

## Making Prayer a Spiritual Strength to Eliminate Turmoil and Achieve Life's Serenity; Interpretation of the Qur'an Surah Al-Baqarah Verse 186

Viska Aprillia Kusuma<sup>1</sup> , Siska Juliana Putri<sup>2</sup> , Ali Akbar<sup>3</sup> 

<sup>1,2,3</sup>Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

### ABSTRACT

**Background.** Life's trials and tests often leave individuals searching for purpose and peace, particularly in times of emotional and psychological distress. This search for meaning is particularly evident among teenagers who feel lost and unsettled. As the most perfect of Allah's creations, humans are equipped with intellect and the ability to find solace in faith. Prayer becomes a key avenue through which they seek peace and stability.

**Purpose.** The aim of this study is to understand the role of prayer in helping individuals find meaning in life, focusing on how it serves as a way to connect with Allah and attain peace. The research examines the significance of prayer as outlined in Qur'anic teachings, especially in Surah Al-Baqarah verse 186.

**Method.** This research uses a qualitative approach, relying on library research and a descriptive method. Materials from books on Qur'anic sciences, journal articles, and Hadith are collected to support the analysis of the topic.

**Results.** The study concludes that prayer is a vital means for humans to find peace and meaning in life. It strengthens the connection with Allah, who is always near to His servants, as explained in Surah Al-Baqarah verse 186. Prayer provides comfort, guidance, and a sense of purpose.

**Conclusion.** Prayer is a powerful tool for finding a meaningful life, offering emotional and spiritual peace. As Allah is Qarib (near) to every servant, regular communication through prayer helps individuals navigate life's challenges and discover inner peace.

### KEYWORDS

Life, Prayer, Spiritual

### INTRODUCTION

Islam explains that prayer is one of the ways for a creature to communicate with the Creator. Prayer is mentioned many times in verses found in various surahs and is also mentioned in hadiths about the prayers taught by Prophet Muhammad (PBUH). Allah SWT says in Q.S Al-Mu'min verse 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Meaning: "And your Lord says: "Call upon Me, and I will respond to you. I will grant your request." Q.S. Al-Mu'min: 60).

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### Correspondence:

Viska Aprillia Kusuma,  
[12330222705@students.uin-suska.ac.id](mailto:12330222705@students.uin-suska.ac.id)

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And as the Prophet Muhammad (peace be upon him) said: "Indeed, your Lord, the Most Holy and Most High, is Most Shy and Most Generous. He is shy of His servant when he raises both hands to Him, only to return them empty (not granted)." (HR. Abu Dawud no. 1488).

We often go through phases in life that are full of emotional and psychological challenges. Feelings of confusion, uncertainty, and restlessness are common experiences for us. In this context, asking Allah SWT becomes one of the ways to seek peace and solutions to the problems faced. However, Allah created humans as the highest of His creations, and humans also possess unlimited abilities. Not only physical, intellectual, and moral abilities, but also spiritual strength. Some of that strength has been well recognized, but the rest, especially those related to human spiritual power, is still not well understood and developed. It's no wonder that some experts refer to humans as The Unknown, beings who are not yet fully understood.

This spiritual strength, according to the great world scholar Yusuf al-Qaradawi, begins with the implantation (blowing) of the divine spirit or divine spirit into the human being. The Qur'an mentions in Q.S Shad [38]: 71-72):

إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

Meaning: "(Remember) when your Lord said to the angels, Indeed, I will create a human being from clay." (71). When I have perfected his creation and breathed into him My spirit, fall down to him in prostration." (72).

And also what makes humans superior and unique. The Qur'an explains in His Word Q.S Al-Mu'minun [23]: 14:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Meaning: "Then, We made the sperm drop into a clinging substance, and the clinging substance into a lump of flesh, and the lump of flesh into bones, and We wrapped the bones with flesh. Then, We made it into another creature. Glory be to Allah, the Best of Creators."

The spiritual needs of adolescents often lie in the search for self-identity and the meaning of life. Connection with God through prayer can give life purpose and direction. In Islam, prayer is considered a form of worship that brings one closer to Allah SWT.

**Emotional Support** When facing problems, teenagers may feel lonely or lack support from friends or family. By praying, they can feel the presence of Allah SWT as a source of emotional support. Prayer can be a means to express feelings and hopes. Overcoming Fear and Anxiety about the Future is common among teenagers. Praying can help alleviate that anxiety by providing the assurance that there is a greater power governing everything.

