for us to further attain nearness to Allah *Subhaanahu Wa Ta'aala*. One’s *imaan* upon the *wahy* is far greater than the logic of science

and mathematics, for it is rooted upon the certainty and reality of *'Uboodiyah*, meaning having full servitude unto Allah *Subhaanahu Wa Ta'aala*.

Dear blessed Friday congregants,

Israa' and Mi'raaj has taught us that the *'ibaadah* of *salaah* is not just a ritual obligation that must be fulfilled daily, but it is the path leading towards a blessed life in this world and the Hereafter.

If we truly perform *salaah* by fulfilling all of the pillars, conditions, and *maqasid* (objectives) that are implied within, then it behoove us to always remember Allah *Subhaanahu Wa Ta'aala* and having the capability to eliminate the traits of *mazhmoomah* (blameworthy) such as anger, arrogance, and personal ego, simultaneously replacing them with the traits of *mahmoodah* (praiseworthy) such as *sabr* (patient) and *tawaddu'* (humility). When these traits of *mahmoodah* are firmly embedded in us, then it becomes a sign that our *salaah* is not just accepted but it is capable of changing our *akhlaaq* and behavior from being bad to virtuous.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 103 of soorah an-Nisaa':

"And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."

Beloved Friday audience,

To end the *khutbah* today, let us derive several lessons by comprehending, remembering, and practicing the following matters in our daily life:

1. The Muslim *ummah* must internalize upon the event of Israa' and Mi'raaj that teaches the concept of 'Uboodiyah, calling for us to have *imaan* and perform the commands of Allah *Subhaanahu Wa Ta'aala* without any doubt.
2. The Muslim *ummah* must remain cognizant that abandoning *salaah* or purposely delaying it are from actions that will open up the door to Allah's Wrath *Subhaanahu Wa Ta'aala* and incur His punishment.
3. The Muslim *ummah* must have certainty that *salaah* is not merely 'ibaadah, but it is the key to a blessed life in this world and the Hereafter.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

"My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication."

(Soorah Ibraaheem 14:40)

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! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

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.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينِ

عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُورِ، سُلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُورِ، تَعَكُّوْا اَمِيْرَ شَاهِ ابْنِ
السُّلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْتِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

O Allah! Make us among Your slaves that fulfill 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, embezzlement, and power abuse. 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.

O Allah! Strengthen the *'aqeedah* of the Muslims in this state, *'aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.