

ARABIC LITERATURE IN THE ISLAMIC PERIOD: *SYI'IR* AND *NATSAR*

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Abstract:

Arabic literature during the Islamic period played a crucial role, serving as a central force in shaping the Muslim community. This research aims to analyze the development of Arabic literature during the Islamic period (*shadr Al-Islam*) in the forms of *syi'ir* and *natsar*. It employs a qualitative descriptive research method with a literature review approach. Data were sourced from journals, books, notes, and other documents related to the development of Arabic literature during the Islamic period. Data were collected through documentation techniques and analyzed using qualitative data analysis methods, including data reduction, data presentation, and drawing conclusions. The research findings indicate that the development of Arabic literature during the Islamic period manifested in the forms of poetry and prose, both of which were present in two periods: the era of the Prophet and the era of the Rightly Guided Caliphs. The main characteristics include the use of language styles that constantly remind of Allah, containing verses of *qauliyah* and *kauniyah*. These literary works uphold the principles of *amar ma'ruf nahi munkar*, enjoining good and forbidding evil, marked by deep compassion and wisdom, reflecting Islamic teachings. The themes often revolve around profound love and devotion to Allah, the Prophet, parents, and dedication to struggles in the path of God. This love extends to encompass all of Allah's creations, reflecting a holistic and inclusive worldview.

الملخص: الأدب العربي خلال الفترة الإسلامية لعب دوراً حيوياً، حيث كان يشكل القوة المركزية في تشكيل المجتمع المسلم. يهدف هذا البحث إلى تحليل تطوير الأدب العربي خلال الفترة الإسلامية في صدر الإسلام في شكل الشعر والنثر. يستخدم هذا البحث منهجاً وصفيًا نوعياً بنهج استعراض الأدب. جمعت البيانات من المجالات والكتب والملاحظات والوثائق الأخرى المتعلقة بتطوير الأدب العربي خلال الفترة الإسلامية. تم جمع البيانات من خلال تقنيات الوثائق وتحليلها باستخدام أساليب تحليل البيانات النوعية، بما في ذلك تقليل البيانات وتقديم البيانات واستخلاص الاستنتاجات. تشير نتائج البحث إلى أن تطوير الأدب العربي

خلال الفترة الإسلامية تجلى في شكل الشعر والنثر، وكلاهما كانا موجودين في فترتين: عهد النبي وعهد الخلفاء الراشدين. تشمل السمات الرئيسية للأدب خلال الفترة الإسلامية استخدام أنماط لغوية تذكّر باستمرار بالله، وتحتوي على آيات قولية وكونية. تعتبر هذه الأعمال الأدبية الركيزة لمبادئ الأمر بالمعروف والنهي عن المنكر، وتتسم بالرحمة والحكمة العميقة، مما يعكس تعاليم الإسلام. تدور الموضوعات غالباً حول الحب العميق والتفاني في الله والنبي والوالدين، والاهتمام بالكفاح في سبيل الله. يمتد هذا الحب ليشمل جميع خلق الله مما يعكس رؤية شاملة وشاملة للعالم.

Introduction

Literature is not something new for Arabs, especially Muslims. Arabic literature existed before the arrival of Islam, namely before the 7th century AD. The pre-Islamic period is called classical arabic literature or Jahiliyyah Arabic literature. During the Jahiliyyah period, people were famous for their ability to compose beautiful poetry. The high quality of Jahiliyyah literary language at that time was widely acknowledged by many cultural observers. Arabic literature is an integral part of the West Asian literary tradition, spanning centuries. This can be observed through historical periodization that dates back to the pre-Islamic or Jahiliyyah period (Manshur, 2011).

The development of Arabic literature over time is intricately linked to the history of the Arab nation. In the past, literature emerged as a response to the Arab people's yearning for peace amid the chaos of war. Islam has documented a comprehensive history of transformations in the human system of life, encompassing spiritual, political, literary, and cultural aspects. These changes extend beyond specific nations affected by Islamic da'wah, illuminating nations with the light and virtues of faith.

The Arabs held high literary value, particularly in their dedication to the tradition of poetry during the Jahiliyyah period. Islam made its way into the Arab community to usher in progress comprehensively, spanning across education, social life, literature, and culture, notably in language. It brought a radiant transformation to the Arab society. Islam introduced numerous changes in shaping the global Arab way of life, particularly in the realm of language, where its impact remains significant. The Quran, revered as the holy book of Muslims, and the Hadith of the Prophet hold a crucial position, becoming a guiding light even after the Prophet's passing.

