
AN ANALYTICAL STUDY OF “MUHAMMAD AND HIS POWER” BY “LACY JOHNSTON

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ABSTRACT

The claims “made by Johnston against the Prophet Muhammad (PBUH) are examined in this article. From the standpoint of the Sunnah and the Quran, the emphasis is on responding to the three primary accusations he has made against the Holy Prophet (PBUH).” In these allegations, firstly, “Johnston states that as a youth, he tended to flocks, a job that suited his mild character. He claims that no Prophet, except Moses and David, had been sent without being a shepherd or herdsman”. Secondly, “alleges the Prophet's marriage with Hazrat Zainab (RA).” Thirdly, “he alleges that Hazrat Hassan (RA) is voluptuous and indulges himself in sensual tastes,” which earned him the name of “The Divorecer.” These accusations are based only on heresy or the use of unreliable sources. The Quran, the Sunnah, and other reliable sources are used in this article to counter these claims.

Key Words: Quran and Sunnah, Muhammad (PBUH), Hazrat Zainab (RA), Hazrat Hassan, (RA), The Divorcer and Islamic actions.

INTRODUCTION:

P. De Lacy Johnstone was born on May 25, 1848. He died on January 26, 1927. His father's name is Francis William Johnstone, and his mother's is Maria Mahoney.¹

He wrote the book "Muhammad and His Power" published in 1901. There are fifteen chapters in the book.

These chapters discuss the pre-Islamic social and religious beliefs of the Arabs and their economy and way of life. The events of the Rightly Guided Caliphs are also covered in the book "Muhammad and His Power" by Johnston, P De Lacy, along with the Prophet Muhammad's life from birth to death. It was written by a person who is not familiar with the history of Islam.

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The author has discussed "German scholars Karin, Weil, Noldeke, and Springer and orientalists Gifford Palgrave, Richard Burton, Gibbon, Carlyle and Edward Dalen and those who have had an impact on the life of the Prophet and Islamic history."²

This book is founded on their writings. After the Quran, the Hadiths are the most reliable source for the Prophet's biography; the tradition of the biography of Muhammad is the third source. Hadiths are the secondary sources in Islam, but the author did not explain a single hadith as a reference in this book. He has used English translations in writing this book, which is unacceptable in research.

LITERATURE REVIEW:

Orientalists present the Holy Prophet with attributes but do not give him prophet status, betraying him when they write about the Quran and Islam and neglecting academic integrity and research principles. In this regard, orientalists have done much work and should be scrutinized and investigated. Regarding these objections of Orientalists, Muslim scholars have written a thesis. Some names of these theses are written below.

1. The intellectual impact of the Isthiraq movement on the Muslims of the Indian subcontinent by Ubaid Ullah [M.Phil]
2. The Orientalist's theory of change in the thought and Seerat of the Holy Prophet(PBUH), a research-based study by Mudassir Hussain [Ph.D]
3. A scholarly review of the objections of hadith deniers and Orientalists on the hadith of Sahih Sita, a research-based study by Muhammad Akram Virk [Ph.D]
4. Early Modern Orientalists and their styles of Biography(Konstantin Virgil Georgiou, Michal Cook and Kiran Armstrong), a research and critical-based study by Fozia Fiaz [Ph.D]
5. Differences in recitation and the theory of Tahreef ul Quran, a research-based study by Muhammad Firooz Din [Ph.D]

Books and research articles have been written on Orientalists, but no research paper on Johnstone's book " Muhammad and His Power" has been written. The author's objections to the Quran and the Prophet's biography have been presented in the context of the Quran and the Sunnah in this research paper, which was deemed necessary.

Johnstone argues that every incident in Islamic history is questionable. In addition to the same, he writes:

"He used to tend flocks as a young man, which was a job that suited his gentle and reflective personality. He also said that no prophet

who wasn't a shepherd or herdsman had ever been sent. Without a sure, this was true of Moses and David, but not of the majority of his forerunners, as he referred to them."³

Here, the author is objecting that the Prophet (PBUH) said about all the prophets that they also grazed goats; it is not correct, except for the two prophets, Hazrat Musa (AS) and Hazrat Dawud (AS). In Bukhari Sharif a Hadith narrates:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ ، فَقَالَ أَصْحَابُهُ : وَأَنْتَ ؟ فَقَالَ : نَعَمْ ، كُنْتُ أُرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّةَ"٤

"The Holy Prophet (PBUH) said, "Allah has not sent any prophet who did not graze goats." On this, the Companions of the Prophet (PBUH) asked, "Have you also grazed goats?" He said yes! Sometimes, I used to graze the goats of the people of Makkah for a salary of a few qaraats."

