

Analytical Study of John Davenport's Book "An Apology for Mohammed and Koran"

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ABSTRACT:

This research paper presents an analytical study aimed at delving into John Davenport's work, "An Apology for Mohammed and Koran." Davenport's book, although relatively obscure, holds historical significance as it engages with the portrayal of Prophet Mohammed and the Quran in Western literature during the time it was written. The study seeks to shed light on this understudied work by exploring its historical context, content, and its implications for our understanding of the relationship between Islam and the Western world.

The introduction provides a comprehensive background on John Davenport and the historical milieu in which "An Apology for Mohammed and Koran" emerged, highlighting the prevailing religious debates and societal attitudes of the time. It also lays out the research objectives and central research questions that drive the study.

The literature review section surveys the existing scholarship related to John Davenport, his book and the broader subject of the portrayal of Islam and Prophet Mohammed in Western literature. This review helps contextualize the significance of Davenport's work within the larger academic discourse. The methodology section outlines the research design, including data collection methods. It explains how the study intends to access and analyze the content of Davenport's book, possibly through archival research or digital resources.

In summary, this research paper aims to fill a gap in the existing scholarship by conducting an in-depth analysis of "An Apology for Mohammed and Koran." By examining the historical, cultural, and literary dimensions of Davenport's work, this study seeks to contribute to a deeper understanding of how Islam and its central figures were perceived and represented in Western discourse during the period in which the book was written.

Keywords: *John Davenport, An Apology for Mohammed and Koran, Western discourse, Orientalism, historical dimensions.*

1. Introduction:

John Davenport's "An Apology for Mohammed and Koran" is a work that has long lingered on the peripheries of academic discourse, its significance obscured by the shadow of more prominent literary and historical texts of its time. Nevertheless, this book, penned in a

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different era and in the context of distinctive religious and cultural sensibilities, offers a unique lens through which to explore the portrayal of Prophet Mohammed and the Quran in Western literature. It is a literary artifact born of a tumultuous period of religious debates, intercultural encounters, and shifting societal attitudes, which makes it an invaluable piece of historical and intellectual inquiry.

The modern world has witnessed a resurgence of interest in understanding the complexities of the relationship between the Western world and Islam. This interest extends beyond the geopolitical and socio-cultural realms to encompass the historical and literary dimensions of this intricate association. Against this backdrop, this research proposal aims to embark on an analytical journey into the depths of John Davenport's "*An Apology for Mohammed and Koran*." By doing so, it endeavors to unearth not only the book's historical context but also its thematic content, and more importantly, its implications for our comprehension of how Islam, its prophet and its holy book have been perceived and presented in Western thought.

2. Literature Review:

John Davenport's "*An Apology for Mohammed and Koran*" occupies a unique position in the discourse surrounding the portrayal of Islam and Prophet Mohammed in Western literature. While the work itself is not widely recognized, it exists within a broader context of Western engagement with Islamic culture and religion during the early modern period. To contextualize the significance of Davenport's book and to highlight the gaps in existing scholarship, this literature review surveys relevant literature in several key areas.

John Davenport and His Contemporaries: Little is known about John Davenport's life and his motivations for writing "*An Apology for Mohammed and Koran*." The limited biographical information available makes it essential to explore the historical milieu and intellectual climate of the period in which he lived. Works on Davenport's contemporaries, including scholars, theologians and writers who engaged with Islamic themes, provide valuable insights into the broader intellectual and cultural landscape.

Representation of Islam and Prophet Mohammed in Western Literature: Scholars have explored how Islam and its central figures have been depicted in Western literature over the centuries. This body of literature includes analyses of various texts from medieval crusader narratives to Renaissance travelogues. However, the focus on early modern portrayals, especially those that engage with the Islamic faith and its prophet in a positive or apologetic light, remains relatively limited.

Islamic-Christian Interactions: Research examining the interactions, both peaceful and contentious, between Islamic and Christian civilizations during the early modern period is pertinent to understanding the broader historical context of Davenport's work. This literature encompasses diplomatic relations, cultural exchanges, and intellectual encounters between the two worlds.

The Role of Apologetics: "An Apology for Mohammed and Koran" implies an apologetic approach, which warrants an exploration of the broader tradition of apologetics in Western literature. Investigating how religious apologists defended or critiqued faiths beyond their own can shed light on Davenport's objectives and strategies.

Neglected Works in Islamic Studies: While the field of Islamic studies has expanded significantly, certain works, like Davenport's, have been overlooked. Research that highlights the importance of studying lesser-known texts and their potential contributions to our understanding of Islam and its interactions with the West is relevant to this study.

In summary, while there is a substantial body of literature on the portrayal of Islam in Western literature and the broader historical and religious context of the early modern period, there is a notable gap in scholarship concerning John Davenport's "An Apology for Mohammed and Koran." This literature review underscores the need to explore Davenport's work within the larger tapestry of early modern religious discourse and the representation of Islam, providing a foundation for the proposed analytical study.

3. Analysis of the Book:

3.1. About the Author:

John Davenport was a British orientalist. He was born on 8 June 1789 in London and passed away in 1877.³ Jocelyn Godwin portrayed him as a humble author who led an uncertain existence in imparting education in Eastern languages and writing hack literature. His works gained considerable fame. Initially, John Davenport was known for writing sensual and provocative articles. Thus, it seems that he transitioned from heated literature to studying Holy literature, being unable to remain untouched by it.

3.2. About the Book:

One of his renowned works is 'An Apology for Mohammed and the Koran,' a notable book in the realm of scholarly literature. This book was translated into several languages, including Arabic, Urdu, Persian, and Turkish. The book by John Dowson, 'An Apology for Mohammed and the Koran,' was published in 1869, containing 170 pages.

Firstly, the title of the author's book, 'An Apology for Mohammed and The Koran,' is commendable and reflects unity within it. Within the title, there is a blend of emotions and,

³. Bibliography of forbidden Books, vol.1

https://books.google.com.pk/books?id=gLs1BGZli7MC&dq=davenport&pg=PA183&redir_esc=y#v=onepage&q=davenport&f=false 27 august,2023.

alongside it, an accusation of authenticity. Merely by looking at the title, the reader can easily grasp the nature of the book and clear up some ambiguities. Does the title imply a biased Orientalist perspective or a truth-seeking one? However, in the title, 'Muhammad' is spelled with 'O' instead of 'U,' which gives an Arab intonation to the pronunciation. Similarly, 'Koran' is written with a 'K,' while in Arabic, 'the Quran' for which 'Q' is used.

