

Analytical Study of ‘Prophethood’ in the Development of Mohammedan Principles

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Abstract

Muslim law, which has its foundations in divine guidance, is principally based on the teachings of Prophet Muhammad (Peace Be Upon Him) and the Quran. The foundation of Islamic jurisprudence is still established on divine revelation rather than institutions made by humans, even when current legal frameworks like the Shariat Act, 1937, and the Muslim Women (Protection on Divorce) Act, 1986, control particular elements of Muslim personal law. This study analyses the principles of Islamic law by looking at the Quran as the final source of law and the Prophet Muhammad's (PBUH) duty as its messenger and interpreter. It demonstrates how religion was a divine power long before any prophet was created, living beyond of time and human meddling. This research investigates the Islamic notion of prophethood, revealing how multiple messengers were utilised to communicate divine truths. Despite the fact that Islam accepts 1,24,000 prophets, various verses in the Quran assert that Prophet Muhammad (PBUH) is the most significant of them. His specific contribution to completing divine law and securing its accurate interpretation is studied, especially in light of his life, teachings, and effect on legal traditions. The architecture of the 114 chapters and 6348 verses that make up the Quran is analysed to stress its organisation and legal value. Along with giving insights into their theological and historical basis, the research also addresses fundamental concepts of Muslim law, including divorce, polygamy, and adoption. It illustrates why adoption is not permitted under Islamic law, but acknowledgement is. It also looks at the history of polygamy, relating the restriction on taking more than four wives to times in the life of the Prophet Muhammad (PBUH). It also looks at the first divorce verdict in the Prophet's time, demonstrating how Islamic legal systems are fair and humane. This study reveals that Muslim law is a comprehensive system of faith, morality, and justice rather than merely a legal framework by looking at these legal notions. It gives a fuller grasp of how human laws and Islamic jurisprudence are still moulded by divine direction in the modern day.

Keywords: Muslim law, Shariat Act, Prophet Muhammad, Quran, Risahala

1. Introduction

At present we have many acts related to Muslim law such as- Shariat Act, 1937 and Muslim Women (Protection on Divorce) Act, 1986 etc. But the question arises whether any personal law can be started or governed by a people made institution? The answer is no, because religion has divine power. Is it necessary to know Quran or Prophet Muhammad (PBUH) to read Muslim law? The answer to this would be that the birth of any messenger does not start a religion because religion is a divine power, it always exists. Messengers are just the source to bring the message of God on earth. Messengers were the medium to convey the message sent by Allah to humans. The Quran, which is regarded as Allah's

message and was revealed to Prophet Muhammad (PBUH), is the main source of law for Muslims. But is a thorough study of the Quran and the Prophet's biography required to comprehend Muslim law? The difference between divine revelation and its transmission is the foundation of the response. Religion is a divine power that transcends time and human involvement, not something that began with the birth of any messenger. Prophets are God's chosen messengers, making sure that people hear what God has to say. In this sense, Prophet Muhammad was the messenger of Islam, charged with conveying and demonstrating the values established by Allah, rather than its founder.

Thus, understanding Muslim law involves an investigation of a divine legal system that has existed for millennia rather than just a legal interpretation exercise. It calls for knowledge of the founding texts—the Quran and Hadith—that serve as the cornerstone of Islamic law in addition to legislative acts. Muslim law continues to direct adherents in areas of faith, individual behaviour, and legal duties via these heavenly sources.

