

The Varieties of Prophet Abraham's Supplications in the Qur'an

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ABSTRACT

Supplication occupies a central and inseparable role in Islam, particularly within the doctrinal framework of Ahl al-Sunnah wa al-Jama'ah. It is regarded as an essential aspect of religious life that cannot be neglected. This is emphasized in the Qur'an, which affirms that the prophets consistently engaged in supplication to Allah. Among them, Prophet Abraham stands out as a prominent example. The Qur'an records numerous supplications, many of which are attributed to Prophet Abraham. His prayers encompass various intentions, including supplications for the prosperity of the land, for himself, his descendants, his parents, and for the community of believers. Notably, the Qur'an indicates that most of his supplications were directed toward the well-being and guidance of his descendants. This demonstrates that supplication in Islam is not merely a personal act, but also a means of seeking divine mercy and blessings for others who share the same faith.

ABSTRAK

Doa menempati peran sentral dan tak terpisahkan dalam Islam, khususnya dalam kerangka doktrinal Ahl al-Sunnah wa al-Jama'ah. Ini dianggap sebagai aspek penting dari kehidupan beragama yang tidak dapat diabaikan. Hal ini ditekankan dalam Al-Qur'an, yang menegaskan bahwa para nabi secara konsisten terlibat dalam permohonan kepada Allah, di antaranya, Nabi Ibrahim adalah contoh yang menonjol. Al-Qur'an mencatat banyak doa, banyak di antaranya dikaitkan dengan Nabi Ibrahim. Doanya mencakup berbagai niat, termasuk doa untuk kesejahteraan tanah, untuk dirinya sendiri, keturunannya, orang tuanya, dan untuk komunitas orang percaya. Khususnya, Al-Qur'an mencatat bahwa sebagian besar doanya ditujukan untuk kesejahteraan dan bimbingan keturunannya. Ini menunjukkan bahwa permohonan dalam Islam bukan hanya tindakan pribadi, tetapi juga cara untuk mencari rahmat dan berkah ilahi bagi orang lain yang memiliki iman yang sama.

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A. INTRODUCTION

Supplication holds a profoundly noble and exalted position in Islam. Through supplication, a servant demonstrates that

he is truly in need and entirely dependent on Allah's help, while submitting fully before Him. No human being is free from needing what is with Allah, not even for a single moment. Therefore, supplication is

not something to be performed only in times of sorrow, calamity, or disaster. At any time, under any condition, wherever and however we may be, we must continue to beseech Allah. This is because we are weak creatures who always need our Lord.

From the Qadariyyah perspective, supplication is considered unnecessary, as they believe that humans are entirely free in determining their actions, possessing full power and will to act, without Allah's intervention, and they do not believe in predestination ([Nasution, 2011](#)).

This view contradicts that of Ahl al-Sunnah wa al-Jama'ah, who affirm their constant need for Allah's help. They believe in predestination and are convinced that humans are granted the capacity and ability to act; however, human power and will are ultimately connected to Allah's qudrah and iradah ([al-Utsaimin, 1419](#)). Consequently, a Muslim adhering to Ahl al-Sunnah wa al-Jama'ah deeply needs Allah's assistance through supplication. This can be observed in the Qur'an, where the prophets supplicated to Allah, among them Prophet Abraham. For this reason, this article seeks to uncover the various supplications of Prophet Abraham as recorded in the Qur'an.

The Qur'an, as the holy book of Islam, provides guidance for life in this world. Such guidance can only be obtained through understanding the Qur'an. Various sciences exist to achieve this understanding, one of which concerns *Maḥmūm* within the field of '*Ulūm al-Qur'ān*. It is undeniable that the Qur'an contains both textual and contextual elements within its verses. These two elements together yield the interpretation of Qur'anic verses. Guidance from *Maḥmūm* is crucial and requires detailed explanation. Such explanation must be explored in order to obtain accurate information about the *Maḥmūm* of a verse. With such information, comprehension of *Maḥmūm* becomes clearer. A deep understanding of *Maḥmūm* is essential to maintaining interpretive accuracy that is accountable, as well as to provide guidance concerning the rulings contained within the *Maḥmūm* of a verse.

B. METHOD

This article was prepared using the library research method, analyzing the issues under study based on references (Arikunto, 1993: 10-11). The approach

employed in this study is qualitative (John W. Creswell, 2010). The research traces the verses containing the supplications of Prophet Abraham and the interpretations of exegetes through library research. The selection of the title falls under the category of thematic exegesis, which subsequently involves compiling all the Qur'anic verses related to Prophet Abraham's supplications ([Mubhar, 2021](#)).

C. RESULTS AND DISCUSSION

1. Definition of Supplication

Etymologically, according to Ibrahim Anis, supplication (*du'ā'*) refers to a demand for something or a desire for goodness ([Musthafa, n.d.](#)). Meanwhile, Faris states that supplication derives from the root word *da'ā* (دعا), which means an inclination within oneself toward something through the medium of voice and words ([Faris, 2008](#)). Terminologically, supplication is defined as a request, petition, plea for help, invocation, and worship of Allah with the purpose of obtaining benefits and being spared from various harms ([Baqi, 2022](#)). Another opinion describes it as calling upon Allah and seeking His help and assistance. ([Abu Hafash Umar bin 'Ali bin Adil al-Dimsyq al-Hambali, 1998](#)).

From these definitions, it can be understood that supplication is a request or petition to Allah, whether expressed verbally or implied within the heart, in the hope that Allah grants or provides protection, both in this world and in the Hereafter.

In the Qur'an, the term *du'ā'* appears 203 times in various forms. The breakdown includes 24 occurrences in the form of *fi'il māḍī* (past tense verb), 111 in the form of *fi'il muḍāri'* (present/future tense verb), 32 in the form of *fi'il amr* (imperative verb), and 20 in the form of nouns (ism). Additionally, the term *da'wah* occurs 4 times, *ad'iyah* 2 times, *da'i* 3 times, and *da'iyah* 4 times. ([Baqi, 2022](#))

2. The Urgency of Supplication

Human beings are weak and full of limitations, thus incapable of resolving all problems on their own without the assistance of others. As creatures who believe in the existence of the Almighty, who is able to provide help, namely God, humans must continuously maintain intense communication with the Creator. This communication can be carried out

through supplication as well as various other forms of worship. Supplication holds the power to change a person's condition. Quraish Shihab quotes the statement of Carrel, a French surgeon (1873–1941) and Nobel Prize laureate in medicine, who had extensive experience in treating patients. In his book entitled *Prayer*, Carrel wrote that “many among them attained healing through supplication” ([Shihab, 2009](#)).

Supplication is not a sign of weakness; rather, it reflects a person's awareness of their true essence. A believer in Allah utilizes supplication as the best means to draw closer to Him. Such a person realizes that he is but a weak creature, whose existence on earth is nothing more than a tiny speck in the vast universe. With this awareness, he will never dare to act arrogantly, especially toward the Creator (Riyanto, 2013).

Supplication serves as a means of gaining strength in the pursuit of life's goals, directed solely to Allah. For the believer, supplication is an inseparable part of daily life, for he is conscious that as a human being, he is weak and possesses no power except through Allah's help. Supplication is a noble form of worship and among the foremost righteous deeds; indeed, it is the very essence and substance of worship itself. Petitioning only Allah, and not His creation, is an obligation. Within supplication lies the acknowledgment of submission, humility, profound need, and utter dependence before Him. Supplication also manifests the conviction that only Allah has the power to remove hardships, grant requests, bestow benefits, and repel harm. Therefore, the humility and need of a servant should not be directed toward anyone other than Allah, for therein lies the essence of true worship ([Khamsiatun, 2015](#)).

Supplication is part of the effort to remember and be mindful of Allah's presence. In the religious context, supplication is regarded as an essential means of drawing nearer to Him. For the believers, supplication is not only a form of request but also a source of optimism, spiritual tranquility, and inner contentment. Through supplication, a person gains inner strength to face the various challenges of life ([Mursalim, 2011](#)).

3. Verses of Prophet Abraham's Supplications

Throughout his life, Prophet Abraham (peace be upon him) was known as a figure who was very close to Allah, consistently making supplication an essential part of every step in his life. He did not only pray in times of difficulty or when in need, but he regarded supplication as an act of servitude, an acknowledgment of his weakness, and a means of maintaining spiritual connection with the Creator. The sincerity and depth of his supplications reflected his strong faith, purity of heart, and total submission to Allah's will. For this reason, it is not surprising that many of his supplications were immortalized by Allah in the Qur'an. These supplications not only serve as evidence of his closeness to Allah but also as a model for humankind to pray with hope, humility, and firm conviction. Among his supplications preserved in the Qur'an are the following:

- 1) Supplication for a Secure Land and Abundant Provision. Allah says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ﴾

Meaning : “And [mention] when Abraham said, ‘My Lord, make this a secure city and provide its people with fruits, whoever of them believes in Allah and the Last Day.’ Allah said, ‘And whoever disbelieves, I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.’” (Al-Baqarah, 2:126)

The prayer of Prophet Ibrahim affirms the characteristic of security inherent in the Sacred House (Baitullah). In this verse, the meaning of inheriting virtue and goodness is also emphasized more deeply. Prophet Ibrahim fully understood the counsel of God from the very beginning when revelation was conveyed to him, particularly concerning the word of Allah, لَا يَنْالُ عَهْدُ الظَّالِمِينَ (“My covenant does not include the wrongdoers”). This understanding became the basis of his supplication, in which he asked Allah to grant sustenance in the form

of fruits to the inhabitants of that land. In his prayer, Prophet Ibrahim demonstrated great caution by firmly restricting and excluding the people he meant, namely, only those who believe in Allah and the Last Day. This reflects his awareness of the importance of faith as the primary condition for obtaining blessings and sustenance from Allah ([Quthub, I: 1992](#))

In praying for a safe land or region, one must specifically direct it toward the believers and not forget to ask that sustenance be granted to the believers in that land.

2) The supplication for being granted descendants who grow within an environment of Islamic values and who consistently adhere to the teachings of religion reflects the spiritual hope of a servant for the continuity of a righteous generation. Allah the Almighty says:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾
(البقرة/2: 128)

Meaning : Our Lord, make us both submissive to You, and from our descendants a community submissive to You. Show us our rites and accept our repentance. Indeed, You are the Accepting of Repentance, the Most Merciful. (Al-Baqarah/2:128)

The above verse portrays the hope of Prophet Ibrahim and his family for the help of God in being guided toward Islam. They believed that the human heart is within the grasp of the Most Merciful, and that true guidance comes only from Him. They also fully realized that they had no power or strength except with the help of Allah. Therefore, they turned to Him with full hope, for only Allah is worthy and deserving to be asked for help. ([Quthub, I: 1992](#))

They wholeheartedly prayed for strength and firmness of faith so that they would always remain obedient and submissive to all of Allah's commands. This supplication was not merely a form of hope but also a reflection of the awareness of their weakness as creatures entirely dependent upon the will and guidance of God. They desired that every aspect of their lives be encompassed within the framework of obedience, practicing the Shari'ah with sincerity, and avoiding all prohibitions.

Thus, the obedience they sought was not only outward but also included inward submission, surrendering entirely to the will of Allah the Almighty (Al-Shabuni, I: 1999).

The sense of intergenerational concern for faith has been an integral part of the character and morality of the Muslim community. This is reflected in the prayers of the prophets, as in the supplication: "And make from among our descendants a community submissive to You." This prayer reflects how deeply a believer cares about the issue of faith, considering it not only important but a top priority in life. Prophet Ibrahim and Prophet Ismail, with full gratitude for the blessing of faith they enjoyed, were moved to think about the safety of the faith of the generations after them. The greatness of this blessing of faith made them fearful lest their descendants be deprived of it. Thus, they prayed earnestly to Allah, asking that their children and grandchildren not be distanced from the greatest blessing, which surpasses any worldly enjoyment. ([Quthub, I: 1992](#))

Prophet Ibrahim greatly concerned himself with the distant future after his death, ensuring that there would be a religious generation to continue the survival of Islam. A Muslim should emulate this prayer of Prophet Ibrahim, asking for believing descendants.

3) Supplicating that Allah grant a Messenger who could guide the next generation in obedience to Him. Allah the Almighty says:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾
(البقرة/2: 129)

Meaning : Our Lord, send among them a Messenger from themselves who will recite to them Your verses, teach them the Scripture and wisdom, and purify them. Indeed, You are the Exalted in Might, the Wise. (Al-Baqarah/2:129)

With this supplication, both Prophet Ibrahim and his son Prophet Ismail affirmed and established that the Muslim community has a rightful and legitimate claim to inherit the spiritual leadership (imamah) once borne by Prophet Ibrahim, as well as to manage and maintain the

Sacred House (al-Bayt al-Haram) as the center of worship for the ummah. Therefore, the Sacred House is their rightful place of worship, the qiblah to which they face in prayer, and historically and spiritually more deserving of being possessed and administered by them than by the polytheists. Indeed, the qiblah facing the Sacred House is more proper and fitting for Muslims than the qiblah followed by the Jews and Christians, for the Sacred House is the symbol of monotheism established directly by Prophet Ibrahim under the command of Allah the Almighty. ([Quthub, I: 1992](#))

This verse, as emphasized by the interpretation of the exegetes above, underscores the necessity for a Muslim to pray for the coming of a Messenger or guide who will teach Islam correctly.

- 4) Supplicating for a safe land and a generation devoted to monotheism, as Allah the Almighty says:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿١٢٥﴾

Meaning : (And remember) when Ibrahim said, "My Lord, make this city [Makkah] safe, and keep me and my sons away from worshipping idols." (Ibrahim/ 14:35)

Indeed, the first person to initiate the construction and establishment of Makkah was Prophet Ibrahim 'alayhis salam, who founded it in a barren and uninhabited valley until it grew into a great and thriving city. From his descendants came the tribe of Adnan, later known as the Arab Musta'ribah, through the marriage of Prophet Ismail with a woman from the Jurhum tribe. From Adnan descended two great clans: Rabi'ah and Mudhar. The Mudhar tribe later produced the Quraysh clan, among whom a notable figure was Qusay bin Kilab. Qusay was the one who pioneered the restoration and honor of the Ka'bah, which eventually led to the formation of various branches of the Quraysh tribe. Prophet Ibrahim built the city of Makkah with the intention of establishing a house of worship dedicated solely to Allah and free from all forms of idolatry. Therefore, he supplicated to Allah to keep his descendants away from idol worship and to ensure that the city

remained safe and peaceful. He asked Allah to grant tranquility to its inhabitants, protection from chaos, and safety for everyone who entered it. (Hamka, XIII-XIV: n.d.)

The supplication of Prophet Ibrahim in this verse aims for the land he inhabited to remain secure and prosperous, while also ensuring that his descendants uphold monotheism and are kept away from shirk (polytheism).

- 5) Supplicating for a beloved generation, blessed with sustenance, and grateful to Allah:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٢٦﴾

Meaning : Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your Sacred House. Our Lord, [I have done this] that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful. (Ibrahim/ 14:37)

Prophet Ibrahim had two main lines of descendants. The first came through his son Prophet Ishaq, who fathered Prophet Ya'qub. Prophet Ya'qub had twelve sons who became the forefathers of the group later known as Bani Isra'il. This lineage was later saved by Prophet Musa from Pharaoh's oppression and eventually settled in the land of Palestine. The second line came through Prophet Ismail, who, while still in his mother's womb, was brought by her to a barren valley without vegetation. It was in that valley that Prophet Ismail was born. From his lineage arose the Arab Musta'ribah. (Hamka, XIII-XIV: n.d.)

In leaving his descendants in a barren place, Prophet Ibrahim prayed that they would preserve the legacy of their forefathers by believing, establishing prayer, that the land would be made fertile, and that his descendants would become servants grateful to Allah.

