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## The Western Understanding to the Meaning of the Prophethood

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### Abstract

This paper highlights the different visions of the Western societies understanding to the meaning of the Prophethood comparing with the Muslim societies understanding. However, The paper assumes that despite the existence of a misconception in the Western societies toward the meaning of the Prophethood, there are bright aspects of some intellectual elites can be described as dealt with Prophethood with kind of reverence and respect. Therefore, the paper will be keen to show some of these elites despite that the other elites in addition to the popular and traditional dominant perception dealt with Prophethood with kind of disdain, contempt and ridicule. The paper also examines the possibility of understanding and dialogue between the two cultures.

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*Keywords:* Prophethood; Prophet Muhammad; Islam, West, Political Thought.

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### 1. Introduction

#### 1.1. Study Problem

Divinity is the basis of Prophethood as agreed upon in both Islamic and Western Christian visions. It means that the concept of Prophethood follows the concept of divinity. However, a substantial difference exists between the two visions in terms of structure and nature, which is expressed in the frame of focusing. In Islamic vision, the relationship between divinity and Prophethood focuses on the divine (Allah) concept, while the focus in Christian vision is on the individual. Thus, the two visions differed in their view to divinity. Islamic vision, for instance, prophets are human beings who are assigned by Allah to guide the human race to the path of believe in Allah and applying his, All Mighty, policy on earth as well as following his orders, prohibitions, rewards, punishment, and account, from the instance of

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propulsion and decision (Compare: Rahman, 2009) as said, His All Mighty, “whosoever will, he may accept it and whosoever will, he may reject it” (Quran, Al-Kahf-29). On the other hand, in the western Christian vision of there is a denial of the prophecy of Mohammad while deification of Jesus (Issa), considering him the god who incarnated as a human and crucified himself to forgive the human sins. However, the Islamic vision does not approve that and consider it mere political and party opinions but, though, recognize Jesus as prophet sent by god, and respect him and his mother, thus, considering him a human not a god, typically like Mohammad and other prophets and messengers as says, his all mighty, ““We do not discriminate against any of His Messengers””.

Consequently, many Europeans think that Muslims worship Mohammad as a Lord, just as they worship Jesus, while Muslims consider the true Christianity, which they esteem and recognize as a divine celestial religion, does not exist anymore because it has been distorted. Thus, it is natural that Christians would not recognize Islam or prophet Mohammad, because by doing so, they are contradicting all their religious believes. Thus, the two visions stand on opposite sides, as there is an Islamic vision that focuses on Allah the creator, and another vision that focuses on the individual man, a fact that instigated economical, political, social and ideological reflections. For instance, Europe witnessed the evolving of Capitalism that focuses on individual benefits, exploiting others, plundering the their resources, servitude of them, out of overbearing colonial attitude toward other nations, especially the Islamic world, as well as sexual permissiveness, absolute freedom, and prejudice of the holy items in sanctity of freedom of opinion and expression. In general, this paper indicate that the western Christian vision toward Allah, the all mighty, was a disturbed vision, which has its reflections on their mistaken understanding of the meaning of Prophethood (See: Rahman, 2011, Jaques, R. K. 2002).

This disturbed vision concluded values and behaviours, which instigated, in turn, European political and economical greed toward Arab countries in Middle East and North Africal (MENA), since the very early eras of Islam. Loss of their assets in MENA as a result of advent of Islam and the Islamic spreading to reach their door steps is another factor that pushed them to fuel the conflicts and assuming permanent hostility against Arabs and Muslims. Examples of these conflicts are the Arab-Byzantine and the Crusades wars, the eradication of the Islamic state from Analusia, the Portuguese attack led by Afonso de Albuquerque, European colonization in the Islamic World, the collapse of the Ottoman Empire, planting the Zionist entity as a spine in the thought of the Islamic nation. The continuous control on Arab and Islamic worlds, preventing and eradicating any attempt for advancement, just as happened in Egypt during the reign of Mohammad Ali and in Iraq at the times of Saddam Huseein, in addition to targeting Islam and disrubting its image whenever there was a chance.

The disturbed western Christian vision of Allah and meaning of Prophethood, in addition to the political and cultural clashes with Islamic world, the spread of Islamic conquests, the prevailing of Islam as a superpower, and the collapse of the Byzantine then the western Roman empires, has formed main reasons for the appearance of negative western practices against Islam, the Holy Quran, and the prophet Mohammad. Examples include the continuous offenses to the prophet Mohammad throughout history, attacking the holy Quran, and distortion Islamic values and questioning its believes assuming it as their permanent opponent. It was natural, then, that Samuel Huntington claims became famous about the clash of civilizations with Islam and the necessity to defeat and counterfeat it (Huntington, 1993). In addition to that, the appearance of the cartoon of the prophet Mohammad in the Danish and European press, the continuous support of the Zionist entity, controlling the fate of the Islamic nation, plundering its wealth through colonization in various forms, invoking creative chios in the Arab world. However, there was number of western ideologists, scientists, philosophers, poets, artists, and politicians, who took a positive fair stance toward Islam. Thus, one finds trials by the two parties to give priority to dialogue on the clash of civilization. There were the Arabic-European and Islamic-Catholic dialogues, Euro-ME partnership, and GCC-European dialogue.

### *1.2. Hypotheses:*

Based on that, the current paper states three fundamental hypotheses:

- There is a positive correlation between the nature of the disturbed western understanding of Prophethood and their abusive practices against the prophet Mohammed, Peace be upon him, throughout the history.
- There is a positive correlation between the focusing of western vision of earth and universe around the individual man, and their materialistic, permisve, capitalisitic, exploitative, colonolial, and overbearing nature.

- There is a positive correlation between their political, economical and military assurance of control over other nations, the plunder of their resources, the control over their political systems, and their abusive practices against the prophet Mohammed, peace be upon him, throughout the history.

### 1.3. Research Methodology:

This paper uses the comparative approach and applies it at the level of comparing between the both Islamic and Western vision in general, and on four sublevels in particular: the comparison between intellectual elites, who committed abuse against the prophet, and those who were fair toward him, the comparison between the views of political elites, who committed abuse against the prophet, and those who were fair toward him, the comparison between western societies and their reactions in the Islamic ones, and finally the comparison between views and conflictual practices, views and dialogic practices between the two parts. (Rabie, 1971).

The aim behind the use of comparative approach was to verify the three hypotheses of this paper. It is undoubted that such a comparison is adequate to verify such hypotheses and draw beneficial conclusions.

## 2. Abuse against the prophet

In the medieval centuries, during the presence of Islam in Andalus, Eulogius, one Spanish churchman, alleged that the prophet is fake, claiming prophecy, because he considered the Christ just a human being, and that he is the latest prophet, no prophet will proceed, he focused on the Islamic rejection of the triad concept. He described the prophet as a wolf hiding between sheep in his writings. Since the ninth century, and afterwards, extremely negative Latin biographies were written about the prophet. For instance, Alvarus wrote a biography in which he alleged that Mohammad is the antichrist. These two people had an enormous role in the emergence of the so called Christian martyrs, who performed some suicidal operations against Muslims (Compare; Wolf, K. B., 1999). The Spanish church promoted to writings depicting the prophet as a devil haunted man and antichrist. These ideals have spreaded throughout Europe. They had a vital role in the unity of European troops during the crusade campaigns. Later in the twelfth century, Peter the Venerable considered Mohammad as former antichrist, he ordered to translate that the Quran Latin and to gather information about the prophet Mohammad so Christian scholars can refute Islam. During the thirteenth century, European biographers completed their writings about the prophet Mohammad through a series of writings like those of Pedro Pascual, Ricoldo de Monte Croce, and Ramon Lull. These works depicted Mohammad as juggler, and Islam is just Christian heresy. One of the most abusive writings about the prophet is what Martil Luther alleged: "Mohammad is a devil and first-born child of Satan". He also claimed that the prophet was affected by epilepsy and the voices he was hearing were from his illness (Setton, K. M., 1992, Wikipedia.org).

