

DEMANDS FOR PRAYER IN THE BOOK OF TOK PULAU MANIS' HIKAM LECTURES

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Abstract: *The first act of worship required of Muslims is prayer, and this act will be rewarded in the hereafter. The development of a person's character will be impacted by not praying. Due to a lack of information, understanding, and awareness regarding prayer and its significance, society's moral breakdown and social issues are currently on the rise because of the imperfection of prayer. This study investigates Ibn Atha'illah's prayer advice, highlighted in the Book of Syarah Hikam Tok Pulau Manis. The study will look at three words of wisdom from this book that deal with prayer. This study employed a qualitative research design. Data was gathered through a literature review and analysed using content analysis to address the difficulties and study objectives. The study's findings demonstrate that prayer has the power to purify our hearts of sin and draw us nearer to Allah S.W.T. Since prayer is the closest act of devotion between the servant and the Creator, it is also a place to ask Allah S.W.T. for something. To address the social malpractice issue, which is getting worse, it is important to take these words of advice to heart. In conclusion, Finally, the prayers prescribed in the Qur'an are described in this book and supported by Qur'anic and Hadith passages.*

Keywords: *prayer, wisdom, Ibn Atha'illah, Tok Pulau Manis.*

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1. Background of Research

A prayer is a mandatory act of worship that is highly demanded by Allah S.W.T. A prayer can help people who suffer from spiritual illnesses and give them peace of mind. The act of praying is a command from Allah S.W.T. and is significant and beneficial to one's well-being. Aspects of health, mental and physical strength, emotional stability, and morality are all covered in the wisdom found in prayer. As the simplest approach to be close to Allah S.W.T., prayer must be well performed to advance one's status as a servant of religion. Well-performed prayers can also deter a person from engaging in immoral behaviour and horrific and evil deeds (Nur Dalilah Zakaria, 2013). This is mentioned in the words of Allah S.W.T., which means:

"And offer prayers in the morning, the evening, and the early hours of the night. These nice deeds will wash away sins. For those who constantly recall Allah S.W.T., that serves as a reminder." (Surah Hud: Verse 114).

By elevating man to the position of being the best creature on Allah S.W.T.'s side, prayer can raise the highest level of human development compared to all other animals. It represents God's love and devotion for His servant and provides the link that unites the servant with His creator. A Muslim who consistently prays will never be weary of remembering Allah S.W.T. and will always be respectful of His grandeur and strength. Prayers said with complete assurance, willingness, and common sense can inspire the spirit to choose goodness over evil. The wrath of Allah S.W.T. and separation from His mercy are possible outcomes if a servant disobeys and neglects the command to pray. He (the servant) would not experience peace or happiness because of the numerous issues which come his way from

different directions (Abd Rashid Ahmad, 1995). Those who honestly perform the prayers that Allah S.W.T. has commanded can benefit and succeed.

"O you who believe, bend and prostrate (perform prayer), worship your Lord (by monotheizing Him), and do good acts so that we will succeed (in this life and the hereafter)," declared Allah S.W.T." (Surah al-Hajj: Verse 77).

According to a study by Nor Azira Yusoff (2008), there is a strong correlation between people's negative behaviour and their lack of devotion to prayer. This translates to a variety of wrongdoings being committed as a result of improper prayer. The study claims that many perpetrators who disobey prayer are the true source of the societal issues in Malaysia. A study by Shafora Juaini (2005) that included 250 respondents from fourth- and fifth-grade high school students in the Kuala Selangor District revealed a strong link between students' values and participation in prayer. Individuals who consistently pray and follow their faith will behave honourably and have excellent morals toward their parents, teachers, and friends. This demonstrates a positive correlation between students' morals and their participation in prayer. This translates to the idea that pupils who practice and perform prayer flawlessly can develop good character, healthier hearts, and morals.

Sufism is a science that can help people improve their character and heart. Sufism explains how ailments of the heart, like pride and arrogance, can be treated with sincerity, contentment, patience, honesty, humility, and other qualities. It is also necessary to practice other sunnah rituals, such as *dhikr*, in addition to mandatory activities like prayer. *Dhikr* is one method to calm and purify the heart, thus increasing one's connection to the Creator. If Sufism is practised within oneself, then all acts of devotion may be performed with sincerity, and all prayers may be established with complete dedication and just for Allah S.W.T. According to what Allah S.W.T. said:

"People who practice 'zikrullah' to soothe their hearts and believe. You should be aware that the human heart will be at rest with that 'zikrullah'." (Surah ar-Rad: Verse 28).

