



RESEARCH ARTICLE

The Privileges of Prayer Worship 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.

INTRODUCTION

The first act of worship that will be taken into account in the hereafter is prayer. It has several benefits that contribute to elevating one's piety towards Allah S.W.T. and developing a noble character. For better understand the history of Tok Pulau Manis, this study will also look at some of Ibn Atha'illah's wise sayings that highlight the unique qualities of prayer as described in the Book of Tok Pulau Manis Hikam Lectures.

The act of praying is a duty that is fervently desired by Allah SWT. Anybody who prays regularly will experience mental and spiritual healing. Allah SWT's admonition to pray is significant and will have a good effect on how human existence develops. The Shariat of prayer encompasses a variety of knowledge pertaining to moral beauty, mental and physical acuity, emotional stability, and wellness. Because prayer is the simplest approach to draw closer to Allah S.W.T., it must be fully established if one wants to advance as a servant of Islam. Well delivered prayers can also save someone from engaging in horrific and evil deeds while abstaining from immorality (Nur Dalilah Zakaria, 2013). This is supported by Allah S.W.T.'s instructions, which read:

"And make sure to pray in the morning, the evening, and at the start of the night. The sins of sin will be erased by these excellent deeds. That serves as a reminder for those who constantly think of Allah, S.W.T." (Verse 114 of Surah Hud).

By elevating man to the position of best creature by Allah S.W.T.'s side, prayer has the power to raise the greatest level of the human species in comparison to all other creatures. It serves as the tether connecting the servant with His creator and is a representation of God's love and devotion for His servant. A Muslim who consistently prays will never weary of remembering Allah (SWT) 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. A servant can provoke Allah S.W.T.'s wrath and be far from His mercy if they disobey and neglect the command to pray. His life will be filled with numerous issues coming from all directions, and he won't find serenity and contentment (Abd Rashid Ahmad, 1995). Prayer can bring benefits and success to the servants who perform it with sincerity, as promised by Allah S.W.T.:

"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)." (Verse 77 of Surah al-Hajj).

It is also necessary to implement circumcision rituals like dhikr in addition to required activities like prayer. Zikr is one approach to purify the heart, soothe the heart, and increase one's connection to the creator. If Sufism can be implemented within oneself, then every act of worship can be performed with sincerity, and prayers can be established with complete dedication and just for Allah S.W.T. Sufism is a science that can improve one's heart and character. Sufism emphasises how sincerity, contentment, patience, honesty, humility, and other qualities can treat ailments of the heart, such as arrogance and pride. God stated, which is equivalent to:

"Those who practise zikrullah and have faith. Realize that the human heart will be at ease with that zikrullah." (Verse 28 of Surah Rad).

In conclusion, the practise of prayer has the power to direct one's morals and actions along a profitable road, shielding them from all harmful forces and steering them clear of immoral behaviour. This indirectly ensures that the life that is established will always be joyful and tranquil. The development of each Muslim's moral code and personality is greatly influenced by their participation in prayer. An upright moral code will result in a contented family and neighbourhood. The Sufi education system is the best because it instills knowledge within individuals and draws attention to it through outward actions.

The issue in this study is viewed from the perspective of moral flaws present in all members of the current generation. National brilliance is being sparked by the current generation both now and in the future. To fulfil that aim, research on the value of this prayer for each person is therefore crucial, and ongoing efforts like this one are required at all times. This is done in order to develop and produce moral and religiously-motivated human capital that is advantageous to all three. Each person can become a balanced individual in terms of the increasingly difficult issues of worldly life and succeed in this world and the hereafter via daily, consistent prayer. On the other side, if prayer is disregarded, it can have negative repercussions that can damage each person's noble nature. A nation that does not produce great human capital with integrity in the future will have an ongoing problem with crime and social ills (Noriani Jamal, 2009).

Muhammad Arifudin (2018) contends that as the world's technological advancement advances quickly, challenges to life based on Islam become more prevalent and Muslims' commitment to keeping their faith in God is waning. The disciplines of Sufism emerged as a method of preventing and balancing social symptoms in society, which are only getting worse. Sufism is a science that unites the human soul with God by removing all repulsive characteristics from oneself in order to get the most accurate knowledge of God. If the social issues in the community are not addressed appropriately, things will get worse in the future. The community's identity

can only be strengthened by religion, which serves as a guide for separating right from wrong and turning back to Allah S.W.T.