Western medieval scholars and churchmen thought that Islam is a creation of Mohammad, who, in turn, was inspired by Satan. Muhammad was frequently calumniated and made a subject of legends taught by preachers as fact. An example showing their contempt to Islam is that they misrepresented his name from Mohammad to Mahound, the devil incarnate. Others assured the Orthodox that his death was bad. According to one tale, they say that was drunk when a group of pigs predated on him. This myth was used to explain the prohibition of pork eating and wine. Christian villain broke from the church jail to the Arabian Peninsula and met the prophet. There, he taught him the black art, and the prophet selectively established a false religion through forging the scripts of the holy bible and the old testament to establish Islam. Another myth explained the Friday holyday of Muslims by the day of the Greek goddess of love, instead of Saturday (Sabbath) of Jews and Sunday of Christians. This explanation was to claim the immorality of Muslims through the polygamy. The Dutch Hugo Grotius wrote an article about the prophet Mohammad in which he accused him by training pigeons to pick grains from his ears so he can create the delusion that the Holy Spirit came to him as a pigeon to tell him the message of Allah, which he then wrote in his holy book he named Quran. (Birch, 2015, Klein, 2005).

A highly negative depiction of Muhammad as a heretic, false prophet, renegade cardinal or founder of a violent religion also found its way into many other works of European literature, such as the "Chansons de Geste" and "Piers Plowman" written by William Langland, and the "Fall of the Princes" written by John Lydgate in the medieval centuries. It was common to depict the prophet is tortured by Satans in hell as mentioned in Dante's Divine Comedy,

where the prophet was put in the ninth ditch of the eighth circle of hell, the realm of those who have caused schism and religious discord in spreading false teachings in order to satisfy their own desires (Wikipedia.org).

Some Christians also believe that Muslims worship Mohammad, just as Christians worship the Christ. This is the reason behind the spread of the Mohammadians name instead of Muslims in the west. Muslims were denoted as heathens or paynim foe in the writings of European medieval centuries, such as the Song of Roland, which depicted Muslims worshipping Mohammad as if he is a god. Thus, they were calling him Mahom or Mahumet. In general, the medieval Europe embraced the concept of "the great enemy" in the wake of the quickfire success of the Ottoman through a series of conquests shortly after the fall of the Western Roman Empire. (See; Setton, K. M, 1992; Winn, C, 2004).

The abuse was not did not reach the prophet Mohammad alone, but also the Christianity and the Christ himself, peace be upon him, especially during the period of conflict between the authority of the Church and the authority of the state, as well as in the period before and during the French Revolution. One of these philosophers and artists with athiest tendencies is Voltaire who, in his *Fanaticism, or Mahomet the Prophet*, in which, he attacked the personality of Mohammad. The play is just a sarcastic script with no knowledge value. Thus, in his article "Voltaire and Islam", published in *Studia Islamica*, Georges Henri Bousquet, said: "Voltaire used Islam as an excuse to attack all religions, including Christianity and especially Catholics". Juan Goytisolo says in his article published in *El País* on 4 May 2006:" In fact, if we read the text carefully, the attack on Muhammad conceals another one: the one aimed at the Messiah of Christians and Biblical prophets". The contemporaries of Voltaire themselves recognized that the concealed criticism in the play was not directed to the prophet of Islam, but to the Christian religion; a proof on this is that the Jansenism aggressively fought the play when presented at the la comedie francaise in 1742; as they recognized the real aims of Voltaire (Wikipedia.org).

Many other depictions of the prophet Mohammad were evident in the old historical books. One of the famous depictions is page 13 of a booklet published in 1988 with the title "The Prophet" by Jack Chick (Chick, 1986, 1988, 123HelpMe). An Israeli woman called Tatiana Soskin in 1997, drawn a cartoon of the Prophet Mohammed as a pig with head cover and the name of Mohammad on its back holding a pen writing on a book the word "Al Quran" in Arabic (Aljazeera, 2008). Additionally, in the 1911 Italian silent film "L'Inferno" a character, who appeared for seconds, played the role of the prophet Mohammad. There was also a picture of the prophet in the American animated series "South Park" in July, 4 2001, and another one in a video game called "Holy War" in which symbols of all religions are fighting. There were also different Cartoons in the 1990 in various Dutch and French press (Aljazeera, 2008).

