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## ISLAM - THE RELEVANCE OF THE PROPHETS

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**Abstract:** Islam proclaims that all prophets and messengers came with one mission, one religion. Thus, the Prophet Mohammad, the Seal of Prophecy, does not differ from the prophets before him, by way of example Jesus and Moses. He, son of Mary, does not differ from Moses, nor does Moses differ from the Prophets who succeeded him, Jesus and Mohammad. All preached the religion of Abraham, the patriarch; the religion of monotheism, peace and submission to the One Creator. Logically and legally, it is impossible for the teachings of one of the prophets about God to differ from the teachings of another, or to be contradictory, especially with regard to those related to Allah, His attributes, His Oneness, His Perenniality, His Absolutism and Your Eternity. This article, in an interdisciplinary approach, mainly historical and theological, summarizes the relevance of the Messengers, namely Jesus and Mohammad, including relatives, as the latter descends from Ishmael and the former from Isaac.

**Keywords:** Islam; prophets; relevance.

## INTRODUCTION

In the 5th century, caravans, merchants and military expeditions roamed Arabia. The core of commercial and religious activities consisted of the city of Makka, important for being a water post for caravans and being located at a crossroads that led to Yemen, Egypt, Syria and Mesopotamia.

At the end of the sixth century, Arabia lacks unity, both in the religious area and in politics and commerce. This need was fulfilled by the work of the Prophet Muhammad. Little is known of his youth and his religious actions, however there are no doubts about his illiteracy, as well as, at the age of twenty-four he was chosen by the widow Kadija as a man of confidence to accompany her caravans to Syria. Then the widow proposed marriage to him.

Muhammad had no other wife while his first wife lived. Afterwards, he married several times, providing teaching in the matter. Through the angel Gabriel, he received the revelation of God's message to mankind. In 613, he decided to bring them to light.

And also referring to the text by Oliveira (2001), it failed to convert the citizens of Makka. He became the target of sarcasm and insult, which culminated in a conspiracy to assassinate him, in the year 619, when he lost his wife and the uncle who had raised him. On 24 September 622, pursued and threatened, he set out for Yatrib. The day of flight, called *the Hidjra* or *Hegira*, became so important to Islamists that they calculated time from that date. Muhammad promoted the integration of the different groups and tribes that adhered to him, submitting to his authority.

In the year 630, he returned to Makka with an army of ten thousand men, promoting the hegemony of the faith. On March 10, 632, although sick, he made a farewell pilgrimage to Makka, fulfilling all the rites, so that they would be well defined, and delivered his last sermon on Mount Arafat. He declared the territory of Makka and the month of this pilgrimage sacred.

He urged believers to remain united after his death. It proclaimed some rights and duties in relation to marriage and commerce. I extinguished the talion law, fixed the year at 12 lunar months, and prohibited interest-bearing loans. He died on June 8, 632. He transcribed his revelations in the book known as *Al Koran*, which clangores:

Praise be to Allah who has revealed the Book to his Servant, in which he has not placed any contradiction. (Sura 16, verse 56)

After his death, there were some disputes. The followers were divided, some becoming known as *Karidjiitas*, others coalesced in the Shia party, from which the name *Shiism* or *Chiismo* derives. The majority aligned with

the so-called Sunni current, the majority until now.

Only the individual who really believed was called *mumim* (faithful), and later *muslim* (submissive) from which the *Muslim* word came. Islam has never had a religious framework or ecclesiastical composition because they consider all teachings to be clearly expressed in the *Koran* and *Sunna*.

Islam constitutes Arabic meaning peace, purity, submission and surrender. The religion of Islam requires complete acceptance of God's teachings and guidance. A Muslim is an individual who freely and spontaneously accepts the power of God (OLIVEIRA, 2001).

The five specific acts of worship, called the pillars of Islam, form the foundational structure of the spiritual life:

1st - The declaration of faith: it is necessary to bear witness that there is no other deity besides God and that Muhammad is his messenger.

2nd - The prayer: *salat* is the name of the obligatory prayers practiced five times. As they are performed at dawn, at noon, in the middle of the afternoon, at twilight and at night, the prayers set the rhythm of the whole day. While praying in community, in the mosque, the Muslim can pray wherever he is.