The understanding of Sufism has the power to purify the soul and reveal the virtues advocated by the Prophet S.A.W. so that Allah S.W.T. may be pleased with the journey of human existence. The science of Sufism teaches how to get as close to Allah S.W.T. as possible. According to Mohd Murtadza (2008), Sufism is a method for achieving religious perfection and can be practised by all ethnic groups. The faith of the Muslim community today may be threatened by western ideals, including colonialism, secularism, hedonism, globalisation, and westernisation. Sufism is a different method of reviving a heart that has stopped turning to Allah S.W.T. Sufism's moral teachings encourage people to relinquish their bad nature, follow their good nature, and sustain positive relationships with Allah S.W.T. and their fellow humans. By taming lust and enhancing spirituality through heart purification, Sufism can improve the viral secularism thinking and ideology.

As a result, prayer can direct one's morals and actions toward a profitable course, shielding them from all harmful influences and deterring them from immoral behaviour. This indirectly ensures that life will always be joyful and tranquil. Each Muslim's moral and psychological development depends greatly on their participation in prayer. A happy family and community are the results of high morality. The Sufism education system is the greatest since it teaches people from within and displays the results via outward actions.

Book of Hikam

The finest work, specifically Al-Hikam Al Ataiyyah - the Book of Hikam, is often referred to and studied by academics and Sufi scholars. The Book of Hikam is a Sufi text, which is based on the Qur'an and the Sunnah of Rasulullah S.A.W., that encourages individuals to monotheistically worship Allah S.W.T. through soul purification (*tazkiyyah al-nafs*). The Sufi text Hikam, written by Ibn Atha'llah al-Sakandari, has the potential to act as a catalyst for curing the societal ills that currently afflict modern civilisation. The Book of Hikam also discusses monotheism and morality, leading to Islamic Sufism, which emphasises spirituality in all manifestations. Since the central goal of religion is to become closer to God, Sufism aims to educate individuals in ways that would enable them to connect with God and know Him authentically at all times. According to Imam Al-Ghazali, the knowledge of Sufism is a *fardhu 'Ain* because one will always wallow in depravity without it. Sufism is only opposed by hypocrites and wicked individuals, demonstrating their hypocrisy and wickedness (Wahyuni, 2011).

Hikam, which translates to "words of knowledge," is the name of a straightforward book that is regarded as a 'matan' and contains the spiritual advice or reflections of Sheikh Ibn Atha'illah al-Sakandari. When Sheikh Ibn Atha'illah al-Sufi Sakandari's ideas are collected in more than 200 manifestations of Sufi wisdom, it results in a book of enormous value. The book is so popular that Sheikh Ibn Atha'illah al-Sakandari could go beyond the order of Sufism and *tarekat*. It has become a reference for all Sufi academics regardless of their *tarekat* background. Ibn Atha'illah's Book of Hikam is a great reference for anyone who wants to expand their knowledge of Sufism (Shuhaimi Mohd Lana and Abd Rahman Abd Ghani, 2017).

The Book of Hikam by Sheikh Ibn Atha'illah al-Sakandari focuses on the profound and delicate appreciation of monotheism and directs the true road to acquiring the core values of Islam, such as faith and kindness. Al-Hikam is a work that upholds the beliefs of Ahli Sunnah Wal Jamaah, strengthens the light of faith and confidence, and introduces the appropriate behaviour for a servant in front of his God (Muhammad Hiwah, 2010). Although some of Hikam's remarks do not expressly state monotheism when comprehended in text, the message is sincerity in worship and total surrender to Allah S.W.T.'s commands. The meaning of these words of wisdom is clear and easier to understand, and some of them are supported by passages from the Al-Quran and the hadiths of Prophet Muhammad S.A.W. This study merely looks at a few of Ibn Atha'illah's words of wisdom from the Book of Hikam, lectured by Tok Pulau Manis, which describes the requirements and obligations of prayer.

