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THE URGENCY OF PRAYER IN LIFE BASED ON THE AL-QUR'AN PERSPECTIVE

Abid Nurhuda^{1*}, Inamul Hasan Ansori², Ts. Engku Shahrulerizal Bin Engku Ab Rahman³

¹Postgraduate Nahdlatul Ulama University of Surakarta, Central Java 57141, Indonesia

²Al Azhar University Cairo, Cairo 11651, Egypt

³Politeknik Port Dickson Negeri Sembilan, Negeri Sembilan 71050, Malaysia

^{1*}abidnurhuda123@gmail.com, ²anshorialhafizh92@gmail.com,

³shahrulerizal@gmail.com

Abstract:

Prayer is one of the pillars, supports, and foundations of a building called the religion of Islam. The conditions, obligations, and pillars must be fulfilled for the perfect reward. Movements become a system in life which is heart, mind, and body as a manifestation of one's faith, but nowadays, many Muslims leave Prayer due to many factors, one of which is not knowing the virtue of Prayer. Therefore, the purpose of this study is to describe the urgency of Prayer in life according to the Qur'an perspective. The method used is literature study from books, journals, and the internet by collecting data using careful observation techniques. Then document and analyze the contents, and the last is concluding. The results of the study show that the Urgency of Prayer in Life based on the Qur'an perspective Prevents heinous and evil deeds, Shows brotherhood and equality between human beings, Trains Discipline, Builds physical and spiritual health, and Accustoms to patience and trust.

Keywords: Al-Qur'an Perspective, Life, Prayer Urgency

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* Corresponding author : Abid Nurhuda

Email Address : abidnurhuda123@gmail.com (Surakarta, Nahdlatul Ulama University of Surakarta)

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INTRODUCTION

Prayer is one of the pillars of Islam and is often referred to as a pillar that supports a building called the religion of Islam. Things like this show how important the pillar is so that the conditions, obligations, and pillars must be fulfilled to get a perfect reward, and it is not permissible to leave it because it will get a special sin in Fardhu prayers where indeed the law of its implementation is Fardhu ai' n. Meanwhile, if it is related to sunnah prayers, it is permissible to do it so that he gets a reward, and it is acceptable not to do it because he will not sin. Besides that, Prayer is also considered a form of human gratitude to Allah SWT. who has created various facilities in life for them ¹.

¹ Tety Kurmalasari and Abdul Rahim Hamdan, "Nilai-Nilai Karakter Building Dalam Gurindam Dua Belas Karya Raja Ali Haji," *Jurnal Kiprah* 3, no. 1 (2015): 6.

Prayer itself has an inner meaning that is very influential in life, such as respect, love, hope, shame, mental calm, and presence of the heart, where all of these things are only aimed at Allah alone as the only God. In addition, Prayer can be said to be a system in life because it includes the needs of the heart, mind, and body, which is a reflection of the perfection of faith, namely something that is believed in the heart, then said orally and practiced with the limbs so that it becomes a method of education and teaching for humans in their lives ². All these things for human beings imply that the heart becomes purified, the mind is more directed, and the body looks fresher and enthusiastic in learning and understanding various sciences. But in the current era, many Muslims still leave Fardhu prayers and don't even know the procedures for carrying them out. Things like this are due to many factors ranging from family and environment to personal problems that do not see the importance of Prayer ³.

Whereas in the Qur'an and Hadith, it is stated that Prayer is a functional aspect of the political and social part which is ideal in the principles and foundations of Islam where the roof of the mosque is always open to anyone without discriminating between officials and the people, between the poor and the rich. Thus, that freedom, equality, and brotherhood are genuinely realized. Prayer is also one of the safeguards for believers who carry it out so that a beautiful order, complete obedience, and high meaning of soldiering appear. So the purpose of this study is to describe the Urgency of Prayer in life according to the Qur'an perspective along with discussion limitations specifically on Fardhu prayers, with the hope that after reading this article, most people will get guidance and know and be aware of the importance of Prayer so that nothing comes to mind in the heart to leave the Prayer again.