Following the collapse of the former USSR and the disintegration of the socialism and the Warsaw Pact in favor of the capitalist camp led by United States and Europe, and a shift from a bipolar system to a unipolar system, Willy Claes, the Secretary General of NATO back then declared that Islam is the first enemy of the West now. Following the events of September 11, 2001, George Bush Jr. talked about a crusade that has begun. A new wave of organized abuse directed to the character of prophet Mohammad has appeared; the world witnessed an escalation in the writings, which targeted his character. Many books including "Prophet of Doom" by Craig Winn, who described the prophet as a bandit, who oppressed and committed assassinations and deception to achieve the absolute power (Winn, 2004).

In 2004, the Dutch writer Ian Magan cited what she said to be his love for the his son's wife, and how he left to the cave and came back with a magic solution to marry her.

On September 30, 2005 the famous Danish newspaper *Jyllands-Posten* published an article on its third page titled "Muhammeds ansigt" that included 12 satirical cartoons (Aljazeera, 2008). The article stated: "Some Muslims reject the secular society and demand a special treatment in terms of dealing with their religious feelings, and this does not comply with the modern concepts of democracy and freedom of expression imposed on everyone to accept criticism and satire". The satirical cartoons were chosen from a competition organized by the newspaper for artists when they heard about an article posted in the famous Danish *Politiken* in September 17th under the title of "Intense dread of criticism of Islam". The latter article spoke about the difficulties that faced Kare Bluitgen who wrote a children's book about the prophet Mohammad titled: "Koranen og profeten Muhammeds", in convencing cartoonists to add cartoons about Mohammad to his book. The newspaper refused the request of the Muslim community to stop publishing the sarcastic cartoon. The government and the Danish Prime Minister Anders Fogh Rasmussen supported the newspaper under the pretext of freedom of expression. *Jyllands-Posten* is a A right-wing militant specializing in spreading the hateful speech toward others, with a negative view toward Islam and Muslim immigrants. It lead a three-year aggressive

campaign against them earlier, thus the Federation of European anti-racism associations accuses the newspaper saying that they are marketing a militant speech that enables for commencement of conflicts between different ethnicities and cultures (Aljazeera, 2008).

In February 2008, 17 Danish newspaper reprinted the cartoons and shown the prophet as a terrorist, including the pronounced conservative Berlingske Tidende. Crescent Moon Publishing published a comic booklet of 26 pages titled 'Mohammed's Believe It or Else!' for a cartoonist with the alias “Abdullah Aziz” who lays the Hadith and Sunnah in an offensive manner not mentioning the cartoons that depicts the prophet in a stupid presentation in order to convince the Afro-Americans not to convert to the Islamic Nation organization.

After that, many European and American newspapers followed the steps of Jyllands-Posten newspaper. In January 10, 2006, the Norwegian Magazinet, the German Die Welt, the French France soir, and other newspapers reprinted these cartoons. Five famous German newspapers including Frankfurter Allgemeine Zeitung, which reprinted one of these cartoons in November 3, 2005, Die Tageszeitung, which reprinted two of these cartoons in January 31, 2006, Die Welt and Berliner Zeitung both which reprinted all the cartoons in early February 2006. The Die Zeit reprinted one of these cartoons the next day. In addition, the Italian La Stampa, the Spanish El Periodico, and the Dutch Volkskrant reprinted the cartoons in early February 2006. Next day, the American New York Sun and the Belgium Le Soir both reprinted two of the cartoons. In February 4, 2006, the New-Zealander Dominion Post, the Polish Rzeczpospolita and the Danish Dagbladet Information reprinted these cartoons (Wikipedia.org).

With regard to the French press, the France Soir reprinted these cartoons and added a new one in February 1, 2006. The La Monde also reprinted the cartoons next day. Charlie Hebdo, the weekly sharp sarcastic political newspaper with an anarchistic leftist concerned with guilds, religions, extreme right, political Islam, politics and culture reprinted the cartoons in February 8, 2006 and added a new one with a narration that read: “It is hard to be loved by idiots” (Lefigaro, 2015, BBC, 2015). In November 3, 2011, in the frontpage, they reprinted a cartoon of the prophet Mohammad and then reprinted the cartoons later in 2015 (Madi, Ryder, Macfarlane, Beach, & Park, 2015).