In order to understand the significance of prayer, it is important to understand the history of Tok Pulau Manis. This study will also look at some of Ibn Atha'illah al-wise Sakandari's sayings in the Book of Tok Pulau Manis Hikam Lectures.

Purpose 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.

LITERATURE REVIEW

There are many studies that support that the cause of social disorder that occurs within society today is due to their lack of awareness about prayer. Among them is a study by Amran Kasimin (1993) who found that the main cause of a person being involved in religious crimes is due to not having religious education since childhood and some of them have religious education but do not practice and appreciate it. While education is proven to be important to form a good individual and society. Without implementation and practice, people will easily get stuck in destruction and drift without holding on to life at the same time giving a negative effect on the individual.

According to Mohd Suhardi Jusoh (2004), he found that 96.8% of respondents admitted that the act of abandoning obligatory prayers brought many negative effects on them. He concluded that the emergence of various social symptoms involving today's youth is partly caused by them not performing obligatory prayers. This study also proves that individuals who leave prayer are always restless and agitated.

The results of a study by Nor Azira Yusoff (2008), found that there is a close relationship between the neglect of prayer and bad behavior of individuals. This means that when prayer is not performed properly, it will cause various acts of wrongdoing. According to the researcher, the real cause of this social phenomenon in Malaysia is a series of perpetrators who neglect prayer. Shafora Juaini (2005) conducted a study between the practice of prayer and student morals. Respondents who persevere in prayer and live it will show good and honorable morals and behavior towards parents, teachers, and friends. This shows a positive relationship between the practice of prayer and student morals. This means that students who perform and live the worship of prayer perfectly, can form a positive behavior, a better heart and show commendable morals. This is supported by the words of the Prophet S.A.W. which means:

"Salat 5 times from Friday to the next Friday, and Ramadan to the next Ramadan can eliminate various minor sins if he avoids major sins". (Sahih Muslim no. 233).

Sheikh Abdul Malik (Tok Pulau Manis)

Tok Pulau Manis is a very famous figure in terms of personal beauty and depth of knowledge. According to Fatin Farahin et al. (2015), Tok Pulau Manis was the first religious man in the archipelago who translated and wrote the words of wisdom of Ibn Atha'illah into Malay. He made many contributions to the development of Islam in Malaya, especially Terengganu. Tok Pulau Manis was born approximately 372 years ago, in 1650 in Kampung Pauh, Kuala Berang, Hulu Terengganu, a descendant of Syarif Muhammad al-Baghdadi who came from Baghdad. Tok Pulau Manis who is a founder of the first Islamic kingdom in Terengganu is also a descendant of Prophet Muhammad S.A.W. He was given the name Syarif Abdul Malik bin Tuanku Syarif Abdullah bin Tuanku Syarif Abdul Qahar bin Tuanku Syarif Muhammad Al-Baghdadi where Syarif Muhammad is said to have been one of the rulers of Baghdad. Syarif Muhammad had migrated to Terengganu and was once a leader in Terengganu which at that time was based in Temir.

He grew up in the palace in a family that emphasized a balanced religious and political upbringing, causing him to be very mature compared to his peers (Fatin Farahin et al., 2015). As early as his 20s, Tok Pulau Manis was told by his father to sail to Aceh to study. Aceh is a center for the spread of knowledge in the archipelago before a person wishes to continue his studies in Mecca. While in Aceh, Tok Pulau Manis was directly educated by Syekh Abdul Rauf Ali Singkel who was also a famous scholar in Aceh at that time. Sheikh Abdul Rauf Singkel is a teacher of the Shatariyyah Order who is also a figure who tries to lead to the strengthening of the Sunnah wal Jamaah trend in the Malay world (Rosni Wazir, 2020).

Tok Pulau Manis was then appointed as the caliph of the Shatariyyah Order and was responsible for developing the knowledge upon his return to Terengganu. Further, Tok Pulau Manis continued his studies in Mecca around 1680 when he was 30 years old at the request of his teacher. In Mecca, he studied with great scholars and one of them was Sheikh Ibrahim al-Kurani who adheres to the Shatariyyah Order. He is also the teacher of Sheikh Abdul Rauf Singkel and has replaced Sheikh Ahmad Qusyasyi (Teacher of the Shatariyyah Order in Madinah) and became an instructor for the followers of Imam Syafie (Mohammad Redzuan Othman, 2001).