2. Comprehending the Islamic ‘Prophethood’ Concept

We need to know how the Quran developed and why the value of Prophet Muhammad (PBUH) is so high in Islam. Divine power does not end or start after someone's death or birth. Divine power already exists since the creation of this world. Message of god were sent for the human development. So that humans can live a correct life, this has also been written in the Quran that what is the purpose of the message. Quran chapter 16 verse 36 talks about it, “Worship Allah and avoid *Taghut*.” it means going beyond Allah. The purpose of the messenger was to reach Allah's message to humans and for their development. This means that Prophet Muhammad (PBUH) was not the only messenger. This was not the case at all. According to sources, Allah had sent 1,24,000 messengers on earth. There is mention of 25 Prophets in the Quran. So the question is why so much value has been given to Prophet Muhammad (PBUH). Before knowing this, we will know that the process through which Allah used to give messages to the messengers was called *Risahala* and the messengers to whom these messages were given were called *Rasul*. Here are a few of the twenty-five prophets that the Quran mentions –

- Prophet Musa: The Quran has 136 references to him.
- Prophet Ibrahim (Abraham): The Quran has 69 references to him
- The Quran contains forty-three references to Prophet Nuh (Noah).
- The name of Prophet Lut (Lot) appears 27 times in the Quran.
- The name of Prophet Yusuf (Joseph) appears 27 times in the Quran.
- The Quran contains twenty-five references to Prophet Isa (Jesus).
- The name of Prophet Adam (Aadam) appears 25 times in the Quran.
- The Quran has sixteen references to Prophet Dawud, also known as David.

This means that the divine power does not start or end with someone's birth or death; this power has always been exiting. In Muslim law, four major books have been mentioned. These are known as four heavenly books on the Prophet, which are as follows –

Quran	Tawart (Torah)	Zabur (Psalm)	Injil (Gospel)
<ul style="list-style-type: none"> • It is on Prophet Muhammad (PBUH). • 570 AD 	<ul style="list-style-type: none"> • It is on Prophet Musa • 14-13 Century 	<ul style="list-style-type: none"> • It is on Prophet Dawud. • 10- 970 BCE 	<ul style="list-style-type: none"> • It is on Prophet Jesus.

The sacred book of Islam is the Quran, which is regarded to be the final and most complete work of divine revelation. Muslims say that it is the word of Allah, which the angel Jibril (Gabriel) revealed to Prophet Muhammad (PBUH) over a period of 23 years. The Quran provides theological, moral, legal, and social instruction in its 114 chapters (Surahs) and roughly 6348 verses (Ayat). The Quran, which has been retained in its original Arabic form since its revelation, is thought to be the immutable word of God, in contrast to preceding scriptures. It embraces all parts of human existence, including as economic principles, family standards, justice, and personal behaviour. The teachings of older scriptures are not only safeguarded by the Quran, but it also corrects changes made throughout time. It provides Muslims a moral and legal foundation and aids spiritual development. Additionally, millions of people across the world memorise and recite it, affirming its position as a living scripture. Because it is viewed as the last and full revelation, meant for all of mankind until the end of time, it stands apart from the other sacred scriptures.

The sacred literature that was given to Prophet Musa is termed the Tawrat, or Torah in Jewish and Christian religions. It comprises the important norms and commandments for the Children of Israel (Bani Israel) and is among the oldest known revelations. By stressing loyalty to divine precepts and worship of the one God, the Tawrat provided the framework for monotheism, morality, and justice. The Ten Commandments, a fundamental component of both Jewish and Christian religions, are found in it. However, Islamic theory holds that human involvement has changed the original Tawrat throughout time, leading in alterations to its teachings and laws. Although the Quran respects the Tawrat as an important source, it also makes clear that the Quran, the final revelation, takes precedence over its teachings. While the Quran is a universal and perpetual source of wisdom for everyone, some Quranic verses make reference to the Tawrat, demonstrating that it initially incorporated divine counsel but was designed for a particular age and people.

Prophet Dawud received revelations from the Zabur, popularly referred to as the Psalms. The Zabur was largely a book of prayers, devotion, and divine wisdom, as opposed to the Tawrat, which included regulations. Poetic words praising Allah and expressing thankfulness, devotion, and remorse are considered to have made up this collection. Although the Quran does not offer detailed explanations of the Zabur's contents, it does allude to it as a text of teaching. In Islamic tradition, the Zabur was a compendium of spiritual songs designed to stimulate faith and meditation rather than a legal text. According to Islam, the original divine revelation has altered throughout time, even although the Book of Psalms is occasionally attributed to the Zabur in the Biblical tradition. However, many of its teachings are congruent with Islamic concepts about the majesty of Allah and the devotion of God. In Surah Al-Anbiya (21:105), the Quran itself makes reference to the Zabur, which indicates that Allah promised the devout shall inherit the land. This passage is also cited in the Psalms. This reveals that even with these revisions, certain components of divine truth are still present in the modern Psalms.