### **3. Consequences and reactions**

It is undoubtful that abuse of the prophet in this intensive manner by the West, that resulted from the disturbed vision of god and the contradicting understanding of the concept of prophecy and, then, the focusing on the individual rather than god – had lead to a continuous state of political tension and conflicts as well as wars between the two parties. Of the modern aspects of that tension and conflict is the reactions of Muslims toward the people who committed the abuse as well as their countries demonstrated by, denouncing and official condemnation, protests, strikes, call of ambassadors, attacks against embassies, boycott, bombing and killing, as well as reprisals (BBC, 2006). This lead to a state of mutual tension between Muslims and the West, and consequently, upscaling in the state of Islamophobia, as well as the escalation of racist reprisals against Islam and Muslims in unprecedented manner.

It is noticeable among that there is a relatively close reaction of political and religious elites toward the abuse against the prophet Mohammad or the reprisals it caused from the two parties. On the part of Muslim elites’ statements, the Malaysian Prime Minister viewed the crises as deliberate abuse against the prophet Mohammad. Recep Tayyip Erdoğan, the Prime Minister of Turkey, considered it an attack on the spiritual values of Muslims. Sangaphore secretary of state mentioned the necessity to respect religious believes and racial attributes by the mass media. On the other hand, the western elites, Bell Clinton considered the publishing these cartoons is a mistake and will negatively affect the intercultural dialogue. Additionally, Putin criticized the Danish government position, pointing that they use the freedom of talk to defend the newspaper that offended the Muslims, and that this is unethical act. The Polish Prime Minister assured that it is not right to hurt the Muslims feelings under the pretext of freedom of expression. The Vatikan, on the Christian religious figures level, criticized the issue of the cartoons, while the Patriarch Gregory III Laham considered it a crime (Wikipedia.org).

Contrary to this, the Danish Prime Minister Anders Fogh Rasmussen was supportive to the newspaper that published the abusive cartoons considering that freedom of speech covers the cartoonists too (BBC, 2008). European deputies also condemned the protests against the cartoons. However, the Rightest Italian Minister Roberto Caldioli, who is a member of the Northern League that is Xenophobic and anti-immigrant, distributed T-shirts with the satirical cartoons printed on them. He, himself, was wearing one of these T-shirts (BBC, 2006).

#### 4. Political goals

It is in the nature of countries and governmental systems to discriminate in terms of their practices, behaviors, internal and external policies, as well as their ultimate goals between what they do in public, and essentially declare it and take every possible way to assure that, and what they do in secret, and keenly hide. What happens in secret reveals the actual goals and intents, while what happens in public might be either real or unreal, aiming at covering the real intended goals, as they might be linked to the supreme interests of the nation that may be harmed if announced, or they can simply unreal because they may unveil intents that are not accepted by others because they threatens their interests or just because they are unethical. This can negatively affect the reputation of that nation and its position according to what they perform of practices unaccepted by others. Thus, they prefer to commence their practices secretly to avoid protests or harm to their interests or the interests of their political system, or their ruling elite. This principle appears predominantly in the international relationships, especially on the level of relationships between nations that belong to a given culture and other belonging to other different culture in terms of culture ideologies, and political, economical and social values, or even in their view of the universe, live and man fait, or it may be in complete contradiction with it. Then, the conflictual opposition nature overrides the collaborative dialogue, specifically from the strongest part or the part in whose ideology or values prevails the necessity to keep conflicts or oppositions with the other to keep a motive for work, evolvment, building power, and superiority.