There are many differences of opinion about the periodization of Arabic literature. The majority of literary figures merged the Islamic and Umayyad periods into one. However, because Islam's arrival criticized Jahili literature that had previously been

established, it would be better if this Islamic period was separated. Because later, the arrival of Islam shifted the position of poetry and favoured prose as a means of preaching the Prophet Muhammad in spreading Islam. Arabic literature as a means of spreading and illuminating the Islamic religion, in which pre-Islamic literary traditions, such as poetry, stories, and prose, become the basic material for developing literary works in new forms that are in accordance with Islamic teachings. So that Islamic poetry emerged with the emergence of the religion of Islam and its spread throughout the Arab region. Likewise with the emergence of prose in the Islamic period, which began with the recording of Islamic religious teachings in written form. Literature during the Islamic period had distinctive characteristics that reflected the values, beliefs, and cultural context of the Islamic religion.

Arabic literature during the Islamic period played a significant role in understanding the history and cultural evolution of the Arab world, as well as delving into the influence of Islam on the fields of art and literature. This era was a time when literary works held a vital role in depicting the values, beliefs, and societal life of the Arab people at that time. During this period, Arab writers underwent substantial transformations in their writing styles and the content of their literary works in line with the introduction of Islam. Previously, Arabic literature was renowned for its poetic beauty and epic tales. However, with the advent of Islam, literature underwent profound changes, reflecting the religious values, morality, and ethics of Islam. Additionally, this period witnessed the emergence of eminent writers and literary works that paved the way for the development of more modern Arabic literature..

The researcher found numerous studies on Arabic literature, such as its historical development during the Jahiliyyah, Umayyad, and Abbasid periods (Jauhari, 2011; Khatimah, 2022; Nugraha, 2020), regional Arabic literature (Hariyani, 2022; Oktavia, 2022; Sulfikar et al., 2023), literary criticism (Fitriani, 2021; Hizkil, 2021; Salbiah, 2023), literary movements (Panggalo, 2022; Perdana & Tasnimah, 2022; Sari, 2021; Shidiqiyah, 2022), and so on. Based on previous studies, it appears that periodic studies on Arabic literature exist, but there hasn't been an in-depth exploration of Arabic literature during the Islamic period, particularly focusing on poetry and prose. Therefore, this research aims to enhance previous studies by analyzing the development of Arabic literature during the Islamic period (*Shadr Al-Islam*) in the forms of *syi'ir* and *natsar*.

Method

This research is a qualitative descriptive study using a literature review approach because qualitative descriptive research presents data as they are without any manipulation or other treatments, aiming to provide a comprehensive overview of an event

or to expose and clarify a phenomenon that occurs (Rusandi & Muhammad Rusli, 2021). In this case, the research aims to comprehensively analyze and describe the development of Arabic literature in the Islamic period (*Shadr Al-Islam*), specifically in the context of *syi'ir* and *natsar*. The literature review, as a method, is employed in the data collection process to understand and study the theories from various related sources, enabling a more thorough exploration of the research topic (Adlini et al., 2022). The data for this research are sourced from journals, books, notes, and other documents related to the development of Arabic literature during the Islamic period. The data are collected using documentation techniques and subsequently analyzed through qualitative data analysis methods, including data reduction, data presentation, and drawing conclusions (Miles & Huberman, 2014). In this case, the first step involves data reduction, during which the researcher selects relevant data pertaining to Arabic Literature of the Islamic Period (*Shadr Al-Islam*). The second step involves presenting the data; here, the researcher records and classifies topics that are pertinent to the research. The third step entails drawing conclusions based on the research results.

Result and Discussion

The Development of Arabic Literature in the Islamic Period

Since the rise of Islam until the establishment of the Umayyad Caliphate, there was a significant migration of Arabs to new regions (Oktavia, 2022). The arrival of Islam in Arab lands profoundly impacted the existing Arab culture. Prior to the advent of Islam, the Arab society lagged behind in various aspects. However, an intriguing aspect of the earlier Arab civilization is that, despite its underdeveloped state in several fields, its literature remained untouched. Before the arrival of Islam, literature in Arabia was well-established and even flourished.

