

THE CONCEPT OF ARAB ISLAMIC CIVILIZATION IN THE EYES OF THE ENGLISH ORIENTALIST DONALD HILL ANWAR ABDUL-JABBAR MUHAMMAD

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Abstract : The Arab-Islamic civilization is considered one of the important pillars upon which the Islamic Arab state was built since its foundation during the era of the Muhammadiyah message and continued with it, taking the feature of development, which Hill spoke about until the end of the Abbasid era, as he considered that the sustainability of the Arab community depends entirely on it, and for this we will address the most important opinions taken by him in this regard.

Keywords: Arab-Islamic civilization

INTRODUCTION:

Addressing the topic of Arab-Islamic civilization is one of the important issues that link the individual to his society, as it shows the connection and interdependence between members of one community, and since civilization in its simplest form is the creativity of individuals, their activities and their behavior that left behind how accumulated became over time the legacy of this nation.

Civilization: means residence in urban and urban means cities and villages, which is the opposite of Bedouin, which means movement in the countryside, urbanization is unlike the Bedouins, it means stability and what results in stability only from the cultivation and reconstruction of the land is the way to build society and its development to establish urbanization and cooperation, and may vary from region to others according to the nature and development of society.

On this basis, society does not take the trait of civilization and does not reach the corps of civilized societies unless it has the foundations that we referred to above, the nature of human beings demonstrates stability and then interaction to achieve civilization, and for this Hill was one of the Orient lists who took up this civilization and tried hard to equate it only the accumulated knot of the European West, Hill is one of the sons of this community of Arab Muslims, their culture, and the ideological difference are far from objective in dealing with Arab-Islamic civilization.

1- Hill's opinion of Arab Islamic civilization in the era of the Prophet(Peace be upon him) :-

1- Hill's view of the personality of the Messenger (Peace be upon him) and the heavenly message:

Hill tried to suggest in his words about the Apostles and the Prophets in particular the Messenger Muhammad (Peace be upon him) that they were trying to impose their ideas on the

peoples in which they appeared ⁽¹⁾, and this talk is not from the truth in anything, since the Prophets and Messengers came with a heavenly message based on justice and equality between peoples, Allah says(165) [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allāh after the messengers. And ever is Allāh Exalted in Might and Wise ⁽²⁾ It is worth noting that Hill, by mentioning the Prophet, may the peace and blessings of God be upon him, used to show that his right was not given to what he described as the savior of humankind from darkness to light, so we find him referring to him in his abstract name by saying: Muhammad. "It never happened if the Messenger of any new religion became the master of his time and his family as Muhammad became" ⁽³⁾, we infer from this that Hill tried to show that the teachings of Islam are from the same Messenger (Peace be upon him) and he was not revealed to him from God (Peace be upon him) but he took it On the authority of others ⁽⁴⁾, and his ruling was the same as that of the rest of the Orientalists who view Islam superficially without a soul. Since Islam is a heavenly message from God (Peace be upon him), everything from its teachings comes from God Almighty to the Messenger Muhammad (Peace be upon him), who is forty years old and stayed thirteen years calling for God (Peace be upon him) ⁽⁵⁾. It is worth noting that Hill has pictures of life The Messenger(Peace be upon him) is obscure, as he described it as what came from it were only the main lines. As for the precise details of the life of the Messenger, it was ambiguous ⁽⁶⁾, This matter is a clear calls into question the Prophet's biography (Peace be upon him), as his life and all its details are within everyone's reach after we arrived in the biography books ⁽⁷⁾. Hill also described the life of the Prophet (Peace be upon him)the first also that it was clouded by ambiguity and there is not enough information about it and that it is just short stories that do not give a great impression of what the Messenger (Peace be upon him) left behind ⁽⁸⁾. The truth is that the verses of the Holy Qur'an and prophetic sayings and what historians have spoken the Arabs and the modernists give clear proof and indication that the life of the Messenger (Peace be upon him) was known from his birth until his death ⁽⁹⁾.

2-Hill's opinion regarding the issue of the revelation:-

Hill tried to underestimate and reduce the issue of the descent of revelation, describing it as a dream, and that it is one of the great horrors he has reached (10), Hill tried to show in these words that the revelation is not from God Almighty but rather was a dream that came and began to depict his thoughts forgotten God Almighty saying: (4) It is not but a revelation revealed, (11),and by this we find that the revelation from God Almighty and revealed to him to teach (12) the teachings of the Islamic religion to come down to him the words of God (Peace be upon him) And God Almighty has revealed the command of revelation by saying : (1) Recite in the

name of your Lord who created(2) Created man from a clinging substance.
(13).⁵

Hill also mentioned that the Messenger (Peace be upon him) disagreed about his command after the revelation was revealed and God Almighty mentioned this in his saying with (14)

(1) O you who covers himself [with a garment],[1788] (2) Arise and warn.

3- Hill's opinion on the call and spread of Islam

On this issue, Hill addressed the issue of the invitation that the Messenger (Peace be upon him) made to his companions and those close to him with some clarity, as he showed that for all this time that the Messenger (Peace be upon him) began to call to Islam, the believers did not exceed forty people, and to give the impression that the Arab community did not accept the idea of Islam at the beginning of the matter (15). The truth must be mentioned that the Messenger (Peace be upon him) in this era was a quick call for fear of opposition from the Quraysh for this on the one hand, and on the other hand he wanted to strengthen Islam to win a number of Muslims to be back to know The Islamic Call (16). Just as the Qur'an Wall was revealed successively to the Messenger (Peace be upon him) and it showed the matter of the Call, as God Almighty said (94) Then declare what you are commanded[687] and turn away from the polytheists.[688] (17) Hill described that the Messenger's call (Peace be upon him) to Islam was not a divine order, but rather the Messenger (Peace be upon him) found that the Arab community accepts Judaism and Christian teachings somewhat, so he wanted to find a new religion calling people to him (18) . In this matter, we find that Hill depicts that the call Islamism is nothing but Jewish and Christian influences and is not a divine matter, and God Almighty says:(19(3) Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know. (20) Hill also portrayed that the Quraish leaders were as opposed to the teachings of the new religion as they were against the changes that occur in social and political life in society, as this new religion eliminates tribal differences and purifies the principle of prestige that they enjoyed; Because Islam is the religion of all and people are equal in it with values and principles (21). While the Islamic religion is the religion of everyone and everyone is equal and he abolished the differences between members of society and that the emigration of the Messenger (Peace be upon him) to Abyssinia was intended to preserve its owners from the authority of the leaders of the Quraysh until the power of Islam was strengthened and not as imaginings of Hill Away from confrontation (22) The fact of the matter is that the leaders of Mecca were totally opposed to the teachings of the Islamic religion, and they even accepted to give up leadership and prestige in the face of Muhammad (Peace be upon him) renouncing his call (23). Hill also reiterates that the immigration that the immigrants undertook was not intended to escape the Injustice and

oppression that he was subjected to. At the hands of the Quraysh, but according to him, he was against the common Arab customs and trying to change them (24). The truth is that the migration carried out by the messenger's owners (Peace be upon him) was only to search for a base of security from the reality that they lived from the oppression of the Quraysh men and to preserve the principles of the Islamic religion that they were carry them in their chest, as prophetic migration had lessons and morals that had a role in the lives of Muslims later (25). In the field of the beginnings of the call and the emergence of Islam, Hill tried to show that Muhammad (Peace be upon him) tried to emerge with a new religion for the people's need for a new religion to follow despite the presence of religion Judaism and Christianity. In Hill's view, God Almighty's saying : (4) And We did not destroy any city but that for it was a known decree, (5) No nation will precede its term, nor will they remain thereafter.

⁽²⁶⁾ Rather, it indicates that the Arabs before Islam did not know the details of religion despite the presence of the Jewish and Christian religions, and in this talk there is a kind of contradiction, then he says that the Arabs need a new religion, and once he says that the Jewish and Christian religion was spread among the Arabs before Islam, as if he wanted to do so If the recipient notes that the new religion was invented by the Prophet (Peace be upon him) ⁽²⁷⁾, the Almighty said: (125) Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

⁽²⁸⁾ Hill addressed the issue of immigration with something that was not familiar from reality after the number of converts to Islam and the hatred of the people of Mecca for the new religion pushed them to emigration and gave evidence of this that Muhammad (Peace be upon him) when he tried to spread his call in Taif but waited for the season of size in the sacred months to come in order to gain more a number of followers ⁽²⁹⁾. As for the reality, it shows otherwise. The Messenger (Peace be upon him) wanted from immigration to Yathrib that there would be a new rule for spreading and expanding the Islamic religion ⁽³⁰⁾. In order for Hill to prove his view of the reasons for the non-proliferation of the invitation and its retreat, he gave evidence that the Messenger (Peace be upon him) despite his attendance to the Okaz market for several seasons and his call to Islam, but the turnout was weak and thus he wanted to explain that the Islamic call was not met by the residents of Mecca and the surrounding areas⁽³¹⁾ The truth is that after the emigration to the city, the Islamic call met with a spread in the areas surrounding the city, as the number of people entering Islam increased the new religion ⁽³²⁾. As for the acceptance of the people of Yathrib for the new religion and the entry of large numbers of them into Islam, Hill

referred it to their proximity to the Jews and learned from them the idea of reward and punishment and adherence to virtues and when the Islamic religion came calling for those principles were not foreign to them so they entered Islam ⁽³³⁾. But the truth is completely the opposite The entry of the people of Yathrib in Islam was not motivated by Judaism but rather thanks to the first immigrants who explained to them the details of the religion, its truth, and the principles that it advocates, and in which they find everything that achieves what they seek from justice, equality and true brotherhood ⁽³⁴⁾. We discern Hill's words regarding the issue of acceptance of people who revoke the Islamic call that he tried to portray their acceptance of it because the Messenger (Peace be upon him) discussed with leaders that preached the acceptance of immigrants and then spread Islam there ⁽³⁵⁾. The truth of the matter is the opposite of this, that the people who came to the Messenger of God (Peace be upon him) were merely seeking to pledge allegiance to the Messenger (Peace be upon him) to Islam after they found that Islam is the true religion of God ⁽³⁶⁾. In the same matter, Hill depicts that immigration to the city was a planned plan years ago. It was kept secret by fear of Quraish and their oppression ⁽³⁷⁾. Through Hill's words we can respond to him that the time period he intended was not the period of the immigration arrangement but rather the secret call to Islam ⁽³⁸⁾, the Almighty said: **(214) And warn, [O Muḥammad], your closest kindred.**

4- Hill's opinion on the achievements of the Messenger (Peace be upon him) in Medina:-

Hill tried to reduce the achievements of the Messenger (Peace be upon him) in Medina by saying that he restored calm and peace after he reconciled the Aws and Khazraj tribes that had great enmity between them and called them supporters, but the one who moved to Medina called them immigrants and a cohesion among them, as well as imagine that the Messenger (Peace be upon him) (Determine the relationship of Muslims to Jews and Christians for purposes of understanding and good-neighborliness ⁽⁴¹⁾).

It is worth noting that the Messenger (Peace be upon him) had great accomplishments in the city known to the distant and proximate, so that Hill himself mentioned these accomplishments, but with something that is contradictory to the truth at times, while we find that the Islamic sources have dealt with them in detail (), and we find that there is a contradiction in Hill's words Regarding the accomplishments of the Messenger (Peace be upon him) in Medina, once he says the achievements of the Messenger were insignificant, and here an mention is made of the city document in which the Messenger resided (Peace be upon him) but he indicated that the Messenger (Peace be upon him) concluded his condition and his companions and protected them

according to this document, and the Orientalist described the Messenger (Peace be upon him) An inaccurate description that this matter was orchestrated with a rare political mentality ⁽⁴²⁾, forgetting that Islam is a religion of God Almighty for humanity in general, Almighty said : (28) And We have not sent you except comprehensively[1233] to mankind as a bringer of good tidings and a warner. But most of the people do not know ⁽⁴³⁾

It is worth noting that Hill described the Medina document as the purpose of it is to take revenge on the infidels of Quraysh in Mecca and not their purpose as Hill claims to address the current problems ⁽⁴⁴⁾, and the fact of the matter is that the Messenger (Peace be upon him) and his works in the city were an attempt to establish religion legislation according to what It was revealed by God (Peace be upon him) ⁽⁴⁵⁾. It should be noted that among the provisions of the Medina Document is that the Messenger organized his relationship with the Jews in Medina because they erected hostility towards the people of Medina before Islam and expected that they would cause problems for the Islamic religion and Islam again ⁽⁴⁶⁾, contrary to what Hill described . This is a matter of revenge war ⁽⁴⁷⁾, but in reality it is jihad, confrontation of infidelity, and the realization of rights ⁽⁴⁸⁾, Hill also questioned the battles of spreading the Islamic call, especially the Battle of Badr, as he considered that its goal was material and the Muslims 'attempt to control the money of the convoy, as he said that the leader of the convoy, Abu Sufyan, managed to escape with the Quraish money to a safe place and thus canceled the main goal of the conquest ⁽⁴⁹⁾, and the fact of the matter is that The Battle of Badr was not intended materially according to what Hill depicted, but rather was the first battle to spread Islam and that the Quraish money was the same money that polytheists had robbed of Muslims at the beginning of the call ⁽⁵⁰⁾, Hill did not leave the issue of the first confrontation in the Battle of Badr, as he instructed that the cause of the confrontation after Abu Sufyan escaped with the money of the convoy was that the Messenger (Peace be upon him) was the one who was determined to fight the polytheists⁽⁵¹⁾ The truth of the matter is that the polytheists wanted, through this battle, to eliminate the Muslims, returning them to a historic opportunity. When the Muslims saw the persistence of the leaders of the Quraysh on the war, they had no choice but to fight for God's sake and spread the call⁽⁵²⁾ We discern Hill's words that he questioned the Muslims 'victory in the Battle of Badr, when he said:“ **It was clear that Muslims were superior to their peers from the people of their countries.** ” ⁽⁵³⁾ This was attributed to the large number of Muslims, contrary to the fact that the Quraysh were more numerous, but God's care that Hill ignored was present with Muslims despite their small number and the strength of faith was the motive for greater victory⁽⁵⁴⁾, Hill also dealt with the issue of removing the Jews from Medina, attributing it to the victories

achieved by the Muslims in the Battle of Badr after the strength of Muslims was strengthened and its goal was to eliminate the Jews⁽⁵⁵⁾. Forgetting that the Jews violated the covenants that the Messenger (Peace be upon him) made with them in the city document, so they tried to harm the Messenger (Peace be upon him) and killed him in more than one place, and Hill addressed the Battle of Badr with an order free of objectivity, as he described the battle as a defeat for the Muslims and that the reason for that defeat was that the Muslims were new to the battles and that their numbers were few compared to the numbers of polytheists, and these soldiers cannot bear the orders of the Messenger (Peace be upon him)) Strict, so they withdrew from the places designated by them⁽⁵⁶⁾. The fact of the matter is that the Battle of Badr was not a loss in the sense described by Hill, but it was the beginning of achieving victories and taking lessons and morals⁽⁵⁷⁾. As for the battle of Al-Khandaq that promoted the spread of Islam, Hill attributed the cause of victory to a Persian man⁽⁵⁸⁾. It means the companion Persian man, Salman Al-Farisi⁽⁵⁹⁾ Who advised the Messenger (Peace be upon him) to dig a trench around the city, behind which the Muslim army camped, to protect it from the danger of the Quraish⁽⁶⁰⁾ After the Battle of Al-Khandaq, Hill wanted to depict the Messenger (Peace be upon him) of the victorious leader over the Quraysh who wanted to impose his authority on them and that he wanted to make an agreement with them and intended the agreement to reconcile Al-Hudaybiyah, through which the Messenger (Peace be upon him) was able to impose the conditions that he wanted⁽⁶¹⁾ The truth of the matter is that Al-Hudaybiyah's peace was nothing but a manifestation of truth and falsehood is invalidated through which God wanted to preserve the true religion and was in response to the Quraysh's call for this peace⁽⁶²⁾ Hill described the successive Muslim victories that were the result of Islam Amr bin Al-Aas and Khalid bin Al-Walid, may God be pleased with them, describing them as providing a great service to Islam⁽⁶³⁾ The truth reminds that these two companions had a role in the battles of Islam, but they were walking according to the directions of the Messenger (Peace be upon him) and they did not disobey his orders, and as usual Hill attributes the cause of the wars that the Prophet fought (Peace be upon him) because they were economic motives forgetting the real goal which is to spread Islam in all parts of the earth⁽⁶⁴⁾ It is not strange for Hill to describe the conquest of Mecca in the year 8 AH / 630AD as a fall⁽⁶⁵⁾, as if he wanted to describe Muslims as occupiers and not conquerors⁽⁶⁶⁾, After the thorn of Islam was strengthened after the victories of the Prophet (Peace upon him) and his companions, we find that Quraish and neighboring countries began to fear Islam and tried to preserve what is in their hands, so they went to concluding agreements guaranteeing their survival. Hill confirmed that the Messenger (Peace upon him) made an agreement with the Prince of Aqaba as well Some of the neighboring kingdoms guarantee them to stay with the protection of the Arab Islamic state