Tok Pulau Manis then chose the Syadziliyyah Order founded by Sheikh Abu al-Hasan Asy-Syadzili r.a. who comes from Morocco. He was interested in this order through his studies from among the third generation of this order, which is Sheikh Ibn Atha'illah al-Sakandari. The teachings of the Syadziliyyah Order and Ibn Atha'illah are an extension of Imam al-Ghazali's approach to Sufism through the book *Ihya' Ulumuddin* which is an important book for the teachings of Imam Abu al-Hasan Ash-Syadzili and his followers. Tok Pulau Manis always studied the knowledge of sharia and *usuluddin* which is the basis of studying Sufism before going to Mecca again. While in Mecca, he also taught actively there and taught a lot of Sufism. He returned to his homeland around the age of 40 and taught the hut system in Terengganu using teaching methods such as in the Haram Mosque, Mecca (Rosni Wazir, 2020). The Malay Hikam translated by Tok Pulau Manis from the Book of Hikam Ibn Atha'illah is the largest and earliest Sufism book according to the Sunnah wal Jamaah tradition in the Malay language (Shafie Abu Bakar, 1977).

The Book of Al-Hikam Al-Ataiyyah

Kitab Al-Hikam Al-Ataiyyah which is known as Kitab Hikam is the greatest work and is always a reference and attention among scholars and scholars of Sufism. The Book of Hikam is a book of Sufism that invites people to monotheize Allah S.W.T. through the path of soul purification to live a spiritual experience that is the perfection of worship and to Allah S.W.T. which is based on the Qur'an and the Sunnah of Rasulullah S.A.W. Hikam means 'words of wisdom' and it is a simple book that is considered a word which is a collection of more than 200 words of wisdom related to the Sufi thought of Sheikh Ibn Atha'illah al-Sakandari in the spiritual field. Kitab Hikam by Ibn Atha'illah highlights the deep and subtle appreciation of monotheism and guides the true journey towards the essence of Islam, faith, and kindness. This book is a work that conforms to the creed of Ahli Sunnah Wal Jamaah, strengthens the light of faith and confidence, and introduces the proper manners for a servant in front of his God. Although some of Hikam's words do not express monotheism explicitly in textual form, but when understood the meaning that is to be conveyed is sincerity in worship in addition to complete submission to the provisions of Allah S.W.T. (Muhammad Hiwah, 2010).

Book of Tok Pulau Manis Hikam Lectures

Book of Tok Pulau Manis Hikam Lectures is a book by Tok Pulau Manis that lectures on Ibn Atha'illah's Book of Hikam. It can be the trigger in treating the social diseases that plague society today. This is because this book has debated about monotheism and morals which lead towards Islamic Sufism which emphasizes spirituality in all its aspects from the worldly. The purpose of Sufism is to learn so that people can always connect with God and know God in the true way because the main basis of religion is to lead to the path of God. Imam Al-Ghazali insists that the knowledge of Sufism is *fardhu 'Ain* because without Sufism a person will always wallow in

wickedness. Only wicked people and hypocrites oppose and do not accept Sufism (Wahyuni, 2011). This book is a reference for all scholars of Sufism regardless of the background of the order taken. The Book of Hikam Ibn Atha'illah has become famous all over the world and is a great reference for anyone who wants to deepen the knowledge of Sufism (Shuhaimi Mohd Lana & Abd Rahman Abd Ghani, 2017).

RESEARCH METHODOLOGY

The Book of Tok Pulau Manis Hikam Lectures has some words of wisdom that are relevant to the requirements of offering prayers, and this study was created to examine these words of wisdom and the history of Tok Pulau Manis. A qualitative research design was adopted for this study. For this study, the method of data collecting is a literature review of books and journal articles to address the issues and goals of the study, and the technique of data analysis is content analysis.

RESULT AND DISCUSSIONS

The privilege of prayer in the Book of Tok Pulau Manis Hikam Lectures

The Book of Tok Pulau Manis Hikam Lectures, which covers the specifics and advantages of direct prayer, contains three pearls of knowledge from Ibn Atha'illah. Studies have shown that prayer can both deepen our relationship with Allah S.W.T. and cleanse us of sin. Because prayer is the closest act of devotion between the servant and the creator, it is also a place to pray to and ask Allah S.W.T. After examining the words of wisdom of Ibn Atha'illah contained in the book of Tok Pulau Manis Hikam Lectures, the researcher found that there are three words of wisdom that discuss the special nature of prayer.

1. Words of wisdom 116: *"Prayer can purify the heart for everyone from the impurities of sin and open the door of the unseen."*

According to Tok Pulau Manis (2013), the prayer is a purification of the heart from sin. Prayer is also a door opener to the unseen because it is a place to escape from the grip and influence of other beings. Whoever obtains that privilege from his prayer, should be grateful to Allah Taala. If he is still not grateful then he is a very loser. The cleansing of the heart also occurs during prayer where the heart is cleansed from other than Allah S.W.T. The Word of Allah S.W.T. which means:

"Read and follow (O Muhammad) what was revealed to you from the Qur'an, and establish prayer (with diligence); Indeed, the prayer prevents from abominable and evil deeds; and indeed remembering Allah is greater (its benefits and effects) and (remember) Allah knows what you do." (Surah al-Ankabut: Verse 45).

This word of wisdom explains about the purification of the soul and opens the door of the heart about unseen things as a result of the implementation of prayer. A perfect prayer will free the heart from the sins that have been committed. Prayer can also open the way to enlightenment to Allah S.W.T. because a heart that is clean of sin and always in touch with Allah S.W.T. will open the hijab for everything that is hidden. The purpose of praying is a sign of a servant who always remembers his creator. We are also encouraged to improve our prayers so that our prayers are accepted by Allah S.W.T. Whether our prayers are accepted or not is the business of Allah S.W.T. Prayer is a form of worship that is very important and serves to shape a person's personality. The more a person prays, the stronger his faith becomes. Allah S.W.T. also will not waste people who always bow to Him. Rasulullah S.A.W. means:

"You should prostrate more often, in fact you do not prostrate once to God, except with that prostration God will raise you to a level and remove a mistake from you." (Sahih Ahmad no. 488).

Allah S.W.T. explains the characteristics of pious people, which is to believe in the unseen, perform prayers and spend wealth in the way of God for all the blessings of sustenance. This can be seen in the words of Allah S.W.T. which means:

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

Therefore, a person who prays perfectly will be given knowledge by Allah S.W.T. about supernatural things. Unseen things include heaven, hell, doomsday, the attributes of Allah S.W.T. etc. The prayer itself will open the door of the unseen, which is the door of enlightenment to keep believing in things that cannot be seen by the human eye.

According to Muhammad Ismail Abduh (1984), every individual Muslim must perform all the practices that have been made obligatory by Allah S.W.T. on every Muslim such as prayer, fasting, zakat and so on. The purpose of prayer is to stay away from doing evil, zakat will cleanse property and help the poor, fasting will keep the body healthy and stay away from all forms of temptation, while hajj and umrah are pilgrimage activities to the path of God to fulfill the demands of the Pillars of Islam. fifth. Every obligatory worship commanded by Allah S.W.T. certainly has many benefits that are His secrets and cannot be known by His servants who have many weaknesses.

2. Words of wisdom 117: *"Prayer is a place of supplication (whispers of the heart to convey wishes to Allah Taala) and a source of purification of the heart. Wide open in the prayer, the various secrets of the secret come and the light of the Divine light (knowledge and enlightenment) that can illuminate the heart and mind shines brightly in it."*

Tok Pulau Manis (2013) also asserted that in the prayer there are praises of prayer and supplication. Munajat is a secret discussion of a servant with his God so that the heart becomes clean and pure. When a person's heart has been cleansed from the influence of the material world and worldliness, then his mind has sunk in the memory of Allah S.W.T. simply. Various divine secrets, knowledge and enlightenment will be obtained by making a bright light shine on his heart through perfect prayer. If a person who prays still cannot feel the pleasure of worship, then this means that he is still not perfect in his prayers and charity.

This word of wisdom explains that prayer is a place to pray to Allah S.W.T. through reading the Quran, praying and chanting. Prayer is also a place where a servant cleans his heart and gets the secret of enlightenment from God. Truly the promise of Allah S.W.T. that is true for the person who prays devoutly and always remembers Him. Allah S.W.T. said which means:

"And very fortunate are those who purify themselves with faith and always remember the name of their Lord and pray." (Surah al-A'la: Verses 14-15).

