

Analysis of Islamic Ideological Themes and their Management in the Light of Quran and Sunnah

^{1st} Dr. Waleed Khan, ^{2nd} Dr. Hafiz Muhammad Saleem, ^{3rd} Dr. Hafiz Muhammad Khan
^{4th} Bakhtawar Siddique, ^{5th} Talib Ali Awan & ^{6th} Muhammad Akram

1. Lecturer Islamic Studies, Govt College Women University Sialkot Pakistan
2. Assistant Professor Islamic Studies, Mohi-ud Din Islamic University Nerian Sharif AJK
3. Associate Professor Islamic Studies, Mohi-ud Din Islamic University Nerian Sharif AJK
4. Lecturer Islamic Studies, Govt College Women University Sialkot Pakistan
5. Ph.D. Scholar University of Gujrat Pakistan
6. Ph.D. Scholar University of Gujrat Pakistan

* Corresponding author: muhammad.samiullah@umt.edu.pk

Received: 07th July 2021

Revised: 21st August 2021

Accepted: 03rd September 2021

Abstract They are the roots of Islamic faith and Muslims must honor them with maximum dedication. As a system is not functional without solid roots, a true connection with God has little value without reverence for the five foundations. The foundations and the beginning of many other positive actions and practices of affection of God are those pillars¹. There are basically five main pillars of Islam as Trust or conviction in the Unity of God as well as the finality of Muhammad's (PBUH) Prophet Hood; The practice of prayers five times a day; The concern and charity for the poor; Self-cleansing by fasting in Holy month of *Ramadan*; Pilgrimage of Mecca for everyone who is capable². Every Muslim will have to firm faith and belief in these five principles after entering into Islam. In this paper it is highlighted and analyzed that key features of Islam are very essential part of religious and social life. A believer can learn management through act upon these commandments of Allah Almighty and Sunnah of Prophet Muhammad (SAW). The main purpose of this study is to portray true image of Islam to establish moral and human values. To establish harmony, self-purification process and character building are the major aspects of the study. The aim of study is to ensure that Islam encourages peace for everyone.

Keywords: Islam, Faith, Management, Ideology, Quran, Sunnah, Peace

¹ Makki, I. A. A. (2021). *The Five Pillars of Islam As Mentioned in the Quran & Authentic Sunnah*. Makkah Al-Mukarramah Publishing.

² Hussain, M. (2012). *The five pillars of Islam: Laying the foundations of divine love and service to humanity*. Kube Publishing Ltd.

Introduction

Muslim people have faith in one, distinctive, inimitable God, Who does not have any son or companion, and nobody is entitled to adore but only Him. He is almighty God, and all other Gods are unrealistic. He has ultimately fabulous titles and supremely ideal characteristics. No one holds His deity or His characteristics³. God explains Himself in Holy Quran:

﴿*Say, He is God, the One. God, to Whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him*﴾ (Quran, 112:1-4)

The All-Powerful, the Founder, the Supreme and Promoter of all in the entire world is solely God. He oversees every affair. He does not require any of His humans, and His entire creatures rely on Him for their needs. He is indeed All-hearing, seeing and knowing. His knowledge ideally covers everything, public and private; also accessible and confidential. He sees what's been going on, and also what's going to occur and how. In the universe there is no issue except through His wish. It is everything he wants and it is not and never has been anything he doesn't want. His desire goes beyond the desire of all people. He has control over everything, and he can do it all. He is supremely Generous, Gracious and most Humble. In the words of Prophet Muhammad (PBUH), we are taught that God is very humble to His creations than their mother⁴. God is far away from the unrighteousness and violence. With all His deeds and declarations, He is the most Wise. If one needs anything from the Creator, one should personally request Him unlike expecting others to intervene.

God is neither Jesus, nor is Jesus, God⁵. This was denied also by Jesus himself. As in Holy Quran, God states:

﴿*Indeed, they have disbelieved who have said, "God is the Messiah (Jesus), son of Mary." The Messiah said, "Children of Israel, worship God, my Lord and your Lord. Whoever associates partners in worship with God, then God has forbidden Paradise for him, and his home is the Fire (Hell). For the wrongdoers, there will be no helpers."*﴾ (Quran, 5:72)

The trinity is indeed not God. In the Holy Qur'an, God says:

﴿*Indeed, they disbelieve who say, "God is the third of three (in a trinity)," when there is no god but one God. If they desist not from what they say, truly, a painful punishment will befall*

³ Gish, A. G. (2012). *Muslim, Christian, Jew: The Oneness of God and the Unity of Our Faith... A Personal Journey in Three Abrahamic Religions*. Wipf and Stock Publishers.

⁴ Moshay, G. (2008). *Who is this Allah?* Chick Publications.

⁵ Diouf, S. A. (2013). *Servants of Allah: African Muslims Enslaved in the Americas*. NYU Press.

the disbelievers among them. Would they not rather repent to God and ask His forgiveness? For God is Oft-Forgiving, Most Merciful. The Messiah (Jesus), son of Mary, was no more than a messenger... (Quran, 5:73-75)

Islam denies all speculations that states God's repose on seventh day of creation, battling with His angels and an envy conspirator against the humanity or embodying him in every individual. The affiliation to God in all human figures is also denied by Islam. All this is known as blasphemy. God is the Supreme. He's really much away from any mistake. He's never getting tired. He's not going dormant or resting⁶.

Allah signifies God in Arabic (the sole creator of the entire world). The word Allah is used by both Arabic Muslims and Arabic-Christians. This term can't be used to describe anything except the real God. In Quran there are nearly 2700 places where the word Allah is present. In Aramaic, which is a language very close to Arabic and was frequently practiced by Jesus, God is also called Allah⁷.

The declaration:

- "There is no God but Allah and Muhammad is His Last prophet."
- "There is none worthy of worship except God (Allah) and Muhammad (PBUH) is the messenger of God."

The Shahadah, the basic interpretation which all the believers recite, is this religious assertion. It is the conviction that the sole meaning of existence is to please and follow God, this is fulfilled by Muhammad, the last Prophet's (PBUH) guidance and behavior⁸.

Prayer (Salah)

Prayer is a term for the compulsory praying, which exists 5 times in a day. It is a mutual interaction between the believer and the Creator. In Islamic religion, there exists no hierarchical power and also no priests. A qualified individual, who understands the Quran and has been selected by the wider society, could very well lead the prayers⁹.

⁶ Watt, W. M. (2013). *Muslim-Christian Encounters (Routledge Revivals): Perceptions and Misperceptions*. Routledge.

⁷ Reynolds, G. S. (2020). *Allah: God in the Qur'an*. Yale University Press

⁸ Tolan, J. (2018). The Prophet Muhammad. *Common Knowledge*, 24(2), 256–279.

⁹ Ahsan, A., Khan, M., & Siddiqui, R. N. (2012). The healing power of prayer in Islam. *Indian Journal of Positive Psychology*, 3(2), 168.

The pace of the whole day is defined at specific times i.e. before sunrise, at noon, the late part of afternoon, at dusk and before midnight. The five specified prayers comprise of Quranic verses and are recited in Arabic. However, in one's mother tongue, private supplications could be carried out at any moment¹⁰.

Though worshipping next to each other in a mosque is preferred, a Muslim can even pray literally everywhere, in farms, workplaces, markets and institutions. The fundamental importance of prayer in everyday life also hits tourists to the Islamic community¹¹.

General characteristics of a prayer are:

- **Ablutions:** Symbolic cleansing of the body parts by using water or soil.
- **Raq'ah:** Bending or prostration; shows surrender in front of God.
- **Qiblah:** Worship in the direction of Mecca; identified by Mihrab.
- **Du'a:** Secret informal prayer can be offered but the public worship has more significance¹².

Fundamentals of joint prayer are:

- **Masjid (Mosque)**
- **Minaret** (a tower used by **Mu'adhdhin** to broadcast services).
- **Imam** conducts prayers, while the worshippers follow him in rows.
- Imam or some intellectual conveys an address (**khutba**) while standing on the stage (**minbar**).
- It is not compulsory for females to join public prayers. However if they want, they have to stand in rows after men.

¹⁰ Nyazee, I. A. (2013). Prayer Timings in Polar Regions. *Available at SSRN 2407188*.

¹¹ Omar, A. M. (2017). Praying towards al-Aqsa Mosque: A Study on Muslim Classical Sources. *Journal of Al-Tamaddun*, 12(2), 101–113. <https://doi.org/10.22452/jat.vol12no2.8>

¹² Pratt, D. (2014). Prayer: Christian and Muslim Perspectives. *Islam and Christian-Muslim Relations*, 26(1), 127–128. <https://doi.org/10.1080/09596410.2014.969891>

- Friday, the **Yawm al-Jum'ah** (Day of Gathering), major day of communal prayers¹³.

Mandatory Donations (Zakah)

A significant belief of Muslims is that all that we have belongs to our Creator, and thus the property is kept in reserve by humans. The term zakah signifies both "purity" and "development." By placing apart a fraction for the poor and needy, our property is purified¹⁴.

Muslims personally measure their own compulsory donation. This suggests that 2.5 percent of one's wealth is charged monthly, with the exception of elements like primary houses, vehicles and equipments. A person can voluntarily give charity no matter how much he prefers but that donation must be given secretly. These charities are not bound to capital gains¹⁵.

Muhammad (PBUH) stated, "It is also a gesture of charity when you greet your brother with a happier smile." He (PBUH) also said that "For any Muslim, charity is a must." Once he was questioned: "What if a person has nothing?" He (PBUH) answered: "He must do labor to his profit by his own hands and also offer charitable contributions." The followers again inquired: "What if he is not able to work?" He (PBUH) said: "He must help the vulnerable and the weak." They further requested: "What if he cannot do even that?" The Prophet then answered: "He must encourage others in doing well." They asked again: "What if he lacks that also?" Then He (PBUH) responded: "He needs to make sure that he does not do evil. It's a charitable act, too."

Fasting

Muslims fast during holy month of Ramadan, starting from dawn and till sunset, refraining from eating, drinking and intimacy with their wives.

¹³ ZWEMER, S. A. M. U. E. L. M. (1918). ANIMISTIC ELEMENTS IN MOSLEM PRAYER.

The Muslim World, 8(4), 359–375. <https://doi.org/10.1111/j.1478-1913.1918.tb01734.x>

¹⁴ Zencirci, G. (2014). Building A House in Heaven: Pious Neoliberalism and Islamic Charity in

Egypt, written by Mona Atia. *Sociology of Islam*, 2(3–4), 354–357.

<https://doi.org/10.1163/22131418-00204016>

¹⁵ Charity, Endowments, and Charitable Institutions in Medieval Islam. (2007). *Islamic Law and*

Society, 14(1), 136–138. <https://doi.org/10.1163/156851907780323861>

People who are ill, aged or travelers, even the menstruating, childbearing and lactating women are allowed to not fast, however when they become well and capable, they have to fast for the same amount of days. The children need to start fasting (and praying), even though some begin sooner, by adolescence¹⁶.

Fasting, while it is good for wellbeing, is largely a way of self-cleansing and self-retention. While fasting, an individual is concerned about God's existence and is splitting himself off from the materialistic world, except for some time¹⁷. In the Holy qur'an, the Almighty says:

“O you who believe! Fasting is prescribed for you as it was prescribed to those before you that you may learn self-restraint.”(Quran 2:183)

Pilgrimage (Hajj)

In the last month of Muslim calendar the yearly Hajj starts. The pilgrims carry specific clothing which eliminates status and community differences, since all are in equality before the Almighty¹⁸.

Basic features of pilgrimage are:

- **Tawaf:** Roaming around Kaaba 7 times in a circular motion, highlighting its significance.
- Caressing Kaabah's black stone.
- **Sa'y:** moving through Safa Marwa 7 times as well as having water from the stream in Zamzam (remembering the race for water of Hajira).
- Tossing 49 rocks on the 'Satan's stone' (remembering opposition to Satan's efforts to stop Abraham from slaughtering Ismael).
- Pilgrims head towards the deserts on the 8th day and stay in shelters. There different activities are executed:

¹⁶ Fasting and Medical Issues During Ramadan. (2005). *JAMA*, 294(13), 1618.

<https://doi.org/10.1001/jama.294.13.1618-a>

¹⁷ Makmun, S. (2016). The Fasting of Ramadan: Forming Positive Personal Character.

Humaniora, 7(3), 405. <https://doi.org/10.21512/humaniora.v7i3.3594>

¹⁸ The Hajj: pilgrimage in Islam. (2016). *Choice Reviews Online*, 53(10), 53–4337.

<https://doi.org/10.5860/choice.197177>

- **Wuquf:** Offering prayer services at Arafat.
- **Eid-ul-Adha** (Slaughter Festival): Domestic animals are slaughtered and their meat is shared among the needy too.

- Pilgrims head back to Makkah for the next visit of Ka'bah.
- Several pilgrims also travel to Medina.

The pilgrimage is perhaps a duty for those that are capable to perform it economically and socially. However, yearly more than 2 million tourists from every region of the world travel to Makkah that gives them a rare occasion to reach others¹⁹.

Muslim Faith in the Finality of the Prophet Hood

Holy Quran and Ahadith brilliantly demonstrate that prophecy has ended with Muhammad (PBUH). On this purpose, there are significant verses. He is the final prophet in the series of prophecy and nobody will ever replace him as in rank of honor²⁰.

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things." (Holy Quran, 33:40)

The "Seal of Prophecy" is a label that implies that prophecy is over with Muhammad (PBUH) and that there is no one left to proceed. In Arabic, this implies "to finalize a mission, to set a sealing at last of anything, or to lock a document or file."²¹

"The Seal of Prophecy" in context of Qur'an

In Quran, it is clearly stated that the prophecy concluded with the Muhammad (PBUH).

¹⁹ Burton, R. (2011). *Personal Narrative of a Pilgrimage to Al Madinah and Meccah (Volume 2)*

(New edition). Dover Publications.

²⁰ Collection, T. S. S. (2020). *Prophet Muhammad Peace Be Upon Him: A Summarized Story of God's Last & Final Prophet from Birth to Death*. The Sincere Seeker.

²¹ Al-Arabi, M. A. I. (2007). *Ibn al-Arabi: The Mysteries of Bearing Witness to the Oneness of God and Prophethood of Muhammad*. Kazi Publications, Inc.

"O people ! Muhammad has no sons among ye men, but verily, he is the Apostle of God and the last in the line of Prophets. And God is Aware of everything."
(Al-Ahzab,40).

At approximately 40 to 100 places in Quran, it is clearly mentioned about seal of the prophecy. When reflecting on such relevant verses, all translators point out that Muhammad (PBUH) had delivered the final declaration, so it was unlikely for any revelation to ever be delivered following him²².

The fact that Muhammad (PBUH) had no son to be his successor is stressed by the affirmation: *"Muhammad is not the father of any man among you."* This prohibited people from supporting the belief that the notion of prophetic duty must be handed on from the father and the term "seal of prophecy" ultimately presented him as the "final prophet."²³

"This day have I perfected your religion for you and completed My favor unto you, and have chosen for you Islam as a religion"(Quran 5:3)

The phrase "khatamun nabiyyin" explicitly states that no prophet is to be appointed after Muhammad (PBUH). Similarly, a prophet is one who necessarily entails a religious assignment. When the gates of prophecy were locked, the termination of the divine task was practically implied²⁴.

Seal of Prophecy in Ahadith

The finality of prophecy was conveyed by Muhammad (PBUH) himself. Some origins of ahadith under the term "Seal of the Prophecy" include practices linked to his attributes:

"The condition of myself and other messengers before me may be like an individual who keeps a space for a brick in an edges of his house after finishing, interior decoration and arrangement. When you go across the finished building, you can't resist but and your eyes catch that space and say: 'It really very good, however only if this space hadn't been left unfinished! I'm like the anchor here, the spot left empty. So I'm the final Prophet."

Some sources suggest the closing of the prophecy line by Muhammad's (PBUH) names, like "akib" or "hasher."

²² Kathir, I. (2019). *Seal of Nubuwwah (Prophethood) Of Rasoolullah: باب ما جاء في خاتم النبوة*.

²³ Mirza, F. (2015). *The Quran Birth of Arabia from darkness to light The Advent of the Final Prophet Muhammad Volume Three*. The Quran foundation.

²⁴ Durani, M. A. K. (2021). *Seerat Khatimun Nabiyyin (SAW) By Dr. majid Alui Khan Durani*. KITAB SARAT.

As per the reports relevant to this subject, there used to be a symbol on the back of Muhammad (PBUH) that was witnessed by many as a rose bud, a dove or a fist. Islamic texts do not offer any detail until now as to when was the "mark of prophecy" created, but it is reported that it wasn't a birth mark. This mark vanished soon after his demise²⁵.

The Subject of Finality of Prophecy as the Holy Obligation

Islamic philosophers point out that the religious practice of prophecy is over since Prophet Muhammad (PBUH). This prophetic legacy had been inscribed in history, so the religion entrusted to him would stay eternal. They even acknowledged that it was an issue of moral duty²⁶. The justification for this inference by Muslim academics may be stated as follows:

1. Any narratives on the subject of the sealing of prophecy have completely clear implications and cannot be overlooked. First is a verse that suggests that Muhammad (PBUH) is the last Nabi (Quran 33:40). Numerous different verses are indeed a clear evidence that true religion has been completed, only Islam must be embraced by mankind (Quran 33:40), those pursuing some other religion must be discouraged and their expectations must not be assessed (Quran 3:185). Holy Quran must be secured from editing (Quran 15:9) and Holy Prophet has been assigned to the entire world as a messenger (Quran 6:19, 7:158, 25:1, 34:28)²⁷.
2. The idea that individuals who learnt Islam from Muhammad (PBUH) fought with certain cultural groups that pretended to be prophets is an evidence of sealing of Prophecy. If the arrival of a novel prophet was not against the teachings of Quran and Sunnah, Muslims wouldn't resist and executed those who had come with these false statements²⁸.
3. It must be fairly agreed that there exists no scope for any prophet to arrive. Allah has sent His messengers to the mankind to determine His presence and oneness, to announce His commands, to impart knowledge on the religious and earthly concerns that must be developed by mankind and to teach them the safest approach that will make them blissful in this life and the life hereafter. The teachings of Muhammad

²⁵ Sa'Eed, M. A. (2021). *Nubuwwat & Khilafat*; Islam International Publications, Ltd.

²⁶ Shafi, M. M. (2021). *finality-of-the-prophethood-mufti-shafi*.

²⁷ Sa'Eed, M. A. (2021b). *Nubuwwat & Khilafat*; Islam International Publications, Ltd.

²⁸ Isik, H. H. (2016). *The Proof of Prophethood: Ithbat an-Nubuwwa*.

(PBUH) practically include these essential facets. Furthermore, Muhammad's prophecy was absolute, and even the revelations earned by him were never distorted, so there wasn't any reason for other prophet²⁹.

4. The statements of prophecy that emerge occasionally shouldn't affect this fact, provided that people have never proven any claims they made and have never been recognized by both Muslims well as non-Muslims. Thus, certain individuals have been declared liars false prophets.

Accordingly, people who do not have any belief in the finality of Prophecy or who dispute this, label themselves blasphemers³⁰.

There have been several practices that show the finality of prophecy:

Jabir ibn Abdullah Ansari quoted Muhammad (PBUH):

"So I came and in me the line of Prophets has ended."

(Tirmidhi, Kitab-ul-Manaqib, Bab-Fadlin Nabi and Kitab-Adab, Bab-ul-Amthal).

Imam Sadiq states, "All that is approved by Muhammad (PBUH) is approved till the Day of Judgment and all that is prohibited is prohibited till the Day of Judgment." (Usul al-Kafi, volume 1, p.58).

The first pretender of the prophecy was Muselma Kazab along with his spouse, who had been sent to Jahannum by Sahib R.A. About 24 recognized individuals from across the universe who assumed prophecy and questioned the revelation of Muhammad (PBUH). Among these traitors was Mirza Ghulam Ahmed Qadiyani. He was a Muslim by birth and a Fiqah practitioner. Even when he used to be a follower of Islam, Shaitan trapped his mind and then he pretended to be a prophet³¹.

Imam Ghazali said:

"There is no question that the Muslims have collectively recognized this phrase -Khatam-un-Nabieen and its evidential relation to the non-existence of the Nabi or Rasool ever since Muhammad (PBUH) and that

²⁹ Ernst, C. W. (2005). *Following Muhammad: Rethinking Islam in the Contemporary World (Islamic Civilization and Muslim Networks)* (Illustrated ed.). The University of North Carolina Press.

³⁰ HIDIR, Ö. (2008). The Prophethood of Muhammad in the Qur'an. *Studies in Interreligious Dialogue*, 18(1), 45–54. <https://doi.org/10.2143/sid.18.1.2031608>

³¹ Mohiuddin, M., & Jackson, S. (2015). *REVELATION: The Story Of Muhammad* (1st ed.). Whiteboard Press, LLC.

there exist no doubts or implicit meaning of it; hence its defectors are definitely those oppose the Ummah's unity". (Al Iqtisad fil Etiqad, P. 123)³²

Hafiz Ibn-e-Hazam states in Kitab-ul-Fasl:

"Those who emerged on the matter of the Prophecy of Muhammad (PBUH), his revelations, and Holy Quran, have claimed that he (PBUH) had told him there will be no messenger after him".