in exchange for paying the tribute that Hill depicted as a kind of royalties that Muslims take on the person's head⁽⁶⁷⁾ But the fact that the tribute was taken from them in exchange for preserving their lives and protecting them as citizens under the auspices of the state that requires them to have an army equipped with weapons to protect them, just as the state did not charge them with Ahl-Dhimaa to join the ranks of the Islamic army, let alone that the amount of tribute was only very small the person's physical ability⁽⁶⁸⁾ Hill concluded his talk about the call and the spread of Islam in the time of the Messenger (Peace upon him) by asking whether the character of the Messenger (Peace upon him) and his wisdom are the basis for preserving unity and the path of glory, or is religion the basis of it? ⁽⁶⁹⁾. In my personal opinion, there is no difference between the personality of the Messenger (Peace upon him) and the Islamic religion, for he is the Prophet of this religion and the principles that he brought forth are from the content of this religion revealed to him by God (Peace upon him) and gained him the strength through which he was able to spread this religion in all parts of the globe.

Hill's opinion of the Noble Qur'an and acts of worship:-

As for Hill's opinion on the Holy Qur'an and its verses, we find that he often questioned the verses of the Holy Qur'an like Christians, Jews and their Orient lists, as he questioned the Qur'anic verses that dealt with the place of Mecca in Islam and gave his opinion that Mecca had existed since the time of the Prophet Ibrahim (Peace upon him) And that the verses of the Holy Quran did not come up with a new one⁽⁷⁰⁾

In fact, he loves to mention that Mecca is one of the holy cities in the heavenly religions. In it, the Kaaba is the Sacred House of God, which was known to the Arabs before Islam, but Islam was between that position and clarified it and removed polytheism from it⁽⁷¹⁾.

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- (3) Hill, Civilization, 21.
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- (6) Hill, Civilization, 22.
- (7) Ibn Ishaq, Sira Ibn Ishaq, 17, 18.
- (8) Hill, Civilization, 24.
- (9) Ibn Ishaq, biography of Ibn Ishaq, 24; Ibn Hisham, The Prophet's Biography, 1/238.
- (10) Hill, Civilization, 23.
- (11) Surah Al-Najm, verse 4.

- (12) Ibn Hisham, The Biography of the Prophet, 1/19 Al-Tirmidhi, Abu Issa Muhammad Yen Issa (279 AH / 893 AD), Al-Shamael Al-Muhammadiyya, 1st Floor, Dar Al-Ahyaa Al-Arabiya Heritage (Beirut, D.T.), 195.
- (13) Surat Al-Alaq, verses 1-2.
- (14) Surat Al-Muddathir, verses: 1-2.
- (15) Hill, Civilization, 23.
- (16) Al-Waqidi, Al-Maghazi, 3/899; Ibn Hisham, The Prophet's Biography, 1/88
- (17) Surat Al-Hijr, verse 94.
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- (58) Hill, *Civilization*, 35.
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