



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

ISRAA' &
MI'RAAJ: ITS
CONNECTION
WITH SALAAH



Let us increase our *taqwa* of Allah
Subhaanahu Wata'aala by
performing all of His Commands
and abstaining from all of His
prohibitions, so that we will attain
great rewards in the Hereafter.

As we know, Muslims will commemorate the incident of *al-Israa* ' and *Mi'raaj* in this month, a very extraordinary and historical night. In that night, Rasulullah *sallAllahu 'alayhi wasallam* had undertaken a daunting journey,

from Makkah to Bayt al-Maqdis
in Palestine. Then, from there
onwards, he *sallAllahu ‘alayhi
wasallam* ascended to the
heavens known as *Mi‘raaj*,
beginning from the first to the
seventh level.

After that, Nabi Muhammad *sallallahu 'alayhi wasallam* ascended to *Sidratul Muntaha*, to a place called *Mustawa*. The journey of the physical body and soul occurred in a very short amount of time.

According to the *jumhoor*
(majority of scholars), this
event took place on the 27th
of Rajab, a year before he
sallAllahu 'alayhi wasallam
made *hijrah* to Madeenah.

This extraordinary event is a great miracle for the Messenger *sallAllahu 'alayhi wasallam* because none had undertaken such experience prior to him.

Allah *Subhaanahu Wata'aala* has mentioned this very event in al-Qur'an:

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

(al-Israa' 17:1)

The incident of *al-Israa* ' and *al-Mi'raaj* has a relationship with the ordainment of *salaah*. This *'ibaadah* was commanded by Allah *Subhaanahu Wata'aala* by inviting the Messenger *sallAllahu 'alayhi wasallam* to ascend to Him in *al-'Arsh*,

instead of sending *Jibreel*
down to earth to convey
the command, as it was
done for the ordainment
of fasting (of Ramadaan),
zakaah, and hajj.

The status of *salaah* in the Sight of Allah *Subhaanahu Wata'aala* is of utmost importance in *'ibaadah*. With *salaah* established, the religion is held upright, but when *salaah* is abandoned, then the religion is destroyed.

On the authority of ‘Umar
bin al-Khattaab *radiyAllaahu*
‘anh that Rasulullah
sallAllahu ‘alayhi wasallam
said:

**“*Salaah* is a pillar of the
religion.**

**Whoever establishes it
has established the
religion. Whoever
neglects it has
destroyed the religion.”**

(al-Bayhaqi: *da‘eef* but meaning is sound)

The *'ibaadah* of *salaah* was initially ordained to be 50 times daily, day and night.

Then Rasulullah *sallAllahu 'alayhi wasallam* went to Allah *Subhaanahu Wata 'aala* several times asking Him to reduce it.

Allah *Subhaanahu Wata'aala*
then answered his request by
reducing it down to five
obligatory prayers daily. In a
hadeeth narrated by Anas ibn
Maalik *radiyAllaahu 'anh*,
Allah *Subhaanahu Wata'aala*
said:

“There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers...”

(Muslim & Ahmad)

This manifests the great status of *salaah*, how great was the method of ordainment to Rasulullah *sallAllahu 'alayhi wasallam*, and also how great the way it is to be performed.

Allah judges each Muslim as whether to being good or bad, based on their establishment of *salaah*. The first thing that will be held accountable in the Hereafter is *salaah*. Rasulullah *sallAllahu 'alayhi wasallam* mentioned:

**“The first matter that
the slave will be
brought to account for
on the Day of
Judgment is the
prayer. If it is sound,**

**then the rest of his
deeds will be sound.
And if it is bad, then
the rest of his deeds
will be bad."**

(Ahmad, Abu Dawood, ibn Maajah, and at-
Tabaraani: *saheeh*)

This *hadeeth* teaches us
that however much a
person may fast in
Ramadaan, pay his *zakaah*,
performing hajj, giving
sadaqah to the poor, or

rendering great service to the
people and nation, they
would all become
meaningless with the deeds
rejected by Allah if the
salaah is neglected or
abandoned.

Salaah is an *'ibaadah* that is performed with physical (bodily) and spiritual movements. The tongue utters beautiful words, mentioning praises, exaltation, glorification,

and high hopes that are all attributed to Allah *Subhaanahu Wata'aala*. When every movements and recitations are performed with *ikhlaas*, completeness, consciousness, and *khushoo'*,

then it all would have
reverberating effect on the
self, physical body, soul,
mind, and *akhlaaq*, until the
salaah would truly prevent
one from committing
disobedience and *munkar* acts.