Sheikh Ibn Atha'illah al-Sakandari

Based on his biography, Ibn Atha'illah al-Sakandari, the author of the Book of Hikam, proved to be a brilliant scholar in knowledge and personality. His full name is Al-Imam Ahmad bin Muhammad bin Abdul Karim bin Abdul Rahman bin Abdullah bin Ahmad bin Isa Ibn Hussain Ibn Atha'illah. Al-Sakandari was his nickname, as well as the name of his birthplace. He was born in Alexandria, Egypt, around the middle of the 13th century. He came from a well-known family from an Arab clan called al-Judzami, that arrived in Egypt. His grandfather was a famous scholar from Bani Ibn Atha'illah who was highly versed in usuluddin, law, and Arabic. Likewise, the Sufi thinking of Ibn Atha'illah was wholly Islamic and free from the influence of other religions. Because the Qur'an and the Sunnah are the sources of all of his beliefs, he firmly supports the Ahlul Sunnah Wa Al-Jamaah school of thought. Additionally, his perspective on Sufism emphasises the practical elements of practice and conduct (Al-Taftazaniy, 1969).

Ibn Atha'illah was admired and revered by his followers because of his character. Ibn Atha'illah possessed exceptional knowledge in both the internal (science of Sufism) and external (the science of Shariah). His closest instructor, Sheikh Abu Abbas Al-Mursiy, was a pupil of Abul Hasan As-Syadzili. Ibn Atha'illah succeeded his instructor Sheikh Abu Abbas Al-Mursiy, in creating the Syadziliyah order when Sheikh Abu Abbas Al-Mursiy passed away around 686H. The teachings, commands, and biographies of Sheikh Abul Hasan As-Syadzili and Abu Abbas Al-Mursiy were initially gathered by Ibn Atha'illah, ensuring the survival of the Syadziliyyah order's treasures. Sheikh Ibn Atha'illah was a third-generation member of the Syadziliyyah order, which was founded by Sheikh Abul Hasan As-Syadziliyyah. He is also a follower of the Maliki Madhhab and a devout but knowledgeable member of the Sufi order. If it can be comprehended and applied consistently, his work Al-Hikam is one of the Syadziliyyah order's knowledge gems and is tremendously beneficial to all humanity (Sulaiman Ibrahim 2019).

In the year 1309 AD, Ibn Atha'illah passed away at the age of about 60. He passed away while teaching the Maliki madhhab's laws in the Manshuriah madrasah. Many people came to his funeral procession. He was buried in the Qarafa cemetery adjacent to the tomb of Sheikh Ali Abu Wafa, another Syadziliyah Sufi who shared the same descendants with him. As a revered guardian of Allah S.W.T., an expert in kasyaf, Arabic language, jurisprudence, and hadith, his grave has been a popular tomb for hundreds of years and is frequently visited now (Victor Danner, 2003).

Sheikh Abdul Malik (Tok Pulau Manis)

Tok Pulau Manis was highly well-known for his delightful personality and extensive knowledge. Fatin Farahin et al. (2015) claim that Tok Pulau Manis was the first religious person in the archipelago to translate and record Ibn Atha'illah's proverbs in Malay. He provided numerous contributions to the growth of Islam in Malaya, particularly in Terengganu. As a descendant of Syarif Muhammad al-

Baghdadi, who migrated from Baghdad, Tok Pulau Manis was born in 1650 in Kampung Pauh, Kuala Berang, Hulu Terengganu, around 372 years ago. Tok Pulau Manis, also a direct descendant of the Prophet Muhammad S.A.W., founded the first Islamic kingdom in Terengganu. His given name is Syarif Abdul Malik bin Tuanku Syarif Abdullah bin Tuanku Syarif Abdul Qahar bin Tuanku Syarif Muhammad Al-Baghdadi, where Syarif Muhammad is supposed to have been one of the rulers of Baghdad. Syarif Muhammad had immigrated to Terengganu and was once a leader there, specifically in Temir. Tok Pulau Manis was raised and resided in a palace that served as the government's administrative hub as well as a location for learning about Islam and receiving tarbiyah at the time. He was particularly mature compared to his friends because he was raised in a family that placed a strong emphasis on a balanced religious and political upbringing (Fatin Farahin et al., 2015). Tok Pulau Manis' father advised him to travel to Aceh to pursue his studies as early as his twenties. In the archipelago, Aceh served as a hub for disseminating information before someone decided to pursue their education in Mecca. Syekh Abdul Rauf Ali Singkel, another well-known academic in Aceh at the time, directly taught Tok Pulau Manis while he was there. Sheikh Abdul Rauf Singkel was an instructor of the Shatariyyah Order and was responsible for strengthening the Sunnah wal Jamaah movement in the Malay world (Rosni Wazir, 2020).


Once he returned to Terengganu, Tok Pulau Manis was responsible for developing the knowledge he acquired after being named the caliph of the Shatariyyah Order. Tok Pulau Manis finished his education in Mecca in the year 1680 at the request of his teacher when he was 30 years old. He studied at Mecca under the tutelage of eminent scholars; among them was Sheikh Ibrahim al-Kurani, a follower of the Shatariyyah Order. Sheikh Ibrahim has taken over as the Imam Syafie Order's teacher in Madinah, replacing Sheikh Ahmad Qusyasyi as Sheikh Abdul Rauf Singkel's mentor and teacher (Mohammad Redzuan Othman, 2001).

Tok Pulau Manis then decided on the Syadziliyyah Order, which was established by Moroccan-born Sheikh Abu al-Hasan Asy-Sydzili r.a. After studying under the third generation of this order, Sheikh Ibn Atha'illah al-Sakandari developed an interest in it. The book *Ihya' Ulumuddin*, which was crucial to the teaching of Imam Abu al-Hassan Ash-Syadzili and his followers, was regarded as an extension of the Sufism approach of Imam al-Ghazali, which was the basis for the Syadziliyyah Order and Ibn Atha'illah. Before continuing his studies in Mecca, Tok Pulau Manis was always focused on learning about sharia and *usuluddin*, the foundation of Sufism. He was actively teaching while he was in Mecca and covered a lot of Sufism. He eventually returned to his native country, where he taught in the hut system in Terengganu using techniques he had learned in Mecca (Rosni Wazir, 2020). The Malay Hikam, translated by Tok Pulau Manis, is the largest and oldest book of Sufism in Malay based on the Sunnah wal Jamaah tradition (Shafie Abu Bakar, 1977).

2. Statement of Problems

The present generation is the catalyst for the country's future excellence. Therefore, research on the importance of prayer to each individual is crucial in achieving that desire, and such efforts must be continuously applied. This is done to develop and produce moral and religiously motivated human capital that will benefit religion, country, and nation. Each person can become balanced in meeting the increasingly challenging issues of worldly life and succeed in this world and the hereafter via daily, consistent prayer. On the other hand, if prayer is neglected, it can have a devastating effect on the individual's dignity. A country that fails to produce quality human capital and integrity in the future will face endless criminal issues and social problems (Noriani Jamal, 2009).

Many studies support that the cause of social unrest in society today is their lack of awareness of prayer. According to Amran Kasimin (1993), the main reason for a person's involvement in this religious crime was a lack of religious education since childhood. Some people might have some religious education but do not practice and live it, although it has been shown that education is crucial for developing excellent people and societies. The lack of implementation and practice causes people to become mired in destruction and drift away from life, negatively affecting the individual. Mohd Suhardi Jusoh (2004) found that 96.8% of respondents in his study acknowledged that leaving mandatory prayers had many negative effects on them. He concluded that the absence of mandatory prayers among today's youngsters contributes to the rise of many social disorders. This study demonstrates that those who stop performing their mandatory prayers will remain restless.



According to Muhammad Arifudin (2018), various obstacles arise from the world's rapid technological advancement, which makes life in the Islamic faith difficult. Additionally, Muslims' commitment to keeping their faith in God is waning. The discipline of Sufism emerged as a means of preventing and balancing social symptoms in society, which are only getting worse. Sufism is a science that connects the human soul with God through purification from all repugnant characteristics to know God as completely and intimately as possible. Knowing Allah S.W.T. is the true path to enlightenment for a Sufi. If the community's social issues are not addressed appropriately, the situation will worsen in the future. Only religion can serve as a guide to strengthen the community's identity in distinguishing between good and bad and return to Allah S.W.T.

3. Objective of Research

To research the background of Tok Pulau Manis and analyse the words of wisdom of Ibn Atha'illah al-Sakandari in Tok Pulau Manis' Book of Syarah Hikam, which describes the requirements of prayer.

4. Methodology of Research

The Tok Pulau Manis' Book of Syarah Hikam has many wise sayings on the requirements for performing prayers. These sayings were examined to achieve the study's goal of understanding Tok Pulau Manis's history. This study is qualitative, and the data was gathered using library methods. Data analysis techniques, such as content analysis, were also applied.

5. Findings of Research

Three sayings from Ibn Atha'illah specifically address prayer when reading his words of wisdom from The Book of Syarah Hikam by Tok Pulau Manis.

1. Wisdom quotes 116: "Prayer can open the door to the invisible and cleanse everyone's heart from the filth of sin."

According to Tok Pulau Manis in Amdan Hamid (2013), prayer cleanses the heart of the impurities of sin. Because it is a place to turn away (not care) from all the hold and influence of the material world (*aqhyar*) and all flaws, prayer also serves as a door opener to the unseen. If someone receives these two signs as a result of their prayers, they should be grateful to Allah Taala; if not, they should be ashamed of themselves. There is no other way to pray besides by remaining internally and externally pure. During prayer, the heart is also purified of anything but Allah S.W.T. The Qur'anic verse states: "*Read and follow (O Muhammad) what was revealed to you from the Qur'an, and perform prayer (with care). Indeed, the prayer forbids detestable and wicked deeds; but, remembering Allah is greater (its advantages and effects); and (remember) Allah knows everything you do.*" (Surah al-Ankabut: Verse 45).


A proper prayer can set the heart free from past sins. A pure heart that is constantly in contact with Allah S.W.T. will open the *hijab* for everything hidden, which is another way that prayer can lead to enlightenment with Allah S.W.T. A servant who consistently remembers his creator is one who prays. We must constantly improve our prayers to ensure Allah S.W.T. accepts our prayers. It is up to Allah S.W.T. to decide whether or not to accept our prayers. Prayer is a highly significant and influential type of worship that helps mould a person's personality. A person's faith grows stronger as he offers more prayers. This is supported by the Prophet S.A.W.'s saying:

"If one avoids major sins, Salat five times from Friday to the next Friday and Ramadan to the next Ramadan can eradicate different small sins." (Muslim no. 233, narrated).

People who constantly submit to Allah S.W.T. will not be wasted either. Indeed, Allah S.W.T. has made a promise, and whether one prays fervently or erratically is true. According to Allah S.W.T.:

"People who purify themselves via prayer, constant remembrance of their Lord, and self-cleansing with faith are exceedingly blessed." (Surah al-A'la: Verses 14-15).

Allah S.W.T. always shows mercy to His servant who never forgets him, whether in the shape of rewards in this life or the next. For people who constantly remember and worship Allah S.W.T. to win Allah's favour, too many bounties have been promised by Allah and His Messenger. Rasulullah S.A.W. said:



 "You should prostrate more frequently, indeed, you do not prostrate to God only once, except with that prostration God will raise you to a level and eliminate a sin from you." (Ahmad no. 488, narrated).

This word of wisdom states that when someone prays, their heart and spirit are purified, becoming free of sin. Allah S.W.T. emphasises the traits of religious people, including their belief in the supernatural, prayer, and spending for God's purposes to receive all of life's gifts. This is evident from Allah S.W.T.'s own words, which state:

"Pious people are those who perform prayers and believe in unseen things, such as God, heaven, and hell." (Surah al-Baqarah: Verse 3).

As a result, Allah S.W.T. will impart knowledge of supernatural matters to those who pray flawlessly. Heaven, hell, judgment day, the characteristics of Allah S.W.T., and other unseen things are among such supernatural matters. By opening the door of the unseen, or the door of illumination, the prayer will enable one to continue believing in invisible things to the human eye.

2. Wisdom quotes 117: "Supplication (inner whispers to Allah Taala to express desires) takes place during prayer, which is also where the heart is purified. When the doors of prayer are opened wide, many mysteries are revealed and the light of the Divine light (knowledge and enlightenment), which can light up the heart and mind."

Amdan Hamid (2013) cites Tok Pulau Manis and asserts that praises and prayers can be found in prayer and that prayer is a servant's private interaction with God that helps the servant's heart become clean and pure. When one's heart is cleansed from the influence of nature and worldliness, the inner self is submerged in the memory of Allah S.W.T. alone. Through flawless prayer, a bright light will shine on his heart, enabling him to learn many divine secrets, knowledge, and enlightenment. A person's prayer life and charity still need improvement if they cannot experience the joy of worship.

This word of wisdom emphasises that prayer is a time to honour Allah S.W.T. and is concluded with the recitation of the Qur'an, supplication, and *dhikr*. A servant might purify his heart in prayer and receive the divinely revealed key to enlightenment from God. According to Salim Bahreisy (2017), when a servant rises to pray, Allah S.W.T. has opened the hijab for him, and angels will be standing straight in front of him from his shoulders to the sky, following and verifying his prayers. Blessings fall from the heavens upon the one who prays, covering him from the top down to his head. The gates of heaven are open for those who pray, so even if the people interrupting him know who is speaking, he would not stop. Indeed, Allah (S.W.T) is undoubtedly exceedingly proud in front of His angels of the line of worshippers. According to Zulkifli Mohamad Al Bakri (2015), in the Torah, Allah S.W.T. spoke the following:

"O Adam's son! Do not be afraid to get up and call out to Me in prayer, for I am the God who dwells in your heart, and you perceive My light in an unseen manner".

Al-Buthi in Suhendri Irandi (2008) claims this word of wisdom explains why prayer is a unique form of worship compared to other forms of worship. According to Muhammad bin Ali al-Tirmizi, the monotheists are called by Allah Taala to pray five times daily as a blessing from Him to them. Throughout the prayer, Allah had planned all kinds of special treats so that the servants would receive a gift from Him from each act and speech. Praying is like eating; it is a must. His words are like a drink. For monotheists, prayer is like a wedding feast that God provides five times a day for all creatures in His kindness so that they are cleansed of all dirt and dust (sins and vices) (Suhendri Irandi, 2008). According to what Allah S.W.T. said:

"Help yourself by being patient and praying. And that is truly a big burden unless you are humble, in other words, you trust you will run into your Lord and return to Him." (Surah al-Baqarah: Verses 45-46).

According to the Quran verses above, Allah orders His servants to use patience and prayer to seek assistance and achieve whatever goals they have for the good of this world and the hereafter. Because we will experience serenity from it, prayer is the perfect tool to confront and let go of all the issues and fatigue of the world. Rasulullah S.A.W. himself would pray to confide in Allah S.W.T. As Hudzaifah r.a. stated:

"When faced with hardships, the Prophet S.A.W. would pray."



Thus, the real benefit of prayer is to serve as a Muslim's shield when they seek protection from and confide in Allah S.W.T for various challenges, unhappiness, tiredness, and issues. Since we think Allah S.W.T. is constantly at our side, we would not feel alone when He is placed first. Prayer is the time when a servant is closest to Allah S.W.T. As stated by Rasulallah S.A.W.:

"Multiply the prayers (in it), for when a servant prostrates, he is nearer to his Lord". (Muslim no. 482, narrated).

According to a Qudsi hadith reported by Abu Hurairah r.a., Allah S.W.T. stated:

"I have separated the recitation of the Fatihah into two portions between Me and My servant. I will keep half for myself, and My servants will receive the other half. What my servant requests will be granted by me. When he said: All glory and honour belong to God, the Creator of all things. My servant praises Me, the Lord said. The Kindest and Most Merciful, he declared. God declared: My servant exalts Me. Who controls and owns the day of vengeance, he said. My servant leaves everything up to Me, said God. When he said, "We worship You alone, and we come to You alone for assistance." God declared: "This is for My servant, and I will grant him his request." (HR Muslim).

For Allah S.W.T. to remove numerous issues and challenges and obtain the good of this world and the hereafter, a Muslim must offer more prayers while prostrating and kneeling to Him. Ibn Qayyim lists the benefits of prayer, which include eradicating evils from this world and the hereafter, preventing sin, avoiding problems with the heart, banishing complaints, illuminating the heart and face, revitalising the body and soul, preserving pleasure, avoiding punishment, bringing down mercy, and resolving issues. As stated by Allah S.W.T.:

"Prayer will provide serenity and calm of the soul," "Indeed, Allah guides those who turn to Him in repentance while leading anybody astray He pleases. They are the ones who have a sincere belief in Allah and who allow His memory to bring them serenity of heart. Remember, the only way to find calm in your heart is to remember God." (Surah ar-Rad: Verses 27-28).

3. Wisdom quotes 118: "Allah Taala is aware of your weaknesses, so He reduces the number of prayers by making them five times but retains the reward of those five times, and Allah Taala himself knows your wish for His grace, then He rewards the prayer by making one good deed, ten times the reward."