3rd - Fasting: every year, during the month of Ramadan, all Muslims fast from dawn until sunset, abstaining from food and drink, and also from sexual relations. women who are pregnant or breastfeeding are allowed to break the precept and fast the same number of days at another time of year and feed one person in need for each non-fasted day.

4th - The *Zakat*: principles of Islam that all things belong to God, and that wealth, therefore, is only entrusted to human beings. The word *Zakat* means both purification and growth. Each Muslim calculates his own *Zakat* individually and, in most cases, people set aside 2.5% of their capital for this purpose.

5th - The annual pilgrimage to Makka, at least once in a lifetime, constitutes a burden only for those who are physically and financially capable of undertaking it.

## MUSLIM FAITH AND BELIEF

Mohamad (1989) is emphatic in reporting that, just before Mohamad's prophecy, all countries were totally degraded, politically, religiously and morally. All aspects of life were corrupt and in need of general reform. In this period the religions that existed in the world in general were Christianity, Judaism, Buddhism, Hinduism, Magism and Zoroastrianism (fire worshipers).

The author says that the Persians worshiped fire and believed that the world was under the control of two gods, the god of good and the god of evil. Their influence extended from Persia to the borders of India.

The Romans, however, not only they, but also Africans and the Middle East, worshiped Christianity. There were always wars between these two empires that were considered the superpowers of the time. The last of the belles among them appears in the Qur'an, chapter "Ar-Rum" (the Romans).

Hinduism took place in and around India and Buddhism in India, Tibet and South Asia. Judaism did not have a concentrated location. Christianity and Judaism were developing.

Therefore, in the seventh century AD on the surface of the Earth there were no people who could be considered righteous. There was no government whose basis was justice, there was no religion that was authentic (MOHAMAD, 1989).

It is a charity, and even a sacrifice that is surrendered to God, to guide others, to contribute to the effort to disperse ignorance, without forcing anyone to any kind of belief. This is the position of Islam. When it emerged, Islam specifically extolled the fact that man is made up of two elements – body and soul –

stressing that one must not be neglected in favor of the other.

The Islamic faith is colored by the following aspects: faith in God, prophets, angels, holy scriptures, predestination, resurrection and the Last Judgment. Muslims believe in one God, One, Supreme and Eternal, Infinite and Powerful, Creator and Sustainer; comes epitome, Clement and Merciful.

The faithful Muslim believes in all the prophets of God without distinction between them, in spite of the fact that Adam, Abraham, Moses, Jesus and Mohammad stand out.

The messengers in charge of guiding humanity along the good path of God, without any exception, were mortal, they were human beings, gifted to receive divine revelations and chosen by God to carry out certain tasks (OLIVEIRA, 2001).

An angel is the channel of communication used by God to be heard, human agent or messenger, who is one of the prophets. Believing in angels increases the feeling of God's greatness and the awareness of his mercy. Angels do not share the divinity of the Highest Authority, as they are under his command – and they are so obedient that they do not show the slightest deviation.

God revealed the books to his prophets before Muhammad. They were the Books of Abraham, the Torah of Moses, Psalms of David and the gospel of Jesus, among others. As we study these books, we find many passages and events that cannot come from God. The words of God and those of man are mixed. The Quran is the last of the books sent by God to all mankind. The Quran remains exactly as it was revealed to the Prophet Muhammad, not a comma nor a period has been tampered with (OLIVEIRA, 2001).

The evidence that the Qur'an was actually revealed to the Prophet Muhammad is so voluminous, so convincing, so strong that even the worst critic of Islam can have no doubt

about it. The language used in the Quran is alive: there are millions of people who speak it and also millions who understand and know it. The Quran was addressed to all mankind.

The Quran presents not only what was good in the early books, but also perfects the way of God. Muslims believe not only in the Quran, but also in collections of revelations from pre-Islamic times, as they denounce adulterations.

Allah revealed to his Messenger that He alone is the holder of sovereignty and grants or keeps it closed to those chosen by Him for one task or another, according to His laws of gift and deprivation.

God forgives those who sincerely repent of their mistakes and renews their faith in the Creator to then perform the good deeds that erase the bad and thus the degree of conviction with which they calm their heart.

The concept of predestination is mentioned many times in the Quran, always revering the immutable law that governs the phenomena of the Universe. The concept of predestination does not carry the connotation that man is not responsible for his actions. In fact, the concept tells us is that God knows in advance the work of his servant, that such work takes place in accordance with His laws.

The belief in predestination teaches man that everything that occurs in the Universe is in accordance with wise laws, so that if any evil befalls him, he must not despair. In the same way, if you are successful, you must not boast. The concept of predestination must not be a reason to justify laziness and the perpetration of sins, or a reason to say that God deprived human beings of freedom and did not grant them a margin of choice (OLIVEIRA, 2001).

## **THE RESURRECTION AND JUDGMENT DAY**

Resurrection is the vivification of human beings after their death. The other life is

superior to the one we now live and in it the human being will reap the fruits of his works in this life. Some people think that their works will not be registered and that time will take care of erasing them. There is no file as perfect as God's Record for man's works (OLIVEIRA, 2001).

All these acts will be recorded, from your majority until your death. That no word or deed may be omitted, God has appointed angels, who accompany every man at all times, recording all that he does.

## HIJAB AND JIHAD

During the pre-Islamic period, some women used to go outside exposing the most attractive parts of their bodies, such as neck, upper chest and hair – with which they were harassed by loafers and lechers.

But God revealed it to his messenger, commanding the believing woman to cover herself with her blanket to leave her home, in such a way that none of her attractions would be visible; because this way her appearance makes it clear to all that she is Muslim, honorable, chaste, and no hypocrite will dare to molest her. This way, the intelligence and ability of women are evaluated, rather than looks and sexuality.

Exposure of the face and hands is permissible. However, they exclude cosmetics currently used on the face, lips and nails, which are considered excess and must not be used except inside the woman's own home, when there are no men present.

The purpose of women, when they use such cosmetics to go out, is obviously to attract men's attention to themselves, which is illicit. A Muslim woman's clothing must conform to the standards set by the Islamic Shari'a, her dress must cover the entire body, with the exception of what is normally visible.

Since it is not transparent, a Muslim woman's clothing must not be too tight, so as

not to outline her body's asides. In addition, Muslim women must not wear clothes made specifically for men (OLIVEIRA, 2001).

Linguistically, the Arabic word *jihad* means 'effort' or 'effort' and applies to any effort or effort expended in the performance of any action. Indeed, it is an uphill struggle to put God ahead of all our preferences, loved ones, riches, worldly ambitions.

It's not easy to resist and *commit* to dedication and love to God above all. When faced with two conflicting interests, *jihad begins* to make the right choice. It takes a lot of courage to, under adverse conditions, remain a Muslim, declare yourself a Muslim and call others to Islam. The Quran allows for the struggle for the defense of Muslims and religion. Prophet Muhammad's life was full of *effort* to conquer the freedom to inform and transmit the message of Islam (OLIVEIRA, 2001).

Muslims must remove tyranny, betrayal, intolerance and introduce justice and equity. They remove immorality, fear, crime, exploitation – which are replaced by divine morality, peace and education.

Islam does not teach, nor do Muslims desire, the conversion of anyone out of fear, greed, marriage or any other form of coercion. *Jihad* is the pursuit of God's way with pen, word, hands, the media and, if unavoidable, with weapons.

Isbelle (2007) mentions that there are two types of jihad in Islam: the major jihad and the minor jihad. The greatest jihad is the effort or commitment that the Muslim makes individually in order not to succumb to temptation and to commit sins.

Therefore, it is an ongoing effort to correct defects and faults and to improve and improve actions and conduct. Following Islam correctly, seeking to do everything that pleases God and turning away from everything that displeases Him.

Lesser jihad is every effort or commitment of the Muslim in the cause of God, such as, by way of example, spreading Islam in the intellectual field, that is, of ideas, showing through evidence the truth opposing falsehood and justice against injustice. Removing obstacles from people's paths, such as a banana peel, among others, can also be characterized as a minor form of jihad, armed confrontation, but war is not an objective of Islam nor is it the normal action of Muslims (ISBELLE, 2007).