"Imam Muhammad bin Nasir, may God bless him and grant him peace, says that Imam Suwayd bin Saeed made a mistake by interpreting "Qiraat" with gold and silver, because the Messenger of Allah, may God bless him and grant him peace, never grazed anyone's goats for wages in his entire blessed life. Yes, the Messenger of Allah only grazed his own goats."⁵

According to Mulla Ali Qari Hanafi, support of Imam Harbi's position:

"Mulla Ali Qari Hanafi (may Allah have mercy on him) writes that the meaning that Imam Ibrahim bin Ishaq al-Harbi (may Allah have mercy on him) has described is correct, that Qarait is a place near Makkah because he is an expert in Hadith Sharif, dictionary and other sciences."⁶

"Endorsed by Muhaddith Ibn Juzi, may God have mercy on him Ibrahim al-Harbi said: Qararit Mawiza, and he accepted it. Imam Ibrahim al-Harbi, may God bless him and grant him peace, says that "Qarait" is a name for the place; it does not mean silver coins."⁷

Imam Ibrahim bin Ishaq al-Harbi (May God Bless Him And Grant Him Peace) was an expert in hadith, lexicology and other sciences. Instead, it refers to a place where the Prophet grazed his family's goats.

Hazrat Mulla Ali Qari Hanafi's rejection of the waged meaning:

Researchers and scholars have clearly said that:

"Rasulullah ﷺ did not graze anyone's goats for wages, but he grazed his own goats, and this is not a fault."⁸

Imam Badr al-Din Aini Hanafi (may Allah have mercy on him) says that some scholars have preferred the first meaning (the meaning explained by Suwayd bin Saeed, may Allah have mercy on him). Didn't know the place.

"Imam Badr al-Din Aini Hanafi, may God bless him and grant him peace) said: If the people of Makkah did not know the place called Qarait, then the people of Makkah would not know the coin and cash called Qaraat because the Messenger of Allah, peace and blessings be upon him, said: Soon you will Conquer an area that will release a coin called "Qarait". The answer to the second question is that the people of Makkah were unaware of the place called "Qarait." where does this prove that the Messenger of Allah (peace and blessings of Allah be upon him) was also unaware of this place? There may be a place called Qarait near Maqam Ajayad, but it became obsolete later. Then, the Messenger of Allah revealed on this occasion."⁹

It came to know that during the blessed time of the Messenger of Allah, peace be upon him, there was no coin called "Qiraat" in Makkah, so why did the Messenger of Allah, peace and blessings of Allah be upon him, use to graze a goat for one karat of cash? Graze and never graze someone else's goats for wages.

The meaning of Imam Ibrahim al-Harbi is supported by the three blessed hadiths of the Messenger of Allah; see below:

The Messenger of Allah (peace and blessings of Allah be upon him) himself clarified that we were told by Isma'eel bin Mas'ud, on the authority of Khalid, on the authority of Shu'ba, on the authority of Abi Ishaq, on the authority of Ibn Hazn, who said: the Messenger of God, may God bless him and grant him peace, said: Moses sent peace and blessings be upon him, and he is a shepherd of sheep, and David sent peace and blessings be upon him, and he is a shepherd. Ya Ghannam And I sent herds of sheep to the people of Ajayad.

"Hazrat Ibn Huzn (RA) says that the owners of camels and goats used to be proud of their animals. The Messenger of Allah (PBUH) said: Hazrat Musa (AS) used to graze goats, and Hazrat Dawud (AS) also used to graze goats, and I also used to graze my goats at Maqam Ajayad."¹⁰

From this, it was known that the Messenger of Allah (peace and blessings of Allah be upon him) explained that I did not graze people's goats for wages, but I grazed my own goats.

This tradition (روایت) has been narrated by Imam Ahmed bin Hanbal in his Musnad al-Sharif, Imam Faqih in Akhbar Makkah, Imam Bukhari (may God have mercy on him) in his Al-Adab al-Mufard, and this tradition is also present in Musnad al-Hamidi.

Istishahad from the tradition of Hazrat Ammar bin Yasir:

“On the authority of Husayn bin Hasan al-Azdi, on the authority of Al-Haytham bin Adi, on the authority of Abi al-Yaqzan bin Abi Ubaid bin Abd Allah bin Umm Ar bin Yasir, on the authority of the Mawla of Umar, said: It was narrated that Umar bin Yasir, may God be pleased with him, said: I used to be a slave to the Prophet, may God bless him and grant him peace. Peace be upon him in the Jahiliyyah. And I was tending the sheep of my people, and I was tending the sheep of the people of Allah, so I promised that I would tend to this sheep. He said: So she came. And peace be upon him, I went before him, and when he emptied his sheep from the flock, I said: O Muhammad, do not empty your sheep from the flock.? So he said, may God's prayers and peace be upon him. I promised you and did not pray for you until you came.

