



# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## جَاْبَتَانُ اَغَامَةِ اِسْلَامِ سِلَانْجُور

# **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 27<sup>th</sup>  
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  
*sallAllaahu ‘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’ān:

“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 *musaafir* (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 *istiqaamah* 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 ‘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.

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي  
وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَفَعَّلَ  
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ  
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**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.**

*Allaahumma ameen*



سُلْطَانِي  
جَابَاتَانِي  
أَمَّا بَرِّي  
الصَّادِقِي

JABATAN AGAMA ISLAM SELANGOR

جَابَاتَانِي  
أَمَّا بَرِّي  
الصَّادِقِي

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR