It has been stated: R. Jose son of R. Hanina said: The Tefillahs were instituted by the Patriarchs. R. Joshua b. Levi says: The Tefillahs were instituted to replace the daily sacrifices. It has been taught in accordance with R. Jose b. Hanina, and it has been taught in accordance with R. Joshua b. Levi. It has been taught in accordance with R. Jose b. Hanina: Abraham instituted the morning Tefillah, as it says, ‘And Abraham got up early in the morning to the place where he had stood’, and ‘standing’ means only prayer, as it says, ‘Then stood up Phineas and prayed’. Isaac instituted the afternoon Tefillah, as it says, ‘And Isaac went out to meditate in the field at eventide’, and ‘meditation’ means only prayer, as it says, ‘A prayer of the afflicted when he fainteth and poureth out his meditation before the Lord’. Jacob instituted the evening prayer, as it says, ‘And he lighted [wa-yifga’] upon the place’, and ‘pegi’ah’ means only prayer, as it says, ‘Therefore pray not thou for this people neither lift up prayer nor cry for them, neither make intercession to [tifga’] Me’. (translation: Soncino Talmud-Judaica Press Inc)
Avodah Zarah. 7b – Tosafot

And ‘sicha’ (conversation) means connotes prayer. As it is written, “And Isaac went out to converse in the field.” This raises a question. In the chapter “the morning prayer” (brachot 26b) we say ‘Isaac established Mincha (the afternoon prayer), as it is written, “and Isaac went out to converse in the field” and “converse” connotes prayer, as it says, “I will pour out before Him my conversation”. And we could say that we need both (citations) because they each teach about the other. Whereas I could think the quote about Isaac meant that he went out to the field to speak with someone, and not to pray, we learn from the other quote “I pour out my conversation before him” that (conversation) has a connotation of prayer. And yet from the quote “I pour out my conversation before Him” I would think that it was a form of prayer, yet prayer didn’t have a set time. So we learn from the quote “And Isaac went out towards evening” and the phrase “towards evening” implies that such was his routine every evening, and this was the Mincha prayer. (translation: Sareet Jacob)

Genesis 2:5
Now no tree of the field was yet on the earth, neither did any herb of the field yet grow, because the Lord God had not brought rain upon the earth, and there was no man to work the soil.

Rashbam - Genesis, 24:62
And Isaac went ‘la-suah’ in the field – as it is written, “now no tree (siach) of the field…” meaning, to plant trees and to see to the affairs of his workers. And then, as he was in the field, he saw camels arriving and he walked towards them to see if they were his father’s camels led by the servant. (translation: Sareet Jacob)
Ibn Ezra - Genesis 24:6
La-suach: to walk amongst the grasses (sichim) of the field (translation-gideon aronovich)

Rashi - Genesis 2:5
Because it didn’t rain- what is the reason it did not rain? Because “there is no man to work the soil” and there is no one to realize the benefit of the rains. Therefore when Adam came and recognized that rain was needed for the world he prayed for it, and it rained, and trees and plants began to grow. (translation-Gideon Aronovich)

Genesis 2:4
These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven.

Talmud Tractate Berachot 34:2
R. Hiyya b. Abba said in the name of R. Johanan: A man should not pray except in a house which has windows, since it says (Daniel 6), “Now his windows were open in his upper chamber towards Jerusalem.”

Berachot 34b Rashi
Windows – Which cause him to focus his heart, because he gazes heavenward and his heart is subdued. (translation: Sareet Jacob)