Hazrat Syedna'Amar bin Yasir (RA) says that even before the announcement of Prophethood, he was a friend of the Messenger of Allah (PBUH). He said, "Tomorrow, we will graze the goats at such and such a place. When I came to take the goats the next day, I saw that the Messenger of Allah, peace and blessings be upon him, had taken his goats and left. When I reached the appointed place, I saw that the Messenger of God, peace and blessings be upon him, had stopped his goats from grazing. I said: Hozor! Why didn't you (peace be upon him) leave the goats to graze? Rasool Allah said: We had promised to graze the goats together, so I waited for you so that when you come, we will graze them together.”¹¹

Muhaddith Abu Saeed, may God have mercy on him, says that (Takhliyyah) means to forbid.

It is the belief of the people of Islam that every action that is a cause of hatred for the creation, such as betrayal, ignorance, etc., and every disease that is a cause of hatred, such as leprosy, etc. and every such humiliating profession that people If I consider it as a

defect, such as cupping and humiliating professions for wages, then the Prophets, peace be upon them, are free from all these and pure.

Hazrat Allama Qazi Ayaz Maliki (may Allah have mercy on him) says:

“There is a difference in their faults (O Prophets) from sinning before the Prophethood, from the people of the people, from the end of the world, and from the righteous, from the fault, and from the fault, from the fault. Before the Prophets, peace be upon them, there was a dispute about whether Prophethood was free from sin, so one nation prohibited it, and others made it permissible. The true religion is that the Prophets are free from all faults and everything that raises doubts. They are innocent.”¹²

Herding (one's) goats for a wage is a disgraceful profession. On this basis, Hazrat Allama Mulla Ali Qari, may God bless him and grant him peace, while discussing this particular issue, writes in Sharh Mishkut Sharif:

“And the researchers say that the Holy Prophet (peace and blessings of Allah be upon him) did not graze anyone's goats for wages. He only grazed his own goats, and grazing his goats was not a fault in his nation.”¹³

This text proves that the Prophet (peace and blessings of Allah be upon him) did not graze anyone's goats for wages.

“There is a hadith in the books of Bukhari, Muslim, Ibn Majah, etc., which caused some people to be confused. There is a hadith in Bukhari Sharif with these words: {Kunt Araaha Ali Qarait La Hail Makkah} In these words, there is neither a specification of wages nor any word indicating wages. In this hadith, the word "Qararit" has been mentioned, which some have understood as a part of silver and gold coins, although it is wrong to take this meaning from this word. So Mulla Ali Qari (may Allah have mercy on him) writes in the explanation of this hadith that Muhammad Ibn Nasir (may Allah have mercy on him) said: Hazrat Suwayd made a mistake by interpreting the interpretation of Qarait with gold and silver because the Prophet (peace and blessings of Allah be upon him) once used someone's goats. Do not graze for wages, the Prophet (peace be upon him) used to graze his own goats, and the correct interpretation of Qarait is that which Imam Hazrat Ibrahim Ishaq (may Allah have mercy on him) explained in hadith and dictionary, and that is that Qarait is the name of a place in Makkah.”¹⁴



It is clear from this text that the word Qarait in Hadith Sharif does not mean any gold and silver coins, but Qarait is the name of a place near Makkah. He used to graze (his) goats in Maqam Qarait. Even now, if someone tries to prove the Holy Prophet (peace and blessings of Allah be upon him) as a shepherd by using this hadith as proof, it is a sign of lack of love and malice.

It is not suitable for the Prophets (peace be upon them) to say anything that even has the slightest suspicion of insulting, and the Salaf and the successors also consider it illegitimate, so the Book of Aqeed says in the Shareh-e-Mawaqif that it is right to say from the consensus and the text that Allah Ta'ala is the creator of everything. It is not true that Allah Ta'ala is the creator of impurities and monkeys and pigs, although they are the creation of Allah Ta'ala.

The same will try to prove the Prophet ﷺ as a hired goat grazer who is accustomed to contempt of Shaan Mustafa ﷺ. This is the order of such people.