In the modern era, to bridge the gap between Arabic and English, transliteration is often employed. This method brings out the pronunciation of sounds like 'maddah' or 'lean' in accordance to the Arabic language. It's also expected that these rules and regulations weren't enforced at the time, leading to the error in the book's title.

In narrating the life of Prophet Muhammad ﷺ, the writer has been employed a historical and descriptive approach. The allegations put forth by orientalist against Prophet Muhammad ﷺ are addressed in a concise and commendable manner, presented in a critical yet respectful style. The author presents facts objectively. In his writing, the author briefly mentions certain events or locations, referring the reader to detailed explanations in the references, allowing the reader to comprehend the details without difficulty."

John Davenport divides his book into following four sections regarding his topic. The author does not include a table of contents with page numbers at the beginning of the book, causing difficulty for the reader.

- I. MOHAMMED: A BIOGRAPHY
- II. THE KORAN AND ITS MORALITY
- III. CHARGES AGAINST MOHAMMED REFUTED
- IV. BEAUTIES OF THE KORAN

After the listed the content, the author provides a beautiful reference of 'Carlyle's works'.

John Davenport begins his book with a preface, addressing the small allegations and rumors that have spread in society. He aims to refute these unfounded claims and defend Prophet Mohammed's rightful status as one of the greatest benefactors of mankind.

*"The present workof mankind ."*⁴

The author explains the reason for writing the book, stating that false allegations and unfair accusations have been made about the events of Prophet Mohammed's life. He aims to address and eliminate these claims, proving that Prophet Mohammed ﷺ was indeed a great benefactor of humanity. The author further writes that this approach of Western scholars is also against the teachings of Jesus Christ, emphasizing the need to refrain from making false allegations or slander based on religious bias. Furthermore, Christians and contemporary rational thinkers shouldn't find fault in the Prophet's sayings. In contrast, Prophet Mohammed was a legislator and preacher who appeared in the seventh century, a revered figure in Asia, while discussing the conditions of Arabia, the author writes:

This work strives to rectify unfounded accusations and unwarranted criticisms in the historical account of Mohammed, with the intention of establishing his rightful recognition as a significant contributor to the betterment of humanity."

3.3.Chapter No.1:

The author divides the first chapter into three further sections:

⁴. John Davenport, *An Apology For Muhammad And The Koran*, (London, 14-Grove Terrace, St. John's Wood, 1869) p. III

- 1) The life events of Prophet Muhammad ﷺ during his early years are succinctly presented.
- 2) The post-Prophethood events and occurrences.
- 3) The conquests of Islam are discussed alongside Shad u mad.

In the context of the article, where John Davenport's fairness and scholarly competence are acknowledged, his scientific errors are also addressed and corrected. An attempt has been made to address these errors by referencing the foundation principles of the basic references, in addition to the Quran and Sunnah, to present the Muslim realities to the public eye. The author begins the first chapter with 'Life of Mohammed'.⁵

He writes all information related to the chapter under the heading (Life of Muhammad ﷺ). The virtues and flaws of the (Chapter 1) are as follows:

3.3.1. The Merits of First Chapter.

In the first chapter, the author begins his writing in accordance with the key words. He briefly presents the political and geographical situation of the Arabian Peninsula at the time of your ﷺ birth. Subsequently, the author presents the moral shortcomings prevalent in society, explaining that these were due to their beliefs, which did not emphasize the concepts of the afterlife or accountability. The author also highlights the misguided beliefs of the Jewish and Christian communities in Medina and explains the reasons for the arrival of Christians in Arabia.

The author mentions that at the time of prophethood of Muhammad ﷺ, the condition of the Christians was deplorable and it was difficult to conceive a solution. The branches of Christianity between Asia and Africa were divided and had adopted baseless innovations and misconceptions, tarnishing the image of Christianity.⁶

After that, the author writes about the birth of the Seal of the Prophets ﷺ, establishes his lineage, and describes the position and status of the family of prophethood ﷺ in Mecca. The author provides a concise and comprehensive account of the history and construction of the Kaaba. While the miscreants used a false statement about his childhood and youth and his marriage to Hazrat Khadijah. They beautifully present events in a captivating manner, avoiding unnecessary length, covering events such as the solitude of Cave Hira and the first revelation. However, the orientalist have used a false and dishonest statement about his childhood and youth and his marriage to Hazrat Khadijah, he also account and reply. The author's meticulousness and investigative work have elevated their writing to an outstanding level. There are some scientific errors that have been written without investigation, but they show respect for the Sublime and belief-filled words regarding the personality of the Prophet. The author writes that the claim made by Christians, which is sometimes repeated, that Prophet Muhammad ﷺ used to have epileptic seizures .we should regret rather than happy to see such accusation, may God wrath (Divin Wrath) be upon such people who make accusations without proof.⁷ The author sequentially records the Makkan life in a concise manner, highlighting the difficulties the Prophet faced during the propagation of Islam, John Davenport mostly quotes the Gibben (1737–1794)⁸ quotation in his book.

⁵. John Davenport, *An Apology For Muhammad And The Koran*, p.1

⁶. Ibid

⁷. ibid, p.14

⁸. Edward Gibbon was an English essayist, historian and politician. His most important work, *The History of the Decline and fall of the Roman Empire*.

Subsequently, the author discusses how the number of the Prophet's followers increased with the acceptance of Islam by Umar bin Khatāb, the spread of Islamic power, and he also wrote the proposal sent by the disbelievers due to the strength of Islam was increased.

Author concludes his first chapter with the Hijra to Abyssinia, covering the 45 years of Muhammad's life in a concise and comprehensive manner in 22 pages.

3.3.2. Demerits of Chapter. 1:

The author wraps up the first chapter while acknowledging that while their writing is non-biased and non-radical, there are certain scientific inaccuracies that need correction.

The author writes that

*"The child was scarcely two years old when his father died,"*⁹

It's evident from various historical sources that the Prophet's father, Abdullah bin Abdul-Muttalib, had passed away before the Prophet's birth, which counters the claim that the Prophet was in his mother's womb when his father died.¹⁰

The different authors such as Ibn Sa'd, Safiur Rahman Mubārakpuri and Ibn Kathir's works to assert that the death of the Prophet's father occurred before his birth and providing a consensus across old and new biographical sources.¹¹

However, the emergence of doubts and suspicions about Orientalists' works has partially impacted society. The author, while in a Western-influenced environment, seeks the truth amidst tainted literature, although remnants of this literature still persist in his writing.

John Davy Portray's recording of the Prophet's birth date is adopted after referencing several historians to identify the most accurate date.

*"The most authentic is November 10, 571."*¹²

Although author correctly mentions the year A.D., but he has inaccurately written the month of November without verification. While Safi Rahman write the date of the Prophet ﷺ birth as either the 20th or 22nd of April 571. The renowned Egyptian scholar of his time, Alam Mahmood Pasha Mulki, has written a booklet about the birth date, in which he has proven through mathematical evidence that the auspicious birth of the Prophet ﷺ occurred on the 9th of Rabi' al-Awwal, corresponding to April 20, 571.¹³

*"About this time the Kaaba, having been injured by fire, was undergoing repairs..."*¹⁴

However, there is no truth in this. According to some sources, due to the walls being small and the roof of the Kaaba not being there, theft of wealth and jewels kept in the Haram had occurred, leading to repairs or reconstruction.¹⁵

The Kaaba building was only slightly taller than a human and had no roof; moreover, due to the building being lower, rainwater would gather in the vicinity of the circumambulation area. To prevent this, a dam was built on the upper part. But the dam broke, causing damage to the building. Therefore, it was decided to reconstruct the Kaaba from scratch.¹⁶

⁹. John Davenport, *An Apology For Mohammad And The Koran*, p.7.

¹⁰. Ibn e Hishām, Abd al-Malik *Al-Sīrah An-Nabawīyyah*, (Lahore, Sheikh Ghulam Ali and Sons, Publishers) 181/1

¹¹. Ibn Saad, Allama Muhammad, *Al-Tabqāt Al-Kubrā* (Karachi, Nafees Academy Urdu Bazar) 120/1

¹². John Davenport, *An Apology For Muhammad And The Koran*, P.1

¹³. Ibn e Hishām, *Al-Sīrah An-Nabawīyyah*, 182/1

¹⁴. John Davenport, *An Apology For Muhammad And The Koran*, p.10

¹⁵. Ibn e Hishām, *Al-Sīrah An-Nabawīyyah*, 216/1

¹⁶. Shibli Nomani, *Sīrat al-Nabī*, p. 174

“Every year he is said to have passed one month in a grotto of Mount Hara, about three leagues to the west of Mecca; and here it was that he studied the Bible and the Gospels, indulged his contemplative disposition, and enjoyed the luxury of meditation.”¹⁷

The author reflects the opinions of former orientalists and even modern ones who suggest that the Prophet ﷺ used to study the Gospel in the Cave of Hira. However, the complete knowledge of reading and writing was not with the Prophet Muhammad ﷺ from the beginning to the end, and the description of Prophet unlettered in the previous Torah and Gospel is also documented.

الذين يتبعون الرسول-----والانجيل"18

"They are the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel."

..فامنوا بالله ورسوله النبي الامي-----"19

"...so believe in Allah and His Messenger, the unlettered Prophet"

وماكنت تتلو من قبله-----المبطلون"20

"You O Prophet could not ready any writing even before this revelation nor could you write at all. Otherwise the people of falsehood would have been suspicious."

Hazrat Aisha (may Allah be pleased with her) says that the blessed initial period began with true dreams, and the Prophet ﷺ was inclined towards solitude. He used to go to Mount Hira and worship there. During this time, Angel Gabriel came to him and said, 'Read.' The Prophet ﷺ replied that he could not read. The Prophet ﷺ further stated that the angel pressed him so hard that he began to experience severe pain. This happened two more times, and then the angel said:

"اقرأ باسم ربك الذي خلق"21

“Read in the name of your Lord who created.”

The first five verses were revealed....²²

Before this, the author himself also mentions the sūrah Al-Alaq and tries to prove that Prophet ﷺ did not know how to read and write. The author is repeating the mistake of previous Orientalists. When we examine both of the author's statements, they do not match. On the one hand, the author is attempting to prove that the Prophet ﷺ used to study the Gospel, and on the other hand, the author himself is saying that the Prophet ﷺ did not know how to read or write."

“At the time of his marriage, Mohammed was twenty-eight years.....to have other wives, at discretion.”²³

17. John Davenport, *An Apology For Muhammad And The Koran*, p.13

18. *Al-Ā'rāf*, 7:157

19. *ibid*, 7:158

20. *Al-Ankabūt*, 29:48

21. *Al-Alaq*, 96:1

22. Bukhari, Muhammad bin Ismail, *Al-Jāme As-Sahīh*, Chapter Al-Wahhi, Hadith: 3

23. *ibid*, p.13

The author, while mentioning the marriage of the Prophet ﷺ to Hazrat Khadijah (may Allah be pleased with her), writes that at that time, the age of the Prophet ﷺ was 28 years and the age of Ummahāt al-Mu'mineen (the Mothers of the Believers) Lady Khadijah (may Allah be pleased with her) was 40 years. However, the biographies and historical records establish that the age of the Prophet ﷺ at that time was not 28 years, but actually 25 years."²⁴

*"The number of refugees amounted successively to eighty men and women and few children."*²⁵

*In 1st Hijrah Habshah 11 men and 4 women were included.*²⁶

However, when we refer to the biographies of the Prophet ﷺ and historical sources, we find two Habshah migrants. The author's text seems to suggest that he might be referring to a 2nd migration.

According to Ibn Hishām, if we consider the entire population, including men, women without that child who born over there, the number becomes 83.²⁷

82 or 83 men and 18 or 19 women are mentioned in book, Ar-Rahīq Al-Makhtūm of the modern era and Allāmah Mansoor Purī writes that the number of women was 18.²⁸,

Maulana Idrīs Kandhalvi writes the names of all the refugees from Abyssinia and writes the number of men as 86 and the number of women as 16.²⁹

3.4. Chapter Two: Post-Prophet Situations and Events:

The author begins the second chapter with keywords. He starts this chapter with the era after the second year of Prophethood, the Qur'ān. He details the difficulties faced by the family of Abū Tālib and death of Hazrat Abū Tālib and Khadijah. The author then narrates the virtues of Khadijah and the challenges faced during the propagation of Islam. The circumstances of the return from Tā'if are described briefly, and the author mentions the marriage of Prophet Muhammad ﷺ to Hazrat Sawdah and Hazrat Āesha.