According to Tok Pulau Manis in Amdan Hamid (2013), since Allah S.W.T. has relieved every one of His servants of all burdens, including the requirements of mandatory prayers, we, as His servants, should humble ourselves to Him. Likewise, it is forbidden to burden ourselves with anything except the knowledge that the Prophet S.A.W. and the Qur'an have imparted to us. As compassion to His followers and to prevent them from being bound by the lusts of this world, Allah S.W.T. made it mandatory to pray five times daily. Prayer can draw every human to the tomb of Ubudiah to receive the right of Rububiah, which connects us to the Creator.

Reading the Qur'an, supplication and *dhikr* are done after prayer, where one can offer prayers to Allah S.W.T. In prayer, a servant might also purify his heart and receive the key to enlightenment from God. Rasulallah S.A.W. received the revelation of the order of prayer on 27 Rajab 621 AD, when he was 51 years old, according to Mohd Khairulazman Abu Bakar and Mohd Fariz Abdul Aziz (2012). It is said that the Prophet S.A.W. travelled as far as Masjidil Haram (Mecca) to Masjidil Aqsa (Palestine), roughly 1250 kilometres apart. This voyage is said to be ludicrous and impossible when you consider it. Nevertheless, not everything is beyond the ability of Allah S.W.T., Unlike other revelations, an occasion that was a significant miracle for Rasulallah S.A.W. was given without the need for the Angel Gabriel as a medium. This demonstrates how the Prophet S.A.W. was instructed to perform the prayer, which began at 50 times per day and night but later lowered to 5 times per day and night at Rasulallah's request. Allah S.W.T. declares:

"Glory be to God who has guided His servant (Muhammad) one night from the Haram Mosque to the Aqsa Mosque, which We have blessed around him so that We may show him some of the signs of Our majesty. Truly, He is All-Hearing and All-Seeing." (Surah al-Israa': Verse 1).

This incident has various lessons, one of which is to demonstrate to the Prophet S.A.W. the magnificence of Allah S.W.T. by presenting people as the small and weak servants of God. It also demonstrates the value and privilege of prayer compared to other forms of worship. Rasulullah S.A.W. was also brought to hell, where he witnessed many sorts of punishment and suffering for God's unfaithful servants. As Rasulullah S.A.W. repeatedly prayed to Allah S.W.T. to shorten the prayer period, this occurrence inspires us to do the same. A lengthy, reliable hadith tells this story. According to Anas bin Malik, as the Prophet S.A.W. was narrating what happened in Isra' and Mikraj, The Prophet S.A.W. responded:

"I was told to pray 50 times every day. Prophet Musa said: Indeed, your people will not be able to conduct 50 prayers daily. I've tried on people before you and tried as hard as possible on the Israelites. Go back to God and plead with Him for help for your people. So I went back, and God took ten off the sum offered, the Prophet SAW stated. The Prophet SAW said, "I went back to the Prophet Musa, and he repeated the same thing." When I went back to God, He took another ten off. When I went back to see Prophet Musa, he made the same point again. When I went back to God, He took another ten off. Prophet Musa stated the same thing when I got back to him. I went back to God, who told me to pray ten times each day. Prophet Musa brought up the same subject when I returned. When I returned to God, He commanded me to pray five times daily. So I went back to the Prophet Moses. Prophet Moses asked: "O Muhammad, what are you commanded with?" I have been instructed to pray five times a day, the Prophet (SAW) remarked. Surely, your people would not be able to pray five times a day, declared the prophet Musa. I had tested it on individuals before you and made every effort to try it on the Israelites. Go back to God and beg for help for your people. I have pleaded until I am ashamed to ask for less, but I am content. Therefore I resigned, the Prophet (SAW) stated. "I have completed my duty, and I have lessened the load of my servant," a voice called out as I passed. (Al-Bukhari No. 3887, narrated).

This shows the wisdom of reducing prayer to five times daily, making this religion easy to practice. Rasulullah S.A.W. adhered faithfully to this order of prayer and urged his followers not to stop praying because it is a pillar of religion and the key to all the practices of the world accepted by Allah S.W.T. There are numerous verses in the Quran where Allah S.W.T. commands that people should always seek His assistance through prayer. The inspired words of Allah S.W.T. state:

"And perform the prayer, and really pray is very difficult except for those who are modest." (Surah al-Baqarah: Verse 45).