The process of praying often involves self-reflection, where teenagers can contemplate their past actions and decisions. This can be an opportunity to learn from experiences and improve themselves moving forward.

## RESEARCH METHODOLOGY

The research design for this study is a descriptive method. This study aims to analyze the misinterpretation of seven verses in Surah Al-Baqarah from the perspective of Quranic interpretation. Data will be collected from various necessary materials such as Quranic science books, journal articles, and referring to the Quran and Hadith related to the discussion of articles based on the title raised by the author.

Population and samples include books, journal articles, and other references relevant to the topic of study. The sample will be selected from literature that specifically addresses the topic of misinterpretation of Quranic verses and reflects the diversity of interpretation perspectives. Sample selection was carried out purposively to ensure the diversity and relevance of the data collected.

The instruments used in this study include data collection tools and guidelines for analyzing texts from the literature studied. This tool will be designed to evaluate the perspective of scholars on the interpretation of Quranic verses, both in terms of religious interpretation and cultural values. The instrument will also include a source triangulation method to ensure the validity of the data obtained.

Procedures begin with the collection of primary data through literature review from various academic sources and relevant references. The data collected is then analyzed through the process of reading, taking notes, and identifying patterns in the literature studied. The results obtained will be summarized and explained in easy-to-understand language, highlighting the meaning of praying to find a more meaningful life and considering that Allah is Qarib (close) to each of His servants, based on the interpretation of the Qur'an Surah Al-Baqarah verse 186. The validity of the data is ensured through source triangulation and comparison of various academic literature to produce an objective and in-depth analysis.

## RESULT AND DISCUSSION

### **Definition of Prayer and the interpretation of the prayer verse in the Qur'an, Surah Al-Baqarah: 186**

Linguistically (etymologically), the word "do'a" comes from Arabic, specifically دعاء Du'aa, which means "Call" in Indonesian. In language, prayer is a request (hope, demand, praise) to God.

Prayer is a medium or a way to draw closer to Allah Swt, as a sign that humans greatly need Allah Swt to live their lives. According to Ibn Arabi, prayer is a form of communication with God aimed at eliminating and cleansing the values of polytheism within oneself. Prayer is an effort to dedicate oneself to Allah by recognizing all forms of weakness, hope, and generosity, and asking Him is a form of obedience to Allah. Ibn Qayyim said that prayer is the most beneficial remedy, it is the antidote to calamity, which will repel, resolve, and prevent it from occurring, and will alleviate or lighten it if it truly happens; it is the weapon of the believers.

Prayer is an act of worship because it is a command from Allah SWT to us as a form of servitude. Prayer is a form of communication with Allah SWT, where we ask, request, and express all our desires and hopes in order to draw closer to Him, eliminate polytheism, and as a sign that we are in great need of Allah SWT. The word "prayer" comes from Arabic, which is frequently mentioned in the Quran, including in Q.S Al-Mukmin: 60, Al-Isra': 24, 52, Yusuf: 86, Yunus: 106, Al-Baqarah: 23, Ghafir: 60. Among these, it means request, supplication, call, praise, and so on. Then, the definition of the term as proposed by Prof. Dr. TM Hasbi Ash Shiddiqy, quoting the opinion of Ath-Thaibi, states that "Prayer gives birth to humility, self-abasement, and expresses neediness and submission to Allah SWT."

**Interpretation of the Prayer Verse in the Qur'an Surah Al-Baqarah Verse 186**

Prayer is a weapon, a fortress, a medicine, and a door to all goodness. Thus, the entities in the Qur'an explain that prayer is one of the forms of closeness between Allah Swt and His servants. As stated in Q.S al-Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

*Meaning : "When My servants ask you (Prophet Muhammad) about Me, indeed I am near. I respond to the supplicant when he calls upon Me. Therefore, let them respond to Me and believe in Me so that they may be rightly guided.*

In the tafsir al-Munîr, Wahbah Zuhaili explains Q.S al-Baqarah verse 186 that Ibn Jarir ath-Thabari and others narrated from Muawiyah bin Haidah from his father, from his grandfather, who said: A Bedouin Arab approached the Prophet (PBUH) and asked, "Is our God near so that we can whisper to Him, or is He far away so that we must call out to Him?" The Prophet (PBUH) did not answer, and then the verse was revealed: "And when My servants ask you concerning Me.