The author writes positively about multiple marriages despite being Christian, explaining that the marriage to Hazrat Aisha was intended to strengthen the bond with Abu Bakr and notes that the Prophet ﷺ had around eleven or twelve marriages in total.

They reject the charge of polygamy against Muhammad ﷺ not only with rational arguments but also scientifically. Because John Davenport was previously known for writing books on erotic subjects. They explain the blind to reason that Prophet Muhammad ﷺ married many times in the last part of his life, not for the sake of femininity, but for the development of Islam. It was not a custom in Arabia, nor was it considered a bad thing. However, he ordered to reduce it. Instead of having countless wives, he limited it.

In this section, the author refutes false accusations of sexual love towards the Prophet Muhammad ﷺ.

*"For twenty years she had beendesolate."*³⁰

²⁴. Ibn e Hishām, *Al-Sīrah An-Nabawiyah*, 211/1

²⁵. Ibid, p.22

²⁶. Ibid, 211/1

²⁷. Ibid, p. 361

²⁸. Safi-ur-Rahman Mubarakpuri, *Ar-Rahīq Al-Makhtūm*, p. 13

²⁹. Kāndhalwī, Muhammad Idrīs, *Sīrat Al-Mustafā* ﷺ, (Karachi, Maktaba Umar Farooq, 2013) 197-202/1

³⁰. John Davenport, *An Apology For Muhammad And The Koran*, p. 25, 26

The author says that for two decades, she had been his advisor and pillar of support, and now his spirit and home had turned barren. He discusses the practice of multiple marriages and acknowledges that, though considered unlawful according to European law, it was generally accepted in Arab and other eastern regions during Prophet Muhammad's time. It's important to remember that the Prophet lived a satisfied life with one wife from the age of twenty-five to fifty, until Khadijah's death at sixty-three. He remarried only after her passing. The author points out that this practice was honorable and should not be criticized in societies where it was accepted.

The chapter further explores the events of Isrā and Mi'rāj, addressing whether it was a spiritual or physical journey. While the author refrains from providing a definitive stance, most Muslims believe it was a physical journey from Jerusalem onwards. After discussing the two locations of Al-Aqsā Mosque, the author writes about the circumstances of the Prophet's migration, mentioning varying reports and alterations in narrations.

Upon arriving in Medina, the Prophet established order and governance, maintaining a simple life despite becoming a king. The Battle of Badr, Uhud, and the Battle of Ahzāb are briefly recounted, as well as the Treaty of Hudaibiyyah and the Conquest of Mecca.

The chapter concludes with the marriage of Prophet Muhammad to Zainab R.A, addressing the reasons in a reasonable manner rather than a biased one. By establishing this event as a foundation, many Orientalists created fabricated stories.³¹ Even contemporary Orientalist Karen Armstrong based her work on this incident which is totally wrong. The author summarizes events like the Battle of Khandaq, the Treaty of Hudaibiyyah, and the Conquest of Mecca, bringing this second chapter to a close.³²

3.4.1. Defects Chapter.2

*"For twentydesolate."*³³

"For two decades, she had served as his counselor and steadfast companion, but now, his heart and home lay in desolation."

When Hazrat Muhammad got married to Hazrat Khadija RA, the age of Muhammad was 25 years³⁴ and the age of Hazrat Khadija RA was 40 years. If Hazrat Khadija's period from the time of her marriage to him to her death is seen, then her age is 25 years, which the author wrote wrongly. The same age is also recorded in Ibn Hisham that he died 3 years before the migration,³⁵

*"He lived from the agethen be asked,-----"*³⁶

"He lived from the age of twenty-five to fifty years with one wife. Only after her passing at the age of sixty-three did he consider other relationships or marriage, but they did not result in any offspring. One may wonder..."

The author further writes that Hazrat Khadija was 15 years older than him, whereas before that, at the beginning of the book, he writes a difference of 12 years between them.

³¹. Karen Armstrong, *Muhammad: A Prophet for Our Time*, (New York: Harper Collins, 2006) p 107

³². John Davenport, *An Apology For Muhammad And The Koran*, p. 23-39

³³. *ibid*, p.24

³⁴. *ibid*, P. 23-39

³⁵. Ibn e Hishām, *Al-SīrahAn-Nabawīyyah*, 211/1

³⁶. John Davenport, *An Apology For Muhammad And The Koran*, p.26

There is a contradiction in his words. If the author while writing different traditions, tawads could have been ignored but they write his final opinion. It seems that the author's research in entering the dates is quite weak.

Later, the author writes that Prophet Muhammad ﷺ married many times in the last thirteen years of his blessed life only in the hope of a child. Here the author is reflecting the views of Orientals while he .at he respond to the Orientalists on polygamy with very solid arguments, but they fall prey to the fallacy themselves.

Hazrat Muhammad ﷺ got married to Hazrat Zaynab bint Jahsh (RA) who was a relative of Hazrat Zayd bin Harith (RA) and Hazrat Zayd (RA) was his son. Due to which people started raising objections that the Prophet ﷺ had married his daughter-in-law. Therefore, there was a clear order in the Qur'an that there is no defect in marrying a relative of a Mutabni.

"مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا"³⁷

"Muhammad is not the father of any man among you, but a messenger of God, and the seal of the prophets. God has knowledge of everything."

"While in the Holy Quran, it is proclaimed in this verse that you ﷺ are not the father of any of men. You ﷺ held confirm beliefs in this decision. The reason for your ﷺ multiple marriages, if it were for baby boy, you ﷺ would not have married after Hazrat Zainab RA, Because after the revelation of this verse, there is no hope for children, Instead, you ﷺ married after her to Hazrat Jawariyah bint Harith RA, Hazrat Um Habibah bint Abu Sufyan AR, Hazrat Safiyyah bint Huyayy RA, and Hazrat Maimuna bint Harith.

For a long time, the woman as a wife was a victim of unrestrained oppression and tyranny, But Muhammad not only treated wives well but also showed practicality. We witness the extra ordinary moral courage in this decision, where you ﷺ openly declared permission to his wives that to show everything openly that you see in my private life. It was evident how deeply you ﷺ cherished and cared for spouses, assisting in household chores, showing patience and tolerance in dealing with matters, protecting their honor and dignity, setting an example of justice and fairness among them, respecting and honoring their relatives, and even treating the companions of his pure spouses with kindness. It is as if you ﷺ were responsible for all the spiritual and material needs of his household, as well as the social and societal needs, exemplifying every aspect of life.