According to Salim Bahreisy (2017), in fact when a servant stands up to pray, then Allah S.W.T. has opened the curtain of the hijab for him and directly in front of him will stand upright angels from above his shoulders to the sky, following his prayers and confirming his prayers. A person who prays is also sprinkled with blessings from the sky up to the top of his head. If these people who pray know who is speaking, then he will not stop interrupting his prayer because indeed the gates of heaven are open for those who pray. Truly Allah S.W.T. also very proud of the line of people who pray in front of His angels.

Allah S.W.T. commands His servants to make patience and prayer a place to seek help and a place to achieve whatever they expect from the good of this world and the hereafter. Prayer is the best place to face and release all the problems and tiredness of the world because we will find peace from it. Prayer is a situation where a servant is closest to Allah S.W.T. as in the words of Rasulullah S.A.W. which means:

"A servant will be closest to his Lord when he is prostrating. So, increase the number of prayers (in it)." (Sahih Muslim no. 482).

Rasulullah S.A.W. himself when brought with a problem, he would pray to complain to Allah S.W.T. So that is the true advantage of prayer, which is to act as a Muslim's shield in asking for protection and complaining to Allah S.W.T. for various difficulties, sadness, fatigue, and problems. When Allah S.W.T. placed as the first place, then we will not feel alone because we believe that Allah S.W.T. always there by your side.

Therefore, a Muslim must multiply prayers when prostrating and bowing to Allah S.W.T. so that He can get rid of various problems and difficulties in addition to getting the good of this world and the hereafter. Prayer will bring peace and tranquility of the soul as in the words of Allah S.W.T. which means:

"Indeed, Allah leads astray whom He wills and guides those who repent to Him. (That is) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering God is the heart at peace." (Surah ar-Rad': Verses 27-28).

Ibn Qayyim (1998) explained the virtues of prayer including getting rid of the evils of the world and the hereafter, preventing from sin, rejecting heart disease, banishing complaints, illuminating the heart, brightening the face, refreshing the body and soul, preserving pleasure, avoiding punishment, bringing down mercy and solving problem.

3. Words of wisdom 118: *"Allah Taala has known your weaknesses, so He reduced the number of prayers by making them five times, and the reward of those five times is maintained, and Allah Taala himself knows your desire for His grace, so He multiplies the reward of the reward of prayer that by doing one good deed, it is tenfold"*.

According to Tok Pulau Manis (2013), we as servants should humble ourselves to Allah S.W.T. because Allah S.W.T. has eased every one of His servants with all matters including the demands of obligatory prayers. This is because He is the All-Knowing ability of His servants with everything that is entrusted to us. We are also forbidden to burden ourselves with anything other than what was brought to us through the Prophet S.A.W. and the book of the Qur'an.

According to Mohd Khairulazman, A. B. & Mohd Fariz A. A. (2012), the order of prayer was revealed to Rasulullah S.A.W. during the events of Israk and Mikraj that occurred on 27 Rajab 621 AD when he was 51 years old. The journey of the Prophet S.A.W. as far as approximately 1250 kilometers from Masjidil Haram (Mecca) to Masjidil Aqsa (Palestine) is said to be impossible and absurd if you think about it. However, the power of Allah S.W.T. is not impossible for everything. An event that was a great miracle for Rasulullah S.A.W. ordered directly to Rasulullah S.A.W. without the intermediary of Angel Gabriel like other revelations. This shows that prayer is a great and important act of worship that is commanded by Allah S.W.T. to the Prophet S.A.W. which started with 50 hours a day and night and was then requested by Rasulullah S.A.W. so reduced to 5 hours a day and night. The word of Allah S.W.T. which means:

"Glory be to God who has led 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 greatness. Verily He is All-Hearing and All-Seeing." (Surah al-Israa': Verse 1).

According to al-Zuhayli (1985), this event has several lessons, one of which is to show the greatness of Allah S.W.T. to the Prophet S.A.W. by educating humans as dwarf and weak servants of God. It is also an event that shows the importance and privilege of prayer compared to other acts of worship. In addition, Rasulullah S.A.W. taken to hell to see various forms of retribution and torture for disobedient servants of God. This incident encourages us to ask Allah S.W.T. tirelessly as Rasulullah S.A.W. go back and forth asking Allah S.W.T. to lighten the prayer time.

According to Suhendri Irandi (2008), the wisdom of reducing prayers to five times a day and night makes this religion easy to practice. This order of prayer was closely held by Rasulullah S.A.W. and his majesty emphasized on his people not to abandon prayer because it is the pillar of religion and the key so that all practices in the world are accepted by Allah S.W.T. This word of wisdom also explains that prayer is a very special order of worship compared to other acts of worship. This is Allah S.W.T. doubles the reward that is multiplied and abundant even if he does little practice.

