

The Role of Arabic Prose in Spreading Islam

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Abstract

Because Arabic prose is a potent vehicle for communication, education, and cultural transmission, it had a major and crucial part in the spread of Islam. Prose writing, including letters, sermons, treaties, and historical accounts, has been used from the early Islamic era to communicate the teachings of the Qur'an and the Prophet Muhammad (peace be upon him) to a variety of societies. The unity of the growing Islamic state was reinforced by the use of this type of writing for administrative and intellectual objectives in addition to religious education. In order to make the message of Islam understandable to both Arab and non-Arab populations, scholars and writers created works that clearly and simply conveyed Islamic principles, law, and values. Additionally, Islamic knowledge was preserved and disseminated throughout the Middle East, Africa, and Asia thanks to Arabic prose. Additionally, it made it possible for Islam to spread outside of the Arabian Peninsula by bridging linguistic and cultural divides among recently converted Muslim communities. Furthermore, it was essential in documenting the early history of Islam, guaranteeing that significant occasions and lessons would be faithfully transmitted to future generations. Arabic prose developed over time to become a cornerstone of Islamic scholarship and intellectual advancement. It consequently became a crucial instrument in forming Islamic culture and guaranteeing the survival of its religious and cultural legacy worldwide.

Keywords: Role, Spread, Prose, Communication, Cultural transmission, Sermons, Historical Narratives, Civilization.

Introduction

Arabic prose played a fundamental role in the spread of Islam. The Quran, the holy book of Islam, is written in Arabic and is considered the Word of God as revealed to the Prophet Muhammad ﷺ. The eloquent and powerful language of the Quran helped convey the message of Islam across the Arabian Peninsula and beyond. Many Islamic scholars and writers, such as Al-Ghazali (RA) and Ibn Khaldun (RA), wrote extensively in Arabic, contributing to the rich literary and intellectual heritage of Islam. The relationship between Islam and Arabic prose is not merely linguistic but ideological and spiritual. The advent of Islam transformed Arabic

prose from a limited tribal style into a global academic language. Islam eliminated the various dialects of different tribes and established "Lughat-e-Quraish" (the prose of the Quran) as the standard. In this way, Arabic prose became a universal language that united Arabs and non-Arabs (*Ajam*) into one fold. Islam is a complete code of life that includes laws regarding inheritance, marriage, trade, and legal boundaries (*Hudood*). Poetry was insufficient to describe these intricate matters; therefore, Arabic prose took upon itself the duty of preserving these legal complexities.

The Deep Connection Between Islam and Arabic Prose (Detailed Content)

The Holy Quran: The Starting Point of Sublime Prose

Before Islam, poetry dominated the Arab world, and prose was limited only to the "Saj" (rhymed speech) of soothsayers. The Holy Quran introduced a prose style that was neither poetry nor traditional prose, but rather the highest level of "Nathr-e-Muqaffa" (rhymed prose) which revolutionized Arabic literature.

The Holy Quran gave Arabic prose a style where words are few, but an ocean of meaning is hidden within them. Take, for example, **Surah Al-Ikhlās**:

"قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ"⁽¹⁾

These few sentences expressed the entire philosophy of Monotheism (*Tawhid*) in a prose arrangement that no Arab poet could ever match. In this, the "Fawasel" (sentence endings) create a unique rhythmic cadence that knocks upon the listener's heart.

According to **Dr. Taha Hussein**: "The Quran made prose so powerful that the poetic taste of the Arabs paled in comparison."⁽²⁾

The "Jawami-ul-Kalim" of the Prophet ﷺ (Concise and Comprehensive Prose)

The speech of the Prophet ﷺ is a miracle of Arabic prose characterized not by complexity, but by simplicity and profound impact.

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ"⁽³⁾

(Actions depend upon intentions).

Analysis: In just three words, the entire system of human life was encapsulated. This "Ijaz" (Brevity) is a characteristic of Arabic prose that flourished through Islam.

