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Understanding the Essence of the Prophet Muhammad's Prayer in the Perspective of the Qur'an: A Study of Thematic Interpretation

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Abstract. This study aims to explore the essence of the prayer of the Prophet Muhammad *sallallahu'alaihi wa sallam* in the Qur'an by analyzing various interpretations from scholars of related verses. This research is a qualitative study that uses a library research approach, also known as literature review. The thematic interpretation method (Maudu'i) with the Science of interpretation approach is used as a foundation for analyzing. Data were collected through direct recitation and study of Qur'anic verses as well as secondary literature relevant to the research topic. Data analysis is carried out descriptively to provide a clear picture of the object of research based on the collected data. The findings of this study show that the Prophet Muhammad's prayers in the Qur'an reflect a sincere form of worship to Allah as well as an expression of his total obedience to all His commandments, both to ask for His protection and to seek His pleasure. The Prophet's prayer begins with praise to God, is done without despair, with patience and firm hope, and is based on a deep sense of devotion to Him. His purpose was to be a noble servant before God.

Keywords. Prophet Muhammad prayer, essence, thematic interpretation

Introduction

Humans are social creatures who cannot live alone without the help of others in solving various problems, because humans need support, in other words they need each other. However, the reality that exists when a person only relies on others for all his problems and does not return to the Supreme Creator, then no matter how strong and powerful that person is, it often does not bear fruit, because the only one who is able to give results and solve problems is Allah *subhanahuwata'ala*. A human being is required not only to improve the relationship horizontally (between fellow humans), but also to improve the relationship vertically, that is, the relationship between human beings and His God, in the language of the Qur'an known as *hablun minallah wa hablun minannaas*

Islam through its sharia provides solutions to the problems faced and teaches each of its servants to pray. However, if a person prays without knowing what is read and needed, then how will the quality of the prayer be seen. But if the expression of prayer and the essence of the need are clearly known and understood, then the quality of prayer will be seen. Through the

position of human needs, prayer is interpreted as a proof of a servant in relating himself to Allah *subhanahuwata'ala*, and is a communication of a servant to his Lord who provides everything needed by his servant. Through His verses, prayer is a form of actualization of one's existence as a servant who submits, wants and obeys to carry out all the commands of his Lord.

Every human being who believes, of course, in overcoming the problems of life must be relied on by the Lord of the Universe, namely Allah *subhanahuwata'ala*. Of course, with the teachings of Islamic law, especially Allah tells His servants to ask Him for help. In general, praying is a command of Allah *subhanahuwata'ala* both through the Qur'an and the Hadith of the Prophet (*peace and blessings of Allaah be upon him*), this is affirmed in His words QS Ghofir verse: 60.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

*And your Lord said, "Pray to me, and I will allow it for you. Indeed, those who boast of worshipping Me will enter hell in a state of contempt."*¹

According to Ibn Kathir, praying is an order that is recommended because praying is one of the worships, which if abandoned is one of the traits of boasting. In his Tafsir, *Ibn Kathir* strengthened this opinion by quoting a hadith narrated by Imam Ahmad from Abu Hurairah.

مَنْ لَمْ يَدْعُ اللَّهَ غَضَبَ عَلَيْهِ

*"Whoever does not pray to Allah, he will be wrathful against him."*²

Prayer has an important place in Islam. Prayer is a form of worship, even prayer is included in the essence of worship, because the reading in every worship contains prayers, supplications, forgiveness, hopes, and dhikr.³ Prayer has the value of worship if it is done solely to fulfill Allah's command, as the verse above, *ud'uni* (pray to Me). So, if a person prays not because he fulfills Allah's call and command, then it can be said that the prayer that is spoken is not worth worshipping.

Prayer is one of the great forms of worship for humans, because by praying, in essence, humans are communicating directly with Allah *subhanahuwata'ala*, fulfilling all the commands from His Lord is the first and main thing that is required of everyone who wants to pray to Him, not just acknowledging His power. In other words, a person must always have faith and devotion so that his prayers can be answered.⁴ Prayer is also a form of human servitude and dependence on their Lord⁵ and prayer is also a driving force to achieve a hope and desire to live a better, more orderly, and more secure life than any obstacles and challenges, threats, or disturbances.⁶

In the Qur'an, there are so many prayers that have been exemplified by the Prophets and Messengers and righteous people that can be practiced in life. The best prayer is the one delivered by the best humans, namely the chosen Prophets and Apostles.⁷ Among the Prophets

¹ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 474.

² Awaludin Hakim, "Prayer in the Perspective of the Qur'an: A Study of Tafsir Ibn Kathir and Tafsir Al-Azhar" *Al-Fath Journal*, Vol. 11 No. 01 (January-June) 2017: 57.

³ Prayer is: understanding according to the Islamic religion (complete), <https://www.seputarpengetahuan.co.id/2020/09/doa-adalah.html>

⁴ M. Quraish Shihab, *Tafsir al-Misbah*, Vol. 1 (Cet. X; Tangerang: Lentera Hati, 2007), pp. 408-409

⁵ Ismail Nawawi, *Treatise on Dhikr and Prayer*, (cf. 1; Surabaya: Karya Agung, 2008), p. 268.

⁶ Zakiah Darajat, *Prayer to Support the Spirit of Life* (Jakarta: Ruhama, 1996), p. 17.

⁷ Robiansyah, *40 Selected Prayers from the Qur'an Munajat of the Prophets and Messengers*, (Jakarta: Moeka Page, 2020), p. 4.

whose prayers were answered were Prophet Moses,⁸ Prophet Ibrahim,⁹ Prophet Joseph,¹⁰ Prophet Ayyub,¹¹ and other prophets. The prayers of the Prophet and the other have different backgrounds, however, in essence they are the same, which is to ask for an increase in devotion and worship to Allah *subhanahuwata'ala*.

One of the Prophets whose prayers are enshrined in the Qur'an is the Prophet Muhammad (peace and blessings of Allaah *be upon him*). One of the noble Prophets who has the greatest miracle is the Qur'an, and the Prophet who also has a high position among other Prophets.