### **ISLAMIC FUNDAMENTALISM**

To the Western mind, *fundamentalism* means a rejection to modernization and the new. This impression came when Christian fundamentalism was seen as opposing science and innovation and persecuting scientists and intellectuals on the basis of flimsy accusations, false arguments and irrational dogmatic principles. Fundamentalism, according to Islam, is the exact opposite of that existing in the West (OLIVEIRA, 2001). Fundamentalism, in Islam, means adherence to the behavior and values of your first generation.

Islam is a word of Arabic origin and implies submission, surrender and voluntary obedience. This means that physical and mental peace can only be found through willing submission and obedience to God.

A Muslim is anyone who submits to God of their own free will. It is the individual who, in any part of the world, makes all his obedience, dedication and loyalty exclusively to God.

The Quran is the word of God revealed to the Prophet Muhammad through the Archangel Gabriel. The order in which its various materials are distributed, the purity, originality and integrity of its text leave no doubt about its authenticity (OLIVEIRA, 2001). The researchers conclude that today the Quran remains as it was when it was revealed:

nothing was ever added to it, there was never any omission or corruption.

When Prophet Muhammad first launched God's call, his only strength was the Quran. It was enough, for the pervasive dynamism of the Qur'an is tremendously irresistible. The Quran accepts man for what he is and exhorts him to be what he can be. This does not make the human being a hopeless creature, condemned from birth to death, drowned in sins from the cradle to the grave, but it considers him honorable and worthy (OLIVEIRA, 2001).

In all its dimensions, the wisdom of Islam is conclusive, it does not condemn anyone, nor does it torture the flesh or make it abandon the soul, it does not intend to humanize God or divinize the human being: everything is carefully in its place, within the total creation scheme.

True knowledge is indispensable and far from what can be identified as useless culture. The human problematic analysis demonstrates that human behavior, even today, does not differ much from that of the Stone Age. It is possible to understand that God allowed and determined for all people, the Straight Path, the path that does not lead to the abysses of ignorance.

To this end, he sent to everyone, as a help and warning, the teachings of what is true, what is right and what is just.

The assertion by some that it is literature, especially Arabic literature, does not apply to the miracle that occurred through the manifestation of the message revealed to humanity through the Prophet Muhammad (OLIVEIRA, 2001).

The Muslim belief that Muhammad is the last Prophet of God has been misunderstood by many peoples. By no means does it mean that God has closed the doors of his mercy. Nor is it a sign that God preferred the Arabs. Muhammad's message is not simply a national revival or a racial monopoly or a temporary

surrender to slavery and oppression. Muslims believe that Muhammad is the last Prophet because the Prophet's message has the highest qualities of a truly universal and conclusive faith.

With Muhammad and the Quran, religious evolution culminated. However, this does not mean the end of history or the end of the human need for divine guidance, for it is only the beginning of a new approach, the inauguration of a new era, with man being sufficiently provided with divine guidance and examples. practical.

The fact that God appointed Muhammad as his last Prophet was a solemn testimony to the great role that advanced knowledge and serious commitments would play in leading man to the Highest Authority, for men can combine their advanced knowledge and their strong intellectual potential with moral teachings and God's laws.

The Holy Bible announces the coming of Muhammad, although it does not name him as a true and authentic apostle of God. The Old Testament reports that Ishmael, the son of Abraham and Hagar, grew up and lives in the lands of Paran, which is the biblical name for Makkah, where the Prophet Muhammad was born. Ishmael is the father of the Arabs from whom the Prophet Muhammad is descended (OLIVEIRA, 2001).

Some verses speak of a prophet among his brothers. The brothers are the descendants of Ishmael, brother of Isaac, who are the Arabs. The prophets of Israel were all from the Palestinian lands: the only prophet from the Teman and Paran region was Muhammad.

Jesus announced that the stone rejected by the builders had been chosen by God to become the cornerstone. By this he was saying that the children of Ishmael, who were rejected and dispossessed by the children of Isaac, who later (Jacob) came to be called Israel, had been chosen by God for his greatest grace.

In the prophecies, Jesus speaks of a Counselor who was never present among us and who would come shortly after his departure from this world. The characteristics of the Counselor, as may be deduced from the prophecy, are as follows: he will not come until Jesus departs; he will always remain with the believers; he will glorify Jesus; he will speak what he hears from God.

Islam considers Jesus one of God's great prophets and respects him as much as Abraham, Moses and Muhammad.

Thus, the considerations of the Holy Quran about Jesus begin by approaching the conception of his mother, Mary. Imram's wife, Mary's mother, vowed to dedicate the child she would have to the service of God in the temple.

When Mary became an adult, the Faithful Spirit appeared to her personified as a man, bringing her the news that she was going to have a child. Maria miraculously conceived the child and retired to a distant place, where she awaited its birth (OLIVEIRA, 2001).

Jesus' mission is announced in two ways: he would be a sign to men, as his wonderful birth and wonderful life would reintroduce God into an atheistic world, and he would bring comfort and salvation to those who repent.

The Holy Quran recognizes the fact that Jesus had no human father.

However, this does not make him a child of God in the literal sense, but in the symbolic language of a faithful follower and worshiper. By this criterion, Adam would be much more qualified to be the son of God, because he had neither father nor mother.

Jesus was one of the links in the long chain of prophets and messengers that were sent by God to various societies and nations whenever they needed guidance or strayed from God's teachings.

Jesus was taken to heaven without dying, and this means that, according to the Holy

Quran, he was not crucified: the plan of Jesus' enemies was to put him to death on the cross, yet God saved him.

## THE STAGES OF CREATION

Clangor the Quran, holy scripture, that humans are produced from a mixture of male and female secretions. Many references are made to the creation of the human being from a drop of sperm and it is also suggested that the resulting organism settles into the woman, like a seed, six days after its beginning.

The developed embryo was considered a human being from forty or forty-two days and no longer resembles an animal embryo at this stage.

The Quran also states that the embryo develops in three veils of darkness. It probably means the anterior maternal abdominal wall, the uterine wall, and the amniotic membrane.

Intensive studies of the Holy Quran and the *ahadith* have, over the last four years, revealed a system of classifying human embryos that is fantastic considering they were recorded in the 7th century AD. The only reasonable conclusion is that these descriptions were revealed to Muhammad by God. He could not have known such details because he was illiterate, without any scientific training.

## PRAYER IN ISLAM

Prayer was the first of the worship instituted by God in Islam. It is quoted in the Qur'an more than one hundred and seventeen times. The obligation of prayer was expressed both in the Qur'an and in the Sunna.

Prayer is considered the fundamental basis of religion. Islamic prayer is a perfect set in which the Muslim achieves various benefits, in the spiritual part, he achieves peace of mind, elevating him in the physical part, he performs a daily exercise, through his movements, with this benefiting his body, in addition to being a stimulus to the use of

reason - from the moment you have to know what you say in prayer, reasoning about the verses recited.

God does not need our prayer, because he is free from any need. We are the ones who need it, because it brings us countless benefits, such as being printing organization, discipline, perseverance and order in our life. Furthermore, the prayer makes Muslims meet again at least five times a day, strengthening the bonds of friendship.

One of the conditions for performing the prayers is that the place where we will pray is free from impurities such as feces, urine, dog saliva, semen, alcohol and blood. In the same way, the clothes in which we are going to pray must be free from the same impurities. And with regard to the body, it is necessary to perform ablution.

God prescribed five daily prayers to Muslims and determined their respective times, which are: dawn, noon, afternoon, sunset and night.

Muslims from all corners of the planet, when offering their prayers, turn towards Makka.

Those who do not know their direction must, through deduction, direct themselves to the one that seems to be the most correct. Have in your mind and in your heart the intention to practice prayer. And be dressed appropriately: men must cover themselves at least from the navel to the knee, and women, the entire body, with the exception of the face, hands and feet. Neither one nor the other must wear transparent or tight clothes that mark the body.

There is a mandatory weekly prayer, which is the Friday prayer, for all men who have reached puberty and are residents of a village. The special prayer is performed at the time of the midday prayer, in place of the same, and is accompanied by a sermon consisting of teachings, advice and guidance regarding



problems occurring in society or lessons related to Islam.

## ADHAN

*Adhan* is the name given to the call for Muslim prayers to begin. The *adhan* that is pronounced aloud by the muezzin from the top of the minarets of the mosques of the entire earthly orb. The *adhan* is a cult that precedes the prayers. When the *adhan* is over, we must ask God for his blessings on Prophet Muhammad.

## THE COMPLETE BATH - GHUSL

This bath consists of making the water flow throughout the body, including through the hair. It is the best way to cleanse the body completely, ridding it of all impurities.

It is necessary when there has been ejaculation of sperm, when there has been contact between the genitals of a man and a woman, provided that there has not been ejaculation, ejaculation during sleep, at the end of the woman's menstrual period, the woman who has given birth, he must bathe forty days after delivery, at the end of the confinement or when the bleeding has definitively stopped, when someone converts to Islam.

It is recommended that you wash your hands first, three times. Then the prudish parts are washed and after this the bath of the whole body is completed, leaving the washing of the feet for the end. Water is made to run all over the body, rubbing it, except for the natural outlets. The first aim is cleanliness or purity of the body, but spiritual cleanliness and purity of soul is the main aim of religion.

## IQAMAT

The muezzin having made the first call to prayer, it appears in the Sunna that he allowed a certain time to pass, sufficient for *Wudhu*. The *Iqamat* begins when all the necessary

conditions are met for the prayer to be carried out.

If there is no water, if the person is sick and its use is harmful or the water is contaminated, God has established a substitute for ablutions, the *tayammum*, where instead of water, a stone, sand or a handful of earth is used. clean. Place your hands open with the fingers well extended, on the earth. The earth is flattened, raising your hands quickly and blowing away the rest of the dust. Then, run both hands over your face. Then, one hand is passed over the other, up to the wrists.

Prophet Muhammad clearly explained the most operative way of performing ablutions: First, clean water is prepared, then the thought is directed, with the intention of performing *wudoo ablution* in order to fulfill the duty of prayer. Hands are washed three times in a row, without forgetting the spaces between the fingers, rubbing them well.

After that, collect the water with cupped hands, rinsing the mouth carefully three times. Breathe in the water through your nose and blow. Wash the face three times, ensuring that the water reaches the entire surface of the face, including the eyelids.

Wash your arms, up to the elbows, three times. Wet hands are brought to the head, front to back and back to front. We passed our wet hands over our ears, inside and out, but without wetting them again: we must do this with the water that still remains in our hands. The feet are washed up to the ankles three times, starting with the right foot.

There are several acts that nullify *wudu ablution*. If this occurs, it is necessary to repeat the ablution. The annulments are: the exit of excrements, urine, gases, discharge, or even some transient incontinence.

When someone is afflicted with some chronic illness, this does not nullify *wudu ablution*; sleep soundly; fainting or total loss of consciousness; voluntary contact with a

woman, with lustful intentions; touching one's own or another person's genitals, expressly and directly, without the protection of clothing; vomit.

## FINAL CONSIDERATIONS

Finally, it is always necessary to investigate and meticulously apply the teaching given by Sheikh Abu Osman:

God the Highest Authority said: "Speak kindly to your neighbor" (Quran - 2:83). And He also Said: "Summon (humans) to the path of your Lord with wisdom, by exhortation, and converse with them with kindness" (Quran 16:125). Prophet Muhammad (SAAS) said: "A good word is equivalent to charity". There are 527 verses in the Quran that talk about dialogue. The guidelines of the Qur'an, as well as that of the Prophet Muhammad (SAAS), are clear regarding the dialogue between Muslims among themselves and among non-Muslims as well. Such guidelines recognize that human beings can differ in their ideas and mentalities, this is natural, and Muslims have a moral and religious obligation to respect different opinions and different thoughts and consider that different thoughts can better develop the coexistence between people, since we Muslims are prohibited from imposing our religion on others.

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