“In the same way, it explains the order of the person who defames the Holy Prophet; the end of Prophethood insults him by grazing goats for his wages or with negligence. He is a disbeliever due to contempt and interpretation.”¹⁵

From the point of view of the nickname, that profession is humiliating and dishonourable, which is done for another person in exchange for a wage and profit, and the work done for oneself is called his profession. For example, if a person grazes other people's goats for wages, this profession is blameless, and a person who grazes his own goats is not at fault, so the Holy Prophet (PBUH) grazed his own goats.

Scholars say that the Messenger of Allah, peace and blessings be upon him, did not graze goats for wages, but he grazed his own goats, and there is no fault in such grazing. So it has been proved that the profession which is done in exchange for the wages and profit of others is a profession, and when one does his own work, it is called a profession and not a profession. In general, no professional can bring any action of the Prophets (peace be upon them) as evidence of his profession because there are several reasons for the difference between the actions of the professional and the actions of the Prophets (peace be upon them).

Ra'i Al-Ghanam did not have a defect the first time, but the Hadith of Al-Urf is contrary to it and does not deny this. It is a defect in two times and two countries.

In earlier times, grazing goats was not a fault or defect. Still, it is not considered good in Arabia, and many works are respected in one era and city but not considered honourable in another era and city.

From this, it was found that herding goats was considered a respected profession in this blessed era. Still, it has not been a respected profession in our era, so it is not permissible to call the beloved of Allah, peace and blessings of Allah be upon him, a goat herder.

It is clear from the traditions of hadiths, scholars, thinkers, and jurists that the Prophet ﷺ grazed his own goats, while Johnston objects that Muhammad ﷺ did not graze his own goats is a totally baseless view.

The second objection of Hazrat Zainab (RA) Marriage with Muhammad (PBUH)

The aspects that the Orientalists have criticized about the Holy Prophet (PBUH) include the married life of the Holy Prophet (PBUH). The writer has alleged that (Al-Ayaz Billah) that the Prophet (PBUH) married Hazrat Zainab bint Jahsh (RA) because of love and beauty. However, the English translations the author has used have taken all the material directly from the books of commentary and biography.

P De Lacy Johnstone alleges the following about the marriage of Hazrat Zainab bint Jahsh:

“In Arab eyes (as in Hindu ones today), she was the prophet's daughter-in-law, and to marry her was incest. This Zaid was his freedman and adopted son, one of the prophet's earliest and most devoted followers.”¹⁶

"Within a year, he added Zainab, the widow of Ubaida, who was killed at Badr and was known for her generous giving as "the mother of the poor," Umm Salma, whose husband passed away from wounds sustained at Uhhd, and Zainab, the wife of Zaid, who divorced her so that she could marry Muhammad.”¹⁷

“The wife's pride was stroked by Muhammad, a man now in his fifties-seven, who unintentionally spotted her in undress while visiting her husband's home. When the husband discovered what had transpired, he let her follow her fancy.”¹⁸

In the Quran and Sira, the narrative of Zinab's marriage to the Holy Prophet (PBUH) is explained with authentic and trustworthy traditions.

When Hazrat Zainab (R.A.) had completed the days of Idda, the Prophet (S.A.W.) wanted to marry her, but the influence of Jahiliyyah customs remained in Arabia until that time, and people considered a fake son to be equal to a real son. Because Hazrat Zayd

(RA) was the son of Prophet Muhammad (PBUH) and was known as Zayd bin Muhammad among the people. Therefore, the Holy Prophet (peace and blessings of Allah be upon him) considered the objection of the common people (and especially the hypocrites) in this marriage.

Quran says:

”وَتَخَفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخَفَىٰ النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخَفَىٰهُ“^{١٩}

“But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.”

After that, Allah warned the objectors in clear words:

”مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ“^{٢٠} وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا“^{٢١}

“None of your men can claim Muhammad as their father, but he is the final prophet and messenger of Allah. Of all things, Allah is always Knowing.”

At another place Quran says:

”أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ“^{٢٢} وَلِيَّ سَعْدِيكُمْ جَنَاحَ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ“^{٢٣} وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا“^{٢٤}

“Calling them by their fathers' names is more just in Allah's eyes. However, if you do not know their dads, they are still your religious brothers and those who have been committed to you. And you are solely responsible for what your hearts intended; there is no blame placed on you for your errors. Allah is merciful and forgiving forever.”

Allama Ibn Katheer writes in his biographical book Al-Badiya Wal-Nahiya:

"Many commentators, jurists and historians have narrated a tradition about the marriage of Hazrat Zainab (RA) to the Messenger of Allah (PBUH). We have deliberately left it out so that the unintelligent cannot derive a wrong interpretation from it."²²

Allama Ibn Hajar Fateh al-Bari writes in Sahih al-Bukhari:

"لا ينبغي التشاغل بها"^{٢٣}

“We should not engage in such things.”