The figure of the Prophet Muhammad (*peace and blessings of Allaah be upon him*), as one of the most noble prophets for all the people on earth, is certainly a very interesting thing to discuss, especially in relation to the prayers that he has said, because prayer is one of the decisive elements for the continuity of his da'wah. In addition, the prayers of the Prophet Muhammad in the Qur'an are widely practiced by the general public, both related to world affairs and those related to the affairs of the hereafter, this is because the prayers of the Prophet Muhammad are in direct contact with daily life activities. However, not many of them know that the prayer they are reading is the prayer that was once said by the Prophet Muhammad in ancient times.

Another prayer that is always practiced by Muslims in general is prayer with useful knowledge so that there is no mistake in understanding the teachings.¹² The public in general also does not know that the prayer is also the prayer of the Prophet Muhammad recorded in the Qur'an. There are many more prayers of the Prophet Muhammad that have become a practice even for some people to make wirid, because there is an important value contained in it, so that until now the prayers of the Prophet Muhammad are widely read and practiced by the community in general.

Research Methodology

As a literal study, this type of study is qualitative research in the form of a literature review or it can also be known as library research which is descriptive analysis.¹³ In other words, the source of data in this study comes from written materials related to the topic of discussion. The approach in question is a way or method that explains the perspective used in discussing the object of research. Because this study is a study of interpretation whose main source or primary data is the verses of the Qur'an that focus on one theme, the approach used is explicitly the approach of interpretation science as one part of several approaches known in religious research.¹⁴

⁸ See QS. Taha verse: 25. Pray that it will be given open-mindedness, given victory in the face of its enemies.

⁹ See QS. Ash-Shu'ara verse: 84. Pray to God that in the last days a messenger will be sent from among his descendants.

¹⁰ See QS. Joseph verse: 33. Pray to Allah to be saved from the deception of a woman who invites her to do something that is not allowed.

¹¹ See QS. al-Anbiya verse: 83. Pray to Allah to be freed from all his diseases.

¹² As Allah *subhanahuwata'ala* وَقُلْ رَبِّ زِدْنِي عِلْمًا

and say, "O my Lord, add knowledge to me." See: Robiansyah, *40 Selected Prayers from the Qur'an Munajat of the Prophets and Apostles* (Jakarta: Moeka Page, 2020), p. 47

¹³ Descriptive analysis is a research that aims to describe a fact systematically, factual, scientifically, analytically, and accurately. See: Cholid Narbuk Achmad, *Research Methodology* (Cet. III; Jakarta: Bumi Aksara, 2001), p. 44.

¹⁴ Abd Muin Salim et al., *Research Methodology of Tafsir Maudu'i* (Jakarta: Pustaka Mapan, 2012), p. 91.

Results and Discussion

1. Classification of Verses about the Prayer of the Prophet Muhammad in the Qur'an

The prayers of the Prophet Muhammad in the Qur'an are scattered in various surahs that are related to each other. The verses about the prayer of the Prophet Muhammad are classified into two parts, namely the prayer contained in the Makiyyah surah and the Madaniyah surah. Makiyyah is a verse or surah of the Qur'an that was revealed before the Prophet Muhammad (*peace and blessings of Allaah be upon him*). Hijrah, even if it descends outside the city of Mecca.¹⁵ While Madaniyah is a verse or surah that was revealed after the Prophet Muhammad (*peace and blessings of Allaah be upon him*). Performing hijrah, even if it descends outside the Medina area.kota¹⁶

The prayers of the Prophet Muhammad which are classified as Makiyyah surahs generally contain aqidah, blessings and good affairs through da'wah carried out by the Prophet Muhammad under the guidance of Allah subhanahuwata'ala. Meanwhile, the prayers of the Prophet Muhammad which are classified as Madaniyah surahs contain morals and muamalah. The prayers can be seen in the classification of the letters based on the chronology of descent as follows.

1. Surah-surah Makiyyah

a. QS. Surat al-Isra [17]: 80.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

And say, O my Lord, put me into the right place of entry and bring me out into the right place of exit and give me from Your side the power that can help me.¹⁷

b. QS. Taha [20]: 114.

وَقُلْ رَبِّ زِدْنِي عِلْمًا...

.... and say, "O my Lord, add knowledge to me."¹⁸

c. QS. al-Anbiya [21]: 112.

قَالَ رَبِّ احْكُم بِالْحَقِّ

He (Muhammad) said, "O my Lord, give a just decision."¹⁹

d. QS. al-Mu'minun [23]: 118.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

¹⁵ Muhammad Sholih Husaimin, *Ushul fi al-Tafsir* (Qohiroh: Daarul Ummah, 1438H/2018M), p. 17. The characteristics of the verses or letters of Makiyah are; 1) It starts with the sentence يا أيها الناس or يا بني آدم....; 2) the verses are short; 3) most of them contain the problem of monotheism, adzab, blessings, in the next day and good affairs; 4) there is the word كل; 5) it begins with the letter muqatta'a (الم, الر, يس) except for surah al-Baqarah and Ali Imran; 6) there are prayer mat verses; 7) There are previous stories, except in Surah al-Baqarah and Ali Imran.

¹⁶ *Ibid*, p. 17. The characteristics of Madaniyah verses are; 1) start with يا أيها الذين آمنوا....; 2) the verses are long; 3) Most of them contain mu'amalah and other social practices.

¹⁷ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 291.

¹⁸ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 321.

¹⁹ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 332.

And say (Muhammad), "O my Lord, forgive and mercy, You are the best mercy-giver."²⁰

2. Surah-surah Madaniyah

a. QS. al-Baqarah [2]: 201.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

And among them there are those who pray, "O our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of Hell."²¹

b. QS. Ali 'Imran [3]: 8.

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"O our Lord, do not incline our hearts to error after You have instructed us, and grant us mercy from Your side, for indeed You are the Giver."²²

These are the prayers of the Prophet Muhammad scattered in several surahs in the Qur'an, which will then be the object of discussion in this study.

1. Mekum-Mekum Du'a Nabi Muhammad *Shalahu, Alihi wa Salam*

Humans communicate with Allah *subhanahuwata'ala* through language cues which are more commonly called prayers. In the Qur'an there are so many prayers that have been exemplified by the Prophets and Messengers and righteous people that can be practiced in life, with various kinds of redaction of verses, their purposes, and ways and manners in expressing them, and the best prayer is the one delivered by the best humans, namely the Prophet and the Messenger.²³ Because in it there are many virtues and blessings that Allah *subhanahuwata'ala* bestows on them. The blessings and virtues of the Prophets and Apostles are that they have good morals and life history. As mentioned by Allah *subhanahuwata'ala* in QS. al-Ahzab [33]: 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, the Messenger of Allah has been a good example for you for those who hope in Allah and the Day of Resurrection and who remember Allah a lot.²⁴

Their Prophets and Apostles are chosen human beings who are assigned to be the bearers of God's treatises, of course, they have a good relationship with His Lord, so that the prayers they say are always answered. There are many prayers offered by the Prophets in the stories of their life journeys, and from these prayers there are many valuable education and lessons that can be exemplified when making a request to Allah *subhanahuwata'ala*.