The relationship between Islam and the West since the sunrise of Islam till now is a clear example of this kind of international and intercultural dynamics in which conflicts are mixed with collaboration and mutual benefit. Since the Byzantines and Romans lost their resources in the Arab world in the MENA, and with the rise of Islamic conquers reaching Eurpoe, expanding the Arabic Islamic nation until they reach, within fifty years, from the Great Wall of China in the east to the Atlantic Ocean in the west, the west and Europe hated the idea of Islamic spread in the world, and even to Europe itself through the emergence of Islamic nation in Andalusia and the collapse of the Byzantine Empire, coupled with, on the other hand, the recession of their believes and the weakness of their political and social entities. For that, they kept in continuous conflict with Arab and Muslims. They initiated the Crusade war, eradicated the Islamic presence from Spain, and the western attack movement (Kaegi, 1969). Then, they initiated their modern colonial attacks that were crowned by the collapse of the Ottoman Khilafa that lost their possessions in Balkan and East Europe, in addition to planting the Zionist entity in Palestine as a spine in the throat of the nation, controlling the Islamic world, occupying and dividing the Arab region, then, the emergence of the malformed regionalities that the West controlled in terms of structure, regulations, decisions and policies while keeping them in a political, social, economical military and cultural weakness.

Thus, it is logical to understand that the variety of provocations and campaigns that aim at provoking the Islamic feelings by targeting its sacred symbols is based on political goals. Following the incident of satirical cartoons in Denmark, there were escalations in the provocations and campaigns that provoke the feelings of Muslims through targeting its sacred symbols including the Holy Quran and the Prophet Mohammad. It is noticeable that whenever the fire of one campaign sets, another is flamed, a fact that confirms that targeting Islam is not a mere arbitrary act, but rather an action of a plan that aims at setting a conflictual relationship between the West and the Islamic world. This plan meets the strategic vision that started to circulate since 1990s, immediately following the collapse of the Socialistic camp, when actual enabling of Islamophobia started by conceptualization of the so called the Green Peril that the West must counteract following the collapse of the Red Menace! This clarifies that the campaign of abuse to Islam is motivated by political factors not related to the knowledge criticism or freedom of speech or expression. They are, rather, mere provocative acts. The views of the American politician Samuel Huntington in his article about the "Clash of Civilizations" published in 1993 in the American magazine, *Foreign Affairs*, and then in his book, "Clash of Civilizations and the Remaking of World Order" which concurred with the collapse of the former USSR, the twilight of the communism in the world. A reason for fame, renewed following the events of September 11, 2001, that were related to Al-Qaeda (Huntington, 1993, 2011).

The views of Huntington focus on the fact that the conflict will not be ideological or economical as these two conflicts ended bu the collapse of the socialist camp. The next conflict will be cultural. The main conflicts in international policies will flame among a set of different cultures, and the main tension borders between these cultures will become the main fire line in the future. So, the West, from Huntington's perspective should achieve the highest rate of unity and collaboration between its cultural components as well as reinforcing the collaboration with Rusia and

Japan, while, at the same time, not working on reduction of weapons to keep military superiority over the Chinese and the Islamic League whose spread should be limited by exploiting the dispute between the countries of this league. On the long run, the West should keep economic and military superiority in order to stay secure and protect its culture, while, simultaneously, working on conquering and containment of these cultures by penetrating them from both inside and from outside. In fact, Huntington addresses the Islam as the major and most alerting threat. Inclusion of the Chinese culture in his theory as an enemy to the West was a covering and trick so the actual goal of this theory of promoting the New Liberalists Anti-Islamic and Anti-Islamic culture policy.

This all would clearly explain two things: First, the actual purpose of Clash of Cultures is to provide an external western policy built on the maintained presence of enemy in the western political ideology, as mentioned above, and second, the frequent negative stance of Europe and the West toward Islam and the Islamic culture throughout history. The abuse against the prophet Mohammad, the Holy Quran, and the Islamic culture, values, and teachings is one important depiction of that abuse. It is noticeable, herein, that the Zionists of Western Jews and non-Jews, especially the extreme protestant, are always pushing in that direction.

## **5. Redressing the Prophet**

The West stance was not solely an abusive and satirical one, In fact, the source of abuse and satire was either extremists who deal with Islam in an aggressive hostile manner or those with rightist or Zionist attitudes. There were, on the other hand, positive attitudes of some of the intellectual elite philosophers, scientists, artists and poets such as: Michael Hart, Thomas Carlyle, Karl Marx, Lamartine, Maurice Bucaille, Gustave Le Bon, Bernard Shaw, Zwemer, Thomas Arnold, Edward Monte, Hans Kong, John William Draper, Goethe, Jules Masserman, Letsin, Tolstoy, William Muir, Gibbon, to Ittens, Carl Hirsch, Max van Berchem, Jean-Jacques Rousseau, and Pushkin.