RESEARCH METHOD

The method used is qualitative with a literature study approach, namely collecting various primary sources related to prayer material and collecting various secondary sources to support the discussion starting from books, journals, the internet, or other sources that can be accounted for reliable ⁴. After the data is collected, careful observation is carried out and documented. Then it is analyzed using analyzing the content, which, according to Abid Nurhuda, is usually used descriptively ⁵. Then proceeding to process the data to answer the problem formulation, and the last is to conclude.

RESULT AND DISCUSSION

Meaning of Prayer

Pray in language with Prayer. While in terms, it is defined as all words or actions based on certain conditions starting with takbir and ending with greetings. Prayer can also be interpreted with the relationship of a servant to his creator as a form of

² Are Adriyanto and Et Al, "Keutamaan Sujud Dalam Shalat Studi Takhrij Dan Syarah Hadis," in *Gunung Djati Conference Series*, 2022, 650.

³ Abid Nurhuda, "Islamic Education in the Family : Concept , Role , Relationship , and Parenting Style" 2, no. 4 (2023): 359–68.

⁴ Muhammad Jarjis and Et Al, "SholatKu : Aplikasi Pengenalan Sholat Sunnah Untuk Anak-Anak Berbasis Augmented Reality," in *E-Proceeding of Applied Science*, 2018, 716.

⁵ Abid Nurhuda, "Sufism Values in Pancasila as the Nation's Ideology," *ATHENA: Journal of Social, Culture and Society* 1, no. 3 (2023): 103.

manifestation of servitude, supplication, protection, help, and self-need to Allah SWT to avoid all the dangers and difficulties humans encounter in their life's journey ⁶. At the same time, other means are obligatory and must be implemented.

Thus, it can be said that further Prayer means approaching oneself to Allah SWT to serve to obtain a consistent, orderly, humble attitude, love, tolerance, courtesy, and other good behavior that is useful in everyday life so that it does not deviate in carrying out the rules and affairs of life because Prayer has the highest and most important position than the others so that no other worship in Islam can match it ⁷.

Prayer Law

The law of Prayer is obligatory 'aini, which means that every mulatto must carry out this obligation independently without being represented for its implementation under provisions based on the Qur'an, sunnah, and ijma'. Things like this were illustrated during the Isra' and Mi'raj events, where the Prophet Muhammad SAW directly received revelations from Allah regarding the implementation of prayers at Sidratulmunta and made Prayer one of the pillars of the five pillars of Islam ⁸.

As for the obligatory Prayer, the first time he performed a year before moving to Medina was the midday prayer, which at that time was already known for the 5 prayer times after the Prophet's Isro' and Mi'roj events, so this shows that the treatise revealed by Allah regarding Prayer is important and must be implemented immediately, not only for the Prophet himself but also for Muslims in general ⁹. One of the words of Allah in the Qur'an which talks about this is the letter Toha, verse 14, which reads:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Meaning: "Indeed I am Allah, there is no god who has the right to be worshiped besides Me, so worship Me and establish prayers to remember Me" (Toha: 14).

Meanwhile, the hadith also mentions this as narrated by Umar bin Khattab which reads:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ) رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Meaning: "From Abu Abdirrohman Umar bin Khattab said, that I heard Rasulullah SAW say that Islam is built on five things, namely: testifying that there is no god who has the right to be worshiped other than Allah and Muhammad is the messenger of Allah, establishing prayers, paying zakat, carrying out the pilgrimage to Baitullah and fasting in the month of Ramadan". (Narrated by Al-Bukhari and Muslim) ¹⁰.

⁶ Abdul Aziz Muhammad Azzam, *Fiqih Ibadah* (Jakarta: Amazah, 2009).

⁷ Shalih bin Ghanim As-Sadlan, *Fiqih Shalat Berjama'ah (Berdasarkan Al-Qur'an Dan As-Sunnah)* (Jakarta: Pustaka As-Sunnah, 2014).

⁸ Amir Syarifuddin, *Garis-Garis Besar Fiqih* (Jakarta: Kencana, 2013).

⁹ Abid Nurhuda and Nur Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya Dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)," *Social Science Studies* 1, no. 3 (2021): 162–76, <https://doi.org/10.47153/sss13.2332021>.

¹⁰ Abbas Arfan, *Fiqih Ibadah Praktis* (Malang: UIN Maliki Press, 2011).

The Ijma 'Ulama agree on the obligation to perform Prayer for Muslims. Things like this also mean ijma' itself, where it must be built following the principles that have been determined, namely the Qur'an and Sunnah¹¹. The two things mentioned above are the guidelines and guidelines for the scholars in an agreement.

The Description of Prayer

Prayer is the obligation of every Muslimmukallaf, which must be done five times a day and night regularly. The details of the time division are as follows¹²:

1. The Isha prayer consists of 4 cycles, from sunset of Syafaq (after sunset clouds) until dawn, around 19.01 - 04.30 WIB.
2. The Fajr prayer consists of 2 cycles, from sunrise (dawn sidiq) to sunrise, around 04.43 - 05.45 WIB.
3. The Zuhr prayer consists of 4 cycles, starting after the sun slips from the middle of the sky until the shadow of an object is the same length as the original object, which is around 11.50 - 15.05 WIB.
4. The Asr prayer consists of 4 cycles, from which an object's shadow slightly exceeds the original object's length until the sun sets, around 15.05 - 17.52 WIB.
5. The Maghrib prayer consists of 3 cycles, starting from the setting of the sun until the disappearance of the red afternoon sun that radiates on the edge of the western sky shortly after sunset, which is around 17.52 - 19.01 WIB.

From the description above, the obligatory prayers that every Muslimmukallaf must perform daily are Isha', Fajr, Zuhur, Asr, and Maghrib. And one of them cannot be left out because it will result in sin and will be held accountable in the hereafter.

The Pillars of Prayer

Pillars of Prayer mean the essence and part of the Prayer that should not be lost. Scholars mention that there are 13 pillars of Prayer, including Intention with a heart to pray, Standing according to ability, Takbiratul Ihram by saying Allahu Akbar, Reading Al-Fatihah in Arabic, Bowing quietly and Thumaninah, I'tidal upright, Prostrate twice with a sense of submission, Sit between the two prostrations, Sit for the Final Tahiyat, Read the final Tasyahud Prayer, Read the prophet's blessings on the final tasyahud, Greetings and the last are orderly and sequential. Meanwhile, according to the Imam, the pillars of Prayer include intention, standing up straight, Takbiratul Ihram, reciting the Alfatihah in each roka'at, bowing, i'tidal, prostration with tuma'ninah, sitting between two prostrations, sitting the final tasyahud, reading final Tasyahud, read sholawat, Read the first and last greetings orderly¹³. The 4 schools of thought, namely Shafi'i, Maliki, Hanbali, and Hanafi agree that there are 6 pillars of Prayer, namely Takbirotul Ihrom, standing, reciting verses from the Koran, bowing, i'tidal, and prostration. All these pillars will be meaningful if a servant presents his heart so that he can feel the greatness of Allah in his Prayer and has an impact on his solemnity, and does not dare to play around¹⁴.

¹¹ Khalis Kohari and Agung Suryawan, "Ijma' About Prayer Wearing Mask During The Covid-19 Pandemic," *Spektra: Jurnal Ilmu-Ilmu Sosial* 3, no. 1 (2021).

¹² Mohammad Fachrurrozi, *Kunci Ibadah (Panduan Shalat Lengkap)* (Jakarta: Pustaka Amani, 2000).