Wahbah Zuhaili interprets the sentence **وَإِذَا سَأَلَكَ عِبَادِي عَنِّي** that is "When My servants ask you about some matters concerning Me," the meaning of 'some matters' here refers to the affairs of all His servants, then they ask their Lord, say that I know their condition and know their state, this is what is meant by the word **قَرِيبٌ**.

From that verse, the word **قَرِيبٌ** the term refers to closeness with knowledge and fulfillment in prayer. Close in praying is seeing that closeness and togetherness with God does not contradict His greatness. So there is no any barrier when they pray to Allah Swt, as long as they accompany sincerity and good deeds accompanied by faith.

The fulfillment of prayers depends on how a servant meets the conditions, namely by carrying out His commands in accordance with true faith, obedience, and doing beneficial things for themselves. The worship referred to is performing prayers, fasting, almsgiving, pilgrimage, remembrance of God, and blessings upon the Prophet Muhammad (peace be upon him) with faith and sincerity.

By fulfilling all of this, Allah will surely grant a good reward and ease the prayers that have been uttered. The meaning of **"فَلْيَسْتَجِيبُوا لِي"** as mentioned in this interpretation is that they fulfill everything that Allah has commanded them with submission and humility of heart. Thus, Allah will surely grant what His servants ask for as a way to attain a meaningful life in this world and goodness in the hereafter.

**The Spiritual Meaning in Prayer to Achieve a Meaningful Life**

Spiritual meaning in life is often considered an important component that helps individuals find purpose and meaning in their lives. According to Frankl, the meaning of life is the meaning hidden in every situation a person faces throughout their life. The meaning of life is a consciousness of the possibility to be aware of what one is doing at that moment, which, if successfully fulfilled, will result in a happy life.<sup>8</sup> However, if the life he lives does not match what he hopes for, then he will feel that his life is full of shortcomings, confusion, restlessness/anxiety.

Therefore, to achieve a more meaningful life, to eliminate restlessness or anxiety in our hearts, souls, and minds (especially among the youth), prayer becomes a remedy for all feelings of anxiety, doubt in life, and lack of peace in the soul. By praying, we will always bring Allah into every process of this life we are living to become closer to Him.

The influence of prayer that brings about peace in life makes a person behave more purposefully, by always remembering their Lord. Each individual must enhance their inner peace in order to control their behavior by increasing their religious orientation through prayer.

What proves that prayer is a powerful act of worship to attain tranquility, thereby feeling the presence of the Most Compassionate and Most Merciful Being, who always grants peace and ease to those who pray. In the hadith narrated by Ibn Hibban from Anas bin Malik, he said that Prophet Muhammad SAW said:

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

*"O Allah, there is no ease except what You make easy. And You make sorrow (difficulty), if You will, surely it will become easy."*

The benefit of this hadith is that the heart should always rely on Allah, not on oneself who is weak. Humans do have willpower, but Allah is the best of planners.

Always remembering and bringing Allah into every step of this life will lead us to achieve that inner peace. Praying makes us always remember Allah, which means constantly recalling Him. In Q.S. Ar-Ra'd verse 28, it explains the importance of dhikr (remembering Allah) as a source of tranquility for the hearts of the believers. In this sense, remembering Allah is not just about mentioning His name, but also encompasses a full awareness of His presence and supervision in daily life. As His Word says in Q. S Ar-Ra'd: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

*"(Namely) those who believe and whose hearts find peace by remembering Allah. Remember, that only by remembering Allah will hearts always find peace."*

Al-Sya'râwî explains the verses of prayer found in the Qur'an clearly in his interpretation. The activity of prayer, whether viewed from a religious, medical, or psychological perspective, has a significant impact on religious communities.

**Prayer is a definite** choice that helps save human lives, among other things, by keeping the soul closer to the best criteria, namely an-nafsul muthma'innah, and preventing the soul from all deviations and the damages they cause.

**The command of prayer** contains the essence of making a healthy soul. al-Sya'râwî explains in several verses, among others: making a weak soul optimistic, by seeking personal excellence and praying for others with the aim of encouraging oneself and others to move dynamically and mutually benefit each other. Moreover, the recommendation to be humble and submissive in prayer has the wisdom of making a person content with God's decree. All of that is an indication of a healthy soul, which among other things is influenced by the quality of the prayer worship performed by a servant.