". and standing of light-wings"³⁸

The writer says that, ... next to him stood Al Barak, an enigmatic creature bearing a human-like visage, ears reminiscent of an elephant's, a neck akin to that of a camel, a body resembling a horse, a mule-like tail, and hooves resembling those of a bullock. He exhibited a pristine white hue, and his speed rivaled that of lightning.

The author describes that Al Barak stood close to the Prophet ﷺ, having the ears of an elephant, a camel-like neck, a horse's body, a mule's tail, and bullock's hooves. It was white in color like milk and incredibly swift.

The author acknowledges that he has used exaggeration in describing Al Barak's image.

"أَتَيْتُ بِالْبَرَاقِ (وَهُوَ دَابَّةٌ أَبْيَضٌ طَوِيلٌ فَوْقَ الْجِمَارِ وَدُونَ الْبَعْلِ. يَضَعُ حَافِرَهُ عِنْدَ مَنْتَهَى طَرْفِهِ"³⁹.

³⁷. Al-Ahzāb, 33:40

³⁸. John Davenport, *An Apology For Muhammad And The Koran*, p.27

³⁹. Bukhari, *Al-Jāme As-Sahīh*, Kitāb al-Manāqib, Chapter Marriage of the Prophet ﷺ... Hadith: 3606

"I was brought Al Barak (which is a white animal, taller than a donkey but smaller than a mule, placing its hooves at the farthest boundary of its sight."

"After surrounding the house----- of their purposed victim,"⁴⁰

The author writes that when Hazrat Muhammad ﷺ went to migrate and laid Hazrat Ali (RA) on his bed, the people who besieged the house broke the wall and entered the house. But there is no mention of the breaking of the wall in the books of history, but it is written in Ibn Hishām that the Prophet ﷺ began his migration by laying Hazrat Ali on his bed. He was sent with the intention of killing the Prophet ﷺ. He ﷺ recited the verses of Surah Yasin. God went out from among those people safely. Then they kept looking at the walls and kept believing that Hazrat Muhammad ﷺ was on the bed. By God, surely Muhammad ﷺ was sleeping. Morning came in that state, until when Hazrat Ali (RA) woke up in the morning, he was surprised.⁴¹

Maulana Shibli Nomani writes that it was the custom among the Arabs to consider entering someone's house without permission as a flaw.⁴² Therefore, the author mentions that they used the term "breaking the wall" to emphasize that these young people of Quraysh entered the house.-

"This second flight or emigration (hegira) took place on the 16th of July, A.D. 622, thirteen years after Mohammed had announced his mission,"⁴³

"Prophet Muhammad ﷺ arrived in Quba on the 8th of Rabi' al-Awwal. This is the statement of Shah Walī Ullah (*Sarwar al-Munazzam*). It was on a Monday and 8th, not on the 12th, as mentioned in some narrations. According to the Christian calendar, the date was September 20, 622. Qazi Salman (RA) has stated it as September 23, 622."⁴⁴

Safi-ur-Rahman Mubarakpuri writes in his book that Prophet Muhammad ﷺ arrived in Hira on the 8th of Rabi' al-Awwal, which corresponds to September 16, 622 CE. Later, on the 14th of Rabi' al-Awwal, which is September 23, 622 CE, he arrived in Quba.⁴⁵

"Having received intelligence that a rich caravan of a thousand camels, and under the command of Abu Sufyan, was coming from Syria, and for whose protection the Meccans had sent an escort of 950 chosen men..."⁴⁶

According to the narration of Ibn e Hishām and Ibn e Ishaq, Prophet Muhammad ﷺ sent Ali, Zubair bin Awwam, and Saad bin Abi Waqas with a few companions towards the wells of Badr to ascertain the size of Abu Sufyan's army. They captured two slaves who had come to fetch water from the wells for the Meccan caravan. When the Prophet asked them about the size of the caravan, they replied that they didn't know. The Prophet inquired about the number of camels slaughtered daily for the caravan's food, to which they gave varying answers - nine camels on some days and ten on others. The Prophet then deduced that the number must be close to 900 or 1000.⁴⁷

⁴⁰. John Davenport, *An Apology For Muhammad And The Koran* p.30

⁴¹. Ibn e Hishām, *Al-SīrahAn-Nabawiyyah*, 532/1

⁴². Shibli Nomani, *Sirat al-Nabi* ﷺ, 254/1

⁴³. John Davenport, *An Apology For Muhammad And The Koran*. P.31

⁴⁴. Ibn e Hishām, *Al-SīrahAn-Nabawiyyah*, 542/1

⁴⁵. Ibid, p. 232

⁴⁶. John Davenport, *An Apology For Muhammad And The Koran*, p.32

⁴⁷. Ibn e Hishām, *Al-SīrahAn-Nabawiyyah*, 432/1

However, Safi-ur-Rahman Mubarakpuri writes that the Meccan army consisted of 1300 soldiers and 1000 camels.⁴⁸

*"The next year, AD. 624,on Mount Uhud."*⁴⁹

Next year AD. In 624, Abu Sufyan and the Quraysh, greatly resentful, rose up against Muhammad, and a caravan of 3,000 men led by Abu Sufyan advanced to within six miles of Medina, where they encountered the Prophet. . He was with his 950 men on Mount Uhud.

That is, according to the author, the battle of Uhud took place on 2 Hijri and the number of the Muslim army was 950, while the source of the biography says the opposite.

Ibn Katheer, in Tafsir Ibn Katheer writes a commentary on verse 121 of Surah *Āl-e-Imrān*. The battle of Ghazwa Uhud took place on Saturday eleventh Shawwal three Hijri. He (ﷺ) left with an army of 1,000 men, but at the place of Shut, Rais al-Munafiqeen returned with 300 companions. Due to his treachery, three hundred people returned and the remaining number remained 700.⁵⁰

*"Battle of Uhud took place on Friday 6 Shawwal 3 AH" . Muhammad Idris Kandhalvi also writes the same "Battle of Uhud took place on 3 AD" that is 625 AH.*⁵¹

*"Mohammed, whom the defeat at Ahd had rendered cautious, . . ."*⁵²

The author writes that as the defeat of Uhud made Muhammad cautious, several new policies were instituted in Khandaq War.