This is an Arabic prose Hadith, or a quote from the Islamic prophet ﷺ :

"لَا يَجِلُّ لِأَمْرِي أَنْ يَقُولَ: إِنِّي أَحْبَبْتُ فُلَانًا بِحُبِّ اللَّهِ، وَلَا أَبْغَضَيْتُ"⁽⁴⁾

Translation: " Saying "I love someone for the sake of Allah" and then harboring animosity toward them for the same reason is unacceptable."

This Arabic prose in the form of Hadith highlights the importance of sincerity and consistency in one's faith and relationships.

"لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى آدَمَ ظُلْمًا"⁽⁵⁾

Translation: "No soul is killed unjustly except that a portion of that sin is upon the son of Adam".

"الْحَيَاءُ لَا يَأْتِي إِلَّا بِالْخَيْرِ"⁽⁶⁾

Translation: "Modesty brings nothing but good".

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ"⁽⁷⁾

Translation: "A believer in Allah and the Last Day ought not to injure his neighbor."

"الصِّيَامُ رَجُلٌ" ⁽⁸⁾

Translation: "Fasting is a shield".

These Hadiths in Arabic prose highlight important aspects of Islamic teachings, such as the importance of intentions, justice, modesty, kind treatment of neighbors, and fasting.

The Sermon of Hajjat-ul-Wada: The First Charter of Human Rights

The most important turning point in Arabic prose history is this discourse. The Prophet ﷺ declared in it that pre-Islamic stereotypes would no longer exist. (Asabiyyah) using a powerful prose style.

Key Sentence:

"لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعَجَبِي..." ⁽⁹⁾

No Arab is superior to a non-Arab.

Significance : This masterpiece of prose proved that for the spread of Islam, prose was a far more powerful and clear medium than poetry.

Missionary Letters (Letters/Makatib) and the Spread of Islam

In the seventh year of Hijra, the Prophet ﷺ sent letters to the rulers of Rome, Persia, Abyssinia, and Egypt. These writings took the message of Islam out of the Arabian Peninsula and into the courts of the superpowers of that time, introducing Islam as a global religion. Written documents like the "Mithaq-e-Madina" (Charter of Madina) laid the foundation for a peaceful society in Madina. This written treaty brought people of different religions under one system, presenting a practical example of Islamic justice and equity, which inspired people to enter Islam in large numbers.

The letters (Makatib) of the Prophet ﷺ represent a revolution in the history of Arabic prose. These were not merely letters but models of **Diplomatic & Missionary Prose** that took the Arabic language beyond the Arabian Peninsula and introduced it to the global stage.

In the sixth year of Hijra, the Prophet ﷺ sent letters to various kings and rulers.⁽¹⁰⁾

The characteristics and impacts of these letters are as follows:

Conciseness (Ijaz-o-Ikhtisar):

The greatest literary merit of these letters was their brevity and being "to the point." In Arabic prose, purposefulness was prioritized over verbosity.

- **Example:** The letter to **Heraclius** (the Roman Emperor) began with these words: "أَسْلِمُ تَسْلَمُ" (Accept Islam, and you will find peace/safety).

- **Literary Point:** In just two words, the entire invitation and its consequence (salvation/safety) were encapsulated. This is a masterpiece of rhetorical prose.

- **Regal Majesty and Dignity:**

The tone of these letters was not apologetic but carried a prophetic majesty and grandeur. This prose proved that the message of Truth does not fall victim to intimidation.

1. Letter to the Roman Emperor Heraclius:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ : سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ،
فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلَمَ، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ-⁽¹¹⁾
﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾"⁽¹²⁾

In the name of Allah, the Most Gracious and Merciful. From Muhammad, ﷺ the servant of Allah and His Messenger, to Heraclius, the great Roman leader: Peace be upon him who follows the guidance. To continue: On behalf of Islam, I invite you. Adopting Islam will protect you and quadruple your blessings from Allah. But if you turn aside, you will suffer the fault of your subjects.