¹³ Imam Khoirul Ulumuddin, "Fiqh Kelautan; Tinjauan Teoritis Dan Praktis Pelaksanaan Ibadah Shalat Di Atas Kapal Laut," *JURNAL IQTISAD: Reconstruction of Justice and Welfare for Indonesia* 7, no. 2 (2020): 237-238.

¹⁴ Ibnu Qudamah, *Mughni Al-Muhtaj* (Beirut: Darul Fikr, 2002).

If one of the pillars of Prayer is left behind intentionally, the Prayer is invalid. Still, if the person forgets or doubts that one of the pillars is left behind, it can be replaced with prostration for sahwī, which can be done in the last rak'ah before greeting or after the greeting¹⁵.

Obligatory Requirements and Requirements for Valid Prayer

Mandatory conditions are everything that must exist and occur before the obligation is carried out. As for the obligatory conditions of Prayer, among others: The religion of Islam, Baligh and reasonable, Holy of big and small hadas, Able to carry out, and Has arrived preaching and the Prophet's orders to him. Meanwhile, according to Zaharuddin, the conditions for obligatory Prayer include: Islam, which means it is not valid if it is performed by non-Muslims, Intellect, which means not crazy, baligh, which means that you have had a wet dream and have received an appeal to him (Da'wah of the Prophet Muhammad)¹⁶. From this explanation, it can be said that those who meet the obligatory requirements of Prayer are obligatory for them to pray unless there are obstacles that the Shari'a has outlined¹⁷.

The requirements for a person's Prayer are valid if they fulfill the following: Covering the private parts, Facing the Qibla, The time for Prayer has arrived, Clean from large and small Hadas, then the body, clothes, and place of Prayer must also be clean from uncleanness¹⁸. Meanwhile according to the 4 madzhab several conditions indicate whether a person's Prayer is valid or not, including: Purification which means clean both the body, clothes and places of small and large hadasts, then knowing when to enter the prayer time which means to be on time when doing the worship. then covering the aurot which means the parts of the body that must be covered and are forbidden to be shown. And finally, facing the Qibla as recommended by Rosululloh when he begged Allah regarding the transfer of the Qibla direction from Baitul Maqdis Palestine to changing towards the Grand Mosque of Mecca¹⁹.

Sunnah-Sunnah in Prayer

Ibn Qosim said that the sunnah in Prayer are divided into 2: *sunnah hai'at* and *sunnah ab'ad*. Sunnah haiat is something that if left in Prayer does not need to do prostration for sahwī such as raising both hands when Takbiratul Ihram, bowing, and i'tidal, placing the right palm over the left wrist when crossing arms, reading the Iftitah prayer, reading Ta'awudz, Read Amiin, Read the letter of the Qur'an in the first two cycles, Harden the recitation of Al-Fatihah, Read takbir, Read tasbih when bowing and prostrating, Reading "Sami'allaahu liman Hamidah" when I'tidal continued reading "Rabbanaa Lakal Hamdu", Sit iftirasy during all prayer sittings, Sit Tawaruk at the final tasyahud sitting, Read the second greeting and turn your face to the right and the left when greeting²⁰. Meanwhile, sunnah ab'ad is something that if left in Prayer, whether intentional or not, is recommended to perform prostration for forgetfulness, to patch and replace these deficiencies, including reading the initial Tasyahud, reading the Qunut

¹⁵ Sulaiman Rasyid, *Fiqih Islami* (Bandung: Sinar Baru Algesindo, 2013).

¹⁶ Zaharuddin Abdul Rahman, *Formula Solat Sempurna* (Malaysia: Telaga Biru, 2012).

¹⁷ Muhammad Sholikhin, *Panduan Shalat (Lengkap Dan Praktis)* (Jakarta: Erlangga, 2012).