Along with the Orientalists, many Muslim biographers have written the victory of Uhud as a defeat, which is completely baseless. There was a lot of Muslim casualties in Uhud, but it is completely wrong to imagine that the Muslims were defeated. Abu Sufyan's army would not have escaped from Madinah and the Muslims would not have pursued them as far as Hamra Al-Asad. Therefore, if the conclusion of the Battle of Uhud is concluded, it is known that the Muslims had to bear the loss, but despite the loss, they persisted and forced the polytheists to flee to Makkah. From here it can be estimated that due to some mistakes of the Muslims, they had to suffer losses, but they continued to fight the enemy.⁵³

The author writes more about Ghazwa Ahzāb.

*"This war, called "the war of the Moat" took place A.D 625-26, being the fourth year of Hegira."*⁵⁴

When Hazrat Muhammad ﷺ started the preparations for the trench, on that day it was 8 zil-Qa'dah 5 Hijri, and finally zil-Qa'dah 5 AH Ghazwa Ahzab was fought.⁵⁵

On the 8th of zil al-Qi'dah, on a Saturday, the Prophet Muhammad ﷺ relocated Muslim children and women to fortified castles for their protection. The banner ﷺ of the Muhajireen was in the hands of Hazrat Zaid bin Haris (RA), and the banner of the Ansar was in the hands of Saad bin Abadah (RA).

⁴⁸. Safi-ur-Rahman Mubarakpuri, *Al-Rahiq Al-Makhtoum*, p. 281

⁴⁹. John Davenport, *An Apology For Muhammad And The Koran*, p.33

⁵⁰. Ibn Kathir, *Tafsir of Ibn Kathir*, 577/1

⁵¹. Safi-ur-Rahman Mubarakpuri, *Al-Rahiq al-Makhtoum*, p. 341

⁵². John Davenport, *An Apology For Muhammad And The Koran*, p.36

⁵³. Shibli Nomani, *Sirat al-Nabi*, 361/1

⁵⁴. John Davenport, *An Apology For Muhammad And The Koran*, p.36

⁵⁵. Shibli Nu'mani, *Sirat al-Nabi*, 395/1

Despite disagreements regarding the exact date of the Battle of Ahzab, it is widely agreed upon that it took place in the month of Shawwal during the fifth year of the Hijra.

The author of the Treaty of Hudaibiyyah describes its conditions in six sections:

*“ A truce of three years shall be faithfully observed and kept between the contracting parties. The Mohammedans may, during this year, visit the holy places known as Eleeda.”*⁵⁶

Instead of these clauses, the original text was as follows

While there will be a truce for ten years and return this year and visit for three days next year.⁵⁷

3.5. Chapter 3: The Conquests of Islam

The author begins this chapter by listing all the key terms related to the chapter.⁵⁸

3.5.1. Chapter 3: The Benefits

John Davenport continues by describing the events that occurred after the Treaty of Hudaibiyyah, specifically how Prophet Muhammad ﷺ sent letters to various rulers, including the acceptance of Islam and obedience by the Abyssinia ruler (Najāshī). Additionally, other rulers accepted Islam through these letters, and some even came to visit the Prophet ﷺ.

The author mentions the false claim spread by Orientalists that Islam was spread by sword. However, he emphasizes that Prophet Muhammad's ﷺ success was due to his exemplary character, eloquence, and the power of his words, which had a profound impact on the Arab tribes and even reached distant regions. So that message was reaching distant areas. The book (Qur'an) that Prophet Muhammad (ﷺ) presented to them and to the whole world is full of wonderful promises. It is an excellent answer to the lying Orientalists that if Islam had spread by the sword, it would not have ruled the hearts.⁵⁹

Later, the author gives a detailed description of the previous Ghazwāt about Ghazwah Moutā, what were the causes of Ghazwah Moutā. How was the messenger sent by the Messenger of Allah (peace and blessings of Allah be upon him) martyred in Damascus? When the Messenger of Allah (peace and blessings of Allah be upon him) heard about it, he sent an army of three thousand men, preached and advised them and said.

The author writes that the Prophet ﷺ said, "Do not discriminate against the inhabitants of the house, women, lactating women and those who, according to nature, are hastening from this scene of death, that is, leave the elderly, those who do not resist." , refrain from demolishing the dwellings of the inhabitants, respect their fruit trees and do not harm the date palm, which is a vegetable/fruit useful for the shade of the people of Syria and very delightful to them. He further writes, there was an army of 100,000 against the Muslims and the Muslims were defeated in the first attack. Three generals or chiefs were martyred in a row. Later, Hazrat Khalid bin Waleed (RA) took the knowledge in his hand and jumped into the bloody battle, breaking nine swords from his hand. Because of the bravery of Hazrat Khalid bin Waleed (RA), Prophet Muhammad (ﷺ) gave him the title Saifullah (RA).

⁵⁶. John Davenport, *An Apology For Muhammad And The Koran*, p.38

⁵⁷. Ibn e Khallidūn, Abdul Rahman, *Tārīkh Ibn Khallidūn*, 111/1

⁵⁸. John Davenport, *An Apology For Muhammad And The Koran*, p.40

⁵⁹. Ibid, p.41

John Davenport then recounts the violation of the Treaty of Hudaibiyyah by the Quraysh and how it ultimately led to the conquest of Mecca. He wrote the beautiful events in Makkah, battle of Hunain and Tā'if.

"...the fame of whoseservants!"⁶⁰

The author writes thatwhose reputation for conduct and exploits was sufficient to subdue them. Muhammad paid tribute, but always respected the religious faith of the conquered on every occasion, recommending, it is true, his own religion, but never enforces its adoption by law. Thus following what he wrote in the Qur'an, "Tell the blind (in spirit) to accept Islam, and you will be enlightened. The author further writes that:

"Mohammed success in this instance principally arose from the clemency and moderation he showed to the Christians, from whom he claimed only a moderate tribute. Thus, when he returned to Madina, he left in the country he had subjected every heart astonished at the clemency of this religion."⁶¹

The author faithfully adheres to historical events and at the same time responds to his contemporaries and biased Orientalists, which is commendable.

He wrote the illness of the Holy Prophet till death of Holy Prophet ﷺ. Later, the writer writes down the caliphate and conquests of the Rashidun Caliphs in a few lines and increases the value and status of his book by re-writing the character and benefits of the Prophet ﷺ in his book. He was obedient of Allah and his personality was a combination of beauty and elegance. That despite being an uneducated prophet, he was a just and wise judge and his personality was a combination of beauty and elegance. He would have convinced both the literate and the illiterate due to his understanding. Friends, relatives loved him for his simple lifestyle and did not feel ashamed to do the smallest tasks like tying shoes, patching clothes, milking etc.⁶²

After completing the first Contant (Biography) in three parts, the author embellishes his book with the famous Arabic qasīdah Burdah Sharīf, which was penned with great devotion and love by Sharaf ud din Busiri, whose fame was so great that he was translated into several languages.

