

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

Oh People:

From the grace of Allah (جله) on this blessed Ummah (nation) is that he made it the last ummah and the best one. And Allah the Exalted chose it for the seal of the Prophets, the best of

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messengers and the leader of the children of Adam – Mohammad (صلى الله عليه وسلم) - who said about his nation:

You are the culmination of 70 nations (ummahs), you are the best of them, and the most honorable of them to Allah (جل). [Source: Ahmad and AtTirmithi and classified as good (hasan)]

إِنَّكُمْ تُتَمُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ

Allah chose him (صلى الله عليه وسلم) from among mankind and chose his ummah (nation) from among the other ummahs. And he honored him (صلى الله عليه وسلم) with signs, supported him through miracles and safeguarded him from the polytheists, cunning of the hypocrites and plotting of the enemies.

And the greatest station, that the Prophet (صلى الله عليه وسلم) attained in this world, is that Allah (جل) transported him from the Masjed Haraam in Makkah to Masjed Al Aqsa in Jerusalem, then he was ascended to the heavens until he reached the Lote tree of the Utmost Boundary and he saw the Greatest signs of his Lord and Allah spoke to him without an intermediary.

The Prophet's (صلى الله عليه وسلم) journey was during a period in which the harm from the polytheists had intensified along with their maltreatment of the Messenger of Allah (صلى الله عليه وسلم) and his companions.

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He (ﷺ) was transported to see a part of the dominion of Allah (جل), so that he viewed this world and all that is in it, as insignificant. So that his (ﷺ) heart becomes attached to what is with Allah (جل). And what is with Him the Exalted is better and more lasting than this world and its adornment.

He (ﷺ) was transported to see a portion of what indicates the Greatness of Allah, His Power and Glory.

He (ﷺ) was transported from Makkah to the Levant. Then he (ﷺ) ascended over the 7th heaven, all in one night. To increase his (ﷺ) Iman upon his (ﷺ) Iman in the power of Allah Who has power over all.

Allah transported him from the sacred Masjed in Makkah to Masjed Al Aqsa in Jerusalem, then he (ﷺ) was ascended with his body and soul while he (ﷺ) was awake as indicated by the Noble Quran and mentioned in the Prophet's sunnah. Ibn Kathir (May Allah have mercy on his soul) said: And the truth is that he went on the journey while awake and not while asleep from Makkah to the Bayt Al Maqdid riding a creature called Al Buraaq (البراق). And it is a riding creature between the size of donkey and a mule, whose stride reached as far as it could see. When he (ﷺ) reached the door of the Masjed, he tied the creature at the door and entered and prayed two units of prayer greeting the masjed. Then the Mi'raj was brought and it is like a ladder with moving steps, Then he (ﷺ) ascended on it to the nearest heaven. Then the rest of the seven heavens. He was received in every heaven by the distinguished within them. He (ﷺ) greeted the prophets in

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the different heavens in accordance to their stations and levels. He (ﷺ) passed by Musa (عليه السلام) at the sixth heaven. And Ibrahim (عليه السلام) in the seventh heaven. Then he (ﷺ) surpassed their stations and the rest of the prophets until he reached a level in which is heard the creaking of the pens. That is, the pens of destiny of what transpires.

And he (ﷺ) saw the Lote tree of the Utmost Boundary. And it was covered, by the decree of Allah (جل جلاله), with a great magnitude of butterflies of gold and varying colors. And the angels covered it. There he (ﷺ) saw Jibreel (عليه السلام) in his true form and he had six hundred wings and filled what is between the heavens and the earth. He (ﷺ) saw a green cushion so big that it blocked the horizon. He (ﷺ) saw the Bait-ul-Ma'mur (the Frequented House) and Ibrahim (عليه السلام) who built the kaba on the earth was reclining his back against it. For it is the Kaba of the heavens. Each day, 70,000 angels enter and worship inside it and do not return to it until the day of resurrection. And he saw Paradise and hell.

And there Allah mandated 50 prayers a day. Then He the Exalted reduced them to five prayers as a mercy from Him and kindness to His servants. And this indicates the honor and greatness of the prayer. Then he (ﷺ) descended to Bayt Al Maqdas in Jerusalem. And the Prophets also descended with him (ﷺ) and he led them in prayer when its time had entered. And it could be the Fajr prayer of that morning. Then he (ﷺ) exited from the Bayt Al Maqdas and rode Al Buraaq and returned to Makkah while it was still dark.

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أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

The event of Al Israa includes many great meanings. And many situations in it indicate the honoring of Mohammad (صلى الله عليه وسلم) and the place of his (صلى الله عليه وسلم) ummah (nation) among the other ummahs(nations). For he (صلى الله عليه وسلم) is the leader of the prophets. And his (صلى الله عليه وسلم) religion is their religion whose aim is to realize the servitude to Allah (جل جلاله), the Lord of the worlds, alone, without ascribing partners to him, And he (صلى الله عليه وسلم) is the Messenger of Allah the Exalted to all mankind. Arabs and non-arabs - People of all colors- People in every corner of the world - And until the end of time.

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It would have been possible for him (صلى الله عليه وسلم) to ascend directly from the Al Masjed Al Haram to the sky without going to Bayt Al Maqdas in Jerusalem. Especially since Al Masjed Al Haram is more honored than Masjed Al-Aqsa. However, this earthly trip was intentional. And in it is an indication that Allah (جل جلاله) made Al Isra evidence that Islam assembled the calls of tawhid from the era of Ibrahim (عليه السلام) that originated from the Sacred House to the calls of tawhid branching from it whose centers were Bayt Al Maqdas in Jerusalem. Then the seal of them, the last of them, appeared in Makkah also.

And his (صلى الله عليه وسلم) greeting of the Prophets in the sky is a confirmation of the Prophetic messages for one another. And that the religion of the Prophets is one. And the descension of the Prophets to the Bayt Al Maqdis in Jerusalem and Mohammad (صلى الله عليه وسلم) leading them in prayer is an acceptance that he (صلى الله عليه وسلم) is the leader of the Prophets and Messengers. And it is obligatory for every prophet, were they to witness Muhammad's (صلى الله عليه وسلم) mission, to follow him and comply with his (صلى الله عليه وسلم) shariah. As Allah (جل جلاله) said in verse 81 of Surah Al Imran:

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ) [آل عمران: 81].

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Al Imran (3) 81: And, when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

And with the importance of these lessons and morals, many Muslims throughout the world do not know anything about Al Isra and Al Mi'raj except as an occasion to revive practices such as celebrations that have no basis in the Quran and the sunnah. These practices did not emanate from the Prophet (ﷺ) or his companions (May Allah be pleased with them). How could someone claim that the Prophet (ﷺ) and his companions missed out on these celebrations and they were only discovered by someone who was guided to them afterwards? Is this not an attack on the message of the Prophet (ﷺ) and a disavowal of the Divine laws ?

So abide by the Sunnah of your Prophet (ﷺ). Beware of the innovations as they corrupt those embracing them. And one's love of Allah is firm through adhering to the shariah, abiding by the sunnah and staying away from the innovations.

So in this regard, let us embrace and implement the lessons and morals from the miraculous journey of Al Israa and Al Miraj that is documented in the words of Allah:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ) [الإسراء:1].

Al Israa (17) 1: 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.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.