The Prophet Muhammad (*peace* and blessings of Allaah be upon him) is one of the Prophets whose prayers are widely found in the Qur'an and are optional prayers that can be used as practice in daily life. The prayer can be seen in the following classification:

²⁰ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 350.

²¹ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 32.

²² Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 51.

²³ Robiansyah, *40 Selected Prayers from the Qur'an Munajat of the Prophets and Messengers*, (Jakarta: Moeka Page, 2020), p. 4

²⁴ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 420.

1. Related to Aqidah

1. Prayer asks for protection and power.

The prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) which means *al-Thalab* (request) is found in QS al-Isro [17]: 80.

And say Oh God let me enter the entrance of honesty and get me out of the exit of honesty and make me a victorious Sultan from your side

*And say, O my Lord, put me into the right place of entry and bring me out into the right place of exit and give me from Your side the power that can help me.*²⁵

The request of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) in this verse is to obtain protection from Allah from the plans of the disbelievers against the Prophet who wants to kill him, or expel him. Then Allah *subhanahuwata'ala* told the Prophet to go to Medina and that is what Allah *subhanahuwata'ala* said²⁶. Then Allah assured him that he would hand over the power of the Persians and their glory and also hand over the power of the Romans and their power to the Muslims. And all of this Allah has realized to the Prophet Muhammad (*peace and blessings of Allaah be upon him*).²⁷

1. Pray for useful knowledge to be added.

The prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) which means *al-Thalab* (request) is found in QS Taha [20]: 114.

وَقُلْ رَبِّ زِدْنِي عِلْمًا...

*and say, "O my Lord, add knowledge to me."*²⁸

This prayer describes the request of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) to Allah *subhanahuwata'ala* to be given useful knowledge and with this knowledge the Prophet Muhammad can make decisions about the law of something. The Prophet asked to be guided by Allah so that he could easily convey his treatises easily in providing understanding and enlightenment to his people.²⁹ This prayer contains an encouragement to seek knowledge and continue to improve knowledge, because science is the highest degree and the ocean is very vast, it cannot be mastered by humans.³⁰ Asking for additional knowledge is the example of the Prophet that should be followed by every believer of the Prophet Muhammad. Because knowing a branch of knowledge will be able to increase confidence in the greatness of Allah *subhanahuwata'ala*, with knowledge will lead people to the door of faith.

1. Prayer for justice

The next prayer of the Prophet Muhammad is found in Surah al-Anbiya [21]: 112

قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

²⁵ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 291.

²⁶ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lababat Tafsir min Ibn Katsir* Vol. 5 (Set; Y, Keru: Musa dar al-hilal, 1414 AH/1994), Halaman. 205

²⁷ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah asy-Syari'ah al-Manhaj* Juz 8 (cet; I. Jakarta: Gema Insane, 2013), hlm. 154

²⁸ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 321.

²⁹ Abi Ja'far Muhammad bin Jarir ath-Thabari, *Jamii al Bayan 'an Ta'wiil al-Qur'an* Juz 8 (Qohiroh: Daar al-Jauzi, 2015), hlm. 397.

³⁰ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah asy-Syari'ah al-Manhaj* Juz 8 (cet; I. Jakarta: Gema Insane, 2013), hlm. 546.

*He (Muhammad) said, 'O my Lord, give you a just decision. And our Lord is the Most Merciful, who asks for help for all that you say.'*³¹

In this verse the Prophet Muhammad begged Allah *subhanahuwata'ala* to be given a just decision from the reprehensible deeds committed by the polytheists of Mecca, who did not want to acknowledge the power of Allah and denied the teachings brought by the Prophet (*peace and blessings of Allaah be upon him*). During 13 years in Mecca the Prophet remained silent without resistance in the face of oppression, and expulsions, boycotts and assassination plots against the Prophet and his Companions. Finally, after migrating to Medina, He, Muhammad (*peace and blessings of Allaah be upon him*), said in his prayer to Allah, "O my Lord, give a just decision between us and the disbelievers so that there may be truth and falsehood. And we are confident that our Lord is Most Merciful to his servants. Asking Allah *subhanahuwata'ala* for a decision is a warning, showing the truth as well as a threat to the disbelievers.³² Because the polytheists of Mecca were increasing their tyranny, the Prophet Muhammad prayed to Allah to immediately inflict punishment on them, this request was granted by Allah with the defeat of the polytheists in several wars that occurred between the Muslims and the polytheists. Even so, there are still many disbelievers who do not want to believe, and even always reject the teachings of the Prophet (*peace and blessings of Allaah be upon him*).³³

1. Pray for forgiveness of sins and mistakes, and ask for repentance to be accepted

The prayer of the Prophet Muhammad is contained in QS al-Mu'minun [23]: 118.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

*And say (Muhammad), "O my Lord, forgive and mercy, You are the best mercy-giver."*³⁴

This verse is the Prophet Muhammad's request for forgiveness of sins and mistakes. In this verse, the Prophet (*peace and blessings of Allaah be upon him*) also prayed to be pleased to receive repentance and give mercy from His side to be saved from Hell.³⁵ And also a request to be shown how to bring about His forgiveness and mercy that can protect him from all calamities, threats, dangers, and worries. With this verse Allah commanded the Prophet to say this prayer a lot.

1. Related to Worship

1. Prayer that is included in the meaning of *al-Istigatsah* (request for help and help) for the goodness of the hereafter and protection to be avoided from the torment of hellfire

As illustrated in QS. al-Baqarah [2]: 201.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

³¹ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 331.

³² Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah asy-Syari'ah al-Manhaj* Juz 9 (cet; I. Jakarta: Gema Insane, 2013), hlm. 151.

³³ Abdullah Malik Abdulkarim Amrullah (Hamka), *Tafsir Al-Azhar* Juz 6 (Jakarta: Pustaka Nasional PTE LTD, 1989), hlm. 4654.