¹⁸ Junaedi Arsyad, "Meningkatkan Keterampilan Sholat Fardhu Dan Baca Al-Qur'an Melalui Metode Tutor Sebaya Di SMPN 4 Lima Puluh Kabupaten Batu Bara," *Jurnal Ansiru* 1, no. 1 (2017): 186.

¹⁹ Abdurrahman Al-Jaziri, *Kitab Shalat Fikih Empat Mazhab* (Jakarta: Hikmah, 2009).

²⁰ Muhammad Ibnu Qasim Al-Ghazy, *Fathu Al-Qarib Al Mujiib* (Semarang: Thoha Putra, n.d.).

prayer in the second cycle of the Fajr prayer and the witr Prayer in the middle of the month of Ramadan, until the end of the month of Ramadan.

Things that invalidate Prayer

Prayer can be considered null and void if one of the conditions and pillars is left intentionally or not carried out perfectly. Various things can cause the cancellation of Prayer, including Leaving one of the pillars of Prayer on purpose, Having big or small hadas, Being exposed to uncleanness on the body, clothes, and the place of Prayer, speaking that is not for the benefit of Prayer on purpose, Opening one's genitals, Changing intention intentionally suddenly, Lots of movement, Backwards Qibla, Laugh until heard by others, Preceding priests and Apostates. Meanwhile, Imam Hanafi said that 3 things invalidate a person's Prayer, namely the discharge of something from the rectum or qubul such as feces, urine, etc. Imam Maliki believes that 4 things can invalidate a person's Prayer, namely the discharge of something from 2 holes, touching the genitals, sleeping until the mind is gone, and touching a woman with lust ²¹.

Meanwhile, Imam Syafi'i said that 4 things can cancel a person's Prayer: going out of two ways, touching the genitals, unstable sleep and touching between men and women who are not mahrom. Meanwhile, Imam Hambali said that 7 things can invalidate a person's Prayer, namely washing a dead body, eating camel meat, touching genitals, sleeping, touching women, going out of 2 ways and something that doesn't come out of that way like blood etc ²². So If one of these things is done in a state of Prayer, then the Prayer will be canceled and must repeat the Prayer from the beginning again.

The Urgency of Prayer in Life According to the perspective of the Qur'an

After an explanation above, how high is the position of Prayer and various provisions that the Shari'ah has determined? Thus, it becomes necessary to discuss how important Prayer is in life according to the perspective of the Qur'an as the main source and obligatory book for Muslims, including:

1. Prevent heinous and evil deeds, as stated in the word of Allah QS Al-Ankbut: 45 which reads:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: "Read the Book that has been revealed (the Qur'an) to you (Muhammad) and establish Prayer. Verily Prayer prevents from evil and evil deeds. And know that the remembrance of Allah (Prayer) is greater (its priority than other acts of worship). And Allah is All-Knowing of what they do" (Al-ankbut: 45).

The verse above explains to us that Prayer means being munajat and getting closer to Allah, getting used to doing good, brightening the heart, increasing faith, avoiding bad personalities, and preventing reprehensible traits if it is established with the conditions

²¹ Muhammad Imam Pamungkas, *Fiqih 4 Mazhab* (Jakarta Timur: Al-Makmur, 2015).

²² Ibnu Rusyd, *Bidayatul Mujtabid, Jilid 1, (Terj: Abdul Rasyad Shiddiq)* (Jakarta: Pustaka Azzam, 2006).

and harmoniously, surely he will achieve peace in life both in this world and in the hereafter²³.

- Shows brotherhood and equality between human beings, as in QS Alhujurat verses 10 and 13 which reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "Indeed, the believers are brothers, so improve the brotherly relations between you if there is a disagreement, and fear Allah, hopefully you all will receive mercy" (Al-hujurat: 10).

إِنَّهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind, verily We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Indeed, Allah is all-knowing, all-observant" (Al-Hujurat: 13).

