



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
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# ***SALAAH: THE SUPREME COMMAND FROM ISRAA' MI'RAAJ***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 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***



#bahagianpengurusanmasjid

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 صلى الله عليه وسلم 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*.

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 *radiyAllaahu*  
*'anh*, Rasulullah ﷺ said:



***“...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.”***

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:

***“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:

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

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  
*'Uboodiyyah*, meaning  
having full servitude unto  
Allah *Subhaanahu Wa  
Ta'aala.*

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.”***

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 *'Uboodiyyah*, 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.

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


***(Soorah Ibraaheem 14:40)***




**THE SECOND  
KHUTBAH**



**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  
the Muslims and Masjid al-  
Aqsa in Palestine.**







**O Allah! 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, 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** صلى الله عليه وسلم  
**and his Companions**  
***radiyAllaahu ‘anhum,*** and  
**spare us from all of the *fitan***  
**that can harm the union and**  
**unity of the Muslim *ummah.***



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**