(Come to a mutually beneficial arrangement, O People of the Scripture: we will worship Allah alone, not associate anything with Him, and refrain from treating one another as lords in place of Allah. Tell them, "Bear testimony that we are Muslims," if they reject you.")

Heraclius (The Roman King): This letter demonstrated the universality of Islam's teachings. Its writing is incredibly beautiful and full of a strong call to faith.

Key Points of the Letter:

1. **Diplomacy: Hadrat Dihyah al-Kalbi (RA)** was selected for this important mission due to his graceful personality and refined manners. He delivered the letter to the Governor of **Busra (Syria)**, who then forwarded it to **Heraclius**⁽¹³⁾
2. **Diplomatic Etiquette:** The Prophet ﷺ addressed Heraclius as "**Azeem-ur-Rum**" (The Great of the Romans). This was a gesture of respect for his position, intended to encourage him to listen to the message attentively.
3. **Double Reward:** The Prophet ﷺ informed him that if he embraced the faith, he would receive a double reward (one for believing in **Jesus (AS)** and the other for believing in **Muhammad ﷺ**).
4. **Responsibility for Subjects:** Heraclius was warned that his decision would impact his entire nation ("**Arisiyyin**," referring to the peasants or the common subjects).
5. **Arabic Prose as Divine Invitation:** The letter concluded with a verse from **Surah Al-Imran (64)**, which invites the **People of the Book** to a dialogue based on a common foundation (**Tawhid** or the Oneness of God).

2. To the Kings of Oman:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . من محمد رسول الله إلى جيفر وعبد ابني جلندة: السلام على المهتدين. بعد هذا، أدعوكما
إلى الإسلام. أسلما تكونان في أمان. فأني رسول الله إلى الناس أجمعين، أنذر الأحياء وأتمم وعدي على الكافرين. فإن
أسلمتما، جعلتكما حاكمين. وإن كفرتما، سلب منكما ملككما، ونزل فرساني على أرضكما، وسبقت نبوتي على
ملككما."⁽¹⁴⁾

"In the name of Allah, the Entirely Merciful, the Especially Merciful. From Muhammad ﷺ, the Messenger of God, to the descendants of Al-Julanda, Jaifar and 'Abd. Peace be upon those who embrace the path of guidance. To proceed: I extend an invitation for you both to accept Islam.

By submitting to God, you shall find safety. I am indeed the Divine Messenger sent to all humanity to caution those with living hearts and to establish the truth against those who deny it. Should you accept this call, your positions of leadership will remain intact. However, if you decline, your sovereignty will reach its end; my forces will approach your lands, and the message of my prophethood will prevail over your kingdom."

Jaifar bin Julanda (King of Oman) :This letter demonstrates the diplomatic and gentle yet firm approach of the Prophet ﷺ of Islam in spreading the message.

Key facts regarding this letter:

1. **Ambassador** :Hadrat 'Amr ibn al-'Aas (RA) carried this letter to Oman⁽¹⁵⁾
2. **Response to the Invitation** :Initially, Jaifar and 'Abd deliberated and asked several questions of Hadrat 'Amr ibn al-'Aas(RA). Ultimately, they recognized the truth of the Prophet's ﷺ prophethood, and both brothers embraced Islam.
3. **The Impact of Arabic Prose** :Following the conversion of Oman's rulers, the entire population joyfully accepted Islam, and Oman became part of the Islamic state without any war.
4. He ﷺ stated) "...إني أدعوك إلى الله وحده لا شريك له..." (I invite you to Allah alone, who has no partner).

3. Khosrow Parvez (The King of Persia):

Prophet Muhammad ﷺ sent a letter to the Sassanid Emperor of Persia, Khosrow II (also known as Kisra), inviting him to Islam. The letter stated:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ فَارِسَ ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى ، وَأَمَّنَ بِاللهِ وَرَسُولِهِ ، وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَأَدْعُوكَ بِدَعَايَةِ اللهِ ، فَإِنِّي أَنَا رَسُولُ اللهِ إِلَى النَّاسِ كَافَّةً ، يُمْنِدِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلَ عَلَى الْكَافِرِينَ ، فَأَسْلِمَ تَسْلَمَ ، فَإِن أَبَيْتَ فَإِنَّ إِثْمَ الْمُجُوسِ عَلَيْكَ"⁽¹⁶⁾

"Starting in the name of Allah, the Most Compassionate and Merciful. This letter is from Muhammad ﷺ , Allah's Messenger, to Kisra, the Great of Persia. Peace to all who follow the path of guidance and put their faith in Allah and His Prophet. I testify that Allah is the only God, without partners, and that Muhammad is His servant. As a Prophet ﷺ sent to every human being, I invite you to Allah's fold to warn the living and fulfill God's decree against the disbelievers. If you submit to God, you will be secure; but if you refuse, you will be held responsible for the sins of your subjects, the Magians."

Reportedly, Khosrow II tore the letter and displayed hostility, even ordering the Governor of Yemen to arrest the Prophet ﷺ. However, the Governor was unable to do so, and Khosrow II was later killed by his own son.

Khosrow Parvez (The King of Persia): The Arabic prose of this letter proclaimed the greatness of the Sovereign of the Universe. Upon hearing it, Khosrow became enraged and tore the letter apart.

Significant and Admonitory Facts of this Letter:

1. **Ambassador:** Hadrat Abdullah bin Hudhafah as-Sahmi (RA) carried this letter.⁽¹⁷⁾

2. **Khosrow's Arrogance:** When the letter was read aloud, Khosrow Parvez flew into a rage because he believed his name should have appeared at the beginning of the letter. He tore the document to pieces.

3. **The Prophet's ﷺ Prayer:** When the Messenger of Allah ﷺ was informed of this incident, he said: "May Allah tear his kingdom into pieces just as he has torn my letter."

4. **The End:** A short time later, Khosrow was murdered by his own son (Shirosh), and gradually the great Persian Empire was fragmented and eventually collapsed.

4. To the King of Bahrain:

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . من محمد رسول الله إلى المنذر بن سوا: السلام عليكم . أحمد الله الذي لا إله إلا هو . وأشهد أن لا إله إلا الله وأن محمداً عبده ورسوله . والآن . أذكرك بالله العلي الجليل . فمن نصح نصيحة صادقة إننا نصحبها لنفسه . ومن أطاع رسلي واتبع أو امرهم فقد أطاعني . ومن نصحهم فقد نصحتني . وقد أحسن رسلي إليك . وشفعت لك عند قومك . اترك المسلمين على إسلامهم . وقد غفرت لمن أساء فتقبل توبتهم . وما أحسنت أن تعينك من منصبك . ومن أصر على يهوديته... أو إن كان مجوسياً فعليته الجزية“ .⁽¹⁸⁾

"In the name of Allah, the Compassionate and the Merciful. From Muhammad ﷺ , the Messenger of Allah, to Al-Mundhir ibn Sawa: Peace be with you. I offer praise to Allah, for there is no deity worthy of worship except Him. I testify that there is no god but Allah and that Muhammad ﷺ is His servant and His Envoy. I call your attention to the Almighty. Understand that the one who offers sincere guidance does so for his own soul's sake. He who follows the path of my emissaries and adheres to their instructions has shown obedience to me, and he who supports them has supported me. My representatives have spoken well of you, and I have accepted your intercession regarding your people. Allow the believers to remain in their faith. I have pardoned those who have erred, so accept their commitment. So long as you act uprightly, you shall retain your office. However, those who choose to remain in the faith of Judaism or Zoroastrianism are required to provide the tribute (jizya)."

Al-Mundhir bin Sawa (The Governor of Bahrain):

As a result of this letter, a large part of Bahrain embraced Islam without any war, proving the success of the **prose-based invitation to Monotheism (Tawhid)**.

Key facts regarding this letter:

1. **Ambassador :Hadrat Al-Ala bin Al-Hadrami (RA)** carried this letter⁽¹⁹⁾
2. **Response to the Prose Invitation :**Al-Mundhir bin Sawa treated this letter with great respect and immediately embraced Islam. Along with him, a vast number of people in Bahrain also became Muslim.
3. **Significance :**This letter is important because the Prophet ﷺ clearly outlined the rights of non-Muslims (Jews and Magians) and the regulations regarding Jizya.

A Medium for International Communication

Through these letters, Arabic prose reached the royal courts of the **Roman Emperor** (Heraclius), the **Persian King** (Khosrow II), and the **Muqawqis** of Egypt for the first time. This established the foundation for Arabic to gain the status of a "sacred global language".

Key Impacts of the Prophetic Letters

1. **Global Spread of Islam:** The letters were a primary tool for taking the message of
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Islam beyond the Arabian Peninsula, introducing it to new regions and world leaders.

2. **Establishment of Diplomatic Relations:** These written correspondences established early diplomatic channels between the Muslim community and foreign powers. They showcased Islam's peaceful intentions, though rejection by some, like the Persian Emperor who tore the letter, eventually led to conflicts that contributed to later territorial expansions.

3. **Conversion of Leaders:** The letters successfully prompted several influential leaders to embrace Islam, most notably the **Negus of Abyssinia** and certain local rulers in Oman, which significantly strengthened the early Muslim community.

The Prophetic Seal: (Al-Khatam an-Nabawi):

These letters were authenticated with a seal from a silver ring engraved with the words محمد

"رسول الله" (Muhammad ﷺ, the Messenger of Allah). This established the tradition of **"Documentary Evidence"** (Documentation) within Arabic prose. Because of these letters, the art of **"Kitabat"** (Writing) flourished in Arabic prose, whereas previously, the Arabs relied primarily on **"Orality"** (Oral tradition). Islam taught the Arabs how to hold the pen, and by bringing their unbridled oral prose into written form, it laid the foundation for a global civilization. It is stated in the Holy Quran:

"ن وَالْقَلَمِ وَمَا يَسْطُرُونَ" (20)

Nun. (By the pen and what they inscribe) You can write that this verse encouraged Muslims to write, which gave permanence to prose. Before Islam, the Arabs were an **"Ummi"** (unlettered) nation who relied entirely on memory and oral speech. Islam transformed Arabic prose from something merely spoken into a written reality.

Documentation of Revelation (Kitabat-e-Wahi):

As the verses of the Holy Quran were revealed, they were recorded on materials such as leather, bones, and palm leaves. This process molded Arabic prose into a **"Written Framework"**. Before this, prose was scattered, but the Quran gave it the organized form of a **"Book"** (*Al-Kitab*). This marked the beginning of the formal art of **"Writing"** (*Kitabat*) in the Arabic language.

Scribes of Revelation and Scribes of the Prophet ﷺ :

The Prophet ﷺ appointed formal scribes (such as **Hadrat Zaid bin Thabit** (RA) and **Hadrat Ameer Muawiyah** (RA)).⁽²¹⁾

These scribes did not only record the revelation but also wrote official letters, treaties, and wills. This gave rise to the concept of **"Official Language"** (*Daftari Zaban*) within Arabic prose.

The Charter of Madina: The First Written Constitution:

The **"Mithaq-e-Madina"** (Charter of Madina) is the first formal **"Written Treaty"** in the history of Arabic prose.⁽²²⁾

Literary and Legal Significance: Its prose is **Legalistic**, featuring sentences that are clear, blunt, and unambiguous. It proved that Arabic prose could be used not just for expressing emotions, but also for solving complex social and political issues.

Document of the Treaty of Hudaibiyyah:

The measured and precise manner in which reconciliation, peace, and conditions were written in the prose of this treaty solidified Arabic as a "**Diplomatic Language**".⁽²³⁾

Written records and letters served as silent but extremely powerful missionaries in the spread of Islam. While oral preaching could only reach a limited circle, written documents crossed borders and solidified the message of Islam on a global scale.

Oratory: The Invitation to Islam Through Prose:

In Islamic history, **Oratory (Khitabah)** was not merely an art form but the most potent weapon for the invitation to Islam. The expressive style of the **Sahaba (may Allah be pleased with them)** infused Arabic prose with a passion, fervor, and truth that shook the courts of mighty and tyrannical monarchs.

Before Islam, oratory among the Arabs was used solely for tribal pride and instigating wars. Islam transformed it into a vehicle for "**Social Reform**" and the "**Divine Message**". The sermons of Friday (**Jumu'ah**) and the **Eid** festivals turned prose into a permanent medium for public communication.

Islamic oratory took Arabic prose out of the era of pre-Islamic arrogance and turned it into a universal moral and social force. Islam granted oratory an "effect sharper than a sword" because of its deep connection to the truth.

- **Comparison Between Pre-Islamic and Islamic Oratory**

Before Islam, the axis of oratory was the "Ego" and the "Tribe."⁽²⁴⁾

Orators used their eloquence to humiliate other tribes and assert their own superiority. Islam, redirected, this, focus, toward the "**Creator**" and "**Humanity**". The purpose of prose shifted from vanity to the **purification of the soul** and the establishment of a **system of justice**.

- **Friday and Eid: The Continuous Communication of Arabic Prose**

By making the sermon mandatory for weekly Friday prayers and annual Eid celebrations, Islam turned Arabic prose into a permanent public genre.

1. **Social Reform** :These sermons were not merely religious rituals; they were platforms for political announcements, military strategies, and movements against social evils such as usury, oppression, and female infanticide.

2. **Linguistic Impact** :Due to this continuous oratory, the language of the common Arab became more eloquent, and a sense of "**simplicity and impact**" was born within prose.

- **Literary Characteristics of Prophetic Oratory** ﷺ

The oratory of the Prophet ﷺ possessed an influence that mesmerized the audience. His prose was entirely free of "**affectation**" (pretentiousness); instead, it consisted of short, comprehensive sentences. It was the sweetness of the Beloved Prophet's ﷺ speech and the fluidity of his prose that transformed the character of the unrefined Bedouins.

The Essence of 'Dawah' in the Oratory of the Sahaba (may Allah be pleased with them) A Great Masterpiece of Arabic Prose

Whenever the Sahaba (may Allah be pleased with them) delivered a speech, their primary objective was to call people toward Allah.

3. **Ja'far al-Tayyar's (RA) Address in the Court of the Negus:**

This is a masterpiece in the history of Islamic prose that changed the course of an entire

empire. When the Negus inquired about Islam, Hadrat Ja'far (RA) delivered an eloquent and moving speech:

" Oh King! We were uneducated people who worshipped gods and consumed carrion. However, Allah placed a Messenger among us, whose veracity and dependability we were previously aware of." ⁽²⁵⁾

Impact: The simplicity and truth of this prose brought tears to the eyes of the Negus, leading him to grant asylum to the Muslims.

2. The First Sermon of Hadrat Abu Bakr al-Siddiq (RA):

The sermon delivered by Hadrat Abu Bakr (RA) upon assuming the Caliphate is a sublime example of political prose.

Key Sentence: "The powerful among you is weak in my sight until I take the right from him, and the weak among you is powerful in my sight until I secure his right for him."⁽²⁶⁾

- **Dawah Aspect of Arabic Prose:** This prose proved that the concept of governance in Islam is "Justice," which attracted non-Muslims toward the Islamic system of equity.

Hadrat Abu Bakr's (RA) Sermon at the time of the Prophet's ﷺ Passing:

The distraught and dispersed Muslims were brought back together by this preaching. "Whosoever worshipped Muhammad ﷺ, let him know that Muhammad ﷺ has died; but whosoever worships Allah, let him know that Allah is alive and will never die," he said."⁽²⁷⁾

Impact: This prose sentence averted a major crisis and called the Ummah toward unity.

4. The Administrative Oratory of Hadrat Umar Farooq (RA) :

The prose of Hadrat Umar (RA) was extremely impactful, awe-inspiring, and concise. Through his letters and sermons, he conveyed the moral codes of Islam to distant regions (Persia, Syria, Egypt). There was such an effect in Umar's (RA) tongue that his sentences would descend straight into the soul.⁽²⁸⁾

5. Tariq bin Ziyad's (RA) Address during the Conquest of Al-Andalus:

The speech by Tariq bin Ziyad (RA) during the conquest of Spain represents the peak of Arabic military prose.

Famous Sentence: "العدو امامكم والبحر وراءكم" (The enemy is before you and the sea is behind you).⁽²⁹⁾

Impact: This oratory breathed such spirit into the Mujahideen that it cleared the path for the entry of Islam into Europe.

Characteristics of the Sahaba's (may Allah be pleased with them) Style of Expression:

1. **Spontaneity) Barjastagi :**(Their prose was natural and entirely free from artificiality or pretension.
2. **Qur'anic Influence :**A reflection of Qur'anic vocabulary and structures could be seen in every sentence they uttered.
3. **Conciseness) Jami'yyat :**(They preferred short, profound sentences) **Aphorisms (** over lengthy, verbose discourse.
4. **Moral Superiority :**It is essential to emphasize that the oratory of the **Sahaba** did not merely strengthen the faith of existing Muslims; it profoundly impressed the populations of conquered territories. Their eloquence served as living proof of the moral and intellectual superiority of Islam.

Nahj al-Balagha: The Prose Style of Hadrat Ali (RA) and His Role in Dawah

Hadrat Ali (Karam Allah Wajhu) played a monumental role in elevating Islamic prose to its zenith. His sermons are considered a bridge between divine words and human speech.

Example of Speech (On the Transience of the World):

"مَا بَالُكُمْ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تَدْرِكُونَهُ، وَلَا يَحْزَنُكُمْ انْكَسَابُ مِنَ الْآخِرَةِ تَحْزَنُونَ!"⁽³⁰⁾

Translation :What is the matter with you that you rejoice over the small things of this world that you attain, yet the loss of the great treasures of the Hereafter does not grieve you!"

These words prove that Islamic prose did not just provide information; it used "**Bala'ghat**" (**Eloquent Prose**) as a psychological tool to awaken the human conscience and moral spirit. While poetry is generally rooted in imagination and exaggeration, Islam required a solid and clear medium to express absolute truths. Prose became the essential vehicle to convey the core tenets of Islam—**Tawhid**) Monotheism ,(Risalat (Prophethood), and **Akhirat** (The Hereafter)—with precision and clarity.

The Impact of Arabic Prose in Non-Arab Regions (Ajam)

The spread of Arabic prose in non-Arab regions (*Ajam*) was not merely the transfer of a language; it marked the beginning of a new civilization and a new way of thinking. As Islam reached Persia, Khorasan, Sindh, and Al-Andalus, Arabic prose completely transformed the local languages and intellectual frameworks of those regions.

- **Status as an Academic and Religious Language:**

When the people of *Ajam* (Persia, the Subcontinent, Central Asia) embraced Islam, they adopted Arabic prose to understand the Quran and Sunnah. Consequently, the greatest scholars of these regions—such as **Imam Bukhari (RA)**, **Imam Ghazali (RA)**, and **Sibawayh**—became known as the masters of Arabic prose despite their non-Arab origins. These individuals authored books on Hadith, Jurisprudence (*Fiqh*), and Philosophy in Arabic prose, which remain the primary sources for the spread of Islam globally today.

- **Influence on Local Languages:**

Due to the influence of Arabic prose, a vast treasury of Arabic vocabulary was integrated into languages like Persian, Urdu, Turkish, and Sindhi. These languages adopted the Arabic script, and their prose styles inherited the eloquence and rhetoric of Arabic. A significant portion of Urdu and Persian prose is based on Arabic terminology, making it easier for speakers of these languages to understand Islamic teachings directly.