Hafiz Ibne-Khatteer writes:

"On the finality of Prophecy, numerous Ahadith had been quoted by Muhammad (PBUH) through a continuous series of his confidants (R.A)".

Allama Syed Mahmood Aloosi states:

"Muhammad (PBUH) is the last prophet, as declared by Qur'an, approved by Sunnah and accepted by the Muslim world; thus, the pretendor of prophecy would be (defined to be) Kaffir (unbeliever) and hanged till death" (Tafseer Roohul-Mani)³³.

The Final Brick

Muhammad (PBUH) affirmed:

"My position in relation to the prophets who came before me can be explained by the following example: A man erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marveled at its beauty, but wondered why a brick was missing from that niche? I am like unto that one missing brick and I am the last in the line of the Prophets." (Bukhari, Kitab-ul-Manaqib)

He (PBUH) expressed:

" God granted me six blessings which were not enjoyed by the previous Prophets: (1) I have got the privilege of brief and flawless expression. (2) Due to my admiration, I have achieved success. (3) The spoils of war have been declared legal for me. (4) Everything in the world has been a house of praise to

³² Al-Ghazali, I. (2011). *The Path of the Worshipful Servants*. Al-Baz Publishing Inc,US.

³³ Statement from Scholars of the Islamic Religion. (2001). *Amerasia Journal*, 27(3), 276–280.

me and a source of purity to me, too. This means that prayers are not limited only to religious sites in my faith. Prayers must be offered anywhere in the world. And if there is insufficient water, my people are allowed to conduct mud ablutions (tayammum) but to wash with the soils if there is insufficient bathing water. (5) I am appointed by Allah to present the entire world with His message. (6) And I have ended the series of messengers."

(Muslim, Tirmidhi, Ibn Majah)

Holy Prophet (PBUH) told Hadrat Ali:
"You are related to me as Haroon was related to Musa. But no Apostle will come after me."
(Bukhari and Muslim, Kitab Fada'il as-Sahaba)

Difference from the Tribe of Israel

Muhammad (PBUH) stated that:

"There were prophets leading the tribes of Israel. One prophet was the successor of the past prophet. Yet no prophet would arrive after me, but caliphs would follow me."
(Bukhari, Kitab-ul-Manaqib)

Thirty Traitors in Ummah

Hazrat Thauban (R.A) narrated from the last Prophet(PBUH):

"Thirty liars will grew up in my Ummah, each pretending to be a prophet however I am the final Prophet; any Prophet would not come after me."
(Abu Dawood and Tirmizi)

Last Ummah

Abu Hurairah (R.A) narrated that Prophet (PBUH) said:

"We are now the only, but we all would precede the Judgment Day, despite that we have been provided the Book after them."
(Bukhari and Muslim)

If there have been A Prophet it would be Hazrat Umar (R.A)

The Prophet (PBUH) said:

"If an individual could have replaced me, 'Umar bin Khittab' might have been." (Tirmidhi, Kitab-ul-Manaqib)

I Am Hashir, Aaqib and Muqaffi

Muhammad (PBUH) stated:

"I am Muhammad, and Ahmad, and also the effacer and unjust will be borne out by me. People will be gathering after my tenure on Judgement Day. And I'm the last, no prophet's going to replace me." (Tirmidhi, Bukhari and Muslim)

Conclusion

It is evident from the teachings of Quran, Sunnah, Ahadith, and consensus of Ummah that Muhammad (PBUH) is the final prophet and the chain of messengers end on him (PBUH). Therefore, no one can be considered prophet till the Day of Judgement. However, if anybody claims prophecy, or if someone believes in the prophecy of that person, he would be abandoned from Islam.

Bibliography

Makki, I. A. A. (2021). *The Five Pillars of Islam As Mentioned in the Quran & Authentic Sunnah*. Makkah Al-Mukarramah Publishing.

Hussain, M. (2012). *The five pillars of Islam: Laying the foundations of divine love and service to humanity*. Kube Publishing Ltd.

Gish, A. G. (2012). *Muslim, Christian, Jew: The Oneness of God and the Unity of Our Faith... A Personal Journey in Three Abrahamic Religions*. Wipf and Stock Publishers.

Moshay, G. (2008). *Who is this Allah?* Chick Publications.

Diouf, S. A. (2013). *Servants of Allah: African Muslims Enslaved in the Americas*. NYU Press.

Watt, W. M. (2013). *Muslim-Christian Encounters (Routledge Revivals): Perceptions and Misperceptions*. Routledge.