The holy scripture that was handed to Prophet Isa is known as the Injil, or Gospel. The Injil was a book of teaching, benevolence, and wisdom for the people of its day, as the Quran says. But unlike the present New Testament, which is made up of multiple distinct writers' descriptions of Jesus' life, the original Injil was a single revelation that was delivered to Prophet Isa directly. Islamic belief maintains that although the Injil called for people to worship Allah alone and taught pure monotheism (Tawheed), it was subsequently changed to incorporate notions like the Trinity and Jesus' divinity. Prophet Isa is still recognised by Islam as a beautiful prophet of Allah who preached justice, humility, and love in spite of these developments. It is made clear in the Quran that Isa preached allegiance to Allah and never claimed to be divine. The continuity of divine teachings across texts is strengthened by the Injil's teachings on compassion for people, kindness, and forgiveness, which are all in line with Islamic beliefs. The existence of this divine power is believed to be the oldest civilization that is even before the Egyptian civilization and the journey of Prophet Musa begins from the Egyptian civilization, but why is so much value given to Prophet Muhammad (PBUH) and the Quran, for this one should know the basics of the Quran. There are total 114 chapters (Surah) and 6348 verses (Ayat) in the Quran if you include "*Bismillahir Rahmanir Raheem*."

3. The Reasons for Prophet Muhammad's Highest Status

The question is, weren't all the prophets the same for Allah? Why is Prophet Muhammad (PBUH) given so much value? Chapter 4 verse 163- Allah said in Quran that, "*The revelation we have given, we gave the same revelation to Prophet Noah.*" which means the book on Noah was written by Allah. Chapter 17 Verse 55- Allah said that, "*the message we gave to Prophet Muhammad was given to Prophet David.*" So when all the things are written in the books, then why is Prophet Muhammad (PBUH) given so much value? We get the answer to this question is as follows-

1. Chapter 21 Verse 105- Allah said that, "*we have already written in the books after previous mention that land of paradise is inherited by my righteous servants.*" The whole value of Prophet Muhammad (PBUH) changed because of this verse of Quran where Allah says that the Land of Paradise which is mentioned in other books will be inherited by my most lovable prophet that is Prophet Muhammad (PBUH).
2. Chapter 21 Verse 107- Allah said that, "*And We have not sent you, [O Muhammad], except as a mercy to the worlds.*" This verse highlights his universal mercy, which signifies his superior rank among prophets.
3. Chapter 108 Verse 1- Allah said that, "*Indeed, We have granted you, [O Muhammad], Al-Kawthar.*" Al-Kawthar is a special river in paradise, gifted exclusively to the Prophet Muhammad (PBUH).
4. Chapter 17 Verse 79- Allah said that, "*And in the night, pray Tahajjud as extra worship for you; it is my benediction that your Lord will raise you to the praised station (Maqam Mahmood).*" "Maqam Mahmood" refers to the highest rank in paradise, granted to the Prophet Muhammad (PBUH).
5. Chapter 7 Verse 158- Allah said that, "*Say, [O Muhammad], 'O mankind, indeed I am the Messenger of Allah to you all...'*" This verse makes it clear that Prophet Muhammad (PBUH) is not just a messenger for a specific nation but for all of humanity.
6. Chapter 4 Verse 80- Allah said that, "*And whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it...*" This verse emphasizes that whatever the Prophet commands must be followed.

In all the verses written above, we get our answer that in the eyes of Allah, Prophet Muhammad (PBUH) was the best and most beloved prophet that is why he is given so much value, as a result of which the Holy Quran is also given the same value and we find many such verses in the Quran.