Biographer Qazi Salman Mansoor Puri writes:

“Hazrat Zainab Jahsh was 36 years old when she married the Messenger of Allah, peace and blessings of Allah be upon him. So there was no order of veiling in Islam at that time. After reading these two sentences, no one can believe this absurd story that the Prophet Allah sallallahu `alayhi wa sallam suddenly became fascinated by the beauty and beauty of Hazrat Zainab Jahsh. Hazrat Zainab Jahsh was the real paternal daughter of the Messenger of Allah sallallahu alayhi wasallam. How could her beauty and beauty be hidden when she became young in front of the Messenger of Allah sallallahu alayhi wa sallam. Although the order of hijab was not revealed at that time.”²⁴

The author and Orientalists' objections to the Prophet's marriage to Hazrat Zainab bint Jahsh RA are subjective and fabricated, as the veil was not revealed at the time. Orientalists object to the Prophet SAW's sudden love for Hazrat Zainab RA, the daughter of Umayyah bint Abdul Muttalib, arguing that if he wanted to marry her, he would have chosen to marry her himself but not with his freeman slave.

The summary of the above discussion is that the purpose of Hazrat Zaid's marriage with Hazrat Zainab was to end the feeling of slavery and inferiority in humans. The heart of Hazrat Zainab was to rejoice, achieving God's pleasure and was end of the ignorant practice of Mutabna.

The Third Objection regarding the Hazrat Hassan (RA) Divorce:

“After Ali's death, Hasan was elected as successor, but he was a mere voluptuary and was defeated by Muawiya's army. Abdicated, retired to Medina and indulging in sensual tastes which earning the nickname "The Divorcer," and was poisoned by one of his wives after eight years.”²⁵

It suffices for your grace and perfection that your family serves as the Lion of God, the Light of the Universe, and the Eye and Light of Prophethood, and that the Prophet's education and training have greatly honed your morals, character, and personality. There



are numerous traditions in the hadith books and biographies that boldly state how excellent you are.

Some Hadiths regarding this are listed below:

“The Prophet of Allah (PBUH) used to carry Hasan and I in his arms while he prayed, "O my Allah, I love them both, so keep them dear." Hazrat Osama bin Zayd (RA) stated this incident.”²⁶

“Hazrat Muhammad (peace be upon him) said that Hasan and Hussain are the two flowers of my world.”²⁷

“A question was asked to the Holy Prophet (peace and blessings of Allah be upon him): "O Messenger of Allah! Who among your family members is the most adored? In reference to Hasan and Hussain, the beloved Prophet (peace and blessings of Allah be upon him) said: "Hasan and Hussain," and Sayyiduna Fatima (RA) used to tell her: "Call my two sons and bring them. Then they would smell both of them and cling to their bodies with Athar.”²⁸

Hazrat Hasan (RA) was polygamous and it is obvious that it is not permissible to keep more than four wives in marriage, so when the need for more marriages arises, one will inevitably have to divorce one of them, and it is clear that in marrying more than four women, especially when the need arises. There is no sin.

It is another thing that people give a bad name. Besides, Imam Hasan (may Allah be pleased with him) was famous for giving divorce, so the women who married him knew that after the marriage they would divorce in a few days, and divorce is hated because it causes heartbreak and in this case it is not intended to break the heart because the women used to touch his blessed body and consider it as an inexhaustible booty, because that body was in the lap of the Holy Prophet (peace be upon him). Most of the parts of the body were touched and kissed by the Holy Prophet. That's why she used to think of salvation and blessings while doing this. This was the reason why women used to be willing to marry you, despite the many applications.

According to Johnston (1901), he would undertake his research impartially. He appears to be conjuring his meaning, however, by relying on fragile and dubious traditions, frequently departing from accepted research practices. Obviously, he has no prior notions, but he works to achieve his intended result as the occurrences, based on assumption, weave themselves into the fabric of his existence.

Conclusion:

The debate's central thesis is that the three arguments made by the author in his book are biased and incorrect. He has no reliable references other than the English translation. In light of the Qur'an and Sunnah, these are irrelevant allegations, which are based on secondary sources that are meaningless in the field of research. The marriage of Hazrat Zainab (RA) is supported only by an English translation without any source citation. Similarly his allegation about Hazrat Hasan is totally baseless and have no authentic sources except English translation.

However, the Sira makes reference to this episode in the aforementioned authentic and reliable traditions. He lacks a trustworthy and authentic source to support all of his objections in light of the Quran and Sunnah. Additionally unfounded is his account in light of the Quran and the Sira.

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