Although there is nothing directly stated in the Quran about the reward of praying 5 times as much as 50 times. Rasulullah S.A.W. someone said which means:

"The roof of my house was opened when I was in Mecca, then the Angel Jibrail came down. Then, he took my hand and took me up to the sky. So Allah has declared the obligatory prayer of 50 rakaat obligatory upon my people. Then I went back and forth to see Him, then Allah S.W.T. stated that praying 5 times is the same as praying 50 times, and that statement has not been changed for me." (Sahih Muslim No. 163 and Bukhari No. 342)

The wisdom that Allah S.W.T. give us that is to make this religion easy to practice and not burdensome. In fact, the nature of Islam is a religion that facilitates and does not make it difficult for His servants as Allah S.W.T. said. which means:

"And He did not make you bear anything burdensome and toilsome in matters of religion." (Surah Al-Hajj: Verse 78).

According to Muhammad Ismail Abduh (1984), Islam is not a religion that makes it difficult for its people to worship. In fact, it is a religion that is dense with religious demands that provide good to all parties. This is clearly seen in all worship prescribed by Allah S.W.T. upon His servants. Even simple circumcision practices such as remembrance and prayer will earn infinite rewards in the afterlife.

According to al-Buthi (1986), a person is urged to pray the Fajr prayer in congregation at a mosque or surau and try to perform the two rak'ats before Fajr prayer because of its higher value than the rest of the world. If the reward for circumcision prayer is already so great, let alone the reward for the obligatory prayer. Every individual Muslim should immediately go to the mosque for congregational prayer every time he hears the call to prayer. He added that after prayer one should not wake up first but remember and pray to Allah S.W.T. with a sense of servitude by begging for all wishes to be fulfilled and all past sins to be forgiven.

Imagine if the 50-hour prayer is carried out, there will be a heavy feeling and laziness among Muslims and negligence towards other work to enrich the earth. The reduction of up to 5 times of prayer per day makes Muslims more productive and there is no more reason not to perform the order of prayer. Although the number of prayers has been reduced for the people of Muhammad S.A.W., the reward given to those who truly sincerely perform it is very numerous and priceless. Allah S.W.T. also knowing the weakness of His servants from continuing to face Him and reducing their number so that it can be done easily without taking a long time. Allah S.W.T. almighty knows the need of a servant for His grace by multiplying His grace through the reward of praying five times which equals the reward of praying fifty times.

CONCLUSIONS

The words of wisdom found in the Book of Tok Pulau Manis Hikam Lectures regarding the privilege of prayer are very much in line with the demands and promises of Allah S.W.T. to people who pray in the Al-Quran. Prayer is the medium of purifying the heart from the impurity of sin, the turbidity of the effects of immorality and pollution from creatures other than Him. In prayer, a servant humbly mentions the beauty of his God's nature which includes His love, His care, His power, and His worthiness to be worshipped. His Lord will grant his prayers by showering his servant with enlightenment and hidden secrets (Tok Pulau Manis, 2013).

This study has examined the background of Tok Pulau Manis and examined the words of wisdom related to the speciality of prayer worship which is highlighted in the Book of Tok Pulau Manis Hikam Lectures. It is hoped that this study can strengthen the knowledge about the privilege of prayer that is obligatory on every individual Muslim as well as obtain the pleasure of performing prayer more fully. However, this study only discusses the privileges of prayer that is prescribed for every individual Muslim in the Book of Tok Pulau Manis Hikam Lectures. Other studies can be highlighted to discuss the words of wisdom related to faith, Sufism and morals found in this book. A perfect prayer will educate a person towards evil as well as social problems in the community can be curbed from continuing to spread.

In order to address the social disability issue, which is becoming more and more of a problem in today's society, it is important to heed these words of advice. Neglecting to pray will be

detrimental to a person's personal formation. Through increasing knowledge of the benefits and virtues of prayer and its significance in daily life, this study can address the issues of moral degradation and social difficulties in the neighbourhood.

Statement of conflict of interest

I hereby declare that the disclosed information is correct and that no other situation of real or apparent conflict of interest is known to me. I undertake to inform you of any change in these circumstances, including if an issue arises during the course or work itself. I also declare that there are no conflicts of interest.

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