4. The Origins of Muslim Law and the Impact of Prophet Muhammad (PBUH)

Prophet Muhammad (PBUH) was sent in the Arabic era (570 AD - 632 AD). The period before him was called '*Jihalia*'. *Jihalia* was a civilization of very bad condition. Here people were engaged in polygamy and did not even marry. Prophet Muhammad (PBUH) started things on his own level and brought about change. Those who were with Prophet Muhammad (PBUH) were called '*Sahaba*'. Those who did not see Prophet Muhammad (PBUH) but saw '*Sahaba*' were called '*Tabayin*'. And those who did not see '*Sahaba*' but saw '*Tabayin*', following Prophet Muhammad (PBUH) were called '*Tabe Tabayin*'. There were two turning points in Prophet Mohammad's life. First 621 AD, it is called the journey of '*Isra and Miraj*'. It was a single night journey. It is said that Prophet Muhammad was the only prophet who met Allah. Second 629 AD, it is called the journey from Mecca to Medina, this was called '*Hijri*' and from here the Hijri calendar started. If we talk about the sources of Muslim law, then The *Quran*, *Sunnah*, *Ijma*, and *Qiyas* are the main sources of Muslim law. The verses of the Quran were revealed to Prophet Muhammad (PBUH) when he was 40 years old. He passed away at the age of 63. Prophet Muhammad (PBUH) was born in the *Quraysh tribe* but it is believed that Prophet Muhammad (PBUH) belonged to the Syed community. Prophet Mohammad's father died before he was about to be born. His father's name was Abdullah. Prophet Mohammad's mother, whose name was *Aamna*, died when Prophet Muhammad (PBUH) was 6 years old. He was brought up by his grandfather, who was the head of the *Quraysh tribe*, whose name was *Muttalib-Ibn-Hashim*. Prophet Muhammad (PBUH) received the revelation of the Quran at the age of 40. Then Prophet Muhammad (PBUH) secluded himself from the world and went to a cave which is known as *Hira* cave where the angel *Gabriel* gave him the messages of the Quran. It would be completely wrong to say that Prophet Muhammad got the complete Quran in this cave. Prophet Muhammad (PBUH) got the revelation in that cave that '*God is One*'. The rest of the Quran was revealed from time to time and it took 23 years to complete.

5. Muslim Law's View of Adoption and Recognition

We do not get to read about adoption in Muslim law. This is because adoption is not recognized in Muslim law. But this does not mean that Muslims cannot adopt. Instead, we get to read about acknowledgement, which is of the same nature as adoption. Now we will know from where and how the acknowledgement is getting recognition. Chapter 33 Verse 4 deals with acknowledgement Allah said that, "*Allah has not made for a man two hearts in his body, nor has He made your wives whom you declare [to be like your mother] your [actual] mothers. Nor has He made your adopted sons your [real] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.*" This verse forbids adoption. Gabriel gave this revelation to Prophet Muhammad (PBUH) because at that time Prophet Muhammad (PBUH) had an adopted son named *Zaid-bin-Muhammad*. Prophet Muhammad (PBUH) loved Zaid a lot and Zaid lived with him. In Arabic culture, it was a tradition to add the father's name to the son's name by adding 'bin'. This is how *Zaid* was named *Zaid-bin-Muhammad*. When this custom was started by other people, Gabriel came and gave a message to Prophet Muhammad (PBUH) and said that if you love someone, you can call him/her son, mother, daughter, however, just as an individual cannot be both a believer and a non-believer simultaneously,

just as a person cannot have two hearts in his chest, similarly a child cannot belong to two parents at the same time. After that, Zaid started being called *Zaid-bin-Harittah*. Such a revelation happened because if you want to give your status or your rights to someone, you cannot do so by cutting your blood relation.