Reynolds, G. S. (2020). *Allah: God in the Qur'an*. Yale University Press

Tolan, J. (2018). The Prophet Muhammad. *Common Knowledge*, 24(2), 256–279.

Ahsan, A., Khan, M., & Siddiqui, R. N. (2012). The healing power of prayer in Islam. *Indian Journal of Positive Psychology*, 3(2), 168.

Nyazee, I. A. (2013). Prayer Timings in Polar Regions. Available at SSRN 2407188.

- Omar, A. M. (2017). Praying towards al-Aqsa Mosque: A Study on Muslim Classical Sources. *Journal of Al-Tamaddun*, 12(2), 101–113. <https://doi.org/10.22452/jat.vol12no2.8>
- Pratt, D. (2014). Prayer: Christian and Muslim Perspectives. *Islam and Christian–Muslim Relations*, 26(1), 127–128. <https://doi.org/10.1080/09596410.2014.969891>
- ZWEMER, S. A. M. U. E. L. M. (1918). ANIMISTIC ELEMENTS IN MOSLEM PRAYER. *The Muslim World*, 8(4), 359–375. <https://doi.org/10.1111/j.1478-1913.1918.tb01734.x>
- Zencirci, G. (2014). Building A House in Heaven: Pious Neoliberalism and Islamic Charity in Egypt, written by Mona Atia. *Sociology of Islam*, 2(3–4), 354–357.
- Charity, Endowments, and Charitable Institutions in Medieval Islam. (2007). *Islamic Law and Society*, 14(1), 136–138. <https://doi.org/10.1163/156851907780323861>
- Fasting and Medical Issues During Ramadan. (2005). *JAMA*, 294(13), 1618. <https://doi.org/10.1001/jama.294.13.1618-a>
- Makmun, S. (2016). The Fasting of Ramadan: Forming Positive Personal Character. *Humaniora*, 7(3), 405. <https://doi.org/10.21512/humaniora.v7i3.3594>
- The Hajj: pilgrimage in Islam. (2016). *Choice Reviews Online*, 53(10), 53–4337.
- Burton, R. (2011). *Personal Narrative of a Pilgrimage to Al Madinah and Meccah (Volume 2)* (New edition). Dover Publications.
- Collection, T. S. S. (2020). *Prophet Muhammad Peace Be Upon Him: A Summarized Story of God's Last & Final Prophet from Birth to Death*. The Sincere Seeker.
- Al-Arabi, M. A. I. (2007). *Ibn al-Arabi: The Mysteries of Bearing Witness to the Oneness of God and Prophethood of Muhammad*. Kazi Publications, Inc.
- Kathir, I. (2019). *Seal of Nubuwwah (Prophethood) Of Rasoolullah: باب ما جاء في خاتم النبوة*.
- Mirza, F. (2015). *The Quran Birth of Arabia from darkness to light The Advent of the Final Prophet Muhammad Volume Three*. The Quran foundation.
- Durani, M. A. K. (2021). *Seerat Khatimun Nabiyyin (SAW) By Dr. majid Alui Khan Durani*. KITAB SARAT.
- Sa'Eed, M. A. (2021). *Nubuwwat & Khilafat*; Islam International Publications, Ltd.
- Shafi, M. M. (2021). *finality-of-the-prophethood-mufti-shafi*.

Sa'Eed, M. A. (2021b). *Nubuwwat & Khilafat*; Islam International Publications, Ltd.

Isik, H. H. (2016). *The Proof of Prophethood: Ithbat an-Nubuwwa*.

Ernst, C. W. (2005). *Following Muhammad: Rethinking Islam in the Contemporary World (Islamic Civilization and Muslim Networks)* (Illustrated ed.). The University of North Carolina Press.

HIDIR, Ö. (2008). The Prophethood of Muhammad in the Qur'an. *Studies in Interreligious Dialogue*, 18(1), 45-54. <https://doi.org/10.2143/sid.18.1.2031608>

Mohiuddin, M., & Jackson, S. (2015). *REVELATION: The Story Of Muhammad* (1st ed.). Whiteboard Press, LLC.

Al-Ghazali, I. (2011). *The Path of the Worshipful Servants*. Al-Baz Publishing Inc,US.

Statement from Scholars of the Islamic Religion. (2001). *Amerasia Journal*, 27(3), 276-280. <https://doi.org/10.17953/amer.27.3.w827835833512763>