When Islam emerged, Arabic literature itself did not undergo fundamental changes (Asriyah, 2017); instead, it was the content and spirit within the literature that experienced transformation. This transformation occurred because numerous writers embraced Islam, thereby influencing the literary landscape. Islam, upon its inception in the early 7th century AD, brought substantial influence to the advancement of the Arab nation across diverse domains, encompassing religion, politics, economy, arts, culture, and the social fabric of the Arab society.

According to Al Muhdhar and Arifin, the changes that arose in Jahilyyah Arabic literature after the birth of Islam were summed up in three ways, namely limination of some elements of Jahilyyah Arabic literature, creating a new style that is under Islam, and

development of some old styles that are compatible with Islam (Wargadinata & Fitriani, 2018).

In addition to these three factors, there are still some influences brought by Islam to Arabic literature: the vocabulary of the Arabic language is expanding, Arabic is getting smoother, the themes of his literary works change, its literary value is getting higher. Jahiliyyah poets embraced Islam, including Hasan Bin Sabit, Ka'ab Bin Zuhair, and Hutai'ah.

Jahiliyyah Arabs embraced various religions (Jahili, Zoroastrianism, Christianity, Judaism), then most of them converted to Islam when Islam came. The weak structure of the Arab nation during the Jhiliyah era made the social foundations decline. When Islam came, Islam put Islamic law at the social level of society, such as matters regarding marriage, divorce, buying and selling, and how ethics get along with enslaved people. They mutually trade, craft and scientific activities. So it is unsurprising that in the early days of Islam, the Arab Jahiliyyah experienced rapid progress, giving birth to new forms of civilization.

In political condition, initially, the Jahiliyah Arabs did not have a leadership system. However, when Islam came, Rasulullah SAW created a leadership system that he led to unite all Arab nations. In this field, the Prophet stipulated the Al-Qur'an as a state law that must be obeyed. This makes the Arab nation a strong nation that other nations respect. At the beginning of Islam, territory or conquests were expanded in these areas. This indirectly made the soldiers get abundant *fa'i* (spoils of war). The existence of this property is sufficient to meet the needs of the Arab people sufficiently so that it can be said that they live in prosperity, besides also carrying out trading activities, farming, and so on.

The conditions in this period also indirectly influenced the life or condition of literature. These influences include the growth of poetry and prose so that the emergence of several groups in Islam caused poetry to become a mouthpiece following the goals and objectives of each of these Islamic groups (Wargadinata & Fitriani, 2018).

Islam influences the language and literature of its people, such as: eliminating some elements of Jahiliyyah Arabic language and literature, such as spells used by shamans or black magic, creating a new atmosphere in Islam, such as the emergence of various branches of regulations and laws both in Islamic shari'ah and in the language field, such as the emergence of *Balaghah* science, *Nahwu* Science, *'arudh* Science, and others, and developing some of the old language styles that are by Islam, such as in the field of poetry and sermons, because these two kinds of styles have contributed significantly in helping to spread the spread of Islam to all Arab nations because Arabs are very fond of these two fields.

Syi'ir or Poetry during the Islamic Period (Shadr Al-Islam)

The views of the orientalist who stated that Islam had brought a decline to the rate of development of Arabic literature during the Jahiliyya era, especially the genre of poetry did not develop and instead were eroded by the influence of the Koran and hadith, all of which are wildly exaggerated. Islam at that time only directed literature, especially the genre of poetry and poets, to the good intentions and ways to promote virtue, wisdom, and nobility through Islamic corridors. Seeing poetry at that time as an excellent medium to promote it all, Islam limited poetry and other literary works to the purpose of da'wah and for the common good.

Art historians tend to hold the view that in the early days of Islam, the Arabs were too tribal and primitive, and the land too barren and barren for artistic creation. They say that the Arabs began to realize the beauty of creative arts following the spirit of Islam only after conquering Syria, namely when they came into contact with the eastern Romans.

The Quran is considered the sacred book of Islam, and the teachings of the Prophet, found in Hadith, hold profound significance in shaping the extraordinary influence of Islam in its early days. Consequently, the Arabic language naturally gained prominence due to the arrival of the Quran and Hadith. Islam regards poetry in two ways: firstly, a poem is esteemed in Islam if it is used for noble purposes. Conversely, if a poem is utilized for unworthy or immoral objectives, Islam views it as disrespectful. The Prophet was particularly attentive to the enthusiastic nature of Arab poetry, which often led to disputes and violence. Therefore, there were instances where the Prophet discouraged or prevented poetry, especially when it incited conflict. However, he praised poetry that introduced wisdom and virtues (Safitri & Tasnimah, 2022).

So it is clear that there are types of poets from an Islamic perspective. The first type of poet is a poet approved by Allah, meaning based on the principles of religion. The poetry that Islam negated was influenced by cultural developments in the Arabian peninsula, leading them to a hedonic and materialist lifestyle so that normative and ethical values were ignored. When worldly pleasures lulled the Arab nation, Muhammad appeared, the figure of a young Arab who brought human values based on Islamic norms and the principles of the al-Qur'an. Along with the development of Islam, Arab poets glanced at the beauty of the verses in the al-Qur'an and dubbed them as the poetry of Muhammad.

Islam allows poetry genres such as hymns to praise Allah and His Messenger, proverbs containing good sayings, the poetry of wisdom, the poetry of advice to call for goodness or sermons with high moral values. Besides that, Islam views it as bad if poetry is

used to criticize each other (poetry *hija'*), pride (poetry *fakher*), and inflame passions that tend to cause hostility and damage.

When the Prophet was in the city of Makkah, the ignorant poets constantly ridiculed the Prophet and other Muslims through the expressions of his poetry. The poets who embraced Islam also replied with the same poem, so a term called *Syair al-naqa'id* (polemic) appeared at this time. In general, this poem has many themes of *al-hija* (ridicule), *al-madh* (praise), and *al-fakhr* (pride).

However, what was interesting in the period of *shadr al-islam* (the beginning of Islam) during the time of Rasulullah SAW was the theme of *al-da'wah wa al-futuh al-islamiyah* (the poetry of preaching and the victory of Islam). This poem is deliberately raised as a call to defend Allah's religion and fight polytheism. Hassan bin Thabit, Ka'ab bin Malik, Abdullah bin Rwahah and others echoed this theme. For example, Bajir bin Abi Sulma's poem When seducing his brother, Ka'ab, embraces Islam. So that the strings of the word for the word touched and penetrated Ka'ab's heart so that later he vowed to declare himself a Muslim. The verse reads:

*Only to Allah
not to Uzza and Lata, You will be saved
salvation happens if you convert to Islam
On doomsday
All cannot be saved and free from the fires of Hell
Those who are clean in the heart become Muslims
Zuhair's religion is void
And Abi Sulma's religion is forbidden to me (Muzakki, 2011)*

The light of Islam has been throughout the Arabian peninsula since the 9th century, and it is clear how poetry in the life of the Prophet (peace and blessings of Allaah be upon him) travelled every way. Ibn Salam and other trusted narrators found dozens of poets and bards collaborating on their creations. Thus, the abolition of paganism throughout the judiciary was concluded by Islam and Arabism being one thing on the other, and this was the secret in the emergence of the allegiance system when foreign countries were opened; it was specific for those who surrendered to join the Arab tribes and become members of its members. Al-Jzirah was a sharp wave of apostasy, as many Arabs refrained from paying Zakat for Chats and camels for them. This was my opinion, and then he took the pulpit where he said: God if they prevent me as the chief to witness them, and then came down and directed the troops to those led by Khalid Bin Walid and others. Asad's tribe had

gathered around Mutanabi, where he appeared named Taliha Ibn Khuwaylid, and joined. And in vain tried their good Islam in both tribes to respond to them from other peoples, and soon he met them at the well of the Bazakhs and tormented them greatly. Khaled just turned to Tamim and predicted success (Dhaif, 2002).

Then Malik bin Nuwaira Sayyid bey was killed in Barboua, and he completed the inheritance for his brother. Khaled went with his army towards I Hanifah in Mayamah and warned Melameh, which was done at Dan Aqraba. A fierce battle broke out between the two sides, which provoked killings, but the circle soon happened to the children of Hanifa, fell minbha on the battlefield, and announced his surrender. This was a victory for the support of the religion of God, and immediately condemned, and Bahrain, obedience, and the hordes of these soldiers headed for Hadramaut, Najran and Yen, where the people gathered around Mutabi called al-Aswad al-Ansi and adopted another called Qais Ibn Abd Al-Yghoth, and all these soon surrendered. If the political war, and the prophet's agreement have left a great impact, the apostasy war, too, had left a lot of poetry, some of which are warnings, intimidation, and da'wah, such as the words of Al-Harith Bin Marra when he spoke to the people of Amer. Agam is tricked; even if defeated, you will not run away from him as a smuggler (Dhaif, 2002).

Abu Bakr saw that by pushing the Arabs out of their islands to spread Islam in the earth's sky, they were all rushing for Allah and seeking His pleasure. Abu Bakr had two armies to attack the Levant, one led by Amr Ibn al-Aas and the other by Yazid Ibn Abi Sufyan, and the rebellion victory in Palestine. Soon, Abu Bakr Khaled Ibn al-Walid extended them and made him an army emirate. He defeated Arbatun and at Yarmouk, a tributary of the Jordan river, and laid siege to Damascus, and his group of troops could take Homs. Abu Bakr died in the thirteenth year of the migration, including the performance of God and His messenger, and the last thing he said was his footsteps are Muslim and make me right. And wept many poets and the best of what was said by Hassan bin Thabit: if I remember the fatwa that my brother Abu Bakr was reminded of the beliefs of his brother Abu Bakr, including the following, the biographies of Mahmud the Second and the first persons, including the sincerity of the messengers and two people in Laurel Almunif have wandered because generations have stood and the Messenger of Allah knows that Abu Bakr does not recommend the best of nature. Umar bin al-Khattab, walked in the best biography, following the guidance of God and his Messenger and his companions, fearless in blaming the right he was the first without bureaucracy and people ruler over them, and the first to regulate Arab history and make immigration, and the first is called the prince of the

believers. Ibn al-Jarrah was in his place, Khaled Fattouh as-Sham assisted him, and Amr Ibn al-Aas set out with his army and conquered Egypt (Dhaif, 2002).

In the early days of Islam, *syi'ir* or poetry possessed distinctive characteristics. Firstly, its purpose, *aghradl al-syi'r*, was multifaceted: poets abandoned degrading forms like *ghazal* and seductive *madah*, focusing on *da'wah* and encouraging *jihād fi sabilillah*. Poetry also served as a response to challenges posed by infidel poets. Secondly, the meaning, *ma'ani al-syi'r*, was derived from references in the Quran and Hadith, avoiding ignorance and contradicting Islamic spirit. Thirdly, in terms of style (*uslub*) and speech (*alfadh*), poets refrained from using foreign words, adhering strictly to Quranic vocabulary. Religious terms were prevalent, and urban style dominated over inland language styles. These characteristics defined the early Islamic poetry, reflecting the essence and spirit of the time.

Thus, poetry during the Islamic period served not only as an art form but also as a means to convey religious teachings, advocate for justice, and celebrate the beauty of the world. Consequently, the development of poetry during the Islamic period not only reflected advancements in the field of literature but also acted as a mirror reflecting the values and beliefs held by the Muslim community at that time.

Natsar or Prose during the Islamic Period (Shadr Al-Islam)

At the time of Rasulullah SAW, the highest literary works at that time were the Al-Qur'an and Hadith. In terms of linguistic rules, the al-Qur'an has rules, especially in the fields of phonology, morphology, and syntax. This has an impact on language and science, one of the influences in the field of literature.

During this era, the significance of poetry started to wane, gradually being supplanted by *khitobah* (sermons) and *kitabah* (written discourse) for several reasons. Firstly, there was a fervent desire to propagate the illuminating teachings of Islam through *da'wah* (preaching) and *jihād* (holy struggle). Secondly, the profound influence of the Qur'an and Hadith led to an emphasis on Arabic fluency, fostering a shift towards more formalized modes of expression. Thirdly, the evolution of societal dialogues encompassing diverse socio-political and educational realms contributed to this transformation. Lastly, the need to expound the political and legal policies of the caliphs further steered the focus towards structured and comprehensive forms of communication, marking a transition from the poetic tradition to the dominance of *khitobah* and *kitabah*.

In the *Khulafa Rasyidin* this period, Islam experienced very rapid progress in all fields. The progress includes, among other things, expansion of the area, regulation of the state treasury, and others. Progress is also visible in literature and science as in prose.

Natsar, a form of literary expression, evolved with several key concepts. Firstly, *Khitabah* or speech became prominent with the rise of Islam, necessitating eloquent speakers to propagate Islamic teachings. These orators elucidated the fundamental principles of Islamic preaching, advocated for jihad, and engaged in discussions regarding the challenges posed by the new way of life. Secondly, *Kitabah* or writing saw a transformation. Initially, the Arab community employed scripts like *al-Ambari* and *al-Hiri*, later replaced by *al-Hijazi*, the authentic Arabic script. This writing style was embraced by a limited segment of Arab society, primarily consisting of ten individuals from the Quraysh tribe and a few residents from Medina and its neighboring areas. Lastly, the era witnessed the rise of *Matsal* or proverbs, another form of prose that swiftly progressed alongside *khitabah* and *kitabah*. Proverbs flourished alongside the emergence of the Quran and Hadith, encompassing themes related to life rules, ethics, human relationships, politics, social issues, and more (Safitri & Tasnimah, 2022).

An example of a *khitobah* or sermon is as Qusbin Saa'idah al-iyadi's follows:

أيها الناس، أسمعوا وعوا، من عاش مات، ومن مات فات، وكل ما هو آت آت، ليل داج، ونهار ساج،
وسماء ذات أبراجو ونجوم تزهرو، وبحار تبحرو، وجبال مرساة، وأرض مدحاة، وأنهار مجرأة، إن في
السماء لخبراً، وإن في الأرض لغيراً، ما بال الناس يذهبون ولا يرجعون؟ أرضوا فأقاموا؟ أم تركوا
فناموا؟ يقسم قس بالله قسماً لا إثم فيه: إن لله ديناً هو أرضى لكم وأفضل من دينكم الذي أنتم
عليه. إنكم لتأتون من منكر.

(O people, listen and be aware. Verily the living shall die. The dead person has passed. Everything that is to come will surely come. The night is pitch black, the day is bright; the sky is decorated with stars. The twinkling stars, the surging seas, the towering mountains, the expansive earth, and the flowing rivers. Verily, there is news in the heavens, and the earth is full of teachings. What is the news about people who have gone and not returned? Qus swears by Allah, an oath that does not contain sin. Verily, Allah has a religion that is preferable to you and is more important than the religion you practice. You have brought wrongful affairs) (Wargadinata & Fitriani, 2018).

The other one is as Abu Bakar Ash-Siddiq's follows:

أيها الناس، إني قد وليت عليكم ولست بخيركم، فإن رأيتني على حق فأعينوني، وإن رأيتوني على
باطل فسدوني، أطيعوني ما أطعت الله فيكم، فإذا عصيته فلا طاعة لي عليكم، ألا إن أقوامكم عندي
الضعيف، حتى أخذ الحق له، و أضعفكم عندي القوي حتى أخذ الحق منه. أقول قولي هذا،
واستغفر الله لي ولكم.

(O people, I have now led you, but I am not the best among you; if you see me walking on the truth, then help me, whereas if you see me above falsehood, then

straighten my steps, obey me as long as I am a minister of Allah, and if I If you commit an act of disobedience, then you may not obey me about it. Know that the most assertive person among you, in my eyes, is the weakest person until he gets his rights, whereas the weakest person, in my eyes, is the person you think is the strongest until he returns the rights of others. Other. That is what I convey to you while asking Allah for forgiveness for myself and all of you). (Wargadinata & Fitriani, 2018).

During the Jahiliyya era, the writing world had not yet developed because they prioritized oral rather than written literature. However, in this period, writing began to spread and develop along with the advent of Islam. This happened when many prisoners during the expansion of Islamic territory could write so that by the Messenger of Allah, those who were captured could free themselves by teaching reading and writing for every ten Arab captives. In this way, the Arabs indirectly interacted with outsiders and learned from each other. And Rasulullah also ordered them to compete to learn it.

In the Islamic period, *Ar-Risalah (kitabah)* possessed distinct characteristics. It typically commenced with *Bismillah* (In the name of Allah) and *Hamdallah* (Praise be to Allah), followed by praise for the Prophet, a statement of the purpose of the letter using the phrase "amma ba'du" (to proceed), and concluded with a prayer and greetings for the recipient. Its defining features included simplicity, devoid of complicated expressions, a lack of foreign words, employing a youthful style of language, conveying meanings that were easily understood, and exhibiting noble intentions.

One example of the treatise is the Prophet's Letter to Khalid bin Walid. Since Allah ordered Him to preach the way of Allah, he has been earnest in spreading the light of Islam and inviting people to return to *Tawhid*. He was never tired of preaching to people the way of Allah with wisdom, good advice, and commendable morals.

Among the Arab tribes that he preached was Al-Harith bin Ka'b, he sent Khalid Bin Walid to invite them to Islam. until finally Khalid Bin Walid sent a letter to the Prophet that the tribe accepted the *Da'wah* of Islam. The Messenger of Allah replied to the letter ordering Khalid Bin Walid to return with their envoy for learning about Islam. In his letter he said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : من محمد النبي رسول الله إلى خالد بن الوليد , سلام عليك , فإنني أحمد إليك الله الذي لا إله إلا هو. أما بعد : فإن كتابك جاءني مع رسو لك تخبر أن بني الحارث بن كعب قد أسلموا قبل أن تقاتلهم , وأجابوا إلى ما دعوتهم إليه من الإسلام , وشهدوا أن لا إله إلا الله , وأن محمدا عبدا لله ورسوله و أن قد هداهم الله بهداه , فبشرهم وأندرهم , وأقبل واليقبل معك وفدهم , والسلام عليكم ورحمة الله وبركاته.

(In the name of Allah, Most Gracious, Most Merciful. From Muhammad the Prophet sent by Allah, may safety always be with you; I praise Allah for you. *Amma ba'du*: The letter that you sent with your envoy has reached me, explaining that the tribe of Bani Al-Harith bin Ka'b has converted to Islam peacefully without fighting; they

have followed what you preached from this religion; they testify that there is no God who has the right to be worshipped but Allah and that Muhammad is the servant and messenger of Allah, so give the good news of their Islam and give them a warning, and come back, O Khalid, with the envoy of the tribe. May God's safety, mercy, and blessings always be bestowed upon you)

Excerpt from the Prophet's Treatise sent to king al-Najasyi, the ruler of al-Habsyah:

"I invite you and your troops to worship Allah, who has no partner for Him, to continue to obey Him; you should believe in what was handed down to me. I have conveyed and given advice; please accept my advice because safety remains with those who follow instructions (Abd al-'Aziz, 1405 H: 257 M) (Muzakki, 2011).

The development of prose during the Islamic period not only involved an increase in the number of works but also encompassed depth and diversity in content. Prose served not merely as a tool for entertainment but also as a means to educate, inspire, and reflect the complexity of life and thought during that time.

Thus, literature in the Islamic period exhibited distinct characteristics. Whether in the form of short stories, Islamic poems, or novels, these works always encouraged readers and writers to remember Allah, emphasizing the importance of spiritual connection. Reading them served as a reminder of Allah's *qauliyah* (spoken) and *kauniyah* (creation) verses, instilling a sense of divine presence. Additionally, these literary pieces demonstrated the principles of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) without being patronizing. They were marked by a profound sense of compassion and wisdom, embodying the teachings of Islam. Furthermore, these works often delved into themes of love, encompassing profound affection for Allah, Rasulullah (the Prophet), parents, and dedication to struggles in His way. Love extended to encompass fellow Muslims and all of Allah's creations, including humans, animals, plants, and nature, reflecting a holistic and inclusive worldview.

Conclusion

From the discussion above, it can be concluded that the boundaries of Arabic literature during the Islamic period started from the prophetic period until the end of the khulafa Rasyidin (138 H, 622-660 AD), where the periodization of Arabic literature is divided into five periods. When Islam came, it did not affect literature; it was just that the content and spirit of the literature changed. At this time, the position of prose was superior to poetry because the prose was used by the Prophet Muhammad as a suggestion for preaching. Arabic literature at this time had characteristics, namely, if a short story, Islamic poetry, or novel, for example, did not neglect the reader or writer to remember Allah. Second, when reading it, one will be reminded of His *Qauliyah* and *Kauniyah* verses. Third,

there is an element of *amar ma'ruf nahi munkar* by not patronizing. Fourth, Full of compassion and wisdom. Finally, he often talks about love, good love for Allah, Rasulullah, both parents, and struggles in His way. Love for Muslims and all of God's creatures: fellow human beings, animals, plants, nature, etc.

This research has limitations on sources that are difficult to obtain and incomplete, so it is difficult for the writer to get a complete picture of Arabic literature during the Islamic period. Thi paper is not perfect and needs to be improved, so the authors hope that there will be further studies that can complement this research. This research is also limited to exploring the development of Arabic literature during the Islamic period, specifically focusing on poetry and prose forms. Therefore, this study could be further expanded by future researchers who may analyze the development of other forms of Arabic literary works and explore different perspectives such as literary criticism, language style or stylistics, and so on in arabic literatures in Islamic period.

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