6. Islamic Laws Regarding Polygamy

Along with this, it is also important for us to know whether polygamy is allowed in Muslim law and what is the issue of these four wives. To know this, we will have to look at Chapter 4 Verse 3- Allah said that *"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women- two, three, or four. But if you fear that you will not be just, then [marry] only one or those your right hands possess. That is more suitable that you may not incline [to injustice]."* A man should marry an orphan girl who is in the custody of his guardian and after marriage give her rights to his property. The purpose of the marriage was to protect the orphan girl because women did not have rights during *Jihaliya* period. The emphasis in this verse is that marrying one wife. Additionally, having more than one wife is acceptable as long as all wives are treated fairly. Jurist says it is the method of equal distribution of resources. If a man want to bigamy or polygamy then man should fear of God before marrying, if he will not able to treat her equally. It is possible that a person may marry out of gratification of lust. The intention with which you are marrying matters. If you are marrying with wrong intentions, then the person will understand that you are treating him with wrong intentions even towards God. Chapter 4 Verse 127- When a person is going to get married then first of all he should choose an orphan. If we talk about imposing a limit on marriage, then nowhere in the Quran has a limit been imposed on marriage. But we need to know where the concept of four wives came from, which we have been hearing about for a long time. This concept came during the time of Prophet Muhammad (PBUH). There used to be a person named *Ghaylan*, he used to be the chief commander of the *Taif community*, he had accepted Islam and at that time he used to have nine wives. Prophet Muhammad (PBUH) gave the order to keep only four wife and divorce rest because otherwise will not able to treat equally. There was a person named *Nawful B. Muawiyah*, when he embraced Islam he had five wives. Prophet Muhammad (PBUH) ordered him to divorce one of them. So the limit of four wives has been in place since then.

7. Divorce and the First Court Decision Concerning the Prophet Muhammad (PBUH)

Chapter 65 of the Quran talks about divorce. The question is why was the revelation of divorce made? The answer is because *Abdullah-bin-Umar* came to Prophet Muhammad (PBUH) and told him that he wanted to leave his wife and also told him that she was on mensuration cycle. Before this there was no provision on divorce, this was the first issue that came before Prophet Muhammad (PBUH). The Prophet Muhammad (PBUH) commanded him to bring his wife back and keep her till she was free of menstruation. He was then to wait until she had her next period and clean once more. The purpose of Prophet Muhammad (PBUH) with these orders was to keep a woman with care during menstruation and not to leave her at that time. And Prophet Muhammad (PBUH) wanted *Abdullah-bin-Umar* to take back his decision, so he made him wait till the second period.

8. Conclusion

The study emphasises Prophet Muhammad's teachings and divine revelations form the foundation of Muslim law. The first step in comprehending Islamic law is to acknowledge the idea of prophethood,

which highlights that Allah selected messengers, such as Prophet Muhammad (PBUH), to deliver divine instructions for human guidance. Because of the unique revelations and duties laid upon him, Prophet Muhammad (PBUH) is the most esteemed of all prophets, and the Quran is the final authority on Muslim law. The Quran is the most important of the divine texts that are the source of Muslim law, along with Tawrat, Zabur, Injil, and the Quran itself. Prophet Muhammad (PBUH) had a significant impact on the development of Muslim law because, in addition to receiving revelations from God, he also put them into practice, converting pre-Islamic Arabia from the Jihalia period to a structured legal and moral system. Events in his life, including the Hijri migration, Israel, and Miraj, were significant to Islamic history and law. Moreover, Muslim law is interpreted to cover a wide range of topics, such as divorce, polygamy, and adoption. Although adoption is not accepted in Islam, the acknowledgement principle has a comparable function. Although polygamy is permitted, there are rigid requirements that prioritise equality and justice. The purpose of divorce legislation was to guarantee equality and consideration, especially for women. All things considered, Muslim law is a thorough legal system that is based on divine preaches, influenced by the teachings and deeds of the Prophet Muhammad (PBUH), and still has an impact on legal systems all over the world. In line with Allah's will, its principle guarantee societal welfare, justice, and morality.