3.5.2. Qasīdah Burdah Sharīf

Author writes:

"Translation of an Arabic poem entitled the "BORDA", written in praise of Mohammed by Sharf-ood-din Al-Basari."⁶³

Imam Sharaf al-Din Muhammad Al-Busiri, who was a prominent and famous Arab poet of the seventh Hijri.

It cannot be said with certainty that who convert the Arabic poetry into English, there is no mention in reference of the book. If John Davenport translated it than it is brilliantly translated Arabic love poetry into English. In which the depth of Arabic could not be done justice to in English. But he managed to interpret the beauty of poetry in English to a great extent.

3.5.3. The Flaws of Chapter.3:

"This religious a.d. 639."⁶⁴

⁶⁰. John Davenport, *An Apology For Muhammad And The Koran* p.47

⁶¹. Ibid

⁶². Ibid, p.45 -55

⁶³. Ibid, P.56

⁶⁴. Ibid, p.46

The author writes about Muhammad ﷺ that he led the war himself. This religious leader directed his attention towards the conquest of Syria, aiming to free the land from Greek control and promote the spread of Islam. He openly declared this plan in the year A.D.

Contrary to this reality, firstly... There is no mention in the biographies and historical books of any such matter being written that the Noble Prophet ﷺ had a desire to personally attack Syria.⁶⁵

The primary instigator of this conquest was actually Emperor Heraclius because upon hearing about the mobilization for the attack, he started preparing to counterattack with the intent of repelling his ﷺ forces. Gradually, news reached him ﷺ as well, and in the month of Rajab, 9 AH, you commanded the preparation for a Jihad against the Romans.⁶⁶ "Therefore, the Noble Messenger ﷺ also engaged in the final battle to overcome the dangers."

Secondly... The author writes incorrectly about the Battle of Tabuk in 639 AH, which is entirely wrong, whereas the Battle of Tabuk occurred in 9 AH. (631/630) AD.⁶⁷

Adris Kandhlawi writes that the Battle of Tabuk took place in the month of Rajab in the 9th AH.⁶⁸ Shibli Nomani writes that according to November 635 AD, the Battle of Tabuk occurred in the month of Rajab, 9 AH. After the event of Eela, the Battle of Tabuk took place in the 9th AH.⁶⁹ However, the author writes about the Battle of Tabūk in 639 AH, creating a difference of four years. Afterward, the author writes while describing Muhammad ﷺ will,

*"I shall now instruct you what you are to do after my because. Having washed my crops, wrapped it in the shroud, and Laid it in the coffin"*⁷⁰

At this point, the author adds without any verification that I should be placed in a coffin. In Hadith, Muhammad ﷺ instruction was to perform the ritual washing and shrouding, and then you leave my temple.⁷¹

Whether through the fundamental sources of Sirah or historical books, there is no mention of a coffin anywhere. Due to the influence of his environment and religion, the author exaggerated this matter, while he himself refutes this beautiful denial of the subject matter in his own book, which was written by fabricators of lies.

*"He was buried at Medina, not at Mecca; his coffin is not suspended in the air by attraction of loadstones of equal power, as has been so ridiculously asserted"*⁷²

These statements are entirely baseless and false.

*"Mohammed died on the 13th Raby, the first day of the eleventh year of the Hegira, and answering to the 8th of June, 632 A.D, at the age of sixty-three."*⁷³

⁶⁵ [https://ur.m.wikipedia.org/wiki/26 august 2023](https://ur.m.wikipedia.org/wiki/26%20august%202023)

⁶⁶ Safi-ur-Rahman Mubarakpuri, *Al-Raheeq Al-Makhtoum*, p. 579

⁶⁷ https://ur.m.wikipedia.org/wiki/%D8%A7%D8%B3%D9%84%D8%A7%D9%85%DB%8C_%D8%B3%D8%A7%D9%84%D9%88%DA%BA_%DA%A9%DB%8C_%D9%81%DB%81%D8%B1%D8%B3%D8%AA retrieved on 26 august,2023

⁶⁸ Muhammad Idris Kandhalvi, *Sirat al-Mustafa* ﷺ, , 431/2

⁶⁹ Shibli Nomani, *Sirat al-Nabi*, ﷺ, 533/1

⁷⁰ John Davenport, *An Apology For Muhammad And The Koran* p.50

⁷¹ Al-Azharī, Muhammad Karam Shah, *Ziā-un-Nabī* ﷺ, (Lahore, Zia-ul-Quran Publications, 1420 AH) 813/4

⁷² John Davenport, *An Apology For Muhammad And The Koran* p.50

⁷³ Ibid

The author writes that the esteemed Prophet Muhammad ﷺ migrated from this mortal world on the 13th of Rabi al-Awwal. The 11th year of Hijra was in progress, and this date corresponds to the 8th of June 632 AD. The blessed age of the Prophet ﷺ was sixty-three.

In a similar manner, there is also disagreement regarding the date of his demise. According to the famous saying, he passed away on the 12th of Rabi al-Awwal in the 11th year of Hijra, on a Monday. However, according to research, this statement is incorrect. Some have set the date as the 1st of Rabi al-Awwal, and some have set it as the 2nd. Scholars such as Allama Suhaili in '*Rauzat al-Anaf*', and Ibn Hajar in '*Fath ul-Bārī*' have regarded the 1st as the correct date.⁷⁴

On the 12th of Rabi al-Awwal, the 11th year of Hijra, on a Monday at the time of severe headache in the forenoon, he presented himself. At this time, the Prophet's age was sixty-three years and four days.⁷⁵ On the 8th of June, 632 AD, he passed away.⁷⁶

The biography of Ibn e Hishām mentions the narration of Hazrat Anas ibn Malik that the Prophet ﷺ passed away on a Monday, but the date is not mentioned in his writing.⁷⁷

Hazrat Aisha RA states that the Prophet's passing occurred between her chest and neck. On Monday afternoon, after eleven nights of Rabi al-Awwal had passed, and on the next day, which was Tuesday afternoon, he was buried.⁷⁸

In the book "Ibn Kathir's History," Ibn Kathir has quoted various opinions.⁷⁹ Therefore, complete reliance cannot be placed on the author's A.D and the Hijri dates H.D.