- **The Art of Translation (Translation Movement):**

During the Abbasid era, Greek, Sanskrit, and Pahlavi books were translated into Arabic prose. This "**Prose Movement**" introduced Islam to the non-Muslim world as a scientific and rational religion.⁽³¹⁾

- **Prose Works of the Sufis:**

The "**Malfuzat**" (recorded sayings) and "**Maktubat**" (letters) of Sufi saints played a massive role in spreading Islam throughout *Ajam*. Although these writings were sometimes in Persian or other languages, their foundation was rooted in Arabic prose and the Qur'anic style. These prose works ignited a love for Islam in the hearts of non- Arabs and morally transformed them into devout Muslims.⁽³²⁾

Arabic prose was not merely a vehicle for communication, but a foundational pillar in the global expansion of Islam. From the divine eloquence of the Quran to the strategic letters of

the Prophet ﷺ and the soul-stirring oratory of the Sahaba, prose provided the clarity and structural integrity needed to transform a desert-born faith into a world-spanning civilization. By bridging the gap between the sacred and the administrative, and between the Arab and the non-Arab, Arabic prose ensured that the message of Islam remained preserved, protected, and perpetually accessible to all of humanity."

Conclusion:

The overall discussion can be summarized as follows:

- Arabic prose was not merely a collection of words, but it proved to be a highly powerful intellectual and ideological tool for the spread and survival of Islam. While poetry appealed to the emotions of the Arabs, Arabic prose addressed the human intellect, consciousness, and social structure. The miraculous prose style of the Holy Quran shattered all pre-Islamic "idols" of eloquence and established a language that became the **identity of Islam** for eternity.
- The *Jawami-ul-Kalim* (concise speech) of the Prophet ﷺ, his missionary letters, and the impactful oratory of the Sahaba expanded this prose tradition to such an extent that the message of Islam traveled from the deserts of Arabia to the **palaces of Rome and Persia**, and the intellectual centers of the non-Arab world (*Ajam*).
- Arabic prose not only preserved the beliefs and laws of Islam but also solidified it as a **global administrative language**. Its influence in non-Arab regions gave birth to a new "**Islamic Civilization**" that wove diverse languages and cultures into a single thread. Even today, the presence of all fundamental sources of Islamic sciences (Quran, Hadith, Fiqh) in Arabic prose is evidence that Arabic prose serves as the **backbone** in the permanence and universality of Islam.

Suggestions:

1) Promotion of Arabic Language Education

Arabic should be promoted at all levels so that people can directly understand Islamic sources like the Qur'an and Hadith without relying only on translations.

2) Integration of Classical and Modern Prose

Combine classical Arabic prose (Qur'anic and Hadith style) with modern communication methods to make Islamic teachings more understandable for today's audience.

3) Use of Digital Media for Da'wah

Arabic prose should be adapted into digital formats (social media, blogs, videos) to spread the message of Islam globally in an effective way.

4) Translation and Accessibility

High-quality translations of Arabic prose should be produced in different languages to reach non-Arab audiences while maintaining the original meaning.

5) Training in Islamic Oratory (Khitabah)

Institutions should train students in effective speech and writing skills so they can present Islamic teachings clearly and confidently.

6) Research and Academic Development

More academic research should be encouraged on Arabic prose and its role in Islamic history, law, and civilization.

7) Preservation of Original Texts

Efforts should be made to preserve classical Arabic manuscripts and texts to maintain

authenticity and continuity of Islamic knowledge.

8) Application in Contemporary Issues

Arabic prose should be used to address modern social, ethical, and global issues in the light of Islamic teachings.

9) Interfaith Dialogue

Arabic prose can be used as a tool for dialogue with other religions by presenting Islam in a clear, logical, and respectful manner.

10) Curriculum Development

Educational curricula should include the study of Arabic prose (Qur'an, Hadith, classical scholars) to build strong intellectual and linguistic foundations.

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