According to al-Buthi in Salim Bahreisy (2017), this word of wisdom explains why prayer is a unique form of worship compared to other forms of worship. The deeds of prayer are like food, and the word of prayer is like wine. The prayer is like a wedding feast for the monotheists, which God provides for the people of His kindness five times. According to Muhammad bin Ali al-Tirmizi, also in Salim Bahreisy (2017), making this religion simple to follow and not burdensome is the knowledge Allah S.W.T. bestowed upon us. In actuality, Islam is a religion that makes things simple and not complicated. Imagine how Muslims would feel if they had to perform the prayer 50 times a day and how they would be less inclined to do other things that would benefit the planet. Muslim productivity increases with the reduction of up to five daily prayers, and there is no longer an excuse for failing to follow the prescribed order of prayer. For the followers of Muhammad S.A.W., the quantity of prayers has decreased, but the rewards for those who honestly and sincerely offer them are numerous and valuable. Allah S.W.T. reduces the number so that you can quickly and easily complete it because He is also aware of your weaknesses through your continued submission to Him. By granting your request to Allah S.W.T., the Almighty understands that you need His grace. He then extends more grace by rewarding you for your five times of prayer with a prize equal to fifty times of prayer.

6. Conclusion

Through prayer, one can cleanse their hearts of the impurities of sin, the turbidity of immoral behaviour, and the contamination of beings other than God. Prayer also takes place between a servant and his God. In humble prayer, a servant extols the virtues of his God, mentioning His love, care, might, and deservingness of adoration, as well as the beauty of His nature. God will answer his prayer by bestowing His servant with revelation and hidden secrets (Amdan Hamid, 2013). Mankind is weak by nature and depends on Allah S.W.T. for support. People's passions will rapidly grow weary if they are

forced to perform only a particular form of worship and most likely attempt to avoid performing the same act of devotion.

Allah S.W.T. diversifies the forms of worship so that monotony can be avoided, the act of worship can be performed in a fun environment, and a variety of acts of worship can be performed by people. Allah S.W.T. established various types of worship at specific times since He is aware of how greedy and selfish mankind is by nature. This is evident in the directive to offer five prayers daily, to observe a month-long fast during the month of Ramadan, to perform the Hajj at least once in a lifetime, and to pay Zakat. Additionally, there are occasions when worship is prohibited, such as fasting during Eid or Tasyrik. Tok Pulau Manis supplemented his remark with Allah S.W.T.'s words, demonstrating that Allah S.W.T. does not impose any additional duties or acts of worship on His followers.

"Allah Taala burdens (bears obligations) not on a person, but only according to his capacity." (Surah al-Thalaq: Verse 7).

As a result, we must perform prayer correctly and be on time in executing our required worship. Because every second will be considered a valid claim of rububiyyah, as slaves, we must adhere to the time limit that has been established. Allah S.W.T. has prolonged the times for worship for each of His followers, such as the Zohor prayer from noon till the shadow appears, the Asr prayer begins from the time the shadow appears till the sun sets, the Maghrib prayer from the sun sets till the red twilight vanishes, the Isyak prayer till the rises of the 'sodik' dawn, and the Fajr prayer till the sun rises. This ease is a gift and favour from Allah S.W.T. to His servants, allowing them to do the prescribed rituals without stress or urgency. (Amdan Hamid, 2013).

Consequently, as a servant of Allah S.W.T., we must enslave ourselves and serve only Him because He is the reason we are here in this world, not for His heavenly reward or His damnation. The genuine essence of worship is not to hope for something from Allah S.W.T. Hence, Sheikh Ibn Atha'llah said in his words of wisdom that: "Whoever worships God simply to hope for something or to avoid punishment on himself, then he has not fulfilled his duty towards the attributes of Allah." Indeed, the beloved of Allah S.W.T. is not because of His reward but merely because He deserves praise and to be worshipped. Some scholars claim that, other than the Quran, the Book of Al-Hikam by Ibnu Atha'llah al-Sakandari deserves to be read during prayer because of the brilliance of its pronunciation and meaning, which provides knowledge that is beneficial to those who read and comprehend it (Zulkifli Mohamad Al Bakri, 2017).

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