### ***Conditions for the prayer to be answered***

The prayers we offer are sometimes not immediately granted by Allah SWT, but must go through several requirements as His servants. If the requirements are met, then with Allah SWT's permission, the needs we pray for will be fulfilled. However, there are prayers of ours that are not



accepted by Allah SWT, because what is good according to us is not necessarily good according to Allah SWT. According to Allah SWT, among those conditions are :

### **Sincerity**

A servant should truly pray and ask only Allah, not anyone else (to jinn, shamans, sacred graves, large trees, the sun, etc.). Because prayer is one form of worship. In fact, it is the most noble form of obedience and the foremost act of worship, and Allah does not accept anything from His creatures except that which is sincere and seeks His pleasure. "Your religion is for Allah alone, and the disbelievers are not to be associated with Him."

"So pray to Allah by purifying your worship to Him, even though the disbelievers do not like it."

Therefore, it cannot be denied, only by presenting a sincere heart to Allah will that string of prayers be granted."

### **Be patient and do not rush**

Abu Hurairah, one of the Prophet's companions, said, The Prophet Muhammad (peace be upon him) said: "The prayer of one of you will be granted as long as he is not hasty, saying, 'I have prayed, but why hasn't it been granted yet?'"

In the book *Jawabul Kafi*, Ibn Qayyim says, "Among the obstacles to the fruit of prayer is when a servant is hasty and feels that the answer will be delayed, then he becomes despondent and stops praying. This is like a person who sows seeds or plants a tree, then truly cares for and waters it. However, when he feels that the growth will be slow and he does not see the results (because it takes a long time to bear fruit), he then abandons it. Well, these are the things we must be wary of, so that the devil does not make us despair in praying to Allah SWT.

### **Repenting from various sins**

When we have prayed but Allah has not yet granted our request, many of us complain about why our prayers are not answered, but very few realize that one of the reasons for the hindrance of prayer is the sins we have committed and have not repented from. Sin is the root of all the calamities that befall us.

The parable of a person who prays but also commits sins is like a person who fights against a king and harbors enmity for a long time, then one day comes to ask for his help. Will the person's request be granted? Of course, he will not get what he asks for unless he improves his relationship with the king again. Such is the parable of someone who prays to Allah SWT while continuing to commit sins. So, repent from the sins we have committed, so that the prayers we offer to Allah SWT are answered because Allah is pleased with us.

### **Eat and drink from lawful sustenance.**

Seek lawful sustenance and consume food and drink from that sustenance, and do not let unlawful food and drink enter your stomach. If a servant already possesses such qualities, then they will feel the response to every prayer and the good effects from it.

### **Have good thoughts about Allah SWT. Having good thoughts about Allah SWT.**

Abu Hurairah said, the Messenger of Allah (SAW) said: *"Pray to Allah and believe that your prayers will be answered. For Allah does not grant prayers from a heart that is empty and heedless."* In a Qudsi hadith, the Messenger of Allah said: "Allah SWT said: *"I am how My servant thinks of Me, and I will be with him as long as he remembers Me."* So, think well of Allah, and be sure that your prayers will be answered.

### **Presence of the heart**

Bringing the heart into prayer is one of the keys to the acceptance of prayers, meaning to contemplate the meaning of what is being said. It doesn't have to be in Arabic; you can pray in any language, because Allah is All-Hearing.

## CONCLUSION

In prayer, the beauty lies in the sincerity of the heart expressed during the act. When someone prays wholeheartedly, they not only convey their requests but also demonstrate honesty and emotional depth, creating a strong spiritual bond between the individual and God. Prayer serves as a source of peace of mind, providing a sense of peace and hope when facing difficulties or life's challenges. The awareness that everything is in God's power helps individuals feel more calm and directed. Physically and mentally, prayer has healing potential. When facing difficulties, prayer becomes a tool to seek help from God, with the inner peace obtained through prayer often aiding the overall healing process.

To find answers to the prayers we have offered, we must fulfill certain requirements as servants to our Lord. These include sincerity, patience, avoiding sins, consuming and drinking from lawful sustenance, having good thoughts about Allah SWT, and being present in heart. By meeting these conditions, we align ourselves with the divine, enhancing the effectiveness of our prayers. Prayer is a spiritual practice that provides strength and peace in daily life, offering a way to connect deeply with our faith and seek divine guidance.

To make prayer a spiritual strength, certain recommendations can be followed. Setting a specific time for prayer helps establish a routine, while creating a calm atmosphere enhances focus. Using a prayer book or spiritual guide can provide structure and reflection on the meaning of prayer deepens the connection. Praying with sincerity and involving the community fosters a sense of belonging and shared faith. Continuous learning about prayer enriches the practice, allowing individuals to grow spiritually and maintain a strong, meaningful connection with God.

## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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