Micheal Hart, put the Prophet Mohammad in the first rank when he said: “I feel, entitles Muhammad to be considered as the most influential single figure in human history” (Hart, 1992, Alain, 2012). Karl Marx said in describing the Prophet Mohammad: “Anyone with a sane mind must recognize his prophecy and that he was a Prophet from God on Earth”. He added: “With his message, this Prophet inaugurated an era of light, science and knowledge”. (Itani, 2012, Time, 1974). Jules Masserman said: “Perhaps the greatest leader of all time was Muhammad, who combined all three functions: provide for the well being of the led, provide them with a set of beliefs, and provide a social organization in which people feel secure.” (Masserman, 1974).

Thomas Carlyle said: “Fanatics and atheists claim that Muhammad was after nothing but personal fame, luxury and power. The heart of this man... was so full of mercy, goodness, tenderness and wisdom (Sorensen & Kinser, 2013, Almond, 1989). Carlyle laments his people’s hostility towards Mohammad and their ignorance of his position: “shame it became on anyone these days to listen to what is said that the Islam is false and that Mohammad is scheming Impostor or a Falsehood incarnate. It is now the time for us to fight what is made popular of these ridiculous shameful says”. Carlyle dismissed many allegations about the prophet Mohammad. He stressed out that the sincerity of the prophet is unspeakable, though, he was aware of the meaning of sincerity and honesty, as well as the great transparent soul, not a smooth-tongued man. About the allegation of deception, Carlyle said: “no false man can establish a religion”. (Carlyle, 1840).

The French poet, Alphonse de LaMartaine, said: “If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad? (Lamartine, 1854, Ballandalus, 2012). Gustave le Bon said: “The credit of Muhammad on the Arabs was extremely great”. Bernard Shaw said describing the prophet: “Prophet Muhammad must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness” (Wikiislam). Hans Kung said: “It is wrong to renounce Islam on the grounds that it is a religion of hell and sword without knowing its religious article, it is no doubt that the Arabs through the Prophet Muhammad may have risen to high rank of morality and religion based on the belief in one God, humanity and basic ethics” (Kung, 2006). John William Draper said: “... was born in Mecca, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race, To be the religious head of many empires, to guide the daily life of one-third of the human race” (Draper, 1875, 2016). The great Dutch poet, Goethe, said: “The religion of Muhammad is a religion of sincerely, unity, morals and care of human” (Oocities, 2009)



. “Undoubtedly, the Prophet Muhammad is one of the greatest reformers who served the social community,” says Tolstoy, the most pronounced Russian novelist (Asharqalarabi, 2003).

Davenport of Britain feels the crime of his people against Islam and Muslims, he authored a book titled “An Apology for Mohammed and the Koran”. Dr. Grenier, a Dutchman, said: “Mohammad came with the absolute truth one thousand years ago, without being taught by human”. The Dutch Snouks talked about the influence of the Prophet Mohammad in upgrading the human mind saying: “Mohammad appeared 570 years after the Christ. His job, too, was the upgrade of human minds by feeding them the fundamental of aspects and virtues, restoring them to believe in one god and the afterlife (Hurgronje, 2016; Zwemer, 1932; Khilafatworld, 2011).

Bernard Shaw says: “The medieval ecclesiastics, through either ignorance or bigotry, painted Muhammadanism in the darkest colors. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ. I have studied him– the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity.” (Shaw, 1936; Al-Amal, 2006). Edward Montet said: “Many people did not recognize Muhammad, because he was a reformer who introduced people to the details of phases of their lives”. Mr. Gibbon said: “The creed of Mahomet is free from suspicion or ambiguity; the Koran is a glodious testimony to the unity of god. Oppression to Mahomet or his religion is nothing but irrationality or fanaticism. Carl Heinrich Becker said: “He made mistake who said that the Arab prophet was an imposter or deceitful because he did not understand his higher creed. Mohammad is the best man who came to earth with the true religion and faith of perfection” (Hemaya, A. 2011). The English Colonel Bodley said: “Mohammad did not claim a divine nature of himself; he frequently declared that he is just a man with revelation. (Asharqalarabi, 2003).