3.6.PART 2

3.6.1. The Koran and Its Morality:

The book by John Davenport is divided into two parts: the first part is about the biography of the Prophet Muhammad ﷺ, and the second part discusses the Quran and its morality. The author begins this chapter in the same manner as he did in previous chapters, by summarizing the key words of the chapter and then elaborating on them in detail.⁸⁰

In the second part of his book, the author divides the chapter into two further sections in which he magnificently portrays the greatness and spirituality of the Noble Quran. He repeats the themes and verses to the extent that it appears as if a Quranic scholar is tirelessly transcribing these verses. He doesn't shy away from addressing the Trinity doctrine present in the Quran, even though he criticizes his own religion's beliefs and tenets.

He compares the history of Muslims with that of Christians in such a way that despite the victories and the continued presence of Christian dominance, Muslims appear to be making relentless efforts to eliminate Islam if the roles were reversed. He provides well-reasoned responses to the four accusations made against the Prophet Muhammad ﷺ by Christians. He writes a strong response to the allegation that Islam spread by the sword, explaining that Christians also persecuted their own brethren due to doctrinal differences. The

⁷⁴. *Dār-ul-Iftā'* Jamia Uloom Islamiah Allama Yusuf Banuri Town Karachi. Fatwa No. 143503200007,

⁷⁵. Safi-ur-Rahman Mubarakpuri, *Al-Raheeq Al-Makhtūm*, p. 230

⁷⁶. Muhammad Hussain Heikal, *Hayāt e Muhammad* (Mujahid Printing Press, 2017) p. 601

⁷⁷. Ibn e Hishām, *Al-Sīrah An-Nabawiyyah*, 428/2

⁷⁸. Ibn e Khallidūn, Abdul Rahman, *Tarikh Ibn Khaldun*, 169/1

⁷⁹. Ibn Kathir,, *Tarikh Ibn Kathir*, p. 348/5

⁸⁰. John Davenport, *An Apology For Muhammad And The Koran*, p.61

author refutes allegations against Caliph Umar's involvement in burning the Library of Alexandria and the alleged cruelty of the Usman R.A Caliphate.

The author compiles a section of his writing from the testimonies of sixteen people to structure his own section, in which he writes about the document of the Prophet Muhammad ﷺ that was scribed in the presence of Jews and Christians, and finally, he writes about the themes of the Quran.

The author occasionally uses the terms "*Mohammadan*" and "*Mohammedanism*" in his book. While it's true that the author has written the book in an unbiased manner, these terms carry negative connotations. In the past, Muslims commonly used the terms "Muslim" and "Islam," respectively, instead of "Mohammad" and "Mohammedanism." However, these terms are now considered Islamophobic and have been abandoned. The term "Muslim" is now used instead of "Mohammedan." According to the "Shorter Oxford English Dictionary" (1973), the term "Mohammedan" was replaced by "*Mahometan*" in 1681.

The "Online Etymology Dictionary" reports that the name "Muhammad" has been written in English as "An Idil," leading some medieval European Christians to believe that Muslims were worshipping a deity named "Muhammad." This misconception has led to negative portrayals of the Prophet Muhammad ﷺ in their literature. However, with the decline of the Roman Empire, Muslims acquired successive victories, and it became evident that Muslims were monotheistic. The term "Kāfir" is still used in European literature, depicting their animosity towards Islam.

In the 20th century, restrictions were imposed on this term due to its Islamophobic nature, and now, terms like "Muslim" and "Islam" are preferred.⁸¹

The term "Mohammedanism" is an outdated and derogatory term used for the Islamic faith. It implies that Islam is solely based on the teachings of Prophet Muhammad ﷺ rather than having faith in Allah and following the teachings of the Quran. It's essential to avoid the use of such terms as they can be painful and disrespectful to Muslims. It's better to refer to the religion by its correct name, "Islam," and its followers as "Muslims." It is always necessary to use language that is respectful and acceptable to all.

3.6.2. Charges Refuted:

John Davenport strongly defends against the four accusations leveled against the Prophet Muhammad ﷺ in this section. His defense is so convincing that it seems as if he himself is a Muslim author.

- I. Promulgating a new and self-invented religion, falsely claiming it to be a revelation from God, solely to fulfill his personal ambitions and desires.
- II. Spreading his religion through the use of force and violence, resulting in widespread loss of human life and untold human suffering.
- III. The description of sensual pleasures in the Islamic concept of Paradise as outlined in the Koran.
- IV. Sanctioning the practice of polygamy, which has been criticized for potentially encouraging immoral behavior.⁸²

The author reassures that he will address each of these accusations thoroughly in his writing.

⁸¹. <https://www.feelingeurope.eu/Pages/Mohammedans.html> , 1st Jan. 2023

⁸². John Davenport, *An Apology For Muhammad And The Koran*, p.127

4. Conclusion:

This analytical study can be shortly stated as;

a. John Davenport's book '*An Apology for Mohammed and Koran*' is penned in an impartial manner. In this book, historical events have been revised with great intensity. Due to the description and revision of the distorted historical events of the Muslims spread in the West, unrestrained pens took hold.

b. The author clearly states that, just as there is no doubt or ambiguity in the purity of the Prophet's character, holy life, in the same way, the authenticity and spirituality of the Qur'an is as bright as the sun.

c. The accusation made by the Orientalists that 'Islam spread on the tip of the sword' is refuted by the author in a very wise way. He compares it with the bloodshed and massacres by his Christian community, which is due to the difference of beliefs. The Christian community was swept away. They admit that if the Christians had won the conquests instead of the Muslims, they would have completely eradicated the other religions, but the Muslims did not do that.

5. Recommendations:

- The need today is to study the biographical books of the young Muslim nation, in addition to mastering English, German, French, and Italian languages, write such books that will clear the minds of the western nation.

- In the present era, it is necessary to critically evaluate the Orientalist literature. The books of not only Orientalist but also Eastern writers who have adopted the western way of thinking should be judged on the basis of research and scientific principles. The nonsense and lies of these books should be exposed.

- Propaganda against the religion of Islam and the Holy Prophet should be banned in the present era through pen, speech or social media. Instead of bias, each other's literature should be studied on the basis of research.

- There is a need for higher education commission, modern orientalist books and research journals that are published in the West on Islam and Prophet Muhammad. Their access to university libraries should be made possible.