The verse above explains the brotherhood of fellow Muslims and the equality of human degrees, which is also manifested in the prayer service. When it is carried out together in the congregation, it strengthens the bonds because it is done 5 times a day to foster unity and oneness among Muslims. Apart from that, it also shows similarities where there is no visible difference in the person who prays, whether poor or rich or an official or a people. All are equally obedient and humble themselves before Allah when performing prayers²⁴.

- Train Discipline, as in QS Annisa' verse 103 which reads:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْفُوتًا

Meaning: "So when you have finished your Prayer, remember Allah while standing, sitting and lying down. Then when you feel safe, then establish the Prayer (as usual). In fact, Prayer is fardhu (obligation) which is determined by the time for those who believe (Annisa': 103).

The verse above explains that prayer times have been determined, so that means it is regular and should not be carried out haphazardly so that discipline can arise. This is certainly a training ground for Muslims. All activities that will be carried out must be disciplined so that they understand when they have to study when they have to work, and when they have to play²⁵. And indirectly, Prayer has taught it all in life²⁶.

- Build physical and spiritual health, as in the word of Allah QS Al-A'la verses 14-15 and Arro'du verse 28, which reads:

²³ Ahmad Suyuti, *Untaian Mutiara Khotbah Jumat* (Jakarta: Pustaka Amani, 2000).

²⁴ Aziz Salim Basyarahil, *Shalat Hikmah Filsafah Dan Urgensinya* (Jakarta: Gema Insani Press, 1996).

²⁵ Abid Nurhuda, "Nilai Pendidikan Karakter Dalam Film Layangan Putus 1a Produksi Md Entertainment," *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 1 (2022): 33, <https://doi.org/10.26418/j-psh.v13i1.52107>.

²⁶ Muhammad Nur Kholis Al-Amin, "Nilai-Nilai Pendidikan Dalam Sholat," *Insania* 8, no. 3 (2013): 384.

قَدْ أَفْلَحَ مَنْ تَزَكَّى

Meaning: "Indeed lucky people who cleanse themselves (with faith)" (Al-A'la: 14).

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

Meaning: "And he remembers the name of his Lord, then he prays" (Al-A'la: 15).

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: "(That is) those who believe and their hearts become peaceful by remembering Allah. Know that only by remembering Allah will the heart be calm and serene. (Arro'du: 28).

The verse above explains that people who always remember their God by praying are among those who purify themselves. Holy here can be interpreted physically and spiritually because every time you worship, it is mandatory to clean yourself first. Apart from that, people who perform prayers are only chosen humans where every movement, starting from Takbir, bowing, I'tidal, prostration, sitting, and other things, has a significant influence on the health of the body, especially the heart ²⁷.

5. Get used to patience and trust in asking God for help, as in the word of God QS Albaqoroh verse 45 which reads:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Meaning: "Make patience and prayer as your helper. And that is hard, except for humble people" (Albaqoroh: 45).

The verse above explains that by performing the Prayer, the soul of patience and resignation will be trained. When praying, a dialogue occurs between humans and God so that people who have established prayers will have a robust and determined attitude and never flinch in the slightest, let alone despair, in resolving a problem. He will always be optimistic, will not be in a hurry, and be careful in facing the bitterness of life ²⁸.

CONCLUSION

From this explanation, it can be concluded that the Urgency of Prayer in Life According to the perspective Qur'an among others, Preventing heinous and evil deeds, Showing brotherhood and equality between human beings, Practicing Discipline, Building physical and spiritual health, and Accustoming patience and trustworthiness. Hopefully, by knowing some of the urgency of Prayer, readers will be more motivated to perform Fardhu prayers in the congregation. They can make this article a reference in the academic world for other research materials to make it even more perfect.

²⁷ Ismail Al-Muqoddim, *Mengapa Kita Harus Shalat* (Jakarta: Media Hidayah, 2005).

²⁸ Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya* (Jakarta: Universitas Indonesia, 1974).

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