Allah Subhaanahu

Wata 'aala mentions in al-

Qur'an:

**“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.”**

(al-‘Ankaboot 29:45)

On the other hand, *salaah* that
is performed with
heedlessness, just so that
others will notice without fully
internalizing the *'ibaadah*, it
not only lose out on the
Pleasure Allah *Subhaanahu*
Wata'aala,

furthermore earns the

Wrath of Allah

Subhaanahu Wata'aala.

Such *salaah* will not have

any impact and change

one's *akhlaaq*.

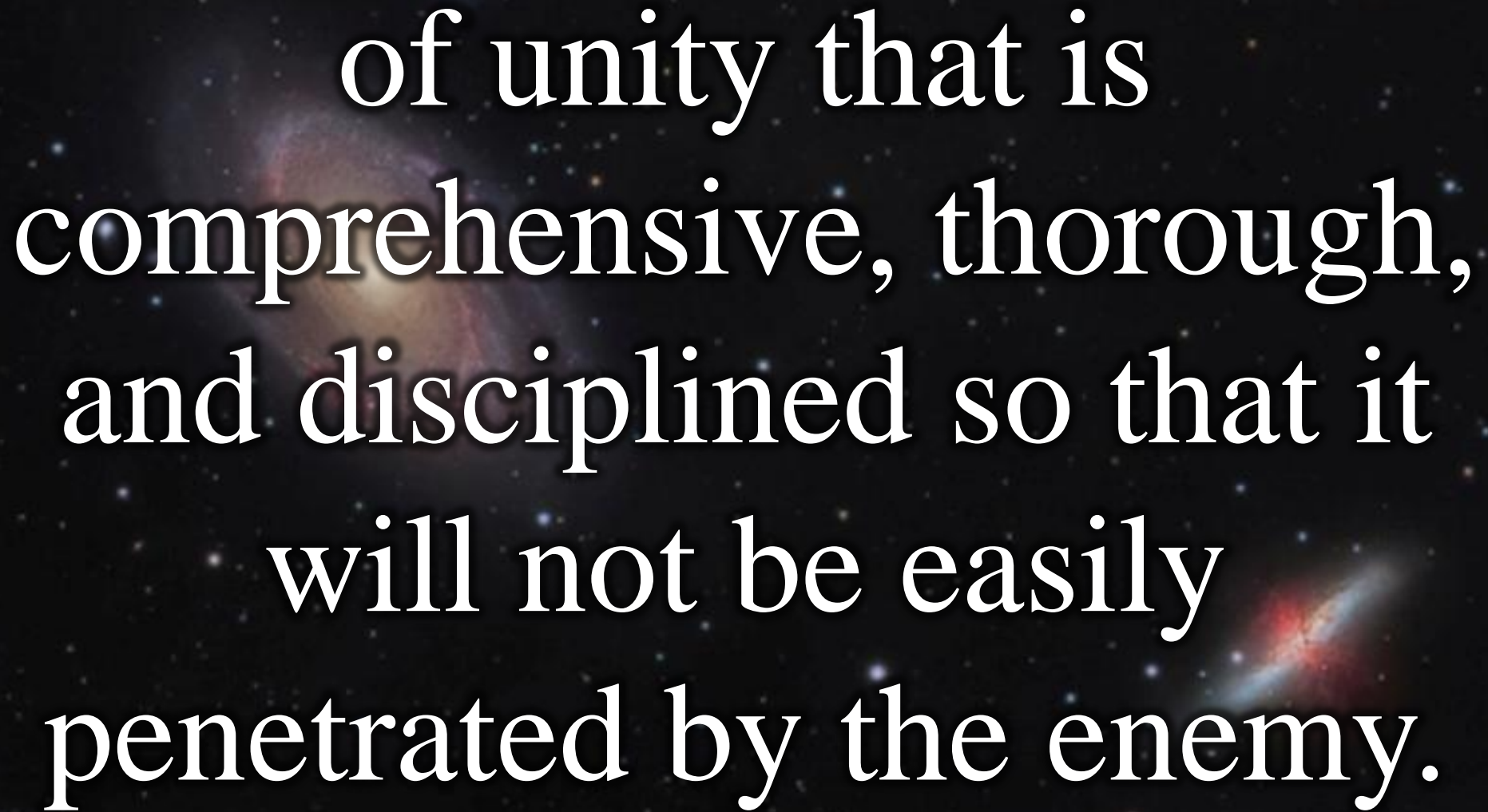
The philosophy and virtues of *salaah* are many, among them:

1- Salaatul jamaa'ah

(congregational prayer).