- 6) Prophet Ibrahim's supplication reflects the sincerity of a servant who recognizes his limitations. Allah says:

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا تُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

Meaning : Our Lord, indeed You know what we conceal and what we reveal. And nothing is hidden from Allah on the earth or in the heaven. (Ibrahim/ 14:38)

This verse portrays the sincerity of Prophet Ibrahim and his children in devoting themselves entirely to Allah. The essence of tawhid is sincerity; whatever is hidden in the heart is manifested through words and deeds. Yet before Allah, no secret can be concealed; if the secrets of the heavens are known to Him, then surely the contents of human hearts cannot be hidden. Pure tawhid and true sincerity form a firm foundation, making it impossible for one to associate partners with Allah. When a person's life is grounded in tawhid and sincerity, he has indeed received a great blessing from Allah. Such a soul is freed from darkness, attaining the essence of true life. Therefore, anyone granted this blessing should constantly praise and give thanks to Allah. (Hamka, XIII-XIV: n.d.)

From the guidance of the above exegete, it can be understood that supplication must be offered with complete sincerity and full awareness of one's limitations, as exemplified by Prophet Ibrahim in his prayer.

- 7) A supplication of gratitude for the offspring granted by Allah, as Allah says:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

Meaning : Praise be to Allah, who has granted me in my old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication. (Ibrahim/ 14:39)

Prophet Ibrahim offered wholehearted praise to Allah, with the highest form of glorification, as an expression of gratitude and reverence for the blessings and gifts bestowed upon him. He persistently prayed to Allah with sincere hope to be granted righteous and obedient offspring who would continue his mission of upholding the values of tawhid and spreading the divine

message entrusted to him. Prophet Ibrahim fervently wished that the divine mission entrusted to him would not end with his lifetime, but continue through successive generations who would preserve, practice, and propagate that message to humanity. His sincere supplication was not in vain, for Allah, the All-Hearing and All-Knowing, granted his request as a manifestation of divine mercy and recognition of his faith and devoted service (Hamka, XIII-XIV: n.d.).

From this, it is understood that supplication must be made with perseverance and without despair, and when Allah grants a prayer, one should respond with praise, just as Prophet Ibrahim praised Allah when his prayer for offspring was answered, even in his old age, showing unwavering hope and trust.

- 8) A supplication asking for steadfastness in performing prayer for oneself and one's descendants, accompanied by a plea for forgiveness for both parents and all believers.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

﴿٤١﴾

Meaning : 40) My Lord, make me an establisher of prayer, and [also] from my descendants. Our Lord, accept my supplication. 41) Our Lord, forgive me and my parents and the believers the Day the account is established." (Ibrahim/ 14:40-41)

As the one honored with the title the father of the prophets and messengers, Prophet Ibrahim supplicated to Allah so that he and his descendants would always be able to uphold and establish prayer. This supplication reflects a noble request and serves as a model for every believer to continually ask Allah for steadfastness in performing prayer, as prayer is the pillar of religion and the primary foundation of a Muslim's spiritual life. As the conclusion of his series of supplications, Prophet Ibrahim devotedly sought forgiveness from Allah, not only for himself but also for his parents and all the believers. (Al-Shabuni, II: 1999)

From this, it is understood that in prayer, Prophet Ibrahim did not forget himself, his children's steadfastness in worshiping Allah, acceptance of his

supplication, and forgiveness for his parents as well as for all the believers.

D. CONCLUSION

The prayers offered by Prophet Ibrahim in the Qur'an are numerous, and can be summarized as follows:

- 1) Praying with sincerity, accompanied by a deep sense of need and acknowledgment of human limitations.
- 2) Praying for himself and his descendants to remain consistent in worship, as well as seeking forgiveness for his parents and the believers.
- 3) Praying for security and abundant provision for the land where his descendants would dwell.
- 4) Praying that Allah would send a Messenger from among their own people to guide them.
- 5) Praying for righteous descendants who uphold monotheism and remain grateful.
- 6) Praying in gratitude for the fulfillment of his request to be granted offspring.

The prayer most frequently offered by Prophet Ibrahim was the plea that his children and descendants become faithful servants of Allah, continuing the generational legacy of faith.

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