³⁴ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 350.

³⁵ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah asy-Syari'ah al-Manhaj* Juz 9 (cet; I. Jakarta: Gema Insane, 2013), hlm. 398.

And among them there are those who pray, "O our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of Hell."³⁶

The Prophet Muhammad (*peace and blessings of Allaah be upon him*) not only asked for something worldly good, but more than that, the Prophet Muhammad asked to be given goodness, pleasure in the hereafter whose benefits can be felt in a real way, such as Heaven, or protected from the punishment of Hell. This prayer is the most complete, most perfect and most important prayer to come first. Therefore, the Prophet (*peace and blessings of Allaah be upon him*) prayed more with him

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O Allah, give us goodness in this world and in the hereafter, and protect us from the torment of the fires of hell." (HR. Muslim: 2690)³⁷

And always encourage his people to pray with him.³⁸ Ibn Jarir said, "I received news that he ordered that the most common prayer that a Muslim utters in the place of wukuf is this verse. And Ibn Abbas also said, "Indeed, in the pillars there are angels who have stood since Allah created the heavens and the earth. He said *Amiin* (*grant it*). Therefore say this prayer."³⁹

1. Prayer for forgiveness of mistakes and avoidance of slander of the disbelievers

The Prophet Muhammad (*peace and blessings of Allaah be upon him*) in his da'wah always faced opposition from the disbelievers who did not like the teachings he brought. In order to avoid interference from the disbelievers, the Prophet Muhammad begged Allah to avoid their slander, and also asked not to be punished by him and his people with heavy deeds even though we were able to fulfill them. The prayer is contained in QS al-baqarah [2]: 286.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

O our Lord, do not give us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector, so help us to face the disbelievers."⁴⁰

The prayer of the Prophet Muhammad in this verse is a request for forgiveness from mistakes if we abandon an obligation or commit an unlawful act because of forgetfulness, or do charity wrongly and not in accordance with the guidance and rules due to our ignorance, and do not punish us.⁴¹ This prayer is strengthened by a hadith narrated by Ibn Abbas and Tsauban where the Prophet (*peace and blessings of Allaah be upon him*) said:

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

³⁶ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 32.

³⁷ Imam Husaimin Muslim bin al-Hajaj bin Muslim al-Qusyairi an-Naisaburi, *Shohih Muslim* (Cet. 1; Cairo: Darul 'Ilmiyah 2016), hlm. 796

³⁸ Ibrahim bin Nashir as-Sa'di, *Taisir al-Qur'an al-Karim than Tafsir Kalam al-Manar* (Cet II. Jakarta: Darul Haq, 2005), hlm. 270.

³⁹ Abu Abdillah Muhammad bin Abi Bakr al Qurthubi, *al-Jami li Ahkam al-Qur'an* Ta'liq Muhammad Ibrahim Al Hifnawi Juz 2 (t.kp: Pustaka Azzam, t.th), hlm. 974.

⁴⁰ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 50.

⁴¹ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayykh, *Lababat Tafseer min Ibn Katsir* Vol. 1 (Set; Y, Keru: Musa dar al-hilal, 1414 AH/1994), Halaman. 581.

"Indeed, Allah subhanahuwata'ala, forgive my people for their mistakes, forgetfulness and bad deeds that they have done because they are forced to do it."

And the Prophet Muhammad asked Allah to be given help in defeating the disbelievers, until in the end the Prophet Muhammad and the believers gained victory over the disbelievers in this world and in the Hereafter. And when the Prophet (*peace and blessings of Allaah be upon him*) recited the prayer, Allah helped and granted this prayer.⁴²

1. Prayer to be given determination above Islam.

This prayer is related to morals and muamalah, the Prophet Muhammad in his da'wah begged Allah *subhanahuwata'ala* to always be given guidance and given determination over Islam. And also begged that his heart would not be inclined to error after Allah gave him guidance. This prayer is found in Surah al-Imran [3]: 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

*"O our Lord, do not incline our hearts to error after You have instructed us, and grant us mercy from Your side, for indeed You are the Giver."*⁴³

There is not a single heart but between the two fingers of ar-Rahman (Allah *subhanahuwata'ala*). If he wants to make him go astray, then he will make him go astray. They ask God to be kept away from all the calamities that are inflicted on those who have doubts in their hearts, Allah *subhanahuwata'ala* praises those who hope in Allah to be kept away from deviations, and bestow gifts on them in pursuing the truth.⁴⁴ . Ibn Abi Haitami said from um Salamah, that the Prophet (*peace and blessings of Allaah be upon him*) prayed:

يا مقلب القلوب ثبت قلبي على دينك

*"O Rabb who turns my heart upside down, strengthen my heart above Your religion."*⁴⁵

After that the Prophet read the prayer above. Then he begged Allah *subhanahuwata'ala* not to make his heart inclined to error after Allah *subhanahuwata'ala* gave him guidance. And may Allah continue to bestow mercy from His side, indeed Allah *subhanahuwata'ala*, the One who is the Giver.

These are the prayers of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) in the Qur'an which illustrates how the Prophet Muhammad in every situation and condition always prayed and surrendered and depended on all his problems and affairs to the decree and will of Allah *subhanahuwata'ala*. Of the various prayers of the Prophet Muhammad enshrined in the Qur'an, in essence these prayers are aimed at strengthening the faith. The purpose of the Prophet Muhammad's da'wah is none other than to straighten the faith of his people from deviation, and this is reflected in his prayers in the Qur'an.

1. **Prophet Muhammad (*peace be upon him*) was not a prophet.**

⁴² Ja'far Muhammad bin Jarir At-Thabari, *Jama'i al-Bayan 'Int'wel al-Qar'* in his research Ola Ahmad Dan Mahmud Muhammad Sayakar, Tafseer At-Thabari Vol. 4 (T.Cup: Pistaka al-Zam, Ta.T.T.), Hallam. 902.

⁴³ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 51.

⁴⁴ Ja'far Muhammad bin Jarir At-Thabari, *Jama'i al-Bayan 'Int'wel al-Qar'* in the research of Ola Ahmad Dan Mahmud Muhammad Sayakar, Tafseer Eight-Thabari Vol. 5 (T.Cup: Pistaka al-Zam, T.T.T.), Hallam. 80.