Before the *salaah* begins, the imam must ensure that the

saff (row) is straight and
the *musalleen* (those
praying) are close to each
other, for these are from
the completeness of
salaatul jamaa'ah. This
teaches us the importance



of unity that is
comprehensive, thorough,
and disciplined so that it
will not be easily
penetrated by the enemy.

2- The direction faced during *salaah*, must all be the same everywhere, which is the direction of the *Ka'bah*.
Wherever *salaah* is being established, it cannot deviate from that direction.

This means, wherever we are, in whatever situation, do not even by a slight bit deviate from the path that has been determined by Islam.

That is to unite in strictly
adhering to the teachings
of al-Qur'an and the
sunnah of Rasulullah
sallallahu 'alayhi
wasallam.

3- *Salaah*, as the *mi'raj* of the believers, must be performed in a state of purity, free from any impurities, whether on the body, clothing, or dwelling. This is to say that Muslims

are always purifying their
'*aqeedah* from *shirk* and
khurafaat (superstition),
ridding their deeds off *riyaa*'
(ostentation) and *hasad* (envy)
that can destroy their own
honor and dignity as human
beings.

It is unfortunate that there are among Muslims that brazenly dispute the obligation of *salaah*. They state that it is sufficient for *salaah* to be made with only intention, without the standing, bowing, and prostrating.

There are also those that
opined that *salaah* can be
combined (*jamaa*)
throughout their entire lives,
performed three times daily
(throughout the day and
night).

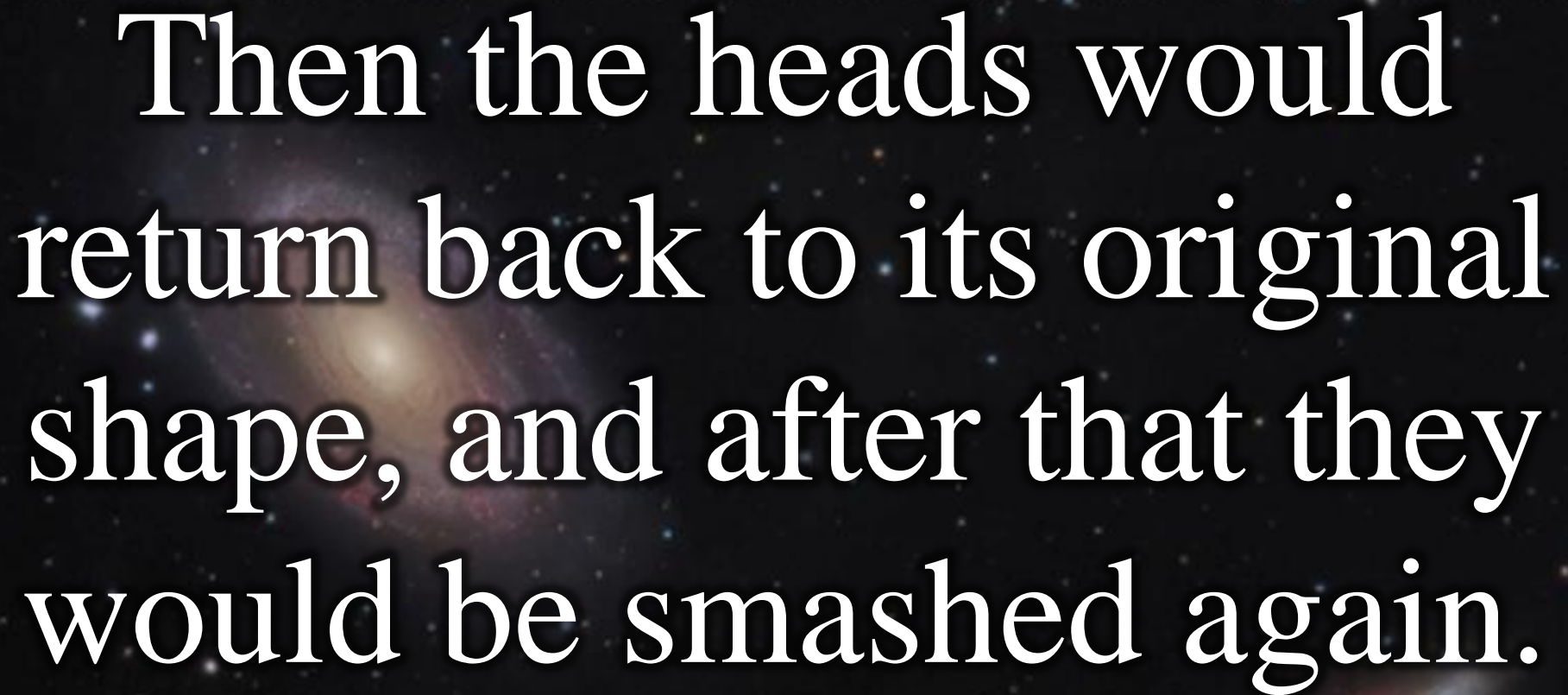
They stated that we are living in
this world as a *musaaafir*
(traveler), meaning we are
granted the concession to
combine our *salawaat* (prayers).
Even further are those deviated
in stating that *salaah* is not
waajib,