The Swiss orientalist Max Van Brechem said: Generally, Muhammad is a pride of all human, he who came with the absolute mercy, (Jamaate-Islami Hind, 2006). Brenton said: "There is no sin greater than denying this divine man after I studied his contributions to humanity." (Hemaya, A. 2011). Pushkin the prince of Russian poetry writes about the prophet and his biography, quoting stories, examples and phrases from the Holy Quran. In a clear note of the light that descended to the prophet, pbuh, he said: “He the merciful has revealed, to Muhammad the bright Quran, we shall too walk to the light, and remove the blurry from our eyes.” (Pushkin, 2007, Yaqout, 2007).

## 6. Ways to overcome the crisis

Condemnation and denunciation statements of the European Union, United Nations, The Vatican, the Islamic Conference Organization, and others are never the solution of the crisis. On the other hand, the dialogue of civilizations can be the optimum solution to various dimensions of the crisis. This is the mission of the rational intellectual and political elite of the two sides of the crisis. Following the steps of extremists, militants, and exagurants is inappropriate. In this paper, we can point out three ways that can participate in overcoming the crisis between the Islamic world and the West; positive experiences, intellectual projects, and legislations.

A current positive experience is the Arab European Dialogue that commenced following the war of October, and two years ago, the European Parliament sponsored it with an initiative from Kuwaiti Al-Babtain Cultural Foundation (Latif, K. 2013). Another is the Muslim-Christian interfaith dialogue of which the Islamic-Catholic Liaison Committee emerged and included representatives of global Islamic agencies and organizations, Representatives of the Pontifical Council for Interfaith Dialogue in Vatican (Wikipedia). This committee aims at reinforcing the dialogue between civilizations, discusses issues concerning both Christians and Muslims, and explores methods of religious values participation in solving the difficult issues between them. Another experience is the EUROMED partnership that focused on the issue of hostility against Arabs and Muslims that has never been an issue between Islam and Christianity as two religions, but rather a conflict occurred between the North and the South on interests and resources. In this conflict, the cross and the crescent were used to recruit supporters. Some of European literature and writings about Arab and Islam became biased and hostile in the name of freedom of expression. It was noticeable that those who attack Islam in Europe are not essentially Christians, bur rather atheists who do not believe in God or his prophets and messengers (Baïoumi, 2015). The Gulf-European (GCC-EU) Aviation Dialogue is another example of these experiences. This is a good start, as mutual collaboration in such aspects represents a better way to overcome different aspects of dispute (CCA.gov.qr, 2015).

The Dialogue of Civilizations Project, one of the purposeful intellectual projects introduced by the political researchers in the Rand Graham Fuller Corporation, can be a positive idea for an acceptable start in this context. The

Fuller project focused on three issues: reviewing the western values and concepts to make them more compatible with new developments. Leaving the third world heading its way toward development the way they each choose, and deal positively with countries that approach economical improvement in the western framework, and helping countries that cannot achieve such improvement so they do not drag the international system into a conflict between the West and other systems. Despite the fact that the Fuller project is still built on the very same bases that future will witness the flourishing of an ideology that discourages the West, it calls for dialogue rather than conflicts and wars (Amro, 2012).

## 7. Conclusion

At the end of this research paper, it is possible to address the following conclusions: First, there is a positive correlation between the nature of the disturbed western understanding of Prophethood and their abusive practices against the prophet Mohammed, Peace be upon him, throughout the history, second, there is a positive correlation between the focusing of western vision of earth and universe around the individual man, and their materialistic, permissive, capitalistic, exploitative, colonial, and overbearing nature, and finally, there is a positive correlation between their political, economical and military assurance of control over other nations, the plunder of their resources, the control over their political systems, and their abusive practices against the prophet Mohammed, Peace be upon him, throughout the history.

It is plausible to assure the importance of serious and effective political decisions and legislations, as well as the cultural, intellectual, and practical activities to deepen the mutual dialogue. Whilst, the aggressive hostile declarations as well as terrorism and violence, will only exacerbate the problem.

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