⁴⁵ Abu Ahmad Muhammad Aman b. 'Ali Jama'i' Ali, *Shafatal Wife Fi al-Kitab wa As-Sunna Nabawiya Dho, Ya al-Istabat wa Satirical Part 1* (Madinah Manora: Majlis-e-Ilmi Jami, Ah-e-Islamia, 1408 AH), Hallam. 311.

Praying is basically making a request, a request to Allah *subhanahuwata'ala*. In order for a request or request to be accepted, it must be done in ways, manners, and manners, all of which are based on the guidance that has been established according to the Qur'an and hadith. In addition, Allah has sent His Prophet and Messenger to give an example to mankind on how to worship Allah *subhanahuwata'ala*, especially in this case of prayer. The Prophet Muhammad (*peace and blessings of Allaah be upon him*) is one of the Prophets whose prayers are enshrined in the Qur'an, so for this reason, in this section we will explore the manner or manners of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) when praying or praying to Allah *subhanahuwata'ala*.

Here are some of the procedures for praying the Prophet Muhammad (*peace and blessings of Allaah be upon him*), based on his prayers contained in the Qur'an:

1. Almost only then Allah *Subhanahuwata'ala*

Praying only to Allah *subhanahuwata'ala* alone is the main point for a servant when begging and asking for something, because only Allah *subhanahuwata'ala* has the power and provides benefits and harms. Praying or asking for something other than Him will certainly make Allah *subhanahuwata'ala* angry so that it results in prayers not being answered, even all deeds will be rejected and end up in Hell.

Allah *subhanahuwata'ala* has warned His servants to pray only to Him, as He said in QS Yunus [10]: 106 as follows:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ

*And you must not worship anything that is not beneficial and does not bring you any disaster other than Allah, for if you do it, then you are indeed an unjust person.*⁴⁶

The Prophet Muhammad and other prophets as the bearers of treatises to worship Allah, in the course of their da'wah always prayed and begged Allah *subhanahuwata'ala*. This is because they understand very well that only Allah is obliged to be worshipped and asked for help, because He is the one who created everything in the world and in the sky. The Prophet Muhammad even received the title of *al-amiiin* because of his success in carrying out the duties that Allah *subhanahuwata'ala* has entrusted to him, in carrying out his da'wah mandate he always depends and begs Allah *subhanahuwata'ala*, be it the affairs of this world or the hereafter, for himself, his family, or for all his people. This can be seen in his prayers enshrined in the Qur'an, all of which are only focused on Allah *subhanahuwata'ala*.

1. Begin the prayer with praise to Allah *subhanahuwata'ala*.

When you want to ask someone for something, then of course you don't just ask for it, but there is an approach and manners first, namely by praising him or flattering him, so that the person is happy to give what is asked. Likewise Allah *subhanahuwata'ala* has high attributes with all perfection (which in fact cannot be likened to His creatures), and He is the Mighty over His kingdom. The Lord of the universe, the Most Merciful, of course, needs to have procedures, manners, or manners in begging and asking Him, one of which is to start with praises to Him.

This ethics of prayer has been exemplified by the Prophet Muhammad (*peace and blessings of Allaah be upon him*). When he asks Allah for something, he begins his prayer with praise to Him, as described in QS Tahaa [20]: 114.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

⁴⁶ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 220.

So Allah is the highest, the true King. And do not be in a hurry to read the Qur'an before it has been revealed to you, and say, "O my Lord, add knowledge to me."⁴⁷

This is the prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) to Allah *subhanahuwata'ala*. In the prayer first of all the Prophet Muhammad praised with great praise . He said that Allah is the true King, the Most High Being. Thus the prayer of the Prophet Muhammad began his prayer with praise to Allah *subhanahuwata'ala*, then after that he asked for what he wanted, even though Allah *subhanahuwata'ala* already knew what he wanted.

1. Pray with the best names of Allah *subhanahuwata'ala*

The Qur'an has told us that one of the procedures of prayer and courtesy to Allah *subhanahuwata'ala*, is to pray with His best names, as He said in QS al-A'raf [7]: 180.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

And Allah has Asmaul Husna (the best names), so ask Him to call Asmaul Husna and leave those who misrepresent His names, they will be rewarded for what they do.⁴⁸

Asmaul Husna or the best names of Allah *subhanahuwata'ala*, each has its own meaning and meaning. From Abu Huraira (*may Allah be pleased with him*), the Messenger of Allah (*peace and blessings of Allaah be upon him*) said :

إِنَّ لِلَّهِ تَعَالَىٰ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ وَتَرِ يُحِبُّ الْوَتَرَ

Indeed , Allah has ninety-nine names, aka one hundred and less one. Whoever counts it, will surely enter heaven. He is witir and likes the witir. (HR. Muslim: 2677)⁴⁹

If you want to ask for forgiveness, then ask Allah using one of His best names, namely الغفار which means the Forgiving.

The Prophet Muhammad (*peace and blessings of Allaah be upon him*) offered some of his prayers to Allah using His beautiful names and high qualities according to the content of the prayer and the needs that he expected. This can be seen from the prayer of the Prophet Muhammad, for example when he asked Allah to strengthen his heart above the religion of Allah, namely Islam. As he prayed in QS al-Imran [3]: 8.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"O our Lord, do not make our hearts inclined to error after You have instructed us, and grant us mercy from Your side, indeed You are the Most Redeemer." ⁵⁰

The Prophet Muhammad ended his prayer with *the phrase "innaka anta al-wahaab"*, indeed You are the Giver. The user of Allah's asthma is in accordance with the content of his prayer asking for help and protection so that his heart does not lean towards error after Allah

⁴⁷ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 320.

⁴⁸ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 174.

⁴⁹ Imam Abi Husaymin Muslim bin al-Hajjaj bin Muslim al-Qusayiri an-Nasburi, *Shohih Muslim* Jilid 4 (CET. 1; Cairo: Darul 'Ilmiyah 2016), HLM. 2063. Lihat Muhammad bin Ismail Abu 'Abdullah al-Bukhori al-Ja'fi, *Shahih Bukhari* Jilid 8 (CET. I, T.K.P.: Dar thank an-naujah, 1422), HLM. 87. No Hadits: 6410.

⁵⁰ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 50.

gives him instructions. For there is no heart but between the two fingers of ar-Rahman (Allah *subhanahuwata'ala*), if He wants to make him go astray, then he will make him go astray. He is the Rabb who turns the heart upside down.⁵¹ Such is the prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) when praying, using the best names of Allah in his prayer as a means to get closer to Him.

1. Pray without despair, not hasty in its fulfillment and accompanied by patience

The next way of praying for the Prophet Muhammad that can be taken from his prayers in the Qur'an is to pray accompanied by patience. As seen when the Prophet prayed for a way out of the plan of the disbelievers who wanted to kill him, as well as the obligation of his da'wah, namely to spread Islam throughout the world. The Prophet Muhammad also prayed as contained in QS al-Isro [17]: 80.

وَقُلْ رَبِّ ادْخُلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

And say, O my Lord, put me into the right place of entry and bring me out into the right place of exit and give me from Your side the power that can help me.⁵²

The Prophet Muhammad and his family who have long spent all their time preaching in their beloved city, Mecca, but in their da'wah they always have opposition from the disbelievers who do not like the teachings he brought, thus causing conflicts that lead to the evil plans of the disbelievers who want to expel him and even have the heart to kill him. Nevertheless, the Prophet Muhammad was not in a hurry in praying for quick grants, and never gave up and continued to pray to Allah while accompanied by patience that was what he did.

For 13 years in Mecca, the Prophet remained silent without resistance in the face of oppression, and expulsions, boycotts and plans to kill the disbelievers of Mecca to the Prophet and his Companions. After migrating to Medina, and finally the Prophet Muhammad asked Allah, in his prayer in QS al-Anbiya [21]: 112.

قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

He (Muhammad) said, "O my Lord, give a just decision. And our Lord is the Most Merciful, who asks for help for all that you say."⁵³

The Prophet Muhammad asked for a decision to be given among those of us who deny the truth. Finally, this request of the Prophet was granted by Allah with the defeat of the polytheists in several wars that occurred between the Muslims and the polytheists.⁵⁴

1. Pray fearfully and hopefully

The ethics of the Prophet Muhammad in the next prayer is to always pray with fear and full of hope that his prayers will be carried out solemnly, even though he is a Prophet whose prayers are certainly recited by Allah, but the Prophet Muhammad still puts forward his manners in praying to Allah *subhanahuwata'ala*. This can be seen in his prayer in QS al-Mu'minun [23]: 118.

⁵¹ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lababat Tafseer min Ibn Katsir* Vol. 3 (Set; Y, Keru: Musa dar al-hilal, 1414 AH/1994), Halaman. 13.

⁵² Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 290.

⁵³ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 331.

⁵⁴ Abdullah Malik Abdulkarim Amrullah (Hamka), *Tafsir Al-Azhar* Juz 6 (Jakarta: Pustaka Nasional PTE LTD, 1989), hlm. 4654.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

And say (Muhammad), "O my Lord, forgive and mercy, You are the best mercy-giver."⁵⁵

Even though the Prophet Muhammad is a Prophet who is loved by Allah, even a Prophet who has the highest position among other prophets, when praying, surely his prayer will be answered. However, it can be seen in the above verse that the Prophet Muhammad was worried if his prayer was not answered by Allah *subhanahuwata'ala*, so he ended his prayer with the sentence "*waanta khoiru ar-rahimin*" accompanied by a feeling of hope that all his sins would be forgiven, covered with his disgrace, blessed and received repentance, and given salvation from his torment.⁵⁶

This teaches us that it is not enough to just pray, but it is necessary to present an atmosphere of solemn feelings, fear and hope for the fulfillment of the prayers that are spoken.

In addition to the prayer above, the ethics of praying are also shown by the Prophet Muhammad when performing the hajj. As contained in QS al-Baqarah [2]: 102.

مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

And among them there are those who pray, "O our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of Hell."⁵⁷

When the Prophet performed the Hajj, he also recited this prayer when performing tawaf, especially when he was between the pillars of yamani and hajar aswad.⁵⁸ The Prophet Muhammad also asked Allah with fear and hope for the prayer he asked. The Prophet Muhammad not only asked for something good that is worldly, but more than that, the Prophet Muhammad asked to be given goodness, pleasure in the hereafter, namely Heaven and also asked to be protected from the punishment of Hell. Even though they are messengers of Allah, they still pray to Allah with hope that their prayers will be answered.

1. Always beg for forgiveness and plead guilty

In some of the prayers of the Prophet Muhammad contained in the Qur'an, if you look closely, you will find some of his prayers that ask for forgiveness from Allah, even though the Prophet of Allah is a chosen human being who is awakened from mistakes and sins. But in reality, the Prophets and Apostles are still praying for forgiveness from Him. As can be seen in QS al-Baqarah [2]: 286.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا

طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
O our Lord, do not give us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector, so help us to face the disbelievers.⁵⁹

⁵⁵ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p.349.

⁵⁶ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah asy-Syari'ah al-Manhaj* Juz 9 (cet; I. Jakarta: Gema Insane, 2013), hlm. 398.

⁵⁷ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 31.

⁵⁸ Abdullah Gymnastiar, *Prayer for Changing Destiny* Cet: II (Bandung: emqies, 2018), p. 155.

⁵⁹ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 50.

The treatise that the Messenger of *Allah (peace and blessings of Allaah be upon him)* brought contains the values of ease, lightness and spaciousness, because he is the Prophet of mercy who is presented to all mankind.⁶⁰ Even though he was a prophet and an apostle who was awakened from sin and mistakes, the Prophet Muhammad still asked for forgiveness from Allah the Most Merciful and the Most Merciful. It is still for the Prophet Muhammad to always prioritize manners to Allah when asking for something, it is also an education for his people, that one of the manners of praying is to always praise Allah, ask for forgiveness from Him, and admit mistakes when neglecting the obligations commanded by Allah *subhanahuwata'ala*.⁶¹ Because it could be that the obstacle to prayer not being worshipped by Allah is because there is sin, so it is important to ask for forgiveness from sins and mistakes so that prayers are easily answered by Allah *subhanahuwata'ala*.

1. Purpose and Function of the Prophet Muhammad's Prayer (peace and blessings of Allaah be upon him)

1. Tujuan Doa Nabi Muhammad sholallahu'alaihi wasallam

Allah *subhanahuwata'ala*. commanding His Prophets and Messengers, even to all His servants, to always pray and ask Him. as Allah said in His words QS Ghafir [40]: 60.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said, "Pray to me, and I will allow it for you. Indeed, those who boast of worshipping Me will enter hell in a state of contempt."⁶²

This verse is a postulate for the command to pray to Allah, even though in fact Allah is All-Knowing and He does not need prayers from His servants at all. On the contrary, it is man who needs Allah in all circumstances. The command to pray in the verse above is not just a command to ask and ask Him, but more than that, prayer is a pillar of religion and a form of worship to Allah *subhanahuwata'ala*.

A person who always prays and asks Allah is worshipping Allah because by praying to Him, it means acknowledging that he is a weak being, has nothing and only expects help from Allah Almighty for everything. It is better for a person who does not want to beg and ask Allah for the same way that he does not want to worship and does not acknowledge the Almightyness of Allah *subhanahuwata'ala*, so in the above verse it is said that those who do not pray to Him are said to be arrogant people, and those who are arrogant are hated by Allah very much, and in the hereafter they will be put into His torment of hell.⁶³

The command to pray, apart from being a means of communication and a form of worship to Allah *subhanahuwata'ala*, also has a purpose for the person who performs it. The Prophet Muhammad (*peace and blessings of Allaah be upon him*) the noble lover of Allah in his da'wah journey carried out his duties, prayed a lot to Allah and some of his prayers are found in the Qur'an. Of course, the prayers of the Prophet Muhammad have a purpose so that they are enshrined in the Qur'an, here are the purposes of the prayers of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) in the Qur'an.

⁶⁰ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah asy-Syari'ah al-Manhaj* Juz 2 (cet; I. Jakarta: Gema Insane, 2013), hlm. 168.

⁶¹ Ja'far Muhammad bin Jarir At-Thabari, *Jama'i al-Bayan 'Int'wel al-Qar' in his research* Ola Ahmad Dan Mahmud Muhammad Sayakar, *Tafseer At-Thabari* Vol. 4 (T.Cup: Pistaka al-Zam, Ta.T.T.), Hallam. 904.

⁶² Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 474.

⁶³ Jehovah Has *Made Me More Than I Needed To See* [i.e. the Bible] I; Bandung: Pustaka Oasis, 2009), hlm. 1-2.

1. Asking God for help

Prayer has tremendous power. It is like a weapon that can be used to reject various kinds of disasters or harms and at the same time can be used as a tool to bring good. As narrated by the Judge in his saheeh from the Hadith of Ali bin Abi Talib *radiallahu'anh*. The Messenger of Allah (*peace and blessings of Allaah be upon him*) said:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ ، وَعِمَادُ الدِّينِ ، وَتُورُ السَّمَاوَاتِ وَالْأَرْضِ

"Prayer is the weapon of the believers, the pillar of religion, and the light of heaven and earth."⁶⁴

The above hadith provides a lesson that prayer has a big and very important role in the daily life of a believer, without prayer all the deeds that have been done can be in vain. So powerful and powerful is prayer, prayer is more important than anything on the earth of God. Prayer makes a servant strong, makes a servant humble and submissive before Him.⁶⁵

All the Prophets and Messengers who were sent to deliver da'wah, always used prayer as a means to speak and communicate to Allah *subhanahuwata'ala*, be it to give guidance, ask for protection, or even ask for help, including the Prophet Muhammad (*peace and blessings of Allaah be upon him*) who faced many trials and tests from Allah, so he used prayer as a medium to ask Allah for help *Subhanahuwata'ala*.

One of the moments or when the Prophet Muhammad prayed for help from Allah was during the uhud war which occurred in the month of Shawwal 3 H. in which in the war many of the Muslims experienced setbacks, even from the companions there were killed, one of the uncles of the Prophet Muhammad, namely Hamzah ibn Abdul Muttalib. Even the Prophet was injured by the attack of the polytheists carried out by Utbah bin Abi Waqqash.

Then, the Prophet and his companions returned home. Until somewhere called Hamra'al Asad⁶⁶, the Prophet received news that the polytheists of Makkah would prepare themselves to attack the Muslims. Meanwhile, at that time the Muslims were being bullied by grief and fatigue due to the war.

Then, the Prophet ordered all members of the uhud war to return to war. At that time, they said the sentence contained in QS al-Imran [3]: 173

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those who obey Allah and the Messenger of Allah (who obey the Messenger of Allah) who when someone said to him, "The Quraish have gathered an army against you, so fear

⁶⁴ Abu Abdullah Al-Hakim, *al-Mustadrak 'Ala ash-Shohih al-Hakim* Juz I (Kairo: Darul Haramain, 1417H/1997M), hlm. 674.

⁶⁵ Asc, "Prayer as a Weapon." <http://asc.ukm.um.ac.id/doa-sebagai-senjata/8/10/2021>, 9:56:29 PM

⁶⁶ Hamra' al-Asad was a battle that took place on [March 24, 625/Shawwal 3 Hijri](#) in Hamra' al-Asad. Hamra' al-Asad is a large land on the edge of [Mount 'Air](#), about 16 kilometers from [the Al-Ghamamah Mosque](#) southwest of [Medina](#). There is a mountain called Mount Hamra' al-Asad and it will be clearly visible on the way from [Dzulhulaifah](#) to [Mecca](#). The story of this battle is when the Quraysh demeaned one another and said: You have been overwhelmed by the power of the Muslims, why did you let it? Go home, we will get the remains of them. When this news came to the Prophet صلى الله عليه وسلم, he immediately ordered the companions to face the Quraish, and by burying their deep wounds came out until they reached Hamra' al-Asad, the verse came down, "Those who obey the commands of Allah and His Messenger after they are wounded in the battle of Uhud." Some of the disbelievers said: The Quraysh have indeed gathered all their strength to spend the rest of you. The Muslims replied: *It is enough for Allah to be your helper and Allah is the best protector*. When the disbelievers knew that the Muslims were going to war with full trust in Allah, they withdrew and returned to Mecca. See Abdul Ghani, Muhammad Ilyas, *The Battle of Hamra'al-Asad* (1st ed., 2005), p. 95.

them." It turned out that the words strengthened their faith and they replied, "Allah is enough for us and he is the best protector."⁶⁷

The Prophet Muhammad felt satisfied with Allah's help, therefore he prayed and put his trust in handing over all his affairs to Allah, so Allah *subhanahuwata'ala* granted the prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*). When the disbelievers learned that the Muslims were going to war, this time with full trust in Allah, they withdrew and returned to Mecca.⁶⁸

Thus one of the purposes of prayer is to ask for help from Allah *subhanahuwata'ala*, because in this life there are many problems faced by humans that can only be solved with the help and help of Allah *subhanahuwata'ala*.

In addition to his request to Allah in the above story, the Prophet Muhammad also had some of his prayers in the Qur'an always asking for help from Allah *subhanahuwata'ala*. as in his prayer when he asked Allah to give the power of the Persians and the power of the Romans, so that the State and religion of Islam would prevail over other religions and also to protect it from those who were hostile to and opposed His religion. As contained in QS al-Isra [17]: 80

وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

and give me from your side the power that can help.⁶⁹

In a report from Uthman (*may Allah be pleased with him*) he said, "Indeed, Allah *subhanahuwata'ala* prevents with the power of the ruler something that cannot be prevented by the Qur'an." That is, with the power of Allah's ruler prevents heinous acts and sins from occurring, while many people are not prevented from committing heinous acts with various promises that will surely happen and great threats in the Qur'an.

Thus, the powerful power of prayer can change something impossible to be possible, just like the prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*) who asked that Muslims be able to control the power of the Romans and Persians, with the permission of Allah *subhanahuwata'ala* the Prophet's prayer was granted.

1. The Prophet Muhammad(peace be upon him)

The stories of the Prophets and Messengers in the Qur'an, especially the Prophet Muhammad (*peace and blessings of Allaah be upon him*), provide many lessons and wisdom for Muslims, especially regarding prayer. The story of the Prophet Muhammad in carrying out his da'wah is always filled with prayer in every condition, situation, time and place. The Prophet continues to carry out his da'wah by tirelessly calling people to the path of Allah *subhanahuwata'ala*. If the Prophet encounters difficulties in it, then the Prophet also makes a request to Allah *subhanahuwata'ala* through prayer. Praying is a form of human self-awareness to Allah *subhanahuwata'ala*, this is indirectly prayer is one of the ways used by humans to solve the problems they face.

One of the virtues of prayer is to be able to increase God's love for a servant. As narrated by ummul mu'minin Aisyah *radiallahu'anha*, the Messenger of Allah (*peace and blessings of Allaah be upon him*) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْمُلِحِينَ فِي الدُّعَاءِ

⁶⁷ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p.

⁶⁸ See Muhammad Ilyas Abdul Ghani, *The Battle of Hamra' al-Asad* (Cet: I, t.kp, 2005), p. 95.

⁶⁹ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Bogor: PT. Pantja Cemerlang, 2014), p. 291.

"Indeed, Allah azza wajalla loves his servant who whines" (HR. Thabrani: 20)⁷⁰

Ibn Qoyyim said: Whenever you ask Allah, Allah will love you, glorify you, and please you, in contrast to when you ask creatures, they will be bored, angry, and humble you.⁷¹ The Messenger of Allah (*peace and blessings of Allaah be upon him*) said that "there is nothing more glorious in the sight of Allah than prayer."⁷²

Of course, prayer has a purpose, benefits, and function, because Allah *subhanahuwata'ala* cannot command something unless the command has benefits for its servants. The following is the function of prayer in the Qur'an, especially the prayer of the Prophet Muhammad (*peace and blessings of Allaah be upon him*).

1. As a form of self-servitude to Allah *subhanahuwata'ala*.

Prayer is a form of great self-servitude to Allah *subhanahuwata'ala*. In prayer there is a request and outpouring of a servant's heart to His Lord. prayer shows man's weakness and helplessness towards the omnipotence of Allah *subhanahuwata'ala*, so that by praying man realizes that there is nothing to worship except Allah *subhanahuwata'ala*. even God will be wrathful against His servants who never pray and ask Him, for it is a manifest form of pride. Based on the hadith that Abu Huraira (may Allah be pleased with him) said, the Messenger of Allah (*peace and blessings of Allaah be upon him*) said:

مَنْ لَمْ يَدْعُ اللَّهَ غَضَبَ عَلَيْهِ

"Meaning: whoever does not ask Allah, Allah will be wrathful with him." (HR Tirmidhi)

Imam Hafizh Ibn Hajar said that Imam At-Thibi said: "The meaning of the above hadith is that whoever does not ask Allah, he will be angry and vice versa. He was very happy when asked by His servant."⁷³

The Prophet and Messenger of Allah who are narrated in the Qur'an in preaching to fight for monotheism have never been separated from praying to Allah *subhanahuwata'ala*, especially the Prophet Muhammad (*peace and blessings of Allaah be upon him*). If you look closely at the prayers of the Prophet Muhammad that are said in the Qur'an, there are several requests and requests that he will definitely get in this world and in the hereafter, but the Prophet Muhammad (*peace and blessings of Allaah be upon him*) still asks for it, this is done as a form of self-servitude and his obedience to the command of Allah *subhanahuwata'ala* to always pray to Him.

Conclusion

This research finds that the prayer of the Prophet Muhammad is a form of worship and obedience to Allah, starting with praise and ending with hope without despair. These prayers reflect total servitude and dependence on God, and have the purpose of increasing devotion to Him. The verses that contain the prayers of the Prophet Muhammad in the Qur'an offer guidance for Muslims in prayer and worship. This research provides new insights into the importance of understanding the essence of prayer in the context of Islam and its application in daily life.

⁷⁰ Lihat Kitab *Mu'jam al-Kabir* Karya Imam eight-Thabrani no headits: 20.

⁷¹ Abi 'Amri Sa'id bin Mustofa Diyab, *Fadhlu ad-Do'a wa al-Adab* (t.kp, t.th), hlm. 9.

⁷² Muhammad bin Isa bin Isa ibn Musa bin al-Tirmizi, *Sunan al-Tirmizi*, Juz V, hlm. 455.

⁷³ Ahmad bin Ali bin Hazar bin Abu al-Phal al-Asqlani, *Fathul al-Bari Siad Sahih al-Bukhari* Juz Shi (Beirut: Dar al-Ma'rifah, 1379h), HLM. 95

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- [8] Lihat QS. taha ayat: 25. Berdoa agar diberikan kelapangan dada, diberikan kemenangan menghadapi musuh-musuhnya.
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- [10] Lihat QS. Yusuf ayat: 33. berdoa kepada Allah agar diselamatkan dari tipu daya perempuan yang mengajaknya berbuat sesuatu yang tidak diperbolehkan.
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