and can be replaced with any
type of good deeds,
na 'udhubillaahi min dhaalik.

These misconstrued
teachings and understanding
are quietly influencing some
of the Muslims within our

community who are not well-grounded in their Islamic knowledge. Such teachings have been officially declared as deviant through a fatwa issued by the members of the Fatwa Committee of Selangor.

During *Israa'* and *Mi'raaj*,
Rasulullah *sallAllahu 'alayhi
wasallam* was shown people
that had their heads smashed
with large rocks. When
smashed, the heads would
shatter into pieces.



Then the heads would return back to its original shape, and after that they would be smashed again.

This cycle then would repeat non-stop.

Rasulullah *sallAllahu 'alayhi wasallam* then asked *Jibreel 'alayhissalam* regarding what he *sallAllahu 'alayhi wasallam* saw. Upon that, *Jibreel 'alayhissalam* answered,

“They are those that were always lazy in performing their fard salawaat.” Such is the severe torment for those that are heedless and abandoned their *salawaat*.

Therefore, it is truly
meaningless in having
imaan in *al-Israa'* and *al-*
Mi'raaj if it is not
manifested and translated
into actions by fulfilling
the command of

Allah *Subhaanahu*

Wata 'aala

ordained to Prophet

Muhammad *sallAllahu*

'alayhi wasallam during

that event, which is the

obligation of *salaah*.

Let us become repentant and
maintain *istiqamah* in
performing our *salawaat*. Let
us not become those that are
negligent and heedless. It is
not befitting to only pray once
a week, that is the Friday
prayer,

while neglecting the five
daily *salawaat*.

Islam has ordained us to
always ensure that our
family members also have
fulfilled their *salaah*
obligation,

including our spouses and children. Hence, we are commanded to train and ensure that our children establish their *salaah* by the age of seven, and to beat them at the age of 10 for not praying.

**“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.”**

(Ta-Ha 20:132)

Conclusion:

1- Salaah was commanded by Allah *Subhaanahu Wata'aala* to the human through *al-Israa'* and *al-Mi'raaj*.

2- The status of *salaah* in the
Sight of Allah *Subhaanahu*
Wata'ala is of utmost
importance in *'ibaadah*. With
salaah established, the religion
is held upright, but when *salaah*
is abandoned, then the religion
is destroyed.

بَارَكَ اللهُ لِيْ وَلكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
. إِنَّهُ هُوَ الْغَفُورُ الرَّحِيْمُ

O Allah, You are the Almighty Lord, we are grateful unto You for having bestowed upon us Mercy and Blessings, nourishing us to strive to continue in strengthening the Muslim nation especially the state of Selangor, as an advanced, progressive, peaceful, and benevolent state.

**We beseech and beg You, Ya
Allah, to strengthen our *imaan*,
increase our good deeds,
strengthen our unity, increase
our provision, enrich us with
beneficial knowledge, nourish
our soul with beautiful *akhlaaq*,
guide us to the Path that is
Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You
had decreed in al-Qur'an. Bless
the lives of those who have
fulfilled their *zakaat* obligation,
loving and caring for the poor
and needy.**

**Purify their wealth and soul so
that they will live according to
that which pleases You. Protect
the poor and needy from
disbelief and everlasting poverty.**

Allaahummaa ameen



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR